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GOSPEL MESSENGER

Vol. 83

Elgin, Ill., January 6, 1934

No. 1

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OUR SHARE OF THE WORLD'S GOODS

The facts and figures presented on this page were furnished by The Golden Rule Foundation of New York City

WE are the only nation in the world with enough automobiles to provide seats and to transport our entire population at one time.

If France should undertake to load her population into her automobiles, each car would have to carry nineteen persons on the running board and fenders. Great Britain would have twenty-five of her citizens left behind by every car. Germany would leave ninety-one in the lurch; Italy, one hundred and thirty-seven; Russia, twenty-four hundred; while India, far from having room for every citizen would have only one car for every three villages.

Providence has placed in our hands enormous resources of soil, minerals, power and climate. In one

generation (1900 to 1929) our national wealth increased from \$88,517,306,800 to \$335,029,000,000—a gain of nearly 400%.

Our annual income during this same period increased from \$17,965,000,000 to \$85,200,000,000—a gain of over 400%. Savings bank deposits increased four-fold—from \$7,000,000,000 in 1910 to \$28,250,000,000 in 1929.

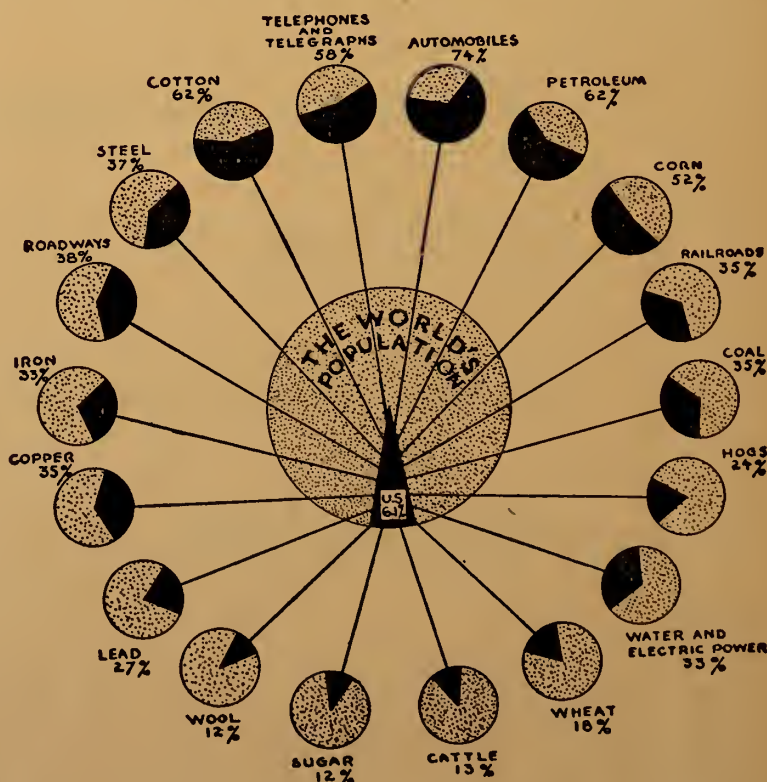
Though the depression with its toll of unemployment had by 1932 reduced our national wealth to \$247,000,000,000 and our annual income to \$40,000,000,000, we still have wealth and income double that with which we began the century, and far greater than that of any other nation.

We constitute less than 7% of the world's population, but we possess about one-third of the world's wealth.

Notwithstanding the worst economic conditions our country has ever known, our material resources are so great that the comforts and luxuries of a highly developed civilization are still within the grasp of many people.

In view of these blessings and responsibilities the Annual Conference held at Hershey, Pennsylvania, granted the petition of the Ardenheim church that a special day of prayer be proclaimed among the congregations of the Church of the Brethren to engage in humiliation, confession, fasting, prayer, and supplication to the God of nations, urging that we confess our sins—personal and national—and humiliate our hearts. The day is January 14. See Messengers for December 16 and 23.

OUR SHARE OF THE WORLD'S GOODS



GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

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EDITORIAL

We Must Feed

BAKERS—and a housewife here and there—might be interested and profited by an able discussion of the process of breadmaking, but a nicely browned loaf fresh from the oven will make a stronger appeal to hungry people. The writer of the article which lies before me forgot that. It is a common weakness of writers. And of preachers, teachers, leaders, would-be-helpers of many kinds.

There is a place for such things. People should have good bread, the best bread that can be made. The study of the process should go on, and on indefinitely. Though not when and where feeding is the supreme need.

The pulpit is preëminently a place for feeding people with the Bread of Life, seldom if ever a suitable place for discovering and explaining the best way to do it. Which should the church paper do? Both? How much? People are very hungry now.

E. F.

How They Are Different

ARE spiritual and material values really so different? That was the question raised at the workers' conference by a keen-minded thinker. We think the answer is that they really are quite different, but that they lie closer together and are more closely related than we sometimes seem to see. And this was no doubt the point which the questioner wished to make.

There is a spiritual factor in the highest enjoyment of all material things. The abundant life demands that these be rightly related, made subordinate and subservient to, the kingdom of God, that is, the greatest good to mankind. This is what Jesus said in his paradox concerning the hundredfold of mothers, brothers, houses and lands which would come to him who renounced all these for the kingdom's sake. Material

things are at their best when they are used to magnify spiritual values.

Still further, you can not successfully talk spiritual values to one whose material needs do not enlist your sympathetic ministry. They will not believe you. They will know that your fine talk is only a thin veneer which hides a selfish heart. They will know that you know nothing of spiritual values yourself.

Are spiritual and material values really so different? O yes, they are but if you try to separate them too sharply you will not have any of the one and only a cheap counterfeit of the other.

E. F.

The Heart of Religion

What Is Religion?

WHETHER in America or the center of the African jungle, religion involves ceremony, ritual, form. It has ever been so. Witness the splendor of ancient temples crumbling in Egypt, the Near East, Cambodia and Yucatan. Recall the power of priesthoods, the elaborate and costly services in which they ministered. Witness also the cathedrals of more modern times and the fine churches of today. Thus in religion, as in the other interests of man, there is the tendency to accretion. And hence it is, that for the unthinking, religion tends to become the husk of form.

Viewed from another standpoint religion is essentially a matter of attitudes. The Mohammedan worships Allah and hates all unbelievers. The Moslem has been a militant religionist. The Christian worships God and is supposed to love his fellow-men. And so one might multiply proofs to show that religion is at heart a matter of attitudes.

Again, there are times when the most obvious thing about religion is the power and vastness of a system. It must have been so in ancient Egypt when the priests controlled education, owned a large share of the land and ministered in magnificent temples. So also for the

Jews when Hebrew worship centered in the temple at Jerusalem. Even today it is perhaps not unfair to say that system is the chief glory of the Catholic Church and organization the pride of many Protestant bodies.

But religion is more than form, mere attitude, or even majestic system. Religion does something to some men which does not fit into these categories. Whence came the prophets and martyrs, the saints and changed men of all ages? These are proof enough that there is a dynamic something in religion well worth tracing to final analysis.

The Essence of Religion

Then what is this dynamic something, this essence of religion? The nature and growth of man's interest in religion should throw some light upon this question. Man's first and simplest reaction to the world about him is that of wonder. And he wonders until he fears or understands. So the earlier religion was that inspired by fear, even as in the Old Testament one reads of the fear of God as the beginning of wisdom.

But religion based on fear is inadequate as man grows in knowledge and understanding. He sees in his own life that there are other attitudes than the variants of fear. There are altruistic impulses which annihilate fear. In a mother it may be the long unselfishness shown in the rearing of her family. In all normal men there are up-swings of filial feelings, patriotism, devotion to a cause.

The aspiration element in life is stronger than fear. It is an urge which leads men to share, to sacrifice, to the gift of life itself. And it is this which keeps men restless and seeking in a world of mystery. The pilgrim measuring the way to some distant shine by prostrating his body, is blindly but surely following the call of some inner hunger. The mother offering her child in sacrifice, is even in her blindness, seeking something bigger and finer than herself.

Hence it seems fair to say that true religion is the quest which results from the urge of altruistic impulses. It may begin as wonder changing into fear, but knowledge with understanding soon transcends fear, and man sees that the heart of the universe must be one with the finer impulses of his own heart. Here he finds courage, faith, devotion, loyalty, shadows of the better things he sees in a Father God. And these things we submit as the very essence of true religion.

The Power of Religion

Religion has tremendous power. This is true even on the lower levels of impulse and action. For more than we realize, the primitive man is a slave in a system driven by the power of fear. But religion on the level of insight puts response on a far different basis. Here men are challenged rather than driven. Here men are free to become; they are not dumb, driven cattle. Re-

ligion as insight calls out courage, stimulates faith, inspires devotion, makes possible the loyalty which leads to triumph.

On this higher basis religion is a power because it tends to organize one's life around the finest objectives we know. And as it liberates men for response to their best impulses, religion means a new birth to the individual. And because it means this, true religion changes community life, smites through the whole social fabric until a civilization is changed, perhaps redeemed.

Because true religion enables one to organize his life around worthy objectives and act in the direction of his best impulses, it is a power for poise and peace. It gives these blessed things in a world where there is cause enough for worry and distraction. And so it is that as true religion saves us from these it becomes a creative factor in human life.

Religion has been imitated by hypocrites, and abused by bigots and the ambitious. But what good thing has not? Indeed, such unlawful uses are inferential proof of the power and worth of the real thing. To survive men must learn to live by the best they know. And religion on the level of insight, giving poise and peace and the will to creative living, is the good and necessary power which makes this possible.

The Heart of This Matter

The real import of what may seem to be a more or less labored discussion is a brief presentation of what the writer feels to be the true nature and importance of religion. As has been shown, religion is vastly more than its more obvious aspects. Form, outward attitude and system are not the heart of religion. Beyond these is the something which changes life. And this is the thing we have been trying to reach and analyze.

On this point it has been shown that the secret of its power is more than the primitive impulse of fear. It is true that fear has had a place in religion, but not in religion at its best. Far more powerful than fear, are the altruistic impulses which enable men to laugh at danger, to even give up life that something desirable may be realized. And these are the impulses which explain religion in its highest forms.

That is, true religion is rationalization of life as based on the noblest impulses of the soul. Many evil and horrible things have been done in the name of religion, but the fault was not with the aspirations in man's heart, but shrewd and unworthy men's uses of the same. Mother love is not discredited by an unnatural son's abuse of the same. So also for all of the altruistic urges within the lives of men. And it was on the broad base of these that the prophets prepared the race for the revelation of God as Father and Christ as Son. And so religion is good, not because some one says so, but because on any stage it springs out of the best which is in the heart and life of man.

H. A. B.

GENERAL FORUM

A Call to Peace

Let there be peace! Again the world is sounding
With clash of arms, and war talk looms anew;
The onward march of time is being hampered
By selfish strife and narrowness of view.

O weary world! Have you so soon forgotten
The pledge you gave to those who died for you?
And those who fought and live—now disillusioned,
How can they rest while you remain untrue?

Again the solemn hour is striking; mid the silence
Poignant with memories, the cry goes up for peace.
The answer comes—Today the dead and living
Send forth a mighty protest—war must cease!

—Aline Chester White Irvine, In *Friends Intelligencer*.

The Program of Christianity

BY E. H. EBV

Part I.

HAS the church an evangel for today? During past centuries the church emphasized individual evangelism. During the past few decades a social gospel has emerged and demanded the enthusiastic loyalty of increasing numbers. Some want no other. There is danger of swinging too far in that direction. We need today a blend of the two. The social climate has changed from the purely traditional to the scientific. Appeal to tradition has failed. Our evangel must touch life. The church has a deathless message which must be spoken in the language of present-day thought.

On his world tours of evangelism E. Stanley Jones has come into close contact with the various religions, cults and philosophies and social forces which are bidding for world supremacy. He gives it as his conviction that, whatever the preliminary skirmishes, the ultimate conflict will be between Christianity and communism, with the latter decidedly hopeful of winning in the conflict. Communism has a definite program and a pre-determined method of attaining its goal, while Christianity, according to communism, has neither a program nor a method of procedure. It knows neither what it is aiming at nor how to attain. If this indictment is true it is a tragic situation, and communism may well boast of its hope of ultimate success.

Has the church no message to the world other than that of individual salvation? Must she continue to convert individuals and thrust them out into an environment which is inimical and stifling to the Christian life? Must Christianity go down in defeat for lack of a program that touches life on the side that is exposed to an unchristian environment? Was Jesus conscious of a program that was to be worked out in the interest of human society? If he was conscious of such a program,

his church should not be slow to accept it as her own.

Jesus stated his program early in his ministry and definitely committed himself to its accomplishment. It was in a synagogue meeting in Nazareth. He had returned to Galilee in the power of the Spirit from his baptism and wilderness experiences. At his baptism he had become conscious of his divine sonship and mission. As God's Son he was charged with the task of realizing the kingdom of heaven program, the Messianic hope. The wilderness experience was a test of his loyalties. "Use your power as son of God to supply yourself with needed food" was the tempter's challenge. Again, "If you are the son of God, use your power to command popular acclaim, by miraculous means—trust God if you are his son." He spurned the temptations, and chose to be a son of man as well as the son of God. His power was to be used not for himself nor in an attitude of presumption on God. He would identify himself with mankind as he did in his baptism. Then, as if in response to this decision to be a son of man, there came another temptation from the other side. "If you choose to be a son of man, then go all the way—accept human methods as well as human service. Gain your kingdom by use of human means. You can have all the kingdoms of the earth if you will bow to the world's ideals, standards, methods and be a real son of man." Jesus' decision was to play the double rôle: to remain the Son of God as well as to be a Son of man. He would take God's way of realizing the kingdom of heaven on earth though it meant a cross, a life of sacrifice and self-denial.

This supreme decision for his life having been made, he came out of that wilderness experience "in the power of the Spirit" to take up his ministry. He came to Nazareth where were his relatives, friends, neighbors. As had been his custom, he went into the synagogue meeting. He yielded to the prompting to take part. The scripture having been handed to him he chose a portion of Isaiah which expressed for him his mission, his program. He read—

"The spirit of the Lord is upon me,

For he has consecrated me to preach the good news to the poor,

He has sent me to announce to the prisoners their release and to the blind the recovery of their sight,

To set the down-trodden at liberty,

To proclaim the year of the Lord's Jubilee!"

Having read he was given permission to speak. "This passage of scripture has been fulfilled here in your hearing today. As far as I am concerned, this is my program, my life plan, my task. I dedicate myself to it from this day." It is to be noted that this passage starts with a statement expressing the consciousness of divine origin of this message. "The spirit of the Lord is upon me—he has consecrated me." There was no doubt in Jesus' mind as to the items, nor hesitancy as

to the implications of the message—the program. To him it was clear and definite. It does violence to this program to “spiritualize” it, as the church has done for so many centuries. For Jesus it was not a program spiritualized out of touch with the crying needs of men. Jesus’ subsequent actions prove that he endeavored to meet the needs of men on their physical, social, economic and intellectual as well as on their spiritual side. We shall do well today to study his program, to see if it has anything to offer which promises to succeed in the face of the menace of communism. For communism lives and moves and functions in the realm of men’s most tangible needs—the physical, economic. Its appeal is there. It raises the hope of a new social order—of equality and justice. Unless Christianity can make an appeal here as well as in the realm of the spiritual it is doomed to failure. Unless the church can offer a satisfactory solution to the pressing social, industrial, economic and political problems, her appeal to the spiritual will go unheeded. Has the church today a program?

Chicago, Ill.

Where Does China Go From Here?

BY OLIVE A. SMITH

DR. HERMAN CHEN-EN LIU, president of Shanghai University and founder of the Anti-Civil War League in his country, told a Kansas audience that the present state of missions in his land was much like his own state when he first tried to operate an electric elevator in New York City. After going up with reasonable speed until far from the ground floor, it hung motionless and he could neither go up nor come down. Not in jest, therefore, is the question propounded by every friend of this great country of the Orient, “Where does China go from here?”

For positive results China seems to be the ripest of all countries in which the missionaries can labor. The educated classes are turning to Christianity as in no other country. But Russian Communism is also gaining a ruthless power. A few years will tell the story as to whether Jesus of Nazareth or Karl Marx shall lead China. For the countries of the Orient are not like ours. To them, Christianity means what it says. When they declare allegiance to the Savior of the world they follow literally, not half-heartedly and with divided interest.

Communism now holds about one-fifth of China, according to E. Stanley Jones, and it is the communism of the rankest atheism and materialism. And it is distinctively the military form of communism. Missionaries, knowing the quiet stubbornness and unconquerable spirit of the Chinese, are in a far better position to understand the probable outcome of any situation than is any outsider, however well versed in knowledge of political

and social relations. Like the Jews, the Chinese can not be conquered by any ordinary means.

In China, as nowhere else, it seems, Christianity has shown a strange recuperative power, amounting almost to magic. Even in Canton, which is known as the anti-Christian center, a few days’ evangelism recently resulted in 250 conversions. It is no uncommon fact for Chinese conversions to number a thousand a day.

One reason that the missionaries get better results from evangelistic efforts than are evident in this country is that they are much more united than ever before. Denominational lines are fading under the call to the urgent need of a personal Christ. Unessentials fall by the wayside and there is no desire to linger with them.

Dr. Lui was asked whether he was a Northern or a Southern Baptist. “I do not know,” he replied, “because, while we have lots of trouble in China we have not had a Civil War to divide our religion.”

Five resolutions are today raging in China. They are political, intellectual, social, industrial and economic. Is it any wonder that she is being torn asunder? In one province it is said that taxes are being collected twenty years in advance. Moreover, they are paid in opium. “Incidentally,” said Dr. Jones, “I fail to see any vital difference between paying taxes in opium and paying them in beer, as you Americans are doing.”

The best argument in favor of a vigorous renewal of missionary evangelism comes from the so-called Agnostics. Said John Dewey: “You missionaries have got hold of the right end.” They are, of course, merely looking at the matter from the standpoint of the materialist who claims to be interested in progress.

Where does China go from here? She is asking American Christianity to provide the answer.

Topeka, Kans.

A Mother of Churches

BY J. H. MOORE

ON the first Sunday of December, 1933, it was my privilege to attend a dedicatory service in Okeechobee City, fifty-six miles distant, at what may very properly be designated as the fourth mission of the Sebring congregation. It was an all-day meeting. There were present near twenty members from Sebring, and in the number six preachers, all elders. Here a real earnest brother had purchased and fitted up a building and turned it over to the church for her Sunday-school and preaching service until something better can be provided. He even supplied the building with comfortable seats.

The city is located at the northern end of the lake bearing the same name, said to be the largest fresh water lake wholly within the bounds of the United States, and also on the hard surface road running through Sebring and on to the city of Miami. It is in the large everglade section of the state and has a soil of great fertility, fine-

ly adapted to vegetable culture. In and around the city there are twenty-six members, six of them from the north, the rest being natives. To the north seventeen miles is the Bassenger church. Here is a splendid opening for some live wire young or middle-aged preacher who is in a position to take care of himself and give proper attention to the promising group of the Lord's people. All the above, however, is, so far as this article is concerned, incidental, leading up to what we have to say about the four mission points. I am leaving the news relating to the dedicatory service for others to report.

Seventeen years ago, the coming April, when wife and myself set up housekeeping in Sebring, there was not a member within 50 miles of what was then the little village in the woods, though a few had previously bought property here. Before the waxing and waning of a dozen moons, we had quite a creditable body of members and a good house of worship. The membership increased rapidly, and inside of a few years put on a real mission program.

Our first point was at the Crate Mills, about eight miles to the north, where a good house of worship was erected and regular Sunday-school and preaching services kept up. A number of people were converted and for a time the mission seemed quite promising, but those brought into the church being of the transient laboring class soon scattered, and now only a few remain. Preaching services are still kept up, with no thought, however, of a separate organization.

The second point was in the Istokpoga Lake region, 18 miles east of Sebring, and was made a real success. It is now known as the Sunniland church, has a good house of worship, an active body of members, and resident pastor, Eld. J. D. Reish. It was there that the District Meeting for 1932 was held. Most of the members composing the congregation are natives.

The third point is Bassenger, 40 miles to the east, and in the Kissimmee River belt, the center of a great cattle industry. Here in the timber section live many cattle men, whose cattle graze at large, often reaching out for miles. While the soil is productive very little farming is done; the dependence for a livelihood is on cattle and wild game. All of these cattle men are native, and a good class of people.

Here our people have done a splendid piece of mission work, having baptized and enrolled near three-score members. They have a good church building, and also an up-to-date school in the community. In due time an organization will be effected and that will mean another church for our district. The field is a most promising one, being yet under the control of the Sebring church, and managed by our efficient Missionary and Ministerial Board.

The fourth mission point is that of Okeechobee al-

ready referred to. It is also under the care of our Missionary and Ministerial Board, which by the way is presided over, as chairman, by our Sebring elder. Possibly this in the course of events may mean another live wire congregation to be added to our district list of churches.

By what is stated above it must appear evident to every MESSENGER reader that the Sebring church, just seventeen years old, is a real missionary church, in fact the mother of churches. As compared with most of the congregations in the North, it is rather a young mother, but so far has been equal to her responsibilities though the financial demands have been and still are rather heavy for a church of our financial standing.

The final purpose of this article is to emphasize the importance of as many Brethren congregations as possible becoming missionary centers. I mean in the great home mission field, such as we have here in North America. We have hundreds of churches that might easily become the mother of churches if properly directed in that channel. As I view the situation my home congregation, here in the south, may, inside of a few years be known as the mother of at least three churches. A work of this sort, upon the part of a few congregations, in each state district, would mean a rapid and an encouraging growth in the number of churches in the brotherhood. Not only so, but it would mean a marvelous increase in our church resources. In another sense it would, in the spirit of the Master, mean the leaving of the ninety and nine safe in the fold while going out after the lost. Too many of our large, well-to-do congregations are disposed to rest content with the ninety and nine standing firm, giving little thought to the importance of going in search of the unsaved outside of their own community. They may preach missions, lift offerings for missions, but how about overlooking the unoccupied fields only an hour's drive from their own door?

Sebring, Fla.

Pink Cards and Modern Problems

BY C. H. SHAMBERGER

SOME years ago while visiting a city congregation I was introduced to a woman who was taking a supervisory interest in the junior department of the Sunday-school. She explained that the department had been much more flourishing when she was superintendent twenty years before. She had not been asked to rejuvenate the department but had appointed herself to the task. Her solution was simple. She was going to secure attendance and interest just as she had done it twenty years ago. At that time she had used little pink cards with scripture verses on them. Every Sunday a pupil attended he received a card. When he had five scripture cards he received a larger card with a colored

picture on it. She wanted to know if the Brethren Publishing House still kept them in stock.

It is rather common to believe that because some particular method was at one time successful it can be re-employed with the same desirable results. There must have been a time when singing long meter was about the best possible manner of praising the Lord by song. That was before my day and I can recall but one organized attempt to revive it. At a certain District Meeting it was announced that during the intermission there would be a long meter sing. The effort was rather feeble and unsatisfactory and finally concluded with a mournful rendition of "O, ye young, ye gay, ye proud; ye must die and wear a shroud."

There are people who place a good deal of confidence in such labels as "old-fashioned" or "old time." They advertise an old-fashioned revival meeting or long for the old-time religion. They seem to feel that there would be some unique spiritual experience in a revival of something they had felt in an earlier day. They do not realize that new knowledge and changed conditions often render old methods inadequate.

The good woman who wanted to use the verse and picture cards failed to realize that they were valuable in their day because there was so little printed material and so few pictures available to boys and girls. In the intervening years they had been surfeited with all kinds of magazines, books and colored pictures. There was no longer any incentive to attend Sunday-school to get cards.

Those who want the old-fashioned revival meeting fail to take into account that the thinking of many people has changed to such an extent that it would have no significance for them. The success of revivals such as Moody and Sankey held was not in the fact that they went back to something as much as it was that they moved forward to a method which fitted into the experience of people of that time. If they were living today they would employ methods which would be abreast of modern thought.

It is normal to revert to the past when things are going slow or when progress is unsatisfactory. There have been those in the current depression who have said that the only way out is for people to go back to the soil just as they pushed west after '73 or '93. But others have felt that we must look forward for the solution rather than backward.

Human nature may or may not change greatly. Methods do change and must change. Boys and girls continue to need incentives for religious instruction. Pink cards are no longer sufficient. Singing continues to be a normal avenue of praise. We moderns do not do it well via meter. Men miss the mark and come short about as often as they did when Wesley or Moody lived, but those who are familiar with the new psychology and

associated subjects will not be reached through old-fashioned revival meetin's. New knowledge and new conditions call for new methods. If we develop something appropriate for our time there is no assurance that it will be usable in 1983.

Elgin, Ill.

Elder D. L. Miller in History

BY D. L. FORNEY

READERS of the MESSENGER in recent issues have enjoyed what Bro. J. H. Moore and others have written concerning some of the early experiences of Elder D. L. Miller and some of his contemporaries. The problems, experiences and the crises met in the lives of those who have gone before as leaders among us, if they could be written, would make a volume worthy of study and reflection.

As a boy I first knew Brother Miller as a friend of the family. He was our storekeeper from whom we bought our supply of groceries and other necessities. There was the added interest that he was a cousin of my mother's, their mothers being sisters with the maiden name of Long. Brother Miller had built up for himself a fine and lucrative business in the town of Polo, Ill. He enjoyed the reputation of a respectable and cultured citizen as well as a successful merchant. While thus engaged he was solicited to become mayor of his adopted city. One of the sponsors of this move was Mr. J. W. Clinton, the then editor of the city's weekly paper. The editor and Bro. Miller were very close friends and it remained only for Brother Miller to give consent to have his name used as a candidate for the office. The editor and fellow citizens of the place would no doubt have given to Brother Miller the office they were seeking for him. Sister Miller was also a genial and entertaining hostess and many were the guests entertained in their hospitable home.

Loyalty to the Church

The acceptance of any political office in that day was not considered just the proper thing for members of the Church of the Brethren. So Brother Miller, conceding to the wishes and advice of his brethren, did not consent to become a candidate for the office of mayor. At that time in the history of the Pine Creek church, in which Polo was located, there was no church of the Brethren yet established in the city. The church in the country was eight miles distant, but with horse and buggy Brother and Sister Miller drove regularly through heat and cold to the country church that they might enjoy the fellowship of the brethren and sisters of the church of their choice. It would have been an easy matter under such circumstances to stay at home, or to quietly slip into one of the several churches near them in town and enjoy the services there; but in this

they showed their loyalty and devotion to their own church though it was a sacrifice.

Keeping Abreast of the Times

Although Brother Miller's time was fully occupied with his business from early morning till late at night, yet he found time for reading. He kept at hand one or more of the leading magazines of the day and found snatches of time at the noon hour while waiting for the meal or after the business of the day was finished to read up on the latest developments in the scientific or business world. The telephone was one of the new features of his day and I recall that he had installed one of the first telephone lines. It extended from his home in town to his place of business. The patrons of his store were frequently entertained by Sister Miller, who at the other end of the line sang some familiar song to the wonder and amazement of those who were listening in. An electric generator as a curative agent was a new idea to many of that day but it was one of the new inventions that was found in the Miller home.

His Sacrificial Spirit

It was during these days of activity and business interests, however, that certain other interests were being fostered in other minds. These were brought to bear on Brother Miller to such an extent that they changed entirely the course of his life. Elder Melchor Newcomer of Mt. Morris, Ill., saw an opportunity for the establishing of a school for the Church of the Brethren at Mt. Morris.

Accordingly he approached Brother Miller with the idea, since in the latter place were buildings that were available, these having been used by the Methodist people as an institution of learning. These two brethren, along with some others, became owners of the buildings for the purpose of conducting a school for the church. Brother Miller was to become its business manager.

He disposed of his business interests to others, some of his own brothers taking up the business he was leaving and continuing it with the same degree of success. This change from a tried and successful line of endeavor to an untried, uncertain line was a sacrifice that many men would not have been willing to make. Some leaders in the church could not see the propriety of a school for the church. Some were openly opposed to the movement, while others were heartily in favor of the move. Under these circumstances it required courage to undertake the work. Reverses came and sacrifices were made that the school might continue. Later years proved that these sacrifices were not made in vain.

While Brother Miller was business manager for the college he was a student also and enrolled under some of the splendid teachers the college had secured as members of her faculty. From this on he became identified

not only with the educational but also with the publication and missionary interests of the church, and thus became a leader in all these activities. He loved the church and often spoke of the church as his spiritual mother. His devotion and sacrificial life should be an incentive to larger service for the cause we love.

La Verne, Calif.

Do You Know

BY J. B. WHITE

WHY the church has lost power?

Why preachers, as a group, have lost prestige?

Why certain people claim to be Christian?

Why others do not?

Why we maintain a church?

Why men do wrong?

Why we live as we do?

Why church members are so lifeless?

Why so many people miss the simple message of Jesus and make so much stir about doubtful matters?

Why is it that most disturbances in the church from the days of Paul and Peter to the present, had at their basis a point of relatively slight significance?

How many of us can thoughtfully answer all the above questions and not point the finger of condemnation at self? Have none of us ever been guilty of straining out a gnat and swallowing a camel? Do we ever analyze self to see how inconsistent we are? If the message we have fails to go over we need no proof that something is wrong. There are several possibilities. Three should always be considered: namely, the message, the bearer and the background of the hearer. As a rule we have but little to do with the third of these, but the first two are always ours for careful consideration. Here is where we meet defeat because we miss the heart of the message and also fail to live the message of Christ.

If we only knew, the message the church needs to proclaim today is too simple to argue about. The church has lost much and it shall continue to lose more heavily because we, after 1,900 years of Christian living, all too often approach the subject of religion in a dogmatic, "know it all manner." We need to pose as "doers of the word" rather than to rely upon superior knowledge, oratory or system. But one may say, "Are we not justified in preaching all that is in the Bible?" The answer is: "Yes, if we know enough to give that which we preach its proper setting in the historic development of the church." The essentials of truth are exceedingly simple, but that can not be said for all the varied explanations as to how we came or come to know the truth in Jesus. The author of the book of James must have become disgusted with the various theories about religion and finally decided, "I will now take my pen in hand to tell you what I consider are the essentials of

the teachings of the Master." You will search long to find a better summary than his—other than the Sermon on the Mount.

Why can not we preach a message of simple practical faith? First, in God as eternal. Second, in Jesus, the revealer of the way of life. Third, in the message of the good life, not as though we work our way into heaven, but, in the good life as the only effective way we have of letting others know what God really is. The good life becomes an object lesson of God in the world.

It is so difficult for many of us to remember in our preaching that the heart of the message of Christ is one of ideals rather than a form or a system. How often we lose the ideal by our parleying over the exact system. That is tragedy in that we have sacrificed the essence to hold to our conception of the means. We need system, form, program, but these are not worthy to be compared with ideals and life.

Nashville, Tenn.

The Church at the Crossroad

BY A. C. BAUGHER

To say that the church has come to the crossroad is not a misrepresentation of the facts. It is just another way of saying that the church has reached a critical period. But she has not reached her first or only crossroad. The church has always had a road of difficulty. She has always had the proverbial hard road to travel. The title which is here used implies progress, and in this forward march the church has come to just another crossroad.

The church has apparently come to the crossroad in her missionary program. The reason for this is not due to some individual or isolated event in some one denomination. It is the product of the confluence of a number of contributory forces, the result of which is a definite change in the attitude of the non-Christian peoples toward the Christian religion. This change has made decisive progress during the past decade. One of the most outstanding single factors which have helped to bring about this change of attitude has been our white-race-superiority complex. The presence of this superior attitude in our viewpoint has made it more difficult to spread the principle of world brotherhood. One common form of expression which correctly characterizes this misconception is frequently used to explain why the white people have made more progress than have the people of other color. It is usually stated that the difference is due to a greater degree of "intelligence" coupled with Christianity.

It is true that the principles of Christianity have been a dominant factor in the rapid development which characterizes our civilization. But we must look deeper to see whether we are correct in our inference concerning our greater intelligence. We are apt to confuse ac-

quired knowledge and skills with original native endowment and capacity. It is easy to overlook the favorable climate and geography of the temperate zone, as compared to the hot, arid, or unhealthful climate of the torrid zone, or the frozen plains of snow and ice of the arctic regions. To date there has been but one man of outstanding note to come from the torrid zone area. The reason for this is geographic, rather than due to differences in "capacity." A superb illustration of our claim of Nordic superiority is found in the theory that the outstandingly successful negroes of the United States have some white blood in their veins. Such a philosophy does not at all appeal to the negro. The church can not make the progress in her missionary work that she ought with the burden of two antagonistic philosophies—that of world brotherhood and race superiority.

Another problem, or crossroad related to missions, is the spirit of nationalism. For a number of years strenuous efforts have been made to create an international mind. But almost over night, as it were, a new nationalistic spirit has appeared in a number of European countries. Governments suddenly became antagonistic toward foreigners. This development apparently has not run to its completion even yet. What the ultimate outcome of this new attitude will be can not be easily imagined. But some of the immediate results have been felt in our own church. These world movements and changes in attitudes undoubtedly bring the church to a new crossroad.

A second problem which represents itself to the church has to do with the home. The church has never had a problem that was not at the same time a problem to the home. The reverse is also true. One might almost venture to say that if the home is to survive the church must remain. Indeed, the home is a vital part of the church. The two are intricately related. When the home comes to a crossroad the church comes to a crossroad also. At the Annual Conference at Manchester I said that the three primary enemies of the home are: individualism, industrialism, and the lack of respect for things sacred. This statement is still true. But today our rugged individualism is tottering, and industrialism has received some setbacks which may work out for the ultimate good of the home. *The Literary Digest* of some weeks ago gave the following: "One wholesome result of the depression is the tightening of family ties and renewal of confidence in the home as the central unit. The National Desertion Bureau announces that during the last three years there has been an appreciable decrease in the number of families forsaken by father and husband. Miss Elizabeth C. Condit, supervisor of the home-making course in Pratt Institute at Brooklyn, says that women who were housekeepers before 1929 have awakened to a new responsibility for budgeting

their incomes and that the largest number the school has ever had are studying cooking and home-making, while young women who in 1929 would have been studying for careers are now studying how to run efficient, pleasant homes." Regarding these facts the *New York Sun* says: "It must be discouraging to some social philosophers to see this emphasis on an institution for which they had predicted early extinction." Difficulties which a few years ago seemed insurmountable are now finding solution through agencies which at times seem to hold only forebodings of evil. But the third of the enemies of the home, namely the lack of respect for things sacred, has apparently not met its foe as yet. We can feel confident, however, that sooner or later a force sufficiently strong will appear in defense of the home. The by-products of depressions are not predictable.

The favorable changes in attitude referred to above have not solved all the problems of the home and the church. An increase in leisure is a gigantic problem for the home, the church, the state, and for every other institution interested in the welfare of people. Over 100,000 young people in the country have come back to the high school for additional training. This figure does not include all the young people who have been thrown out of industry, but it should give us some idea of the magnitude of the problem of providing some form of employment for these people. Restaurants, pool rooms, beer gardens, dance halls, and other questionable recreational centers are awakening to their opportunities to furnish "employment" to the young people barred from industry. Public schools have in some instances extended their day to twelve instead of six hours per day. The church is at a very definite crossroad with respect to this particular problem. The resources of the church must be made available to aid in the partial solution of the problem of the wise use of leisure. The army of the Lord should be the army of "occupation."

The idea of the church at the crossroad, means to some people that the church is facing a gloomy future and possible defeat; but to others it implies a day of new effort, greater zeal, and bigger opportunities. Not long ago some one used the fable of the fox and the rabbit. It suits well as an illustration in the present case. The fox caught the rabbit and threatened to throw him into the briar patch. To which the rabbit replied: "All right, throw me into the briar patch. You can't scare me. I was born in a briar patch." Surely, the church can not be scared by crossroads, dangerous philosophies, depressions, wars, and false teachers. The church was born in such briar patches. In fact, the church has always thrived under such conditions.

When our Nordic supremacy complex makes room for a greater application of the spirit of race equality and brotherhood, then our missionary efforts will bear

more fruit. When a greater economic security strengthens the family ties by reducing the feverish financial anxiety of the bread-winner, then the home—the chief ally of the church, will become more stable than ever before. When the followers of Jesus Christ recall that the church has always made her greatest advance at the time and in the face of great difficulties, then we shall see that what now seem to be crossroads are but the thresholds of a new day.

Elizabethtown, Pa.

Paul the Universal Debtor

BY PAUL MOHLER

THIS is an exercise used in Sunday-school in the lesson including Rom. 1: 14, "I am debtor both to Greeks and to Barbarians, both to the wise and to the foolish." It may be useful to others in the promotion of mission interest. The method of presentation may of course be varied. Some questions are answered by members of the class—some are merely suggestive of the line of thought. The first problem considered was

How Paul Became Debtor

This is illustrated by placing an x in the middle of the blackboard (or your paper). X represents a city, financial center of a district containing other cities with banks in relation with the center. Place A, B, C, D, and E on the board in all directions from X and at varying distances. These represent banks in cities so located in each of which Mr. Z, who lives at X, has deposits. Around and near to A place g, h, and i, men whom Z knows. Around B, place j, k, and l. Around C place m, n, and o. Around D place p, q, and r. Around E place s, t, and u. All of these are known to Z, but none of them have at present any relation with Z's banks near which they live.

How Banks Become Debtors

Now suppose Z wishes to give g some money, how may he do this in the easiest way? By carrying it to him? By sending cash by mail? By messenger? Somebody in the class will say, "Send him a check on A, where he has money on deposit." Will the class agree? The class agrees.

Now go back a bit. When Z had money in A, what was their relation? Which was debtor and which was creditor? All agree that A was debtor to Z. If Z, however, send a check to g to cover the account or any part of it, to whom is the bank then debtor? If the check covers it all, is the bank then debtor to Z, or is it debtor to g? Think a minute and you will agree that the account has been transferred, and the bank is now debtor to g. If only part has been transferred, then the bank is debtor by that much less to Z and that much more to g. If Z divides his deposit among g, h, and i, each becomes creditor of the bank until the check is

paid, and the debtor in each case is the bank. This may be worked out with other banks.

Will the Bank Pay?

Suppose that g presents the check in the open bank, will it pay? We know it will if it is solvent. What would Z do if A would not honor his checks? He would take strong measures, would he not? That bank would soon be out of business, losing Z's account and others. Banks pay or close.

Banks Impartial

Did you ever hear of a bank refusing to cash a check because it was made out to a man of another color, or because his clothes were poor, or because he was uncultured, or because of his religion or politics? You did not? What do you think would happen to a bank that did make such distinctions? How long would it hold its business? Do all agree that banks must be impartial in the payment of its creditors? All agree.

Paul as Banker

We have seen that a banker may easily become debtor to a great variety of people, and so may anyone who accepts values from another for keeping. What had been deposited with Paul? Turn to 1 Cor. 9: 16, 17 (A. S. V.): "For if I preach the gospel, I have nothing to glory of; for necessity is laid upon me [as on a bank], for woe is me if I preach not the gospel. For if I do this of mine own will, I have a reward [as the banker does]; but if not of mine own will, I have a stewardship intrusted to me" [as the banker has]! Now, was Paul a banker? Didn't he have the richest deposit in all the world? Was there not a great abundance of it? Was it for himself, or for others? When God wanted a man near Paul to have the gospel, how did he get it to him? Paul delivered it. He paid in full.

Paul's Impartiality

Did Paul discriminate between creditors? He says he did not. Our text makes that clear. He paid to Greeks and to Barbarians, to the wise and to the foolish, and he was ready to pay to Rome also. No race, color, position in life, or record of sin and degradation shut a man off from Paul's payments. All Paul needed was to know that God wanted a man to have the gospel, and he got it.

Present Day Deposits

Is God still depositing the gospel with men? Is there any other way for men to get it except from such deposits? Is God still drawing on his deposits for the salvation of others? Are his drafts being honored? If we do not honor his drafts, will we lose God's deposits? Do we dare to hold back payment or discriminate in making payments, cutting some off because of their condition? All of these live questions are raised by the foregoing discussion. Let us answer them honestly.

Pasadena, Calif.



MISSIONS

This Department

Conducted by

H. Spenser Minnich



History of the World Day of Prayer

BY NORA M. RHODES

ANNUALLY on the World Day of Prayer, the first Friday in Lent, the globe is encircled with intercession. As a united interdenominational day for home and foreign missions, the first observance was in 1920, but the beginnings were long before then. As far back as 1887 an annual day of prayer for woman's work for home missions was held by Presbyterian women. Other denominations may antedate this, or possibly denominational observance of a Day of Prayer for foreign missions came first.

Back in the 1890's in connection with the Conference of Women's Boards of Foreign Missions, interdenominational observance of a Day of Prayer for foreign missions began, suggested by Mrs. Peabody and Mrs. Montgomery. The first Interdenominational Day of Prayer for Home Missions was observed in 1896, the last Thursday in February being a day of humiliation and prayer. Later, interdenominational observance for foreign missions occurred annually on Friday in the January Week of Prayer and observance for home missions in connection with Home Mission Week in November. Finally, in 1920 the two were united, the first Friday in Lent being selected for the Day of Prayer for Missions.

The same year, on January 9, Canadian women for the first time observed the Dominion-wide Interdenominational Women's Day of Prayer. Five denominations united in the observance. The next year, 1921, the Dominion united with the states in observing the first Friday in Lent.

A desire to be included in the circle of prayer having been expressed by Christians living in other lands, the observance became world wide in 1927, and since then has been called the World Day of Prayer.

In the United States, at first observed by women, increasingly young people's groups have participated, either being responsible for a portion of the service or holding their own meetings; and each year more meetings of boys and girls are held in connection with the observance; many reports are received of meetings at-

tended by the men of the community. Whole churches frequently participate; this is especially true in oriental lands.

This year the date for the observance will be *February 16, 1934*. Begin now to make your plans for this very important day. The *Call to Prayer* was prepared by Mrs. Robert Morgan of Edinburgh, Scotland. This call, which is free, should be used early in preparation for the Day of Prayer service. The program *Pray for the Peace of Jerusalem* was prepared by Mrs. Hofmeyer of Cape Town, South Africa. The price is 2c; \$2 per hundred. May each return of the World Day of Prayer bring nearer the realization of God's kingdom on earth, and the fulfillment of his will in each individual life. The *Call to Prayer* and the program *Pray for the Peace of Jerusalem* may be ordered from General Mission Board, Elgin, Ill.

Dallas Center, Iowa.

Love Alone Recognizes

THE religion of love as taught by Jesus has no philosophical theory of knowledge. It is love put into practice.

Christianity, however, has been weak in the practice of love; and the God of Christianity has, therefore, come to be thought of merely as a symbol—not imparted to man as the God of power and of love. In the society of today true philosophy, true religion, true science, do not yet exist. Men's consciences are benumbed. True religion, philosophy, and science will appear at the moment when love is put into practice. The religion, the science and the philosophy of the past have been the creations of men of disunited selves—men marred by defects and incapable of clearly visioning God.

If we would see God, we must first love. When we make a beginning in the life of conscience, we forthwith experience within us the revelation of God. Jesus it was who showed us the first step toward recognition through love. When with this resolve we go forward, we too are enabled to love offenders and folk who are in distress. This is the power which Jesus gives us.

The man who declares that he does not know God, has failed because he does not love. Divesting oneself of conscience and love, declaring that one does not know God, is like covering the eyes and saying that one can not see.

True recognition of God, of God today, must begin within the conscience. Professor Nashida says: "True life must be discovered in Jesus who as a young man died on the cross." Jesus, too, taught that God forgives even criminals. Love alone recognizes. Just because Jesus lived the life of love, he reached this conclusion.

The reason why we do not as yet truly perceive the nature of God is, after all, simply the sluggishness of our life of conscience. In order to know God we must

rouse our life of conscience up to far greater activity. He alone who loves is able to see God. For God is love.—*From: Love the Law of Life by Toyohiko Kagawa.*

News From India

Bulsar

Mary D. Blickenstaff

Hospitals and Prayer

The chief magistrate of a near-by town had been an occasional caller at the mission dispensary. Not long ago he found it necessary to go to a non-Christian hospital in the north of India to have an eye specialist remove a cataract from his eye. While there, a bad ulcer developed on his foot. He returned to the mission hospital as soon as possible, saying: "I didn't like that hospital up north. I wanted to come back here because you pray here." This man attends morning prayers and shows a keen interest in the Christian way of life.

It is hard to estimate the far-reaching influence of the hospital both in its work of healing and in the spread of the gospel message. Patients come in large numbers from far and near. Those who remain as in-patients have time and opportunity to observe more of the love of Christ in the hearts of those who minister. Often there are children staying in the hospital. They take great delight in the Bible stories and pictures, and enjoy learning Christian songs. The other day a woman patient asked for a hymn book, saying she wanted it to keep. Soon after she was observed sitting on her bed contentedly singing from her new book.

In this country, the amount of a man's wage or salary is not considered a private matter at all. Patients are continually asking doctors what wages they get. When they are told, they are astonished at the amount being so small. This gives a splendid opening for the doctors to explain the reason for their coming, and to tell of the Lord Jesus for whose sake they have come to serve the people of India.

Fighting the Tobacco Evil

One of our India elders has charge of a large group of workers. Recently, a worker came to him asking for an advance of one rupee on his wages. The elder said to him, "Brother, I know, that you are smoking cigarettes. If you spend your money for a harmful thing like tobacco, do not ask me for an advance."

"Oh, but I have given up smoking," was the reply.

"Are you sure? Let me see what is in your pocket." Reluctantly, the man brought forth cigarettes and matches.

This elder is doing good work in teaching his people the evils of drink and tobacco. Are you surprised to know that any of our Christians use tobacco, and that some even drink liquor? It is not surprising at all, if you will pause to think of many of your own acquaintances who have generations of Christian ancestors behind them and who still indulge in these sinful practices.

The Rice Harvest

The rice harvest has begun. The crop is good and the farmer is happy. But there is no overproduction, and no limitation of production was made by government bonus nor by destroying a part of the growing crop. Still 60,000,000 of India's population will go hungry with one meal a day and many animals will actually starve. It pains some hearts to learn that America has too much and that India has too little.

Yesterday, John Maulvi, the Mohammedan convert, who is doing faithful work at Navsari, came to the mission hos-

pital with his wife and a sick child. Yesterday afternoon he lectured to the students of the Bible School on Moham-medanism, and in the evening attended the love feast at the church.

Death in a Christian Home

One morning this week, the little granddaughter in our Indian pastor's home died. She was a darling baby and there was great grief at her going, yet their sorrow was not without hope. The grandfather, as he moved among his sorrowing loved ones, sustained and comforted them by his spiritual poise and Christian grace. What a contrast to that scene when death comes into a Hindu home! When those who are watching feel that death is approaching their loved one, they hastily remove the sick person from the bed and place him on the floor, so that the bed may not be defiled by death. As the life passes out into the unknown void there follow the wildest weeping, wailing, beating of the breast, tearing the hair, and calling upon impotent gods. They have no hope except that nebulous one of the transmigration of souls. They believe that perhaps after countless rebirths, the soul may be merged into that of Brahma, the greatest of gods. Will you not pray earnestly that the people of this great land may receive the hope of eternal life through Jesus, our Lord?

Ping Ting Chow

BY KERMIT EBY

Brother Eby is having the letters typed which he wrote to Mrs. Eby last summer. He said we might let Messenger readers see this one.—Editor.

In order to get to Ping Ting Chow, one of the Brethren mission stations, it was necessary to go by ricksha. Most of the trip was uphill, and the weather was hot. After about a mile, I climbed out and walked the other four, while the boy pulled the suitcases. One of the consequences was a big blister. The missionaries smiled and said I should have stayed in and eased my conscience with a twenty-cent tip which equals three cents in our money. I had a very difficult time getting used to being pulled; perhaps I'm afraid that I may have to do the pulling in the next reincarnation.

Before telling about my visit to the mission I must tell you something about Shansi province. Shansi is in north central China. It has a population of eight to twelve million people. Its capital is Tai Yuan Fu. Shansi is governed by Yen Hsi-Shan, who has had the longest term of a present Chinese governor—twenty-five years. Up until 1927-28, he was known as the "model governor." He built railroads and roads, collected the taxes fairly, honestly, and spent them in the province. Unfortunately, he and several other generals got ambitious, and dreamed of ruling all China.

In order to do this they rebelled against Nanking, and started a war. In order to fight, an army was needed, and taxes had to be raised to support the army. When this was not sufficient, Yen performed the usual Chinese money-getting stunt, namely, the debasing of the currency. That is, he made money with a printing press. Yen's plans failed, and now the people are paying.

However, it is only fair to say that Shansi is well governed and banditry is almost unknown. At present, Yen is also busy trying to develop the tremendous coal and iron resources of his province.

Shansi is mountainous. Not ruggedly so, but in a sort of orderly way. That is, in an old country like China even the mountains look old and tired. The mountains are not green—they are brown. Both the rocks and the soil which form them range from a dirty brown to an almost rusty or

reddish brown. (Loess soil is usually brown in color.)

These mountain sides have been farmed for thousands of years. Stone terraces prevent the soil from washing. For miles, we traveled through country which was terraced. Each mountain side looked like a stairs. Some of the little fields were no larger than fifteen by twenty feet. It certainly seems odd to see little plots of corn growing on the side of a mountain after living in Iowa and Indiana.

The Chinese are wonderful farmers. Each inch of space is put to use. Often a few squashes are planted in the crevices of the terraces. But they must grow food, for theirs is a life of dependence on the earth. Only one season's crop failure or a flood means death to millions.

The chief crops in Shansi are corn, millet, wheat, vegetables, beans, etc. Live stock is more common than in Japan. Farmers have a donkey or two or a cow. Goats have been introduced and are becoming quite common. Chickens and ducks are a part of every family.

Ping Ting Chow is an interesting place. Like many old Chinese cities, it has a great wall around it. One can do as we did and walk around the city wall and see the city beneath. Ping Ting is real China. It is much as it was one thousand years ago. The same small shops, narrow streets, and busy people. I wish I could describe it to you. The only thing that will give you an idea of the city is a picture of Jerusalem in Bible times. It is accurate even to the donkeys.

The Brethren missionaries in Ping Ting Chow are Brother and Sister Crumpacker, Miss Horning, Miss Metzger, Brother and Sister Homer Bright and son, and Miss Corda Wertz, a trained nurse. They were certainly glad to see us. The three days spent at Ping Ting Chow were very pleasant, indeed. A guest is very welcome. Days and months and even years go by with no visitors at all.

After my arrival, I bathed, shaved, and got ready for a tea. Some fifty members of the congregation (Brethren) were invited in for a social occasion. We soon drifted into

What to Pray For

Week January 8-14

F. H. CRUMPACKER and wife were among the first of our missionaries to go to China. That was in 1908, a few months over twenty-five years ago. A quarter of a century has quickly winged itself away! During this time 2,000 Chinese have been baptized and entered the Church of the Brethren. In the finest sense of the word, Bro. Crumpacker has been the father of the mission. He has always shown a kindly spirit of comprehending sympathy with the Chinese, being a man of vision and understanding. Turn to Nov. 25, 1933, GOSPEL MESSENGER and read again the news items written by Sister Crumpacker. Wide and varied are the matters for prayer which are a vital part of their program. Few indeed are the phases of mission work which are not interwoven into their daily tasks.

Have you ever noticed that nearly every letter from a missionary contains the same request which Sister Crumpacker makes in hers?—"Do pray for each of us that we may be true witnesses of the living God in this land of terrible need but wonderful opportunity and wide open doors."

a discussion about the Japanese invasion. I was very much surprised to notice how bitter even the members of our church were toward the Japanese. (Here the Japanese seem to be making their most fundamental mistake—they seem to be blind to the intense hatred they are developing in the minds of the Chinese.) I had a rather difficult task telling the Chinese that the Japanese had a case and were their brothers. The meeting was finally changed by Miss Metzger who suggested that I give a message of greeting from our young people. I did so. After this, I shook hands all around and my first meeting was over.

We had dinner at seven. I was very tired, so I went to bed quite early. The next A. M. Bro. Crumpacker took me to the hospital. I was very much surprised to find a good hospital and a very efficient young Chinese physician. There were about forty patients. Six of them were soldiers wounded in the fighting north of Peiping. Their conditions were tragic. Most of them were wounded beyond any hope of recovery. This was my first experience with war as it is.

Chinese soldiers are often very young—fifteen years or older. They are under-nourished, ill-trained and armed only with rifles. Naturally war against the modern, well-equipped Japanese army is one sided. The Chinese are brave. On the way to Hankow we had a conversation with a Chinese captain who commanded a unit of "Big Swords." His men encircled the Japanese at night and attacked them with only a sword.

After visiting the hospital and watching part of an operation on a wounded soldier, we called on Mrs. Bright. Bro. Bright was in Peking helping to take care of his son, Calvin, who was seriously ill with a succession of operations for a ruptured appendix. Several times, I was told, death was near, but each time he rallied and turned for the better. The prayers of his friends saved him, for both his doctors and nurses had given him up.

Mrs. Bright is a brave, busy woman. She directs the making of beautiful embroideries. Last year she sold over \$18,000 worth. Seventy or eighty women make the work in their homes. The work aids the women and also gives a profit to the mission. (I managed to buy a few for some friends.) We returned home for dinner. In the afternoon I read and loafed. My heel made walking rather difficult.

Sunday forenoon I had my first experience in a Chinese Brethren service. The program is quite varied. They have a men's Sunday-school, a women's Sunday-school, and a junior Sunday-school. All meet together for church. I attended the men's Sunday-school and heard the lesson discussed, Bro. Crumpacker interpreting. The discussion became quite eloquent and two or three men often talked at once. After Sunday-school, the postmaster preached an expository sermon on the life of Gideon. He drew several interesting parallels for the Chinese nation.

We went home after church. The afternoon was spent in conversation and visiting the girls and boys' school. At five o'clock, I spoke to the English speaking people. Our people were joined by a family of very splendid Swedish missionaries. My aim was to give some of my impressions about world conditions. At 7:30 I gave a peace talk to some one hundred fifty members of the church—Bro. Crumpacker interpreted. The members were very attentive and even seemed to welcome a plea for better feeling toward Japan.

Between meetings, I had dinner with Miss Metzger and Miss Horning. Miss Wertz and Miss Earling of the Swedish Mission were also present.

During the two preceding days, I was trying to make up my mind to go to Liao Chow. Finally, I decided not to

since it took three days by donkey, one way, and the people going were staying eight days. We would have had to change our schedule, and our tickets were already bought. Nevertheless, I had the pleasure of seeing a Dunker missionary cavalcade start for a conference in China. They must take beds, bedding and food. Everything is stacked on a donkey and then the passenger is perched on top of the donkey. The rider makes no effort to steer the donkey. All one's efforts are needed to stay on board.

Monday forenoon, Mr. Walters, Haven Crumpacker and I walked around the wall. Following that, Miss Metzger and Mrs. Crumpacker took us through the city. I bought some Chinese cloth shoes to ease my heel. Then we visited a brass shop, a carpenter's shop, and a wood carver's shop. Here the tools are the tools of antiquity.

Then came my last dinner, the farewells, and my five-mile, two and a half hour ride to catch the train at Yung Chan. July 3 and 4, and till 1:28 were spent going to Hankow.

There are many more things that I might tell, but will save some.

Ann Arbor, Mich.

Eastern Women—Today and Tomorrow

PROGRAM II

Chapters 3 and 10. "New Standards of Education for Women"

"Ye shall know the truth and the truth shall make you free."

Worship

Leader: Make a joyful noise unto the Lord, all ye lands.

Response: Serve the Lord with gladness; come before his presence with singing.

Leader: Know ye that the Lord, he is God: it is he that hath made us, and not we ourselves; we are his people and the sheep of his pasture.

Response: Enter into his gates with thanksgiving and into his courts with praise; be thankful unto him and bless his name.

Leader: For the Lord is good; his mercy is everlasting; and his truth endureth to all generations.

Hymn: Praise Him! Praise Him!

Prayer: Pray for those who are responsible for the education of the women and girls of the orient.

Solo: Open My Eyes That I May See.

Lesson Outline

"The things of a modern world are here in increasing confusion, but where, except as Christianity supplies it, is the wisdom and self-control to use them?"

1. Educational changes.

a. Old standards of education, pages 39-40.

b. A new day is here, pages 41-44.

c. Higher education, pages 46 middle—48.

"Life of Lilavati Singh" (see below).

d. College recreation, pages 48-50.

2. Present day Christian education.

a. Lack of proper guidance, pages 152-153 top.

b. Trained for home making, page 153.

c. "Practical Arts School, Anklesvar, India" (see Gospel Messenger, Jan. 28, 1933).

d. Western methods featured, pages 157-158 top.

e. Social relationships, pages 160-163.

f. Ideals of service, pages 170-171.

Closing Prayer.

KINGDOM GLEANINGS

Calendar for Sunday, January 7

Sunday-school Lesson, Birth and Infancy of Jesus.—Matt. 2: 1-12.

Christian Workers' Meeting, The Passing of Our Days.

B. Y. P. D. Programs:

Young People—A New Goal.

Intermediate Girls—Learning to Pray.

Intermediate Boys—Some Changes.

* * * *

Gains for the Kingdom

One baptism at Bartlesville, Okla.

One baptism in the Brownsville church, Md.

Two baptisms in the Union City church, Ohio, Bro. H. B. Martin of Gettysburg, Ohio, evangelist.

Eight baptized in the Palmyra church, Pa., Bro. J. W. Whitacre of Greencastle, Pa., evangelist.

Nine baptisms in the Plymouth church, Ind.

Two baptisms in the Ellisford church, Wash.

Twenty baptisms in the Union Center church, Ind., Bro. H. A. Claybaugh of Plymouth, Ind., evangelist.

Eleven baptisms in the Bethel church, Ind., Bro. Fred E. Maxey of Nocona, Texas, evangelist.

Two baptisms in the Wooddale church, Pa., Bro. R. E. Shober of Connellsville, Pa., evangelist.

Ten conversions in the Hollidaysburg church, Pa., Bro. M. Clyde Horst of Lewistown, Pa., evangelist.

Fifteen baptized and two reclaimed in the Richland church, Pa., Bro. H. K. Ober of Elizabethtown, Pa., evangelist.

Four baptisms in the Fort Wayne church, Ind., Bro. Ralph G. Rarick of North Manchester, Ind., evangelist, and Sister Stella M. Rupp of Ft. Wayne, music director.

* * * *

Personal Mention

Bro. R. P. Bucher of Quarryville, Pa., will begin meetings Jan. 28 at Midway church, Pa.

Bro. I. S. Long, formerly of India, now of Bridgewater, Va., will hold a Bible Institute at Norristown, Pa., during the week beginning Jan. 7.

Bro. Oliver Royer, pastor of the Alliance church of North-eastern Ohio, will be available for two revival meetings this year. Address him at 75 Rice St., Alliance, Ohio.

Sister Ruth Utz who is on her furlough from the Africa field, and who spent three months in a special course of nursing in London, was expected to arrive in New York on Christmas Day.

Sister Minerva Metzger of China writes of twenty-seven girls in her school who are reading the New Testament through in harmony with the plan outlined recently by the Board of Christian Education.

Sister Wealthy A. Burkholder whose illness was mentioned in our issue of Dec. 9 passed quietly over to the other side Dec. 26. Her condition had been critical since Oct. 4 when she suffered a stroke of paralysis. Only a few of the Messenger's present readers will remember her earlier connection with our church periodicals. Her intimate friend, Sister Eleanor J. Brumbaugh, to whom we are indebted for this prompt word of her homegoing, says: "She was a faithful servant of the Lord for many years. She gives in

an autobiography entitled 'Some Things I Remember,' a very interesting account of her younger years. Copies of this may be had at the Kirk Publishing House, Rockton, Pa. It is the close of a long and useful life. She lived and worked for others, and won many souls to Christ."

Chairman C. C. Ellis of the General Education Board asks us to say to all concerned that "because of the condition of the budget the Board has decided not to have the annual meeting usually held in connection with the meeting of Church Boards and the Association of American Colleges. We are assuming that we can carry on until Conference when we hope to have a Board meeting. We regret particularly the reduction in the student rotary loan fund which has been such a help to worthy students."

Eld. S. I. Newcomer and wife of Pasadena, Calif., celebrated the fifty-fifth anniversary of their marriage Dec. 19. Until 1920 they had lived in Northern Illinois. They are both in good health and good spirits and Bro. Newcomer has the distinction of never having been sick enough in his life to go to bed. Says the Pasadena Star-News: "This is probably due, he believes, to his abstaining from not only alcoholic liquors, but from coffee and tea during his seventy-seven years of life." Sister Newcomer's health record is almost as good. Assistant Editor Maud Newcomer of our Sunday-school publications is one of their six children. They have eighteen grandchildren and two great-grandchildren. To these fine exemplars of wholesome family life the Messenger extends hearty congratulations.

* * * *

Miscellaneous Items

"**The Ping Ting church**, China, has added to its membership already during the year 111 members thus far and our local fall campaign is just beginning," says Bro. F. H. Crum-packer in a recent letter.

At Elizabethtown College "this year nineteen sons and daughters of Elizabethtown Alumni are following the paths of their fathers. Of this goodly crew, six students have parents both of whom have spent halcyon days on College Hill."

Sixteen men of the Buck Creek church of Southern Indiana met on a mid-December day to cut wood for two widows. They prepared enough to last all winter. Of course, both wood and work were donated. The good sister who tells us about it says "the Good Samaritans are still on the earth doing good."

"**The idea** of the church at the crossroad, means to some people that the church is facing a gloomy future and possible defeat; but to others it implies a day of new effort, greater zeal, and bigger opportunities." If you like the tone of this sentence turn to pages 10 and 11 and read "The Church at the Crossroad" by Bro. A. C. Baugher.

A missionary from China writes: "We are glad that the Lord put it into the heart of John D. Rockefeller to establish the wonderful Peking Union Medical College which gives treatment second to none in the world at reasonable prices." This was especially felt by our missionaries in China this year because of several serious operations, all of which are well or on the road to recovery now.

Word from India concerning our vocational school, indicates that the Governor of Bombay in making an address to the students of the Bombay University, made a strong appeal for the extension of vocational education, such as we are rendering at Anklesvar. He feels that the school should do something to relieve the economic and social distress of rural people. The local educational officer has recom-

mended 12½ per cent increase in the government grant to our vocational school during the coming year.

* * * *

Special Notices

Two new tracts are ready for distribution. They are: "Ideals of the Church of the Brethren" by Dr. D. W. Kurtz and "I Am Done With Booze" by A. B. Miller. We hope these free tracts may have a wide circulation in hands where they will mean the most for Kingdom progress. Order from General Mission Board, Elgin, Ill.

Two Mass Missionary Meetings will be held in Southern Ohio on the afternoon and evening of Sunday, Feb. 4. People from the more northern churches of the district will meet at Covington; those from the southern churches at Trotwood. The services will begin at 2:30 P. M. and 7:30 P. M. The speakers are to appear in this order: Brother Helser will be at Trotwood for the afternoon service, and at Covington for the evening service. Brother Winger and Sister Shumaker will be at Covington in the afternoon and at Trotwood in the evening. All evening services throughout the district are recalled in favor of the two mass meetings. The two meetings will be in charge of two committees. The members of the committees are as follows: Trotwood Committee, Elder W. D. Fisher, Elder J. Howard Eidemiller and Orion Erbaugh; Covington committee, Elder J. O. Click, Elder D. G. Berkebile and Levi Minnich.

* * * *

Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

Better Meetings for the Young People's Society, by Harry Thomas Stock. International Society of Christian Endeavor. Price, 75c. 143 pages.

As a basis for his treatise the author lays down these three fundamental principles: (1) Every local society must

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build its own program, if that program is to be carried out effectively. (2) Local groups need to join in common enterprises of significance for the community and the world. (3) The young people's society is a part of the total program for the youth within a church, and must follow the educational policies approved by the church for young people's work, and must also develop a program which contributes specifically to the total program of that church of which it is an agency.

The eight chapters are entitled: (1) Purposes and Principles for Young People's Meetings. (2) Choosing and Developing Subjects for the Meetings. (3) Discussional Types of Meetings. (4) Meetings for Worship and Appreciation. (5) Using Literary Resources in Meetings. (6) Planning Worship in Young People's Meetings. (7) The Spirit and Setting of the Meetings. (8) A Question-Box on Young People's Meetings.

The author's wide experience has drawn him to the workable rather than the theoretical. He emphasizes that the young people and their work are a part of the church and its work and not apart from the church.

Every pastor and every young people's group will find the book rich in suggestions that will make for a better young people's working organization.

THE QUIET HOUR

Partners in God's Work

Gen. 2: 18-25

For Week Beginning January 14

Not Good That Man Should Be Alone, v. 18

One of the saddest words we know is the word lonely. The story of man's progress has been the story of learning to live and work with his fellows (Psa. 128: 3; Prov. 12: 4; Prov. 12: 4; 18: 22).

A Helpmeet for Him, v. 18

That is, a helper who is suited to man. All who have thought seriously about this matter have marvelled at the way in which man and woman find completion in each other (Prov. 19: 14; 31: 11).

And Man Gave Names, v. 20

When man names an object he begins to understand it and to make use of it. In naming the animals he was exercising the dominion God appointed him (Gen. 1: 26; 9: 2; Psa. 8: 6; Jas. 3: 7).

Bone of My Bones and Flesh of My Flesh, v. 23

This story emphasizes the strength of the union of husband and wife. Where this bond is broken it is like the dismemberment of a body; it tears asunder what God has joined (Matt. 5: 32; Mark 10: 9; Rom. 7: 2; 1 Cor. 7: 10, 11).

Shall Have His Father and Mother, v. 24

The tie that binds husband and wife is the first of all human relationships (Gen. 29: 18-20; 1 Tim. 3: 12; 1 Tim. 5: 14; Heb. 13: 4).

They Were Not Ashamed, v. 25

The man or woman who comes out of a good home can face the world without fear or confusion (Prov. 31: 10-31).

Discussion

Bear in mind that this story has been handed down through many generations of Jewish history. What effects has it had on the home life of that people? R. H. M.

PASTOR AND PEOPLE

Your Congregation's Financial Policy

BY H. SPENSER MINNICH

MONEY is not filthy lucre; it is power. In our modern world money makes a great difference in the spiritual life of the church. The spiritual achievements of hundreds of churches are thwarted by financial failure. Financial failure is too often traced to want of an adequate financial plan. And in too many cases where there is a good plan, failure still haunts the church because the plan was not worked. A man wrote saying his church had been "quiet" active of late. I think he meant "quite" active, but the new term he coined is a good one unless the emphasis is solely on the "quiet."

Check your congregation on the following points and judge for yourself the adequacy of your financial procedure.

1. *A Christian Budget.* A careful consideration of the financial needs and responsibilities formulated into a budget which is approved by the church council. The budget should include items for *local, district, and general brotherhood* work.

2. *Weekly Payment Plan with the Envelope System.* No other method has proven so universally satisfactory. This system ought to be adopted with the understanding that members who have not found it workable for them may continue to give by whatever method is better.

3. *Membership Cultivation Program.* The members of every church need to be informed of the whole program of the church so they may understand and be inspired to give support.

4. *Every Member Enlistment Program.* There need to be times and methods for securing response from every member. The Every Member Solicitation in which two workers of the right kind call in the home of a member, talk over the work of the church and secure a financial commitment has not been improved upon. Children also should make a personal commitment. Adaptations of this plan are wise in many instances.

5. *Conservation of Every Member's Interest.* Even though a member gives a pledge and starts paying weekly by the envelope plan there needs to be a reporting of work being accomplished, regular reporting of the financial situation and commendation for faithful stewardship.

6. *Accurate Records.* Accuracy is necessary to reliability and confidence.

7. *Regular and Prompt Payments.* "Not slothful in business." Pay the pastor promptly if you have one. Meet all local bills on time and establish the credit of the church in the business community. Make prompt

remittances of all missionary and benevolence items. Disburse funds according to the budget decision of the church. Be cautious about borrowing local expense funds to pay benevolences or borrowing benevolence funds to pay local expenses because of the uncertainty of making replacement.

8. *Training of Financial Officers.* Members of the Church Finance Board and the treasurer should receive help through a training conference, or by reading books, so they can adequately develop the best financial procedure for the church. Write to the General Mission Board, Elgin, Illinois, stating the type of help you need.

9. *Audit of Treasurer's Books.* For his own protection and for maintaining confidence, the treasurer will want a capable committee or person to look over his books and report to the congregation that they are found to be in good condition.

10. *Stewardship Education.* Teach the members that God is Creator of all, that man is steward of all he is and possesses, and real life consists in properly relating our lines and possessions to our fellow-men.

"Life is like a storage battery; it is charged not that it may keep what it has been given, but that it may use its entrusted power to do work." It is the business of the church to help people use their lives, including their money, to do the work they ought to do.

The money we give to the church will bring us joy when we understand our partnership in service with Christ. The words from Bertha Condé put this fact into beautiful form:

"Meseems it renders God great joy to see
Hands striving after his creatively;
Yea, that he even left a part undone
That we might finish that by him begun,
And help him with our efforts to erect
His house; as masons help an architect.
If this be true that he of us hath need,
O then are we the sons of God indeed."

Elgin, Ill.

Are Our Ministers Doing Their Duty?

Isa. 62: 6, 7

BY JESSE D. CLARKE

I HAVE just been making a survey of the ministerial strength in the Tennessee District, and also of the number of churchhouses and organized congregations. I find about fifty preachers and twenty-six churches. There are, perhaps, ten other preaching points. We have about two ministers to each congregation. The majority of these preachers are middle aged; a few are young men. I suppose the Brotherhood in the United States will average with the Tennessee District.

Let us ask ourselves the question, Are we doing our duty as watchmen? Please read the scripture referred to in the heading of this article. Amos says, "Woe to

them that are at ease in Zion." I know it is some sacrifice to leave home and preach without a financial remuneration, but we are required to present our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service (Rom. 12: 1).

Our ministerial force is sufficient to have preaching at all the points every Sunday, provided the proper effort is put forth. Nevertheless, it is the church's duty to hold up the minister's hands, and help him financially to bear the burden. If this were done it would be possible for all the churches and other preaching points to be occupied.

Remember, I have reference to the home field. We know the foreign missionaries must receive their entire support from the home churches. There is no other way. Let us do all the preaching we can because the Lord demands it and the reward will be given for our service, for the Lord has promised it: "Cast thy bread upon the waters, for thou shalt find it after many days." "Let us cry aloud and spare not to show the people their sins, and the house of Jacob their transgressions."

The writer insists that the clergy and laity consecrate themselves to God's service, that they renew their covenant with him and use the talent which he has given them in saving souls and enhancing Christ's kingdom.

We have approximately 3,000 preachers in the Brotherhood and 150,000 members in all, and should be 300,000. There is plenty of work for us all to do. Let us pray for more zeal for the Lord's work, for without zeal we can not do much. Let us have more spirituality in our worship and service and less formality. I am afraid that the most of our preachers and the laity as well are like the little boy's father. On being asked if his father was a Christian, he said: "Yes, but he isn't doing much at the business these days."

In conclusion let me say if there was a time when we should be up and doing it is now. I pray that we may realize our responsibility and be able to meet our obligations. May the Lord's blessings rest upon his people and their work.

Jonesboro, Tenn.

The Character of John the Baptist

BY CLEMENT BONTRAGER

JOHN THE BAPTIST was a unique character. Jesus said of him, that among men born of women, there had arisen none greater than he. He also said that John was the Man of Destiny, the Man of the Hour, the Fulfillment of Prophecy. He was the man above all others, even "more than a prophet." If Jesus so testified concerning John the Baptist it may be well for us to study the character of this man.

In the first place, John the Baptist had godly parents. "They were both righteous before God, walking in all

the commandments and ordinances of the Lord blameless." His father conversed with God's Archangel. His occupation was that of ministering in the temple. Happy the child of whose parents it can be said: "They are both righteous before God and blameless." Happy the child whose parents converse with God, and who dignify their tasks by thinking of them in holy terms.

John was a rugged person. This is possibly the most often noted characteristic of the man. He was schooled in ruggedness in the deserts. While not especially to be copied in this respect, it is, nevertheless, noteworthy to remember that "great souls are born in solitude." He "was in the deserts till the day of his shewing unto Israel." John might not have been the John he was had he hobnobbed with the crowd of his day.

A part of this ruggedness was manifested in the food he ate and the clothing he wore. An extreme simplicity marked his daily routine of living. And while a literal imitation of John would not be desirable nor even advisable, the fact remains that they who would hear the voice of God when he speaks, then pass it on to others, do not have time to worry overmuch about the niceties of food and raiment. If there is one thing needed in our modern ministry it is this rugged simplicity. Preachers have become so refined, so very nice. We need more "camel's hair, locusts and wild honey" in our ranks, today.

John's ruggedness was carried over in his messages. He was utterly unafraid. The religious leaders of his day were met with an, "O generation of vipers." The soldiers who came to learn his advice for them were met with, "Do violence to no man . . . and be content with your wages"—just what soldiers then were not doing. They existed because violence was to be done, and they were a disgruntled bunch in regard to wages. The publicans heard him say, "Exact no more than that which is appointed you"—exactly what publicans were not doing, for they had made their kind hated by exacting all they possibly could. This rugged message found its way into the courts of Herod. Herod heard the simple yet unpleasant, "It is not lawful for thee to have thy brother's wife." Would not our ministry be more fruitful today were there more of this uncompromising fearlessness? Religious leaders still need to be told, at times, what John told them. Soldiers, tax-gatherers and Herods all need, on occasion, a John to point out to them their sinful practices.

John had, moreover, a fine sense of proportion. The first two verses of Luke Three tell who were the ruling dignitaries when John began his active ministry. They were Tiberius Cæsar, Pontius Pilate, Herod, Philip and Lysanias. None of these men distinguished themselves, especially, as good rulers. Some of them were positively bad. What an opportunity for political reformers to get in a day's work! Revolt would have

followed in the train of many a popular leader. Not so with John. He left Cæsar, Philip and Herod just where they were. What hurt him when he regarded Herod was not so much the political blunderbuss, but the moral leper. It is well for preachers to be concerned about most everything today, but let us keep a fine sense of proportion as John did. Let us remember that while some things are important, some other things are all important. When "the Word of God came unto John . . . in the wilderness . . . he came into all the country about Jordan, *preaching*."

As a preacher he stood in a class by himself. Like his successor, Jesus, he was not an extremist. Though he was rugged, yet he was tactful and winsome. The crowds came to hear him. The man who imprisoned him, yet "feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly."

Nor was his message confined in attractiveness to just one class. Soldiers, business men, religious leaders, everyone within reach came to hear him; and hearing, many came to repentance. What a preacher he must have been to so be able to reach all classes! So successful was he that Jesus said to him: "From the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force." As a result of John's preaching a wave of pressing into the kingdom was started which did not end with John's death.

The preaching of John commanded the respect of those who occupied the upper levels of living. His preaching was not cheap. One day Jesus came and listened respectfully. And while no one doubts the superiority of Jesus over John, the fact remains that John was a superior preacher, else he could not have interested Jesus.

Possibly the most grueling test to which a thing written or spoken can be put to is that of repetition. But here again is where the preaching of John shines in its uniqueness. He preached, "Repent ye, for the kingdom of heaven is at hand." Jesus repeated the same message in substance. And when Jesus sent forth his disciples to preach it was the same old message that he commanded them to give to men. We preachers might well ponder this observation. How many of us would care to have others come along and repeat our sermons after us? How many of us have sermons of such worth that we care to repeat them ourselves?

The message of this preacher is worth our pondering. It was a message of optimism. "The kingdom of heaven is at hand." A new day was dawning. To live in harmony with this new era demanded changed viewpoints, new ways of living. New days are always dawning. The old is ever ready to be discarded. The message of repentance, of harmonizing life with the on-

coming order, should ever be the burden of the preacher.

John in character shines as few men have shone, in the matter of sincere humility. With so much to his credit, many would have fallen into foolish pride. Not so with John. When representatives of the Pharisees demanded to know who he was he answered in substance: "I am not the Christ." When pressed to tell whom he considered himself, he said: "I am the voice of one crying in the wilderness." When some thought to stir up envy by telling him of the success of Jesus, his Successor, he replied: "He must increase, but I must decrease." And when he said that he was not worthy to unloose the shoe latchet of the Christ, one's admiration for this humble man knows no counterpart. Such humility we need. Such humility, Lord, may we acquire.

Lest we paint too glowing a picture of John, let us remember that he was still human. If tempted to doubt, let us take courage, for John has his period of doubt. When blue, remember that John had the blues too. There came a time when he was in the dungeon, inactive and in a pensive mood. To suffer as he was suffering, to face a possible martyr's death, was an ill climax for the one who had prepared the way for the Messiah. He sent a delegation to Jesus with the message: "Art thou he that should come, or do we look for another?" He received his reassurance. And let us not become too self-condemnatory if at times we need our faith bolstered up, our certainties certified, our sureties reassured.

Finally, John was true to his better self and better knowledge. This fidelity led him to his death as a martyr. Fidelity still would make martyrs out of some men had it only a chance. Sin is still as sinful as ever, and the only reason we preachers escape unscathed is because of our cowardly aloofness, our fear to deal with what we know ought to be dealt with. The purpose of this article is not to point out possible avenues for Christian heroism, but a few instances will be given. How many voices were raised in protest during the World War? How many effective voices are being heard on the eve of the deluge of rum? In a sorry old world, almost frantic because of the exploitation of the many by the few, how many Johns are being heard in the courts?

A man can preach no more than he is. John was a great messenger because he had great character. Let us look deeply within and see if there might be some remote resemblance between the preacher of the desert and ourselves.

Emmett, Idaho.

Christian religious education is the introduction of control into experience in terms of Jesus Christ.

The Hymn Ministry of the Church

BY WILLIAM BEERY

II. The Singing

IN song worship the human voice becomes the instrument. The gift of song is one of God's choicest blessings, and should therefore give him loudest praise and highest glory. It would seem that song is as old as the universe, for Jehovah says to Job, "Where wast thou when I laid the foundations of the earth, . . . or who laid the cornerstone thereof, when the morning stars sang together, and all the sons of God shouted for joy?" Rev. Wm. H. Parker, in his book, *Psalmody of the Church*, comments upon this as follows: "Thus, from the very dawn of creation, music and song . . . have echoed around the earth. And, all the way down through Bible history, there is a stream of sacred melody that ever and anon reveals itself to us; and which—as it flows down through generations of patriarchs and prophets, evangelists and apostles—widens and deepens; a river of song until in the Book of Revelation, it seems to empty itself into the crystal sea, upon whose glassy surface stand the harpers, harping with their harps, singing the song of Moses, the servant of God, and the Lamb."

The singing of hymns need not be confined to the regular church services. There are many other places and times which may serve as opportunities for Christian song. Christ and his disciples sang in the upper room; Paul and Silas in prison. The early Christians used psalmody, not only in the church, but every day and anywhere they happened to be—in their private devotions, in their social gatherings, at their work. Jerome who lived in the second century wrote: "Here, rustic though we are, we are all Christians. Psalms alone break the pervading stillness. The ploughman is singing hallelujahs while he turns his furrow; the reaper solaces his toil with hymns; the vine-dresser, as he prunes his vines, chants something from the strains of David. These are our songs, and such the notes with which our love is vocal." Clement of Alexandria of the third century, said: "Undoubtedly it was largely by means of enthusiastic Christian song that the gospel had such 'free course and was glorified' in the gracious accomplishment of its purposes."

Luther gave to the common people a book of hymns "so that God might speak directly to them in his Word, and that they might directly answer him in his songs." Everybody sang these hymns. Luther introduced congregational singing, which for centuries had been in disuse, the clergy doing the singing.

Waldo Selton Pratt, the great hymnologist, says this about congregational singing: "It is often supposed that the practical center of the church music problem is the choir and the organist. It is thought that if you can afford to spend much money on these, develop their

functions in a highly artistic way, and give them great prominence in your service, . . . you have shown real wisdom and strategic genius. I venture the proposition that the true center of Protestant music must always be the music of the congregation—hymns and tunes and their practical use." Again, Dr. Pratt speaks of three general purposes which congregational singing serves: first, "a means of social worship"; second, "a means of spiritual self-culture"; third, "a means of spiritual edification among those who are spiritually minded, and often of evangelistic pressure upon others."

As an example to substantiate the truth of the last point mentioned the following incident is in place. In an evangelistic campaign by Dr. Torrey and Charles M. Alexander, an invitation for decision for Christ was given; the first to rise was an Irishman in the back row of the gallery. In reply to a question concerning his decision he said: "When I came to this hall tonight I had no thought of accepting Christ. But the man who sat next to me sang so heartily . . . that I thought he must have something I needed. I spoke to him and he said that he sang because he had experienced the message of the hymn. . . . I decided to come forward and settle this matter."

The Wesleys, John and Charles, made good use of congregational singing. John at one time formulated a number of points of advice concerning the matter. Following are three of his rules for congregational singing: 1. All sing. If it is a cross, take it up. You will find it a blessing. 2. Sing lustily, and with good courage. 3. Above all, sing spiritually. See that your heart is not carried away with the sound, but offered to God continually.

The emphasis on the superior value of congregational singing is not intended to insinuate that there is never a place for other forms. A good chorus choir may be made a valuable aid in fostering congregational singing. Its main function should be to lead and support the congregation.

Such a group of singers will be able to render compositions of rich spiritual value which an ordinary congregation could not handle, but may appreciate and enjoy. In the same way a quartet or a solo may bring to an audience a message of spiritual worth which perhaps many of them would otherwise never hear. It should always be remembered, however, by congregations and all, that hymn singing in a church service is not an artistic performance but an act of divine worship; nor is it the part of the soloist to exhibit or exalt a voice, but to deliver a message.

St. Paul's admonition to the Colossian brethren is: "Let the inspiration of Christ dwell in your midst with all its wealth and wisdom; teach and train one another with psalms, with hymns and songs of spiritual life;

praise God with thankful hearts. Indeed, whatever you say or do, let everything be done in dependence on the Lord Jesus, giving thanks in his name to God the Father."

Elgin, Ill.

HOME AND FAMILY

This and That

BY JESSIE HELENE WINDER

There's a queer tiny ledge
Somewhere in my mind,
Filled with this and with that
In charming disarray—
A sunset, a picture, a billowy cloud,
The scent of rose leaves in a jar;
Perhaps an oriole's morning song
And daisies in a meadow's green.
Then when I've time
To think of them,
I enjoy each one
By itself.

Waldo, Kans.

The Day of Testing

BY MODENA MINNICH

II. The Meaning of Suffering

THE crisp November air tinged with pink the cheeks of the slight figure in the dark suit, as she walked quickly down the maple lined avenue. How well she knew every step of the way along this lovely old street, with its houses set decorously back from the curb. She knew every place in the brick walk where the giant roots of the maples had surged irresistibly upward, demanding more and more room until the walk had humped unevenly in silent protest. She loved those ungainly humps in the walk and inwardly rejoiced in the strength of the trees. The trees! She had never loved any inanimate thing as she did those gorgeous creatures—so leafy and gracious in summer, so gayly sure of themselves now as they flaunted their jeweled leaves of scarlet, orange, deep maroon and gold.

But Helen did not see the trees this day. Her face was drawn and her eyes reflected an ominous brooding. The past month had been one of incredible pain for her. She had awakened from the unreality of the banks of flowers and florist drays, into a clarity of thought which was infinitely more distressing. Her first impulse had been to flee—any place, just to be away. But the estate had to be settled, provision made for Judith Mae and the property closed or disposed of in some way. One of the town lawyers, an intimate friend of her husband's, had offered to take care of the business adjustments for her. But knowing that it would be better for her to stay at least temporarily, Helen had shut her lips tightly and gone through with the ordeal.



"Are you lost then? Lost?"

Now as she turned into the walk leading to a rather imposing white residence, one whose first floor was almost buried in shrubs and vines, she shivered nervously. She rang the little bell. When no one responded, she rang again, her breath coming a trifle quicker. After a pause, the sound of padded footsteps was heard, and the door was flung open by a short, ruddy-faced woman.

"Why, it is Mrs. Kindred," the woman smiled happily. "I suppose you have come to see my husband?"

"Yes. He wrote a note and asked me to see him today."

Mrs. Drexel shook her head sagely. "Oh, he is always and always sending notes. I hope you did not mind."

"Oh, no," Helen said slowly, "excepting—I feel he will not care for me or my thoughts either after he talks to me."

"Oh, now. You must not say that." And the little round woman pressed Helen's hand impulsively in hers. Then, as though ashamed of her display of emotion, she trotted off quickly through the double doors, calling back as she went: "I'll bring him right away. He's pattering in the garden."

Helen wandered restlessly about the room, vaguely conscious of its dark, heavy furniture. From the mantle of the fireplace she picked up a tiny Chinese vase of brilliant blue, but with unseeing eyes set it down again. Old Professor Drexel was a rare soul, but she dreaded meeting him today. His mind was too clear, and he had an uncanny way of peering through the little locked doors to one's real self. Helen always had the feeling that she hardly dared think what she liked without the danger of being caught at it.

As he came in the old scholar waved Helen to a chair in front of the hearth. A few logs were still smoldering brightly. Dr. Drexel was a short man of quick movements. He had a crop of wiry grey hair. The piercing look of his grey eyes would have been the rankest intrusion had they not been so kind, so wholly kind, with the charity of mellowed years. There were a few words of desultory greeting, as the two eyed one another warily. Then it was on, and the old man thrust deep.

"Helen, I know you are reluctant to talk to any one about this feeling you have in regard to your husband's death, but I wish you would. Do you think you could trust me?"

The appeal was so direct that Helen started perceptibly. She gazed steadily at the old professor, searching his eyes. Then she sighed and dropped her eyes. "Thank God there are a few souls so sincere!" Helen rejoiced to herself.

He was grave as he said: "I am glad that you trust me." Then after a pause: "Judith Mae came down the other day. Did you know she reflects your more apparent emotions almost like a mirror?" Helen was silent. "She admires you so much. If you could find an answer to your doubts, and could tell her about it, she would feel differently too, I think. But she isn't facing a question of faith."

Helen's voice was very low. "How do you know I am?"

"I don't know, but I think so. You didn't feel this way when your baby died, did you?"

Distractedly Helen passed her hand across her eyes. "No, but that was so different. Don't you see? She was so tiny. Her life had just begun. It was terrible for me, personally. I had—longed so for her, and planned every little garment so—but it was just my own castle of dreams that fell. It didn't affect other lives. You understand don't you?" Her dark eyes, misty with tears, pled with him. He assented silently. Her hands clasped and unclasped the fur around her shoulders uneasily. "But this—this is so infinitely more far-reaching than that. It isn't only myself. He dealt with so many others. I never dreamed how many, until—until he was gone. I've had letters, the most touching ones, and from the most unexpected sources. From people I didn't even know existed. One came from a girl he'd advised in some domestic trouble, one

from an elderly couple that had just heard him preach on one of his trips, one from the little newsy he always bought his paper from—and oh, just on and on and on. And that's just the way it's piled up and up in my mind. It seems like such a ghastly mistake or negligence on God's part. And—I can't bear feeling this way. I can hardly say it," her voice faltered, "it's too deep to say in words, but God has always been very, very real to me." She was speaking slowly now, choosing each word. "Very wise, and tender and powerful. Oh, don't you see what that means!" She rose agitatedly and walking to the mantle, toyed nervously with the little vase as she spoke. "It means that if God is all wise, he knows all about these beautiful threads of life which had to be broken, and if he is all powerful he could have saved my husband instead of those two drunken persons. You see," her voice rose shrilly, "he knew and could have avoided this and—he didn't."

She stood rigid and defiant, then dropped her head with a cry on her arms on the mantle. The old professor waited until she had composed herself, then he gently led her to a chair. Walking to the fireplace and gazing into the fire he said quietly: "Helen, do you suppose that you are the first person to run into this problem—oh, in different settings, but essentially the same problem?"

"No." Her voice was muffled, "but that really doesn't help me any."

"Naturally not, but since you know people have suffered throughout the ages, would you like to take a glimpse at some of their theories on the why and the purpose of suffering?"

Helen nodded.

"The way people for centuries have attempted to explain the why of suffering, say from a long illness, a death, insanity or wayward children, was by saying that the affliction was sent as a punishment for sin."

Helen looked up quickly and the old man smiled.

"You see, already I have one who protests. No doubt in some cases those things are the direct result of sin, and perhaps God does send suffering as a warning, and as an attempt to turn the sufferer away from his sins. But with you and thousands of others, this idea holds no meaning; too many innocent and godly persons suffer."

Shortly he continued: "But there are two theories which I think are worthy and really beautiful—" He paused and seated himself opposite Helen. "You don't care to hear this, you think it is of no use, but," his voice had grown earnest, "listen anyway. They deal with those questions of wisdom and power you were speaking of."

Helen gave no sign that she was listening now, except that her eyes seemed to grow suddenly intense and watchful.

"The first of the two, is the thought of redemptive love—like the suffering of our Savior. He endured to make a fuller and more abundant life possible for us.

It is beautiful isn't it? So it might be that my suffering, or your suffering, might win some one to a nobler plane, that we had craved for them. Do you understand? It's challenging to think about, even though you may not be able to see now, that it has anything to do with you."

Helen stirred uneasily, but he motioned her down. He was thinking slowly and carefully. "Helen, this is the thing that you may find is the reason back of your suffering. You remember when you were a child, that your father often disciplined you, toward the end of making you a finer, more cultured woman. And the disciplining seemed cruel and unnecessary to you. Perhaps he would not allow you to spend the night at some little playmate's home, one who he knew was not the best friend for you. You resented it fiercely. You thought your father far from wise. You almost doubted his love for you." He paused. "You say if God is all wise he must know all the splendid ties for good your husband had formed. Could it be possible that, knowing this, he knew more? That through the discipline which suffering brings, your life, and other lives might become more potent for good than if he had lived? Could that be, do you think?"

Helen's hand was over her eyes. She did not look up, but she said: "Perhaps, but—it is very hard to be disciplined."

"But wouldn't it be worth the price if you could feel that in his wisdom he sees that your beloved's life will reach *farther* this way, through the lives of some who loved him?" Helen stirred restlessly. "Would it?" he pressed.

She moved impatiently, "Yes, yes, but how can I know that? I can't see any evidence that my life or that of any one else is more significant now than it was before. Not any at all."

"Will you keep thinking of it though, and watching?"

"Oh, yes," she said contritely. "You know I can not forget the thought. If I only could see that it was true—in myself, or anyone! If I only could! I am so utterly miserable when I doubt."

"I know you are."

Helen stood up a little unsteadily. "I must go now. My mind seems to be whirling around and around. But at least it has an idea to whirl around." She held out her hand impulsively, smiling, "I am glad you made me come and made me listen."

"Are you? Then I'm happy, too." He took her hand.

As they stepped out onto the little circular brick step she said suddenly: "Do you remember that solo at his funeral? That lovely one?"

"Why, no," he frowned, vainly trying to recall what she was referring to.

"Oh, you couldn't have forgotten it. It keeps going over and over in my mind. It's like this—

"I know not where his islands lift
Their fronded palms in air,
I only know I can not drift
Beyond his love and care."

"I'm fighting desperately to believe it," she whispered. "I must."

San Bernardino, Calif.

Women's Work Forum

To Every Woman Interested in Women's Work

BY MRS. ROSS D. MURPHY

WE have reached the beginning of another calendar year and very soon we shall be closing our Women's Work year. The district officers will receive a letter and the report blanks from the committee within the coming week or ten days and they will in turn forward the local blanks to the local women. This will give all of you plenty of time to make out a good report by March 1. The local women will then return these reports promptly to their district secretary.

You did very well with these reports last year. If you are real thoughtful, careful and earnest you can do even better this year. The purpose of these reports is to measure, as best we can, the work we are doing and so determine the degree of progress. Of course, much of the finest service can not be tabulated in this way. We assume this, yet if the report is carefully filled out it will indicate much more to the intelligent interpreter than the sum total of its figures or statements.

Do not be disturbed by any questions that may not directly apply to your work, but be sure to answer fully those that do apply and add any statements concerning your work. It is your work that we want reported, so do not hesitate to fully report it.

The above admonition will apply to the district officers as well. It is upon this report that we must depend in making out the national statistics. I would suggest that in so far as possible the district officers meet soon after March and go over the reports, making them the subject of serious study for district analysis. You may discover weaknesses that need your attention, as well as strong features that should be passed on to others. This type of study and work may be worth quite as much as the inspirational programs you put across at your district meetings, valuable as these are.

It is most important, however, that the district secretary should send her report to the national committee at Elgin promptly, for at best the time is short to get the national report ready by Conference. If your local women are not prompt, get after them with a little extra persuasive.

As a national committee we have been especially gratified with these reports during the past two years and we shall try our best to analyze and interpret.

Thus, working together in this as we do in all of our other work, we may hope to accomplish the best.

A very few districts have less than ten local organizations and, therefore, receive less than \$10 in organizational fees. Where this is the case we ask such districts to send only half or less, as they deem advisable, of the local "dollar fees," using the rest for district development. We would also urge these districts to develop their possibilities to the largest possible extent. Perhaps a district having only six or eight organizations has a possibility of sixteen or eighteen. Of course, you know the contribution you make to the national committee all comes back to you in literature, service, etc., but it is our primary purpose to help the district to develop its own possibilities. Therefore, we shall gladly use whatever means seems most advisable to do this.

Philadelphia, Pa.

CORRESPONDENCE

CHURCH GIVING A NECESSITY OF LIFE

I wonder how many people list church giving in their budgets? If so, does it come under the necessities of life, or do you just give a nickel or a dime when you have it to spare?

How many of you would pay on your life insurance just when you had an extra dime? Did you ever stop to think of church giving as a form of life insurance? No matter how small your offering, it may be a sacrifice for you to give, but if it comes from the heart, you are insured for a far better home in the next world.

We must give to keep up our church and the teaching of the gospel, not only to those about us and in other lands, but to the future generations. Are we not also insuring the lives of many others, so that they may share the heavenly home?

Try to put church giving on your budget this coming year and you will not only be helping others to have a happy life but yours will be the happier, brighter life.

Beatrice, Nebr.

Vera C. Langworthy.

ANGELS

The Christmas season is a good time to think of the heavenly messengers, the angels. Too much can not be said as to the importance of their message—"On earth peace, goodwill to men." The whole human family has access to this message as fast as the light comes.

This was not a small company, but "suddenly there appeared a multitude of the heavenly host." The scene is inspiring to meditate upon. Our imaginations are too weak to picture the scene.

When Jesus was tempted the "angels ministered unto him." Can we not hope in this day to receive help from the angels? Are they not all ministering spirits sent forth to do service for the sake of them that shall inherit salvation (Heb. 1: 14)?

When Paul says "because of the angels" (1 Cor. 11) we should not consider too lightly this question, the prayer covering, and yet we do.

"Judge ye in yourselves: is it seemly that a woman pray unto God unveiled" (1 Cor. 11: 13, A. V.)?

Let us think of the angels as we pass along. Then it may not be so hard to heed Paul's advice—also the advice of the church.

Sebring, Fla.

Lucinda Stauffer.

A CHRISTMAS CARD FOR THE GOSPEL MESSENGER

My wish is that during the year 1934 you may grow and reach out with messages, until all who do not know may learn the true meaning of Christmas, also the joy of living and giving for others.

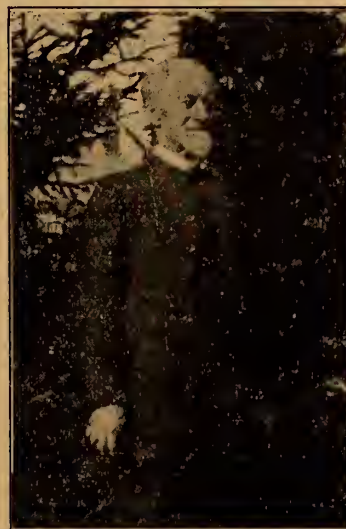
You have been a regular guest among us for many years. You seem like one of the family. You were in your infancy when you first came to us, and have changed your name several times. I hope it will not make you vain to say that the more we converse with you the more interesting you are. I also hope that during the coming year you may be able to find your way into every family of the Brotherhood. So here is wishing you a Happy New Year!

Washington, D. C.

Mrs. Rebecca Kindig.

BRO. ANDREW BOWSER

Bro. Andrew Bowser was born near Abbottstown, Pa., Feb. 8, 1864. He was of godly parentage and learned to love his parents' church and was a member of the Church of the Brethren for more than forty



years. He served the church in many ways. He was a deacon for many years and superintendent of Sunday-school for more than twenty years. Of this he was a charter member, having been a member of a committee that organized a Sunday-school in the Upper Conewago congregation May 3, 1896. He taught the primary class from that time on until in August of this year when he resigned. Of the committee who helped to organize the first Sunday-school in the congregation only a few survive, viz.: Elders O. V. Long (of California), S. S. Miller, Geo. Resser and C. L. Baker. Those of the committee who have passed on were Eld. D. H. Baker, Peter Kauffman, Christ Kauffman and E. L. Kauffman. Bro. Bowser taught many in his class who were of the second generation and often expressed his satisfaction for having had the opportunity to do so. He always seemed in his happiest mood when with the young people.

On Nov. 8, 1933, when on his way to work in a shoe factory, he was stricken with embolism and was found dead on the street in East Berlin, Pa. He lived in and near East Berlin most of his life. He leaves two daughters and three sons. The funeral service was held in the East Berlin church by Eld. C. L. Baker, assisted by Eld. S. S. Miller and Bro. D. Howard Keiper, the pastor of the Woodberry church in Baltimore. Burial in Mummert cemetery.

East Berlin, Pa.

Myrna M. Kreider.

LEWIS NAPOLEON CLICK

Bro. Click passed away Nov. 29, at the age of 82 years, 3 months and 4 days, in Dayton, Va., where he had lived for the last thirty years of his life. He was born in Ohio, but grew up for the most part in Indiana. In his early young manhood he came to Virginia where he spent the remainder of his life.

In 1876 he and Sister Susan Catherine Wright of Virginia were married. Eleven children were born to them, six sons and five daughters, all of whom, with the mother, survive, except the first-born, Elsie, who died at the age of 21. The children are scattered over Virginia, W. Virginia, Kentucky, Ohio and Illinois. Of this group of children is our Brother J. Orville Click, a successful evangelist and pastor, who is now pastor of our Covington church, one of the large and prosperous congregations of Southern Ohio.

Bro. Click was distinctly religious. At the age of sixteen he professed faith in Christ and became a member of the Salamonie congregation, Indiana. In all his thinking and planning Christian principles had first place. A matter, to be acceptable to him, had to square with his understanding of the Christian way. He was planted

in his convictions like a pillar, and while he was conservative he never carried his conservatism to the point of hindering progress. He was conservative, yet aggressive. He believed in progress built in the light of experience. He was a faithful member of the church and gave to it his undivided support. He was also much devoted to his home and family and found much of his joy in their fellowship. To these two fundamental institutions—the home and church—he gave his life whole-heartedly. Both suffer loss in his death.

The following beautiful poem, written by the late distinguished Aldine S. Keiffer of the Ruebush-Keiffer Publishing House, Dayton, Va., was a part of the funeral service. The funeral was conducted by Bro. J. H. Bowman, his Sunday-school teacher, and the writer. Burial in the beautiful Bridgewater cemetery to await the resurrection of the just.

THE CITY OF LIGHT

"There's a City of Light 'mid the stars, we are told,
Where they know not a sorrow or care;
The gates are of pearl, the streets are of gold,
And the buildings exceedingly fair.

"We will live for each other, nor faint by the way,
In this sad world of sorrow and care;
For that home is so bright, it is almost in sight
And we all want to meet you up there.

"Father dear, never fear, we shall triumph at last,
If we trust in the Word God has giv'n;
When trials and toils and our weepings are past,
We shall meet in that home up in heav'n.

"Father dear, never fear, for the Savior is near,
With his hand he will lead us along;
The way that is dark Christ will graciously clear,
And our mourning will be turned to a song."

Dayton, Va.

H. C. Early.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Holderread-Kinzie.—By the undersigned in the Church of the Brethren near Cushing, Okla., Dec. 3, 1933, Bro. Leslie Holderread and Sister Minnie Kinzie, both of Cushing vicinity.—D. D. Fleishman, Cushing, Okla.

Schwaninger-Secrist.—By the undersigned at the home of the bride, Oct. 22, 1933, Bro. Edgar Schwaninger and Sister Lelia Secrist, both of Easton, Md.—J. S. Rittenhouse, Easton, Md.

FALLEN ASLEEP

Arbegas, Sister Emma J., wife of Bro. Charles Arbegas, died Nov. 21, at her home, aged 66 years. For the past seven years she had been in failing health. When health permitted she was a very active member in the church, always ready and willing to do her part wherever she could serve. Our church sustains another loss in her going. Surviving are her husband, one daughter, and one son. Death came to her as one going into a quiet, peaceful sleep. Services were conducted in the Mechanicsburg church by the writer, and interment in the town cemetery.—John E. Rowland, Mechanicsburg, Pa.

Bankerd, Chas. Edward, son of Jacob and Catherine Bankerd, born near Uniontown, Md., died at the home of his daughter, Mrs. Marshall Crumbacker, Nov. 14, 1933, aged 69 years. Nov. 18, 1886, he married Anna C. Mitten. To this union were born three children; he leaves his wife, daughter, son and six grandchildren. His wife and two children are members of the Church of the Brethren. He spent his entire life in the same community and was a highly respected citizen. Funeral services at Pipe Creek church by Eld. J. J. John. Interment in the adjoining cemetery.—Mrs. H. Paul Hull, Linwood, Md.

Beachy, Bro. Jacob, born April 21, 1863, died Nov. 18, 1933. He grew to manhood in Garrett County, near Grantsville, Md. A few years ago he sold his farm and made his home with his daughter, Sister Irvin Baker. He was married to Mary Ellen Colfliesch who preceded him about two years ago. Surviving are three sons, three daughters, fifteen grandchildren and two great-grandchildren. He was a member of the Church of the Brethren for about forty years, always faithful in attendance, always willing to do what he could. He is greatly missed by the church and community. Funeral at Maple Grove church by J. E. Walls. Burial in Grantsville cemetery.—J. E. Walls, Grantsville, Md.

Byerly, Sister Elizabeth Emmert, born March 2, 1860, in Mt. Carroll, Ill., died at Elk City, Okla., Dec. 13, 1933. Oct. 1, 1884, she married John A. Byerly at Centerville, Mo. To this union were born four children, three of whom survive. In youth she became a member of the Church of the Brethren and lived faithful until death. Services

by the writer in Elk City. Burial in the Elk City cemetery.—Geo. R. Eller, Cordell, Okla.

Crumbacker, Sister Annie Barbara, daughter of Wm. and Elizabeth Greenwood, born near New Windsor, died at the home of her son on May 19, 1933, aged 82 years. More than fifty years ago she united with the Church of the Brethren and remained loyal to the end. March 24, 1870, she married Daniel J. Crumbacker. To this union ten children were born. She leaves her husband, eight children and a number of grandchildren. Funeral services at Pipe Creek church by Elders J. J. John and D. E. Englar. Interment in the adjoining cemetery.—Mrs. H. Paul Hull, Linwood, Md.

Fahnestock, Wm. J., son of Wm. and Sophia Fahnestock, born at Strawberry, Va., died Dec. 15, 1933, near Maurertown, Va., aged 66 years. He was received into the church about three months before he died. He is survived by four brothers and three sisters. Services at the Salem church by Eld. L. R. Dettra and Cephas Fahnestock. Interment near the church.—Frances Fahnestock, Winchester, Va.

Grisso, Agnes Eula, daughter of Mr. and Mrs. Jos. Richardson, born in Roanoke County, Nov. 12, 1896, died Nov. 3, 1933, at her home near Salem. She married Harvey L. Grisso Sept. 12, 1917, and to this union were born three children. She joined the Baptist Church when a girl and in 1920 united with the Church of the Brethren in Akron, Ohio. During her stay there she had charge of the Cradle Roll, this being her work to the end. Funeral services at Poages Mill church by Levi Garst and D. C. Naff. Burial in Grisso cemetery.—Mrs. R. A. Henry, Roanoke, Va.

Harley, Samuel C., born April 20, 1870, at Royers Ford, Pa., died Nov. 27, 1933, at Manassas, Va. He was a son of Isaac and Elizabeth Conner Harley. He came to Virginia forty-three years ago, where he had resided ever since. Jan. 1, 1896, he married Mary F. Hinegardner who survives with two daughters, two sons, ministers, Eld. Samuel A. of Richmond and Chester, a student at Bridgewater College. There are also five grandchildren and one brother. He united with the church at the age of eighteen. In 1897 he was called to the deacon's office in the Manassas church. He served as foreman of our deacon board for a number of years. He was treasurer of the church for thirty-six years. He was a loyal supporter of the whole church program. He was also interested in community welfare, especially looking after the needy. Funeral services by Bro. John S. Flory. Burial in the cemetery near the Cannon Branch church.—E. E. Blough, Manassas, Va.

Hayes, Bro. Francis Marion, born Mar. 4, 1857, at Kendallville, Ind., died Sept. 1, 1933, at his home in Elkhart, Ind. He was a deaf-mute, and received his education at Flint, Mich. In 1882 he married Sarah O. Neff, who died in 1903. One son, born to this union, died in infancy. In 1905 Bro. Hayes married Cora M. Lewis, who survives him with one half sister and one half brother. He was a member of the Church of the Brethren. Services by the writer at the home. Burial in the Pine Creek cemetery.—Lorell Weiss, Elkhart, Ind.

High, Bro. Merrill L., born June 5, 1891, died Nov. 23, 1933. He was the son of Bro. Allen K. and Sister Martha T. High. All his life he attended the Coventry Church of the Brethren, near Pottstown, uniting with the church in boyhood and affiliating with the church activities. He is survived by his mother, sister and two brothers. Funeral services in the Coventry church by Bro. Wm. G. Nyce, assisted by Bro. Q. A. Holsopple. Interment in the East Coventry Mennonite cemetery near Pottstown.—Mrs. Albert D. Hardley, Pottstown, Pa.

Hollinger, Vera Mildred, only daughter of Abner and Emma Becker Hollinger, born Nov. 13, 1921, died Aug. 23, 1933, of heart trouble. She is survived by three brothers. She had decided to live for Christ but ill health prevented baptism. Funeral services at the Chiques house. Interment in the adjoining cemetery.—Mrs. Fanny Zug Shearer, Mannheim, Pa.

Hutchison, Mrs. Alice, died Dec. 6, 1933, aged 74 years. She had been a faithful member of the Brethren Church for many years.—Mrs. J. G. Hutchison, Huntsdale, Pa.

Kreps, Bro. Geo. M., born July, 1865, at Milroy, Pa., son of Andrew J. and Mary Ann Kreps, died Nov. 21, 1933, at his home near Pottstown, Pa., where he had resided the past twenty years. A brother, Keever Kreps of Reading, Pa., also passed away the same day. He united with the Church of the Brethren when a young man and was a faithful and consistent Christian. He served as deacon in the Coventry church, also as teacher of an adult Bible class. His wife, Sister Barbara Jane (Zook) Kreps, preceded him four years ago. He is survived by two sons and two daughters, three grandsons and two great-grandsons. Services by Bro. J. Kurtz Miller, assisted by Bro. Jos. M. Woods. Interment in Oak Grove cemetery, Parkerford, Pa.—Mrs. Albert D. Hartley, Pottstown, Pa.

Miller, Nancy J., daughter of George and Anna Markley, was born in Ohio, Jan. 19, 1854. She moved to Indiana with her parents at the age of ten years, locating in Owen County, where she spent nearly all her life. She died Dec. 22, 1933, at Elgin, Ill., at the home of her son, Lauren T. Miller, Secretary of the Brethren Publishing House. She was a member of the Church of the Brethren for half a century and remained faithful to the church of her choice until death. She was united in marriage to Isaac E. Miller. To this union were born six children, two daughters and four sons. The two daughters, Clara and Emma, and one son, Eli, and her husband preceded her. The husband died eleven years ago. There remain the three sons, Geo. W. of Clay City, Ind., Lauren T. and Ezra H. of Elgin, Ill., nine grandchildren and a sister, Mariah Hart, of Coal City, Ind. Funeral services

and interment at Clay City, Ind., conducted by Pastor Ira T. Hiatt. A brief service was also held at Elgin, Ill., by Elders C. D. Bonsack and J. E. Miller.—Edw. Frantz, Elgin, Ill.

Miller, Wm. DeWitt, son of Henry and Amanda Miller, born in Hancock County, Ohio, Feb. 17, 1892, died Dec. 12, 1933. Nov. 10, 1915, he married Miss Jessie Trackler. Two children with their mother survive. He was confirmed in the Lutheran Church and remained a faithful member for a number of years. However, sometime after his marriage he had his membership transferred to the Eagle Creek Church of the Brethren, remaining in the fellowship of this congregation until the end. About ten years ago the family decided to make Findlay their home. Funeral services in the Eagle Creek church by the pastor. Burial near the church.—Jesse J. Anglemeyer, Williamstown, Ohio.

Mumper, Sister Rebecca Ellen, nee Stout, was born in Upper Frankfort Township, Cumberland Co., Pa., and died at her home in Waterloo, Iowa, at the age of 75 years, 10 months, 21 days. On April 29, 1891, at Huntsdale, Pa., she was united in marriage with John R. Mumper; they made their home at Green Spring, Pa., until 1902, when they moved to Shelby, Iowa. In 1904 they came to Black Hawk County, Iowa. Besides her husband she is survived by one son, one stepson and one stepdaughter, also by one brother. Sister Mumper was a faithful, consistent member of the Church of the Brethren for many years. For some years she had been afflicted, which rendered her almost helpless but never a word of complaint did she express. Services in the Waterloo City church by her pastor. Burial in Orange township cemetery.—A. P. Blough, Waterloo, Iowa.

Nicewonger, David, born Feb. 27, 1860, died Dec. 3, 1933. He was born and reared and died on the same farm. He lived to be the oldest of his family of six sisters and four brothers. A sister died Nov. 12, 1933. He united with the Church of the Brethren about thirty-five years ago. He had a record of attending Sunday-school and church for eight years without missing a Sunday. Funeral services in the home by the undersigned. Burial in the family graveyard.—W. N. Myers, Clymer, Pa.

Rheinheimer, Bro. Ira J., son of Jacob and Rachel (Sunthimer) Rheinheimer, born Nov. 11, 1894, in Lagrange County, Ind. Because his mother died soon after his birth, he was reared by Mr. and Mrs. Aaron D. Yoder. After graduating from high school and taking some college work, he taught school in Nebraska and North Dakota. He served with the American forces in France. In 1921 he married Anna M. Hostetler. Soon after his marriage he contracted tuberculosis as a result of being gassed during the war. Though he sought recovery in various climates, he passed away Dec. 11, 1933, at his home in Elkhart, Ind. Once a member of the Mennonite Church, he later united with the Church of the Brethren. He is survived by his wife and three children, his father, and two brothers. Services by the writer and Bro. J. H. Fike at the Shore Mennonite church east of Elkhart. Interment in the adjoining cemetery.—Lorell Weiss, Elkhart, Ind.

Riggleman, Hester F., only child of Brother and Sister W. L. Riggleman, born Oct. 14, 1911, at Kirby, W. Va., died Dec. 14, 1933, near Stephens City, Va. She died following an operation. She joined the Church of the Brethren when very young and was the leader of the young people's meeting. Funeral services from the Salem church by Brethren L. R. Dettra, Cephas Fahnestock and David Messick. Interment in the Salem church graveyard.—Frances V. Fahnestock, Winchester, Va.

Sensenbaugh, Sister Lizzie, born in Montgomery County, Ohio, near Dayton, Aug. 21, 1853, and died at her home in Cerro Gordo, Ill., Dec. 12, 1933. She leaves eight brothers and one sister. At the age of seventeen she united with the Church of the Brethren, remaining faithful to the end. Funeral services in Decatur by the writer, assisted by Eld. W. H. Miller. Interment at Decatur.—D. J. Blickenstaff, Oakley, Ill.

Spitzer, Bro. Isaac, died at his home in New Hope, Va., Aug. 12, 1933, aged 70 years. Death was the result of an accident. In 1889 he married Miss Jennie Early and to this union three sons were born. He united with the Church of the Brethren in 1891 and was one of our most faithful deacons. He is survived by his wife, three sons, three brothers, sister and five grandchildren. Funeral service at the Middle River church by Elders B. B. Garber and J. W. Wright. Interment in the cemetery near by.—Mrs. F. Y. Garber, Waynesboro, Va.

Weber, Martha Alice, the sixth child of John and Louise F. Weber, born June 20, 1867, in Jasper County, Iowa, died Dec. 11, 1933. She moved with her parents to the Dallas Center community in 1876; with the exception of a few years in California, Colorado and Nebraska, her life since childhood had been spent here. She united with the church at Longmont, Colo., Sept. 21, 1885, and proved to be a loyal member. Sept. 23, 1886, she married J. F. Weber; she leaves her husband, two children, an adopted daughter and several grandchildren. Funeral services by Elders Coppock, Rowe and Eikenberry.—X. L. Coppock, Dallas Center, Iowa.

Wolf, Isaac, son of Samuel and Catherine Blickenstaff Wolf, born near Edna Mills, Ind., Dec. 19, 1859; he died near Lagrange, Ind., Nov. 23, 1933. In early manhood he accepted Christ as his Savior. In the spring of 1881 he married Katie Wagoner. To this union two sons were born, the oldest dying in infancy. The wife died in 1891. Later he married Anna Metzger. To this union a daughter and a son were born. He is survived by the wife, three children, three grandchildren and two sisters. Funeral services at the English Prairie church by the writer. Burial in the cemetery near the church.—Chas. A. Light, Sturgis, Mich.

NEWS FROM CHURCHES

CALIFORNIA

Fresno church experienced a stirring and memorable revival under the leadership of Bro. J. H. Cassady of Washington, D. C. For over two weeks Bro. Cassady gave us thoughtful, convincing, gospel messages. The members were spiritually enriched. As a result of the meetings seventeen were baptized, three received on former baptism and two renewed their vows. We are extremely gratified with the earnest and stimulating ministry of Bro. Cassady and hope his several months of evangelism in California will be increasingly successful. Dec. 6 over 200 joined in a communion service in charge of our pastor, Bro. Leo Miller. At our business meeting Dec. 12 we were encouraged by the favorable reports of officers and committees. These reports indicated that the financial budget for this year will be raised. The women's organization of the church is doing very commendable work.—Mrs. J. E. Jones, Fresno, Calif., Dec. 18.

FLORIDA

Miami.—We met at the home of Brother and Sister Cripe for services Dec. 17. Twenty-five were in attendance. After an interesting Sunday-school lesson Bro. Simon Richardson gave us an instructive sermon. This was followed by the usual dinner and social hour. The services for January are to be held at the home of Brother and Sister D. Watts, 739 Sunset Road, West Palm Beach, Florida, on Jan. 21. We are always pleased and profited by the presence of brethren and friends who find it convenient to be with us. There should be a faithful congregation in this section, and we are looking forward hopefully to the time when we shall have such a congregation. But members and workers are needed to do the work that should be done if the work is to be a success.—Grant Mahan, Homestead, Fla., Dec. 21.

ILLINOIS

Oak Grove.—Bro. Wm. Hare was reelected superintendent of the Sunday-school for the year beginning Oct. 1. B. Y. P. D. president is Sister Juanita Whisler. The Women's Work reorganized with Sister Mary Moreland, president; Sister Grace Hare, director of Aid, and Sister Myrtle Moreland, director of missions. We are glad to report the Messenger coming to nearly all our members. We have painted the church this fall, the men doing the work. Nov. 5 Bro. M. R. Zigler was with us in the evening service. The writer conducted a Prince of Peace declamation contest in our church Dec. 3, Merle Ivins being the winner. Dec. 10 we held the county contest in Lowpoint.—Mrs. Sadie Whisler, Cazenovia, Ill., Dec. 16.

INDIANA

Blissville congregation held a two weeks' revival in November in charge of Bro. J. S. Alldredge of Anderson, Ind. Interest was good and we feel much spiritual strength has been gained through the inspiring messages of Bro. Alldredge. As a result eight were baptized and recently another was added to the church by baptism. In December we held a rally day service for our missionary society. Interest is keen and attendance was fine. Prospects for the coming year are promising for this line of work.—Wilda Bottorff, Plymouth, Ind., Dec. 18.

KANSAS

Ottawa.—The Sunday evening services of Nov. 19 were of an unusual nature since the men's group of the church put on the program. It was inspiring to see the number of laity conduct the service and give sermonettes on the subject, What Is Right with the Church? There were also a reading and music by the male quartet and Webber brothers. Bro. Ernest Watkins led the congregational singing. Nov. 26 was the day for the Thanksgiving service, with a basket dinner at noon, and Sister Ella Ebbert, returned missionary, as guest. Sister Ebbert addressed the women's group in a special meeting after which she addressed the entire audience. Dec. 1 the quarterly business meeting was held. Dec. 3 the junior department of the Sunday evening group put on a three act play, written and coached by the pastor's wife. Some of our number attended the Ottawa standard leadership training school and received credits. Our pastor taught one course. We were pleasantly surprised to have Brother and Sister E. H. Eby, former missionaries to India, in our midst, and Bro. Eby gave a splendid talk at the mid-week service. Dec. 15 the Vesta club met to finish work in their group and in the evening served at the father and son banquet. The attendance at this meeting was larger than had been anticipated. Prof. Hayworth, who works in the city schools, was the guest speaker. Sunday morning, Dec. 17, Bro. DeVilbiss gave a helpful message, after which the voice of the church was taken to elect two deacons. Brethren Geo. Royer and Ernest Watkins were chosen.—Mrs. J. E. Ott, Ottawa, Kans., Dec. 18.

NORTH CAROLINA

Spray church met in council Dec. 13. Church officers for the coming year were elected. The men's group gave a Thanksgiving program, using missions as the topic. An offering of \$56 was received. A new lighting system is being installed in our church; some of the brethren are doing the work free. The men's Bible class plan to do some painting on the church in the near future. Since our last report two have accepted Christ and one has been baptized; the other awaits

the rite. The Ladies' Aid plans to raise funds for new carpet for the church.—Mrs. C. W. Agee, Spray, N. C., Dec. 18.

OHIO

Alliance.—The work in this church has been very pleasing since the beginning of our Sunday-school year. Our attendance has increased over last year by about twenty each Sunday. We had a revival service the first two weeks in November at which time six united with the church by baptism. Our business meeting will be held Jan. 3. We are expecting Bro. M. R. Zigler to be with us before long to talk over our problems with us. We have appreciated the support of the General Mission Board here at Alliance, both morally and financially, and hope that the work done may prove to be a blessing not only to the community but also to the church. Last Friday evening we held our annual father and son meeting and banquet. We invited one of our neighboring churches to join us in this and a very enjoyable and instructive program was carried out.—Edwin C. Garman, Alliance, Ohio, Dec. 19.

Defiance church held their semiannual business meeting Dec. 9 with Eld. J. L. Guthrie presiding. Officers were elected and Bro. Guthrie was retained as elder. The ministerial board was authorized to secure an evangelist and make arrangements for holding services during the winter. Dec. 10 an all-day meeting was held celebrating the church anniversary and also mission day. Bro. R. H. Miller of North Manchester gave us two inspiring missionary sermons and a special collection for missions was lifted.—Mrs. Elizabeth Derge, Defiance, Ohio, Dec. 16.

Eastwood.—Our first Thanksgiving service was held this year. It would be impossible for us to name all the things for which we are thankful. We of the Eastwood church met for the first time on Thanksgiving Day to express our gratitude to him for the wonderful way he has dealt with us. Bro. S. Shumaker was there with a message. There were approximately seventy-five present, fifty of them being children.—Sherman McLeland, Akron, Ohio, Dec. 4.

Lima.—Our sunrise Thanksgiving service was held from 6 to 7 o'clock. Many contributed to the success of the meeting by quoting Scripture, giving readings, relating things for which they were especially thankful, etc. Eighty-three were present; whole families came. Some said it was the best and most inspirational Thanksgiving service they ever attended. We held our church council Dec. 14 to elect church officers for the year. Our pastor, A. P. Musselman, was reelected elder for another year; S. H. Vore, treasurer; Claude Miller, clerk; G. D. Armentrout, Messenger agent; the writer, correspondent. We planned for our revival to begin Palm Sunday, March 25, with our pastor as evangelist.—Mrs. Prudence Vore, Lima, Ohio, Dec. 16.

Rome church met in annual council Dec. 16 with our elder, Bro. J. J. Anglemyer, presiding, for the purpose of electing officers. Nearly all of the old officers were retained. Bro. Anglemyer was reelected elder. Our revival at the Rome church will be in charge of Bro. R. N. Leatherman of Grand Junction, Colo., evangelist.—Glenn Fruth, Alvada, Ohio, Dec. 18.

Stonelick.—Eld. Jesse Noffsinger met with us in council Dec. 2. We regret his resignation as elder for he had served this church faithfully several years. Bro. John Garst was chosen elder. We expect him to be with us Jan. 7.—Anna Lesh, Goshen, Ohio, Dec. 18.

Union City (Ohio) church met in members' meeting Dec. 15. We decided to have a white gift service and send out some Christmas baskets. Envelopes also were given out and a special offering will be taken for the Brethren Home at Greenville, Ohio. One member was received back into the church at this time. The election of church officers resulted as follows: Elder, Bro. Ivan Erbaugh; treasurer, Warren Thornhill; clerk, Lula Netzley; Y. P. D. leader, Theodora Stocks-dale; Junior League leader, Della Erbaugh. Bro. H. B. Martin from the Oakland congregation, Gettysburg, Ohio, came to us Oct. 15 and conducted a two weeks' series of meetings, preaching some inspiring sermons. The meetings closed with a love feast Oct. 30. As a direct result two were baptized and the church feels greatly built up and strengthened. Bro. Martin is an able speaker and preaches the gospel with force and lasting effect. We were glad for the delegations and special music from the neighboring churches—Poplar Grove, Pleasant Valley and especially Oakland, Bro. Martin's home church.—Lula Netzley, Union City, Ind., Dec. 18.

OKLAHOMA

Cloud Chief.—During the last two weeks in October our pastor and wife, Brother and Sister Eller, were spending their vacation in Kansas. Bro. John Howell filled the pulpit Oct. 22 at the morning services and Bro. David Merkey in the evening. Oct. 29 one of our members, Bro. Clark Garst, also a trustee of McPherson College, gave an interesting talk. A missionary program was rendered during the Christian Workers' hour. Our Thanksgiving program was rendered by the juniors. The missionary offering which was taken at Thanksgiving time under the supervision of the Men's Work amounted to \$32.35. The young people's conference, held here Dec. 2 and 3, was well attended by the young people of the district. The largest number came from Oklahoma City and Thomas, Okla. We were glad to have a visit from our former pastor, Brother and Sister J. D. McCann and family from Oklahoma City. The conference was reorganized with Sister Marie Battey as president. The ladies entertained the young people with a basket dinner on Sunday. The missionary project which has just ended was very interesting and the juniors received some very helpful thoughts from the study of China. The return from the money given

them by the Sunday-school to invest for the project was \$20. The program on China, given by the juniors on Sunday evening, Dec. 16, was enjoyed by all.—Mrs. Daird R. Merkey, Cloud Chief, Okla., Dec. 18.

Bartlesville.—Since our last report one has been baptized. Thirty-seven members attended District Meeting at Cushing including about twenty of our young people. We are trying to organize our work so every one will have something to do. We have three Bible classes on Sunday night. The young people are studying the Life of Paul with the pastor as teacher. The Home Builders' class is studying the New Testament with Bro. Harry Boltz, teacher. Bro. Jim Campbells have been coming quite regularly, driving fifty miles. Bro. Campbell teaches the Home Builders' Sunday-school class. On Tuesday night we have a teachers' meeting and study the lesson. Our superintendent, Bro. Victor Baughman, is teacher. Wednesday is our regular Bible study night. We have an enrollment of 103. The pastor is teacher. Thursday night is open for cottage prayer meeting. Friday night is used for the Home Builders' Bible and Sunday-school classes. The men have organized with Bro. Harry Boltz, president. They have a Bible study class with their pastor as teacher. They have planned to cut and sell wood and repair the church. They sponsored the Thanksgiving offering and sent in \$10 for home missions. Bro. Edwin Groff and family drive in thirty miles each Sunday. Bro. Groff teaches the adult Sunday-school class. Our attendance is holding up well and the church has a good outlook for the future. About twenty-five of our folks attended the county Sunday-school convention this fall and report a splendid meeting. If you know of members of the church going through here or moving here, please let us know about it. The pastor's address is 1005 W. First St.—Hazel Campbell, Bartlesville, Okla., Dec. 11.

PENNSYLVANIA

Altoona (First).—Bro. J. A. Robinson of Johnstown, Pa., conducted a two weeks' evangelistic meeting for us beginning Sept. 11. Large audiences attended the meetings to hear the splendid gospel messages. As a result eleven persons were added to the membership of the church. Nov. 5 the church assembled for the communion service at which time five new members were added to our congregation. Our people enjoyed a rare treat in having Dr. E. J. Pace of Orlando, Fla., Bible expositor, with us from Nov. 19 to 26. Illustrations of biblical truths were vividly portrayed, increasing our faith.—Homer A. Fether, Altoona, Pa., Dec. 16.

Big Swatara church met in council Dec. 11. Bro. Amos Kuhns resigned as elder in charge and Bro. Thos. Patrick was elected in his place. An election was held for a minister of the gospel. Bro. Hiram was called and was installed as a licensed preacher. The deacons reported the yearly every member visit. The Sisters' Aid gave an invitation to sisters who can not attend to be associate members. A Thanksgiving service was held in the East Hanover house and the offering taken is to go to some needy family. Sister Ida Shumaker, returned missionary from India, will be with us Dec. 31 at Hanoverdale.—Dorothy J. Wright, Hummelstown, Pa., Dec. 19.

Chiques.—Bro. David H. Snader of Akron, Pa., conducted a series of evangelistic meetings from Nov. 12 to 30 at the Mt. Hope house. His messages were stirring and well received by attentive audiences. As a result eight stood for Christ, of whom six were baptized Dec. 10 and one awaits the rite. Our quarterly council was held Nov. 25. Dec. 17 Bro. Geo. Wolf from the Akron congregation preached for us at the Mt. Hope house from the Sermon on the Mount. Jan. 21 we expect to have Sister Ida Shumaker with us at the Chiques house. At a recent service our elder, Bro. S. S. Eshelman, read an interesting letter from Bro. Graybill in Sweden.—Mrs. Fanny Zug Shearer, Manheim, Pa., Dec. 18.

Dumplings Creek church met in council Dec. 14 and elected the following officers for the year: Elder, T. B. Mickle; clerk and treasurer, Bro. Jesse Smith; Messenger agent and correspondent, Mrs. Ross Callihan; trustee, Bro. Lester Miller.—Mrs. Ross Callihan, New Paris, Pa., Dec. 18.

Elbethel church enjoyed a spiritual revival conducted by Bro. J. M. Geary of Champion, Pa., beginning Nov. 4 and closing Nov. 12 with the love feast. Nov. 24 Sister Ida C. Shumaker, returned missionary from India, gave a splendid address, telling of her experiences and work in India.—W. E. Barnes, White, Pa., Dec. 16.

Hanover church held their love feast Oct. 15. Bro. Melvin Jacobs of York brought us the morning message and officiated at the feast. Bro. W. G. Group preached in the afternoon. The district offering amounted to \$64.09. Nov. 19 Bro. A. C. Baugher of Elizabethtown College gave his lecture on The World Is Waiting for the Sunrise; he brought a splendid message to a capacity audience. The Baugher sisters' quartet rendered special music. The service was sponsored by the Willing Workers' class of the Sunday-school. Nov. 5 the a cappella male chorus of Lancaster County under the direction of Prof. H. B. Baughey rendered a delightful program. Nov. 25 and 26 Bro. R. W. Schlosser of Elizabethtown conducted a Bible institute. His teaching, based on the First Epistle of John, was instructive and illuminating. The annual contribution of fruits and foodstuffs was presented to the Carlisle Children's Home and on Dec. 9 members of the Willing Workers' class motored to the Home, taking gifts for the children. Our singing school which has been in progress for some time terminated for the present, with a possibility of resuming in the spring.—A. P. Hetrick, Hanover, Pa., Dec. 16.

Harrisburg church held their love feast Nov. 12. Dec. 1 and 2 the regional conference for state districts of Pennsylvania was held at the church with about twenty-five ministers present. Dec. 3 the women's

Bible class sponsored a homecoming which we believe was enjoyed by all. Dec. 7 Bro. A. C. Baugher, dean of Elizabethtown College, conducted a Bible institute, touching the high lights in the book of Job. This was very uplifting in these times. We will cooperate with other churches to hold services during the Week of Prayer, the second week of January.—Mrs. E. M. Byrem, Harrisburg, Pa., Dec. 19.

Hatfield congregation closed an inspiring revival effort early in November; the meeting lasted for two and one-half weeks. Bro. I. N. H. Beahm of Nokesville, Va., conducted the meeting in such a way that the gospel could be understood by all. Seven stood for Christ, three were reclaimed and four were baptized and the congregation built up spiritually. In our fall church conference our present elder in charge, Bro. Michael Kurtz, was reelected for another year. Bro. Arthur K. Landes is Sunday-school superintendent with Bro. Clayton Hendricks, assistant.—J. Herman Rosenberger, Hatfield, Pa., Dec. 16.

Huntsdale.—Our church met in council Dec. 12. Officers for the coming year were elected: Superintendent, E. L. Mellinger; assistant, J. G. Hutchison. Members were also chosen on the Sunday-school board.—Mrs. J. G. Hutchison, Huntsdale, Pa., Dec. 16.

James Creek.—This little church with a large spirit of fellowship enjoyed a two weeks' blessing of a revival meeting conducted by the writer. The meetings began with a fine spirit of interest and attendance, and continued throughout the two weeks, with the attendance increasing. We feel that at least part of the result was a great challenge to the members for a closer walk with God, and a larger consecration of life. And while this church is not served regularly with preaching services, yet it has an excellent and very regular attendance in the Sunday-school, with many young people of the community in attendance. Last year twelve were added by baptism.—John E. Rowland, Mechanicsburg, Pa., Dec. 15.

Mechanicsburg.—We met in council Dec. 12. The treasurer's report for the last quarter showed a commendable balance on hand. The first Sunday of October will be the time for lifting our offering for district mission work. We will have a week-end Bible institute at a suitable date in the near future, held by a representative of Elizabethtown College. Dec. 15 Sister Ida Shumaker gave one of her thrilling and challenging messages relative to their work in India. Her fine spirit of consecration and devotion is a challenge to many of us. We lifted an offering for this work also.—John E. Rowland, Mechanicsburg, Pa., Dec. 15.

Philadelphia (First).—Since our last report one young man has been added to the church by baptism and five letters have been granted. The week of service conducted by Bro. Earl M. Bowman was much appreciated. It was followed by our love feast which was largely attended. Our pastor officiated, assisted by the home ministers. Oct. 29 Bro. J. A. Bricker, who is seventy-five years old, celebrated his fifty years in the ministry. He is the assistant elder and teaches the women's Bible class. Occasionally he fills pulpits in the district. The speakers were Brethren H. K. Garman and Jos. Ellis and Sister Esther Swigart. Sister Bricker was presented with a beautiful bouquet of roses for her loyalty and sacrifices as a minister's wife. The time being too short for Bro. Bricker's response he on Dec. 3 told his experiences being in the ministry for fifty years. Bro. Robert Fraser, the blind evangelist, with his wife and assistants gave us a program Nov. 23.—Mrs. Wm. H. B. Schnell, Philadelphia, Pa., Dec. 13.

TENNESSEE

New Hope.—Dec. 2 the Bridgewater quartet gave their mission program to a large audience. Thanksgiving Day there was an all-day meeting with dinner at the church. That night the men gave a play. Dec. 12 the church met in council. Bro. Laughrun was elected elder and pastor for the coming year; Bro. I. T. Garst, secretary and treasurer; Bro. Fred Bowman, Sunday-school superintendent. On Sunday morning following Bro. Fred Bowman and wife were ordained to the ministry in an impressive service conducted by Bro. Laughrun. A Men's Work group has been organized with Opie Bacon, president. The women have reorganized their work for another year with Mary Clark, president. The young people reorganized with Jack Conley, president. Bro. Laughrun expects to preach for us each night during the holidays. The men have been asked to bring their play to Liberty church and will give it there Dec. 23.—Mary K. Clark, Jonesboro, Tenn., Dec. 19.

VIRGINIA

Cloverdale.—Preceding our revival meetings the deacons made a visitation of the homes. Bro. M. J. Brougher of Greensburg, Pa., began evangelistic services in our church on Nov. 7 and continued each evening until Sunday night, Nov. 19. At every service a large audience awaited eagerly the fine spiritual messages of the evangelist. Eld. Brougher's sermons were practical and inspirational with good gospel foundation. Sister Lois Weeks led the congregational singing. The directors of music lent to the interest of the meeting by special selections. Nov. 20 fifteen were baptized by our pastor, Bro. F. A. Myers. Three members reconsecrated their lives. Nov. 21 the love feast and communion service was directed by Bro. Brougher. Our pastor took communion to four members who were unable to be present. Our pastor and the evangelist visited in the homes of the community. We were delighted to have Bro. Brougher enter into our activities while with us. Nov. 6 he delivered a great message on evangelism to the ministers of the First District of Virginia assembled at Central church, Roanoke. Nov. 16 the women had an all-day meeting with a covered dish dinner. Bro. Brougher gave some splendid thoughts about safeguarding our homes. Nov. 12 Bro. Brougher gave

an especially helpful message to the young people's group. At the opening of the Sunday-school hour the children as well as the older ones were blessed by a wonderful sermonette on Prayer. In company with our superintendent, Bro. L. N. Layman, Bro. Brougher visited the classes of our school, saying a few appropriate words or having a short prayer with each. Bro. Myers preached a fitting sermon on Thanksgiving Day. Following this the members came forward bringing their offering which goes for missions. Our Sunday-school was represented at the county convention at Buchanan, Va. Dec. 10 the women of the church gave a missionary program, one feature being the bringing in of the mite boxes; the proceeds go to the women's missionary project.—Mary C. Garber, Roanoke, Va., Dec. 11.

Copper Hill.—Two of our young people attended Camp Bethel and a group of our young people were represented at the youths' conference in Roanoke Aug. 27. The young people prepared a prohibition program and presented it in four of our preaching points in the early fall. Bro. W. H. Kahle was with us Nov. 26 and reorganized our B. Y. P. D. J. E. Wimmer is adult advisor and Miriam Smith, president. A similar group was organized at Bottom Creek, a preaching point. Harry King is adult advisor and Gladys King, president. These B. Y. P. D.'s have arranged for a Christmas program. Beginning Aug. 13 Bro. Eugene King conducted a series of meetings at Adneys Gap, a preaching point. As a result one young man was baptized. Oct. 22 Bro. Joel Naff began a series of meetings at Air Point, another preaching place. He visited many homes. Five were baptized and one was reclaimed. Bro. Levi Garst came to Copper Hill Nov. 5 and preached ten inspiring sermons. We feel that the church has been benefited by his good sermons. Our church met in council Nov. 25. Officers were elected: C. E. Eller, elder; Bro. Moses Wimmer, church treasurer. We now have three Messenger agents: Gladys King, Bottom Creek; Mamie Wimmer, Copper Hill; Geo. Fralin, Air Point; correspondent, the writer. We had four Sunday-schools in our congregation this year with an enrollment of 265.—Ruth G. Shaver, Bent Mt., Va., Dec. 11.

Flat Rock.—Nov. 25 the Ladies' Aid held an oyster supper and white sale which netted \$25. On Thanksgiving Day an isolated home on North Mountain was visited and a family of six were provided with food and clothing. A comfort made by members of the Aid is to be presented to this family for Christmas. Our Thanksgiving service was conducted by Bro. M. L. Huffman. In the evening a singing was held at the home of Corbin Miller in honor of Mrs. Miller who for many years has been an invalid. The B. Y. P. D. social meeting was held at the home of Bro. J. D. Wine Dec. 1. About forty were present and an enjoyable evening was spent.—Mrs. Medford Shaver, Moores Store, Va., Dec. 18.

Middle River.—In August Bro. Guy West of Bridgewater, Va., held a two weeks' meeting. As a result eleven accepted Christ and one was baptized later; the entire church was benefited by Bro. West's inspirational sermons. Following the meeting we were fortunate to have Roy L. Brown of Detroit, Mich., give nine interesting Bible lectures. It was a rare privilege to hear him. Also the county W. C. T. U. was held at our church. The mother and daughter group have given two interesting programs recently. Our communion service Oct. 21 was well attended with Bro. Byron M. Flory officiating. The superintendents of the Sunday-school departments were asked to serve another year. Our B. Y. P. D. has been doing splendid work with B. J. Wampler and F. Y. Garber as leaders. We enjoy Bro. Kahle's visits with us.—Mrs. F. Y. Garber, Waynesboro, Va., Dec. 19.

Nokesville.—Sister Marjorie Graybill presented an interesting report of the regional conference held at Roanoke Sept. 6-8. Oct. 8 the sisters' organization held an all-day missionary meeting. Brother and Sister Earl Flora gave two very enjoyable talks on their work when they were missionaries in Africa. An offering of \$36 was taken for the girls' schools in Africa, India and China. Nov. 5 the Bridgewater College Volunteer Band was with us, which we enjoyed as well as the interesting program they gave. Our series of meetings began Nov. 5 and continued until the 19th. Bro. J. S. Showalter of Roanoke, Va., conducted the meeting. His messages were Spirit-filled and were an inspiration to all. As an immediate result eight were added to the church by baptism. We held our love feast on the 19th with 147 members present. Brother and Sister Showalter stayed over with us and conducted the service. The men's organization of our congregation favored us with a home mission Thanksgiving program Dec. 3. Bro. Earl Flora was with us again and gave a talk on home missions. The offering of \$21.66 went toward that work.—Mrs. W. G. Francis, Catlett, Va., Dec. 11.

Oak Grove.—Bro. I. S. Long of Bridgewater, Va., held a two weeks' revival meeting beginning Nov. 19. He could not be with us Sunday, but Bro. D. P. Hylton of Roanoke, Va., preached two inspiring sermons for us. Bro. Long labored earnestly for the saving of souls. He gave us a fifteen minute talk each evening on India. Throughout the meeting the interest and attention were good. Special music was rendered by other churches. Bro. Long with Bro. C. E. Eller, our elder, visited in 400 homes and four schools during his stay with us. Twenty-four were baptized, two reclaimed and three more are to be baptized. At our council meeting Dec. 7 it was decided, since we have no pastor, that our three ministers plan a pastoral visit in every home for the new year, the laymen to furnish conveyance for these visits. Five were received by letter in October.—Eula R. Underwood, Salem, Va., Dec. 16.

Peters Creek.—On Oct. 7 Dr. J. A. Garber of Washington, D. C., began a series of Bible lectures at the Peters Creek church on the

theme, "Life and the Business of Living." Dr. Garber gave eleven very helpful messages on as many subjects under this theme. His addresses were interesting and instructive to all who attended. This series of lectures took the place of our regular evangelistic services. We appreciated Dr. Garber's stay among us very much. On the evening of Oct. 21 the Arnold family gave us a splendid program of music and chalk talks which was enjoyed by all. The Aid Society gave a helpful program on Home Missions. An offering was taken for missions. Dec. 13 the church met in regular council, Eld. J. S. Showalter presiding. It was decided to put forth a special effort to raise our budget.—Cleo S. Nolley, Roanoke, Va., Dec. 16.

Poages Mill church held the love feast Sept. 30 with Bro. J. S. Showalter of Peters Creek conducting the service. Two members were received by letter at this time. Nov. 22 Bro. Kahle and Sisters Faw and Moomaw met with the members in behalf of the Women's Work and Men's Work. At the business meeting Dec. 2 the church officers were elected for the year. The Sunday-school was reorganized and new officers elected to take charge the first Sunday in January.—Mrs. R. A. Henry, Roanoke, Va., Dec. 19.

Red Oak Grove.—We met at Stone Wall Nov. 30 in a Thanksgiving service. Rev. G. W. Woodward of the Methodist church, and Eld. W. F. Vest preached a wonderful Thanksgiving sermon. We took an offering to be used for home missions. We also had our church council and discussed the matter of painting the churchhouse.—Mrs. O. R. Whitlock, Floyd, Va., Dec. 16.

Valley Bethel church met in council Dec. 16. It was decided that the home ministers should hold a series of meetings the week prior to Easter, to be followed by a love feast. Bro. W. G. Kinzie will continue as pastor for the coming year. Three members were appointed on the finance committee. The following officers were reelected for the year: Elder, C. B. Gibbs; secretary, R. E. Bussard; treasurer, Mary Bussard; Messenger correspondent, Edna Bussard. The B. Y. P. D. was reorganized Dec. 17 with R. E. Bussard as president.—Edna C. Bussard, Bolar, Va., Dec. 18.

Waynesboro.—During July we with other churches had a union revival which lasted for three weeks. Several hundred confessions were made; our church received twenty-four converts from this meeting. Oct. 1 we had our quarterly council. The Sunday before Bro. S. D. Miller, president of the Ministerial Board, took the vote for pastor. D. B. Garber was again chosen pastor and elder. At our quarterly meeting Sunday-school officers were elected with C. R. Sheets, superintendent and J. E. Sayre, assistant. Work is progressing nicely. During the fall we put on a personal workers' campaign with good results; through these efforts twenty-six have united with the church, making fifty since our last report. There has not been a week recently but some were taken into the church by baptism.—Anna E. Garber, Waynesboro, Va., Dec. 16.

WASHINGTON

Outlook church convened in council Dec. 1. One letter was granted and since our last report four have been accepted. The question of buying new song books was discussed and the music committee is to investigate the matter. Oct. 22 Bro. Earl Breon of Wenatchee gave us an interesting address in behalf of the Mission Board work. Nov. 26 a harvest meeting was held. Dec. 4 to 17 Bible study was conducted by Bro. A. L. Sellers of Seattle and Bro. Walter Coffman of Yakima; practical help was given during these meetings. At the close a banquet was held for the young people and their advisors of the Yakima, Sunnyside and Outlook churches. Sixty-one were present. A splendid musical program was given by the Yakima people to a full house.—Ruth Wagner Schualer, Outlook, Wash., Dec. 18.

Sunnyside.—Bro. B. J. Fike was again chosen elder for another year and Bro. Herb Reeves is beginning his second successive year as Sunday-school superintendent. Sister Mae Brallier was elected C. W. president; Sister Audre Brady, Messenger correspondent. We met at the church the evening of Oct. 24, at which time one young woman was baptized and her husband reclaimed. Afterward we had a pot luck supper and Bro. A. L. Sellers of Seattle gave us a talk regarding the efficient financing of the church program.—Pearl H. Boyd, Sunnyside, Wash., Dec. 10.

WEST VIRGINIA

Harman.—Our congregation met in business meeting Sept. 30 with Eld. Ezra Fike presiding. He also preached for us on Sunday morning. Our Sunday-school has been very interesting with good attendance. Nov. 26 an interesting Thanksgiving program was given, including instrumental music, prayers, readings and recitations by the children under the direction of Miss Mary Harman. Afterward Ellsworth Harman gave a talk. An offering was also taken. The Sunday following Bro. Harman delivered an inspiring sermon and another offering of \$50 was taken for the General Mission Board. The writer was elected church correspondent at the last council.—Twila Harman, Harman, W. Va., Dec. 12.

Maple Spring.—The remodeling of our church is nearing completion, which provides separate rooms for the various Sunday-school classes. This we find is a great asset to our school. An extra class has been added to accommodate the young married folk. Our Thanksgiving offering for the support of a missionary totaled \$161.10. Dec. 6 we met in council. Arrangements were made for more pastoral visits and a card file registration of all members. Our Sunday night services are very interesting. The group has been divided into three classes—adults, young folks and juniors. Varied programs have been planned and we anticipate a successful series of services in spite of the isola-

tion during the winter months, caused by unimproved roads. This coming spring will be eighty years since our people moved into this vicinity. We now have over 530 members.—Mrs. Homer D. Diehl, Egdon, W. Va., Dec. 16.

North Mill Creek.—Oct. 1 our pastor, Bro. P. I. Garber, began a revival meeting at Bethel church. The interest and attendance were good. Four young men were received into the church by baptism. The meeting closed Oct. 15 with a love feast. Bro. Garber began a series of meetings at Brake church Aug. 7 and closed Aug. 20 with a love feast. Eleven were received into the church by baptism and two were reclaimed.—Gracie A. Shreve, Petersburg, W. Va., Dec. 9.

Spruce Run.—The work of the church is progressing nicely. Bro. Eugene Kahle, pastor, fills his regular appointments the second Sunday in each month at the church at 11 A. M., and at Wickel, a mission point, at 3 P. M. There are good crowds for this time of the year. The women's group meets on Saturday at 2 P. M. before each third Sunday. They met Nov. 19 to elect officers and Sister Belle Shaver was chosen president. An appropriate program was arranged for the occasion. Plans were made to meet in the homes in the winter months. We met with Sister C. W. Warren on Dec. 9. A very pleasing Christmas program was rendered followed by an interesting business session. Bro. Kahle being present gave an inspiring talk, including some good points on Women's Work, encouraging the group. Some Bible work for part of the year of 1934 is the study of the New Testament, members reading a chapter daily.—Glenna Fleshman, Lindside, W. Va., Dec. 18.

Sunnyside Chapel.—Our series of meetings began Sept. 17 with Bro. B. M. Rollins, evangelist. He preached seventeen inspiring sermons and visited in a number of homes. A large crowd was in attendance each evening. Brother and Sister Rollins told a story each evening to the children and also performed a number of biblical tricks. As a result of these meetings thirteen stood for Christ. Our love feast was held Sept. 30. Eld. B. W. Smith and Bro. Rollins officiated. It was the largest communion service ever held at Sunnyside, ninety being present. Oct. 22 Bro. E. T. Fike preached for us and on the following Tuesday Bro. Kinsey of New Windsor, Md., gave us a chalk talk.—E. Woodrow Baker, Laurel Dale, W. Va., Dec. 14.

WISCONSIN

Chippewa Valley.—Oct. 15 was observed as rally day and a program was given by the Sunday-school which has helped create new interest in the work. Oct. 30 Bro. Eby and wife, returned missionaries from India, were with us. He showed slides on the Holy Land and India, and gave a lecture entitled, A Tin of Salmon. We held our love feast Nov. 18. Nov. 26 at the morning service the men put on a good Thanksgiving and missionary program after which an offering was lifted for home missions.—Mrs. Howard Peden, Mondovi, Wis., Dec. 9.

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1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5: 28, 29; 1 Thess. 4: 13-18).

3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28: 19; Acts 2: 38); feet-washing (John 13: 1-20; 1 Tim. 5: 10); love feast (Luke 22: 20; John 13: 4; 1 Cor. 11: 17-34; Jude 12); communion (Matt. 26: 26-30); the Christian salutation (Rom. 16: 16; Acts 20: 37); proper appearance in worship (1 Cor. 11: 2-16); the anointing for healing in the name of the Lord (James 5: 13-18; Mark 6: 13); laying on of hands (Acts 8: 17; 19: 6; 1 Tim. 4: 14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.

4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6: 18-20; Philpp. 4: 8, 9); stewardship of time, talents and money (Matt. 25: 14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6: 1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5: 21-26, 43, 44; Rom. 12: 19-21; Isa. 53: 7-12); violence in personal and industrial controversy (Matt. 7: 12; Rom. 13: 8-10); intemperance in all things (Titus 2: 2; Gal. 5: 19-26; Eph. 5: 18); going to law, especially against our Christian brethren (1 Cor. 6: 1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19: 9); every form of oath (Matt. 5: 33-37; James 5: 12); membership in secret, oath-bound societies (2 Cor. 6: 14-18); games of chance and sinful amusements (1 Thess. 5: 22; 1 Peter 2: 11; Rom. 12: 17); extravagant and immodest dress (1 Tim. 2: 8-10; 1 Peter 3: 1-6).

6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28: 18-20; Mark 16: 15, 16; 2 Cor. 3: 18).

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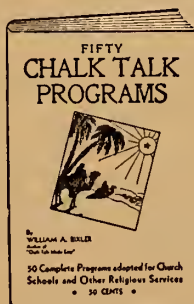
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EDWARD FRANK—*Editor*

"*THY KINGDOM COME*"

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No. 2

EDITORIAL

New Men for a New Age

WHEN Moses sent twelve princes to look over and report on the promised land, they returned with such diverse reports it is natural to conclude that new men are needed for the tasks of a new age. In the case cited but two of the twelve men chosen had the faith and courage required for meeting the problems of their new time.

We do not know whether there is anything basic about this proportion, but we do know we still have the two classes represented by Caleb and Joshua and the ten who brought a discouraging report. We, too, have what may be compared to walled cities and giants. And we, too, will remain in the wilderness except for men with a spirit comparable to that of Caleb and Joshua.

Most of us believe that beyond the obstacles peculiar to our age there is a better land. But it is so much easier to wait for some magic deliverance, than to do one's bit to bring in the new day. Yet there is no easy way to the promised land. It is reserved for overcomers. With whom do you cast your lot? H. A. B.

The High Privilege of the Church

THE most immediate and tangible of all our problems is that of sustenance. The physical necessities of food and shelter, not to speak of a reasonable economic security, are terribly real to many people. We can not forget this when thinking of the needs of human beings.

Then there is the matter of getting on with others. All sorts of understandings and social conventions are involved, legislators and executives, leaders and followers. It takes a lot of brotherliness, a fine sense of justice, not to name outright that high and holy thing we call love.

All this brings pain more or less, mostly more. There's pain of body and pain of soul. Thrust right into the faces of folks everywhere is the great question

of life's last meaning, the "ultimate reality." Shy around it as you may or walk up to it boldly, there's no cutting out the need of making peace with God.

And is the church set to handle this whole business? Yes and no. Not the mechanics of it, at least not much. For this society has many agencies. But the dynamic for all these, the soul force required to make them function well, that is where the church comes in. The church must furnish that.

And that is vital, indispensable. Without that, said Secretary of Agriculture Wallace, the social machines will break down. It is born of individual contact with God and man. It is made of faith and love. To produce this in vastly greater volume is the urgent duty and high privilege of the church. E. F.

Tomorrow We Pray

AND fast, maybe. Maybe not. We Brethren have never been very strong on fasting. Those Pennsylvania, Maryland and Virginia housewives and kitchen artists, from whom most of us have our heritage, were too good at making pies, preserves and pickles to make fasting very popular among us. The proposal to observe Conference Sunday as a fast day never seriously interfered with the receipts at cafeterias and lunch counters.

Jesus gave no encouragement to fasting as an institution for stated and regular observance. Yet he himself practiced it and assumed that his followers would, on appropriate occasion. Once under the stress of a mighty spiritual struggle he fasted for forty days. At another time he prayed with such earnestness and agony of spirit that his sweat became as great drops of blood. We can be sure that his own share in the last supper had been very light and it simply isn't possible to think of him as having any further interest in something to eat, as the deepening shadow of the cross fell over him.

Nor can he have had such interest on that significant occasion when the transfiguring glory of the inner light shone out through his face as he was praying. There were other times when he showed a strange indifference to physical food. He had meat to eat that his companions knew not of.

If we had developed such a consuming interest in the issues that overwhelm us at this time, perhaps we could pray with a like intensity. Then fasting would take care of itself. In any case that interest is the problem, for this is as essential to real praying as to fasting.

Do you care enough to pray? Enough about the threat of war, about the invading flood of alcoholic drinks, about the low state of moral sensibility so manifest in many quarters, about the hardships suffered by our unemployed and poverty stricken fellows, about the injustice and unbrotherliness rampant everywhere, about the peril to our mission work and other church activities, about the tendency to deny or doubt the reality of spirit values? Do these things or any of them stir in you a great and burning desire to have them righted? Then you can pray. Then you can not keep from praying. Then you are praying.

For prayer is, first of all, dominant desire. Note that word dominant, please. It is a mighty, overmastering, all-conquering word. It tells of the desire in you that rules you, the one that makes every other one stand by and wait while it goes down the right of way. It is the one in front, at the top, of all your plans and purposes. It is the one that must be heard, no matter what happens to everything else. If such a desire is yours, you'll pray tomorrow.

But prayer is more than desire, however all-consuming it may be. It is also recognition of human inability to realize that desire. It is a cry for help. It is confidence that the universe is friendly to the good, that the stars in their courses are fighting against the wrong and for the right. It is faith in the Christlike God and perfect trust in him, in untroubled assurance that he will bring to pass what ought to be.

And because prayer is these two things it is a third thing. It is the enlistment, the commitment, of one's own resources to the accomplishment of the thing desired. It is the realization that God works his mighty purposes through human instruments, and the determination therefore to give him the utmost in coöperation. It dedicates everything to this end. Indeed, desire that does less than this is not dominant desire and hence is not prayer.

Prayer that is prayer is desire and trust and consecration. It is the outgoing of the whole self in longing and in action toward the Father Heart whom Christ revealed. And that's about what fasting comes to, or more exactly perhaps, what comes to fasting.

You see it isn't any institutional thing the Confer-

ence, through her Board, asks of this January 14. You may begin it with the morning worship but you can't finish it at church. It cuts deep for that.

"Is not this the fast that I have chosen: to loose the bonds of wickedness, to undo the bands of the yoke, and to let the oppressed go free? . . . Then shall thy light break forth as the morn. . . . and thy righteousness shall go before thee. . . . Then shalt thou call, and Jehovah will answer; thou shalt cry, and he will say, Here I am."

E. F.

The Church and the New Deal

For a generation there has been increasing emphasis on the social implications of Christ's teachings. Then, with a suddenness which amazed people, a new President decided the federal government should sponsor a program in which child labor is outlawed, the national income to be more equitably distributed, and every person willing to work as good as guaranteed a living.

The objectives look like some of the things thoughtful church people have been working and praying for for these many years. And yet, with that which was acceptable, there were also some things either objectionable or hard to reconcile. For example, why should advances in certain lines be tied up with a retreat in others, as in the case of liquor? Or why should surpluses be destroyed and production retarded at the moment of direst suffering on the part of millions?

That is, as thoughtful churchmen size up the new deal they are stirred by mixed emotions because the gift is itself a mixed one. Obviously the church can not afford to surrender her chief glory—the appeal to conscience. On the other hand, here is the government arising as an unexpected ally in the attempt to realize the abundant life for all men. Our prayers for our rulers have been answered to the extent that much that we thought we wanted is being written into the laws of the land.

So what to do? The opportunist would doubtless say that we should accept the good with thanks, seeking always to make it secure through the increase of information and conviction. But what of the things we question? Here, too, the response should not be greatly different, for while deploring the low estate of those things we regard as unseemly, the best procedure even in such cases is to try to lead on to better things.

We should remember that such gains as are inherent in the new deal have come as an unexpected windfall. In that respect they are like national prohibition, which was the result of a conjunction of circumstances. From which we should also learn that there is no guarantee we can hold unexpected gains, except as men of goodwill see that the good in the new order is backed by intelligent sentiment, and that which is not so good is accepted as a challenge to special effort.

H. A. B.

GENERAL FORUM

Not Mine, but Thine

All those who journey soon or late
Must pass within the garden gate.
Must kneel alone in darkness there,
And battle with some fierce despair.
God pity those who can not say—
"Not mine but thine," who only pray,
"Let this cup pass," and can not see
The purpose in Gethsemane.

—Ella Wheeler Wilcox.

Spiritual N. R. A.

BY S. G. FAHNESTOCK

Part I

IN these days of nation-wide experiment in economic recovery keen interest centers on the success or possible failure of the new venture. To the Christian, however, the fact is clear: that no permanent improvement will be secured unless the plans incorporate the principles of Christ. I therefore call attention more particularly to the need of a C. R. A. (Christian Recovery Act), as a prerequisite to assured success in the economic order.

As we trace the history of Christianity for nineteen centuries we find that the church through pagan influences and alliances was time and again deprived of its saving power and drawn into tragic blunders. In the early centuries pagan philosophies, notably Greek speculation, so occupied the minds of Christian theologians that soon argument and contention broke to fragments. The once glorious and harmonious Greek church until the various groups became hostile camps void of spiritual power. The result was a tragic testimony to the fact that contentious and argumentative speculation will destroy Christian fellowship and produce spiritual pathology and decay.

Again, note that in the fourth century alliance with the pagan power of Rome, when political forces dominated the church, the result was corruption and decay. We learned through this experience that political force can not make men Christian; it can only make them hypocrites. Then, in the early centuries of the Christian reformation movement started by Martin Luther, we note further tragic developments. Soon rival schools of thought created fixed denominational creeds to be propagated in competitive Christianization of the world. Gradually it became increasingly evident that freedom of conscience and vital personal religion were being denied, and that increasing formality was sapping the spiritual vitality of the church. We are slowly discovering that church creeds and decrees can not make men Christian, and that the church was made for man and not man for the church.

With the industrial awakening and the amazing progress in the world of discovery and invention, the church again made an unholy alliance with paganism. The materialistic philosophy of life brought keen competition and rivalry and caused the principles of Christ to be more and more disregarded until today greed, mistrust, self-seeking and contention have stifled the fellowship of the Spirit and the salt has lost its savor in a time when a prostrate agonizing world needs the spiritual ministrations of the church as perhaps never before. These tragic entanglements with unchristian forces and ideals remind us of the teachings of Holy Writ: "Ye can not serve God and mammon," "Be not unequally yoked together with unbelievers," "Come ye out from among them and be separate," "Ye are a peculiar people," and other scriptural teachings.

The present situation in so-called Christian nations shows that the leaven of Christ has not been applied to enlighten and preserve the world. It rather indicates, as shown by the spiritual indifference of the average church member, that the leaven of unrighteousness has saturated the Christian forces and blinded their eyes until many can not discern the light and appreciate its saving power. Today, in a world of plenty there are countless thousands in dire distress and mental unrest. The church is ridiculed, and not without cause. "If the blind shall lead the blind . . . and . . . ye blind guides," are timely words of our Lord. As the "Go ye into all the world" until the Bible is in every land and a missionary for every tribe of men is largely accomplished, we now find that the church at the home base has largely lost its soul. It has been robbed of its birth-right. Materialism has bound it hand and foot. Pagan peoples also distinguish between Christ whom they love and admire and Christianity which many distrust or fear and some abhor.

"Awake! awake! put on thy strength, O Zion!" The church that tries to save her life shall lose it, but if she shall give her life for the sake of Christ and the gospel she shall be saved. We need less of the Christianity that explains Christ and more Christians who live Christ. Individually and collectively in every department of life and in every phase of community endeavor the Sermon on the Mount must be lived. Then and then only can we truly become the divine salt and light of the world. Not speculation, not argumentation, not classification, not mutual admiration of the ethics of Jesus, but demonstration is what the world needs. A Christian economic order in which the divine law of brotherly coöperation shall replace the pagan law of self-seeking competition, is the crying need of the hour. Dr. James Hastings in his book on *Peace* says: "We have tried to erect a civilization which is really grounded on a pagan philosophy of life, and the fact that we call it Christian has blinded many of us to the

fact that its fundamental pre-suppositions are utterly unchristian. This fact has been suddenly revealed to us. Dare we face the consequences?" He further says: "The same spirit which chafes against the war demon among the nations must seek with a passionate desire for a release from the chains of the present competitive system, from business methods which crush the weakest and reward relentless efficiency, from methods of manufacture which reduce men to machines, . . . from conditions of life that can hardly fail to destroy both body and soul."

But how shall we establish a Christian economic order? My next article will attempt to set forth suggestive guiding principles essential to such a purpose.

Lebanon, Pa.

Loyalty

BY ALLEN WELDY

IF there ever was a time in the history of the Christian church that God's children should stand loyal to the cause of kingdom building, it is now. We hear much comment about the need for loyalty to this and to that worldly cause or activity, but little or none about the greatest need of all—loyalty to Christ.

Think of the field of athletics, and how loyalty is striven for in our high schools, colleges, and universities. It is very evident that today an athletic contest would be a dull, dead affair if it were not for the loyal support given, both in money and personal support, by the management, student body, and sport-minded public in general. Have you ever attended a contest where competition was exceedingly keen and where honor and fame depended on a victory at any cost? In a recent football game between two leading eastern universities the stadium was crowded to capacity by loyal fans, as the schools were quite equally matched in athletics. Everyone awaited the outcome with wild excitement. One stalwart young man seemed to be the center of attraction during most of the contest and especially at the closing moments. He had been responsible for steady gains and was carrying the ball most of the time, aided by the splendid interference of his team-mates. When there remained only seconds to play our hero fell on the ball just a few feet from the winning goal. All were on their feet, as the score was tied and they were jubilantly awaiting the outcome. Just before the gun ended the contest, a last desperate plunge was made and the goal was crossed and the game won.

However, as this final play was made a group of players were seen carrying our hero from the field of glory, completely exhausted from his strenuous effort. Everything became immediately quiet but for one young man who rose to his feet in the midst of the crowded stadium, and yelled at the top of his voice, "There is a real man." This was a true case of loyalty, both on the part of the hero who gave his last ounce of

energy for the cause of victory, and on the part of the supporters who cheered him on with unlimited enthusiasm.

If activities which are carried on in the Christian program had more such characters, and if the spectators gave real moral support to the extent that they became exhausted, there would be a world-wide revival with no obstacle capable of stopping it. Too often the business of Christianizing the world is a secondary matter with Christian people, while matters of loyalty to state, society or finance are occupying all their time. What is needed is more men, like the young athlete, who are not afraid to give their last ounce of energy in loyalty to the Christian cause which they represent.

It has been proven that there are splendid examples of true Christian loyalty, which stand out prominently and should not be discredited. Many missionaries have sacrificed their very life blood for their Master on the field of service because they were loyal to him. Their example offers a new challenge to humanity; to stand firm and not be ashamed of the gospel of Christ, to be ready to proclaim his teachings, and to be living wholesome examples for society.

Recently a minister made the following statement from his pulpit: "Many professing Christians blush at the name of Jesus, when if they had a complete inward cleansing they would be glad to proclaim his holy name." Is this loyalty to Christ? No, it is typical of Peter's experience at the time of his denial of his Lord and Master. He faltered at the very time that his loyalty should have been the strongest. Stand loyal to your faith!

An individual who is not sold on the business in which he is engaged, or who is not loyal to his partner in business is sure to fail. Will not Christianity fail if more loyal support is not exercised by the adherents of the faith? The answer is evident. Does the minister do all the work of the congregation, or does he have loyal workers who offer helping hands, who are able to carry on the work when he is absent or when he leaves them for the better world? A congregation at one time released a minister and his family, which family consisted of the pastor and his good wife, three daughters and two sons. When the first Sunday arrived after their removal the church was without a pastor, Sunday-school superintendent, chorister, pianist, Christian Workers' leader and Primary superintendent, aside from true spiritual guidance. A pastor's work can be made much lighter by the loyal aid of his congregation.

Am I ashamed to proclaim Christ's name in public among non-Christians, or do I blush when his name is used in vain? True Christians defend their Master's name and show their real spirit whenever need arises. More of us should be like Paul when he said: "I was not disobedient to the heavenly vision." He might also

have truthfully said that he was not disloyal to the program mapped out before him. And then, again, when his race was run, he said: "I have fought a good fight, I have finished my course, I have kept the faith." Oh, for more true loyalty among God's people of today who could say as Paul of old when their life's race is run, that they have not run away from Christian duty and opportunity but have remained loyal to the faith.

Mishawaka, Ind.

The Program of Christianity

BY E. H. EBY

Part II

"THE spirit of the Lord has consecrated me to preach the gospel to the poor." What is the gospel that the poor need and want? They need and most of them want the gospel of a fair chance, of an opportunity for right living and of receiving for themselves a just return for their labors. No gospel is adequate that does not offer opportunity for self-respecting labor. The gospel of Jesus is remedial—not just palliative. His is not the gospel of the soup line, of supported idleness. His is the gospel of an economic order that functions for use, not profits; an order that puts manhood above money in relative values, personality above property. "How much, then, is a man better than a sheep." His is the gospel of an equitable sharing of the products and benefits of men's labor. It refuses to give anyone a piece of pie before all have been given a chance honestly and honorably to earn a piece of bread. His is the gospel of fair labor to earn the necessities and the comforts of life with an adequate leisure for recreation, self-improvement, culture. His is the gospel of the abundant life here and now; not an exhortation to be content with poverty caused by exploitation and greed and to wait for the bliss of heaven to give one the happiness all crave and might have here. There was and still is ground for the statement of Karl Marx that religion is the opiate of the poor. For even religion has been prostituted by capitalism to secure its own purpose.

Advocates of the gospel of Jesus will have to strike a death blow at the economic system which exploits men, women and children for profits, as Jesus struck at the narrow nationalism of the Jewish leaders when he raided the temple, overthrowing the tables of the money changers and driving the cattle out of the large court of the Gentiles where the nations were supposed to be permitted to come to worship Israel's God, but were prevented by the mercenary greed and the nationalistic selfishness of the leaders of Israel. That "raid on the temple" cost Jesus his life. It may cost the life of some today if they undertake to advocate in the power of the Spirit the gospel of Jesus to the poor. The poor want the gospel of a *loaf* of common comfort now; not a *stone* of the promise of future joy in another world.

They want the gospel of a *fish* of daily needs earned by honest labor; not a *scorpion* of the dole that stings the personality and poisons the social order.

"He has sent me to announce to the prisoners their release." Prisoners in a social and political system of exploitation. Slaves of an order in which war threatens and national resources are exhausted for war equipment. Folks in bondage to a system of profit seeking which devastates millions and police power protects the exploiter. Jesus said he was sent to proclaim to such their release. Release, how? Only by bringing in a new political and social order in which equality, peace and justice may have right of way. Ever more boldly corrupt politicians are weaving their net of exploitation to ensnare the entire social order. The very foundations of democracy are being threatened. The spirit of fascism is spreading. Dictatorships are rising into power. The seed has been sown in our own land. We have grown used to industrial dictators and admire the efficiency of their management. The advantage of a political dictator over a weak, hesitant, bungling parliamentary government is not so hard to see. Those who advocate it care nothing for freedom of speech and press, for free public education, for free and happy homes. Military power is an essential part of such an order. These ideas coupled with a narrowing nationalistic spirit constitute a menace to public safety. There is no hope of averting catastrophe except in the transformation of the social order through Christian socialism, pacifism and vital, dynamic religion. These it is the business of the church to supply, if she would accept Jesus' program.

"The recovery of sight to the blind" was a part of the program as Jesus saw it. It should be a part of the church's program today. Jesus took up the task of physical healing along with his preaching-teaching ministry. He commissioned his disciples to continue this ministry. He doubtless meant it to continue down through the centuries. Whether by means of a consecrated health department, not a secular medical profession, or by anointing and prayer, the ministry of healing and of propagating the laws of health is an integral part of the Christian program.

"To set at liberty them that are bruised" by the hurt of their own fall—the morally and spiritually disfranchized. Certain classes of people can get a new start only by a thorough conversion. As Bro. Kagawa says: "The syphilitic debauchee, the alcoholic and the moneyed man—individualists in whose consciences society is as yet unborn—these must be converted" from their selfish individualism to a sense of social obligation, of moral responsibility. Rescue missions have a place. Evangelism must continue to reclaim those enslaved by evil habits and selfish viewpoints.

"To proclaim the year of the Lord's Jubilee." In the

Jewish order the Year of Jubilee was a time of restitution. Land taken from its original owners was to be returned, debts were to be cancelled, slaves were to be freed, the land was to be given a rest. It was a method of making a new start before entrenched wrong and oppression could get a strangle hold. What a jubilee it would be if the church should accept this program as accepted and followed by Jesus! "Today this program begins with me," he said. With such a program, accepted sincerely, followed in the power of the Spirit, the church need not fear the aggressiveness even of communism.

Chicago, Ill.

Down to Date

BY DAVID METZLER

THE council meeting was in session. It was a special meeting, called by the moderator, a meek old man of wide experience. He was considered by the young folks, especially the young men, to be out of date, self-seeking and set in his way and unable to appreciate modern conditions and the advanced step taken by them. Their newly created ideals led them to depart from the tried and established standards and to accept those that were modern and down-to-date.

The nature of this movement and the proportions it had gained, not only through the young men who had been brought into it, but also by those who were in sympathy with them and their aggressive undertaking, alarmed the moderator. And so the council was called with the hope of finding a solution for this perplexing problem. The moderator, with due regard for everybody, careful that he might say the right thing in the right way, made in substance the following statements:

By choosing, said he, pleasure rather than God and a life in harmony with his will, the young men did that which was not worthy of themselves or of their ancestors. And furthermore, it was fitting for them to change their matters while they were still in good shape; and not to think a resolution to be a good one when it led them to violate established standards, but rather when it curbed their lusts, and that it was not reasonable that they should now by their conduct lose what they had gained under their former restraints.

The purpose of this speech was to bring the erring parties to repentance and lead them up to the accepted standards from which they had departed.

After the moderator's remarks one of the young men, seemingly the spokesman for the rest, and addressing the moderator, spoke about as follows: "Yes, you are at liberty to use such regulations as are pleasing to you. You have accustomed yourself to them and by so doing have made them firm. What you have done up to this time you did under the pretense of laws and of God, imposing on us slavery and gaining authority for yourself.

You have taken the sweetness out of our lives, which consists in the doing of our own wills, which is the right of free men. You presume to abolish that which everybody considers to be good for one. I have done, as you say, that which is not fitting. I have done it as one that is free. I think it right to arrive at truth by inquiring of many people. No man shall have more authority over my actions than I myself."

It is evident from this young man's speech that in his estimation the moderator's ideas were out of date, and that he was therefore not competent to judge in matters pertaining to those who had gained a wider outlook on life, and were able to think for themselves. And further, that those who had gained this enviable position were not to be restricted in their social and religious views and activities by out-of-date regulations. To take the moderator's advice would mean to this young man the yielding of his own "free will," the surrendering of the "truth" as he found it "by inquiring of many people," and the sacrificing of his newly found pleasures.

After the young man had made his speech, the moderator seeing that the young men had made their decision and taken their stand, and fearing that further discussion might create confusion, abruptly dismissed the congregation.

All of this disturbance and disorder was caused by a minister's influence and teaching. He was concerned more about his "hire" than he was about his attitude toward God's Word. His name was Balaam. (Num. 25; 31; 16; 2 Peter 2: 15; Jude 11; Rev. 2: 14.) The moderator's name was Moses; the name of the young man who made the speech was Zimri, the congregation was Israel, the meeting was held about 1452 B. C. The truth the young man found by inquiring of many people proved to be error, sentiment. Their modern social standards were pagan, and their pleasures were sensual. The moderator's counsel and the laws to which he held and recommended to them were from God's Word. As a result of their decision at that council, sincerely though it may have been made, twenty-four thousand young men with their sympathizers fell that day; some by the sword, others by plagues sent from God. What a pity! For the details of the tragic event given here we are, in part, indebted to Josephus.

Any comments? Yes; others have read the account of this most unfortunate circumstance and have been moved to comment upon it. Paul gives us this inspired comment and advice: "These things happened to them by way of example; and they are written for our admonition, upon whom the ends of the age are come. Wherefore, let him that thinketh he standeth take heed lest he fall."

These young men were quite sure that they were the ones that were standing, but they fell. Whenever public sentiment is accepted for one's standard instead of the

Word of God, failure is to be expected. It may bring one down to date and give one a modern standing, but this does not make one's position safe.

It is a good thing to give God's Word first place in one's thinking and in the shaping of one's life. Failure to do so plunged the world into sin and ruin, and culminated in the crucifixion of the Son of God himself. The finest characters of earth—men and women of sterling qualities—were those who shaped their lives by the Word of God. It saved the day for Moses and it will do the same for us. The leadership that respects and honors it, although considered out of date by some, may well be trusted.

Self-denial is fundamental in the Christian religion. Jesus made it so in his life and teaching. The religion from which it is expunged, and is maintained and promoted by sensual pleasure, is not Christian. People can not be made spiritual through these pleasures; they nourish the sensual and starve the spiritual.

It is well to guard against the Balaam spirit. It lies at the bottom of this calamity. It was at work in the apostolic church. The One like unto the Son of man reproved the church at Pergamos for tolerating it among its members. It is still extant. It assumes a religious attitude and has therefore a righteous appearance. It may be known by its love for "hire"—gold, honor, popularity, prestige. It makes merchandise of people for gain, and sacrifices principle to gain selfish ends.

Let us not forget that these principles are just as vital today as they were four thousand years ago. A wrong attitude to them continues to result in failure. Be careful. Don't fall!

Nappanee, Ind.

A Miscellany

BY I. N. H. BEAHM

A CREED is a theological pronouncement to govern religious thought and conduct. It sets up a standard of church instructions and administration. It assumes a comprehension of Bible truth and religious practice. Hence, it expresses the wishes and thoughts for centuries to come. It is ramified throughout by a species of superiority complex. It is clad in a straight-jacket of inflexibility. It is found to be a concise statement in six parts—one of Bible, two of religious philosophy, and three of educational "flavoritis." It is built for the scholar in his library, rather than for the traveler on the highway of life—for the occult, abstruse metaphysical thinker rather than for Bro. Brown in his daily Christian living. It stresses theory rather than practice. It sits in Moses' seat and leans back with a conscious divinity and does commendable teaching "from the chair" and rather cares not one whit for the general

observance of its statutes. It emphasizes keeping up the ideal and lets the practice go to the dogs.

We are going at terrific speed toward creedal life. We have almost ceased from teaching the *doing* life—from teaching the obedient life—from teaching the non-conformed life to the world, and from the great teaching of doing the commandments. Jesus, however, says: "Blessed are they who do my commandments."

At a recent great religious conference, some one exclaimed he had not heard the Lord's prayer prayed. Although Jesus commanded, saying, "When ye pray, say our Father," etc., the distinguished leader would say, "Bow your heads; let us pray," although Jesus in the garden fell on his face three times and prayed. Also, the good Book says, "Come let us *kneel* before the Lord." Whence this *head bowing* rather than *kneeling* or even *standing*?

Also, it was so true to the spirit of the meeting when the cultured song director, exclaimed "The choir will now sing for you." Note the "for you." Thus we witness music degenerating from the praise and worship of the Almighty to the religiously low level of entertainment.

The Brethren have no creed as such. What shall be our standard of interpretation? The individual, the congregation, or the church at large? Maybe all three. Who will set the bounds of each?

Our vocabulary is surely moving on. Why, it used to be: "The word of the Lord"—"conditions of pardon, faith, repentance, baptism"—"the great brotherhood"—"obedience"—"church government"—"Father, Son, Holy Ghost." Now, we have *Christian philosophy, Biblical Seminary, challenge, leadership, stewardship, parish, vespers, camps*, etc. Can we keep up with the moving van?

One recently shouted, "*Advance* is the watchword today." Better keep Bible at right hand and dictionary at left, and look unto Jesus.

Whither going? Whither is the arrow pointing? Father sent Isaac and William to plow in a twenty-acre field by the roadside. The former led the way with the faster team. After some hours, the front team was in the seeming rear. It had gained a round. Now which of the two boys was in the lead? A passer-by *hollered*, "Why, the slower team, boys, is in front! How is that?" A deeper thought would have blessed him.

The Jerusalem Conference was full of interest and happy result. It dealt with disputed practice. The Holy Spirit was on his job with the white heat of earnest people and gave the answer then and there. The Holy Ghost knows now. *We* may know a year hence. But a long-time committee certainly has a running start.

Let all remember that scholarship is not basic in Bible interpretation. Educated folks so-called differ more than the so-called unschooled. Spiritual things are spir-

itually discerned. I recently coined a double-barreled proverb—*The more people know the less they believe.*

A statesman serves his country. A politician wants his country to serve him. A true minister of the gospel wishes to serve his Lord and the people. The hireling wants the church to serve him.

Who are on the walls of Zion today to warn the people in the city of God of approaching danger?

Here endeth the jungle.

Nokesville, Va.

Shinto

BY KERMIT EBY

ALTHOUGH the majority of Japanese people are not Shintoists, Shinto plays a very significant part in the life of the Japanese people. The term Shinto means literally "the way of the gods." By the way of the gods is meant the way the people should live in accordance with divine will. It is a code of ethics founded on examples set by the gods; it represents humanity and divinity combined into one.

According to the belief of the Shintoist, the national experience of the Japanese and the will of the gods are one and identical, and the Japanese race was placed on earth as a realization of the life of the gods and is possessed of their divine attributes. This means that the experience of the Japanese nation through the ages is based on a divine manifestation; it is a super-racial experience.

The Japanese Shintoists believe that the gods, "out of their fostering love and clemency created the ancestors of the Yamato race by means of Misogi." The primordial ancestor, offspring of the gods and herself a god, was Amaterasu-o-mikami, the Sun Goddess. The goddess eternally manifests herself in the person of the Mikado, August Ruler, the representative of the unbroken line of the Imperial Family, while in the firmament she reigns supreme in the Imperial family. Herein lies the dual belief of the Shintoist; the Japanese people are of divine origin and are led by a divine ruler. They are much like the ancient Jews in their definite conviction of mission; like the Jews they are definitely messianic.

The position of the Emperor is indeed unique. There is no other like him. He is sacrosanct. He combines in himself the function of ruler and high priest. The Emperor today is direct in line of descent from Jimmu, the first of the Japanese rulers, who ruled 2,592 years ago. Since the Emperor is a descendent of the gods, the people who accept him as Emperor share in the glory of the gods.

Several experiences stand out in one's experience after contacting Shintoists and their teachings. Perhaps the most significant is the part the Emperor plays in the educational system. Shrines are located on the

campus of the imperial universities containing the pictures of the Emperor and the Empress. Visitors to the campus are invited to bow before the shrine. While in Sapporo, we won the confidence of the entire city by carefully bowing before the shrine. Each public school also has a picture of the Emperor and Empress. On very rare occasions the imperial rescript is read and the pupils are permitted to see the picture and do obeisance to it. Before speaking to a group of school children in Osaka, I carefully bowed, as did a Japanese gentleman before me, to the picture of the Emperor and Empress. The applause was spontaneous and enthusiastic.

There are many shrines in Japan. These shrines are dedicated to the spirits of departed ancestors. In this the Shintoists incorporated the basic Confucian teaching of filial loyalty and piety. Particularly significant is the enshrinement of the spirits of those who have given their lives in defense of the Japanese nation. Each battlefield has a shrine. Thousands of Japanese children are taken to places like Port Arthur yearly. Here they pause at the shrine of those who died to protect the Yamato race. Perhaps the most holy place in all Japan is the Yasakuni shrine in Tokyo dedicated to those who have given their lives for Japan. Here rest the ashes of those who first met death in Manchuria.

Shinto loves peace and harmony. Its ideal is that people should be so elevated in their personalities that they attain the state of harmony and tranquillity which exists in the divine world. The Japanese believe that it is their duty to promote peace and harmony in the world. They distinguish between two kinds of peace. The first is a peace of universal justice—a peace based on equality for all peoples. Such a peace is the highest aim. However, when voluntary justice does not prevail, it must sometimes be imposed. Or as one Japanese expressed it, war must be waged to insure peace. The Japanese army is definitely a peace-preserving army. Perhaps there is no more interesting paradox than the fact that the dove is the living symbol of Omi-Hachiman, the god of war. Doves are protected and rest by the hundreds in the Hachiman temples. Manchuria was conquered not for selfish reasons; life was to be easier and better for all concerned, Chinese and Japanese.

Shinto is the explanation of the unique solidarity of the Japanese nation. In Shinto a ritual is regarded as an intimate association between gods and men, between ancestors and their descendents, and between men and their fellows. The Emperor in himself unites the humanity of man and the divinity of the gods; in him god and man meet.

Much thought in Shinto is contrary to Christianity; much in Shinto is to be condemned. Its chief appeal lies in the sacrifice and emotional loyalty for the state that it inspires. Thousands of young Japanese would risk all for Japan; hundreds risk all for Com-

unism. Christianity once called for the same *rash* loyalty. In 1635 thirty thousand Japanese Christians died at the stake rather than recant. Today that is not the case; there is no challenge by the Christians of the West to inspire the Japanese, no example to lead them to a better day.

K. Kakehi of Imperial University, Tokyo, furnished facts for the above.

Ann Arbor, Mich.

Simplicity

BY REBECCA FOUTZ

SIMPLICITY, peace and temperance are three vital New Testament doctrines which we as a church claim to hold. But simplicity is little taught or spoken for any more, although the need for such teaching is as great as for the other two which are generously supported in activities.

In each one there seems to be a point of chief offense and this is usually made the point of main attack. There seems to be no objection to doing this in regard to peace and temperance but doing so in teaching simplicity has caused much criticism. We would not for a moment suggest that the whole of life should not be stressed as it relates to the principle of simplicity, but mention this so that we might be more fair and consistent concerning this point.

With temperance, it is the liquor evil against which most efforts are directed; yet the word says, "temperate in all things" (1 Cor. 9: 25). As no drunkard can enter the kingdom of heaven, there has been no objection to concentrating efforts against so obvious a foe of temperance as alcoholic drink. Yet there is need for teaching along other lines, even to being temperate in trying to get wealth.

The New Testament has much to say about peace. But too often there is little said about the kinds of peace of which it says the most—peace with God and our fellow-man, which would seem to be fundamental and must come first if there is to be international peace. But war between nations, because it is so obvious and flagrant a violation, is stressed most in teaching this principle although the gospel says little specifically along this line except as it relates to our individual actions as Christians.

Both Christ and the apostles on divers occasions gave the principle of simplicity as it touches the whole of life. Our churches, homes, autos and all with which we have to do, should reflect this gospel teaching. But the personal adornment phase seems to be the point of greatest weakness and offense. The scripture recognizes this for it is the only one for which specific instructions are given.

Peter and Paul both give definite teaching along this line (1 Peter 3: 3-5; 1 Tim. 2: 9). In Rom. 12: 1, 2, this phase of simplicity is given the highest appeal and

it takes in both men and women. While it includes all of the use of our bodies, yet "to present your bodies a living sacrifice," which are to "be *not* fashioned [R. V.] according to this world," gives the clothing of them a definite relation to and influence on the spiritual life. It is a strong appeal.

But is it possible to tell the professing Christian woman from the one who is not, in respect to not being fashioned according to this world? The majority of women, regardless of claiming to be Christ's followers, try to look like a reproduction of the fashion sheets, even to wearing the extremes in styles. And it is marvelous how quickly they all accomplish a change when the style changes. Surely the true Christian woman can not so prostitute her time and means and interests and influence.

The general lack of the wearing of the prayer veil and the substitution of the world's headdress by the sisters has been accompanied by a decided disregard of the principle of simplicity as it applies to attire. This is especially true concerning jewelry, which is ever the opposite of simplicity, patronizing beauty shops for the cutting or waving of hair, etc., and exposing the body or showing the lines of the form as ungodly fashion promoters dictate, which is not scriptural modesty. It generally shows a willingness to do for the world what they will not do for Christ or the church. Who then is their master?

It also brings many associated evils. For it makes doubly strong the temptation to go with the world to the card table, onto the dance floor and to occupy a seat at questionable amusements. Would this be the case if they followed gospel teaching on attire and used the covering that is to give them "power" and be the "sign of authority" in prayer and teaching? Not only would this being on the high plane of gospel liberty, separate and protect them, but it would cause a spiritual distaste for such things.

In teaching along this line there has been criticism that it stresses form. This would have weight if it were not for the fact that there is practically no such thing as getting away from form. And so one dictates form to the degree that the fashion designers do. One soon realizes how true this is if an effort is made to purchase any kind of apparel that is different from what is then in style. The world puts much stress on form both as to expression and impression. It is then a fair question to ask if the world's form is more conducive to the spiritual life? Will this be hard for the true Christian woman to decide? Will not the picture of the Lamb's bride in Rev. 19: 8, in contrast to the woman who represents the world in Rev. 17: 4, be her guide and ideal to follow?

At one time we were concerned about the members within the body practicing the principle of simplicity.

Now we seem more interested in telling the world that it is so worth while and needed. But example must come first if teaching is to have force and here we will have to regain our witness if we want to continue to claim to hold this doctrine.

Philadelphia, Pa.



MISSIONS

This Department

Conducted by

H. Spenser Minnich



Training China Mothers

BY EMMA HORNING

THE Woman's School Court was unusually full of life during the month of September. A mother's home training class was held each afternoon from three to six o'clock, which was attended by as many as sixty women each day. Twenty to thirty children also attended and were taught in a special class.

The first hour was used in teaching them to tell Bible stories. As a group we studied a story each day, then several of the teachers, in Palestine costume, interpreted the story by playing it before the group. They then divided into six classes, where each pupil told the story as they would tell it to their children, and illustrated it by some form of handwork to teach their children.

The handwork consisted chiefly of paper folding and clay molding. For paper we used old magazines, and for clay we used fire clay, which every mother uses in her kitchen to cover the fire when not in use. Economy is a great item in most of the homes. To illustrate Noah and the flood, they folded paper boats, and filled them with little animals which they cut out of paper. To illustrate Elijah and the ravens they folded paper birds that could fly or molded clay ones. Thus each day they learned to tell and illustrate a Bible story. The Bible passage, its teaching and the handwork were all printed and given to each mother so they could continue the work with their children throughout the year.

During the next period the class was occupied in various ways. One discussed child training methods; another read a simple child-training book; a third read a mother's magazine. Others, who are just learning characters, read simpler books.

The last period was used for lectures. Dr. Tai and Nurse Wang told them how to care for their children to

keep them well, and what to do when they get sick. Bro. Yin gave a series of talks on prayer—its power and how to use it in the home to solve their problems.

During the recess, they all went out in the courtyard and drank tea under the trees, visiting and comparing the handwork they had made for their children. Since the membership is growing, the Christians do have good times together where formerly they seldom associated together. A church group is a great means of developing fellowship and love.

Since the class for Christians is finished, we are holding similar classes for non-Christians in the homes in various parts of the city wherever we are invited. As a point of attraction and interest, we teach the mothers to make dolls for their children. A part of the time is spent in making the dolls, while the rest of the time is spent in teaching child-training through songs, pictures and stories. By the end of the week the dolls are finished and dressed; the children are made very happy because they have dolls to play with; the mothers and children have been taught several songs and stories; the mothers have a new conception of child-training; all the neighborhood has been brought together in friendly relationship; and the whole neighborhood is opened for a continuation of the gospel message. Last year we held twenty-five such classes in the city and plan to continue the work throughout this year.

Children are the foundation of the church. Phillips Brooks says: "Civilization marches forward on the feet of little children," hence we are doing all we can to get mothers to realize their responsibility and train their children in Christian living from babyhood.

Ping Ting, China.

What to Pray For

Week of January 15-21

WHEN you look at a map of our field in China, you see off to one side of our designated territory, to the west, a big city by the name of Tai Yuan. This city is the capital of Shansi Province. It has a large population. Minor M. Myers and wife live in this place and their time is filled with city evangelistic work. Being station treasurer and also mission secretary takes up some of Bro. Myers' time, but the greater part is devoted to the great task of sharing Jesus—his life, his ideals and his kingdom—with the people of Tai Yuan. This from a recent letter shows the hope and confidence they are finding in their work: "Our work is going along nicely, we think. Three promising young people were received into the church here recently by baptism. One is a young woman whose husband is near the kingdom, the second is a student in a Normal School, the third a student in the law department in the university. Two other groups are studying the Bible in classes at our

church. One of our members is leading one class. The boys' work is going along very well with an increased number of boys."

The Bethel Evangelistic Band Comes to Shou Yang Hsien

BY W. HARLAN SMITH

THE Bethel Mission headquarters is Shanghai, China. It is a combined Hospital and Bible School enterprise. The prayers of consecrated Christian workers have produced this institution for the glory of God in China. It is founded on faith in the Word of God, and is wholly evangelistic in purpose. Its influence is being felt in many parts of China through the medium of evangelistic bands which are trained here and then sent out to various places in China to conduct revival or evangelistic meetings. One of these bands visited our Ping Ting church last year and did a very worth-while piece of work for the Lord. Some of the Shou Yang Christians coveted a similar meeting for the Shou Yang church and began to pray and work toward that end.

About the middle of October we obtained the promise of a band for a week at the end of October and the beginning of November. This band was composed of three young women and one young man, all enthusiastic Chinese Christians, under thirty years of age. They had been working in North China for several weeks and promised to come to us before going south. With eager anticipation on the part of most of the leaders in the Shou Yang church, preparations were immediately begun for welcoming them and making their meetings as helpful as possible for the largest number of people, both Christian and non-Christian. Many



Here is a view of the street parade which served to inform the people of Shou Yang the Bethel Evangelistic Band had come to town. The school children are carrying banners as you see. Sister Grace Clapper, who sent us this picture, says that the banners carry such messages as: Worship the True God; Down with Satan; Come Out of Darkness Into Light; Woe unto Me if I Preach Not the Gospel.

prayers went up to God during the days of preparation. Praise the Lord! Now, we know that these prayers were surely heard.

The band arrived in Shou Yang on Saturday afternoon, tired and sleepy from a wearisome journey. But they were ready for an evening meeting at seven o'clock. This was held in the auditorium of the Boys' School building which was opened up for this occasion. The young man, Mr. Chang, led the crowd in singing several gospel choruses and then preached a rousing gospel sermon to a packed house of men, women, boys and girls. A street parade through the main sections of the city was largely responsible for splendid attendance at this first meeting. The parade was a daily occurrence during the week and thus the interest and attendance were maintained until the end. The gospel choruses and the illustrative presentation of the gospel message captivated the audience from the beginning. So we knew that God had heard our prayers and felt that the meetings were going to be a success.

Four meetings were held each day. The first was a prayer service for all the leaders in the Shou Yang church. Twenty or more people attended this meeting each morning. Unity of spirit and purpose prevailed in this group in such a way one felt assured that power was being released for the day's evangelistic and revival efforts. The second meeting was for Christians in particular. The messages for this hour were prepared with the deepening of the spiritual life in mind. Not a few Christians rededicated and reconsecrated their lives to the cause of Christ as they listened to these deeply spiritual messages from the Word of God. The afternoon and evening meetings were evangelistic in nature and especially prepared for those who had never heard the gospel, yet the hundred or more Christians present listened to all of them with a great deal of interest. From a hundred to three hundred non-Christians attended each meeting. One felt that the Holy Spirit was at work in these meetings because of the interest and attention manifested. Ordinarily Chinese audiences here at Shou Yang are not so quiet and orderly.

The results of this week's meetings we will not be able to estimate accurately. At each of the meetings for Christians, many were convinced that they needed a closer walk with Christ, and so expressed themselves. Several openly confessed their sins. All remarked how helpful and inspiring the spiritual messages of this hour were. Surely the spiritual life of the Shou Yang church must have been strengthened by the efforts of this devoted band of young people. Each day several non-Christians raised their hands when the invitation to believe in Christ was given. Many of these stayed for special prayer and instruction, which followed each evangelistic message. How many of them will be will-

ing to follow Jesus the whole way and manifest it by coming into the fellowship of the church at this place, we can not say at present. The follow-up program will reveal this. However, we are convinced that the people of this city have been shaken by the power of the gospel and the Holy Spirit in a way that they have not been hitherto. They have been face to face with the issue of death and life, whether they have yet made their decision or not.

These messengers of God left Shou Yang with spiritual songs ringing in their ears. Many gospel songs were sung while we waited for the train, which was late that day. We wished they might have stayed with us a little longer, but the Spirit was calling them to another field of labor in the extreme southern part of China and we dared not delay them. As they went speeding on their way the Shou Yang church returned in a body to the school auditorium to discuss ways and means of maintaining the new joy and inspiration which all had received. This meeting finally resulted in the formation of four evangelistic bands, which plan to keep the gospel message continually before the people of this city and the neighboring villages. We praise the Lord that the Chinese church is now producing such consecrated evangelistic groups of Chinese young people as these Bethel Evangelistic Bands are. Certainly this heralds a new era for the Christian church in China. We thank the Heavenly Father that he sent this band to us. When Jesus comes again and the roll is called up yonder, then we shall know how much they did for the kingdom of God in these parts.

Junior Worship Program

To be used in connection with the Africa Project.

Theme: Friendly Neighbors.

Hymn: In Christ There Is No East or West.

Call to Worship: Who Is My Neighbor? Luke 10: 25-37.

Opening Prayer: Our Father, may we recognize all boys and girls, no matter what the color of their skins, as thy children; and may we treat them as our brothers and sisters. Amen.

Leader's Thought: The hatred which people of different races and nations often feel toward each other is not only one of the most foolish and ignorant kinds of hate, it is also one of the most dangerous. Many people dislike foreigners because of what seem to them their queer ways and funny speech. We Americans need to be careful that we do not make the same mistake. We forget that our customs seem just as queer and our words sound just as funny to other peoples and races. How may Christians be cured of such prejudices?

Story: When David Livingstone was in the heart of Africa, a native king once asked why he had left his home and come so far, to the depths of that African forest. Dr. Livingstone replied: "I have come because I believe that we are all God's children, and as brothers and sisters we ought to know each other better."

Reading: A Turk had gone to Dr. Shepherd's hospital with a bad sore on his foot. Here is what he had to say about his experience: "First, two clean and neatly dressed American ladies came and unwound the dirty cloths from my foot and washed it. Then Dr. Shepherd came and performed an operation. Blessed be his knife! They took care of me and I got well. I could never get such care and service from any of the people of my own household. It was very strange. I could not understand it, but I shall never forget it. May Allah bless Dr. Shepherd!"

In fact, so completely did Dr. Shepherd win the love and trust of the Turkish people that he was granted a decoration by the Sultan himself, as a token of gratitude.

Offering Thought:

"O grant us hearts like thine, dear Lord,
So joyous, true, and free,
That all thy children everywhere
Be drawn by us to thee.

Benediction.

News From China

Show Yang

V. Grace Clapper

Revival at Show Yang

A revival meeting conducted by the Bethel Band of Shanghai has resulted in a wonderful outpouring of the Spirit on the Show Yang church. This Band consisted of four young people, all filled with the Spirit and on fire for God. Such enthusiastic and untiring devotion to the work of the kingdom, as was manifested by these young people, gives us great hopes for China. Mr. Chang even preached to a crowd of bystanders at the depot while waiting for the train, and in other and unprecedented ways, the Christ was brought to people's attention. Members of the band made their presence felt throughout the city, and adorned the gospel in a way that thoroughly captivated our young people and school children, many of whom have now consecrated their lives to the work of evangelism. The revival hymns are still heard in our compound from early morning till night, and even on the streets of our city. Truly, "We never saw it on this fashion," and may the Lord be praised!



As one of the concrete results of the meetings held by the Bethel Evangelistic Band, these seven former school girls and teachers of the Show Yang Girls' School consecrated their lives to the Lord's work. This picture was sent us by Sister Grace Clapper.

Some Who Responded

During this meeting many people of the city heard the gospel who never heard it before, and in order to keep in touch with these, four evangelistic bands have been organized. These preach the gospel in the city and near-by villages two afternoons of each week, preaching on the streets or in the homes when the weather is unfavorable for outdoor meetings. Pray that these groups may be mightily used of the Lord!

Mrs. Chang, a woman over sixty years of age, and a notorious sinner, has been converted! Strong in body, mind and personality, she exerts a powerful influence wherever she goes. Her five children have followed her on the "Broad Way," and now her heart is yearning and aching for them. She asks us to pray for them. Will you pray too?

Chia Lan Yu, a Christian school girl and the daughter of heathen parents, was married into a non-Christian home where she met and yielded to fierce temptations, and grew cold and weak. She now wears a bright smile and witnesses for her Lord at every opportunity. Dear Reader, you know the secret—forgiven sins and a reconsecrated life! Praise the Lord for the cleansing power of Jesus' blood!

Mr. Chao was baptized twenty years ago. Today he confessed before the church that he has been a prodigal all these years, but has returned to his Father's house since the Bethel revival.

Planning for the Future

About ten days ago the church leaders met at seven o'clock in the evening to discuss plans for the support of the two ministers who were elected two years ago. It was a memorable meeting. There was singing, and praying, and some weeping, as one by one the difficulties were overcome. The meeting closed at three o'clock in the morning. Our native Christians are very poor—with one or two exceptions, but the ten who were present on this occasion all promised to do their part in this great work. One woman decided to begin tithing, and thus contribute one-tenth of her income to this cause, while another decided to plant an acre of ground for the ministers. Others promised to contribute grain or vegetables where money was an impossibility, and all promised to do their best in exhorting the absent Christians to follow their example. This, too, we feel is the work of the Spirit, and we are praising the Father for the results of this meeting.

The short term Bible School for women opened Nov. 13 with more than twenty women enrolled. The group is composed largely of former school girls, Christian and non-Christian, who are now the mothers of several children. The school will continue for six weeks, during which time we are hoping and praying that many may be led to Christ.

A Mosque for Indiana

THE first Mohammedan mosque to be built in the United States will be built near Michigan City, Ind., by an Arabian society.

London has its mosque; there is one in Paris, but the first in the United States will be built in Indiana. There are about 350 Moslems in Michigan City, about 12,000 in Detroit and about 8,000 in Chicago. The structure will be brick, one-storied and will have two minarets and domes of Mohammedan style.

The Christian church in the United States may well stop to consider what this means.

MISSIONS AND CHURCH SERVICE (CONFERENCE BUDGET) THERMOMETER

The mercury shows cumulative receipts by months.

Last Year	This Year
Amount Raised	Amount Raised
Year Ending Feb. 29, '33	Year Ending Feb. 28, '34

Conference Budget \$275,000

Feb. 100.0% \$201,114

Jan. 72.5% \$145,799

Dec. 62.0% \$124,690

Nov. 55.3% \$111,320

Oct. 50.5% \$101,510

Sept. 46.0% \$ 92,359

Aug. 42.7% \$ 85,915

July 39.5% \$ 79,455

June 35.0% \$ 70,515

May 12.3% \$ 24,799

April 7.4% \$ 14,888

Mar. 4.4% \$ 9,048

Dec. 51.5% \$103,738

Nov. 43.4% \$ 87,595

Oct. 39.6% \$ 79,829

Sept. 35.4% \$ 71,195

Aug. 31.3% \$ 63,028

July 29.1% \$ 58,653

June 25.6% \$ 51,648

May 8.5% \$ 17,146

April 4.7% \$ 9,573

Mar. 2.0% \$ 4,037

The church through Annual Conference has launched Brotherhood-wide work. Church Boards have been elected to give direction to this missionary and service program. Conference approved a goal of \$275,000 for this year. Because of the uncertain financial conditions the achievement of last year, \$201,114, is considered a challenging goal this year. This thermometer gives a picture of the funds received month by month.

KINGDOM GLEANINGS

Calendar for Sunday, January 14

Sunday-school Lesson, Baptism and Temptation of Jesus.—Matt. 3: 13—4: 11.

Christian Workers' Meeting, Some Causes of Failure in Christian Living.

B. Y. P. D. Programs:

Young People—A New Discipline.

Intermediate Girls—Making Right Choices Day by Day.

Intermediate Boys—Why an Intermediate Program?

* * *

Gains for the Kingdom

Six baptisms in the Elmdale church, Mich.

Five baptisms in the Tyrone church, Pa.

Two baptisms in the Covina church, Calif.

Thirty baptized at Martinsburg, W. Va., Bro. Harold Snider, pastor-evangelist.

* * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Ray O. Shank of Flora, Ind., Jan. 8 in the Roann church, Ind.

Brother and Sister O. H. Austin of McPherson, Kans., Jan. 31 instead of Jan. 24 in the Glendale church, Ariz.

* * *

Personal Mention

The Standing Committee delegate to the Ames Conference from Nebraska is Eld. Homer F. Caskey, with Eld. Leonard Birkin as alternate.

Bro. L. H. Prowant, Durand, Mich., writes us that the Flint church of Michigan will broadcast from WMPC (1500), Lapeer, Mich., 8 to 9:30 P. M., Friday, Jan. 19. The program will consist of music and a short sermon.

Eld. Jeremiah Thomas of Bruceton Mills, W. Va., is in declining health. For the last several days his heart condition has been considered serious by his physician. The interest of Messenger readers in his behalf is earnestly requested.

Eld. D. E. Cripe and wife of Willows, Calif., have our congratulations on the celebration of their golden wedding which occurred Dec. 23. All their children, six if we have understood correctly, were able to be with them, with a daughter-in-law and five grandchildren. Five grandchildren in the east could not be there. Bro. Cripe is nearly seventy-nine and Sister Cripe is past seventy-seven. Both are in good health.

Mrs. Ross D. Murphy calls the attention of our women readers, as well as all others interested in Women's Work, to the Women's Work Forum of the Messenger. She writes: "The Council appreciates the splendid response being given. It is felt the Forum is meeting a real need. It will be helpful if those who receive the Messenger will call the attention of other women to the Forum. Perhaps some not subscribing to the Messenger would be able to get the special issues containing it. The Forum started with the beginning of October and will doubtless continue through April. One article, Advantages and Opportunities of Bible Study, by Maud Newcomer, appearing on page 18

of the Dec. 2 issue, is a part of the Women's Work Forum; it happened to be misplaced. Please note this article."

Bro. J. F. Baldwin is changing his field of pastoral activity and his address accordingly from Sterling, Ill., to 316 Rosedale Ave., Modesto, Calif. The overland trip is under way now and his work on the Coast will begin Feb. 1.

Sister J. F. Burton, Lena, Ill., asks us to express through the columns of the Messenger, in behalf of Bro. Burton and herself, their appreciation of the interest manifested by friends far and near in Bro. Burton's welfare. She quotes the superintendent of nurses as saying, "Never in the history of this hospital has God's healing power been so marvelously demonstrated," and then adds, "This is the testimony of those skilled in the science of surgery and medicine."

Bro. A. G. Crosswhite, Eaton, Ohio, passed his seventy-sixth birthday Dec. 28, while visiting his daughter in Cleveland. His diary for the last year shows the following entries: Heard 25 sermons, preached 34; heard 3 funeral sermons, preached 15; attended 7 councils, 2 banquets, 4 love feasts, 25 special programs; made 20 visits to the sick; taught 40 Sunday-school classes, 10 evening Bible studies; traveled about 3,000 miles in religious work. Younger men will please take courage.

Sister Clara Yerkey of Assurance, W. Va., a member of the Spruce Run church, has sent us her figures on the gains in church membership for the year just past. Her month by month figures are: January 537, February 443, March 380, April 542, May 634, June 432, July 712, August 348, September 810, October 697, November 725, December 983. The total is 7,243. Checking these figures with Bro. Ezra Flory's it appears that his were for baptisms only, while Sister Yerkey's includes all gains reported.

* * *

Miscellaneous Items

The state of Michigan undoubtedly has thousands of grateful people, but we know of one who was thankful on Thanksgiving Day, because this person sent a \$10 contribution for home missions. No name was signed to the letter.

All over our brotherhood there is an effort by districts and local congregations to do as well in giving this year ending February 28, 1934, as we did for the corresponding period a year ago. The pastor of a western church writes, saying, "As a church, we are already over the top and have done as well as last year, but we are going to push hard the achievement offering. I believe that we will get a good response at that time."

Baptisms for 1933 as reported in the Messenger week by week have been totaled and classified by Bro. Ezra Flory of New Paris, Ind. During the year there were 6,754 baptisms reported for the United States and Canada. One state, Pennsylvania, had reports in all the issues except three. For that state the number stands highest at 1,866. Next in order are Indiana, 761, Virginia, 752, Ohio, 661, West Virginia, 429, Maryland, 422, Kansas, 259, California, 214, Illinois and Iowa each 210, Michigan, 197, Tennessee, 143, Missouri, 122 and Oklahoma, 88. By months it is: January 454, February 424, March 348, April 524, May 644, June 445, July 713, August 349, September 773, October 627, November 548, December 905. It took 22 members to bring one convert by baptism, or our increase by baptism is 4½ per cent of our membership. This does not indicate vigorous evangelistic activity. Thirty-one states and Canada had converts. Six states in which there are churches had none.

Program of the fiftieth anniversary and homecoming of the church at York, Pa., Jan. 14. 9:15 A. M., Lesson Period. History of Sunday-school.—L. Elmer Leas. 10:30 A. M., Address of Welcome.—M. A. Jacobs. Historical Delineation up to 1899.—M. A. Jacobs. Address, The Church.—G. N. Falkenstein. 2 P. M., Historical Delineation from 1899 to the Present.—Jos. J. Bowser. Address by S. C. Godfrey. Address by Wm. E. Roop. 6:30 P. M., Memories of York Church. Address by Wm. E. Roop. The Unfinished Task.—G. N. Falkenstein.—E. P. Trimmer, York, Pa.

The Thirty-fourth Annual Bible Institute to be held at Elizabethtown College will open on Sunday morning, Jan. 21, with a sermon by President V. F. Schwalm of McPherson College, and will close on Sunday evening, Jan. 28, with an address by President D. W. Kurtz of Bethany Biblical Seminary. The program for the week consists of addresses on missionary themes, on problems of international concern and of every day living, on Christ the Master Teacher, and Bible book study. In the afternoon there will also be conferences on missions and on the Christian ministry. The Eastern Regional Women's Work Conference will convene in the College Chapel on Thursday afternoon of the Institute. A helpful program has been arranged by the women of the above-named region. It is hoped that churches and Sunday-schools will make it possible for one or more representatives to attend this Institute and carry back rich inspiration to each home church. The expense to a delegate for lodging and meals is six dollars for the eight days of the Institute. There is no charge for tuition, but a free-will offering will be lifted to meet the expenses of the Institute. All sessions are open to the public, and it is hoped that many will avail themselves of the opportunities at hand. A limited number of women can be accommodated in one of the college dormitories. For information on lodging write to Professor J. Z. Herr, Business Manager, Elizabethtown, Pa. The daily program can be found on page 25.

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News and Views from Around the World

Sunday, Feb. 11, is the date for the Annual Achievement Offering. The same day is also Race Relations Sunday. And come to think of it, the two objectives are not so far apart—perhaps not much farther than opposite sides of the same thing.

"The more I know the Negro, the more am I impressed with his spiritual sagacity. He prefers to be rather than to achieve. He knows that life is all we have; and that there are other ways of enjoying it than by incessant toil and pursuing the mirage of wealth."

Since repeal a number of students in Boston University School of Theology have been up against a real test. The places in which they work have begun to serve beer, and soon, if they have not already done it, they will serve the stronger drinks. So these students did not strike; they simply decided that they could not and would not serve intoxicants, and took the consequences of their decision.

The depression is resulting in some young people to rise to new and novel methods of providing the necessary cash. At McPherson College Charles I. Hager's good cow Diana is furnishing the milk while Charles tends to the feeding, milking, selling and studying part of their coöperative plan for getting on in the world. Texas Woman's College has its pickle girl, and two bright coeds are shoe shining their way through Columbia University. It looks like it is still true that where there is a will there is a way.

In its first issue for the new year Time says: "Last week the U. S. liquor business was busy re-acquiring a bad name for itself. The San Francisco Board of Health found that much of the spirits sold in that city was 'worse than boot-leg.' Across the continent the New York Board of Health examined sample after sample of legal whiskey, found much of it cut, colored and misbranded, passed an ordinance requiring honest labeling. Meantime in Washington had sprung up a new importing racket which was contributing to the high price and low quality of liquors from abroad."

The heads of thirty national communions, of which our own church is one, have united in a call to spiritual advance. Amongst other things the call declares: "We are agreed in regarding this time of testing as an occasion not of despair but of challenge and hope. In the face of skepticism we affirm an unchanged faith in God. In the face of widespread moral confusion we affirm faith in Jesus Christ as Lord and Savior. We are agreed in holding the personal experience of fellowship with God in Christ to be the supreme value in life and the foundation of any Christian program. We unite in summoning our people everywhere to a new determination to explore the riches of God's power, in order that a new outpouring of his Spirit may come upon us."

THE QUIET HOUR

The First Murder

Gen. 4: 1-15

For Week Beginning January 21

Cain and Abel, vs. 3, 4

This quarrel arose between brothers. It was connected with their religious observance. When these intimate and vital relationships go wrong, the results are always tragic (Lev. 7: 18; 1 Sam. 13: 9; Psalms 59: 9; Prov. 15: 8).

Cain Was Very Wroth, v. 5

In a situation where relationships are strange and difficulties are great nothing is more disastrous than uncontrolled anger (1 Sam. 18: 8; 2 Kings 5: 12; 2 Chron. 16: 10; Esther 3: 5; Amos 1: 11; Luke 4: 28).

If Thou Doest Well . . . If Thou Doest Not Well, v. 7

The thing that counts is not what circumstances you are in, but what is the character of your conduct "if thou doest well, shalt thou not be accepted" (Ex. 28: 38; 2 Sam. 24: 23; Job 42: 9)?

Cain Rose Up Against Abel His Brother and Slew Him, v. 8

Hatred always bears fruit in the destruction of life. This fruit may appear immediately or by an indirect and remote chain of consequences (Gen. 49: 6; Judges 9: 5; 1 Sam. 22: 18; 2 Sam. 13: 28).

Am I My Brother's Keeper? v. 9

Yes, I am. The man who denies this truth will inevitably be found trying to exploit his brother (Ex. 2: 17; Num. 20: 21; Judges 8: 6).

The Curse of Cain, vs. 11-13

The ground was impoverished. His labor should be in vain. He was condemned to be a wanderer and insecure upon the face of the earth. This is always the result of selfishness (Gen. 2: 17; 3: 19; Deut. 32: 51).

Discussion

What is your comment upon the fact that the first murder grew out of a religious controversy? R. H. M.

PASTOR AND PEOPLE

A Man With a Pitcher

BY D. D. FLEISHMAN

"Go ye into the city, and there shall meet you a man bearing a pitcher of water; follow him" (Mark 14:13).

OUR attention is frequently called to the Last Supper, but we rarely think of the man with a pitcher of water, who guided the disciples to the place of the Supper. The commentators pass him by in their eagerness to get into the upper room with Jesus and his disciples; but let us give him a place in the forefront of this picture.

We know neither his name nor his nationality. He may have been a Jew, or he may have been an Egyptian, an Arabian, or a Syrian—for many from these nations had found their way to Jerusalem from the time that the Herodian family held rulership in that territory. But just where he belonged nationally is immaterial to us. He is just a man bearing a pitcher of water; and is, therefore, one of that great number of unknown people who serve. Although the nonentity of this man is evident we should not forget that it is this great class of unknown individuals who bring things to pass.

The man bearing a pitcher of water is typical of the mass of the world's population. This type of person, who attracts the least attention in humble service and whose influence is not felt to any great extent, often accomplishes more than those whose names appear in bold print. The man with the pitcher was performing an humble but worthy service as the two disciples approached him. Likely, he was unconscious of these disciples following him. He was, probably, unaware of his guiding them to their destination, that his followers were no ordinary men but disciples of a great Master—the Lord Jesus.

In our most humble services—in the home, in the shop, or on the farm, in the church—we are watched and patterned. Our integrity, our sincerity, our conscientious devotion to our task, gives out an influence for good or for bad. Just as this man with his pitcher was leading these men who were to engage in such a memorable event, we may be leading daily some life to its ultimate destination. The working multitudes, unesteemed, perhaps, yet toiling with brain and hands, are the builders of the world.

St. Paul's Cathedral in London is a beautiful building. Sir Christopher Wren, the architect, receives credit and honor for this marvelous structure; but we do not know the names of the unknown workmen who built it. The architect's blue-print would have remained a dream had it not been for the carpenter, the stone cutter, and the brick mason.

Charles Lindbergh startled the world in his flight from New York to Paris. It was a great achievement. But who were the unknown men that built his plane and made it possible for him to undertake his venture? These faithful, unrecognized workmen were as much a factor in this flight as the courage and skill of the aviator.

Coming closer, those who sit in our church pews and lend their inspiration by their prayerful attention are just as great a factor in building a church and accomplishing a purpose, as the minister, Sunday-school teacher or any other official. The church's strength is in its membership of unknown people whose loyalty and sincerity are distinctly felt, yet whose voices are seldom heard. The church may be filled on Sunday, but it is largely composed of worshipers who are not distinguished, but just plain people, who have found satisfaction in the discipleship of Jesus. This group is outstanding in any community. They move together and get things done. By them new ideals and standards are set up. It is the coöperation of the unknown individuals that make a growing church and an ideal community. Sir Water Scott said that he learned more from the plain people of Scotland than from those of renown.

Service may be paid or unpaid, but if there is real gallantry in it, it passes beyond pecuniary value. We can not allow monetary values to standardize one's service to another, for in so doing we cheapen the service. This view always holds in check voluntary service which is of a higher standard. It is necessary that there be some compensation expressed in money because of living conditions. But money does not pay for the action of the muscle, an expression of the mind, or an impulse of the human heart. Money is secondary when we think of the making of life.

The man with a pitcher was unconsciously leading, and this is the practical point for us. No one is without influence. Most of us have far more effect on some other life than we realize. A look, a gesture, an attitude, a word going out from one who thinks himself unobserved, may change the whole course of another's life. It may be one of joy and praise, or wrath and condemnation, but it carries the same degree of influence. A word untimely spoken may cause one soul to become discouraged and finally lost—lost to the community, lost to the church, and lost eternally.

Beloved, do we realize the sacredness of influence, conscious or unconscious, and our responsibility to our brother? No instrument has ever been invented to make the calculation, nor are there any methods of tabulation whereby we can measure the influence of anyone.

Everybody is a guide to some one else. There is no one but that his influence goes beyond his home. A walk down the street, the purchase of an article, salut-

ing a friend, are occasions for the release of influence. As a whole, the unconscious guidings are more powerful than those that are conscious. These are the processes by which the world is built. In any event the man with a pitcher of water is an instance of God's use of us, when that use is unknown to others.

Wichita, Kans.

Localizing Jesus

BY H. H. HELMAN

THERE is no greater adventure than to attempt to localize Jesus in all the areas of life today, to put him in the midst of all human relations. This is the business of every preacher—to put Jesus everywhere. This is what is meant by Christ-centered preaching. It is applying Christ to all conditions and all needs. It is fitting him into business, commerce, politics, society—everything, everywhere. To be able to do this is a high art to be coveted by every minister.

But to localize Jesus in human experiences today is not an easy task, for it requires a keen understanding of the unethical conditions under which men and women labor, and of a practical way in which Christ can enable folks to apply justice and goodwill to their own lives, even under these conditions. Without this discernment there can be no constructive preaching. The message must include a working plan for today with things as they are. This requires definitely and fearlessly pointing out the shortcomings of economic and social conditions. Exorbitant profits, unjust wages, violent clashes of interests, cruel combines, unprotected laborers and menacing barriers to fraternal relations must be localized and concretized. Christ must be fitted into each individual condition and allowed to demonstrate Christian attitude and duty under this condition.

There must not be too much of the Utopian dream in the solution of these problems of human relations. Many ministers fail to appreciate the limitations of Christian idealism in such a world as ours. Some want to smash the world and build a new one forthwith. They want the whole City of God or none; which can not be just yet, as much as we may wish for it. All of us like to look forward to the complete establishment of the kingdom of God upon the earth. We want a part in hastening that day. But in the meantime we must show people how to live as a Christian in a world not yet taken for God. Christ must be placed where he can help men do their business, earn their profits or wages, buy and sell, in an economic and social order which is still strongly pagan, unbrotherly and too often glaringly unjust. We must show them how to order their own affairs and assist others to do so under present unsatisfactory conditions. The Christ life must be described in terms of our own day. It must be pointed out what Christ would do in an American household today, how

he would work and live as a factory laborer, a farmer, a school teacher, a merchant, a salesman or an engineer. The difficulties as well as the glories of such living must be indicated. At the same time let us brighten the skyline with hope—hope in the possibility of a new world based on and pervaded by love. Make the invisible City of God vivid to the eyes of the souls of men. They will then endure more steadfastly in this mad world, with its grim realities of hatred, mistrust, suspicion, greed and cruelty.

Now there is a bit of danger in the efforts to localize Jesus in the experiences of life today. It will not be present in many audiences, but sometimes appears when least expected. This danger consists in lending encouragement to the propaganda of some wild economic or social program. Many leaders of such programs have already appropriated Jesus for the furtherance of their ends. At least they say they have. In reality they have only a distorted image of the real Christ. Jesus never engaged oppression to help the oppressed. He endured suffering for the sake of the principle and the ideal. He is not and can not be party to the wild schemes of the propagandists. On the Sunday previous to the writing of these words the author led a large adult group in a discussion of the subject of peace throughout the world. There happened to be in this group a young man who was evidently a member of one of these propagandist groups. As a leader of the discussion I tried to put Christ right where the peace efforts met their greatest opposition and most difficult barriers. "Now," I said, "let us put Jesus right there and see what he would do." Almost before we were aware of what was going on, this young man had Jesus as the leader of a group of extremists. It made a difficult situation to handle. In doing so we tried to show how Jesus refused, when he lived upon the earth, to overthrow either a corrupt government or a corrupt church. Rather he used the method of helping individuals to live righteously in the very midst of corrupt conditions. Thus these corrupt conditions would be gradually but surely changed. This was his major method if not literally his only one. In trying to localize Jesus in any area of life, let us hold him to the sane method by which he always worked.

There is a great inspiration in realizing fully that in Jesus is the revelation of the possibility of human personality and of the practical way in which this possibility may be realized even in an evil world. A man doesn't need to wait for a new social order to live as a true Christian. The test of discipleship is whether one can live in a Christian way as a member of society as it really exists now. We do not need to wait for the establishment of an ideal home to attempt to live like a Christian in the family circle. We do not need to hesitate in the functions of citizenship until corrupt govern-

ment has been overthrown and righteousness established in the nation. The bad government of the present day needs above everything else more good people who can by example personify the ideal citizen. Nor do Christian people need to wait until business is completely regenerated to practice the Christ way of conducting their own business. We must conceive Christ as one who could live in our present society and remain unspotted from the world. This is the function of our religion—to enable us to live at our best in our universe until we can join our fellows in building the kingdom in all its fulness. Jesus would do no less than this and thus must we localize him in all the areas of human life.

Time after time Jesus was faced with the question of how to live righteously in a sin-ridden world. He told the taxgatherer and taxpayer how to do it. He explained practical godly living to both the beggar and the rich man; the ruler and the oppressed; the churchman and the soldier. Perhaps the most testing interrogation that came to him was when they asked him whether it was right to give tribute to Cæsar. Now the government which that tribute supported was far from ideal; indeed it was very corrupt. It would seem to some that Jesus should have counseled rebellion or at least open opposition. But he did neither. He chose the simple and effective method of encouraging the individual to live righteously even under the unfavorable conditions that existed. The inference is that if enough individuals would do this, even the corrupt government would itself be regenerated and saved. They also tried to engage Jesus in a quarrel about wages. But he showed very plainly that the grasping spirit is evil; that when an adequate and just wage or salary is received there should be no discontent even when another seems to be more favored. Thus Jesus stepped into the ranks of human experiences and gave practical demonstrations of how he would live in all the areas of human relations.

With all our hearts we ministers must believe that the ideals of Jesus are reproducible in human lives today. If this is not true, we are faced with a sense of the crushing futility in practicalizing the Christ way of life. The pressure of an unchristian world must not destroy our efforts to plant Christ everywhere. Incarnated in his disciples he must stand where men stand, live where they live and work where they work, accomplishing his mission still, in the environment of everyday living. Ministers who are able to show how this is done are real builders of the kingdom and the true evangelists of the gospel. Blessed is every pastor who can thus point out the way in which human life can be lived in satisfying harmony with the will of God in a world not too friendly to such living. There is no greater adventure than to engage in such an enterprise and no

greater joy than to have such efforts crowned with success.

Elgin, Ill.

The Hymn Ministry of the Church

BY WILLIAM BEERY

Its Catholicity

THE hymn book of today is catholic in the sense that, first, it is the product of and is used by the church universal; second, it belongs to and affects the Christian church as a whole. The writers of the hymns are representatives of all church denominations; natives of practically all Christian nations of the world; of all professions, occupations and walks of life. Some were written by persons of wealth, others by those in destitution. Some of the hymns come from the royalty, others from the peasantry. The writing of hymns began near the beginning of the Christian era, and each century following has to its credit some of the hymns we sing.

A denominational hymn book, in the sense that all the hymns were written by members of a single communion, is not now in common use, if ever such a volume existed. In so far as the universal agreement in the fundamental principles of Christianity and the expression of sentiment, feeling and spiritual impulse are concerned, all denominations could use the same hymn book without doing violence to their faith.

An eminent divine, on Trinity Sunday, at the close of a sermon, read three hymns by Unitarians: one to God, the Father, by Samuel Longfellow; one to Jesus, by Theodore Parker; and one to the Holy Spirit, by N. L. Frothingham. "There," he said, "you have the Trinity—Father, Son and Holy Ghost." While hymns have, in some instances, been a bone of contention to the extent of disruption, they have also done much to unite Christians in the promotion of the kingdom of God, regardless of creed, locality, occupation, position or condition in life. In the words of Dr. Mudge: "When we come to praise God we perceive that we are in a wider company than when we come to formulate creeds. We freely sing hymns of popes, cardinals, priests and monks; written by Roman Catholics, Unitarians, Baptists, Lutherans, Moravians, Quakers."

In the *Hymnal, Church of the Brethren*, at least fifteen denominations are represented, and ten countries. Of these the Church of England has 54, the Methodist 39, the Baptist 35, Congregational 35, Unitarian 13, Presbyterian 9, Episcopal 7, English Independent 6, Free Church of Scotland 5, Roman Catholic 5, Moravian 11, Lutheran 4, Disciples of Christ 1, Church of the Brethren 12, Quaker 4.

Of the 484 hymns in our collection (exclusive of invocations, offertories, benedictions), 179 were written by 117 ministers and 89 by 60 women. Isaac Watts

and Charles Wesley are credited with 23 each; James Montgomery, 11; Reginald Heber, 6; John Henry Newman and Horatius Bonar, 5 each; Philip P. Bliss, Sir John Bowring, Frederick William Faber, Christopher Wordsworth, John G. Whittier, Samuel W. Longfellow, 4 each; Samuel Francis Smith, Samuel Medley, Henry Francis Lyte, Thomas Ken, William Walsham How, John Ellerton, Philip Doddridge, William Croswell Doane, William Cowper, Thomas Kelly, 3 each; 22 other men and women, 2 each; the other seventy-three of this army of writers, one each.

Which does not mean, of course, that all the hymns these people wrote are in our hymnal. Watts wrote more than 600, Wesley about 7,000 and Fanny Crosby about 6,000. And of those written by some of the other authors we have only a limited number. Nor does it mean that all the hymns by these writers which are not in our book are altogether unworthy a place among the rest, though some of them would hardly be considered suitable in this day and age. Here are a few excerpts, by way of illustration: From Watts' versification of the 139th Psalm:

"Does not my soul detest and hate
The sons of malice and deceit?
Those that oppose thy law and thee,
I count them enemies to me."

One of Wesley's stanzas:

"Lord, and am I yet alive,
Not in torments, not in hell!
Still doth the Good Spirit strive,
With the chief of sinners dwell!"

This by Cowper:

"Martha, her love and joy expressed
By care to entertain her Guest;
While Mary sat to hear her Lord,
And could not bear to lose a word."

But we must not forget that Watts also wrote, "Alas, and Did My Savior Bleed?" Wesley, "Jesus, Lover of My Soul," and Cowper, "O for a Closer Walk With God."

Some of the one- or two-hymn authors have made contributions so valuable to the hymn ministry that the absence of their song messages would be a serious loss. As, for instance, "Nearer, My God, to Thee," by Mrs. Sarah Flower Adams, "O Little Town of Bethlehem," by Phillips Brooks, "What a Friend We Have in Je-

Education as Prevention

If the battle of civilization is lost in the schools, who is going to win it afterward? If the whole community is set wrong in its education, what chance has the clergy of being able to set it right from the pulpit? To begin by starting the community on the wrong road, in the plastic period, and then, when it is grown up, to send out the parson and policeman to bring it back—what fool's enterprise could compare with that?—*L. P. Jacks.*

sus," by Joseph Scriven. Some of the gospel hymn type came as flashing meteors, served their time and their light has faded, but it is not ours to judge as to the good they accomplished.

The fact that the source of our hymn ministry is so all-embracing makes brothers of us all, and, in imagination, the voices of the earth's millions of Christ's followers become as one.

Elgin, Ill.

One Friendly Old Lady in Our Church

BY GRACE HILEMAN MILLER

"MOTHER, do you know there is one friendly old lady in our church?" exclaimed Dick Roberts soon after returning home from services one Sunday morning.

"One friendly old lady in our church, you say, son," mused Mrs. Roberts with a peculiar twinkle in her eye; "who is she?"

"I don't know her name, but she has the friendliest smile. She knows you, for she said to me: 'You are Mrs. Roberts' little boy aren't you? glad to see you.'"

"What does she look like, son?"

"Real friendly in her eyes and all over her face, and when she pats you on the back, boy, oh boy, she makes you feel good! I didn't understand that sermon this morning, but I did understand that friendly lady's pats."

"Well, of the dozens of old ladies in our church, who can she be?" queried the mother wonderingly.

"Well, she is different from all the rest! And she thinks boys are all O. K., too. I know she does by the way she acts," persisted Dick confidently.

"Has she gray hair, Dick?"

"All I know is she has a round, smiling face. I'll show her to you sometime, mother."

A few weeks later Dick came running to his mother after church services, took her aside and exclaimed, "There she is!"

"There who is, Dick?" she ejaculated wonderingly.

"Ah, don't you remember, the one friendly old lady in our church? She spoke to me again this morning and gave me a smile and a pat, too. Look, look, she is turning around and smiling at Jim McIntyre."

"Oh," exclaimed his mother, "that is granny Smith, the washerwoman who lives on the alley back of the Morgans, and she does have a sweet smile!"

In thinking over this striking incident Dick's mother decided to be more friendly to children and young people in the church. Dick's testimony about "one friendly woman in our church" had set her to meditating. Her conclusion was that more boys would be saved to the church if there were more friendly old ladies "passing on smiles and patting them on the shoulder."

La Verne, Calif.

HOME AND FAMILY

Father Has Fallen Asleep

Selected by Mrs. D. W. Weybright, New Paris, Ind., as a tribute to the memory of her departed father.

Father was tired and weary,
Weary with toil and with pain.
Put by his glasses and rocker,
He will not need them again.
Into heaven's mansions he's entered,
Never to sigh or to weep,
After long years with life's struggles,
Father has fallen asleep.

Near other loved ones we laid him,
Low in the churchyard to lie,
And though our hearts are near broken,
Yet we would not question "Why?"
He does not rest 'neath the grasses,
Though o'er his dear grave they creep,
He has gone into the kingdom—
Father has fallen asleep.

Rest the tired feet now forever,
Dear wrinkled hands are so still,
Blast of the earth shall no longer
Throw o'er our loved one a chill.
Angels through heaven will guide him,
Jesus will still bless and keep,
Not for the world would we wake him,
Father has fallen asleep.

Beautiful rest for the weary,
Well deserved rest for the true,
When our life's journey is ended
We shall again be with you.
This helps to quiet our weeping,
Hark! angel music so sweet!
He giveth to his beloved,
Beautiful, beautiful sleep.

The Day of Testing

BY MODENA MINNICH

III. Compensation

GREY, a great expanse of it—grey sky, grey lake, fences piled with snow, grey in the wintry twilight. The snowflakes were being driven before a sullen wind that was blowing across the lake. There was the solitary figure of a woman walking along the shore. She stood a moment glancing at the lake. She had come here to get away from it all. She had succeeded in getting away from everything but herself and her thoughts—thoughts—thoughts. "The lake and I should understand one another," she thought drearily, "we are both engulfed in solitude and silence. But spring will come to it. I wonder—"

She became conscious of the cold creeping over her. She looked up. The snow was falling faster now. She must get home at once. As she turned from the lake, the lights flashed on in the village, gleaming rows of

mellow radiance in the gloom of the deepening shadows. She hastened her steps. The lights from the tiny cottages she was passing fell brightly across the walk. As she turned the last corner, a few blocks from the little apartment she had rented, she bumped squarely into a little fellow. He was scarcely more than a baby and was crying lustily. "Oh," gasped Helen. Then as the sobs increased she stooped down and looked anxiously into the chubby face. "Well, what's wrong here anyway?" she inquired gently. The only response was a fresh burst of grief. Helen put her arms protectingly around the child and drew him close. "Can I help you? Are you hurt?"

"Huh-uh-uh."

"Are you lost then? Lost?"

"Mudder, I want mudder," he managed to sob.

He was lost then. Helen straightened up. No one was in sight. She would take him home with her and call the police, she decided swiftly. "Shall I carry you, or do you want to walk?"

"Walk," he echoed. So holding his clinging fingers, she started out. He trudged silently along excepting for an occasional left-over sob that would come welling up. In her loneliness, those tiny fingers grasping hers with such innocent trust, stirred her deeply. Helen could not risk her voice to speak. What if she should not be able to find the little one's parents? What if the law should say that by right of having found him, the child was hers? The idea was ridiculous, but the thought of it nearly suffocated her. How tenderly, how fervently she could love him—if she dared.

So absorbed was Helen in her thoughts that she had not noticed what places they were passing until, with a sudden rapturous cry of recognition, the child jerked his hand free and lunged toward the small green house just beyond them. He beat on the door with his tiny fists calling feverishly: "Mommer, mommer." The door opened, and the child was swallowed up from sight. Helen's heart fell hopelessly. Of course, she should have known it, but how could fate tantalize her so cruelly?

She had decided to go on without speaking, when the door opened again. A young woman, holding a baby in her arms and around whom crowded a group of little faces, peered out into the darkness. Helen was opposite the door now, and feeling certain the woman was looking for her, she stepped up, explaining simply: "I found him several blocks down the street and brought him home."

The woman in the doorway had tears in her eyes. "Come in, won't you please?" As they entered the brightly lighted room Helen saw in a glance that it was shabby and poor, but the very air seemed to be charged with children's laughter and radiant happiness. There were six of the children, now that two-year-old David

had been restored. The oldest was only eight. They hovered about their mother in expectant silence, looking at the pretty dark lady who had somehow conjured Davie up out of the night.

"Are they all yours?" Helen could not restrain the desire to ask.

"Yes," smiled the woman happily. "Every one my own. I don't know how I can ever thank you for bringing David home. I was—well, I can't tell you how I felt when he didn't come in from play when I called them."

Helen was irresistibly drawn to this woman. She seemed so very young to have such a family and it was so fine of her to be proud of them as she unmistakably was. It was unusual and splendid. "Oh, don't thank me," Helen murmured. "I should go now but—could I hold the baby a tiny minute? She's perfect."

She held the baby. She ate with them. She washed the dishes for Joy Worthing. In fact, she did not snap on the lights in her own room until nine-thirty that evening. As she crept into bed she felt an exhilaration she had not known for months. That childish laughter, laughter—more laughter. It rang through her mind. She smiled to herself in the dark, at the memory of it. She wondered if she could name them in the right order. She said them over out loud, smiling at herself as she did it. "There is Jimmie, and then Betty Lou—and, oh, yes, Grace and then the three adorable D's—Dickie, David and Darlene the baby." Oh, they were priceless! She knew she had never seen such attractive children before, at least not in such numbers. They were so sweet and unspoiled. Joy had laughingly said: "They rub the corners off each other pretty smooth."

Helen wondered vaguely whether Joy could be any older than she herself was. She surely was not, and yet how different their lives had been. She felt Darlene's exquisite baby cheek against her own again, as she had held her in her arms while they had eaten. Then after the meal, little David, with a very superior air, had taken a sort of special option on her, because "her founded me." Very delightful it was to have a two-year-old like Davie take an option on one. That was the secret of the whole amazing evening she thought dreamily, they had taken her in as one of them, without the quiver of an eyelash. They had wanted her, and she, them. Helen turned over in bed luxuriously. That adorable laughter still in her ears! She was going tomorrow morning and help Joy iron. She must not forget. As if she could!

The next month was one so crowded with the sewing of miniature garments, the bundling up of the whole lot of them and taking them out for a sleigh ride or for snow ballings, the helping Joy with the ever present cooking problem, that Helen scarcely knew herself. It

was a world as foreign to her former life as possible. Yet she knew that at least part of her, had never been happier in her life. The children were not hers, but they were shared so whole-heartedly with her that she hardly thought of this. Trying to analyze her joy in them, she decided simply that they needed her, and she them. That was all, but that was enough.

One thing that puzzled Helen was the absence of Joy's husband. Joy mentioned him in her conversation saying, "Harry is at the State University now," or, "I get dreadfully lonely for Harry at night sometimes, when the children are asleep and I have time to think," or "I'm so glad Harry is doing what he wants to do, but it surely takes some pinching of pennies since he's back in school." How could his education possibly be so pressing that he would leave all that family on Joy's hands for a half year at a time, pondered Helen indignantly, and on such a pitifully meagre amount of money as he sent them.

One day as they were sitting by the south window, in the sun, patching little ripped aprons and pants, Helen had asked, "What course is Harry taking at the University?" She tried to keep the little edge of disapproval out of her voice, but Joy glanced up and flushed.

"Oh, hadn't I told you? For the ministry—he loves it so. He had a year and a half years before, then the financial struggle was just so hard he gave it up. He just started in again, late this fall. He'll be home Easter vacation. The children are already talking about it."

"Will they remember him?"

"Oh, yes," Joy smiled, "excepting Darlene. They adore him in an almost heathenish fashion." And there the subject was dropped.

About a week later Davie became ill with a severe cold. It developed quickly into pneumonia. The little house, usually so packed with happiness that it seemed to fairly leak out under the doors and through the windows, became suddenly very silent. The older children tip-toed around through the rooms like ghostly monitors, trying to keep the younger ones quiet, pointing toward Davie's room and shaking their heads dolefully. Joy, usually so capable and efficient, was quite beside herself with anxiety. When the doctor came he shook his head and said gravely, "He may pull through, but if he does it will be due to the nursing he receives. He'll have to be watched all the time. Literally that. Have you some one who can do that here, or shall we take him to the hospital?"

A sudden exultation flooded through Helen, but she spoke quietly: "Will you trust me, Joy? Nursing is the one thing I'm really good at and I—I think I could do it." So it was arranged, and Helen took her place by Davie's bedside. They set up a little cot beside his bed, where Helen could lie down to rest at times. But she

seemed to be tireless, bending over the child at his slightest movement.

Then one day the crisis came. Helen stood at the window dry-eyed, staring out over the snowy streets and roofs. Some words came to her, words that she had not repeated for several months. She whispered them slowly now,

"I only know I can not drift
Beyond his love and care."

The sweetness of the thought seemed to catch her and enfold her completely. She was not afraid now. She felt she could never doubt again—no matter what might come. Then evening came, and David slept, slept his first restful slumber.

Helen was sitting in a rocker by the window. She was very weary. The strain of the last week had been intense and now, as she sat quietly, rocking, a sense of peace came over her. She felt very grateful and very humble.

She began idly leafing through some of the children's crayola booklets. Among them was an old post-card album which Joy had given the children to play with. They adored it. Helen, glancing mechanically through it, stopped suddenly. There among the other cards, was one with the picture of Rowland College on it. It was done in the usual vivid green and orange tints. A little shakily, she took it out of the slits to look at it, a flood of haunting memories crowding upon her. As she studied it, she noticed there was some writing on the front side of the card at the end. It said, "*about it at least, won't you? Yours, D. Kindred.*" Helen sat motionless, her heart pounding furiously. She would have known that writing anywhere in the world, even if his name had not been on the card. She looked up. She was quite alone in the room save for Davie, yet she felt as though a voice had spoken distinctly to her. She turned the card over eagerly. The ethics of reading it did not occur to her. It was a message from her husband. She must read it.

It was dated March 12, almost three years previous. It had been sent from Rowland College. "*Dear Harry: Just heard the other day you had dropped your theological course. Finances they said and you felt it wasn't fair to your wife and the children. Listen, Harry, you're too fine a man to be defeated. You must not be. The world will be a better place if you'll fight it through. That calling is meant for you, and you for it. Your wife is the kind who will stick it out, I know; and those kiddies will be mighty glad too, when they're old enough to understand. Write me—*" she turned the card over again,

"about it at least, won't you? Yours, D. Kindred."

A strange calm came over Helen. She sat there holding the little card lightly, her eyes far away. How like him to be concerning himself with the fortunes of some struggling fellow. She wondered vaguely whether the card had fulfilled its mission and who Harry was. Harry? Why, of course, she should have known at once. That was Joy's husband. And Joy had said he had quit for several years. So that was evidently what the card was referring to, and he must not have gone back, for Joy had said he had just gone back to school, late this fall. "I wonder why he waited so long, and then went?" Helen mused. "Late this fall he went back, I wonder—" Then all at once she knew. The little carethings Joy had said. It was perfectly clear now. Harry had gone back immediately after her husband's death.

Helen shut her eyes. In her mind she was back in the large room with its smoldering embers and the blue Chinese vase. The old professor's words came to her readily. She could never forget them. "Perhaps he sees that your beloved's life will reach *farther* this way, through you and others who loved him." And she had said: "Oh, if I could only know that."

Helen dropped her head upon her arms, on the window sill. When Joy opened the door later and tip-toed in, she said in surprise, "Why, Helen, you're crying. Is something wrong, dear?"

Helen shook her head. "No. I'm just so-so gloriously happy."

As she went out again, Joy whispered to the children, "Don't go in dears, Helen is so happy over Davie, she's crying."

San Bernardino, Calif.



"She would have known that writing anywhere in the world, even if his name had not been on the card"

Women's Work Forum

How Can We Best Coöperate With Our District, Regional and National Officers? Also the Board of Christian Education?

BY MRS. E. G. HOFF

THE question of coöperation is vital to the women leaders in the local churches. They are eager to unite their efforts but have not found the best way.

Here are a few suggestions, which if followed conscientiously for a year, will clarify your thinking and help you to appreciate the goals of Women's Work and the agencies working to fulfill them.

1. Make yourself responsible. Have you been negligent? Determine to become informed.
2. Know your district, regional and national officers by name. Send to Elgin for a directory of the entire set up. You may find an intimate friend among the list who can help you.
3. Make a detailed study of the yearly statistical report. You will be much wiser.
4. Form an acquaintance with officers when possible. Hold conferences with them. You will become charged with new enthusiasm and understanding.
5. If this is not possible, try the next best thing—write to them stating your problems.
6. Take the initiative. Go to overhead leaders. Do not wait for them to come to you.
7. Be prompt. Give immediate attention to business letters. Programs need early planning, articles go to press on schedule and books are closed on time.
8. Attend Women's Work conferences when possible.
9. Join with women in neighboring churches in discussing this problem.
10. Read the MESSENGER. Promotional materials are sure to be published.
11. Make a file. Save all leaflets and letters and file them systematically under such captions as project materials, aid, missions, district and others you may need. Make a scrap book of the *Women's Work Forum* articles. They will become a ready reference for you.
12. At times there is misunderstanding in knowing to whom to go for various needs. Logically we contact district and regional officers on problems related to those units. However, there are national officers who are willing to aid. Mrs. Murphy is glad to give information, particularly on general Women's Work problems. Write Mrs. West at the Elgin office for materials and answers to questions relating to the national project. The Directors of Aid, Missions and Mothers and Daughters will give help in their departments. Consult the Board of Christian Education for materials on peace, temperance and Bible study, also for books from

the Loan Library which will be helpful in the field of parent education.

Elgin, Ill.

CORRESPONDENCE

ELIZABETHTOWN COLLEGE BIBLE INSTITUTE

The thirty-fourth annual Bible Institute will be held at Elizabethtown College Jan. 21-28. See also the item on page 17 of this Messenger. The daily program is as follows:

Sunday, January 21—Church of the Brethren

- 9:00 A. M.—Sunday-school.
 10:00 A. M.—Sermon—"Either Cold or Hot"—V. F. Schwalm.
 6:45 P. M.—Y. P. D. Service.
 7:30 P. M.—Sermon—"Which Way Shall We Take?"—V. F. Schwalm.

Monday to Saturday, January 22-27—Auditorium-Gymnasium

- 8:40 A. M.—Worship Period.
 9:00 A. M.—"The Consecrated Life"—Ida Shumaker.
 10:00 A. M.—"Jesus and Modern Problems"—V. F. Schwalm.
 11:00 A. M.—"The Book of Amos"—D. W. Kurtz.
 12:00-1:30 A. M.—Lunch and Recreation.
 1:30-2:30 P. M.—"Problems of Christian Living"—V. F. Schwalm.
 2:30-3:00 P. M.—"The Christ of the Class Room"—E. S. Kiracofe.
 3:00-4:00 P. M.—Group Conferences: Missions—Mrs. Desmond Bittinger; Ministers—R. W. Schlosser.
 1:30-3:30 P. M.—Eastern Regional Women's Work Conference.

Evening Sessions—Auditorium-Gymnasium

- 7:00-7:45 P. M.—"What Hath God Wrought?"—Ida Shumaker and Mrs. Desmond Bittinger.
 7:45-8:30 P. M.—Sermon Lectures by D. W. Kurtz:
 Monday—"The Human Problem." Tuesday—"The Philosophy of Work and Play." Wednesday—"The Three Crosses." Thursday—"The Philosophy of Leadership." Friday—"The Church and the Machine Age." Saturday—"The Prophetic Ministry of Today."

On Sunday, Jan. 28, there will be Sunday-school at 9 A. M., a temperance program at 10 A. M., a missionary program at 2 P. M., and an educational meeting at 7:30 P. M.

Elizabethtown, Pa.

R. W. Schlosser.

A PEACE MEETING

On December 16 and 17 a small group of people, mostly young, met at Ohio State University to discuss the peace and war question and to work on a peace policy for the Church of the Brethren.

The group planned to help make the "20,000 Dunkers for Peace Movement" effective in our church. Most of the group belong to the "100 Dunkers for Peace." It is their conviction that if the Church of the Brethren with its peace background becomes actively interested in the peace work it can help to bring peace on earth.

Twenty-four were present for at least part of the time. They came at their own expense, because they felt deeply the need of peace work in the midst of the struggle of forces in the modern world.

There were no set speeches, but some hard questions. These are a few:

1. Is war close to us or do we have a long time to work to prevent it?
2. Do we make a mistake in talking about the possibility of war?
3. Are we willing to pay the price of constructive peace activities?

Most of the group see the futility of any education unless there is peace on earth, therefore bringing peace on the earth becomes a most important job.

Of course, they were not settled, but most of the group felt that world conditions were serious; some doubted the early outbreak of war. They did not agree as to the effect of talking about war, but they did agree that until there is a positive attitude toward peace, pictures of the horrors of war would not be of much help in building it. "Horror carries its own charm."

On the third question there was put the heaviest thought. It was left unsettled, but there was no shrinking from the meaning of what war would cost lovers of peace. It was clearly recognized that there would be little chance for neutrality in another war.

Elgin, Ill.

Mrs. Lucille Sherck West.

PRICES CREEK CHURCH CLOSES SUCCESSFUL FINANCING PROJECT

Thanksgiving Day marked the climax of an experimental project in the Prices Creek church, which was both interesting and profitable. Being a rural church, we as many others have been finding it difficult to finance our obligations.

Early in the spring the men planned to raise a field of corn for the church, but as no suitable ground was available the plan was dropped. Then the idea was advanced, why not put a little more time and effort on our corn at home and each member pledge to give the church in the fall, at least one bushel per acre or whatever amount he felt he could give? We went a step farther and included oats and wheat in the pledges as grain and other products of the farm could be spared more easily than so much cash. Teachers and other paid folks promised to give the wages of one or more days as their contribution.

After the threshing season a truck was sent around to gather up the wheat and oats which were sold. Then plans were formulated to complete our project on Thanksgiving Day. We decided to arrange an all-day old time Thanksgiving. Each family was to bring a portion of the dinner and spend the whole day at the church. Any products of farm, garden or orchard, in fact anything of salable value that any member could bring was to be taken care of by the committee.

Bro. Wilmer Petry was secured to give the Thanksgiving sermon and it was a wonderful address for the occasion. So many blessings we rarely think about were brought to our minds making us feel the real spirit of the day. Dinner was served in the basement by the young people in a splendid manner and all the people thoroughly enjoyed the good things from the Lord's bountiful hand.

During the noon hour the committee in charge reviewed the offerings that had been brought. Among the many things were chickens, ducks, pigs, vegetables, canned fruits, a rug and other things of value.

During the afternoon, the young people's division rendered a program in song and story.

After all the grain had been gathered and the other gifts disposed of we found that nearly \$250 had been turned into the Lord's treasury as a result of our campaign. These results are very fine considering how hard it is these days for folks to respond.

Ada Weaver.

Eldorado, Ohio.

PASSING OF JOHN RUFUS SNAVELY

John Rufus Snavely was born at Hudson, Ill., May 28, 1865. He was the third of twelve children born to Moses and Sally Snavely.

On Sept. 4, 1890, he was joined in marriage to Esther L.



Bro. J. R. Snavely was with the Brethren Publishing House for a period preceding April of 1918. His business was to open all the letters addressed to the House, make a record of the money received, and distribute to the proper departments the mail thus opened. Opening and classifying from two to six hundred letters daily gave him a unique insight into the thought of the church.

Harter at Sidney, Nebr. To this union were born one son and two daughters—Everett H., Esther M., and Ruth Clarice who died in childhood. In 1894 the family located at McPherson, Kans., near the College. Inspired by the influence of the environment he entered McPherson College and graduated from the Commercial Department. He then spent several years in the services of a McPherson bank. Following this he was employed in the Brethren Publishing House of Elgin, Ill. A comment by J. H. Moore, then editor of The Gospel Messenger, says of Bro. Snavely that in his work he opened and classified from 200 to 600 letters a day and knew more of the contents of the incoming mail than did any other person connected with the House.

Desiring farm life he purchased a fruit farm at Scottville, Mich., to which place the family moved and spent several years in fruit raising and the enjoyment of country life. In April, 1918, they moved to Waterloo, Iowa, where Bro. Snavely engaged in the meat business, in which he was very successful. Finding that his health was failing, he decided to move to California. After living a few months in Los Angeles, the family located in La Verne in January of 1926.

At an early age Bro. Snavely became a member of the Church of the Brethren and had lived a consistent Christian life. While yet a young man he was elected to the office of deacon in which office he served faithfully and well. He was always zealous for the right and was a man of definite convictions. On the last Sunday that he was able to come to the house of God he gave evidence of his love for the right in a talk which he gave in the Men's Bible Class.

On Dec. 7, 1933, Bro. Snavelly passed to his reward at the age of 68 years, 6 months and 9 days. There remain to mourn his loss: his beloved wife; the son, Everett H. Snavelly of Waterloo, Iowa; the daughter, Mrs. I. C. Wickert of Los Angeles; also seven grandchildren. Those of his brothers and sisters who are living are: Mrs. O. D. Lyon, Mrs. Morris Keller and Leslie Snavelly all of Reedley, Calif.; W. Otis Snavelly of Weiser, Idaho; I. C. Snavelly of Haxtun, Colo.; Mrs. P. T. Graybill of Chicago, Ill.; Mrs. P. A. Bebb of Seal Beach, Calif.; Edgar M. Snavelly of Hickman, California.

Brother Snavelly will be missed in the church and Sunday-school as one who was faithful, conscientious, and true in the service of his Lord.

Grace Hileman Miller.

La Verne, Calif.

THE MORNING AFTER

Since I am carrying the mail from Groveland to Eva, we can not live in either congregation where I serve as pastor, but between the two, thirty-one miles from Seneca and forty-seven miles from Brooksville. Since we live so far away we can not get to the midweek service very often. However, to make sure we would be there Dec. 20 Sister Marshall planned for me to teach a lesson from Revelation on that special night. A good, interested, and interesting group was there for the service. After the service some of those present instructed us to follow others of the members who had flashlights. First they led us to the cottage where the Beginners meet for their Sunday-school class. Here they commanded us to sit in some chairs (which later we learned were our own). Soon two people came in with a box of groceries, and then two more, until each class had set its gift before us. The following note was then handed us to read: "Dear Brother and Sister Morris and family, we, the members and friends of the Seneca church, wish to take this means of expressing to you our deep regard and sincere appreciation of all your efforts directed in our behalf in the years that have passed. Being unable to give as our hearts would have us give, we take this means of uniting our small efforts in an endeavor to show that we do appreciate your steadfastness and faithfulness to usward. May the Christ Child whose birth we shall soon honor again, bless you in all your continued service in his vineyard. May your Christmas be a merry one and the New Year filled with good things. All this is our earnest desire, and God bless you always."

Our hearts were full to overflowing because we knew how much was wrapped up in those groceries, cans, cookies, corn meal, salt, flour, cocoa, etc., that the canneries and millers had not put into them; besides their regular contents they were filled with good wishes and love. But the end was not yet. They said, "Come on to the kitchen, too." There we found cakes—round, square, flat, fat, sponge, fruit and all the rest. All partook of the refreshments of cake and drink made of Florida fruits. The one who was asked to make a speech did not entertain very long.

Our drive home and the waking moments of the rest of the night were full of pleasant thoughts of the past years, and especially of the many things these same people had done before and now. Our feeble efforts had been so richly repaid in that which we can use (all presents ought to be something to use instead of to lay away for the moth to eat).

The morning after and each day since have been full of new resolves to try to give greater service, not for the purpose of receiving again, but because we owe those good

people a greater debt of service now. "Inasmuch as you did it unto one of the least of these, ye did it unto me," said the Christ. My little sermon now to any who shall read this is: "If you want your pastor to know you are with him in his efforts, wrap up a box full of love, potatoes, beans, flour, etc., and take it to him. He can work better when he unwraps the things consecrated hands have tied up with strings of love and good wishes.

Groveland, Fla.

J. H. Morris.

JOHN C. GARST

John C. Garst, third son of Bro. John H. and Rebecca (Wine) Garst, was born on a farm near Blountville, Tenn., July 10, 1876. During youth he attended church with his godly parents.



At the age of fifteen he gave his heart to the Lord, uniting with the Church of the Brethren. Since then his joy was in Christian fellowship and activities of the church. He served as superintendent of the Pleasant Hill church and was also church treasurer.

Aug. 15, 1900, he married Miss Mary L. Larimer. This union was blessed with three daughters who survive with the mother, three brothers (two of whom are ministers) and nine grandchildren.

In 1901 he was elected as deacon in the church and served in this office faithfully until death. In 1910 the family moved to Whittier, Calif., and then to Santa Ana where

they resided four years. In 1914 they returned to Whittier where he was employed by the city.

He died Sept. 21, 1933, following two years of illness due to heart trouble. Funeral services were conducted by Bro. J. E. Steinour and Rev. Mayes, after which the body was laid to rest in Rose Hill Memorial Park, Whittier, Calif.

Whittier, Calif.

Mary Jane Garst.

LOOKING BACKWARD

In these days of depression we are apt to look back to the "good old days" when most of us had a little money in our pocket, and a balance in the bank, to when the farmer, the mechanic and the professional man or woman drew a higher salary than at present. But where has all that good money gone? Perhaps some of it has gone for luxuries which have been more harmful than beneficial. We murmur when we do not have a fine car, or fine clothes like our neighbor, or as fine furnishings in the home. Human nature has ever been the same. We sometimes look back to the old smokehouse, as Israel looked back to Egypt's flesh pots, when they forgot the slavery they were forced to endure by the cruel task masters, as well as the food which Jehovah was providing for their daily use.

In our everyday life, we would not wish to go back to mother's tallow candle, the spinning wheel, nor the hand loom; neither would the farmer desire to go back to the old tools and methods on the farm.

However, a backward glance may sometimes be beneficial in avoiding past errors temporally as well as spiritually. So at this time, as we start upon a new year, may our backward glance be an inspiration to more earnest Christian service, as well as aiding us in avoiding errors of past years. In our Christian life, Christ tells us when we have once taken hold of the plow, a look backward will cause us to be unfit for the kingdom of God. Paul warns the Philip-

pians to forget the things which are behind, and reach forth unto those things which are before.

Thus while the Tempter may sometimes beckon us to look back upon worldly pleasures and amusements, may we not the more earnestly, like Paul, "Press toward the mark for the prize of the high calling of God in Christ Jesus."

La Verne, Calif.

I. B. Niswander.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Black-Pheabus.—By the undersigned at New Windsor, Md., Nov. 25, 1933, Ralph G. Black and Mary E. Pheabus, both of Union Bridge, Md.—John J. John, New Windsor, Md.

Hakes-Roller.—At the home of the bride's parents, Nov. 30, 1933, Bro. Raymond Hakes of Washington, D. C., and Sister Ruth R. Roller of New Market, Va.—J. S. Roller, Timberville, Va.

Lisle-Burns.—By the undersigned at the home of Sister Noland, the bride's residence, Nov. 30, 1933, Mr. Dale R. Lisle and Sister Dorothy M. Burns, both of Yale.—Wm. Cordis, Panora, Iowa.

FALLEN ASLEEP

Barklow, Isaac, born Dec. 23, 1871, at South English, Iowa, died at his home in West Myrtle Point, Ore., Nov. 20, 1933. He came with his parents to Oregon in 1872 and had lived since near Myrtle Point, except a few years spent in eastern Oregon, Idaho and at Waterford, Calif. He married Miss Cassa Ransier Aug. 14, 1898; to this union two children were born; the son died June 20, 1921. Brother and Sister Barklow took two orphan girls to raise, also a nephew has lived with them the past eight years. Besides these he leaves two brothers. He united with the Church of the Brethren early in life; he was a deacon for many years, also a trustee, and served in these offices very faithfully. He also served as superintendent of the Sunday-school for a number of years. The church loses a faithful worker and a liberal giver. Services by the writer and interment in the Norway cemetery.—Chas. E. Wolff, Broadbent, Ore.

Bollinger, Mima H., nee Buch, died Oct. 25, 1933, aged 53 years. She is survived by her husband, Norman, three children, one grandchild and her mother. She was a member of the Church of the Brethren and an active Sunday-school worker. Funeral services in the Richland church by Eld. Michael Kurtz. Interment in the Richland cemetery.—Eva A. Bollinger, Richland, Pa.

Bright, Elmer I., son of M. C. and Mary Bright, born March 29, 1878, died Dec. 15, 1933. He was born in Madison township where he received his early education in the grade schools of the community and was graduated from Trotwood high school. He taught in the Madison township schools for several years. He then attended business college in Dayton. He entered the postal service in 1904 and later was made secretary to the postmaster. In 1905 he became a member of the Church of the Brethren, Bear Creek congregation, where he remained a faithful and consecrated Christian. He taught a Sunday-school class and was superintendent of the Sunday-school, assisting in many ways to promote the welfare of the church he loved. He leaves his widow, Ida V. Bright, a sister, three nieces and one nephew. Funeral at the Bear Creek church by the undersigned and Bro. Willis Kreider. Burial in Bear Creek cemetery.—N. B. Wine, Dayton, Ohio.

Carmin, Sister Ratie, was born in Delaware County, Ind., June 16, 1867, where she grew to womanhood. She was united in marriage to George Carmin in 1885. To this union were born six sons and one daughter. She united with the Church of the Brethren in Muncie, Ind., and was baptized June 22, 1922. She departed this life at her home in Muncie, Ind., Dec. 16, 1933, after a brief illness. Surviving are a daughter, three sons, five grandchildren and one brother. Funeral services in Muncie, Ind., by the writer.—Geo. L. Studebaker, Muncie, Ind.

Christian, David Edgar, born June 1, 1868, near Phillipsburg, Ohio, where he spent most of his life. He died at his home Nov. 16, 1933. He had been in failing health for more than two years, suffering several strokes of paralysis. A few weeks preceding his death he was baptized. Dec. 23, 1890, he married Clara Belle Fox who survives with two daughters, two brothers and two sisters. Funeral services in the Salem church by Bro. Sylvan Bookwalter and the writer. Burial in Bethel cemetery.—E. E. Brumbaugh, Union, Ohio.

Fisher, Frank F., died at a hospital, Grand Rapids, Mich., Dec. 18, 1933, aged 52 years. Surviving are his widow, parents, Mr. and Mrs. John Fisher, and two sisters. The body was removed to New Albany, Ind., for interment. Funeral services by the undersigned.—Van B. Wright, Grand Rapids, Mich.

Hawke, Eleanor Jane, born in New Carlisle, Ohio, Sept. 1, 1924, died Dec. 16, 1933. She leaves her father and mother, Eld. Walter and Margaret Hawke, and one sister. She was stricken about fifteen months ago; at times she was totally blind but did not complain of her failing eyesight. Funeral services at New Carlisle church by Eld. J. C. Flora and the writer.—J. B. Gump, New Carlisle, Ohio.

Henderson, Orlando Wallace, born May 20, 1882, in Bloom City, Wis., and died Dec. 16, 1933. He was the youngest of seven sons born to James and Frances Henderson. He is survived by his wife, Faith Henderson, two daughters, three sons and three brothers. His parents, three brothers and a daughter preceded him. From childhood he had been a member of the Church of the Brethren; he was elected to the deacon's office in 1916. Funeral in charge of the pastor, D. D. Funderburg, assisted by M. R. Zigler and F. E. McCune. Bro. Henderson was a great Christian layman, always busy with his business but never too busy to serve his Christ through the church.—D. D. Funderburg, Rockford, Ill.

Mallott, Geo. Elmer, son of Elias and Mary Jane Pittman Mallott, born Feb. 13, 1869, in Richland County, Ohio; he died Nov. 25, 1933, at Deshler, Ohio, which had been his residence for many years. He married Nettie Florence Henry July 1, 1896; she died Aug. 2, 1906. To this union were born two sons and one daughter; the daughter preceded the parents in death. Bro. Mallott is the father of Prof. F. E. Mallott. He leaves two sons, two brothers, sister and grandson. Funeral services by the writer in Deshler. Interment in McComb cemetery.—J. L. Guthrie, LaFayette, Ohio.

Missigman, Frederick, born in Germany, 1848, died Nov. 25, 1933, at the Brethren Home, Greenville, Ohio. In 1880 he was married to Maggie Schriver. Having no children of their own they adopted three orphans, one having preceded him. In 1885 he united with the Church of the Brethren and was always a faithful and consistent member. Shortly after the death of his wife in 1915 he became a resident of the Home. Funeral at New Carlisle church by the writer, assisted by D. S. Dredge. Burial in New Carlisle cemetery.—J. B. Gump, New Carlisle, Ohio.

Perry, Mary Catharine, nee Bouse, born Sept. 6, 1860, in Fulton County, Ind., died Nov. 23, 1933, at Nampa, Idaho. At twenty-five years of age she united with the Brethren Church and lived a consistent Christian life. Nov. 9, 1882, she married B. F. Perry. To this union eight children were born. Her husband, five daughters, son, twenty-seven grandchildren, five great-grandchildren, three sisters and three brothers survive. Services at the Brethren church by the writer, assisted by Bro. H. H. Keim.—J. H. Graybill, Nampa, Idaho.

Petterman, Myrtle Jane, daughter of Mr. and Mrs. John Brodgen, born Sept. 23, 1906, in Marshall County, Okla., died at her home in Bartlesville, Dec. 20, 1933, of pneumonia. Sept. 22, 1924, she married Milton Petterman. She united with the Church of the Brethren one year ago. She leaves her parents, two sisters, brother, husband and five children. Funeral services in the church by the pastor, L. W. Smith, assisted by Bro. Edwin Groff. Burial in White Rose cemetery.—Mrs. Harry Boltz, Bartlesville, Okla.

Stark, Sister Eunice, daughter of John E. and Mattie S. Smith, was born Aug. 19, 1898, in Delaware County, Ind. She was the fourth child of a family of six children, the first of the small children to pass away. Her father preceded her in death eight months. The family moved to North Manchester in 1910 where she attended school and later taught in the vicinity for several years. She was united in marriage to M. E. Stark of Indianapolis, Ind., Sept. 4, 1921. To this union one son was born. Dec. 9, 1933, in a Chicago hospital, she quietly and peacefully fell asleep. Her husband and son remain. She united with the Church of the Brethren when twelve years old and at the time of her death held her membership in the Church of the Brethren at Indianapolis, Ind. Funeral services in the Union Grove Church of the Brethren, Delaware County, Ind., by the writer. Interment in the Union cemetery near Eaton, Ind.—Geo. L. Studebaker, Muncie, Ind.

Tyler, James Alphas, born April 7, 1863, died Dec. 18, 1933, at the home of his only daughter, Mrs. Austin A. Andrews, Anderson, Ind. He was married in 1896 to Hattie E. Miller. Surviving him are his wife and daughter, one sister and three grandchildren. Services by the writer and interment in the Alexandria cemetery.—J. S. Alldredge, Anderson, Ind.

Wall, Mrs. Eliza Hawks, of the Little Mountain section, died in the hospital at Elkins, N. C., Dec. 11, 1933, following an operation. Funeral services from the home by Rev. Tucker and N. C. Reed. Burial in the Venable cemetery. She was born in Carroll County, Va., May 8, 1915, the daughter of Jos. and Maggie Hawks. She is survived by her parents, husband, Spencer Wall, five brothers and two sisters.—W. M. Leftwich, Elkins, N. C.

Wisecup, Bro. Mack Alvin, born in Adams County, near Loudon, Ohio, Jan. 21, 1910, died Dec. 20, 1933. In 1920 he accepted Christ as his Savior. The writer served as his pastor both in the place of his birth and also in the East Dayton church in whose bounds he lived at the time of his death. He graduated from the Fairmont high school in 1929. Death followed an illness of twenty-two months. He leaves parents and four sisters. Services at the residence in Dayton by the undersigned, assisted by Rev. Hahn and the pastor, Bro. Hugh Cloppert. The main service was held in the Marble Furnace church where the deceased lived as a boy. The writer was assisted by Bro. Friend Couser and Bro. Hugh Cloppert. Interment in the Marble Furnace cemetery.—Van B. Wright, Grand Rapids, Mich.

NEWS FROM CHURCHES

CALIFORNIA

Covina.—One letter has been granted and four received since our last report. Also two have been received by baptism. In October the pastor consecrated fifteen babies and small children in an impressive service. Our love feast Nov. 5 was well attended. Bro. J. S. Zimmerman officiated. The young married people's class is growing and doing a splendid work. They are taking subscriptions for new hymnals. The Y. P. D. presented a play Christmas eve. They are looking forward to entertaining the young people of the district at their annual mid-year banquet on March 6. In November the District Board of Religious Education entertained the camp workers with a dinner at the church. We were also hosts to the district workers' conference not long ago. Dr. D. Welty Lefever was the speaker at the annual banquet of the fathers and sons. We have been happy to have two visits from Mrs. W. B. Stover recently. The ladies of the church are busy one day each week with quilting, fancy work and serving dinner to business people and the workers in the packing houses. We feel that these dinners accomplish much in Christian fellowship.—Hazel Marie Kennedy, Covina, Calif., Dec. 29.

Live Oak church met in business meeting Dec. 6. Six letters of membership were received. Plans were made looking toward a Vacation Bible School the coming summer. An order for new song books, Worship and Praise, has been approved. Our revival meetings will be held in February, conducted by Bro. H. S. Will of Twin Falls, Idaho. A program was rendered Christmas eve, after which a number of young people and others visited several homes, singing Christmas carols.—Mrs. Bessie Fillmore, Biggs, Calif., Dec. 29.

Modesto.—Bro. Hoover of Pennsylvania gave us an appropriate Thanksgiving sermon. An offering of \$34.73 was taken the following Sunday which goes to world-wide missions. We are very anxious for the coming of our new pastor, Bro. Baldwin, of Sterling, Ill.—Irene Kauffman, Modesto, Calif., Dec. 23.

San Diego.—Since Brother and Sister Boaz came to us in September we have been enjoying our Sunday-school and church services, and new projects have been undertaken. Not long ago our pastor introduced the church bulletin, an appreciated feature which is presented each Sunday morning. Because of our steadily growing attendance a junior department has been added to our Sunday-school with Mrs. Boaz as superintendent. Our membership has also increased as we have received several into our church. The young people's society has been enjoying inspirational services and often outside speakers are invited to give us a message. There is also a junior young people's group. They are growing, are full of vitality and participate in the church programs. Last Sunday they presented the Christmas program. Our communion was observed on Dec. 3—a spiritual and helpful hour. With the splendid foundation now established every member is looking forward to a happy year.—Lois Masterson, San Diego, Calif., Dec. 29.

FLORIDA

Winter Park.—A husband and wife of the Winter Park church were baptized on Christmas Day in a beautiful lake fronting their home, only a few miles from Orlando and Winter Park. We feel that others also are impressed with the importance of uniting with the church. This makes three Brethren families in this community only a few miles from the Winter Park church. Bro. Hartman and family from Elgin, Ill., have come to the city of Orlando and are enjoying the genial climate. So also Sister Mary Miller of Waterloo, Iowa, at Winter Park. Others are looking forward to great opportunities for the church in Florida. We welcome all active, interested Brethren people into our midst to assist in building up the work of the church at this place.—J. W. Chambers, Orlando, Fla., Dec. 29.

ILLINOIS

Cherry Grove.—Oct. 1 Bro. Roy B. Teach from Indiana delivered an inspiring address at the installation services for the newly elected church school officers. Nov. 5 Bro. Edw. Frantz brought us the morning message. Nov. 19 Bro. Masterson of Forreton filled our pulpit most acceptably during the illness of our pastor. Nov. 26 Bro. Otho Winger brought us the message. All these services were enjoyed and appreciated. Our janitor, Bro. David M. Sword, passed away suddenly; he had served his church as janitor for twenty-one years. During the month of November our church completed two five-year pledges. The Hope Circle class gave \$15 yearly for five years to the girls' school in China and the Sunday-school birthday offering pledge of \$20 yearly for five years to buy medicines in India. We feel that these were really worth while achievements and expect to continue in similar plans. Nov. 12 our community had a fellowship dinner at the church as a reception for our Sunday-school superintendent and his bride and also for our new pastor, Bro. I. D. Leatherman, and family.—Mrs. Vinnie Brunner, Lanark, Ill., Dec. 23.

Shannon.—We reelected all the church and Sunday-school officers for the year. During the summer we visited the Old People's Home at Mt. Morris and the Carroll County Farm at Mt. Carroll, Ill., where we gave programs. These programs seemed to be an inspiration and were much enjoyed by all. Our union Thanksgiving services were held in the Bethel church. We went over the top in giving our quota to the support of Hazel E. Messer on the foreign field. Bro. W. E.

West who lives in Mt. Morris has just closed his ninth year as our pastor and we expect him to continue his work with us.—Mrs. Verna E. Heisler, Shannon, Ill., Dec. 23.

INDIANA

Bethel.—Evangelist Fred E. Maxey, recently from Nocona, Texas, preached at our church Sunday morning, Dec. 24, on the subject, The Wonderful Christ. The churchhouse was well filled with interested listeners. Many friends from the Methodist, Baptist, Christian and Presbyterian churches were present to hear the message. After the message, Bro. Maxey baptized eleven people, all adults. A number of others are awaiting baptism. This is the second baptismal service Bro. Maxey has conducted in our church in the past three weeks. These were won to Christ at union services held by Bro. Maxey during the past six weeks. During his evangelistic work here last August, in Ladoga, an evangelistic prayer band was organized and the band has grown to the point where we have from fifty to 110 in attendance at cottage prayer meetings. Bro. Maxey has closed his second meeting here since Nov. 1. The prayer band attends all of these meetings and does personal work and assists in the instrumental and vocal music. Our next evangelistic meeting begins at Parkersburg, the first Sunday in January. Parkersburg is just six miles from our church. Six young people have offered themselves for the ministry during these last two meetings. The meetings are drawing large crowds and many souls are being saved and many are reconsecrating their lives to a fuller service. A real spirit of revival has broken out in this section, for which we are praising God. Our evangelistic prayer band is made up of people from seven different denominations. People who are saved at these meetings choose their own church home. The union work is creating a greater spirit of co-operation between the various denominations.—Mrs. Paul Ronk, Ladoga, Ind., Dec. 26.

Blue River church has just closed its revival. Attendance throughout the meeting was exceptionally good. Bro. Edson Utery gave a half hour of Bible study each evening which proved to be of great interest. Friends, relatives and neighbors attended with unfailing interest. The sermons also met with hearty approval, featuring much of the old type. Home talent was used for the song services. The meetings proved a great spiritual success and revival for the members. Bro. Utery gave us a new faith and hope in our work, new visions and truths. Due to these interesting meetings we had no prepared Christmas program. The leaders did not desire to take their interest nor that of the children from the teachings. The splendid attendance of children and young people was especially mentioned by Bro. Utery. However, a true Christmas spirit was manifested for the Sunday meeting before Christmas. The Ladies' Aid has also been very active, meeting regularly each week and sometimes oftener.—Freida Gaerte, Columbia City, Ind., Dec. 26.

Clear Creek church met in council Dec. 6. New officers were elected for the coming year: Sunday-school superintendent, Joe Weddle; assistant, Ray Reichley. The efforts of Mrs. Aurah Neff, superintendent of the primary department, and Mrs. Ray Reichley in getting the children's division started are very much appreciated. Our Sunday-school has been good both in interest and attendance. Our pastor, E. H. Gilbert, has been giving us a few surprises by having in outside ministers. Bro. A. R. Eikenberry gave us a fine sermon. Dec. 17 Bro. Geo. Swihart from Roann gave us an inspiring message on The Resurrection. We also have been enjoying sermons once a month by ministers of the six churches of Huntington County, through an exchange of pulpits.—Mrs. E. H. Gilbert, North Manchester, Ind., Dec. 19.

Killbuck church (Antioch house) met in business meeting Dec. 14. We reelected Bro. Carl Rarick as elder; the writer, Messenger agent and correspondent; Bro. A. W. Ritchie, Sunday-school superintendent, continued for the next three months with all the old officers. We recently closed a successful revival meeting with our elder in charge. Fifteen were received by baptism and four by letter. The first week of the meeting the adjoining churches had charge, bringing delegations with special messages in song, and their pastor giving the sermon. Bro. Denlinger and Bro. Marshall from Anderson with the two quartets furnished quite a bit of the music. Others who are not members of the church here in our home community also helped to make the meeting one long to be remembered by their hearty co-operation and splendid Christian spirit. Our Aid met for an all-day meeting Dec. 13, to organize for the year.—Mrs. A. W. Ritchie, Muncie, Ind., Dec. 16.

Kokomo.—Our love feast was held Nov. 4 with 130 present. Among the visiting brethren were seven ministers: J. W. Flora, D. Coblentz, P. Huffman, F. Kendall, T. Shively, K. Ikenberry and F. E. Hay who officiated. Two of our Sunday-school pupils were baptized the evening preceding the love feast. Nov. 6 our hearts were saddened by the death of Sister Anna Davis. Thanksgiving eve our elder and pastor, Bro. Perry Coblentz, brought us a message which was especially appreciated. At the regular business meeting Dec. 4 church officers were elected for the year. Bro. H. C. Murphy was chosen as clerk and the writer, Messenger correspondent and agent.—Mrs. Alpha Dardorff, Kokomo, Ind., Dec. 18.

Maple Grove church held their regular council Sept. 16. Sunday-school officers were nominated and most of the old officers were retained. Sister Lulu Campbell remains superintendent. On the following Sunday Bro. W. Carl Rarick, a member of the district board, brought an instructive message. At this time Bro. Farrel A. Culler was licensed to the ministry. In the evening instead of the regular B. Y. P. D. we had vesper services. Sunday evening, Nov. 26, the Ladies' Aid gave a missionary program. The B. Y. P. D. sent Bro.

Paul Hiatt and Bro. Farrel A. Culler to the young people's retreat held at Union Grove church Dec. 1 and 2. The Sunday-school gave a Christmas program on Dec. 24.—Mrs. Esther Culler, Cory, Ind., Dec. 29.

Nappanee church met in council Dec. 21. It was decided to have a revival meeting in the near future. The time and the evangelist were left to the decision of our ministerial board. The date for our communion has not been definitely settled. In January a representative of the Anti-Saloon League is to give us an address. On Sunday evening, Dec. 10, in the Union Center church, our young people presented the play, *The Two Builders*, written by our pastor's wife, Florence Studebaker.—Dorothy Hollar, Nappanee, Ind., Dec. 23.

Union Center.—Bro. H. A. Claybaugh came to us Nov. 19 in a two weeks' series of meetings. We had fine attendance every night and enjoyed the powerful gospel sermons that Bro. Claybaugh gave us. Twenty were received into the church by baptism. Dec. 8 we held our regular council meeting. The young people gave a Christmas program Sunday evening, Dec. 24. We sent a box of food and clothing to Hastings Street Mission for Christmas.—Mrs. Jesse B. Mishler, Nappanee, Ind., Dec. 26.

IOWA

Cedar Rapids.—We had 116 present at our communion service on Oct. 24. Bro. S. B. Miller officiated. Thanksgiving baskets were distributed to some of the unemployed families of the church and Sunday-school. Our Sunday-school attendance during the autumn quarter shows a fifty per cent increase over the corresponding quarter last year. There is also a substantial gain in attendance at all church services. This has made the need more urgent for adequate quarters for our Sunday-school and church, and so an offering for our building fund was raised at Thanksgiving time; this with contributions since amounts to nearly \$400, most of which is in cash. Our building fund is almost \$5,500. There have been two baptisms since the last report. Due to the illness of our pastor, Bro. Lehman, on Dec. 10 the pulpit was filled by Bro. S. B. Miller and Bro. Dean Miller of this congregation. Early in November we had a good crowd at the father and son banquet. A Christmas play, *The Prince of Peace*, was effectively presented Dec. 17.—Mrs. Charlotte Northcutt, Cedar Rapids, Iowa, Dec. 16.

Fernald church met in council Dec. 27. Sunday-school and church officers were chosen for the coming year: Bro. D. W. Wise, elder in charge; Elmer Dadisman, church clerk; Bro. J. A. Wise, reelected Sunday-school superintendent. We decided to change our church and Sunday-school year from Jan. 1 to Oct. 1 to correspond with the district year. Our annual love feast was held Oct. 14 with Bro. G. W. Keedy officiating. We were very glad to have with us members from two neighboring churches. Thanksgiving Day was observed with services at church in the morning and a dinner at noon. An offering of \$7 was taken for Bethany Hospital. A program was rendered by the Sunday-school on Christmas eve. Our offering to world-wide missions was over \$12. Our \$50 Africa mission share, due April 11, has been raised. Since our last report a B. Y. P. D. has been organized with Sister Marjorie Hostettler as president. We meet regularly each Sunday evening. The writer was reelected Messenger agent and correspondent.—Ruth Dadisman, Nevada, Iowa, Dec. 29.

South Keokuk.—At our last business meeting Mary Lough was reelected Sunday-school superintendent; Leo Power, church clerk. Bro. Arthur Bryan and wife of Dixon, Ill., were with us in a two weeks' revival service which closed Dec. 10. A quartet came from Dixon the 2nd and 3rd; their singing was much appreciated. We have been having good attendance at both Sunday-school and church services. Our church was awarded two achievement certificates at our District Conference, one for averaging \$2 per member and one for increasing our offering over that of last year. We are looking forward to having Rev. Jasper Smith and family with us next spring; they are moving here from the English River congregation. Our Messenger agent reports eleven subscriptions to the Messenger for next year.—Enid Wonderlich, Keokuk, Iowa, Dec. 16.

KANSAS

Gaylord community church and especially the members of the Church of the Brethren have enjoyed the recent wonderful services conducted by Brother and Sister Oliver H. Austin of McPherson, Kans. The entire community has been greatly stirred and the forces of righteousness have received a new impetus. Seventy-five souls have been added to the church, mostly adults, the larger per cent being young men and women, the hope of the community. All but a few of the high school students who were not Christians, confessed the Lord during this meeting. We are glad that people like the Austins are willing to give their talents unreservedly to the Master's service. Our own church has richly profited through their efforts and the whole community has been regenerated in its thinking. Surely the angels in heaven rejoice with us in this glad Christmas season over such a wonderful number of souls who are following the Jesus way of life. As Brother and Sister Austin go to their next field of work, we pray that they may prove as helpful as they have with us.—G. A. Merkey, Gaylord, Kans., Dec. 19.

Holland.—Sister Ella Ebbert was with us Nov. 29 and gave an address on mission work in India. This was very beneficial and much appreciated. The Ladies' Aid recently sponsored the play, *An Old-fashioned Mother*, which was received with interest and appreciation. The play was given at Holland and also at Carlton. A free will offering was taken at each place. A short Christmas program was given

Dec. 24, following the Sunday-school hour. Christmas night quite a number of our Sunday-school went carol singing. The school continues with interest.—Mrs. Harry R. Lehman, Abilene, Kans., Dec. 26.

Larned Rural church met in members' meeting Dec. 21. Church officers were elected for the year: Elder, E. S. Fox; clerk, Mrs. Lydia Horning; treasurer, Geo. Seitz; Messenger correspondent, Mrs. Ruth Brown. Brother and Sister H. D. Michael are still serving our church and the Eden Valley church as pastors, alternating each service.—Mrs. Ruth H. Brown, Larned, Kans., Dec. 28.

Parsons.—Dec. 15 our pastor, C. Ernest Davis, closed a two weeks' service of very interesting chats, as he termed them, on Revelation. Our congregation enjoyed the love feast Sunday evening, Dec. 17, with Bro. Davis and Bro. Clark officiating. A Christmas program was rendered Saturday evening, Dec. 23. Dec. 31 the churches of Parsons will engage in a cooperative service for two weeks with the several pastors taking their turn in the different churches.—Mrs. W. F. Jones, Parsons, Kans., Dec. 23.

Wichita (First).—Dec. 10 we had our love feast with Bro. Jas. Elrod officiating and Bro. N. A. Duncan assisting. Two have decided for Christ and are awaiting baptism. An interesting Christmas program was given Sunday evening, consisting of recitations, songs, and exercises by the children and a white gift pageant. Many gifts of food were later distributed to the needy. After the program a group of young people and our pastor went caroling. Dec. 27 at the regular council church officers were elected. Bro. Jas. Elrod was elected elder.—Orpha Highbarger, East Wichita, Kans., Dec. 29.

LOUISIANA

Rosepine.—On Thanksgiving night a good program was rendered at the little country Brethren church. On Friday night following Bro. J. B. Firestone, wife and daughter and Bro. L. J. Firestone and family came up from Elton, La., and held a series of meetings over the week-end. Bro. J. B. Firestone preached on Friday and Saturday nights at Pleasantview and large crowds attended. On Sunday morning services were held at Rosepine in the Union church, with Sunday-school followed by preaching. Bro. Osborn and son of Pineland, Tex., were visitors over the week-end also. We are having fine young people's meetings out at the Pleasantview church, also Sunday-school every Sunday morning. We have no pastor as yet but we are doing the best that we can.—Minnie C. Harriman, Rosepine, La., Dec. 18.

MARYLAND

Cumberland.—Nov. 12 a two weeks' revival meeting was started by Bro. J. W. Hamilton of Rockwood, Pa., who is serving as our pastor. Other speakers were as follows: On Monday night, Bro. Guy Wampler of Salisbury; Tuesday, Bro. Benj. Smith of Beaver Run, W. Va.; Wednesday, Bro. Eli Keene of Centerville, Pa.; Thursday, Bro. G. L. Detwiler of Meyersdale, Pa. On Friday night Bro. Hamilton returned and remained with us during the rest of the meeting. Nov. 26 we held our love feast with eighty-seven members communing. Nine new members were taken in by baptism and one on former baptism. We had a wonderful meeting. The junior choir (whose formation was one of Bro. Hamilton's good ideas) gave several selections each evening. The members of the church are more than pleased with our pastor.—Mrs. Grace Poland, Cumberland, Md., Dec. 16.

Hagerstown.—During the fall months the following visitors have spoken in our pulpit: Oct. 8 Bro. Keiper from Juniata College delivered a forceful sermon on *The Model Church*. Bro. Schlosser of Elizabethtown gave us an appropriate message on Oct. 15 on *Increasing Our Knowledge of God*. Bro. Samuel Lindsay delivered an inspiring address on *The Message of Autumn*. On Nov. 12 Bro. A. D. Helsner occupied the pulpit. In the Sunday evening services our pastor, Bro. A. B. Miller, has been giving expositions on the book of Romans. Leadership training classes were started the last week in October, in which the uniform lessons are studied a week in advance. Teachers are instructed by the pastor on Wednesday evening; substitute and prospective teachers meet with the writer on Sunday morning. Nov. 5 ten ladies of the choir presented a short pageant entitled, *The Evangel of the Cross*. The officers and teachers of the church and Sunday-school met for a fellowship supper on Nov. 10. Over 150 of the 200 officers were present. The climax of the evening was reached when Bro. Miller explained the organization of the entire church from a diagram, showing the relation of each individual officer to the whole program and made an appeal for more division of responsibility among the workers. The adult choir in combination with the United Brethren choir presented the oratorio, *Elijah*, on Nov. 26. Our love feast and communion was held Dec. 3 at which time an offering of \$235.59 was given for missions.—Ruth M. Dotterer, Hagerstown, Md., Dec. 18.

Pipe Creek church met in council Sept. 21. The committee reported sixteen baptisms as a result of the Schlosser meetings held in July. The Sunday-school officers were elected with H. G. Englar, superintendent. The writer is correspondent.—Mrs. H. Paul Hull, Linwood, Md., Dec. 16.

MICHIGAN

Elmdale.—The church at this place observed decision day on Sept. 24; one young man decided for Christ and on Oct. 14 he and two Sunday-school girls were baptized. This was also the day of our communion. Eld. J. M. Smith of Woodland assisted in the services both forenoon and afternoon. In the evening Eld. Roy McRoberts from the Thornapple church assisted. Oct. 8 Bro. V. Wotring gave a chalk talk which was enjoyed by a large crowd. Oct. 29 two Sunday-school boys were baptized and prior to this we received two by letter. Nov. 5

Eld. C. H. Deardorff and wife of Hartville, Ohio, came to help in a revival. They with the pastor and wife made calls almost every day. Bro. Deardorff brought us eighteen Spirit-filled messages. One evening he gave the message on the prayer veil. One made the good choice and was baptized. At our business meeting Dec. 9 officers were elected for the coming year: Elder, C. L. Wilkins; Bro. G. R. Leece, clerk; Sister Bernice Deardorff, Messenger correspondent. Dec. 15 a few friends met at the home of our pastor and wife to help them celebrate their fiftieth wedding anniversary. The time was spent in visiting and singing songs, after which refreshments were served. Last Sunday evening the children gave a program of Christmas recitations and songs.—Mrs. Sarah J. Leece, Clarksville, Mich., Dec. 27.

Flint church met in council Dec. 17. A committee was elected to study our organization as a church to report at the next council. A committee was appointed to arrange for the Sunday evening meetings. Some improvements have been made in our church building, such as partitions, book racks, etc. If some church has old hymnals not in use, we would be glad to hear regarding them. The boys of the young people's class gave a party to the girls as a result of a contest. Our Sunday-school gave a Christmas program Dec. 24. We are looking forward to a visit from our college president, Bro. Winger. Flint church expects to broadcast a service from Lapeer, Mich., Friday evening, Jan. 19.—Mary E. Prowant, Durand, Mich., Dec. 27.

MISSOURI

Shoal Creek church met in council Dec. 9. Bro. Harve Harter was reelected Sunday-school superintendent with Bro. Firman Erisman, assistant. Bro. Gripe was retained as elder for another year. We began our series of meetings on Oct. 29, closing with a love feast Nov. 13. Bro. Lester E. Fike of Carthage, Mo., was the evangelist; he preached inspiring sermons and gave a number of talks on the doctrines of the Church of the Brethren, which were much appreciated by the members. Six were baptized and the church feels encouraged and built up. Bro. Fike also preached Dec. 3 and one accepted Christ.—Mrs. Wilbert Erisman, Fairview, Mo., Dec. 18.

NEBRASKA

Beatrice.—Our church held a business meeting Dec. 17 and elected officers for the following year: Sunday-school superintendent, E. J. Kessler; assistant, James Gish; minister, Bro. Swigart Miller; elder, Bro. Jas. Gish; clerk, Sister Rebecca Essam; Messenger agent, Sister E. J. Kessler. The Christmas program was given Sunday morning, Dec. 24, by the young people of the church. We are starting the new year with a clean slate; we have a balance in both the Sunday-school and church treasuries and have no debts. We recently had a new roof put on the church and hope to paper the church this spring.—Vera C. Langworthy, Beatrice, Nebr., Dec. 26.

NEW MEXICO

Miami.—Thanksgiving Day was well filled by a morning program and a sermon delivered by Rev. Dodd of the Springer Baptist church. Afterward dinner was served in the basement of the church. Decorations were arranged by Mr. Sotherland's Sunday-school class. The afternoon was devoted to games, foot races, etc. Dec. 24 in the evening a fitting Christmas program was rendered at the church entitled, The Heart of Christmas.—Saloma Lapp Sotherland, Miami, N. Mex., Dec. 29.

NORTH DAKOTA

Surrey church met in council Dec. 17 to elect church officers. Bro. D. T. Dierdorff is elder. We retained the most of our old officers. Bro. Mark Burner and wife were with us Dec. 17 and the former preached for us that morning. We had prepared an interesting Christmas program but postponed it owing to the blizzard and the fact that the side roads were badly drifted.—Minerva Lambert, Minot, N. Dak., Dec. 23.

OHIO

Black Swamp church held services on the morning of Thanksgiving Day. Our pastor, Bro. Geo. Garner, delivered the sermon from Ps. 16. Our regular quarterly council was held Dec. 20. Sister Ella Korn was reelected leader of our prayer meeting. Dec. 24 at Sunday-school 10 were present; the enrollment is 116. Prizes were given for regular attendance and seals for perfect attendance. Sunday evening the Sunday-school gave a program which consisted of readings, recitations and music. In the morning our pastor gave an excellent sermon on the subject, The Christmas Octave.—Mrs. Asenath Baker, Lemoyne, Ohio, Dec. 28.

Canton (First).—We held our annual white gift service on Christmas eve by presenting the pageant, The Bethlehem Inn. The white gift offering amounted to over \$250. After the service our young people went out caroling. In November a special offering was taken in the Bible School for home missions, amounting to a little over \$27. The Rea Bible class of nineteen ladies raised \$44.50 during this quarter through using a duplex offering plate each Sunday morning. The inner cup is for the missionary offering; the outer for the regular Bible School offering. Dec. 3 the class presented a spiritual feast after which an offering of over \$17 was lifted. The four churches in the northwest end of our city will observe the Week of Prayer with one service held in each church. The service will be held in the First church on Tuesday night. Our regular Wednesday evening church nights are becoming more interesting each week. Last Wednesday the meeting was in charge of the board of religious education. An interesting and helpful program was presented by five of our Bible School

teachers including the pastor. Our semiannual communion was a helpful service and every member present was greatly blessed.—John W. Meyers, Canton, Ohio, Dec. 26.

Prices Creek.—The church met in members' meeting Dec. 8. The various church officers were chosen for the coming year. We plan to celebrate the one hundredth anniversary of the organization of the church some time next summer. Forty of our number have taken up the daily Bible reading. Our pastor, who has been seriously ill following an appendicitis operation Dec. 18, is slowly improving. Bro. Andrew Miller who has now passed his eighty-fourth milestone gave us the Christmas sermon.—Mrs. Ada Weaver, Eldorado, Ohio, Dec. 26.

PENNSYLVANIA

Hollidaysburg.—Our evangelistic services which were conducted by Bro. M. Clyde Horst of Lewistown, Pa., closed here on Nov. 19 after two weeks of practical and inspiring sermons which resulted in the conversion of ten souls. Bro. Jas. A. Sell had an experience that few preachers have: Nov. 20 he had the privilege of baptizing his great-grandson. Dec. 8 at our quarterly council meeting Bro. F. J. Byer was elected pastor to serve for nine months on part time. He is to preach one sermon on Sunday and give one day of pastoral work. Bro. Byer is also pastor at Williamsburg. We had our Christmas program on Sunday morning, Dec. 24, and in the evening the choir gave a cantata.—Clyde Brubaker, Hollidaysburg, Pa., Dec. 27.

Hooversville.—Oct. 6 Bro. Chas. Blough of Davidsville preached for us. Oct. 7 our pastor, Bro. W. D. Rummel, preached and on Oct. 8 we held our love feast. Nov. 2 our circuit of the Somerset County Sabbath School Association met at our church in a temperance rally. Bro. Walter Berkebile of Rockwood was the main speaker. Nov. 16 Sister Ida Shumaker gave us some intimate glimpses of her work among the Hindus. Betty Weakland, the seventeen year old evangelist, held a meeting in our community Dec. 5 to 17. Her singing and preaching were heart stirring and inspiring to all. Many souls were led to Christ. Dec. 18 a number of our members made a visit to the Old Folks' Home at Scalp Level and rendered a program. Our Sunday-school gave a Christmas program Sunday morning, Dec. 24.—Blanche M. Hershberger, Hooversville, Pa., Dec. 29.

Little Swatara.—A series of meetings began Nov. 19 with Eld. Nathan Martin of Lebanon as evangelist. The Thanksgiving sermon was preached by Bro. Martin. In the evening the welfare board rendered a program. Our council meeting was held Dec. 16. Eld. Ira Gibbel's term of office expired and he was reelected for three years. Bro. Wilmer Ziegler was also reelected as Sunday-school superintendent and Bro. Geo. Miller, assistant. The Christmas program was given at the Merkey house on Dec. 25.—Elizabeth Meyer, Myerstown, Pa., Dec. 27.

Newville.—Dec. 10 the men of the congregation gave a fine program consisting of scripture reading, prayer, recitations, readings from the Gospel Messenger relative to missions at home and abroad, and a short but interesting address by Bro. Henry H. Hackman. The offering for missions amounted to almost \$16. Our Sunday-school had the largest representation in the district at the young people's rally held in the Shippensburg church. Dec. 17 Sister Ida Shumaker, returned missionary from India, gave an instructive and interesting description of customs and conditions prevalent in the district in which she was stationed. An offering of almost \$18 was lifted which with the Thanksgiving and Christmas offerings will be sent to the Mission Board. The church met in council Dec. 18 and elected officers for the coming year. Bro. Clarence B. Sollenberger was reelected pastor and elder; Sister Lula Shultz, secretary; Sister Mildred Campbell, correspondent; Bro. Ernest E. Scott, Messenger agent. Several trustees were also chosen: Bro. Ira Sollenberger and Bro. Geo. S. Cohick. We are looking forward to a Bible institute in March to be conducted by Bro. R. W. Schlosser of Elizabethtown College.—Mrs. John Cohick, Newville, Pa., Dec. 23.

Richland.—Nov. 20 Eld. H. K. Ober, Elizabethtown, Pa., began a revival service that closed Dec. 5. His sermons were powerful and appealing. During the meetings seventeen souls decided to accept Christ; fifteen of these were received by baptism and two were reclaimed. Their ages varied from ten to seventy; six are heads of families. The church met in council Nov. 25 at which time permission was given to the young people to organize a B. Y. P. D. A sermon was delivered on Thanksgiving morning by Bro. Ober. The Christmas program was rendered on Dec. 24 by the children of the Sunday-school and the church chorus. Sister Ida Shumaker, returned missionary from India, will be with us Jan. 9. Sunday morning, Jan. 14, the Student Volunteers of Elizabethtown College will have charge of the worship period.—Eva A. Bollinger, Richland, Pa., Dec. 27.

Wooddale.—Bro. R. E. Shober of Connellsville held a two weeks' revival meeting for us beginning Sept. 18 and closing with a love feast Oct. 1. As a result of the meeting two were baptized. Sept. 21 Sister Ida Shumaker, a missionary from India, spoke to a large audience. Her message was inspirational and appreciated by all. Oct. 29 a group of young people met at the church and organized a B. Y. P. D. which meets each Sunday evening before church services. Quite a number are becoming interested and are taking active part in the Sunday evening programs. We also organized a choir under the leadership of Mrs. Yezek which is a great help to our church and Sunday-school. The young people and children of the school presented an interesting program on Christmas eve. At 6 o'clock on Christmas morning we met at the church for a short worship service at which time carols were sung and the pastor, Bro. Jones, gave a short message.—Amelia F. Jones, Connellsville, Pa., Dec. 26.

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THE GOSPEL MESSENGER

Vol. 83

Elgin, Ill., January 20, 1934

No. 3



THE BUSY MINISTRY OF JESUS

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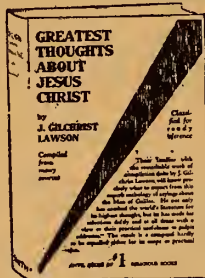
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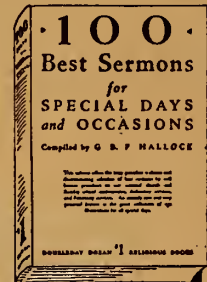
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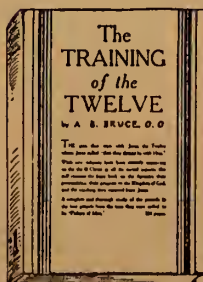
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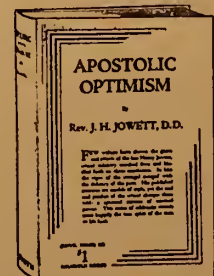
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GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

Vol. 83

Elgin, Ill., January 20, 1934

No. 3

EDITORIAL

Think These Words More

HERE is one of the wisest observations we have fallen heir to for some time: "The significant fact of life is not immensity but intensity."

The wisdom of that statement does not lie in the readiness with which it lends itself to rhyme, though it might be more apparent if you could put it into verse worthy of the thought. But it's the thought, the truth, the thing itself that is so sobering.

Indeed numbers and mere bigness can easily become a handicap, a load to carry, excess baggage. They look impressive and by that very fact are easily deceptive. Offices, big churches, big farms, big schools, big plans and big brains all have greater possibilities, when their immensity is matched by a commensurate intensity.

But only then. Let's keep the emphasis at that point. Let's think more and talk more of quality, energy, tone, life, spirit, power.

E. F.

Symbols and Windows

JOHN makes much use of symbols, the John of the Gospel by that name, we mean. He has Jesus telling the woman at the well that whoever drinks of the water that he gives will have in him a well of water springing up unto eternal life. It is a beautiful picture. Do you see in those "rivers of living water" the *spirit* which those who believe on Jesus Christ are to receive? Are you thirsty for that? Symbols are windows to truth and windows are made to look through, not at.

John has Jesus saying that he is the bread of life and that whoever eats him shall live. Are such words spirit and life to you? Do they help you to see that the spirit liveth life? And to eat of his flesh and to drink of his blood by partaking of his spirit? Symbols are windows to truth and windows are made to look through, not at.

John has Jesus telling the learned rabbi that unless a

man is born of water and the Spirit he can not enter into the kingdom of God. The rabbis had rejected the baptism of that other John because it was a baptism of repentance. They did not like to repent and they refused to see in that baptism a call to repentance. What do you see in it? Symbols are windows to truth and windows are made to look through to what is on the other side.

E. F.

The Age of Faith

A YEAR-OLD child stood at its mother's knee, clinging with one hand to familiar skirts, but all eagerness as it reached with the other hand toward the father some steps away. The child was at the point of taking its first steps alone, but to do this it had to let go of the things behind and strain toward the things which were before. Every one knows, and especially parents, something of the thrill of such moments in the life of a growing child.

Now the state of mind experienced when the first physical steps are taken is one which is repeated over and over in the life of every growing person. Of course, there is such a thing as arrested development, but he who would live and grow comes again and again to the point where he must let go of the skirts of the past and risk the step of faith. And the more so, since we live in an age of confusion which demands more in the way of vital faith.

It must be remembered that in letting go of the things of the past, the growing person is seldom called upon for anything equivalent to repudiation. The child that turns its back upon its mother in order that it may take its first step is not thereby renouncing its parent. In fact, as it learns to walk there will be new dangers to face and certainly no less need for a mother's guidance. However, the new need will be on a new level.

This brings us to the idea of the cycle of faith. That is, as men outgrow one concept, even seem to break with it, they soon discover that what was essential in the old can not be escaped, but must be faced in the new situation, though on a different plane. For example, take man's idea of God. When a crude interpretation becomes inadequate, the first reaction is often that of doubt. But doubt does not explain a certain body of facts. The truth is, doubt was probably precipitated by additional data which strained the original concept.

It is thus that men are now finding that increments to knowledge do not challenge the idea of God, but tend to make him more inescapable than ever. Today the true scientist feels much as the Psalmist when he said:

"Whither shall I go from thy Spirit?
Or whither shall I flee from thy presence?
If I ascend up into heaven, thou art there:
If I make my bed in Sheol, behold thou art there."

The longer view shows that there is a cycle of faith, a kind of ebb and flow, but that God in the universe is as inevitable and all embracing as the ocean on our little earth. We turn from faith on one level, perhaps at the moment tempted to doubt; but the next step brings us to a new level and faith with a wider horizon.

From which it must be seen that faith is rational—that the righteous live by faith and their faithfulness. Indeed, one may truly say that there is no life apart from faith. Everything stops, stagnates and decays except as faith troubles the waters. Confused times like our own demand an extra measure of faith and faithfulness. But such an attitude is rational and creative. It makes for progress in the cycle which leads from faith, perhaps through doubt, to greater faith.

H. A. B.

To Escape or to Stay

"THERE are those who think the MESSENGER too tame on behalf of common people. See?"

Yes, we see, though through a glass rather darkly, for we are not too sure of that word "tame." But the context makes the brother's meaning plain enough. He is speaking for that portion of the MESSENGER constituency—and it is not a small portion—which feels that the paper does not give sufficient thought or space to things the common people like. It caters too much to the "intelligentsia."

We see also another group—and this is not as small as it once was—made up of those who think the MESSENGER prints too much very ordinary and unimportant matter. It should not fill so much space with what just comes. It should be more carefully planned, its articles, in content and style, more largely such as only college men can write. We are not allowed to forget for long the existence of these readers.

Both groups are right, and wrong. They are right in

sensing the needs of their own class. They are wrong in judging the merit of the claims of others. And this is why the MESSENGER must and does regard the wishes of both classes, yet not enough to satisfy either one completely. And this is why it often feels like taking the wings of the morning and flying to the uttermost parts of the sea.

There is a powerful pull in this longing to escape, intensified by the critical nature and multiplicity of the problems that beset us. And here the MESSENGER is thinking not of its own particular harassments but of the common lot of all of us.

On the one hand are calls and challenges to rouse the fighting blood in us to fever heat. So many things need setting right. When were more and greater opportunities for distinguished service for the kingdom of God? But the discouragements and difficulties are likewise so great that one's eyes turn instinctively toward that path off through the wood to a quiet and safe retreat where one can "get away from it all."

Only you can't get away from it if you take your best self along, the one that has your heart and conscience in it, and what's the good of going if you don't? No, let's not do that. Let's stay and stick and fight on, cutting farther down into the depths of greater love and sacrifice. Not many of us know much about that yet.

And that is a more promising place to look for peace and quiet than along that little path off into the wood, away from the haunts of struggling men. It's better to walk with the Master in a lowly path of service, and let him help you bear the strain of toil, the fret of care.

E. F.

What the Church Offers You

1. THE church offers you the heartening example of the noblest life ever lived amongst men.

2. The church calls you to communion with the Infinite under the most favorable conditions of place and leadership.

3. The church welcomes you to the fellowship of those who are sincerely eager to think, act and live at their best.

4. The church can help you break the bonds of unworthy habits and attain to the freedom which comes to men of purity and goodwill.

5. The church adds your bit to that of a group, so multiplying your meager gifts that they may be made to minister around the world.

6. The church can bring you sympathy in sorrow, peace in days of distraction, hope for despair, and a sounder judgment in a time of doubt or confusion.

7. The church links its members with the noble and prophetic heroes of all the ages, until you, too, may come to be reckoned with the glorious faithful.

H. A. B.

GENERAL FORUM

Consecration

BY FREDA FOURMAN

O God, let me finish
This task I have sought to do.
Let me bury this
Helpless thing called I
In the infiniteness of you.

Bradford, Ohio.

Who Shall Rule the Future?

BY F. E. MALLOTT

THREE figures contend today for the spiritual control of mankind. These three have become symbolic, each a symbol of a rival interpretation of life. Each interpretation has become a passionate religious faith to its millions of followers. The three are Romulus, Karl Marx, and Jesus of Nazareth.

Romulus is the symbol of nationalism. "Man's other religion" Edward Shillito calls it. And one may add, it is the real, genuine, living religion of many millions of people today. "By their fruits ye shall know them," is now an accepted axiom. The Italian Fascists and German Nazis are not the only people who, judged by this axiom, are seeking to establish the supremacy of the national-state over the thoughts, consciences and lives of men.

Karl Marx is the symbol of a noble, unselfish humanism based upon materialistic assumptions. Russia has by the course of events become the theatre in which the tenets of Marxism have found most adequate expression. In the exemplification of Marxism the Russian communist party is the leader. The communist party is but the spearhead of the great mass around the world who have imbibed more or less of Marxism. As nearly as it may be stated in a sentence, the fundamental position of Marxism is, that a man's life consisteth in the abundance of the things which he possesses.

I do not mean by the last sentence to slur the fact that there is much of the noble and idealistic in Marxism, or to obscure its essentially religious character. The strength of all socialist and communist parties (and nationalism as well), is the appeal to the idealistic—let men live unselfishly and heroically for the better day to come. Let us give every man a more abundant life—say the Marxists.

It is a striking illustration of man's incurably religious nature, that Romulus, Marx and Jesus have all spoken to him in such fashion as to recognize that he is a spiritual being—moved by impulses other than his own appetites.

We are becoming familiar with the presentation of communism with its advertised atheism, as in reality

another religion. Humanity is substituted for Deity, the party for the church, economic writings for the Sacred Scriptures and executive committee decrees for theological tenets. Basil Matthews says that the creed of communists is: "There is no god but Marx and Lenin is his prophet." Marxism offers us the kingdom of God with God left out. And Marx bids for the spiritual allegiance of the world.

Jesus of Nazareth has made himself the symbol of a noble, unselfish humanism based upon theistic assumptions. Seizing upon the Golden Rule as the climactic statement of the Sermon on the Mount, some have sought to interpret Jesus as a great humanist. But such interpreters have overlooked the fact that in that same sermon, Jesus laid down a twin rule to the Golden Rule: "Ye therefore shall be perfect as your Heavenly Father is perfect" (Matt. 5:48).

That this is not an accidental conjoining of statements is shown by the fact of Jesus having repeated this teaching. It was his habitual thought. In answer to the lawyer's question he said: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like unto it is this, Thou shalt love thy neighbor as thyself. On these two commandments the whole law hangeth, and the prophets" (Matt. 22:37-40).

The fundamental error of nationalism and Marxism is one, according to Jesus. They have separated the first and the second commandments. It is the same fatal heresy which has beset religious formalists of former generations. The religionists have separated the commandments in the desire to emphasize the first. The humanists have separated them to emphasize the second—love to neighbor. Jesus says they are inseparable.

The nationalist says: "Love the nation with all thy heart, and with all thy soul, and with all thy mind, and thus you will fulfill your individual destiny and serve humankind." But this is error. For nationalism has made the nation the cause of bitter hatreds which curse the world with endless wars.

The Marxist says: "Love the proletarian class with all thy heart, and with all thy soul, and with all thy mind, and thus fulfill your individual destiny and serve humankind." But this is error. The bloody mists that arise from class hatreds and class warfare will prevent the sunrise of Utopia from ever becoming visible upon the earth. Besides, if some day we do achieve a more equitable economic order (God grant it) we shall not find our spirits satisfied by easy economic conditions. Man can not be satisfied as a pig is satisfied. "Thou madest us for thyself, and our hearts are restless till they rest in thee," is eternally true.

Jesus taught with clarity equal to his rivals, and with

insight into reality. His passion for humanity was grounded in his monotheistic faith. No Utopian society based upon atheism could long endure. The great unselfish idealism of the humanists will go astray without faith in God. Also a true faith in God is not possible save joined with a devoted love for humanity.

But let not the Christian church rest on the fact that Jesus' statements are superior to those of his rivals. In Jeremiah's day many of the believers in God were saying: "The temple of Jehovah, the temple of Jehovah, the temple of Jehovah, are these" (Jer. 7: 4.) They thought themselves safe from calamity—for it *was* the authentic temple of Jehovah. It is a real struggle that is being waged between Romulus, Marx and Jesus. The outcome is not to be determined by easy assumptions.

To secure the supremacy of Jesus one important line of action is open to all of his disciples. We have been considering the titanic struggle in the realm of ideas. But hundreds of millions of people of our world are not actively engaged in the struggle. These people are living at the level of unreflective instinct and inherited conventionality. The great pagan masses of Africa, India and China (and America) live here. They will be swung by nationalism, by communism, or by Christianity as either one gives spectacular evidence of its strength as a missionary force.

Maybe it is the dawning awareness of my own lethargy, but I am appalled at the consequences to the church of diminishing missionary emphasis in the twentieth century.

Only can the future triumph of Jesus be achieved by carrying his message to these inert masses. His message must be carried to the remotest tribe, to the obscurest hamlet and to the last man. The modern emphasis upon the ethical content of his words must not halt evangelistic progress. His principles will not avail apart from himself. Some Christians say he will bring us to the kingdom. Others that he will bring the kingdom to us. It is a question of detail. The primary fact remains that people must be enlisted to follow him as his disciples or he has no chance of doing either.

The greatest missionary strategist said: "I am debtor both to Greeks and Barbarians, both to wise and foolish." He held that the message needed universal proclamation. This is still the primary strategical move.

Chicago, Ill.

Lynch Law

BY BEN STONER

PRESIDENT ROOSEVELT recently condemned the lynchings in California. In his estimation, civilization is too far advanced for a group of maddened people to be allowed to take the law in its own hands and commit murder.

Our Navy Department is preparing a bill to be pre-

sented to Congress calling for a tremendous increase in our fighting fleet. Such an act means preparation to use force, not law, in settling disputes. Armed forces are not tribunals of justice, they are instruments of mob law. Armies and navies are lynching tools, fashioned for use by mad and frenzied peoples. Did not our country, as well as others, find it necessary during the World War to tell us lies so that we would sanction wholesale lynching?

Let us ask President Roosevelt and Congress to stop making lynching tools.

Plymouth, Ind.

"I Would Thou Wert Either Cold or Hot"

BY V. F. SCHWALM

THOSE Laodicean Christians to whom John addressed the above words, had apparently lost their first ardor and spiritual enthusiasm. They had not ceased professing to be Christians, but they lacked fire.

These words of John seem strangely applicable to the church in our day. Economically our lives have been frustrated, we are morally weary of struggle, spiritually we are without enthusiasm and without hope. We stand baffled in the presence of the great moral and social evils of our day. In many cases we have decided to recall our missionaries, fire our pastors and close our churches—or at least close them part time.

The only times during which the church has greatly expanded was when the spiritual fires burned hot. The only times the church has had power to transform individual men or society was when the church had spiritual enthusiasm. The period of the apostles, of the monks, of the reformers, of the Pietists, of the Wesleys, of Moody—these are the times when the church was expanding and transforming society.

In times of prosperity men leave the church in pursuit of the pleasures that money can buy; so we do not expect much to be accomplished then. When adversity strikes us we think we can not go forward because we lack economic resources. But is spiritual power and enthusiasm dependent on material prosperity? Are not all the essential factors necessary to a spiritual revival peculiarly available in a time of adversity—prayer, consecration, spiritual enthusiasm?

It is strange, too, about our poverty. Movies still run wide open and often with full houses. Football games were more largely attended in 1933 than in 1932. Many new automobiles are on the highways. Is it chiefly the churches and schools that feel it necessary to greatly reduce their programs and to dismiss their workers? Can we afford to reduce and cripple the work of these character building institutions at this time of human need and spiritual hunger?

We have retreated and retrenched far enough. It is time to move forward. Let us shake off our spiritual

lethargy, tap the resources of spiritual power and move forward to occupy new frontiers for the kingdom of God.

McPherson, Kans.

Facing the Problems of 1934

BY MAUD MOHLER TRIMMER

WHEN you were little did your mother ever offer you a nasty dose of medicine and say: "Take this dear, like a little man. It will make you well." That is just how we feel about this old depression. It is just a bitter pill that we must swallow for the spiritual health of the nation. Mercifully the pill is down and they say recovery has begun. Well, let us hope the cure will last after prosperity arrives.

It is to be hoped that each one of us has had some benefit from the experiences of the past few years, that we have learned a few lessons. We ought to know now that security does not lie in money. We have found that character is the basis of safety; that friends, reputation, self-respect, health, love of family, ability to achieve and real service are worth infinitely more than gold. Money is elusive. People who had spent a lifetime amassing found that accumulations vanish in the time of stress.

And we should have learned to have greater trust in God, for most of us had at least the necessities of life in these lean years. Perhaps we were growing to be spoiled children in the prosperous years and God had to take away some of our pretties for a while so that we could look to him again.

We must have hearts of stone if we have not learned to share. To those who insist that the world is growing steadily worse, we can say that never has there been greater tenderness to the unfortunate or more generous sharing. The other day I spoke to an old man gathering old papers from our trash barrel. He was one of many who try to eke a living selling old rags, bottles and paper to the junk dealers. He said he had been a good carpenter, but had no work, so took up this business and was making a living. In telling me how wasteful people are he spoke of finding children's overalls, sound except for a hole in the knee, tossed into the trash. He said that his wife, formerly president of the Federated Women's Clubs of her community, would take these garments he brought home, repair them and give them to the poor. He said she made a complete suit for a little boy from an overcoat found in a trash barrel. I found the clerks of a chain grocery packing boxes of eatables for poor Mexicans. Yes, people have grown kind.

Many people have learned to surmount obstacles, when they come. Remembering the texts, "I can do all things through Christ, who strengtheneth me," and,

"If God be for us who can be against us," we can even laugh at difficulties.

These days the rich have become poor, and the poor yet poorer, and all of them have been forced to live simply. They have felt so uncertain of keeping even the smallest material blessings that we deeply enjoy our commonest possessions. Our ancestors tried to teach us this. Where they failed privation has succeeded. And we have gone back to simple pleasures. The others cost too much.

The American people, compelled to live simply, eating plain food, doing more for themselves and retiring earlier, have become healthier. Will we forget when times improve? They are on the way. Let us be prepared for the dangers of prosperity.

Out of our struggles we have learned that more than the money paid for it is to be gained from service. Work, we now know, gives an interest in life, satisfaction in achieving or producing, and bodily exercise for health. Some unemployed work free to be helpful and for the benefits derived from exercise.

A lot of us have learned to lean heavily on God. Only the few have grown bitter. Realizing our own helplessness, we have learned to ask God to step in when we can go no further, and we have learned to trust him to do it.

The past two years have brought very bitter experiences to many—loss of property, danger to life itself, and wrecked nerves. We do not know what still lies ahead of us, and it is better so. Most of us would have shrunk back in terror from what we have endured in the past could we have foreseen it. There is trouble ahead for all of us. There always is, but we should know now that if we but have faith in him, God will see us through. There is a growing conviction in the minds of many that our terrible financial stress will gradually be eased from now on. And through all the hardships of the past, Christian people were happy weren't they? Our Savior promised his followers joy.

It may be that next year God will trust some of us with plenty of money. To some he will give power, to others increased talent. Are we big enough to use such blessings? Can we be trusted with them? It is a hard matter to keep a level head when one has received some gift that makes him outstanding. Let us pray that we be able to overcome the obstacles we must meet in the future, but let us pray just as fervently to stand true in days of prosperity. Perhaps if we could have been trusted with some of these blessings we might have had more of them.

Whatever else may happen in the approaching months, they offer the church perhaps the greatest opportunity it has ever had. During the years of its seeming prosperity, America became largely a heathen nation. It is now the duty and high privilege to point her

back to God. The church now has a chance to demonstrate the principles of Christ, relieving the world of distress and sorrow. Now we may show the courage and cheer that comes from a supreme faith in God. This year may be the best yet.

Long Beach, Calif.

The Christian in the Day of Adversity

BY A. B. MILLER

THE following questions are met with continually. They are uppermost in all minds: (1) Will the NRA succeed? (2) When will the depression end? (3) What is the duty of a Christian in a day like this? No one can answer the first. Opinions differ on the second. God has the answer to the third. You will find it in Eccl. 7: 14: "In the day of adversity, consider." I wish to discuss this problem under two heads: (I) Light from the history of Israel and of America; and, (II) Some things to consider that grow out of these facts.

I. *The Facts of History in the Life of Israel and of America*

What light do these facts of history shed on the question? Let us turn to the Book of Judges and consider Israel first. God is there speaking through Spirit-filled men. In Deuteronomy (6: 4-11) he revealed the unusual blessings that would come to the Israelites when they reached the Promised Land. In the twelfth verse he told them to *beware* how they used those blessings. In Joshua (23: 5) they were warned to *expel* all heathen tribes from this land lest they become a menace to their spiritual life. Judges (1: 19-21 and 3: 7) records what happened. They broke both commandments. They did *not* beware of their prosperity, and forgot God. They did *not* expel these heathen nations and these became "thorns in their sides."

When they first settled in the land they prospered. The land had peace. The people had rest. Then, they "did evil in the sight of the Lord." Most of the Book of Judges grows out of what happened then. "And the children of Israel did evil *again*." Hard times, with heart-rending regularity, followed.

Twelve or thirteen periods are recorded. Five will be sufficient to illustrate what happened. We begin with the prosperous years immediately following Joshua's death. Here is the cycle: Sin, suffering, repentance—then deliverance from God through Othniel and prosperity for forty years! Sin, suffering, repentance—then deliverance from God through Ehud and prosperity for eighty years! Sin, suffering, repentance—then deliverance through Deborah and prosperity for twenty years! Sin, suffering, repentance—then deliverance through Gideon and prosperity for forty years! Sin, suffering, repentance—then deliverance

through Samson, Jephthah and Samuel, and prosperity for twenty years! And so on, and so on. Such are the recorded facts relating the cause of adversity, how men reacted, and what God did before prosperity returned to Israel.

Let us turn to the facts of history in the life of America. It might help us to take into account, at the outset, the foundation principles and purposes that undergird American institutions. We quote, not from a preacher or from a historian, but from a layman and business man, Roger Babson: "Statistics show that . . . America industrially and commercially was born and raised in the white spired churches on the village greens and in the little red schoolhouses at the country crossroads.

"These early settlers came here to worship God and to bring up their children in a way which should cause their families to endure. They wanted freedom, but not the freedom about which we hear today. They wanted freedom to worship God. Hence, the first public structures erected by these people after landing upon the shores of America were churches, and these became the civic and social centers. Men went to church to pray and to vote. Our government was founded on religion; our industries were founded on religion. . .

"The other day I came across an old New England newspaper. Of what was it made up? Were the chief items of interest divorce, scandals, and prize fights? Not much. The paper was almost wholly devoted to reporting (1) the teachings of the churches and their preachers; (2) the progress of the government; and (3) the important events in England and Europe.

"Every morning each household got together in family prayers, asking God for strength and guidance in the day's work; each evening they met again and thanked God for the protection and success of the day. Each Sunday was spent, not in pleasure seeking, but in truth seeking, in getting inspiration for the coming week's work. Before the farmers planted their seed they had an entire day of fasting and prayer (which day was a legal holiday in Massachusetts until a few years ago); while after the crops were gathered they had a day of Thanksgiving to God for the harvest he had given them. These are cold economic facts. . . .

"We have been trying to run industry by the will of congress, judges, bankers, labor unions and boards of directors, rather than by the will of God. . . . As a result business—every few years—gets stalled." (*Enduring Investments*, pp 130-133).

If our fathers laid the foundations of American life and institutions in coöperation with God, then their sons have often tried to build on that foundation the super-structure in coöperation with Satan. Therefore, in the words of Babson, "business stalls," and adversity follows. W. H. Ridgeway of Coatesville, Pa., an-

ther layman and business man, summarizes the facts concerning American panics in a pamphlet, entitled, "It Always Has Rained, Hasn't It?" He begins with the unprecedented prosperity of 1829 to 1834. Then—sin, and the panic of 1837. Charles G. Finney comes to America from England in evangelistic work. People repent. America has prosperity for twenty years. Sin, and the panic of 1857. Charles G. Finney returns for another great evangelistic effort. People repent. America has prosperity for a few years before and after the Civil War. Sin, and the panic of 1873. Moody and Sankey lead in evangelistic meetings. People repent. We have prosperity for nineteen years. Sin, and the panic of 1892. Moody and Sankey recalled from Northfield to put on simultaneous evangelistic meetings in Chicago. People repent. Prosperity for thirteen years. Sin, the panic of 1907. Billy Sunday, of sawdust trail fame, comes upon the scene. People repent. Prosperity follows for eleven years. The same story is repeated in 1920, closing with great prosperity. Then again, sin, and we enter, in 1929, the greatest depression of world history.

II. Some Things to Consider That Grow Out of These Facts.

(1) Consider the infinite folly of man! We have had the Book of Judges at our command throughout all these years. Did we learn from that history? We did not. We had the open book of past experiences in our own national history at our command. What did we do? We repeated the sins of our fathers before they were cold in their graves, and experienced similar suffering. In fact, we have frequently had two periods of adversity in one generation. Would we have advice? We had it. We read, *We are Riding for a Fall* by Harry Emerson Fosdick, a liberal, in 1928. We read the repeated warnings of men like John Roach Stratton, a conservative, about the same time. We read Roger Babson's "Confidential Letters" in which he said to his clients something like this: "Religion and morals are at low ebb. Churches are having hard sledding. Offerings are niggardly. These conditions in the past have been the fore-runners of depressions. Therefore, watch your step." We paid big money for that advice. Did we take it? We did not. Nor did we heed the advice of men like Fosdick and Stratton. Some one has said, "The school of experience is costly but fools will learn in no other." Just what are we that we will not even learn in that school?

(2) Consider the infinite mercy of God! He bestowed upon Israel his power and brought them out of one adversity after another. He bestowed upon America his grace and brought us out of the past six panics. Some of us believe that he is willing to lead us out of the seventh if we ask—provided we are ready to have it done in his way. "For his mercy endureth forever."

(3) Consider the relationship of these times of adversity in America to certain dark days in ancient Israel. The law required rest in the land every seventh year. It was kept for a while. Then Israel said, "We can't do that. We must use it seven years out of seven." And they broke that law for generations. A nation came in, defeated their armies and carried Israel away into captivity. Then the land had rest by compulsion for the years they thought they could steal from God. Do we find here great fundamental laws that do not get broken, but which break the men who attempt them?

(a) God has made us stewards of his wealth. He says one-tenth of the increase shall be given away. He also says that, as we are prospered, additional offerings shall be set aside for his cause. Finally, he directs that what is left shall be used by us personally, as he directs. In 1922, we gave probably less than one-third of the tithe and *no* offerings. In 1928, we gave less than one-fourth in tithes and offerings, the amount being about one billion dollars. Yet we spend annually two billion dollars for tobacco, and, some tell us, three billion dollars for intoxicants,

(b) God has also made us stewards of his time. Our money has caused us to misuse his time. He says one day of seven shall be set aside for rest and worship and the remaining six shall be used as he wills. He gave us money for autos so that we could attend worship in comfort. Did we? We did not. Our autos took us pleasure-hunting on the Lord's day. Highways were crowded and churches deserted by many, even members. Money gave us machinery to make possible shorter work hours. That meant extra time in the six days to be used at our disposal. Did we spend a fair share of this extra time for him? We did not. One hundred and twenty million people attended the movies each week in those extra hours. Twenty million people played bridge around the card table, we are told. A few hundred thousand people, at most, attended the mid-week prayer meeting.

Now what is the result of our keeping back from him tithes and offerings? What is the result of our misuse of his time? We suggest a few things that furnish food for thought and that may contain the answer. We have had, in America, sixteen panic-years in the eighty-three years from 1837 to 1920, or one year out of every five. Now, do some thinking. Answer these questions: Does this mean that when America steals one-seventh of the week for pleasure-seeking instead of worshipping, as he directed, that he fills one-fifth, with happiness when we settle up? If so, that means that we pay back the principal with compound interest. Again, does it mean that when we steal two-thirds of the tithe which he has asked to be given away, and all offerings beyond the tithe that, when he squares the account, he re-

quires *two-tenths*? Or, and this is cause for more reflection, does it mean that when his laws have operated that he takes *all the increase* for the period of prosperity? Our statisticians tell us that America was worth \$300,000,000,000 in 1920. In 1929, our wealth was estimated at \$600,000,000,000. In 1933, the increase is all gone, and we are back to \$300,000,000,000. Consider the relationship of money to adversity in our attitude to and our use of it.

(4) Consider, finally, the way out of adversity. There were business failures, unemployment, hunger and despair in all panics of the past. A prophet appeared. The people repented and prayed. Saints rededicated their lives to God. Sinners cried out, "What must I do to be saved?" God entered into vital relationship with man. Power followed. Confidence was restored. And prosperity came again.

Would it not be reasonable and scriptural to hope that on a not-far-distant-day, in some American community or communities, prophets shall arise; crowds will fill the churches twice on Sundays; prayer meetings will consist not of an apostolic-group of twelve as was the case before the resurrection, but as a disciple-group of one hundred and twenty in the upper room after the resurrection; money in tithes and offerings will be dedicated at great sacrifice; and sinners again cry out, "What must I do to be saved?" If so, then religion will move forward on wings. We repeat, consider the way out of adversity in the past as the way out in the present. Deliverance then, "was born, not of blood, nor of the flesh, nor of the will of man, but of God" (John 1:13). May it not have to be born again in the same way?

In conclusion, consider God's message to the church in these words: "Behold, I have set before thee an open door which no man can shut" (Rev. 3:8). And, "Behold, I stand at the door and knock, if any man will open the door, I will come in to him, and sup with him, and he with me" (Rev. 3:20). Is it possible for me to go out through the former and hope to succeed, until he shall have come in to me in vital fellowship through the latter? Therefore, "in the day of adversity consider" the duty of the church to get right with God.

Hagerstown, Md.

Spiritual N. R. A.

BY S. G. FAHNESTOCK

Part II

In a previous article I asserted that we as Christians must repudiate the pagan law of competition and establish the Christian law of coöperation. The first purpose of this presentation is an analysis of the implications of these two laws.

Some value competition as the life of trade, as an in-

centive to more and better products, efforts, skills or services. But what is the end sought? Is it not personal advantage, gain, profit, honor or distinction? The spirit of competition, unalloyed by Christian influences, is fundamentally selfish. It is the law of lust seeking to master conditions and people, and to use them for personal enhancement. Therefore, it demands relentless efficiency, tends to oppose and if possible eliminate all rivals. On the theory that the end justifies the means this spirit often deceives the public, evades responsibilities and sacrifices men for the sake of material gain. Such an economic order has produced occupational, class and social groups hostile to one another and a constant menace to honest legislation. When Christians work six days in every seven in such a pagan atmosphere it is almost impossible for them to apply the gospel teachings of brotherly love, justice, mercy, and goodwill. The inevitable result is a hollow profession which claims to admire and believe in the teachings of Jesus, but which does not permit those teachings to mold and transform the life and empower it for service. Nor does it permit the life to be filled with the blessings and peace of God. Where is the Christian, even in the best church community, that has wholly escaped the contaminating poison of this terrible monster?

The time is ripe for a new order. The law of coöperation in business is the need of the hour; coöperation that excludes no one and that outlaws all forms of competition. Not limited coöperation for group defense or aggression as is sometimes evident in business men's leagues, labor unions, and such slogans as "America for Americans," but a world-wide brotherhood of men. The fundamental law of coöperation is based on love and "Love worketh no ill to his neighbor." It promotes personal security, social welfare and business stability. It safeguards and promotes the best interests of each and all. The enrichment of life is its chief end. Business organized on a coöperative basis will not be a liability but an asset to Christian growth.

In such a community the non-competitive spirit will not foster envy, fear, strife, suspicion, secrecy and gross injustice. The spirit of class, caste, pride, egoism and selfishness will be outlawed and considered a great disgrace. On the other hand, society so organized will provide a mighty stimulus to harmony, confidence, contentment, faith, peace and brotherhood. Life will no longer be disturbed by conflicting aims and purposes; and society will not be torn asunder by antagonistic organizations.

Is there ground for hope that such conditions are attainable in a world of sin. No! No! Not as long as Christians are unequally yoked together with those within and without the church who do not take the teachings of Christ seriously. But the situation is not hopeless, rather it is challenging. For 2,000 years the

Adamic sin was working chaos with humanity. Then with the call of Abraham a new order was established, and for 2,000 years the Dispensation of the Father had established a moral order under the sovereignty of the One Great I AM. Then through the coming of Christ a spiritual order has been in process of building for almost 2,000 years. The conscience of the peoples of the world has gradually been led through much travail to concede the validity of the moral order. It has also been led to firm convictions as to the merits of the spiritual order of Christ. The standards, the codes, the principles of moral and spiritual welfare have been burned into the conscience of the world. There yet remains one task—the applying of the divine principles to every department of life and of society. How shall it be accomplished? God used Abraham and his posterity to initiate and demonstrate the divine sanctions of morality. Christ chose twelve apostles and their followers to promote the divine standards of spirituality in connection with the moral postulates. Today the Holy Spirit yearns to call out whosoever will in the establishment of a truly Christian community; and through such communities to bring to pass the desperately needed purification of the church and the salvation of the world.

My next and final article shall attempt to suggest practical methods in establishing a Christian Coöperative Community.

Lebanon, Pa.

Suggested Ideals for the Individual for the Coming Year

BY LOTTIE J. NIES

AN ideal is a mental standard towards which we aim. Our aim is to suggest ideals or standards for the individual, and since each one of us is an individual, the only one of his kind in the universe, our subject is broad; for what would be a standard for a minister might not be one for a housewife, or what would serve as an ideal for a factory worker might not do for a school child.

Yet there should be some ideals which are general, and if we were to name such for a twentieth century individual, regardless of profession, sex, age, or religion, what would they be?

First, I think, we would say, he ought to plan to

Keep Fit Physically

He ought to come through the year without showing undue stress or strain, having been a good steward of what health he now has. To do this he ought to work faithfully and conscientiously while at work, so that there will be no worries to follow him in his leisure hours. Then he ought to be temperate in eating and drinking, also in the choosing of his wardrobe, and in

his recreation. He ought plan, too, to spend much time out-of-doors. If he has an errand to do, instead of sending some one, he should go himself; and if he has health enough, he should walk sometimes. If he is in an office, he should walk to and from the same. He ought to walk through the year instead of ride.

Then, some one may say, he ought to

Read Probably Four (4) Good Books This Year

We mean read, not scan. Maybe they will deal with his work or his hobby. It might be a classic, a book on nature, a study of child training for the parent, a book of fiction, biography, travel, children's literature or music. But he will read and he will benefit by his reading.

Also this twentieth century individual ought to be living more than preparing to live. He ought to plan to

Attend One Good Public Meeting a Week

If merely for the association with others that it will afford. For every contact he makes with others will broaden him eventually. But if he attends in mind as well as in body, he will deepen his life by getting another's opinion and viewpoint of things. He can not afford to miss lectures, sermons, training schools and musicals all the year through and be doing himself or his community justice. He needs the friendly contacts formed at such meetings. If it be in the church, he will need the fellowship found there. He must be able to make friends and keep them. Euripides says: "It is a good thing to be rich, and a good thing to be strong, but it is a better thing to be beloved by many friends." Again, was it not said of Job: "And the Lord turned the captivity of Job when he prayed for his friends"?

We have one more definite standard set up for our individual and then, we are sure, that regardless of many other things he may do, he will have accomplished much by the end of the year, if these have been covered. I am sure we all think he ought to

Be More Diligent About His Spiritual Growth

Maybe we thought when we talked about reading that we ought to mention Bible reading. But that comes in a class by itself. For in this reading he ought not read merely for information or history, as one does his other reading, this ought be done for the lessons learned. It ought also be done regularly. And along with it goes the individual's prayer life which ought to be gaining in strength this year. And then with this foundation he will bear more fruit. He will grow in faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity.

And now we have discussed physical, intellectual, social and spiritual ideals for our twentieth century person for this coming year. But will we, each of us, try to be that person? Even though we do not have perfect health to begin with, will we try to take the best of

care, and if possible, better what we have? Will we work honestly, live temperately, and take advantage of the beautiful things God has given us in his out-of-doors in order to build up and keep up these temples he has given us?

Will we try to read four good books during 1934? Our Sunday-school teachers would be glad to advise us in the choice of these books.

Will we aim to attend more good meetings during the coming year? We said one a week and I think that is possible with practically all of us. Will we try to be friendly and make and appreciate friends? Remember even our Master said: "But, I have called you friends," and that means all of us.

And, finally, will we try again to be more faithful in our Bible reading and in our prayer life? For if we accomplish none of the other ideals mentioned, out of this one alone, can and will come our success of the year. Will we read and read to others, will we pray and pray for others so that our weak lives may be just a little stronger for having done so at the end of the year? I am sure we can all say, like Henrietta Heron in her poem entitled *My Purpose*—

"God grant to me the strength of heart,
Of motive and of will,
To do my part, and falter not,
This purpose to fulfill."

Lititz, Pa.

The American Bible Society

BY M. C. SWIGART

MANY of our people know in a vague way that our church contributes money to the American Bible Society. On Dec. 6, this great organization had its annual meeting in New York City, in its massive uncompromising *Bible House*, just across the street from John Wanamaker's huge store. The meeting was one that would impress anyone privileged to attend. Representatives of twenty-seven coöperating denominations came together in a room that was a singular combination of library and chapel. Long tables and walls lined with shelving containing Bibles of every description served to impress all with an atmosphere of scholarship and learning. About the tables sat the men of different denominations, each present to represent his special communion; all present to act as an advisory council. The American Bible Society has two primary purposes—(1) It is a missionary agency; (2) it is a church serving organization. The influence of war and peace runs all through the Society. The war of 1812 was perhaps the first to show this great need. It was just after this war, or in 1816, that the Society was organized to meet this need. The high peaks in the distribution of New Testaments was first in 1863 and 1864 or during the Civil War; the second in 1917 and 1918 or

during just after the World War. In 1918, 2,250,000 copies of the New Testament were distributed. Once every five weeks there a new appearance of the Scripture. At the Century of Progress in Chicago, was a language chart seventeen feet long having a sample of the 935 languages in which the Scriptures are printed. Since then four new languages have been added so now it is 939. This year a fine new series of the Scriptures was printed, a copy of which was presented to each one present with his name stamped in gold.

There are ten agencies in America and twelve abroad, with a number of sub-agencies, that supervise the distribution of the Scriptures. 10,822,489 copies has been the average for a five-year period of distribution. There are 300 colporteurs in Cairo, Egypt, selling the Scriptures. They sell rather than give it free. In Colorado a colporteur traveled 150,000 miles in an old Ford distributing scriptures. In Japan a bicycle is used for travel. Three men over fifty years of age devote all their time to distributing. One pastor in Chicago sent out on a certain Sunday sixty of his young men and women within his own parish to distribute the Word. As a result of this, twelve families united with his church at the next communion.

The Scriptures are published in every possible and conceivable form for which a pastor may find use. Portions of it are sold for one cent, larger for two cents and the whole New Testament for five cents, and a fine large type for eyes that are getting dim, for fifty cents. A Bible is printed for the blind costing \$6 to \$8 a volume or \$240 for the entire Bible. They sell this to the blind for twenty-five cents per volume. Many valuable pamphlets are printed in great quantities for the use of pastors, such as *Where to Look in the Bible*, and *How to Use the Bible*. A pageant has been prepared and printed, *Let There Be Light*, of which 3,000 have been asked for and sent out already. 105,000 posters of the same were printed. One and one-half million responsive readings were sent out by the Society the past year. All countries do not receive the Word as we do here. For instance, Russia does not allow Bibles to be printed nor any sent within her borders. Turkey allows them there when there is no factional opposition. But none are allowed in the schools, nor talking to any one about them who is under eighteen years of age. A letter was read from President Roosevelt commending the work and policy of the Society and expressing a hope that some time he could become a life member.

The prices of the Scriptures are based on the actual cost of making the book; printing, binding, transporting, storage, plates, etc., so that the cost is really a wholesale price. The support of the Society in income from the churches, of course showed a shrinkage during the past year due to economic conditions, but so ably does the Society carry on its work that it has man-

ged in a truly astonishing way. The program for the future looks to the continued translation and promulgation of the Word among the nations of the earth. Our church has wisely put a contribution in her budget for support but we, too, like others, had to reduce it this year. This is one undertaking to which our money can be given with the full assurance that it is doing the work of God. It gathers support from other sources than the churches—such as building rents, annuity bonds and the like. But the backbone of its strength is to be found in the support of the coöperating churches. As is well known, the American Bible Society prints no scriptural commentary or gloss, but lets the unvarnished Word be its own interpreter. It is doing a wonderful amount of good in the world. We approve its aggressive activity in taking the Word of God to the people who might not seek the Book upon their own initiative. Great skill and foresight has been shown in financing the Society. Any major benevolence or philanthropy which has carried on its work in these times without showing a debt, and sustained no serious loss in income from investments and kept the annuities safe, shows evidence of high ability and integrity. A very vital question for us all to consider is: Is our church doing our share? How can our relationships be strengthened?

Philadelphia, Pa.



MISSIONS

This Department

Conducted by

H. Spenser Minnich



Khhergam Christian Credit Coöperative Society

BY N. V. SOLANKEY

THE Khhergam Coöperative Society was organized Aug. 13, 1920. It is registered with the government. It was organized with fourteen members, but there are now seventy-seven.

The purpose of the society is to improve the economic status of poor Christians by the pooling of even the limited resources of the community for the benefit of all. The training received in coöperating with one another for the good of all is also of real value.

The organization and management is in the hands of a managing committee of seven men of the Khhergam church. The society is under government supervision and examination. Whenever the cash balance proves

insufficient the managing committee adds to it by additional deposits, additional sale of stock, or by a loan from the government, mission or others.

Funds for operation are obtained as follows:

1. Capital is accumulated from shares bought by society members.
2. A small reserve fund from the successful conduct of business.
3. Loans from government at reasonable interest.
4. Receipt of deposits.
5. Some donations received.

Thus far the members have benefited in the following ways: Several members have wiped out old debts at ruinous interest by borrowing from the Society at 9% interest and have found it within their ability to meet all the payments to the society. About twenty have borrowed money to buy land so that they could become independent, and from the produce on the land have met their payments. About ten have built houses and others have dug wells with the help of the society. Others have gotten help to set up shops, to buy cattle and tools, carts and sewing machines. And a number have even made it possible to get married because of this help received (money is not loaned for weddings unless conducted in the Christian way). Nearly \$7,000 has been used in this way and there are comparatively few delinquents in payments. So the society has been a wonderful help in making it possible for poor people to get economically established. It would be a real inspiration to you to go from home to home and hear these who have been helped tell you what it has meant to them, and to see their joy in showing you house, cattle, crops, etc., which are their very own. This work is a step in character building and in making the Indian church independent.

The road from Khhergam to the mission compound is not good. (It is about one mile). Miss Shumaker spent freely out of her personal funds to make it passible in the first place. Now a certain amount is taken out of the profits of the society each year for its repair.

The Khhergam church was enabled to build its church-house by means of about Rs. 4,000 of help from the members of the Coöperative Society and the church.

Khhergam, Surat District, India.

What to Pray For

Week of Jan. 22-28

IN 1913 Doctors Raymond and Laura Cottrell went to India, and along with their language study began the medical work at Bulsar. Dr. Cottrell wrote then that they were in an area of some ten thousand square miles in densely populated India, and that there was not a mission hospital in the whole area! An opportunity? Verily so. The medical work began in a little room eight by ten feet, and from the first as many as one

hundred patients came in a day. During these twenty years the medical work has grown and the influence of the consecrated work of the doctors has reached far around even into the far corners of the jungle to the poorest poor of the land. Poor and rich alike have been served, whether in the mud hut or in the palace of the king. Today the well equipped hospital, dispensary, and rooms for patients, all known as the Quinter Memorial Hospital at Bulsar, administers help to at least 4,000 patients every year. Dr. R. B. Jerome, the India doctor, has been on the staff for many years. During the time Dr. Cottrells were home on furlough and helping the year in China, Dr. J. W. Fox had charge of the hospital. Ruth Glessner, R. N. and Emma Ziegler are busy with the constant duties of the nurse. Daily prayers, and the evangelistic services and pastoral visiting in the wards and among the patients bring the message of the Christ to all who come for physical care. Pray that the Great Physician shall continue to heal both body and soul.

The True Story of My Life

BY ESTHER SEVAN

IN the last few years, I have come to understand the meaning of the verse, "For to me to live is Christ and to die is gain." The sad experiences I have had in my short life are almost unbearable.

My father was considered a good worker in the Mission. He worked as housemaster in the Bulsar Boys' Boarding School for twenty-two years. Everybody knows how faithfully he labored and to what extent he gave his time and energy in caring for the boys in his charge.

Then his health began to fail and he was attacked by the terrible disease of tuberculosis. In a short time this brought about his death.

The disease made further inroads on my family. My elder brother, Peter, who was in his third year in high school, helped my mother to care for my father during his sickness. The dreadful enemy attacked Peter and took his life also. How sad was our condition! Alas! how can I tell you, and what should I write? My tears fall as I write this story.

The Christian brethren, friends and relatives, came to comfort us, but as Mary and Martha could not be comforted because of the death of their brother, so we could not be comforted.

Would the dread enemy which had entered our home now allow us to rest in peace? No! no! While the wounds in our hearts were still fresh, my dear mother was attacked by the disease. Drs. Cottrell and the other missionaries at Bulsar were a great help to us during the sickness of my father and brother, and in the same way they were constantly at the bedside of my mother. The pastor of the church and all the people prayed that

my mother might get well, but God's wish was otherwise. One night we all went to sleep as usual. In the morning when we awoke there was no happy greeting from my mother. Thinking she must be fast asleep I went to her. Alas! she had passed away in the night without a word to her now orphaned children. I was only eleven years old at the time, my sister was nine, and my little brother four. Our condition now was most pitiful. It was a great shock to us to be bereaved in so short a time of father, brother and mother. We had no other relatives, but friends were most kind. After my mother's funeral, my father's friend Kanthadlal took us to his house. Soon after Miss E. B. Miller took us to the Jalalpor Girls' School, where she cared for us as a mother.

Now would the old enemy leave us alone? No, it followed us there and began to trouble me. But praise the Lord, Miss Miller saw the work of the enemy—disease. She took me to the Dahanu hospital. There I was under treatment for some time and regained my health.

I am now thirteen years old and in the seventh standard and am always first or second in my class. It is my great desire to study so that I may become a nurse and help those who suffer from terrible diseases. May the Lord use my life in his service.

Friends, this is the true story of my life. When I remember the words of this song and sing them, I feel comforted—

"I am a stranger here, within a foreign land,
My home is far away upon a foreign strand."

I request you, please, to remember us in your constant prayers, and to pray that we three orphans may do something for the glory of his name.

Jalalpor Girls' School, India.

World Day of Prayer

Feb. 16, 1934

BY NORA M. RHODES

A BEAUTIFUL old poem describes the angel Sandolphon hovering above the earth, gathering in his arms the prayers that arise from human hearts. At his touch they turn into flowers which he lays at his Lord's feet. One may picture Sandolphon on March third of last year, loaded with every flower known to earth, for never, surely, have the remote corners of our world joined with its populous centers in so unanimous an upreach of prayer. These World Day of Prayer gatherings in the fifty countries were as diverse in numbers and members as they were in location, but they were marked by a divine harmony of spirit. This harmony in diversity is one of the most impressive features in the constantly increasing observance of the day.

To a very large extent the Church of the Brethren women have availed themselves of this spiritual fellow-

ship. The year has again rolled around and the World Day of Prayer program has already been sent for translation into many languages. The date is *Feb. 16, 1934* and the theme is *Pray for the Peace of Jerusalem*. For advance spiritual preparation the leaflet, *Call to Prayer* should be used. All women are urged, on this particular day, to leave their temporal affairs and to become partakers in this world prayer service, either in a denominational gathering or a union service which in many places is preferable. When the former is held an offering may be taken for our women's project. The men, young people and children will also profit by this prayer service. Special group meetings may be arranged for the children and young people.

The service should have plenty of early preparation and publicity. Newspapers, bulletin boards and pulpits should be used freely. Posters may be placed in prominent places several weeks in advance of the meeting. At the service each participant should have a copy of the program, *Pray for the Peace of Jerusalem*. These may be had for 2c each; \$2 per hundred. The *Call to Prayer* is free. Order all supplies early from the Women's Department, General Mission Board, Elgin, Ill.

Dallas Center, Iowa.

News From China

Ping Ting

Anna Crumpacker

Harvest Festival

The third Sunday in October was the day for our regular Harvest Festival. Various church and school groups prepared musical selections which were well rendered. Short addresses were also given. The offering was a little more than \$22 local currency. There were also gifts of pumpkins, corn, kaffir corn and brooms.

An Anniversary Celebrated

This year the American Bible Society is celebrating its one hundredth anniversary of work in China. Mr. Lacy, their representative from Shanghai, gave us a much appreciated, though very short visit. The evening of his arrival we had an informal meeting with the church leaders. Problems and results of Bible distribution were discussed. The following morning at 8:30 he addressed the schools and a few others who came. We are happy to report that the colporteur in this district ranked second in North China, this fiscal year, in the number of Bibles and gospels sold.

During the farmers' busy season, the tent workers had a stay in their homes, but now they are back at work again. Much interest is manifested and there are open doors everywhere.

A Welcome Visitor

We are glad when our fellow-workers "must needs pass through" Ping Ting Chou. Thus Miss Shock visited us upon her recent return from U. S. A. She gave us a splendid address in the way of news from the homeland. Miss Cripe visited us on her way to and from Peiping and led an English service for us. The Oberholtzer's were here too. Sister Oberholtzer spent two days here resting after her recent operation in the hospital at Peiping.

Home Week

Our Home Week this year was unusually well attended. The subjects used were such as the question: Should the father's attitude be that of a policeman or a friend? The discussion was most interesting. The fathers debated the question. Other topics were: The Healthy Child, How to Lead Our Children to Christ, Making the Home Attractive and Joy in the Home. The last topic seemed to be the one in which they were most interested. This program was in the boys' school court and a large crowd assembled.

A Victory for Christ

The following interesting experience was recently related by our country Bible woman upon her return from a country trip. Mr. Chao has long been a church member. His mother was a witch doctor. The daughter and daughter-in-law both had just died. Old Mrs. Chao was much distressed. During one of these periods of depression and severe headaches, the Bible woman and the wife of the local evangelist visited in the Chao home. They sympathetically inquired as to the nature of her sorrow. She told of the two deaths and how she had prayed and prayed to her numerous household gods but to no avail. They asked her to remove the idols and pray to the true God. Mrs. Chao replied that she did not even dare touch the idols, whereupon the two Christian women volunteered to take them down for her. She granted permission and they went to work. The wooden parts were split into kindling wood. The paper idols were burned and the little shoes which had been made for the goddesses were taken out to a ditch and buried. The room thus cleared of its idols the three women bowed their heads in most earnest prayer. The two Christian women went away. That evening again the two Christians prayed together for Mrs. Chao and the next morning went early to call. Mrs. Chao met them, happy indeed and told them how God had taken away her headache and her heartache. She asked for further teaching and for baptism. The Bible woman's face fairly beamed as she told of this victory for Christ.

Government Encourages Religion

The following brief extract from The Chinese Reorder, we are sure, you will read with much joy in your hearts. "The Ministry of Education at Nanking in an important statement declares that instead of barring religion from Chinese schools, it must be given place in order that it may be of 'actual assistance' to the national revival. A 'radically different policy toward religion is necessary,' says the document. The statement ends with the following significant passage. 'There is one thing more—the question of religion. Whether or not religion deserves to be fostered is a question apart; however, since religion actually exists in society, and wields an influence both universal and profound, it becomes a question most intimately connected with education. It is evidently impossible, therefore, so far as education is concerned, not to have a definite policy of one kind or another as regards this question. A destructive policy of intervention, such as was formerly adopted, is clearly not a proper way of dealing with this question. . . . For this reason, it is necessary that we adopt in accordance with the ends and aims of education a radically different attitude toward religion, so that religion may not only obstruct the national revival but may be of actual assistance to it.'

The above statements are signed by the Minister of Education.

KINGDOM CLEANINGS

Calendar for Sunday, January 21

Sunday-school Lesson, Jesus Begins His Ministry.—Matt. 4: 12-25.

Christian Workers' Meeting, What's Right With the Church?

B. Y. P. D. Programs:

Young People—The Church of the Brethren—Past.

Intermediate Girls—Trusting My Older Friends.

Intermediate Boys—Every Man a Boys' Man.



Gains for the Kingdom

One baptism in the Peru church, Ind.

Two baptisms in the Winter Park church, Fla.

Four baptisms in the Shamokin church, Pa.

Two baptisms in the Ft. McKinley church, Ohio.

Eighteen baptisms in the Twin Falls church, Idaho.

One baptism in the Snake Spring church, Pa.

Eleven received into the Trotwood church, Ohio, Bro. J. Edson Ulery of Onokama, Mich., evangelist.

Six baptisms in the Rich Hill church, Mo., Bro. D. C. Gnagy, pastor-evangelist.

Four baptisms in the Detroit church, Mich., Bro. Chas. Forror of Brethren, Mich., evangelist.

Two baptisms in the West Green Tree church, Pa.

Fourteen baptisms in the Springville church, Pa., Bro. Rufus Bucher, the elder, as evangelist.

Three baptisms in the Middle District church, Ohio, Bro. C. V. Coppock, pastor-evangelist.

Four baptisms in the Uniontown church, Pa., Bro. C. C. Sollenberger, pastor-evangelist.

Four baptisms in the Waterloo City church, Iowa.

Four baptisms in the Castine church, Ohio, Bro. J. W. Fidler of Brookville, Ohio, evangelist.

Three baptisms in the County Line church, Pa., Bro. J. M. Geary, pastor-evangelist.

Two baptisms in the West Eel River church, Ind., Bro. Hugh Miller, pastor-evangelist.

Two baptisms in the Germantown church, Philadelphia, Pa.

Five baptisms in the Belvedere church, Calif.

Six baptisms in the Second South Bend church, Ind.

Twenty baptisms in the Heidelberg church, Pa., Bro. Walter Hartman of Annville, Pa., evangelist.

Two baptisms in the Quakertown church, Pa., Bro. S. G. Greyer of Akron, Ohio, evangelist.

Two baptisms in the Bethany church, Ind., Bro. Galen Bowman of Middlebury, Ind., evangelist.

Seven baptisms in the Martinsburg church, Pa.

Eight additions to the White Oak church, Va., Brethren I. D. Hoy and G. W. Bowman, Jr., evangelists.

Thirteen baptisms in the Carson Valley church, Pa., Bro. D. I. Pepple of Woodbury, Pa., evangelist.

Twenty-five baptisms in the Bradford church, Ohio, Bro. J. Oscar Winger of North Manchester, Ind., evangelist.

Ten baptized and four received on former baptism in the Yellow Creek church, Ind., Bro. C. H. Petry of Mogadore, Ohio, evangelist.

Fourteen baptisms in the Brookville church, Ohio, Bro. Edw. Stump of North Liberty, Ind., evangelist; three baptisms previous.

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Geo. Wright, pastor, Jan. 21, in his own church, Fairchance, Pa.

Bro. H. G. Shank of Bowmont, Idaho, Jan. 24 in the Nampa church, Idaho.



Personal Mention

Bro. John H. Oxley is closing his pastoral work with the McClave church of Eastern Colorado and is available for either evangelistic or pastoral service. Address him at McClave, Colo.

Bro. Emra T. Fike of Oakland, Md., has recently been holding meetings in the Pine Grove church of Western Maryland. A few years ago more than half the membership of this congregation joined the latest withdrawal movement in our church history. Now, Bro. Fike writes me, nearly all are back in their former fellowship and working nicely together. He says "love and kindness won . . . and after all love is the best known ointment for trouble."

Ohio preachers, laymen, and whosoever will, please take note: Bro. Elmer Royer of Ohio State University has sent us a pocketful of newspaper clippings about the controversy over compulsory military training in the institution named. No doubt you have seen or heard something about this. The battle has been raging in the university itself, in the press, in pastors' associations and in other groups. It appears that Quakers, Brethren, and we suppose Mennonites also, are excused from taking military training. For refusing to do this several students of other church affiliations have been suspended. The matter is not likely to be settled finally for some time. The Messenger seconds Bro. Royer's suggestion that you write at once to President George W. Rightmire, Ohio State University, Columbus, Ohio, telling him that you think Methodists, for example, have as good right to be conscientious objectors as anybody else, or something to that general effect. A large number of vigorous

The Achievement Offering

The spirit of our church is strong to serve God and our fellow-men in an honest, devoted manner. On February 28 the fiscal financial year ends. Our congregations generally have the spirit to make good on all missionary support accounts and to try to reach the goal, \$275,000, set by Annual Conference. Because of the times it seems improbable that we can reach this figure. Last year \$201,000 was the year's total giving for general brotherhood work. In the light of our economic situation, last year's achievement is proposed as a working goal. The call is made to every district, congregation, and individual member to do as well or better than last year. For the ten months, March 1 to December 31, 1933, we were 17% below the previous year.

February 11 is the date recommended for the Annual Achievement Offering. The purpose is for the whole Conference Budget. The need is so great because the very life of our far flung missionary work, the continuance of Bethany Biblical Seminary, of the general work of Christian education, ministerial supervision, relief for disabled ministers and their widows is heavily dependent on the Achievement Offering. Isolated members who can not give through a local congregation should send their offering direct to the General Mission Board, 22 South State Street, Elgin, Ill.

at respectful protests may be helpful at this juncture, and is the special right of citizens of Ohio to speak out in this case. The war department is active. The peace department would be also.

Bro. Calvin Boggs of Garrison, Iowa, passed on to the other side last Saturday, the thirteenth. Our only information is that death was due to an accident. We shall no doubt have further details later.

Brother and Sister Ralph G. Rarick, formerly of North Manchester, are now to be addressed at Mexico, Ind. Besides helping with the work of the Mexico church, they have entered upon their recent appointment as Superintendent and Matron of the Mexico Orphanage and Old Folks' Home.

Bro. Walter J. Heisey of Richmond, Ind., formerly missionary in China, writes the mission rooms of the passing of his mother "quietly at noon today," Friday, Jan. 12. "She was one of those wonderful mothers as you know. There were eleven children and ten of them survive her. She was."

Secretary C. D. Bonsack is scheduled for conferences with elders, ministers and board members of several eastern districts as follows: Eastern Maryland at Blue Ridge College, New Windsor, Jan. 24, 1:30 P. M.; Eastern Virginia at Fokesville, Jan. 25, 1:00 P. M.; Northern Virginia at Linville Creek church near Broadway, Jan. 26, 1:00 P. M.; First Virginia at First church, Roanoke, Jan. 28, 2:00 P. M. Other workers will assist in these conferences in which other districts may yet be included. A night session to which everybody is invited is planned for the Northern Virginia conference, Jan. 26, and the same may be true in other instances.

* * *

Miscellaneous Items

Big Swatara church news in Messenger of Jan. 6 should read: Bro. Hiram Frysinger was called and installed as a licensed preacher. The correspondent omitted the brother's last name.

Central West Regional Conference will be held at McPherson College, Feb. 18 to 23. Dr. D. W. Kurtz will have the leading place on the program, which will be given in our next issue.

A brother and sister in Florida sent a \$10 contribution for the Conference Budget, and with it they pen these lines: "We are pleased to carry the burden of our Conference Budget for about sixteen minutes, and that places responsibility in a new light."

India and Africa will be at the Eastern Regional Women's Work Conference at Elizabethtown College, Jan. 25, 1:30 P. M., in the persons of Missionaries Ida C. Shumaker and Mrs. Desmond Bittinger, who are listed for addresses. The Mountville Ladies' Chorus will give two numbers.

* * *

News and Views From Around the World

"The theoretical reason for the exemption of church property is the moral influence exerted by the churches over their adherents, but the historical reason is that it developed out of the establishment of a state church in most of the colonies."

"I see no other course for the Christian enterprise than to spend every energy to the task of trying to impart quality of life to the rural folk. I know of no force comparable with the essential religion of Jesus both as promise of the more abundant life and as power to achieve it, among the rural masses of the world. It is significant that both of the two

greatest philosophers of country life, Geo. W. Russell and Liberty Hyde Bailey, conceive of the rural problem as fundamentally spiritual."

"To be without God is to have a world-view in which there is no unifying power and no central intelligence; it is to have no moral code beyond the passing whim or temporary expediency."

"As long as nature is capricious enough to endow one child with uncommon ability while denying the gift to the next, there can be no unrestricted democracy in education. A recognition of this fact will make for a clearer conception of the role which the college ought to play in our national life."

"In 1932 the national income dropped fifty-four per cent from its 1929 mark. In the same year the income of the churches dropped forty per cent from 1929. That shows something of the devotion and even sacrifice behind the figures of church finances; and the total for 1932, \$378,000,000, is of respectable size, even in these days of governmental billions.

"The average Latin-American student is much more widely read than the average American or British student. In Spanish and Portuguese, but very especially in Spanish, he will find translations of leading books in French, German, Italian and Russian, very soon after the original works have appeared. Some Latin-American jurists are among the greatest living authorities on international law."

THE QUIET HOUR

God's Covenant With Noah

Gen. 8: 22—9: 17

For Week Beginning January 28

Seedtime and Harvest, 8: 22

God told Noah that the order of nature can be depended upon. All of our knowledge and industry is based upon the truth of this word of God to Noah (Ex. 23: 16; 1 Kings 8: 56; Psalms 74: 17).

Be Fruitful and Multiply and Replenish the Earth, 9: 1

Parenthood is a moral obligation. We are heirs of the gift of life. We are therefore duty-bound to pass this gift on. He who wilfully avoids parenthood has not fulfilled the whole duty of man (Psalms 127: 4, 5; 128: 3; Proverbs 17: 6; Matthew 19: 14).

Into Your Hand Are They Delivered, 9: 2

Man's dominion over animals gives him the right to use and the duty to care for God's dumb creatures. Cruelty to animals is immoral (Genesis 1: 26; Psalms 8: 6; James 3: 7).

Food for You, 9: 3

As a parent provides food for his child, so the Heavenly Father provides for his children. In using animals for food, however, the blood must not be eaten, but returned to the earth. The blood is the life and life is sacred. They must not destroy life (Genesis 1: 29; Job 36: 31; Psalms 104: 14; 136: 35; 145: 15; Matthew 6: 26).

Whoso Sheddeth Man's Blood, 9: 5, 6

All life is sacred, human life above all other forms (Matthew 19: 18; 1 John 3: 15; Deuteronomy 19: 11; Proverbs 28: 17).

Discussion

What was the sign or seal of this covenant? Do you see any appropriateness in this?
R. H. M.

PASTOR AND PEOPLE

The Hymn Ministry of the Church

BY WILLIAM BEERY

Its Eventfulness

CHRIST was born in the land of the Jews. Their hymn book was the Book of Psalms, the Psalter. For the first century and a half or more the disciples of Jesus continued to use the Psalms in their song worship. They had no hymns, such as we now have. The probability is that they preserved and utilized the liturgical treasures of Jerusalem. It is evident from their writings that the apostles seized every opportunity to use the gift of song as a means of expression of their new-found faith.

During the early centuries the organization of the church was such that song in their meetings flourished among the people. But when the church abandoned its democratic form and assumed the characteristics of an hierarchical organization the common people were deprived of the privilege of participation in religious song. At the Council of Laodicea, in the fourth century the laity were forbidden to sing in church. There was no church song during the medieval age, except in the monasteries. For nearly a thousand years the condition of the common people was desperate. The church services were all in the hands of the clergy. The early monks and nuns were people of sterling character. They put up large buildings in which they fortified themselves and their work. Here the poor were sheltered and schools conducted. The ordinary people could neither read nor write. An important part of their worship ritual was to sing praises to God. Some of the grand old hymns which dignify and enrich the hymnody of today were written and sung in the cloisters.

We are told that Gregory the Great, later Pope Gregory, who lived at the beginning of the "long night," for which he was partly responsible, in later life gave all his wealth to the poor and prepared to enter a monastery which he had built, but was prevented from so doing by his friends. In an effort to improve the psalmody he invented what is called the Gregorian chant. The hymns written by Bishops Hilary and Ambrose in the fourth century were lost in the turmoil and darkness of the long night which followed. The Roman choral service was introduced into the English churches by "The Venerable Bede," in the seventh century.

In 1180, according to one writer, the North Britons excelled in the use of two-part music. A psalm book published by Thomas Sternhold in 1552 contained the following explanation: "Set forth and allowed to be sung in all churches, all of the people together, before and after evening and morning praier, as also before

and after sermons, and moreover in private houses for theyer godlye comfort, laeing aside all ungodlye songs and balades, which tend onlye to the nourishing of vice and corrupting of the youth." After, for ages, the people had no "part or lot" in the church song, the interdiction was removed, the churches became thronged with "delighted and enthusiastic worshipers."

Evidently all of the early Christians did not interpret the Apostle Paul's admonition in the same way, for the singing of "hymns and spiritual songs" struck many a snag on its way through the centuries. There were those who felt that hymns of human composure should not be sung in the church. Tertullian, in his description of the agape, or love feast of the second century, says: "After washing hands and bringing in lights, each man was invited to come forward and sing to God's praise something either selected from the Scriptures or of his own composition." Paul of Samasota, Bishop of Antioch, was deposed from his office for having prohibited the use of such hymns. In the sixth century public opinion had changed, when the Council of Braga forbade the use of all poetical compositions in the churches save those found in the Holy Scriptures. For seventy years, then, until the revocation of this decree by the fourth Council of Toledo, hymns were shut out of the church. This same diversity of opinion caused trouble in England and Scotland for many years, and it even crossed the Atlantic. It is said that in one of the churches in Newport, R. I., there was no singing for one hundred years, and it wasn't a Quaker church, either. In the church of which Spurgeon was at one time pastor singing had not been permitted for many years. After years of controversy the majority agreed "to sing a hymn or psalm of praise to God every Lord's day." The minority withdrew and organized an anti-singing church, which withstood all sentiment in favor of singing, for forty years.

Notwithstanding the fact that the hymn ministry of the church has traveled along a devious and perilous way, there is much to be thankful for, in that, through God's grace and the undaunted faith of our fathers, it has endured and is ours today, an invaluable auxiliary in our efforts to promote the kingdom and worship God acceptably.

Elgin, Ill.

Bits of Brotherliness

BY PAUL F. BECHTOLD

Do Your Bit as a Hero of Peace

THE "mud-jack" is a new 2½-ton machine now being used to fill holes in concrete roads. It simply drills a hole in the paving, and after a hose is inserted, pumps liquid cement under the road until sunken places are made level. Thus "every valley shall be exalted and

every hill shall be made low." Thus in preparing a highway for our God through the deserts of evil, more comfortable traveling will result if the low spots are prevented from collecting moral filth by filling them up with sound thinking and substantial acts of brotherliness.

Wakarusa, Kans.

Among the Churches of the Tennessee District

BY REUEL B. PRITCHETT

A seven weeks' tour among the churches of the District was completed Saturday, Nov. 4, 1933, by a committee of five, representing five of our Boards.

Such a tour originated with the Joint Boards of the Dis-



This is the group of five who toured the District of Tennessee in the interest of a united program. Reading from the reader's left they are: Reuel B. Pritchett, Ruth Barlow, John B. White, Merlin C. Shull and Dr. Ethel Gwin.

trict and was submitted to the District Conference of August, 1933, and sanctioned by it. At a second session of the Joint Board the following Board members were appointed to make out an itinerary and start the tour Sept. 18. Elder John B. White representing the Mission Board, Elder Reuel B. Pritchett representing the Ministerial Board, Elder Merlin C. Shull representing the Board of Christian Education, Dr. Ethel Gwin representing Women's Work, Sister Ina Ruth Barlow representing the young people of the District. Bro. White also represented the Men's Work of the District which organization is yet in its infancy.

I have been asked to give a detailed report of our tour among the thirty-one churches and several missions. The above named committee started on our tour Sept. 18, covering the north end of the District first, Wolf Creek and Rock House, Kentucky, thence Cumberland, Virginia. The Kentucky churches are located in Martin and Pike Counties surrounded by high and rugged mountains, underlaid by coal and gas. The Cumberland and Walnut Grove churches of Virginia, as well as some of the churches of Tennessee, are situated among the beautiful hills and picturesque mountains. These mountains of ours have withstood the test of time and the wear of nature—the Cumberland, Clinch, Roan, Unaka, Buffalo, Cherokee and the grandest of them all, the Great Smokies, the center of the new National Park. The latter is becoming the playground of the South. Their core is made up of sandstone, limestone, marble and granite. Their outer covering is that of fern, pine, spruce and the sturdy oak. Here is to be found a strong

and hardy people with a church dotted here and there at a great sacrifice by some Brethren pioneer on horseback.

After visiting the Ewing, Va., church we then spent considerable time visiting the Tennessee churches. From there we went to the south end of the District and visited the three churches in Alabama and one mission in Mississippi. We visited churches in five states and crossed the corner of two other states, thus we traveled in seven states, covering a distance of 3,646 miles, passing through the following interesting places: Damascus, Athens, Jericho, and Gethsemane. We had the pleasure of visiting a number of homes and hospitals where the sick and those stooped with age resided. We performed a number of anointing services in several states. We licensed several young men and ordained two. We perfected a plan to start work in the cities of Birmingham and Mobile, Alabama. We found much work which should be done, but could not reach it all. We believe more than ever in that scripture which says, "The harvest truly is great but the laborers are few." We traveled by automobile, and the weather was fine during the entire trip. The roads were good except in rare cases and most of the through roads were paved. We had a few punctures and one blowout and no wrecks at all, for which we were all very thankful.

Now a little more about our work. The District has long felt that with churches scattered over such a wide expanse of territory, it would be a fine thing to formulate some plan by which we could better familiarize the isolated churches with the work of the District.

We have churches in the District which rarely ever represent at District Conference and a few ministers who never have had the pleasure of attending District Conference, much less Annual Conference. There are also little groups of members scattered here and there who know but little about the grand old Church of the Brethren. Perhaps the greatest thing we did on the tour was to advertise the church and to sell our program to the people. Our group admitted this fact as well as other folks.

We gave an inspirational program at every church with each member of our party appearing on the program in the interest of his or her Board. We then at another meeting had group meetings wherein everybody had a chance to ask questions and participate in the discussion. These sectional conferences were exceedingly interesting and sometimes would last for two or three hours. We most always gave our main program first and usually at night. This served as a good advertisement to get a crowd next day for the group meeting.

We tried to assure every member or group of members that the district was interested in them. We insisted that every organized church and mission coöperate with the district in building a larger church in this territory. We pledged to every church, mission or member the help of the district in every way possible.

We found a lot of good people in every church and community we visited.

While at Limestone, Tenn., one of our oldest and best located churches, we had the pleasure of visiting the Brethren Church (Progressive) just across the creek from our church. Strange as it may seem, neither of them are afraid of water, yet the creek is between them. They were conducting a revival. We met the pastor and the evangelist and felt very much at home in their service. The evangelist gave us an old-time Dunker sermon that night. Then these two men of God and others visited our church and program the next day. This is the only Brethren Church within the

bounds of our District. We talked with them about things that might happen and what a great thing it would be if it should happen—merge.

We found a few churches and members who were following afar off, then in contrast we found a lot of members who were very much alive to the needs of their church and community and are carrying a fine program. The Rock House church, Ky., is a new organization which is surrounded by a dogmatic, religious sort of folk who worship in homes and schoolhouses, and think it a crime to have Sunday-school. But our folks are a different type of people and are now building a house of worship, it being the only churchhouse of any denomination in the valley or the adjoining valley. Our people conduct Sunday-school and B. Y. P. D. programs. It does not take a prophet to guess what will happen in this community in a few years.

The Wolf Creek church is situated in a long narrow valley and it, together with all of its tributaries, makes a mileage of about 89 miles without a churchhouse of any denomination. Our people with the rest of them worship in schoolhouses, but are planning to build a house of worship here. The men of our district are planning to lend some assistance to these two places.

Among other things, we emphasized the idea that all of our ministers should understand our church program alike and that we equally emphasize all departments of our district and national program. Sister Barlow, who is now president of our B. Y. P. D. and was a member of our party, no doubt did a great work among the young people of the district. Most of the churches organized B. Y. P. D.s at the group meetings.

Dr. Gwin distributed envelopes among the women of the churches and got the promise of support for the mission schools in China, India and Africa in every church.

Elder John B. White, who specialized on missions, also brought to the groups of men certain projects for the men as a district to support.

Elder Merlin C. Shull, pastor of the Johnson City church, who served so efficiently on our tour at each program, gave an interesting lecture on Christian Education and closed the program with a sermonette. His faithful car and his ability to drive meant much for our safety on the trip.

The writer, in line with his Board interests, spoke of the ministerial problems of the district and encouraged young men to enter the ministry and fill the broken ranks. I was also able to get a complete file of church reports sent out by the General Ministerial Board preparatory to the printing of the 1934 Yearbook.

In our closing remarks we presented a card which was adopted at the Roanoke, Virginia Regional Conference, known as **My Covenant of Reconsecration**. A number of good people were eager to sign these cards at each church. For reading matter we recommended The Gospel Messenger and Southeastern Herald and other periodicals from the publishing house at Elgin. We told the people of the dire condition of our foreign mission field and insisted on a more adequate financial support. We took an offering in each church in behalf of the district program which practically made our tour self-supporting. However, none of the party received any remuneration for his or her time.

The Great Smoky Mountain Park, the Muscle Shoals Dam, the Tennessee Valley Association with the Cove Creek Dam now under construction, all within our district, present an opportunity for our people to come south, if looking for a new location.

White Pine, Tenn.

HOME AND FAMILY

"Some One Cares"

When your tears fall thick and fast,
Some one cares.

When it seems that troubles last,
Some one cares.

Some one tells you not to fear,
As he drives away a tear,
And he says, "Be of good cheer"—
Some one cares.

When your hopes in ruins lie,
Some one cares.

When it seems no need to try,
Some one cares.

With a love that's true and kind,
He a broken heart can bind,
And the brighter side he'll find,
For he cares.

Does there seem to be no light?
Some one cares.

Does each day seem like a night?
Yet he cares.

You must smile and love and sing,
Make another's joybells ring,
This will happiness to you bring,
Because he cares.

Georgia Bonifield.

Aunt Nancy's Old Bureau

BY ELIZABETH R. BLOUGH

HELAN MORRISON was surrounded by her family. Her parents, her married sister with her children, her brother Harold; all had come to attend the funeral of William Morrison. But, of course, they could not stay; her married sister left that evening. After the house was in order, her Aunt Alice said she must go. Harold looked after business affairs; he found that William Morrison had provided well for his wife.

Helan like managing; she was almost as capable as William had been about giving orders in regard to the cattle or the crops on their farm. She could do for any number of people, but she could not do for herself. And she did not know this because her mother, first of all, had counseled and advised her when she was in trouble. Then her capable, resourceful husband had stood by her when she was worried. She was more than usually human in her absolute need of some one to look up to, some one to give her the stimulus needed to carry on. Every time there was a good-by to say she had a queer sick feeling that was not only sorrow. At last only her mother and father were left; she took them to the station in her Ford coupe. It was not till on her homeward way, that she realized that she was afraid, stark terrified at the thought of being alone in the house. While daylight lasted, she fed the chickens

and put the milk away which Abner, the hired man, brought. But as so often happens, with the falling of night, the stillness, the solitude, the sense of illimitable isolation began to get in their work. Never had she known such profound quiet. Slowly, she went upstairs, fighting the way as she went; then she turned into Aunt Nancy's room; it was a personal room, reflecting completely Aunt Nancy's interests and preferences. Helan walked over to the walnut bureau, which had never been for sale. She held on to the knobs because she was trembling. In the entire neighborhood, there was no one to whom she could turn. No one! Strange that she could think of no one? But wait, all the time in the background of her consciousness was Emma Hastings, her own cousin.

Emma, the old maid, who had said to Helan, "She married the man, I wanted, and now she holds on to the bureau which should have been mine."

Helan opened bureau drawers, only to find snowy sheets and towels, in perfect order. She looked over the closet shelves, all, as they should be. She was restless, and when a woman is restless she is usually seized by a passion for neatness. Outside the wind of late autumn was blowing. It rattled the window, for the weather strips were not in place, and daringly in front of the window it blew a heavy swirl of leaves, loosened from some regretful tree. The loneliness crept in and enveloped her. "If Emma were only here!" thought Helan. What were a dozen bureaus to the distress, the fear which was becoming unbearable? She went to the telephone and called, "I am all alone and terribly afraid, please come to the house!"

There was an appreciable moment of silence, then Emma answered, "I am coming."

Helan put on her coat and went down into the yard to wait for Emma. She clung closely to her as they went up to Aunt Nancy's room, then she said, "Sit down, Emma, while I tell you something. First of all, this bureau is yours. There are two of us and only one bureau; I was wrong in keeping it. I guess a good many family quarrels begin like that."

And Emma answered, "And you thought I wanted the bureau for myself? If we had obeyed the eighteenth chapter of Matthew, but we were both too stubborn to try to understand each other. I want the bureau, because Ben Kulp offered two hundred dollars for it. I want to give Joe Cramer a chance to get well. He is Bessie's boy, down on his back from infantile paralysis; they say an operation—"

"And I held it here selfishly—"

"I thought you had everything in the world, parents, a kind husband, plenty of everything, I couldn't see why you should begrudge me this bureau?"

"But Emma, I knew you wanted it; I envied you the leisure and some good times you had while teaching. My milking, butter-making, and house-cleaning were

never done. Forgive me, and now let's go down to the kitchen, I couldn't eat today."

The kitchen was attractive; primroses and ferns were in the window; blue platters, with scenes of Washington crossing the Delaware were on the shelves. Shining pans were at hand and Helan cooked some oysters. The clean beauty of everything, kept them there; they set the kitchen table. Then they sat by the stove in a circle of warmth, with red coals back of mica doors shining upon them.

Emma said at last, "I don't like to part with the bureau. Such things help to build our characters; they keep reminding us of what our people have done. Beautiful old furniture should make us anxious to live up to the record made by our fathers. But to help little Joe, it must be sold!"

Hatfield, Pa.

"Read Your Commission"

BY FLORENCE S. STUDEBAKER

ONE morning at the close of the class session in Sunday-school, a poor woman timidly stepped to her teacher's side and asked the price of the book he held in his hand. Further conversation revealed that she was without a Bible in her home. Seeing that she was eager to read for herself some of the wonderful truths she had been hearing about, the teacher lost no time in purchasing a new Bible for her home. The woman's gratitude was a rebuke to those who have perhaps four or five Bibles in their possession and read them but little.

In too many homes the "Book" is a dust collector rather than "a lamp unto the feet," or "a light upon the pathway."

A clipping from the *Arkansas Gazette*, May 8, 1832, relates the story of Captain John Travis, known as one of the most religious men in the country. He was a passenger agent on the Little Rock and Fort Smith Road. One Sunday morning the officers of the road assembled at the general office and presented Captain Travis with an elegantly bound Bible. Superintendent Theo Hartman took hold of the book familiarly and slowly extended it to Captain Travis making as he did so, the following speech:

"Captain Travis, we have assembled here this morning for the purpose of expressing our approval of your efforts to improve the morals of your co-workers upon this road. It is so seldom we meet a man who at all times dares to do what is right and to condemn wrong, that when we do meet one it is a pleasure to set our seal of approval upon him and pass him around as a model pattern for coupling our grosser nature to a higher and better life. In this spirit we could think of no more appropriate way of manifesting our appreciation of your course than by presenting you with a copy of the 'Rules and Regulation of the General Manager of the Uni-

verse.' We commend them to your careful study, and you, sir, to the mercy of the General Manager. You will learn from a study of these rules that the railroad of life is narrow, but straight; that trains frequently get off the track; that there are many collisions with the devil—principally at crossing points; that there are numerous branches to the main line; that all trains run in the same direction; that the schedule is not too fast as none desire to get in ahead of time; that you may make the run in safety and have no hot boxes; and finally, when you enter the Grand Union Depot where all the nations of the earth are gathered together, and report to the Train Master, may you find your name registered in the Book of Life and your report approved by him who sitteth upon the throne. This is the heartfelt wish of your many friends whose names are presented herewith."

Captain Travis was surprised, but in a neat and fervent speech, thanked the superintendent, officers and associates, and assured them that he would always endeavor to live by the teachings of the Great Book of Life, the literature of the past, the present and of the future.

A young soldier going into training camp during the World War was presented with a small Bible. Months later, overseas, a bullet struck the lad and would have killed him had not the little Bible, tucked in his coat pocket, mercifully warded off the blow. When Christ thwarted Satan in the wilderness temptation, he couched his refusal in scriptural words as if sheltering himself behind their broad shield. The Psalmist recognized fully the protecting power of the scripture when he said: "His truth is a shield and buckler." Just as the young soldier was saved from physical death by the presence of the little Bible, so the Christian is saved from spiritual death by keeping the Word of God close to his heart. By implicit obedience to its commands he is given abundant life.

About the time of the fall of Fort Sumter a naval officer in Washington, who was a South Carolinian by birth and education, went in great embarrassment to ask advice of Senator Sumner. "What shall I do?" said he, "if my ship is ordered to the South to coerce my own people?" "Read your commission, sir," replied the senator. "But suppose my ship is ordered to Charleston?" "Read your commission, sir," replied the senator. "But what if I am ordered to fire on my own father's plantation?" "Read your commission, sir," thundered the senator.

In the face of criticism of friends, persecution of enemies, running the risk of being dubbed radical, we must dare to read our commission, The Word, and carry out its orders.

A friend after visiting Mammoth Cave, Kentucky, relates the story of a short sermon he heard preached

there. The guide mounted a rock in what is called "The Cathedral" and said, "Keep close to your guide." The point of the sermon was soon discovered by the party, for if one did not keep close to his guide, he would certainly be lost in the midst of so many pits, precipices and defiles. One of the party declared afterward, "It is harder for us to find our way through this world without the lamp of God's Word, than it is to find one's way through Mammoth Cave without a guide. A good motto would be: Keep your eye on the lamp!"

Nappanee, Ind.

Women's Work Forum

How can we be of more help to each other in our Women's Work?

BY MRS. DAN WEST

CIVILIZATION is coöperation. It is only the hermit who can live without his fellowbeings, and he can not live abundantly. Therefore we are dependent for fuller life upon our fellow-comrades.

Women's Work in the Church of the Brethren should be a coöperative undertaking. It should coöperate with other church agencies that are striving to bring in the kingdom. It should coöperate with any force for right. One place our women can coöperate most helpfully is with each other, as local groups.

Throughout the brotherhood at any one time, many programs are being planned, many home and church socials successfully carried out and many creative plans being put into operation. These efforts of busy women should be conserved. Some plans are very good; and of course, women being human, some are only mediocre. Then, too, we must remember that a perfectly good plan used in one church will very likely not adequately meet the need of another church. Yet the best part of any plan could be adapted.

Just last week I learned how a missionary society in Southern Ohio raises its funds. Each member was given a cardboard with a special place for a dime for each month of the year. They were also given beautifully colored seals to cover the dime. This is a good feature, as you know how easy it is to save small sums. The lady who showed me her cardboard, said one of the members had hers filled out for the year, as she wanted to see the artistic arrangement of the color scheme. This is a simple plan but workable and suggestive.

Now if you would like to coöperate, you might like to save your best plan, either a program, method of procedure that worked, efficient organizational set-up, mother's group program theme for discussion and your conclusions, social entertainment, what your aid is doing, or any plan you think some busy housewives and Women's Work officers would like to know about.

It might be good to visit other women's groups and learn first hand how they are carrying on their work. This would give an avenue for fellowship as well as a feeling of unity in our common cause.

Here are some suggestions for helping each other:

1. Save copies of your best programs.
2. Visit other local groups. You might plan a joint aid or mother's group program.
3. Create ethical plans for raising your funds. By that I mean plans which will deepen the soul of the giver. Then pass these plans on to others.
4. If you have a particularly good program, or local plan, send it to Elgin. It can be put in THE GOSPEL MESSENGER. If we receive quite a number we will plan to mimeograph them for use.

To All Women's Work Groups

We are in the New Year. We feel urged to renew efforts toward our project goal.

You no doubt have received your report blanks for the year 1933 and 1934. We hope that these reports will measure our efforts as accurately as reports can. Do your very best to fill them out according to the work in your own group.

All of us are concerned right now about our goal and how we can reach it. You will be interested in some figures. To Jan. 1, 1934 the women have raised for their project, \$4,998.79. Last year at this time we had raised \$4,946.94. That means we are a little ahead of last year's giving, but if you remember how hard we worked in January and February you know then how hard we need to work now. We almost reached the goal last year; we can't do less this year.

Making out your reports will aid you in measuring what you have done for the year's project. Measure it against what you did last year and then do a little more, if you can. It can be done. Last year the month of February brought over \$7,000 for Women's Work. It would be well to send it in as soon as possible.

No one person can do it alone. No one church can do it alone. Neither can any one district do it alone, but by the sincere help of all women's groups, both district and local, it can be done.

Suggestions:

1. See what you gave last year and then give a little more if you can.
2. Get your money in before Feb. 28, else it can not count for the fiscal year.
3. Coöperate with your district secretary in sending in your money. Be sure that she knows of your gift so that she can keep her records correct.
4. If you give in the Achievement Offering and want it to go for Women's Work, you will need to be sure that it is marked for *Women's Work* and that the

local or district treasurer sends it in to Elgin, marked for Women's Work.

5. Urge every woman to help a little. A great number of our women will need to do some sacrificing to help meet the goal. Every woman should help.

6. Do not wait until the last week in February to make your efforts count. Begin now.

Elgin, Ill.

Monthly Financial Statement

Conference Budget

During the month of December contributions for the Conference Budget and agencies within the budget totalled \$16,126.74. Total cash applicable to the Conference Budget for the year beginning March 1, 1933, \$103,722.31, detail as follows:

	For the month	For the year
General Mission Board	\$13,577.46	\$ 65,218.98
Ministerial & Missionary Relief		40.00
Board of Christian Education	25.08	3,247.16
Bethany Biblical Seminary	598.75	5,996.02
General Ministerial Board		7.00
General Education Board		57.55
American Bible Society	4.63	4.63
Undesignated Funds	1,920.82	29,150.97
	\$16,126.74	\$103,722.31

General Mission Board

During December contributions were received by the treasurer of the General Mission Board as follows:

	Receipts	Total rec'd since 3-1-33
World Wide Missions	\$3,243.43	\$14,449.84
Student Fellowship Fund, 1932-1933		600.85
Women's Work Project	583.14	4,998.79
Home Missions	4,363.56	5,781.79
Foreign Missions	530.18	3,305.98
Junior League Project	199.71	699.37
B. Y. P. D. Project	134.05	586.58
Home Missions Share Plan	5.80	53.51
Challenge Fund	1,035.00	1,430.00
Intermediate Project	3.13	98.44
J. B. Emmert Memorial Fund		23.50
India Mission	166.15	1,338.90
India Native Worker	25.00	99.50
India Boarding School	114.93	771.58
India Share Plan	99.50	1,916.17
India Hospitals		5.00
India Missionary Supports	1,103.61	11,543.18
China Mission	411.98	769.41
China Native Worker		23.10
China Boys' School		20.66
China Girls' School	2.00	12.00
China Share Plan	50.00	305.50
China Missionary Supports	743.57	5,796.43
South China Mission	10.00	339.45
Sweden Mission		25.00
Sweden Missionary Supports		750.00
Denmark Mission		5.00
Africa Missionary Supports	973.61	7,089.44
Africa Mission	129.31	2,535.71
Africa Share Plan	99.80	561.57
Ministerial & Missionary Relief		40.00
Africa Leper		37.63
Poor Relief		67.00
Conference Budget	1,460.82	28,364.33
Conference Budget Designated for—		
Bethany Biblical Seminary	282.81	3,011.01
Board of Christian Education	14.50	1,557.64
General Ministerial Board		7.00
General Education Board		57.55
American Bible Society	4.63	4.63
Conference Budget Share Plan	10.00	31.64

The following shows the condition of mission finances on December 31, 1933:

Income since March 1, 1933	\$100,986.40
Income same period last year	87,992.57
Expense since March 1, 1933	120,651.75
Expense same period last year	148,386.73
Mission deficit November 30, 1933	54,373.36
Mission deficit December 31, 1933	52,762.12
Decrease in deficit during December, 1933	1,611.24

CORRESPONDENCE

FINAL MEETING OF MOUNT MORRIS TRUSTEES

The Board of Trustees of Mount Morris College held its final session on Jan. 3, 1934, in the home of E. R. Henricks in Mount Morris, Ill. The officers in charge were I. D. Leatherman, President of the Board, O. D. Buck, Vice-President and E. R. Henricks, Secretary-Treasurer. The business of the session consisted of hearing the full report of the committee in charge of liquidation of assets and payment of obligations, also the auditor's report and other items pertaining to the closing of the affairs of the College and the dissolution of the corporation.

The liquidation of assets and payment of obligations had been placed in the hands of a committee of three, the members being I. D. Leatherman, Harvey Long and E. R. Henricks.

The College campus, including the Heating Plant located across the street from the campus, was sold to Kable Brothers Company of Mount Morris. The President's home was sold to Gerald Hough and the Athletic Field to Rev. N. A. Bolinger. The Agriculture Laboratory equipment was purchased by the Leaf River High School and the balance of the laboratory equipment was sold to Manchester College. The D. L. Miller library and museum, together with the Cassel library, was given outright to Bethany Biblical Seminary.

It might be of interest to some to know what use is being made of the College campus. The Boys' Dormitory is being converted into an apartment building. The village of Mount Morris has leased the regular library section of Old Sandstone and it is being used as the public library of the village. The remainder of Old Sandstone is occupied by several of the publication and editorial offices, including Poultry Tribune, Outdoor Life, Woman's World, and How to Sell Magazines. Kable News Company, a subsidiary of Kable Brothers Company, and a distributing agency for magazines to all parts of United States, has taken over College Hall for its home office. The Gymnasium, which was completed during the last year the College operated, is being operated for the benefit of the entire community and the local Grade and High Schools.

Although only a small amount in money was realized in the sale of the College properties the Trustees feel that they were very fortunate in being able to turn the properties at any price during these times. One needs only to refer to such institutions as Des Moines University among many others, whose buildings are standing idle and gradually deteriorating, to be grateful that such is not the condition of the properties of Mount Morris College.

Thus with this final meeting ends the career of one of the oldest educational institutions in the Church of the Brethren in so far as its legal existence goes. But it still lives, and will continue to live, in the hearts and lives of all those, young and old, who have come in contact with its noble work. Many have been the heartaches and disappointments in the passing of Mount Morris College, but let us hope and pray that in the providence of God the larger program of Christian education in the Church of the Brethren has been more deeply entrenched and that much good may result from the adjustment which seemed inevitable.

E. R. Henricks,
Secretary-Treasurer.

Mount Morris, Ill.

NORTHWESTERN OHIO B. Y. P. D. CONFERENCE

The eleventh annual B. Y. P. D. conference of Northwestern Ohio was held at the Black Swamp church near Walbridge, Ohio, Dec. 2-3. Our conference theme was "Neighborly Neighbors." Short talks on My Neighbor at Home and My Neighbor Abroad were given by Martha Conconauer and Lucille Byerly. On Saturday and Sunday mornings Kermit Eby of Ann Arbor, Mich., who recently traveled in Japan and China, gave us a very good picture of the Japanese people and outlined the conditions which aggravate strife in that nation. Dan West, Director of Young People's Work for the Church of the Brethren, brought us challenging addresses on Saturday and Sunday afternoons, stressing the value of neighborly and courageous groups.

Dan West explained the share plan which the General Mission Board urges the various districts and churches to adopt, and we agreed to participate in carrying this program forward. On Saturday evening, following the banquet served at a near-by grange hall, the Fostoria church presented a play.

At our business session on Saturday afternoon the following officers were elected: President, Ruby Byerly, Lima; first vice president, Lois Snyder, Bellefontaine; second vice president, Lester Garner, Walbridge; third vice president, Eva Vore, Lima; recording secretary, Margaret Clauson, Walbridge; corresponding secretary, Mary Rodabaugh, Williamstown; treasurer, Walter Miller, Lima; Chorister, Evelyn Lackey, Lima; Pianist, Catherine Miller, Lima; advisor and director, I. C. Paul, Lima. Miss Hattie Joseph of Lima retains her position as Honorary President.

The attendance banner for the district was awarded this year to the Eagle Creek church, whose proportionate numbers and mileage merited the effort exerted to increase our conference attendance. We are looking forward to increased activity among local groups and heightened individual dynamic living as the result of this stimulating association together.

Margaret Clauson.

Walbridge, Ohio.

MEN'S WORK IN THE MILLEDGEVILLE CHURCH ILLINOIS

Early in the church year the men of our congregation met to talk over plans of raising money aside from the regular giving. All were very busy men, school teachers, farmers, merchants and laborers. However, all agreed to give as much time as they could to a local service project. A committee was appointed to formulate a plan and supervise the work. They located five men in the community who were planning to hire their corn husked. A price was agreed upon and days set.

On the first day sixteen men responded. It was a splendid day for husking, and they made the ears fly. That evening sixteen men went home tired but happy that one thousand and twenty-five bushels had been cribbed. One week later on another farm sixteen men brought in eight hundred bushels. The third husking was for a man who was very anxious to finish his field, also too old to help with the project, so offered to pay more than average wages. Eighteen men went that day. All were anxious to make a record, but a rain in the afternoon made it impossible. The check up showed nine hundred and sixty bushels. The fourth day was in poor corn and seven hundred bushels represented the work of fourteen men. But everyone had a good time, a good dinner, and gave a neighbor a big lift. The fifth husking was for a family that had sickness in the home. The ladies of the church served dinner and no charge was

made for husking. Twenty-three men helped here and the result was twelve hundred and seventeen bushels.

As we look back on this experience we are very happy. Men have been bound closer to the church and closer to each other because they have labored together for a common cause. Several men who never attend church became interested in the project and labored earnestly for its success.

Besides the splendid spirit of goodwill and success there are ninety dollars in the hands of the committee to be used where it is most needed in the church program.

The pastor is quite sure that he has been in the midst of a "Laymen's Movement." The committee in charge was composed of Frank Livengood, Abe Reiff and Orion Stover.

Milledgeville, Ill.

J. H. Mathis, Pastor.

MANCHESTER REGION MINISTERIAL CONFERENCE

A few of the ministers from Illinois and Indiana attended the E. Stanley Jones meetings in Springfield and Indianapolis early in December. The inspiration and clarification of the Christian message was so valuable that Otho Winger, Charles D. Bonsack and others felt that all of our ministers ought to have a first hand report. Accordingly the Manchester church and College invited the ministers of Indiana, Michigan, Ohio and Illinois to come to North Manchester on Jan. 1.

The Manchester church with the laymen there serving, provided a sumptuous meal without charge to more than seventy ministers and wives on Monday evening. Pastor H. L. Hartsough presided. He announced that no banquet program was prepared. But after the meal he asked: "From whom do you want to hear?" The group called for a song from G. G. Canfield and Paul Studebaker and for talks from O. D. Buck of Illinois, Tom Shively of Indiana, and J. Edson Ulery of Michigan.

Then Elder J. H. Wright gave a heartfelt talk stating that he had served as a minister since 1874. The beginning of his ministry was a long time before the birth of most of the ministers present. As we thoroughly enjoyed the fellowship, J. Edson Ulery was thinking of the ministers who could not come, and a vote to remember them through this note in the Messenger was taken.

After the supper we met in the Manchester church. Bro. C. D. Bonsack gave the address in which he interpreted the spirit of the E. Stanley Jones meetings. He stated that ministers must have certainty on four points. (1) Is there a God creatively present in the world to bless life? (2) Is the Bible a trustworthy record? (3) Is Jesus the revealer of the Father and is he our moral and spiritual ultimate? (4) Does the church have a program to meet human need? Where can we all take hold?

The next morning after being night guests in Manchester homes, M. R. Zigler addressed the ministers for an hour in the college chapel. He emphasized things, including improvement of church buildings so they would stand as a credit to Christian work in the community. We must all get back of the church financial program, for many of the old time key leaders are crippled. We must rebuild the moral strength of America for it has been shattered among many, even church members. Our church workers, committees and classes should more vigorously perform the work assigned to them. For example, church finance boards should study their work and do it with more efficiency. Ministers must preach sermons that produce

change. He announced that the 1933 gain in our church membership was 5,000. He asked what change really took place in the lives of these new members.

J. Edson Ulery made a plea for emphasizing religion in the home instead of so exclusively promoting it within the church building.

J. W. Lear spoke to the college students assembled in chapel. He stressed integrity in life. After chapel R. D. Bowman spoke on Christian Education. He said two major emphases for 1934 would be parent training—Christian development in our homes; and the development of dynamic church leaders who are able to inspire and teach.

Announcement was made that for the ten months March 1 to Dec. 31, 1933, our brotherhood was 17% below the corresponding months of 1932 in giving to purposes within the Conference Budget. The importance of regaining that 17% before Feb. 28, the end of the fiscal year, was stressed. Feb. 11 is the date for the Annual Achievement Offering.

Bro. Hartsough led a forum using questions that had previously been handed in by the ministers. The questions were so many that we did not have adequate time for discussion.

After a splendid noon meal in the college dining room we were addressed by President Winger. With his characteristic vigorous and in his lively way he touched a wide variety of important subjects including the work of the college, some encouragement for ministers working in small and difficult places, the moral life of today, the need for spiritual alertness and a reaffirmation of our faith in the truth which has been revealed to the church through Christ and the Bible. His plea that we go on down the pike gave a familiar earmark to his message. The meeting adjourned with a feeling of renewed zeal and desire to do the work of the Lord.

H. Spenser Minnich.

Elgin, Ill.

A CHRISTMAS REUNION

There is something significant about a family reunion. The larger the family the more significant it becomes. In these days in which a great deal is being said about the decadent institution of home and family it is wholesome to read about the reunion of one of the more old-fashioned families. In the hope that others may enter into the spirit of this family reunion I offer this account to the editor of the Messenger.

On last Christmas Day the family of John W. B. and Mary Hylton met at the home of one son, D. Thomas Hylton, near Lindsay, Calif. This gathering had been looked forward to with considerable interest after it had been determined that all the children could be present. The entire number of children with the parents and grandchildren spent the day together in a way never to be forgotten.

The spirit of migration works very striking changes in the scenes of human life. It was in the year of 1891 that J. W. B. Hylton moved with his family from Floyd County, Virginia, to settle in Southern Missouri. Of the eight children born before this time one infant son was laid to rest in the soil of his nativity. In the nine years' sojourn in the Ozark Hills of Missouri three others were born into the home. The family made its next move in the year 1900 to Eastern Kansas at which place a daughter departed this life, leaving mother, father and nine children, all of whom enjoyed the family reunion on Christmas, 1933.

My chief reason for writing the facts herein recorded is to emphasize the oft denied fact that family ties are still strong. The outlook for the race is not a pessimistic one so long as it is consistently divided into units of proper proportions having for a nucleus parental devotion and filial love.

Parents who, by the grace of God, have been able to rear a family of nine or ten children to the years of responsible manhood and womanhood deserve the highest commendation. If perchance this younger generation have, through heredity and the environment of a Godly home, imbibed that physical stamina and enduring character that is worthy of self propagation and is a definite contribution to human betterment, then those original parents deserve to be mentioned among the saintly and the great even while living.

I feel quite keenly my debt to my parents. I am sure that I speak for my brothers and sisters a high resolve and a new determination in the pursuit of our life's highest calling, that their unrealized goals of achievement may in some small measure at least be realized in us. It is this perpetuation of idealism after all that makes the family tree the essential plant in God's garden.

As we sat at the dinner table or mingled together as we had done in days far gone and all but forgotten, we were all too conscious of the unusualness of the experience, knowing full well the improbability of our ever having the same opportunity again in this world. But even that constant reminder only served to direct our minds to some future reunion which in God's mercy may be just as definitely realized.

It was not a common experience of today. Mother and father in their seventy-ninth year, incidentally celebrating their fifty-ninth wedding anniversary, with all the children about them and with grandchildren to the number of twenty-four—twelve boys and twelve girls—and one great-grandson. These all give testimony to the faithfulness of this couple to keep that Scriptural injunction to replenish the earth.

La Verne, Calif.

Roy P. Hylton.

GOLDEN WEDDING ANNIVERSARY

Elder and Mrs. D. P. Miller celebrated their fiftieth wedding anniversary in their home near North English, Iowa, on Sunday, Dec. 24. The celebration opened in the forenoon with a program which began with



devotions led by Dr. L. A. Miller of North English. Miss Dorothy Miller and Mrs. Gertrude Miller, granddaughter and daughter-in-law respectively, sang a duet, the words of which were composed especially for the occasion. Dean Miller, a grandson, gave a short talk on The Drama of Life. Frank Miller, a son, read a poem entitled, Home. The program continued with the group singing, Leaning on the Everlasting Arm. J. E. Smith, a son-in-law, gave a talk on, The Child in the Home. Another duet was sung, Will the Circle Be Unbroken? This was followed by the main address given by Nettie Senger, a missionary from China, a niece of the couple. The program was concluded by singing one verse of Sweeter as the Years Go By, and Bless Be the Tie That Binds, and the offering of the benediction by Homer Miller, another son.

After the program the couple ate dinner at the table with ten of their thirteen children. During the afternoon between 2:30 and 4 o'clock and in the evening between 7 and 9 o'clock, the couple held open house. Elder and Mrs. Miller have been members of the Church of the Brethren since 1878 and 1880 respectively, the former uniting with the church in Virginia before coming west to Iowa. In 1889 Bro. Miller became a minister in the church, and in 1907 was ordained an elder. During the years of his ministry he served the North English church for thirty-three years. Over this period he solemnized forty-six marriages and conducted eighty-nine funerals. He is now retired from the active ministry but regularly attends the local church.

Cedar Rapids, Iowa.

D. B. Miller.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Eichhorn-Early.—Dec. 28, 1933, at the bride's home, the home of the undersigned, Gaylord Eichhorn of Troy, Ohio, and Genevieve Early.—S. P. Early, Roaring Spring, Pa.

Feathergill-Miller.—By the undersigned in his home Dec. 17, 1933, Mr. Paul C. Feathergill and Ruby L. Miller, daughter of Brother and Sister A. V. Miller, both of Independence, Kans.—C. Ernest Davis, Independence, Kans.

Kihler-Mauck.—By the undersigned on Christmas eve, Mr. Joseph Earl Kihler and Sister Hilda Virginia Mauck, both of Luray, Va.—A. Joseph Caricofe, Luray, Va.

Monteith-Hastings.—At the bride's home at Haxtun, Colo., by the undersigned, Dec. 31, 1933, Bro. Lloyd Monteith and Sister Thelma Marie Hastings, both of Haxtun, Colo.—I. C. Snavely, Haxtun, Colo.

Nauman-Long.—By the undersigned at the parsonage on Thanksgiving Day, Mr. James Allen Nauman and Miss Florence Long, both of Stanley, Va.—A. Joseph Caricofe, Luray, Va.

Stewart-Kanagy.—By the undersigned at the parsonage, Jan. 3, 1934, Bro. John Stewart and Sister Emma Kanagy.—B. E. Hoover, Wawaka, Ind.

FALLEN ASLEEP

Abshire, Sister Martha Anne, wife of Jno. A. Abshire, died Dec. 12, 1933, after a lingering illness due to a stroke of paralysis. Her husband preceded her July 6, 1933. She leaves two daughters and a son. She was a member of the Ninth Street church, Roanoke, but on account of failing health had not been able to attend services for some time. Funeral at the church by the writer, assisted by Dr. Poe. Interment in the Abshire cemetery, Franklin County, Va.—Levi Garst, Salem, Va.

Barr, Adeline Mary, daughter of Joseph Greely and Jessie Marshall, was born July 26, 1906, at Topeka, Ind.; she died Dec. 26, 1933, at her born in LaGrange. She joined the Church of the Brethren at an early age and was true to the faith until death. She was married May 15, 1927, to Herbert D. Barr. She leaves her husband, daughter, father and mother, four sisters and three brothers. Funeral services by the writer at the Rock Run church near Goshen.—Carl B. Yoder, Howe, Ind.

Bechtelheimer, Lewis F., son of Samuel and Nancy (Mahoney) Bechtelheimer, born in Carroll County, Ind., Nov. 27, 1876; died at the home of his son at Fairview, Kans., Nov. 28, 1933. He married Winnifred Racus Aug. 19, 1896, at Sahetha, Kans. He united with the church at the age of twenty and was always a faithful worker. He leaves three sons, daughter, four grandchildren and three sisters.—Mrs. J. H. Mishler, Sahetha, Kans.

Carper, Sister Mary, born in Lagrange County, Ind., March 14, 1872, died at their home near White Pigeon, Mich., Dec. 28, 1933. She married Bro. A. B. Carper Nov. 23, 1898. To this union were born three sons and one daughter, all of whom with the husband survive. She united with the Church of the Brethren, Pleasant Valley church, in 1903, and had been a faithful member since. Services by the writer at the Methodist church in White Pigeon.—J. H. Fike, Middlebury, Ind.

Dial, Sister Catherine, died in her native township in Knox County, Ohio, Dec. 3, 1933, at the age of nearly 85 years. Though somewhat isolated from her church yet she maintained a lively interest in the church and its program. She was intellectually keen and of devout Christian faith. To know her was a real inspiration. Four of five children survive. Funeral services at the Gambier M. E. church conducted by the writer, assisted by Rev. B. M. Hanninger of the M. E. church. Interment in the Gambier cemetery.—G. W. Phillips, Danville, Ohio.

Early, Bro. J. J., died at his home near Pleasant Valley, Oct. 25, 1933, aged 81 years. He had been in failing health for some years. He was a lifelong resident of Rockingham County and lived a faithful, devoted life in the Cook's Creek congregation. He was twice married, his first wife being Sister Mary Kagey, and mother of the surviving children; she died in 1886. His second wife, Sister Maggie Hale, died in 1930. He was a man of sterling character, a devout Christian and was held in high esteem by all. He is survived by four sons, a number of grandchildren and great-grandchildren. Services at Pleasant Run by Brethren W. F. Flory and J. H. Bowman. Interment in the family cemetery on the Early farm.—Ruth Bowman, Harrisonburg, Va.

Garver, Bro. J. J., born at Cedar Valley, Ohio, Oct. 23, 1853, and died in Los Angeles, Calif., Dec. 11, 1933. About 1890 he became identified with the Brethren at Waterloo, Iowa, under the preaching of the late Eld. J. G. Royer. In 1892 he married Sister Permelia Clear who preceded him Feb. 24, 1932. He was elected to the office of deacon about 1900 in which capacity he faithfully served. He is survived by four nieces. Services in First church by Eld. J. E. Steinhour, assisted by Eld. D. B. Miller. Interment in Forest Lawn cemetery.—J. D. Clear, Los Angeles, Calif.

Guilfoil, Donald Erving, born July 21, 1922, near Lanark, Ill., the son of Brother and Sister Fred Guilfoil, died on Christmas Day, 1933. In 1932 the family came to Glendale, Ariz., in the hope that the mother's health might be regained. He leaves his parents, a twin brother and a sister. Funeral by the writer, assisted by Bro. Forest Eisenbise. Interment in the Glendale cemetery.—E. E. Barnhart, Glendale, Ariz.

Hammer, Linnie, died at her home near Franklin, W. Va., Sept. 26, 1933. She had been ill and suffered much for several years, yet bore her affliction patiently. She was a member of the Church of the Brethren and lived a devoted Christian life. She leaves one brother. Services at the Hammer church by Bro. O. F. Bowman, assisted by Bro. I. L. Bennett. Interment in the family cemetery.—Ruth Bowman, Harrisonburg, Va.

Kimmel, Cora Isenour, born July 24, 1874, died Dec. 3, 1933. She accepted Christ many years ago. Her husband survives, their three daughters having preceded her. Funeral services by the pastor, T. R. Coffman.—Mrs. H. R. Knepper, Somerset, Pa.

King, Bro. John W., born at Bakersville, Ohio, July 21, 1852, died at his home near Chili, Ohio, Dec. 20, 1933. His wife, Sister Susan King, died Dec. 20, 1932. In his early married life he united with the Church of the Brethren and ever remained faithful. He leaves three sons and two daughters. Funeral services at the church at Baltic by Eld. J. C.

man. Burial in West Lawn cemetery, Baltic.—Mrs. Ellen Miller, Baltic, Ohio.

Kingery, Jos. F., son of John F. and Lydia (Flora) Kingery, born in Carroll County, Ind., Dec. 28, 1866, died at his residence on Dec. 18, 1933. He attended the schools of Monroe Township, grew to manhood and spent almost his entire life in the county of his birth. Dec. 6, 1888, he married Miss Florence B. Snyder, who died July 1, 1924. One daughter was born to them. March 1, 1928, he married Mrs. Christine Johnson. June 13, 1928, he united with the Flora Church of the Brethren; he was also a loyal member of the men's Bible class. A little more than five years ago, during a severe illness, he called for anointing. After an operation he experienced a remarkable recovery. During his last illness of about six months he again called for anointing. Surviving are his companion, daughter, a stepson and one granddaughter, one step-granddaughter, one brother and two sisters. Funeral in the Flora church by the writer, assisted by Rev. J. C. Burial in Maple Lawn cemetery.—Ray O. Shank, Flora, Ind.

Light, Adam R., was born Dec. 13, 1854, in Lebanon County, Pa., and Nov. 27, 1933. In this community he spent his entire life as a farmer. Early in years he united with the Church of the Brethren, Frederickburg congregation. He married Sister Sarah Bross and to this union were born eight children. Two sons preceded him, one of whom was a minister. He leaves his widow, one son, five daughters, twenty-five grandchildren and ten great-grandchildren. One week before his death he called for the anointing service. Funeral by Eld. Edw. Wenger, assisted by E. W. Edris and I. W. Heisey. Interment in the cemetery adjoining the Union meetinghouse.—Ammon Merkey, Myers-town, Pa.

Miller, Abram B., died Dec. 2, 1933, at his home near Pleasant Valley; he was born near Bridgewater Jan. 3, 1849, and spent his entire life in the Bridgewater and Pleasant Valley section. In 1871 he married Miss Catharine Early and moved to the Early farm near Pleasant Valley. His wife died in 1931. Early in life he united with the Church of the Brethren. He was the oldest deacon in Cooks Creek congregation, being elected to this office in April, 1878; he served faithfully this work for fifty-five years. He also served on committees many times at District Meeting. He was chairman of the finance board of the congregation at the time of his death. In his missionary work for Christ and the church he traveled in West Virginia by horseback and on foot, covering hundreds of miles over bad mountain roads in both winter and summer. He leaves two sons, daughter, thirteen grandchildren and eight great-grandchildren. Services at the Pleasant Run church by Brethren J. H. Bowman, S. I. Bowman, B. S. Landers and F. Flory. Interment in Bridgewater cemetery.—Ruth Bowman, Harrisonburg, Va.

Moore, Arinda, daughter of John and Clara (Tanner) Duff, born in Carroll County, Ind., died at her home in Flora on Nov. 19, 1933, aged 76 years. May 26, 1869, she married Jacob B. Moore. To this union eight children were born; the husband and two children preceded her. About fifty years ago she united with the Church of the Brethren and served her Master in a quiet and unassuming manner. There remain six children, fifteen grandchildren, ten great-grandchildren and one sister. Funeral service in Flora church by the writer and burial in Maple Lawn cemetery.—Ray O. Shank, Flora, Ind.

Backer, Ezra Coburn, aged 90 years, a resident of Flora, since 1924, died at the home of Mrs. Emma High. He was born in Ohio, Oct. 21, 1843, of devout Quaker parents, and spent his early life in that state. He married Mary Ann Spechman who died in 1923. He is survived by two sons, one daughter and several grandchildren. In 1859 he became a member of the Church of the Brethren. When a young man he was impressed with the need of higher education in the church and his diligent promotion, with the aid of others, in favor of a college, created sentiment which resulted in the founding of Ashland College at Ashland, Ohio. Funeral at the church by the undersigned and Rev. Freeman Ankrum. Interment in Maple Lawn cemetery.—R. O. Shank, Flora, Ind.

Reed, Erma, six year old daughter of Bro. Shelor and Sister Edith, died, passed away at her home near Alum Ridge, Va., Dec. 18, 1933, of scarlet fever and complications. Her parents and two sisters survive. Services by Elders H. L. Reed and R. T. Akers. Interment in sister cemetery near her home.—Mrs. John H. Lester, Sowers, Va.

Reed, Sister Magdalene, passed away at her home near Alum Ridge, Va., in the bounds of Pleasant Valley congregation, Nov. 28, 1933, aged 76 years. She was the oldest daughter of Bro. Elias and Sister Emeline Alley. She married Urias Merritt Reed on Sept. 7, 1898. Her husband survives with two daughters, three sons, eight grandchildren, father and mother, four sisters and two brothers. She united with the Church of the Brethren at the age of sixteen; she served faithfully as a deacon's wife since her marriage. Her quiet life of simplicity, devotion and sacrifice will be a lasting benediction. Services from the home by Elders S. P. and H. L. Reed and R. T. Akers. Interment in the family burial ground near her home.—Mrs. John H. Lester, Sowers, Va.

Sell, Mrs. Catharine, passed on to her reward Dec. 3, 1933. She was 86 years of age, and for 64 years a member of the Church of the Brethren, and the oldest member of this congregation. She was the daughter of Daniel and Mary Snyder. Death was due to the infirmities of old age.—Mrs. Rosetta Cottrell, New Enterprise, Pa.

Shirt, Edward Rennie, aged 35 years, died Dec. 27, 1933, at his home Mine 40, after an illness of three years. He was the son of James and Margaret (Hunter) Shirt, deceased. He united with the Church of the Brethren at Scalp Level about nine years ago. Surviving are

his widow, five children, three brothers, and two sisters. Services were conducted by the pastor, G. E. Yoder. Burial in Richland cemetery.—Ruth Wirick, Scalp Level, Pa.

Shively, J. D., son of Owen and Hannah Shively, was born near New Lebanon, Ohio, Oct. 29, 1860, and died at his residence in Dayton, Ohio, Dec. 25, 1933, aged 73 years. Nov. 17, 1885, he married Elizabeth Brubaker, and to this union were born three sons, one preceding him in death eight years ago. He was very active in business life until a short while before his death. He was a contractor and builder for twenty-six years, spending the past seventeen years in the insurance business. He united with the West Dayton Church of the Brethren in 1903 and was a faithful member until his death. At various times he had served as trustee, treasurer and chairman of the ministerial board of the church. Surviving him are his widow, Mrs. Elizabeth H. Shively (a charter member of the West Dayton Church), two sons—Alvin Shively, business man, Dr. F. L. Shively, a prominent physician and surgeon, and seven grandchildren. Funeral services at the West Dayton church by the writer. Burial in the Memorial Park cemetery.—J. Perry Prather, Dayton, Ohio.

Showalter, David Henry, son of Henry A. and Elizabeth Sanger Showalter, born near Weyers Cave, Va., Aug. 26, 1865, died Nov. 21, 1933. He spent practically his entire life in the same community. In 1889 he married Hannah Margaret Rodeffer; to this union nine children were born. His wife died in 1904. In 1907 he married Anna Barbara Rodeffer. To this union were born four children. He joined the church of the Brethren at the age of twenty-eight and lived a consistent Christian life. He was a great lover of music and will be remembered in the church and community for his musical activity. Six weeks prior to his death he suffered a broken leg; pneumonia and complications developed. He is survived by his wife, thirteen children, two brothers and three sisters. Funeral services by Jos. Pence and Wilbur Garber in the Mill Creek house. Interment in the church cemetery.—Mrs. I. J. Long, Port Republic, Va.

Snively, Amos, born Sept. 28, 1848, at Intercourse, Pa., died Dec. 12, 1933, at the home of his daughter, Mrs. J. A. Liechty, Orrville, Ohio. He was the youngest son of Jos. and Magdalena Hershey Snively, and the last of his family. He married Mary Martin Oct. 28, 1869, and to them were born eleven children. Four children remain with a foster daughter, sixteen grandchildren and nine great-grandchildren. He united with the Church of the Brethren at East Chippewa Nov. 13, 1902, and to this vow he was faithful until death. He came to Orrville, Ohio, at the age of sixteen where he had since lived, with the exception of about two years spent in the west. Funeral services at the East Chippewa church by his pastor, D. R. McFadden. Interment in the cemetery near by the side of his companion.—Sarah Blough, Sterling, Ohio.

Wagenman, Eld. J. G., passed away peacefully Dec. 10, 1933, at the age of 88 years and 20 days. He leaves his aged companion of nearly 88 years after over 65 years of wedded life. Five sons, one daughter, twenty-five grandchildren, and ten great-grandchildren survive him; one daughter preceded him many years ago. He was born in Pennsylvania and is the last of a family of ten children. When a young man he was a member of the Lutheran faith. In 1876 he moved to Elkhart County, Ind., where he with his wife was baptized by the Brethren in the Union Center church. Later he moved to Marshall County where he was called to the ministry. In the spring of 1903 he moved to Williston, N. Dak. He helped organize the Williston church where he was later ordained as elder. In 1927 they came to Modesto, Calif. A son built them a small home on his lot and cared for them. Bro. Wagenman suffered with cancer in his face for almost two years, and for seven months was totally blind, but never complained. He was anointed in March during evangelistic services held by Bro. M. S. Frantz; it was a great comfort to him. Funeral services were conducted by Bro. F. M. Hollenberg in the Modesto church. Interment was in the Modesto cemetery.—Laura E. Kauffman, Modesto, Calif.

Wentz, Mrs. Blanche, died at the home of her daughter, Mrs. Mary Hammel, at Brooks Mill, Dec. 13, 1933, of complications. She was born in Freedom Township, Nov. 12, 1889, a daughter of Mr. and Mrs. Jacob Ickes. Sept. 9, 1909, she married Lester E. Wentz. She is survived by her husband, mother, children and three sisters. Funeral service in the Albright Church of the Brethren, of which she was a member for many years, by Jacob Kinsel, pastor. Interment in the cemetery adjoining the church.—Nora Wentz, Roaring Spring, Pa.

Wittel, Sister Amanda, oldest daughter of John and Sister Mattie Whittel, born April 9, 1898, and died Dec. 12, 1933, in the hospital, Lancaster, Pa. She united with the Church of the Brethren at the age of fifteen and was a faithful member and active Sunday-school teacher. She is survived by her parents, five sisters and six brothers. Funeral services at the Florin house by Brethren John Brubaker and Sam Shearer. Interment in the Chiques cemetery.—Mrs. Abram Eshelman, Mt. Joy, Pa.

Yoder, Aaron, born at Mohrsville, Pa., Feb. 16, 1859, died Dec. 10, 1933. He came to Kansas in 1884, locating near Walton, later moving to the farm near Peabody where he resided until moving to Peabody eighteen years ago. He married Fanny Yoder at Goshen, Ind., May 27, 1888. To this union were born three children. Besides his wife and two sons he leaves three brothers and two sisters. He was baptized and united with the Church of the Brethren in October, 1906, and lived faithful until death. Funeral services in the Presbyterian church in Peabody, by the undersigned, assisted by the pastor of the church and Eld. J. J. Yoder. Interment in the Prairie Lawn cemetery.—H. F. Crist, Newton, Kans.

NEWS FROM CHURCHES

CALIFORNIA

Long Beach.—This month every department of the church was busy with Christmas activities. The women of the Plus Ultra class organized into a sewing club called the Nu Sigma with "Not Merely for Ourselves," for their motto and service for an objective. On Dec. 5 they met to sew all day for a poor family. On Dec. 19 they met to fill a box for the poor. The Women's Missionary Society met in the church. Miss Newman from Los Angeles gave an address. The Nu Sigma Society presented a play. The young people's Endeavor Society filled a box for the poor. Dec. 12 the Ladies' Aid held a baked goods and fancy work sale. Mrs. Oral Garwood, during the past year, has made a series of oil paintings on religious subjects for the different seasons to be placed in a niche behind the pulpit. She completed a painting of the three wise men for Christmas decoration. The women of the church made candy for the children for Christmas. Christmas Sunday the church was beautifully decorated with cote-neaster branches, boxwood, cypress, poinsettias, candelabra and frosted white scroll work. At night it was beautifully illuminated. Mr. Bohyer of La Verne gave us marimba solos Sunday morning. We had a white gift Christmas as usual and many parcels were brought for the needy. The children assembled with the adults. Sunday evening the choir gave one of its very best programs with beautiful visualizations of the shepherds, wise men and holy family and the angels. Dec. 20 the Golden Circle class had a tea party at which they drew names for new mystery friends. The young people's Endeavor Society plan to go to the mountains to enjoy the snow on New Year's Day. The junior members of the choir gave a program Dec. 20.—Mrs. J. R. Trimmer, Long Beach, Calif., Dec. 29.

McFarland.—The quarterly council held in December was for the purpose of electing officers for the new year. Those elected to fill the various offices are as follows: Elder, Bro. A. Blickenstaff; clerk, Bro. John Moomaw; Messenger agent and correspondent, Sister B. C. Shick. Dec. 22 we had our Christmas program. Our pastor, M. Alva Long, has encouraged us all to join in reading a chapter in the Bible every day. Each Sunday evening just before the sermon all in the congregation have a chance to tell of a verse or chapter read during the week which is especially helpful. The pastor, after commenting upon the verses, helps all to learn and find a richer meaning and to form the habit of reading more from the Book. We are looking forward to the evangelistic meetings which will be conducted by Bro. J. H. Casady of Washington, D. C., in the near future. An invitation is extended to all who pass through our town during the coming year to stop and worship with us. The church building is only a short distance from the state highway.—Veda Moomaw, McFarland, Calif., Jan. 5.

Santa Ana church held her love feast on Sunday evening, Nov. 26, with about seventy-five in attendance. Bro. E. J. Smith of La Verne officiated, assisted by the home ministers. An early morning Thanksgiving service was observed with a good attendance and an offering for home mission work under the auspices of the Men's Brotherhood. The local ministerial board will arrange for a series of pre-Easter meetings. The Sunday-school children rendered a good program on Sunday morning before Christmas. We are beginning a six weeks' school of missions on Jan. 7, with the main emphasis on our own fields, to be brought to a close on Feb. 11 with the presence and ministry of Bro. Paul Rupel recently returned from Africa.—Mrs. F. A. Flora, Santa Ana, Calif., Jan. 3.

CANADA

Bow Valley.—Our six weeks' Bible term closed on Dec. 15. At the last chapel service on that day, a number of visitors were present. Many short talks were given by students. Some have already consecrated themselves to service for the Master. Others are contemplating doing so. A future Bible term was discussed and plans are being made to make it possible. On Sunday morning, Dec. 17, a consecration service was held for Sister Oleta McCune of Irricana, Alta., a student of the Bible School, who goes as a worker the first of this year to Vidora, Sask., under the direction of the District Mission Board. On Sunday evening, Dec. 17, the music classes of the Bible School gave a program of song, "The Holy Birth," with shadow pictures. Our Christmas program was given on Sunday evening, Dec. 24, closing with a candle-lighting service. The offerings of the day were for world-wide missions. The Mission Band, a group of junior girls, have been sending offerings to Brother and Sister Beahm in Africa. A letter received by the Band from Sister Beahm, was read at our Sunday-school service on Dec. 17. The Sunday-school offering of that date was given to the girls to send with their offering to the Beahms. At our business meeting Jan. 2 one letter of membership was read and accepted. Committees were also appointed to arrange a program for a service on Good Friday and also on Easter Sunday. Our pastor is leading us in a personal workers' evangelistic campaign, culminating with the Easter services. We plan to have our love feast on Thursday, March 29. A correspondence course in home Bible study on the New Testament is being sponsored by our pastor for anyone willing to accept it, beginning the first week in January and continuing with a lesson a week for about twelve weeks. This is free to all as our District Mission Board is paying the postage and furnishing the paper for the lesson sheets.—Mrs. S. M. Burger, Arrowwood, Alta., Jan. 3.

COLORADO

Haxtun.—The views sent out for the women's group were shown in our church in October. They were some of the most beautiful and inspiring we have yet seen, showing how the gospel changes things. In November our Junior Band gave their closing missionary program and brought their offerings amounting to \$11.35. A Thanksgiving play, followed by a dramatization of the song, O Beautiful for Spacious Skies, was given mostly by our young people on Thanksgiving evening. An offering was taken. A missionary offering was also taken on Christmas Sunday, following a short program by the Sunday-school. Church officers were chosen in our December council and Bro. R. P. Baker was retained as elder. Mrs. Warren Wood will be Messenger correspondent. For the past few months some special steps have been taken toward having a pastor again. A fund was pledged and offered to Bro. I. C. Snively who has consented to take up the work Jan. 1. A special committee was chosen to build and secure this fund. For the past quarter a temporary committee has been putting on miscellaneous programs on Sunday evenings and we find it puts many to work and gives an appreciated variety of good things.—Mrs. Virginia Snively, Haxtun, Colo., Jan. 3.

ILLINOIS

West Branch church met in council Dec. 31. Bro. Merle Hawbecker was unanimously elected elder for another year. We are glad that Sister Hawbecker's health has improved and she is able to be with us in our services. Church officers were elected for the year and vacancies filled in various committees. Mary Ziegler is to serve as our clerk; Wm. Cordell, church treasurer; the writer, church correspondent and Messenger agent. We are glad to report that the Gospel Messenger goes into every home in our congregation the coming year. Our attendance keeps up well during the winter months for both church and Sunday-school.—Mrs. L. H. Butterbaugh, Polo, Ill., Jan. 3.

INDIANA

Blue River.—Dec. 3 Bro. J. E. Ulery of Michigan began a two weeks' revival. We had a good attendance and every one seemed to enjoy the meeting very much. Bro. Ulery gave a half hour of Bible study before his evening sermon which was very instructive and interesting. The members met in council Dec. 28 and elected new officers for the coming year. Dec. 31 a group of the young people with Roe Miller and family met at Bro. Kreider's home for a surprise birthday dinner in honor of his daughter, Mary Kreider, and Louise Miller. The Sisters' Aid Society has been busy quilting and meets nearly every week.—Hildreth Gump, Columbia City, Ind., Jan. 3.

English Prairie (Ind.).—Our church met in council to elect officers for the coming year. Bro. Carl Yoder was chosen elder; Sister Mable Light, Messenger agent; Sister Pearl Bontrager, correspondent; Bro. Clemon Burger, Sunday-school superintendent. Our young people put on a play Dec. 24, called The Ideal Christmas, which was much appreciated by a large audience.—Mrs. Wm. McKenzie, Burr Oak, Mich., Dec. 31.

Fairview church met in council Dec. 30. It was decided to continue giving the Sunday-school offerings on the fourth Sunday of each month to world-wide missions. We have been doing this the past year and find that it meets with excellent results. In the program for the coming year there was a strong sentiment for Sunday evening services, the program to be worked out in the near future. The Loyal Workers' class made up of young people, some of them recently married, decided in a recent class meeting, to divide into two groups—the young single folks and the young married folks, the former to retain the name Loyal Workers. The C. W. decided for the coming six months to deviate from the outline as given in the booklet to that of practice in song, talks and readings. The committee on charity reported no calls for help since our last meeting. We are grateful that conditions are no worse. The pastor, J. W. Root, and wife made their report as follows: pastoral visits, 76; visits to sick, 60; calls, 41; baptisms, 2; deaths, 2; marriages, 5; funerals, 10. Officers for the year include, Sunday-school superintendent, Raymond Wagoner; church clerk, Clarence Idle; trustee, Raymond Wagoner; Messenger agent, Jos. Fisher; correspondent, the writer.—Anna Wagoner, LaFayette, Ind., Jan. 1.

Peru church met Dec. 12 in business session to elect church officers for next year. Bro. Marvin Dailey was reelected clerk; Sister Dorothy Mae Duncan, Messenger agent. A program of special church activities for 1934 was presented and accepted. Splendid yearly reports of all the various organizations were given. Nov. 12 to 19 evangelistic services were held by Bro. J. O. Winger of North Manchester, Ind. Each message was filled with food for the soul. One accepted Christ in baptism. Since our last report there have been five conversions and baptisms. Dr. Verne Baldwin of Amboy, Ind., gave a lecture Oct. 8 in the interest of the No-Tobacco League. During our pastor's absence while engaged in evangelistic work, Rev. Herring, pastor of the Baptist church of the city, gave the morning message Oct. 29; in the evening a musicale was given by the choir. The following Sunday the morning service was in charge of Rev. Simpson of the Oakdale Baptist mission; in the evening Rev. Harry Nyce of the Presbyterian church had charge. A large audience enjoyed our communion services held Oct. 20. Six visiting ministers were present. The junior choir under the direction of the church chorister gave their first program the evening of Dec. 17 in singing Christmas carols. A program, The Christmas Story in Scripture and Song, was given Dec. 24. Afterward the young people sang carols to shut-ins. With the white gifts, baskets of food were given to the needy. A Christmas offering for missions was taken at the close of the morning service Dec. 24.—Mrs. Rose Sonafank, Peru, Ind., Dec. 28.

Pipe Creek.—The Aid Society furnished the Thanksgiving dinner for the Old Folks and Orphans' Home at Mexico. At the last Aid Meeting a large box containing clothing and several comforters was sent to the Hastings Street Mission in Chicago. Several of the district Aid officers were present at this time and gave short talks which were much appreciated. At our regular council Dec. 14 Bro. T. A. Shively was reelected elder; most of the church officers were retained. Bernice Mischer was chosen Messenger agent. A Christmas program was given Dec. 24 by the primary department and the young people. A generous offering was taken for the Mission Board. A nice supply of clothing and provisions was brought to the church and was distributed by the young people's class. This class sang carols at a number of homes on Christmas eve. The Anti-Saloon League furnished a speaker for the preaching hour Dec. 31.—Martha O. Hessong, Peru, Ind., Jan. 1.

Pleasant Chapel.—Our church met in council Dec. 17, with our pastor, Bro. Russel Sherman, presiding. The new officers and the various committees were elected for the coming year. Bro. Ellis McClish was reelected as church clerk. Bro. Sherman was chosen as our elder. It was decided that our ministerial committee should arrange for a series of meetings in the near future. Christmas eve our young people and the children of our Sunday-school gave a very interesting program.—Mrs. C. E. Thomas, Kendallville, Ind., Jan. 6.

Plymouth church met in council Dec. 13. Church officers were elected and a number of good reports were read. The treasurer's report showed a balance of \$110. Sister Goldie Rohrer was selected as Messenger correspondent for next year. Our revival conducted by the pastor was a splendid success. As a direct result of these meetings nine were received into the church by baptism and one was reinstated. The interest and attendance were excellent throughout the two weeks. Delegations from adjoining churches came with special music which was greatly appreciated. Bro. Theo Miller directed the song services in a very helpful manner. The local Board of Christian Education is placing several books on religious education in the church library for use of our Sunday-school teachers. There is an evidence of increased interest in all the church activities. The B. Y. P. D. recently reorganized and a Junior League will be organized in the near future.—Cecil Reed, Plymouth, Ind., Dec. 23.

Wawaka church held their annual election of officers Dec. 10, the following being elected: clerk, Laurel Kendall; Messenger agent, Donald Nesbit; trustees, Jesse B. Swank, Grover Polston, Harry D. Frick; correspondent, Blanche Frick. This has been an encouraging year for us. The church attendance has shown a marked increase and a number of additions have been made to the church. Our Aid Society, too, has been able to make good progress in spite of odds against it. We were pleased to give a Christmas service to a packed church. Under the able leadership of Bro. B. E. Hoover and wife, who have been with us for nearly twelve years, we look forward with renewed hope and courage to the new year.—Blanche Blosser Frick, Wawaka, Ind., Dec. 31.

IOWA

Council Bluffs.—Midweek services are being held in the homes to save on the expenses of the church. The young people have taken charge of these meetings but welcome the attendance of others. A Bible contest is being held at these meetings with Brother and Sister Homer Caskey heading the teams. Thanksgiving and Christmas baskets were given to the poor. The young people gave a Christmas cantata, "The Lost Carol," and had charge of the New Year watch party. A beautiful candlelight reconsecration service was given and afterwards games and luncheon filled the rest of the time till the New Year came in. The Omaha young people presented their Christmas play here on Dec. 20. A missionary offering of \$3.30 was taken on Dec. 31. This was our Christmas gift to Jesus. The attendance has remained around sixty-five this winter; and everyone appreciates the work the Caskeys are doing for both the Omaha church and our church.—Fern Snethen, Council Bluffs, Iowa, Jan. 5.

English River church met in council Dec. 2. Church officers were elected for the coming year. Bro. Virgil Coffman was elected church clerk; the writer, correspondent; Bro. Harley Yates, president of the dult C. W.; Sister Velma Yates, director of the junior C. W. Brother and Sister E. H. Eby were with us in November, bringing their helpful and inspirational messages and pictures of the Holy Land and India. On the Sunday evening before Thanksgiving a home mission program was given by the men's organization of the church. An offering of \$45.44 was taken for home missions. On Thanksgiving Day we were privileged to have Bro. Rollo Wine, an evangelist in the Christian Church, bring us a wonderfully challenging sermon. A program was given on Christmas eve under the auspices of the B. Y. P. D. An offering of \$34.72 was taken for world-wide missions. A goodly number of our members are taking part in the daily reading of the Bible, which is being promoted throughout the Brotherhood. Several Sunday evening services have been used in discussing the personal benefits that are being derived from this study. Plans are being made for a revival meeting during the coming year. Our church and Sunday-school attendance has been quite good.—Tracie Myers, Kinross, Iowa, Dec. 26.

Union Ridge.—This church held its quarterly business meeting Dec. 7 when church officers were elected for the coming year. Our love feast was held Oct. 14 with Bro. H. C. Hahn officiating, assisted by Bro. J. R. Allen. Our Sunday morning service was dismissed on Oct. 22 on account of the homecoming at Greene. Nov. 12 Brother and Sister E. H. Eby, returned missionaries, were with us; their mes-

sage was much appreciated. Our birthday offering program was held Nov. 12 in honor of those whose birthdays came between April 1 and Nov. 1. Brother and Sister Eby gave short talks in this program. Our Aid Society and the different groups have been having bake sales, chicken pie suppers and serving sale lunches, the proceeds being used to pay on local debts. A service was held the evening before Thanksgiving and Bro. C. E. Shrock delivered the message. Sept. 22 friends of the community came to the home of the new pastor, Bro. H. C. Hahn, bringing gifts of various kinds. A short program was given as a welcome, after which refreshments were served. Oct. 2 our pastor held open house. On Christmas eve a pageant was rendered, Christmas Echoes. Our congregation exchanged services with the Christian church of Hampton. Distinctive principles of each church were preached and the spirit of fellowship was manifested. The Messenger correspondent was reelected for the coming year.—Mrs. J. R. Allen, Dumont, Iowa, Jan. 1.

Waterloo City.—The pastor of our church, Bro. A. P. Blough, was guest speaker at the meeting of the Bible department of the woman's club here in the city. He discussed Judah's Democratic Constitution, taking up the effect of Assyrian culture upon Israel; the writing of history, etc. The Biblical drama, Follow Thou Me, was presented by the young people's Sunday-school class to crowded houses Nov. 26 and Dec. 3, and by request was repeated to a capacity house the following Sunday evening at the Methodist church. The class chooses a different project each year. This year it started a fund through which it makes loans to students who need money to go to college. Mrs. Floyd Kough is teacher of the class and also directed the play. Dec. 24 White Gifts for the King was the theme of the Sunday morning worship in which all classes and departments of the Sunday-school participated. The pastor spoke on Our Gifts We Joyfully Bring. In the evening The Christmas Story in song and verse was presented by the primary, junior and intermediate departments. On New Year's eve we had our regular business meeting. All officers were elected for 1934. One letter of membership was received; since our last report four have been baptized.—Clara Miller Lichty, Waterloo, Iowa, Jan. 5.

KANSAS

Sabetha church closed the year with an increase in attendance and a hopeful outlook for the new year. Dec. 27 the men's Bible class gave a fellowship supper to about 200 guests, following which a short program was presented. Dec. 31 Clarence Sink and Leonard Lowe, students of McPherson College, were licensed for the ministry. Bro. R. Sink, District Ministerial Secretary, assisted by Bro. Longenecker of Merrill, held the installation service. We enjoyed a Christmas program rendered by the younger people; afterward an offering was taken for world-wide missions.—Mrs. J. H. Mishler, Sabetha, Kans., Jan. 3.

MARYLAND

Broadfording.—The B. Y. P. D. sponsored a Thanksgiving project by asking the congregation to bring gifts of vegetables and groceries on the evening of Nov. 26. At this time they gave an appropriate program after which donations were made of the many gifts. On Thanksgiving Day Bro. J. W. Whitacre preached an inspiring sermon and the mission offering was received. On Sunday evening, Dec. 10, Bible Sunday was observed by the B. Y. P. D. giving an impressive pageant entitled, The Living Bible. During the Christmas season the B. Y. P. D. brought cheer to many by going to the homes and singing carols. On Christmas evening a service of song, recitations, exercises and a pageant was given by the Sunday-school, also a mission offering was received. Jan. 3 at the quarterly business meeting three certificates were granted and other items of business were disposed of.—Mrs. J. Richard Reid, Hagerstown, Md., Jan. 5.

MICHIGAN

Grand Rapids.—The Lord is constantly blessing us under the leadership of our pastor and elder, Van B. Wright. We had a successful revival with Ralph G. Rarick assisting; he gave us twenty-eight sermons and with the pastor made many calls. As an immediate result there were ten baptized, one reclaimed and four reconsecrations; one awaits baptism. The membership was much strengthened. We had a nice Christmas program, a part of which was slides showing The Other Wise Man. Our men gave a fellowship supper recently with the ladies as guests. This was an enjoyable evening. We enjoy our auditorium very much since the redecorating is completed; the work was done by the men's organization. We are planning for a spring rally day for the Sunday-school. We have a successful B. Y. P. D. organization. The Friendly Bible class, the oldest members of the school, sponsored the buying of the fuel for the church this winter.—H. C. Royer, Grand Rapids, Mich., Jan. 2.

Pontiac.—Our church met in council Dec. 9 and elected church officers: Elder, Bro. L. H. Prowant; clerk, Bro. E. J. Eby; trustee, Bro. Ernest Leffel. The Home Builders' class has purchased lumber and is making book racks for the new song books which the True Blue class expects to buy. Quite a number attended our Christmas bazaar and birthday supper. The Christmas program, a white gift service, was well attended. A number of families were made happy with the gifts of groceries that were brought. We have no minister yet but have had some of the Brethren with us. If any of the Brethren expect to be in or near Pontiac, we will be glad to know and have them preach for us. We will have our love feast April 8.—Mrs. Ray E. Fleming, Pontiac, Mich., Jan. 2.

MISSOURI

Rich Hill church has been without a pastor since last September a year ago, when Bro. Philip Lauver and wife left the work here and

went to Tampa, Fla. Bro. Lauver was sent to Florida and Bro. D. C. Gnagy of Grundy Center, Iowa, was sent to take up the work here. Bro. Gnagy and family moved here Sept. 1 and they are doing good work. Oct. 10 the pastor began a revival meeting which continued about two weeks, closing with a love feast. Six were baptized following the meetings. We have services here each Sunday; when it is impossible for Bro. Gnagy to be with us his wife fills his place. The pastor at times is busy in other places as he is doing district mission work. Mrs. Gnagy is also adult advisor of our group of young people. This group is now planning on a rally to be held in the Kansas City church Jan. 28. The last rally was held in Warrensburg, Mo., in June. The Gnagys gave a potluck supper a short time ago which was well attended by members and others. All enjoyed the evening after supper with games and contests. Our Women's Work department is meeting once each month now in different homes; they do whatever they can in the way of charity work. In the Aid we have made a ruling that those who attend each meeting only pay five cents dues; those who are absent pay ten cents. We gave a Christmas program Dec. 24 and the young people also put on a pageant entitled, Bethlehem. The young people have a meeting each Sunday evening. Every other Sunday they meet with their adult advisor and on alternate Sundays they give a program upstairs for the benefit of the congregation. A short time ago Mr. Gibbs of Kansas City gave us a good talk on Men's Work. We now have a Men's Work department organized. The men have done quite a number of interesting things already, such as husking corn for a sick neighbor and chopping wood for the church and for the pastor.—Mrs. Zylpha Erfkamp, Rich Hill, Mo., Jan. 3.

South St. Joseph church met in quarterly council Dec. 30. After the financial reports were made there was but very little business. We were called together Dec. 17 with Eld. D. D. Harner of Plattsburg, Mo., present at which time Brethren Wm. Quelch and Perry Hutton and his wife were installed into the regular ministry. Today completes two years of our service in feeding the unemployed, with my wife and self in charge; 114,725 meals were served in 1933 averaging 314 daily, 5,587 of which were served to transients and 17,662 were sent out in baskets to sick and crippled. All meals were served free except to transients who were required to pay five cents each. They came from every point in the United States, April last being the peak of service to them. We taught cleanliness, economy, manners and religion and as a result about sixty were added to the church. We were deprived government aid Nov. 1, on account of the new deal of relief but there is still a demand for relief, so we have since been running on free will donations and surplus fruits and vegetables stored from last summer. We started in the new year with only \$1.41 in cash. We give our heavenly Father praise for our success as he has come to the rescue and given aid when needed and not once has he failed. Our church work is going good only we are short experienced teachers for our Sunday-school.—E. N. Huffman, St. Joseph, Mo., Jan. 4.

NORTH DAKOTA

Minot church had a harvest meeting Oct. 27. We had some good talks and the program was well attended by the other three churches in the district. Dec. 22 we had our Christmas program. We enjoyed hearing the children speak their pieces and sing their songs.—Mrs. Geo. Barnes, Minot, N. Dak., Dec. 31.

OHIO

Akron.—On Dec. 17 Bro. C. H. Deardorff of Hartville, closed a two weeks' revival. A direct result of this series of Spirit-filled messages was twelve decisions for Christ. Many from neighboring churches attended the meetings. Our pastor, Bro. Ira E. Long, expects to begin a series of meetings in the Hartville church in the near future. On Sunday evening, Dec. 24, a Christmas program was given almost entirely by the junior Sunday-school. Afterward members of the B. Y. P. D. sang carols at the homes of some of our people. Jan. 7 our church is giving a half hour radio program over station WJW in Akron. These weekly programs are sponsored by the ministerial association of our city.—Edna Disler, Akron, Ohio, Dec. 29.

Brookville.—The mothers' society held twelve meetings during the year with an average attendance of thirty-six. In May the society sponsored a fellowship supper for all the families of the church. In August the mothers and daughters enjoyed a picnic. A missionary meeting was held in November and the offering of \$5 sent to the Mission Board for home missions. During the year we gave \$10 to the Women's Work project and \$25.23 to home missions. We had seven programs in the form of study groups using the Parents' Magazine and the program booklet prepared by Mrs. J. Z. Gilbert. In December we enjoyed a Christmas program and held the election of officers. Mrs. John Hay is president. The society has changed its name to the mothers and daughters' society.—Mrs. Chas. Price, Brookville, Ohio, Jan. 3.

Castine.—Our love feast was held Oct. 15. Visiting ministers were Brethren Lester Heisey, Wm. Deaton, Sylvan Bookwalter and Theo. Eley who officiated. Sister Treva Swink was in charge of the children's hour on Sunday morning. We felt that the church and the members had been helped by this spiritual feast. Beginning Oct. 22 the church enjoyed a two weeks' revival meeting conducted by J. W. Fidler of Brookville, Ohio. The interest and attendance were good throughout the meeting. Four were received into the church by baptism. Five letters were granted to the Gratis church for Bro. Melvin Rust and family. Our Christmas program was given by the three smaller classes on Sunday evening, Dec. 24. The Castine church is

looking forward to entertaining the District Meeting this spring.—Mrs. Glenn Rust, West Manchester, Ohio, Jan. 5.

Ft. McKinley.—Since our last report two have been added to the church by baptism. Sept. 6 at the regular church council Sunday-school officers were chosen. Oct. 4 Mrs. Ida Hoover was guest speaker at a missionary meeting; her message was much appreciated. Oct. 8 the West Dayton church joined us in an evening service; their choir furnished special music. Later we joined them in a union service. Oct. 22 our communion was held. Oct. 27 our pastor, Bro. McKee, was in an automobile accident. During the time of his recovery Bro. Daniel Weimer had charge of the services. Nov. 1 Esther Bright Denlinger, guest speaker at a missionary meeting, gave an interesting message. A union Thanksgiving service was held in the U. B. church and Bro. McKee gave an interesting message. Dec. 6 Mrs. J. P. Prather of the West Dayton church was guest speaker at a missionary meeting. She gave an interesting message on the spirit of love and service in Christmas. Recently the young people had charge of the evening services. The week before Christmas the ladies of the church conducted a bazaar and baked goods sale, the proceeds going for Women's Work. Dec. 24 the children gave a Christmas program in the morning. In the evening the choir rendered a cantata, The Heavenly Vision. Dec. 27 at the regular church council officers were elected for the coming year. We have an interesting teacher-training class which completed two courses this winter and is planning a third course.—Mrs. W. C. Baker, Dayton, Ohio, Jan. 1.

Lower Miami.—The men's department of Lower Miami church rendered a very interesting missionary program on Nov. 26, after which a liberal offering was raised for the home mission cause. The children and young people gave an interesting program on Christmas eve, at which time the "dime banks" were brought in. These held quite a nice sum, which will be sent to the Mission Board. The young people also brought cheer to prisoners in our county prison, inmates of our county home and other shut-ins before Christmas by singing carols which they seemed to appreciate much. Our Aid Society has been making some valuable contributions to our church among which are a new well and a nice lot of chairs. Our mothers and daughters' society has been having some profitable and pleasant meetings lately. We find this to be a wonderful opportunity to get women and girls of the church and vicinity to work together.—Blanche E. Furrey, Dayton, Ohio, Jan. 2.

Maple Grove.—The record attendance for last year was 133; for the congregation this was considered excellent. Oct. 1 was rally day with ninety-three present to hear an inspiring message by Bro. Glenn Weimer, the pastor. The number on the roll has increased from eighty-four to eighty-seven since the last quarter. Oct. 7 the Ladies' Aid had a successful bake sale. The same day the Sunday-school institute was held at Ashland Third Street church. Nov. 23 fifty-nine fathers and sons of the church and community were honored at a banquet given by the ladies of the young married people's class. Our Christmas program consisted of slides on Our Christ, with reading and special music at intervals. Cheer-up baskets were sent at Christmas to the needy and to others for a remembrance. Plans are being made for a teacher-training course to be held this month on Sunday afternoons, conducted by the pastor.—Madeline Manbeck, Ashland, Ohio, Jan. 5.

Middle District.—Our homecoming was Oct. 22; the principal speaker of the day was Bro. J. O. Winger of North Manchester. He brought two very inspiring messages, one in the forenoon and one in the afternoon; they were much enjoyed by all. Oct. 23 Bro. C. V. Coppock, our pastor, began a two weeks' revival meeting, preaching fifteen inspirational sermons. He made a good many calls in the community; as a result of his efforts three were received into the church by baptism, two being Sunday-school girls and one an aged man, but he was called home Dec. 20 by death. During the revival special songs were rendered by the neighboring churches, which was much appreciated. The attendance was very good throughout the meeting. The church met in a business meeting Dec. 14; the officers were elected for the coming year. Bro. H. M. Coppock was reelected as elder. It was decided to reflow the church. On the evening of Dec. 24 the Sunday-school gave a very appropriate Christmas program, which was well attended.—I. J. Coy, Tippecanoe City, Ohio, Jan. 4.

Ross church convened in council Dec. 30 for election of officers for the coming year. A. P. Musselman was chosen elder; A. L. Coil, pastor; Mary Redmond, Sunday-school superintendent. Bro. Coil was also chosen delegate to District Meeting. Recently Sister Geneva George of North Manchester conducted a two weeks' revival meeting. While there were no accessions we feel much good seed has been sown, especially among the young people's group. Special services were also conducted each evening for the children.—Frances E. Bendure, Spencerville, Ohio, Dec. 31.

Salem.—Sunday morning, Oct. 15, Chas. M. Earhart, representative from the Anti-Saloon League, was with us. The Southern Ohio chorus gave us a musical program Oct. 22. We observed rally day Oct. 29 with 350 present at Sunday-school. At our quarterly business meeting Nov. 2 church officers were elected for the coming year. We enjoyed a spiritual love feast on Nov. 11. Bro. Edw. Miller of the Pittsburg church, officiated. Splendid services were conducted by Bro. Miller Sunday morning following. He gave an illustrated talk to the children during the Sunday-school hour, followed by a sermon to all on the subject, Christlike Service. Nov. 19 the Y. P. D. put on the evening program. The Imperial quartet from Bradford gave a musical program. Thanksgiving services were held in the evening, Bro. John

Kneisley giving us a fitting sermon. Many brought donations of food which were distributed to the needy in the community. Our Christmas offering for foreign missions was \$58.16. The young people went caroling on Christmas evening. The Y. P. D. was very fortunate to have with them on Dec. 17 and 31 the interracial club from Dayton, Ohio; several negroes participated in the program. The Southern Ohio District Women's Work meeting will be held at our church Feb. 14. Sister Ida Shumaker, missionary on furlough from India, will be with us on Tuesday evening, Feb. 13. Our evangelistic services will be held in March with Bro. Ora DeLauter from Ashland, Ohio, evangelist.—Naomi Sibert, Union, Ohio, Jan. 4.

Trotwood.—Our pastor, W. D. Fisher, attended the ministers' conference at Bethany Biblical Seminary, Chicago. During his absence Prof. H. B. Kunz, superintendent of the Madison township schools, and Eld. H. W. Holler filled the pulpit. The installation and rally day services Oct. 8 were well attended. Oct. 15 was old folks' day at the Trotwood church. Eld. Dorsey Hodgen of Dayton brought a very pleasing message. Brethren G. W. Minnich of West Milton and Wm. Minnich of Union directed the singing, the lining and singing of hymns being much enjoyed by all. Bro. J. Edson Ulery of Onekama, Mich., conducted our evangelistic services Nov. 5 to 19. Fine interest with capacity audiences continued throughout. The Bible talks and messages were both instructive and Spirit-filled. Eleven accepted Christ and were received into church membership. An enjoyable communion service was held Dec. 2 with good attendance. Eld. Parker T. Filbrun of Dayton officiated. At the Dec. 6 business meeting officers were elected for 1934. There were 429 on the membership roll at that time. A request was granted for plans and improvements in the church kitchen. The November meeting of the young people's group of the county was held at the Trotwood church. We have had as guest ministers Calvin McNelly of Cincinnati, Kathryn M. Royer of Constance, Ky., J. Howard Eidemiller of New Carlisle, Ohio, and G. A. Snyder of North Manchester, Ind. Dec. 24 the white gift service was given by the young folks of the Sunday-school, followed by a sermonette by our pastor. The chorus of the church rendered a cantata, "The World's Redeemer, on Christmas eve."—Eleanor Whitehead, Trotwood, Ohio, Jan. 3.

PENNSYLVANIA

Carlisle church met in council Jan. 1. Devotional exercises were by Eld. Harry Miller who with Otho Hassinger was called in to supervise the election of a presiding elder. Bro. H. M. Snavely, our pastor, was elected elder for one year; the writer, secretary; Bro. Lewis Hull, messenger agent. The work is growing and we hope for another prosperous year under the leadership of our pastor and elder and his communion.—J. E. Faulkner, Carlisle, Pa., Jan. 5.

Free Spring.—The Lost Creek congregation held its annual council meeting at the Bunkertown church on New Year's Day. Our elder, Bro. Grene Shively, acted as moderator. Bro. J. A. Buffenmyer was elected pastor and elder; Bro. Jno. Shellenberger, clerk. In the evening members from the four churches met at the parsonage to help Bro. Buffenmyer and his family start the new year. About seventy members gathered with boxes and baskets filled with groceries, meats, fruits and vegetables. Every one present enjoyed the evening.—Mrs. R. W. Basehore, Thompsonstown, Pa., Jan. 4.

Fredericksburg.—Our love feast was held Oct. 28 and 29 at the Meyer house. Eld. E. M. Wenger was present with a number of visiting ministers. Bro. John Zug officiated. Nov. 30 we had Thanksgiving services at the Fredericksburg house. Bro. Samuel Meyer preached a helpful sermon. Dec. 9 the council meeting was held at the Meyer house. Two classes of Fredericksburg and South Annville exchanged visits. The South Annville Sunday-school visited with us the evening of Nov. 9 and brought an inspiring program of music and readings. Dec. 7 the Fredericksburg Sunday-school classes were with the South Annville people. Dec. 9 a musical program was rendered in the Fredericksburg house. Eld. E. M. Wenger gave a talk. On Christmas eve a number of people went caroling, making seventeen calls. Christmas at the Union house Sunday-school rendered a fine program after which Bro. Ben Ebersole gave a talk to the children. Nov. 19 Rev. G. Handwerk gave an interesting sermon at the Meyer house.—Mrs. Annie L. Weaver, Lebanon, Pa., Jan. 5.

Long Run.—Dec. 17 Bro. Harvey B. Markley of Lititz brought us a message from the text, "I press toward the mark for the prize of the high calling of God in Christ Jesus." Prayer meeting Dec. 13 was held at the home of Brother and Sister Chas. Sterling in Parryville.—Mrs. Quinton Kunkle, Parryville, Pa., Jan. 6.

Palmyra.—Oct. 1 a temperance program was given. Bro. Carl W. Ziegler from Annville was the speaker. Oct. 21 and 22 a successful young people's conference was held. Group conferences preceded the Tuesday evening and Sunday afternoon sessions. The juniors were in charge of Sister Edna Mohler and the Y. P. D. in charge of Bro. Leeb Bucher. Sister Sara Shisler, returned missionary from Africa, gave the message during the Sunday vesper service. Bro. Calvert N. Ellis was the speaker at all the regular sessions of the meetings. Members of the Y. P. D. assisted by the Aid Society served lunch to a number of young people from the surrounding congregations. Our love feast was held Nov. 5. Bro. Carl W. Ziegler and Bro. Jesse W. Whitacre began a series of meetings which continued for two weeks. The messages were spiritual and inspiring to all. Ten accepted Christ; eight were baptized Dec. 7, one was baptized in her home congregation and one was received on former baptism. At the council meeting Dec. 4, four letters of membership were granted and one was received. The Ladies' Aid was again appointed Messenger agent. Dec. 12 the

mothers and daughters' association held a meeting. After the program officers were elected, the president being Mrs. F. S. Carper. Meetings are to be held every quarter. Dec. 16 the Women's Work meeting of Eastern Pennsylvania was held at this place. Sister Ida Shumaker, returned missionary from India, was the main speaker at both sessions. Dec. 24 members of the Y. P. D. visited in a number of homes of sick and shut-ins for song and prayer; they also left gifts. An interesting Christmas program was rendered in the evening.—Mae E. Basebore, Palmyra, Pa., Dec. 27.

Philadelphia (First).—Nov. 26 was potato day when all children and members were requested to bring potatoes. These with other vegetables were distributed by the relief committee to those in need. The union Thanksgiving services were held at our church. Rev. Elmer H. Finger, pastor of the Dutch Reformed church, brought an opportune message. Bro. A. V. Kimmel, pastor of the First Brethren church, conducted the worship period. The offering went to the St. Luke's hospital for children. The young people's and junior Christian Endeavor are active. The Thanksgiving offering amounted to \$932.59. The Sunday-school gave a white gift pageant, and at the close all departments and adult classes brought their gifts to the altar. Dec. 24 the Sunday-school rendered a Christmas program, followed by a message by the pastor, Ross D. Murphy. In the evening we held a candle light service. The junior choir added to the program by special Christmas selections. Dec. 31, the junior choir including thirty-four voices repeated some of their numbers, and Sister Murphy read a letter from the African mission field.—Mrs. W. H. B. Schnell, Philadelphia, Pa., Dec. 31.

Shamokin.—Our Vacation Bible School was conducted by Ada Scrogum of Bethany Biblical Seminary. She has conducted this school for four years and it grows in interest as the years come and go. This was the best in the four years and was held July 10 to 21. Nov. 18 at our regular council officers were elected for 1934. Nov. 19 we had a love feast. Eld. John D. Ebersole officiated with Eld. Forney assisting. One was baptized on Oct. 22 and three on Dec. 17. Our Thanksgiving program was given on Nov. 28. Eld. R. W. Schlosser of Elizabethtown College conducted a Bible conference in our church Dec. 9 and 10 which was very well received by the membership and neighbors. Our Christmas program consisted of recitations, two plays written especially for the occasion by one of our own number, and a cantata put on by the combined junior and senior choruses. Our pastor, J. J. Scrogum, represented us at District Ministerial Conference at Rheems Nov. 1 and 2.—Rebecca Scrogum, Shamokin, Pa., Jan. 3.

Uniontown.—Our revival meeting Nov. 5-19 was conducted by our pastor, Bro. C. C. Sollenberger. Eight responded to the gospel invitation, four of whom were received by baptism, and the others await the rite. A love feast was held at the close of the meeting, Sunday evening, Nov. 19. About 170 attended this service and enjoyed the privilege. A Thanksgiving missionary pageant entitled, "Sharing Our Benefits," was presented in the church on Wednesday evening, Nov. 29, by the children and young people. The offering received at this time will be used to strengthen the home field work. Members of our Bible School rendered a delightful Christmas program Sunday evening, Dec. 24. We will cooperate with the other churches of the city in the union week of prayer services. Plans are being completed to hold a school of missions Feb. 5-9. Our pastor will direct the school, assisted by some of the Bible school workers. A leadership training school will also be arranged for in the near future.—Ella McKnight, Uniontown, Pa., Jan. 5.

SOUTH DAKOTA

Willow Creek church had its communion service the week before Thanksgiving. It was a wonderful evening and quite a number of visiting members were present. We were pleased to have Brother and Sister Sylvan Stemen from Edgeley, N. Dak., with us. Two families from Aberdeen were interested enough to make a special effort to attend. The Sisters' Aid quilted a double wedding ring quilt this summer. They were fortunate in selling it for a good price; they will pay the Aid quota and still have money left in the treasury. The Aid gave a program which was very successful. It included a humorous play, a reading and special music by the male quartet. We had a splendid program on Christmas eve. The main program was put on by the young people's class.—Olive Tooker, Wetanka, S. Dak., Jan. 3.

WASHINGTON

Ellisforde church met in council Dec. 2 to elect church officers for the coming year. Bro. Marian Stern was relicensed to preach for another year. Our pastor, Bro. Lee J. Crist, arrived here from Skidmore, Mo., Nov. 10. Interest and attendance have increased since he has been with us. We have felt the need of a pastor for a long time. Weekly prayer meetings and a monthly workers' conference have been started. During October two were baptized and received into the church. The young people's C. E. program committee recently calcimined the walls of the church and stained and varnished the benches. Dec. 9 the young people met at the church and fixed over their Sunday-school building. It is now ceiled, papered and calcimined. We feel grateful to the young people for taking such an interest in the appearance of our church. Thanksgiving evening a program was given at the church by our young people, followed by a talk by our pastor. The Ladies' Aid held their annual sale Dec. 15; the proceeds, \$80, will be used for the church. At a recent meeting Mrs. H. M. Rothrock was elected president of the Aid. We are looking forward with anticipation to the coming of Bro. A. L. Sellers and Walter Coffman who will hold a two weeks' series of meetings for us following Christmas.—Mrs. H. M. Rothrock, Ellisforde, Wash., Dec. 23.

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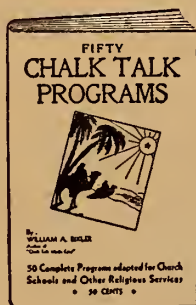
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THE GOSPEL MESSENGER

Vol. 83

Elgin, Ill., January 27, 1934

No. 4



CHILD LIFE IN INDIA. The six pictures shown in this group serve to give one a more definite idea of the child's place in the life of India. Beginning in the upper left-hand corner, read as follows: A little village girl sees the missionary coming; a pair of Christian twins at Vyara; a little Mohammedan gentleman and his fiancée. Lower row, reader's left: A little girl caring for her baby brother; a newly married Hindu couple; helping mother wash dishes—the dishes are brass vessels which are scoured with ashes and rinsed with cold water. As you see, the young lady at the right is helping her mother.

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SWEDEN

Graybill, J. F., and Alice, Bergsgaten 45, Malmö, Sweden, 1911.
 Norris, Glen E., and Lois, Spangatan 38, Malmö, Sweden, 1929.

CHINA

Peiping, China, care of College of Chinese Studies

Parker, Dr. D. M., and Martha, 1933.
 Wertz, Corda L., 1932.

Liao Chow, Shansi, China.

Cripe, Winnie, 1911.
 Hutchison, Anna, 1911.
 Oberholtzer, I. E., and Elizabeth, 1916.
 Pollock, Myrtle, 1917.
 Sollenberger, O. C., and Hazel, 1919.

Ping Ting Chow, Shansi, China.
 Bright, J. Homer, and Minnie, 1911.
 Crumacker, F. H., and Anna, 1908.
 Horning, Emma, 1908.
 Metzger, Minerva, 1910.

Show Yang, Shansi, China.
 Clapper, V. Grace, 1917.

Neher, Minneva J., 1924.
 Smith, W. Harlan, and Frances, 1919.

Tai Yuan Fu, Shansi, China.
 Ikenberry, E. L., and Olivia, 1922.
 Myers, Minor M., and Sara, 1919.

Tsinchou, Shansi, China.
 Shock, Laura, 1916.

Wampler, Ernest M., 1918, and Elizabeth, 1922.

On Furlough

Schaeffer, Mary, 3435 W. Van Buren St., Chicago, Ill., 1917.
 Senger, Nettie M., % Hartford Seminary Foundation School of Religion, Hartford, Conn., 1916.

AFRICA

Garkida, Nigeria, West Africa, via Jos Beahm, Wm. H., and Esther, 1924.
 Bosler, Dr. Howard A., and Edith, 1931.

Harper, Clara, 1926.
 Inman, Dorothy M., 1933.
 Moyer, Edna Faye, 1931.

Lassa, via Maiduguri, Nigeria, West Africa Kulp, H. Stover, 1922, and Christina, 1927.

Marama, via Damatura, Nigeria, West Africa Heckman, Clarence C., and Lucile, 1924.

On Furlough

Bittinger, Desmond, and Irene Frantz, 3741 Walnut St., Philadelphia, Pa., 1930.

Burke, Dr. Homer L., and Marguerite, % General Mission Board, Elgin, Ill., 1923.

Helser, Albert D., and Lola, 99 Claremont Ave., New York City, 1922 and 1923.

Horn, Evelyn J., 5743 Drexel Ave., Chicago, Ill., 1930.

Royer, Harold A., and Gladys S., 321 Ash Ave., Ames, Ia., 1930.

Rupel, Paul, and Naomi, La Verne, Calif., 2274 6th St., 1929.

Utz, Ruth, Brightwood, Va., 1930.

INDIA

Ahwa, Dangs, Surat Dist., India.
 Bollinger, Amsey, and Florence M., 1930.
 Royer, B. Mary, 1913.

Anklesvar, Broach Dist., India

Glessner, Ruth Lucille, 1931.
 Lichty, D. J., 1902, and Anna, 1912.
 Moomaw, I. W., and Mabel, 1923.
 Shickel, Elsie N., 1921.
 Warstler, Anna M., 1931.

Bulsar, Surat Dist., India

Cottrell, Dr. A. R., and Laura, 1913.
 Fox, Dr. J. W., and Besse, 1929.
 Mow, Baxter M., and Anna B., 1923.
 Ziegler, Emma K., 1930.

Dahanu Road, Thana Dist., India

Brumbaugh, Anna B., 1919.
 Messer, Hazel E., 1931.
 Nickey, Dr. Barbara M., 1915.
 Swartz, Goldie E., 1916.

Jalalpor, Surat District, India

Miller, Sadie J., 1903.

Palghar, Thana Dist., India

Alley, Howard L., and Hattie, 1917.

Robinson Memorial, Byculla, Bombay, India

Blickenstaff, Lynn A., and Mary, 1920.

Umalla, Broach Dist., India

Miller, Arthur S. B., 1919, and Mae W., 1922.

Miller, Eliza B., 1900.

Vada, Thana Dist., India

Shull, Chalmers, and Mary, 1919.

Vyara, Surat, India

Blough, J. M., and Anna, 1903.

Widdowson, Olive, 1912.

Ziegler, Edward K., and Ilda, 1931.

Woodstock School, Landour, Mussoorie, U. P., India.

Blickenstaff, Verna M., 1919.

On Furlough

Brooks, Harlan J., and Ruth, 2546 G St., La Verne, Calif., 1924.

Ebbert, Ella, 1310 West D St., Ontario, Calif., 1917.

Grisso, Lillian, No. Manchester, Ind., R. 4, 1917.

Mow, Anetta, care of General Mission Board, Elgin, Ill., 1917.

Shumaker, Ida C., care Mrs. J. M. Gnagy, 105 Beachley St., Meyersdale, Pa., 1910.

Stoner, Susan L., Inglewood, Calif., 1927.

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

Vol. 83

Elgin, Ill., January 27, 1934

No. 4

ANNUAL INDIA NUMBER

Forty Years of Missions in India

FORTY years ago Wilbur and Mary Stover and Bertha Ryan Shirk set foot on Indian soil to launch a mission work that has since been a great challenge, blessing and responsibility of the Church of the Brethren in America. Would it not be fitting to take stock of the costs and gains in connection with this great adventure? Our work in India has been a mission of love. And love ministrations do not lend themselves too well to critical analysis. What mothers do for their children seems to defy ordinary procedure in accounting costs and net gains. And yet at the end of these forty years

we can make some estimate of costs and attainments.

Costs

The costs of our India work may be measured in human and financial terms. The church by process of very careful selection has sent 101 choice sons and daughters to service in India. Thirty-eight of these are now active on the field. Six are on furlough, trusting that funds will be contributed thus enabling them to return. Fifteen have been called to the land beyond, some prematurely because they poured out their life sacrificially for the cause. Forty-two have been detained in



Here is a view of rural India. The villagers are out for a morning class, which from the chart the missionary is holding, must have something to do with the study of the nature of the world and man. The special articles in this issue tell of the work which has been done amongst just such people as you see in the picture.

America permanently on account of health or other reason preventing continuance in the work. The total number of years by all of the missionaries put into the four decades rises to the rather stupendous figure 1,158. The average number of years per missionary in service has been eleven and one-half.

The tabulation of these figures is simple as compared with a registration of the empty chairs and vacant places in the family circles in America. Many a mother has silently but bravely brushed aside the unbidden tears because of the lonesomeness which comes when a loving daughter or son could not be near at hand. Home churches have seen some of their choicest workers leave in order to serve India. Hours and hours have been spent in prayer by earnest souls at the home base pleading for the success of the enterprise abroad. Perhaps our readers can, out of their own experience, compile still further social and spiritual costs.

Financially, we have spent \$2,693,731 in India during these forty years. This means the Church of the Brethren has spent about 40 cents per capita annually, or each of us has about \$16 invested in India. When we think of what this means to India and the blessings brought to them and us, most of us will wish that more of it had been so well spent! The amount grew annually until it reached the peak in 1927 with an expenditure of \$173,051. In six years this was reduced to about one-third, or \$59,364 for last year.

Certainly no one would claim that a work so new, involving so much about which we knew so little was free from mistakes. These of course occurred. But much that would seem to have been error, is now evidence that changes have taken place. During the past year the work was maintained at a financial cost of one-third that of the year of highest expenditures. In the earlier years there were no trained native Christians to bear the burden. There were no buildings nor equipment. Now the new Indian Christians are more mature and are increasing in ability to carry the work.

Some Results

It is difficult to measure the results of such a service. Much of the cost being given in love was really reward in itself. Like the joy in a mother's heart as she watches her child grow! Of course, there are the more than 5,000 church members, the nineteen congregations, an increasing number of Christian leaders who would bless any country. There are Christian homes where love, hope, music, faith and Christ greet her new born generations. And there are nearly 4,000 more under definite Christian instruction besides the church members. The hospitals have touched with health and healing tens of thousands. Thousands read that otherwise would not. The Bible and good Christian literature has been made available. These and many more visible results are evident.

But perhaps the greater results are the invisible and most difficult to describe. While in no true sense is any nation Christian, yet where the message of Christ has come and the altars to the Living God are maintained there comes so much enrichment of sympathy, fellowship, concern for human life and warfare, culture and progress, that one sympathizes with the error of thinking them Christian, when they are only rejoicing in the first glow of God's love. While India has much in her life from which we shall profit, yet the penetrating light of the gospel is awakening her resources and warming her heart for the kingdom glory that is yet to be. The church in her midst will bring these things to fruition under the leadership of her own sons and daughters. But God has used and will continue to bless every word spoken, every medical attention, every school, literature, visit and friendship shown in Christ's name. Radiant and contagious Christian lives have changed India more than we know.

There are results at home, too, as a result of this pioneer venture. Our horizons were enlarged as a church. Forty years ago missions became a challenge to our young people. Christ and the church facing this world need awakened their interest. Our schools multiplied in this period. Youth wanted to help and prepared for it. We became more interested in the home needs. Revival and evangelistic meetings were held in every congregation. We began to discover that the Christ whom we followed as Savior and Lord had given his life for human need. This was a most healthful stimulus to the church. May God grant that we shall not lose this vision of our fathers; neither use it for license or neglect of the work at home or anywhere in the world where our limited means will permit us to serve.

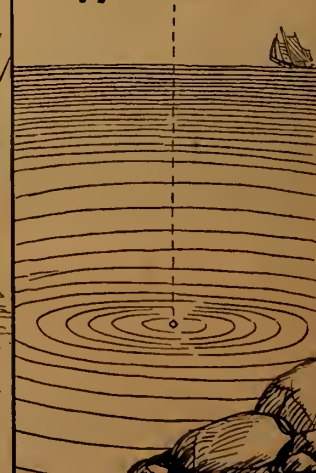
C. D. B.

THE GOOD MISSIONS DO CAN NEVER BE FULLY REPORTED -

The Good Missions Do, Cannot Be Measured By A Basket....



The Influence Is More Like the Never Ending Circles of A Stone Dropped In the Sea.



Quickening the Spiritual Life of the Village

BY D. J. LICHTY

"THE combined effort of all the great financiers, economists and statesmen has failed to pull us out of the world depression. What is yet needed is a mighty spiritual revival inspired by some great religious leader." These are words recently spoken to me by a member of the Indian Legislative Council. They are in recognition of the fact that all economic progress and social welfare, in the long run, must have a moral and spiritual basis. The same sentiments were expressed by the Governor of Bombay in a recent durbar speech. He was presenting a program of rural reconstruction to the village and local officers of Gujarat. He reminded them that rural India was already in possession of the machinery and institutions necessary for her economic and social amelioration. What the villagers still required was a spiritual awakening and a leadership that is alert and unselfish to show how the program can be made effective with the means already at hand.

In the last five years, rural reconstruction has come to the forefront in the program of Christian missions in India. Various social uplift societies have followed suit and now the government is rightly diverting the public interest from abnormal politics to this praiseworthy project. It is noteworthy that out of all proportion to their numbers, Christians have been conspicuous in supplying the spiritual impetus above referred to. They have the rare opportunity of maintaining this leadership and it is obligatory on them to do so, for Christ only can meet the deepest needs of the villages and supply the life abundant. We believe that Christ through his followers, has already performed a miracle of spiritual awakening, but he that was dead is coming forth bound hand and foot with grave clothes and with a napkin tied round his head. To those of us who are witnessing and desiring the awakening of rural

India, Jesus would say: "Remove the grave clothes of caste, custom, communalism and extreme conservatism. Unwrap the head cloth of ignorance, superstition and sophistry. Loose him and let him go." But it requires some deftness and technique even to remove grave clothes. They may not be torn off. They must be unwrapped.

In a neighboring rural reconstruction center, managed by an Indian Christian educated in America, young men of various communities were brought together for a period of three months for training. Without any formal teaching against caste and special privilege, proud Brahmin boys gradually and unconsciously lost their superiority complex before the term had ended. Interest in the common task of doing something for their country, gripping and tumbling over each other in riotous play under the leadership of a Christian personality, accomplished what logic had thus far failed to do.

In a certain village a group of about forty Bhils became Christians. A census of their economic standing showed that the value of all their property was scarcely sufficient to offset their indebtedness. They had the mentality of slaves. Some had criminal records. Because of this the whole community was branded as criminal and was subject to nightly roll call by the police patel of the village. Under compulsion of school law they were sending some of their children to school, but in their estimation, learning was a doubtful luxury. They clamored for a paid mission agent to live in their midst to teach them, to pray for them and protect them from their oppressors. A more excellent way was shown. They were to use what ability they had in conducting their own religious services under the guidance of an itinerant pastor. The brightest of the school children could read the scripture lessons. The older ones could discuss and expound. They could all conduct themselves according to their teaching in such a manner as to commend themselves and their religion to those who despised and oppressed them. In three years' time, the government has voluntarily relieved them from attending the roll call and they have gained enough respect from the upper classes to command better treatment at their hands. The time was, when outcastes were not welcomed in the company of our Bhil Christians. Happily that spirit is fast disappearing. It is most encouraging that in the above mentioned group of Christians, the outcastes of the village were welcome to worship with



Vali, an Indian Village

them from the first. This was most unusual.

Another group of Christians is almost landless. They have but six acres in their possession. They work in the fields of the Mohammedans. In the slack season they are much at the mercy of their employers, while in the busy season their employers often have to dance to their tune. Both were inclined to give as little return for value received as possible. For the Bhils to become Christian, was supposed by both parties to make them independent of their employers, much to the resentment of the Mohammedans. After baptizing the group, employers and employees were assembled and it was explained that Christianity did not mean independence in the sense they were conceiving it, but coöperation and brotherly service. Under existing circumstances they were dependent on each other for their mutual well-being. The Spirit of Christ would make profitable laborers and appreciative employers. If prayers five times per day make a better Mohammedan, surely time and encouragement given to a Bhil to pray ought to help make of him an honest neighbor and a more profitable laborer. Also intelligent labor ought to be more profitable than untelligent. So what objection could be taken to Bhil children attending school? Today, in this village Christian workers are welcomed by Bhils and Mohammedans alike. During the last touring season our evangelistic party was housed for a whole week by the Mohammedan headman of the village. It is always a joy to visit in this village.

All the individuals and communities of any village are members of each other. The village will have been remade and reborn once the spirit of communal aloofness and distrust gives way to the spirit of humility, service and common honesty so that there may be co-operation for the common good.

Our Christ was rural born and reared. He lived and moved among village people. He bound up their wounds, healed their diseases, preached good tidings to the poor, deliverance to the oppressed and enlightenment to the ignorant. Today he is touring the villages of India, trying to perform a like service through those who love and serve him, and through those who have caught his Spirit.

Anklesvar, India.

Ups and Downs in the Village Schools

BY A. F. BOLLINGER

"COME on, let's make a tour of some of the villages to visit our village schools." The speaker was the missionary at Ahwa, in the Dangs Forest, where work is carried on among the hill tribes.

"All right," his visitor replied, "shall we go in the motor?"

"No, not this time. The roads are all closed during

the rainy season, from June until October, so we will have to walk."

"How long will it take?"

"We won't visit them all this trip. There are eight schools altogether, but they are out in various directions from Ahwa. It would take about ten days to visit them all. We will visit four of them this time. It will take four days."

"Four days! Then I am afraid I can't go. I really can't stay that long. I must get back to my own work. Besides I am not a very good hiker."

"I am very sorry. I would appreciate company on the way. However, it is rather a hard trip, so perhaps you would not enjoy it so much. Some other time we will go in a bullock cart or the motor."

"All right, hope you have a good trip. Good-bye."

So I make preparations for the journey. I take two coolies. They carry my bedding, some food, spare clothing, and medicines to be dispensed along the way. We travel as lightly equipped as possible, but we carry some food, because it is a little hard on our stomachs to eat Indian food entirely.

The first day we have a four-hour hike, up and down mountain trails, fording rivers and threading the jungle. How enchanting the jungle is just now! The grass is lush and green, the trees have new coats of fresh green leaves, and here and there a little stream comes tumbling down a valley.

Here is Linga, where we will find the first school. One of the native chiefs lives here. His three boys study in the school. That promises better leadership for the future. But the other people are apathetic; they see no value in an education. And the teacher is a little discouraged and indifferent, too. And not much wonder! Isolated in the jungle, with no stimulating contacts and not much reading matter available—this is not the sort of environment to keep the average man wide-awake mentally.

"Sahib," he complains, "the children won't come to school, *kai karu?*" That is: "What can I do?" This is a very common expression in India. The Sahib has a few ideas on how to beguile jungle children into a school, and tries to explain them to the teacher, but he is afraid they do not register. A few concrete suggestions are given. Well, we shall see next time.

The second day we go on to Malegaon, another four-hour walk. There is a bustling, hustling young master here, bubbling over with enthusiasm, especially about his night school. It seems the school is a sort of club for the village men.

"Sahib," he says, "the men come and we study awhile, then when study is over some one says, 'Master, tell us some Bible stories,' so we sit and talk until it is quite late. Then when it is time to go, some of the men are loth to go home alone in the dark, for fear of

snakes and tigers, so they roll up in a blanket and sleep on the floor of the schoolroom."

The day school, however, does not go so well. The children who attend are progressing well enough, but so many do not attend regularly. The parents think they need their help at home. This master is also a bit discouraged on the matter of attendance.

The next day we have about a three-hour hike to Mahalunga. Ah, we are coming out of the slough of despondency now! Here is a two-room school that is going fine! The people here are a little more intelligent looking, a little less ground down by poverty. The headmaster is a man of experience who knows how to get the people to send their children to school. The assistant master is the son of the village patel, and that helps some, too. Besides the day school, there are separate evening classes for young men and young women. The young women are learning sewing as well as reading and writing.

From Mahalunga we turn homeward. The last school is on the home trail, but there we find the master's wife quite sick and the school closed. So we pause only long enough to examine the wife, administer some medicine to reduce the fever, arrange for a litter to take her to the Ahwa dispensary on the morrow, and have a word of prayer and encouragement with the husband. Then we take up the homeward trek again, toiling up steep mountain paths, slipping and sliding down the other side, fording rivers, and walking down long forest aisles.

At each school and camping place we held gospel meetings for the villagers. My two coolies, young men educated in our Ahwa school, gladly helped in these services.

The progress among these backward hill tribes often seems slow. The schools are all isolated, travel is diffi-

cult, and the people are weighed down by ignorance, superstition, and indifference. Inertia tends to keep them in the primitive ways their fathers trod. But here and there among the children one turns up a diamond, usually uncut and unpolished, but a diamond nevertheless, with shining eyes and eager heart to learn and forge ahead. That is what makes the quest interesting and hopeful. That helps us to believe that if we are faithful and faint not, our Master will one day reap a rich harvest in this jungle field.

Ahwa, India.

The Women of the Villages

BY ANNA E. LICHTY

COME with me for a visit with our Indian sisters in a village. We shall go to the village of S—— today. We have a group of faithful Christian women there and I want you to meet them. However, we may not see them until this evening, for they work out in the fields all day. They are very poor and have no fields of their own, but work for Mohammedan farmers. That village nestled among the trees is S——, and I should not be surprised if some of the women picking cotton in this field are our own Christian women. See, one of them is waving to us. She recognizes our tonga. I think that is Ramibai. She is a leader among the women. When the Christian teacher first went to the village he boarded at her house and taught her the Bible. She then went out and taught the other Bhil women and now they are all Christians.

Well, here we are. That section over there where you see the huts is where our Christians live. But they are not in now so we shall visit among the Mohammedan women, first. One of them once said: "We don't work in the fields. We have servants to do the field work." But when they are short of help and crops demand attention, they also work in the fields. The Mohammedan women are very friendly and hospitable and I have some good friends among them. We have close heart-to-heart talks on religious subjects and child welfare. See this poor little baby.

"Bai, does your baby always sleep like this?"

"We gave it opium. It cries so much that we can't sleep at night or work in the daytime."

"But opium is injurious," I reply. "It weakens both body and mind. If your baby were well it would not cry so much. Give it milk to drink at regular intervals and let it have plenty of



Typical Bhil women of the Anklesvar and Raj Pipla area. They are hard workers in the home and the field

your country's outdoor sunshine and fresh air."

But these women are so superstitious. They have queer ideas about the care of children. They like to talk about their prophet Mohammed and their sacred city, Mecca, and the prophet's tomb at Medina. One said to me: "You do not have a prophet's grave to visit like we have."

To this I said: "We do not have a dead prophet, but a living Christ who is a Savior from sin and a constant help."

The Hindus live over on this other side of the village. These women always welcome me heartily and I enjoy visiting with them. But they evade talking on religion. These village women who have not had the advantages of education are not independent thinkers. Their thinking is governed by what their husbands believe.

Now let us go to our Christian women. They represent a lower class than our Hindu and Mohammedan sisters. But they have found Jesus and he satisfies. They have a greater joy and satisfaction.

"Salaam, Ramibai."

"Salaam, Madam Saheb. I saw you from the field this morning and I longed to come to meet you. I have looked forward to our meeting tonight. This little schoolroom is a hallowed spot and our teacher is so kind. We Christians meet every night for prayer."

"Now, bai, we shall have our prayers and scripture lesson and then retire. The night is dark and the road is uncertain, so we shall have to remain with you tonight."

"Certainly, you shall stay and sleep here in the schoolroom. The Mohammedans want you to sleep in their house but we want you among us. They have brought a good bed for you. We do not have such good, strong beds. We will give you tea and chowpaties in the morning. Good night."

God bless our Indian village women and help us to lead them into the light.

Anklesvar, India.



Village Churchhouse in Andada—near Anklesvar

Establishing Churches in the Villages

BY J. M. BLOUGH

CAN any work be more glorious than the establishing of churches among a people where the great Founder of the church has not been known? To bring men to Jesus Christ and to bind them together into one living, loving, propagating community is the one grand aim of all mission work.

For nearly 300,000,000 people in India, life centers in the village. This country has not been industrialized, hence there are few large cities. Five-sixths of the people depend on agriculture, and these live in more than 700,000 villages and small towns. Our own mission field is like the rest of India; with more than a million people there are only a few towns with a population of over 20,000. Our people are farmers who live in villages, hence it is in the villages where the churches must be located. Our nineteen churches are practically all village churches.

What is the condition of these village people? In our field seven-tenths of the people belong to the aboriginal tribes who inhabited India before the Hindus came. Up to the present our mission work has been almost wholly confined to these classes. Our present church membership is 5,000, and of these 90% have come from these tribes. For the most part they are backward and depressed, without education and financially poor. Most of their villages are without schools. Religiously they are animistic and superstitious; they worship spirits, demons and nature gods; they have no Scriptures, no temples and no educated priesthood; witch-doctors perform their ceremonies. Their worship is prompted by fear and consists of ceremonies meant to appease angry gods and goddesses. Worship prompted by love and devotion is almost unknown among them.

Now how establish churches among such people? The need for teaching is so great that it is indeed "precept upon precept, line upon line." It takes years of faithful teaching to develop an intelligent church. May I tell you just how it happened in several villages?

1. A missionary on one of his preaching tours came to a village where he met a few men who seemed to take a special interest in his message. Frequent visits were made and their interest increased, so an Indian evangelist was located in the village who taught them night by night and on Sundays. After some months of faithful teaching a few men were ready for baptism. And nearly every year since some have been added, so that today after eighteen years there is a church there of 125 members.

2. Some relatives of members of the above church lived in a village five miles away. They fre-

quently came to the first village where they heard the gospel and also believed. The missionary with his evangelist went to this village and held meetings for some days and baptized a few of the men. This was the beginning of another church. Later a worker was located there to teach and train them in the way of the Lord. Now there is a nice group of members there.

3. A boarding school girl on her way home stopped with strangers one night in a village, and left with them a gospel and a song book which a few educated men read. They were attracted by the message. A little later the missionary came to that village to preach, and these men recognized the message and came to the missionary to be taught. They were given a teacher and now a large church is there.

4. One day twelve years ago a group of men came to the missionary's home from a village five miles distant. They were led by a boy who had studied several years in a government school. They begged for a school, as their village had no school. They were granted a young and inexperienced Christian teacher whom they supported, giving him a house to live in. This teacher was an earnest young man, and while he taught school he taught them the Bible every day and night and soon some were ready to become Christians. There is an organized church there now of seventy-five members.

Many examples might be given, but these show that the gospel enters the villages by various means. The one thing needful in all cases is some one who can teach the gospel message and lead them to Christ. Schools and boarding school children and evangelistic parties have been mainly instrumental in spreading the gospel among our villages. There have been many hindrances and persecution in many places, and many villages where efforts have been put forth have not yielded fruit like the ones mentioned above, but we praise the Lord for those that have become fruitful.

Vyara, India.

Religion Among the Rural People

BY B. M. MOW

I WISH I could take you along with me to observe religion at close range—nay rather, I wish you and I could become villagers like the rest for a limited time, and see and feel the thing as they do. But it is impossible, for to do that it were necessary to forget ten thousand matters of our own religion, and to learn as many about theirs. So we must be content to see and hear and imagine what we can. Also we remember that "the fingers are not all alike," nor all the rural people; so what may apply to one may not be altogether true of another. We must visit several.

The people here are largely farmers. But they, unlike us, rarely live scattered about, every man on his

own farm. They huddle together in groups, for the sake of safety (formerly) and companionship, and every one goes out to his own or his master's plot, or plots. About the only person who lives apart is the Parsee with his toddy-shop—really nobody ought to go there, but some folks are careless! But in India, life is a social affair, and nobody lives or dies to himself. There are thousands of social layers or castes here (several in each village), and within each the people are one great family, in theory at least; and surely the limits of the family are much wider than in the U. S. A.

Every person's duty is therefore to his family or caste, to maintain the teachings and customs of the family—it is his religion. Here no distinction is made between duty and religion—both go by one word, *dharma*. And he who departs from the religion of his fathers and brothers is a rascal indeed. He has betrayed his family. In two neighboring families the teachings and practices may be almost poles apart, but it is the highest *dharma* of the sons of each that they stay where they are. For did not the Deity give every soul birth in the place where he belongs, according to his faithfulness to duty in his previous life? Obedience therefore to the discipline of the caste transcends all other morality. It is so written in the *Bhagavad-gita* (the Lord's Song), the finest of the Hindu Scriptures.

What fools these British and other foreigners are, that they think they can distinguish their religion, their morals, social customs, politics, business, recreation, art, and all that, and pursue them separately! For duty includes it all, or religion, if you please. Here is scope for endless variety, according to one's station in life. The present is firmly bound to the past, yet in practice not so firmly as to preclude all change—the modern age is creeping into the villages also.

Part of man's duty is worship, of course. The world is suffused with spirits innumerable, as well as by the great presiding gods. In the city where men are more sophisticated they sometimes worship Brahma or Vishnu or Shiv without seeing need of an image, for those are rather well depersonalized. But commonly an idol is used; they say it helps to concentrate. So in homes and in public shrines we see images of many gods, or of demigods such as Krishna, Ram, Ganesh, Hanuman; or of goddesses such as Kali, Laxmi, Amba and Bhavani. The idol may be of brass, ivory, wood, clay or anything; the deity has been induced into it by certain spells, generally pronounced by the Brahmans. Pictures of the gods are everywhere, and they are sometimes used in worship.

So after bathing themselves these people light sticks of incense, or a wisp of cotton set up in a dish of oil, and place it before or near the idol. They may sprinkle some red powder, and some flowers, and offer the idol some rice or milk or coconut. They recite certain

verses (often in Sanskrit) with many bowings and gestures, and perhaps pray, that the god may bless them and bring prosperity. Herewith, too, we must not overlook the living moving goddess who can eat the rice offerings and see and hear, namely the cow!

More to be feared are the local goddesses, who have it in their power to do us evil in a thousand ways if we are remiss in certain general and particular duties. Every outstanding or slightly unusual formation of nature—spring, hill or large tree—harbors a *mata* or mother goddess to be looked after. Often a special day of the year is sacred to her. And sometimes her service takes the form of wild orgies of drinking, dancing, music (?), sacrifice and eating of goat or chicken, more or less resembling the festivities of the classic Cybele or Astarte.

Destructive agencies are personified and much respected: as the tiger god in some regions, the cobra god, and the smallpox goddess. When there is danger from this latter, the procedure is to make a small wooden image for her, place her on a tiny chariot or cart, perform the ceremonies; then certain men draw the chariot to the boundary of the village area. There the men of the next village forward it on to the next, and so on until it is removed sufficiently far, then quietly abandoned.

Whom will the goddess strike next? Nobody knows. But everything in reason must be done to appease her. Besides these *devis* who are named, there are many *bhuts* or malignant spirits ready to afflict mankind, or to possess a person sometimes. In every village is the *bhagat* or witch doctor, of somewhat psychic temperament perhaps, who is better fitted than the common man to understand the ways and whims of the spirits, and

to diagnose the trouble when some one is afflicted. This is done with a variety of cryptic manipulations. And the remedy is something more than repentance and prayer—it involves expense and trouble. Sometimes it is as drastic as branding with a hot iron, and many indeed bear the scars of this on their bodies.

Figuratively speaking, they bear such marks also on their souls. It is not a life of peace and trust in the Lord, but of manifold fears. How we long to bring them to the Great Physician!

Bulsar, India.

Poverty—The Outstanding Financial Problem of Rural India

BY L. A. BLICKENSTAFF

"SAHEB, did you sell that gas engine and water pump?"

"Yes, it went to our Vocational Training School at Anklesvar."

"But, I wanted that very much for my fruit garden and fields."

"Very well, here is a catalogue, you may order from Bombay."

A keen interest was shown in the pictures of engines and pumps, but when prices were quoted my farmer friend fairly yelled, "Brother, where could I ever get so much money?"

"Yes, but were you not going to pay me if you had bought mine?"

"O, but you would not have charged me half so much and you would have taken installments and waited until I could pay."

"You must have plenty of money," I answered, of course knowing he had not.

"Saheb, these times are very, very hard—no money, no money."

"Yes, that is what the farmers of the whole world are saying these days."

"But sir, you know how poor Indian farmers really are."

While my visitor, who suffers terribly from asthma, went out in a fit of coughing and sat on my veranda, I took up from my desk the *Times* of India 1933 Yearbook and read: "The average income of the Indian agriculturist is not more than Rs. 42 (\$14) a year. Agriculture has ceased to be an industry for profit; the cultivator labors but for a subsistence. The average six acres for a family of five or more is inadequate even in the very low standard



Washing rice roots, or separating the small plants raised in a bed for transplanting to the open field

of living so characteristic of modern rural India."

My farmer friend reenters my office, sits down, and I ask him, with no apology for appearing inquisitive or personal, "Do you have any debts?" He laughs out his answer, "Saheb, what farmer in India does not have debts?" I skipped a few lines and read from my book: "Rural indebtedness in India is about 900 crores, (\$3,000,000,000) and has risen considerably in the past fifty years. Many villages have not a single farmer who is not very deeply in debt. Debt is the root problem which must be faced in any attempt toward economic regeneration of the masses."

So I ask my friend: "How do all these farmers get so heavily in debt?" He answers with a twist of the head and a characteristic turn of the hand which I understand to mean, "I know and so do you." Yes, I do and so does he!

I know about debts passed on with much increase to successors; high interest rates, never less than 36%—often 100% and even more. I know about expensive marriage festivals and costly funeral feasts. I know of ignorant farmers, unable to read who receive false accounts from money lenders, and take "receipts" which turn out to be admissions of further obligations. I know that India's caste system and its joint family system result in half of India's 350 million remaining idle while the other half are compelled to support them. A high caste youth, much undernourished, comes daily to our bungalow to sell fruit. He is the one in a family of 3 who works, and he says the family exists on less than 15 cents a day. He looks at my table longingly, but refuses to eat, caste, the backbone of Hinduism, standing in his way. Yesterday he told me he could starve, but could not eat with me. Caste's full black story can not be told here, but there is no greater cause of India's poverty. Then the farmer has bad roads, poor sanitary and health facilities, schools unadapted to rural uplift and education, poor farming tools, he uses fertilizer for fuel; these and many other things keep him down. I know about waste in India; twenty-four million worthless cattle eating up more than four times the whole of the land revenue; foxes, squirrels, monkeys, wild boars and rats yearly destroying enough to raise the whole standard of life in India. Thus India pays for her veneration of animal life.

Many more reasons could be given, but to add to the list is to add to the fact of argument that the majority can be remedied only with the passing of Hinduism. I did not ask my farmer friend if he knew the solution to these ills. I did ask him if he had read the books I had given him. He said he had and they were true. They were gospel portions, and books of methods and suggestions on rural uplift.

I know, and I believe this man and an ever increasing number of Indians know, that the solution of India's

problems lies in a fuller appropriation of Christ and his teachings. It includes a direct teaching of the Word, and a practical demonstration with a Christian application to every phase of rural reconstruction and uplift. Christian missions have been leaders and it is encouraging to see the emphasis that is being placed on rural uplift by agencies heretofore so little concerned. Today's *Times* of India has a long editorial on "Rural Problems," doubtless inspired by a whole page in the same issue devoted to the government of Bombay's "Plan for a New Era in Bombay Presidency Villages" and the "Government's Three Fold Part in a Rural Development Scheme," including, methods, public health, education, debts, litigation, agriculture, village welfare, awakening public interest, coöperative societies, etc. The Baroda government has a new rural reconstruction center established right in our territory and the wide-awake director says he has gotten his greatest encouragement from some of your own missionaries. We work for and support every worthy effort made by others. We have for years initiated projects in behalf of the rural districts. We pray God's blessing on every effort that honestly strives to solve these difficult problems.

We thoroughly believe that Christ and Christ only is the solution. And we know Christianity can stand the test, even the test of that all absorbing tendency of Hinduism. Mrs. Besant, who died in India last September, found her Theosophy and her Hindu College absorbed by Hinduism and the Hindu University. If Christianity becomes Christless it, too, will become a name only and a spent force, and with it all hope of a solution for India's problems. Christ is our strength and we know it! Christianity is safe as long as we keep Christ central, and all that is attempted in his name and in his strength will ultimately succeed. He is the solution. The reason he solves so slowly is that he depends on you and me to lift him up so that men may see!

Bulsar, India.

Future Farmers of India

BY ILDA AND EDWARD ZIEGLER

How would you like to visit some little Indian farmer folk this morning? There is always room for one more in our two-ox-power Cadillac, so come along! Our fat bullocks would like to stay at home, but when Muncha grasps their tails, they step out. After an hour of dusty jolting, we approach a grove of tamarind and banyan trees, among which the low, vine-covered, grass-roofed huts appear.

Little brown children scuttle about like rabbits, to see who is coming. "Why, who is this?" they say, "Oh, it is a Baba Saheb!" (Our four-year-old Robert.) Then the bars are down. Out they come, babies riding on older sisters' hips, innocent of clothes—but never

without the necklace and charm to ward off evil spirits! The little girls are loaded down with jewelry made of silver coins and shells. The boys have scalp-locks like American Indian warriors. By dozens they crowd happily around us.

Now, let us visit some homes. We stoop to enter a low door, and find ourselves in a dark, smoky room, lined with great earthen jars of grain. The father is out in the field cutting rice; the mother is here, breaking her back over a picturesque stone mill. We chat: "How many children have you?"

"The Lord only knows! I think there were eight. Three are left."

"Where are they?"

"Here is the baby."

And here he comes, riding his sister's hip. His eyes are dreadfully sore, and flies swarm around his face. His little abdomen is greatly swollen—an enlarged spleen from repeated attacks of malaria. Another attack will probably be his last. He looks undernourished, too.

"What do you feed him?"

"Pungent vegetables, coarse bread, and rice."

"Does he drink milk?"

"What a foolish question! The calves must have all the milk. He drinks tea, like we do!"

The nine-year-old sister, too, is undernourished, and does not go to school. She must take care of brother. And what is the use of educating girls, anyway?

Down in the corn-field, on a little platform ten feet high, is big brother Raditia, eleven. Why is he shouting like that? He whoops, whistles, thumps a big tin can, and throws stones with a sling. He is guarding the crops. At night, his father will take his place, to drive away foxes, wild pigs, and perhaps a tiger. By day, it is birds. There will be no school for Raditia until after harvest! In the edge of the forest, older children are caring for the cattle. The boys shoot marbles and play home-made flutes while the cattle rest at noon.

Here is another home; but how different! Everything is clean and there are flower-beds and a garden. The house even has windows. What does it mean? Ah, here comes the mother! She is cleanly and tastefully dressed, pleasant, and is carrying a clean, plump, smiling cherub of a baby whom one must love at first sight. This is a Christian home! We stop to visit, and have a cup of tea.

"Yes, Madam Saheb, Moti [Pearl] is nearly a year



A future farmer of India

old. She has been ill only once, a touch of fever. But in Boarding School I learned how to care for the sick, and she was soon better. Yes, our garden and our hens are doing well this year. We have fresh vegetables and eggs every day, and we have just bought a buffalo, so we have plenty of milk, too."

"Where are the other children?"

"Joseph is at Anklesvar in school again. He will have one more year there, then he will come to help his father on the farm and will teach older boys in the evening, those who can not go to school by day. He is such a good boy! Prema has just started in Vyara Boarding School. Her father went there today to take her some new clothes. You see we do

not spend our money on ornaments or liquor, so we are able to help our children in school. Jayanand is here in school. You will see him. Oh, must you go? Do come again! Salaam!"

Now let us go to school. The schoolhouse, of mud and grass, has a long veranda, where the children sit working busily, on the clean, dry floor. The master is a village boy, well-trained at Anklesvar.

"Good morning, Daniel!"

"Salaam, Saheb and Madam Saheb. Welcome!"

"How many are present this morning, Daniel, and how is the work going?"

"Oh, very well, thank you. There are twenty-three present today and four absent. One girl had itch so badly that I gave her some sulphur ointment and sent her home, but her parents are very careless. I don't know when she will be back. Another girl has malaria, and two third-grade boys are helping their fathers cut rice. I must go out every morning to call some of the children, for while they want to come, ignorant parents still keep them out."

"What is that little foundation?"

"Please tell the visitors, Jayanand," urges the teacher.

"You see, sir, we in the second grade are building a house as our project. It is so interesting to learn things this way!"

"And whose garden is this?"

"It is the third-grade project, sir. And all of us have started little gardens at home."

There is no more time to visit, so after chatting a little with the teacher, we get into our cart and start for

home. We pass through another village. Again, crowds of children, but how sick and filthy most of them look! There was once a Christian school here, but since giving has decreased so, we have had to close it. Oh, what can we do for these hungry lads and lassies? Then we remember soberly, that here near Vyara there are three hundred and seventy villages—and about twenty Christian schools! Can you see all these little farmer folk looking, yearning for the abundant life given by him who said, "Let the little ones come unto me"?

Vyara, India.

What Is Being Done for the Indian Farmer?

BY A. S. B. MILLER

INDIAN farmers are the most-talked-about and the least-helped of any group or class in India, with the possible exception of the Harijan (untouchables) whose case has been championed for many years by Christian missions, and of more recent times by Gandhi and his followers.

With seventy-five to eighty per cent of India's 350,000,000 made up of farmers, and another ten per cent made up of those engaged in industries related to agriculture, and all of these living in villages, one can picture something of the vast village population in India.

Some one has said that the Indian villager prays for two things: Good crops and healthy children.

And the same person has said that the reason he does not get them are:

- (1) His methods of farming are bad.
- (2) His village is filthy; he lives in dirt, squalor, disease and suffering.
- (3) He is a prey of epidemic diseases.
- (4) He wastes all of his wealth for exorbitant funeral and wedding expenses, jewelry, litigation, and such nonproductive and un-economic purposes.
- (5) He keeps his women in degradation and slavery.
- (6) He pays no attention to his home or his village and spends no time or thought on bettering himself and his surroundings.
- (7) He resists all change; he is illiterate and ignorant of what progress village folks in other civilized countries and in other parts of his own country are making, and what he can himself make if he sets

his mind to it. However, he is not unlike others in this.

The late K. T. Paul, one of India's loyal sons, and a leader of wide experience in improving rural life, says that it is useless to attempt to help the Indian villager unless he is helped simultaneously in all the phases of his life; i. e., in the religious, educational, social, physical and economic sides of his life.

The Church of the Brethren mission has always stressed rural education. Of recent years the stress has been greatest on the training of boys and girls, and the young men and young women in our boarding schools at the various stations as well as in the vocational training and practical arts schools at Anklesvar. In these latter mentioned schools training is given both in practice and theory in farming, gardening, cattle breeding, poultry raising, homemaking, and industries correlated to home and village life. Through these young men and young women we have great hopes for the future. Their training gives them the ideal for the model village.

Through the vocational training school and through district workers, farmers are being introduced to a better type of poultry which produce more and larger eggs; to a dual-purpose type of cattle which produce more milk and larger animals for draft purposes; to better farming practices for increasing crop production; to village sanitation and to disease control and the care of children. These are services which are greatly needed, and are receiving the attention deserved. A few thriving coöperative societies have been organized at several stations which are doing much to relieve indebtedness and free the villagers from the money lender. This is a fine means of helping the villager to help himself.

In all these projects Christian missions have been making some contributions to the whole life of the village. In addition to the religious and educational pro-



Improved Oxen for the Indian Farmer

gram, missions and missionaries are giving more attention to a comprehensive program of village improvement, which will meet the crying needs of the villagers. Helping the villager to help himself is the task before us. We know of nothing which offers a greater challenge to the church of Christ and to the church's servants in India than trying to bring the more abundant life to village India.

Umalla, India.

Medical Work in the Rural Districts

BY HAZEL MESSER

EIGHT o'clock one Wednesday morning, during the cool season, finds those of us who are to go out into the district packed and ready to go. We go for two days, so must take all our food, bedding and drinking water



A Traveling Dispensary

along with us. And all of that with our medicines, extra supplies, gas, a table and a chair fills our motor pretty well. The table and chair fold and lie on the floor of the car so they do not take so much room.

Four of us go: Miss Brumbaugh who acts as my interpreter and talks with the women, Vesta who does the compounding, John who is the motor driver as well as the evangelist, and myself. The first bazaar we visit is about fifteen miles distant on a road that is considered quite good here in India. The biggest objection is the bullock carts we have to meet. The cool season is the hauling season, and one morning we actually met over 300 carts while traveling the fifteen miles. We stop a number of places along the way and give medicines, and the people often stop us at little villages asking us to see sick people. But we aim to reach the bazaar by 9:30 or 10 in the morning. There we set up our table and chair, get out all our supplies, and after a song or two and prayer we are ready for the day's work. Every description of case comes, and we are kept busy until about 2 P. M. That is when the bazaar closes and the people go back to their homes. While Vesta and I are giving out the medicine, John is busy

on the other side of the motor talking to the men, and teaching them about our Jesus. It is surprising how the same men come back time after time to hear more stories. One day a man came and said: "I want to buy a book of stories like those you told to a little boy from our village last week." John asked what the story was, and the man told him the story of the Prodigal Son almost word for word as it had been told the week before. We sell literature to the people though it is true that most of the adults can neither read nor write. But there are a few schools now, and the boys are beginning to read. So we sell to them. It is a very proud parent who leads his little boy up to us and says: "Now my son can read, so I want to buy him a book. Then he can read it to us."

About 2 o'clock we go to one of our village schools and spend the evening visiting the people, the school, and in giving help and inspiration to the teacher. He is the only Christian there, and I know he does become discouraged. About 6 o'clock we go to a near-by government bungalow and fix our beds and our suppers. As soon as darkness falls we go to some little village and give a lantern lecture. The people are very fond of the pictures, especially of the Good Samaritan and the Prodigal Son.

We spend the night at the bungalow and the next morning go on about ten miles to another bazaar. Here we repeat the program of the day before, and about 3 o'clock in the afternoon we start for home. But there are many cases along the way to see, and many places to stop, so it is late when we arrive home. And sometimes, too, we stop and have an evening meeting so that it is very late when we reach the hospital and home.

We charge a very little sum for all medicine and literature because we find that if we do not charge the people think it is no good. One man bought some medicine for his wife, and when she refused to take it, he took it himself because he had paid out good money for it. In one village there was an epidemic of flu, so I gave all medicine free. Imagine my surprise the next week when we went back, to see in every house the full bottle of medicine. They had not paid anything for it, so why take it?

Our two Indian helpers are boys who were born and raised in the jungle. Now they are going back to help their own people. They are true witnesses for Christ, and can do far more than we can to help the people, for they understand the jungle people. They can talk to them in their own language. We need to have more such men who can carry the living message back to their own people.

Dahanu Road, India.

No child should be damned to illiteracy because he chanced to be born in one of the waste places of the nation.

Social Problems of the Village Folks

BY H. L. ALLEY

NINE-TENTHS of the millions of India live in villages. Thus the villager is the most important man in India. Reforms must win in the villages to permanently change conditions. Uplift work should be done along economic, religious, and social lines simultaneously. Here we are considering social problems but they have economic implications and are not without religious significance.

With many, caste is *the divine social order*. It separates groups in the village, hindering coöperation. It is encouraging that many Hindu reformers denounce this root-cause of disunion as, "The monster we have to kill." They realize that the price of village sanitation, health, freedom from the money-lender, etc., is unity and coöperation, hence the need of doing away with caste. Missions make a contribution to this end by teaching and exemplifying the Christ spirit.

Villagers are superstitious. Fear of spells, the evil eye and unlucky days greatly affect their daily lives. Much ignorance and superstition is connected with births and deaths. Many women die or have their health permanently injured at the time of childbirth. The removal of ignorance and fear, and the supplying of proper medical aid and guidance in health and sanitation in general, are truly among the pressing needs of the villagers. Certainly something can be done to reduce infant mortality below 350 per 1,000 and to raise the average life above twenty-five years.

Poverty is the cause of many social ills. India is a hot country, but her people suffer more from cold than heat because of their lack of clothing and bedding. The country is productive, but millions are always hungry. They are easy victims of disease. The lack of subsidiary industries causes much idleness. Borrowing at a high rate of interest for marriages, funerals, and pilgrimages makes for poverty, but custom requires it. Bad habits like smoking and drinking consume scant incomes. Cattle, like their owners, suffer from under-feeding and preventable diseases. Seeing these people through the eyes of him who said, "I was hungry and you gave me meat," we render them sympathetic help.

Village women are the last group to be affected by ideas of social progress. Much of their life centers around the village well where they draw water, wash clothes, and often bathe the children. Modern methods of sanitation are not the usual topics of their conversations. Few village women can read and their daughters seldom attend school. An Indian proverb says: "The cart can not run on one wheel." If this were interpreted to teach that both boys and girls should be educated it would make for rural betterment. It would raise the age at which girls are married and make for healthy and intelligent wives and mothers.

One may paint a dark picture of Indian village life and do nothing more. Truly, "He who only sees what is, will never make what ought to be." One should see the obvious possibilities of these people who have survived in a way that proves their fitness for using better means of progress if made available to them. Believing thus, "The entrance of thy word giveth light," missions have carried the gospel to the villages. There are many instances in our own mission and thousands in India of unwholesome social attitudes and practices being changed by the life and teaching of devoted Christians. The Christ spirit lived has made the caste spirit seem unworthy of practice. Clean, honest, industrious living has pointed the way to relief from poverty and disease. Christ's attitude toward women, exemplified by his followers, has greatly awakened Indian womanhood. What Christ has done for even the lowest of the low has affected the higher castes and in some places they are coming into the church by the thousands. Many others are inspired to serve their country in a larger way. The agencies for social service are rapidly increasing. Christ is the hope of India and the world. Those who become new creatures in him find their social problems largely solved. This is our prayer for rural India. It is your privilege, and I hope your desire, to join us in this God-given task.

Palghar, India.

Leaders for the Multitudes in Rural India

BY I. W. MOOMAW

ONE of the services which Christian missionaries and their faithful Indian colleagues have undertaken is an effort to train young men and women in the art of lifting and leading their own people. This need for leadership has never been more apparent than it is today as we see the rising tide of interest in rural life and service. That there have been difficulties, none will deny. Nor can any one be more conscious of some reverses and disappointments than those who have dedicated their lives to this task. Yet, as we see a number of competent Indian men and women rising to help in the relief of the distress and social injustice suffered too long already by rural people, we are assured that this has been a rewarding task.

Let me mention several traits which our mission schools have considered most urgent in the spiritual equipment of a rural leader. No doubt, these attitudes will vary from school to school and the emphasis will shift from year to year but as we view the present and also some past records of experience there are at least three traits which stand out. I shall mention these, but not necessarily in the order of their importance.

Rural-mindedness

Our schools have ever strived to foster in young men

and women the highest ideals of life and service for their own people. A rural heritage is a thing to be proud of and not to be despised. Too often schools have unfitted children for social usefulness by providing for them the wrong sort of education. Several years ago a young teacher was placed in a rather remote village. Soon he went to his supervisor and asked to be taken away to some city. He said: "I am the only civilized person in the whole village." What he probably meant was that he was the only person who knew something of plane geometry and Shakespeare, and he found that he could not relate this to the village odors, dust and mosquitoes.

The average villager possesses no small measure of uncanny wisdom, and the understanding leader will learn much from villagers during his early days with them. Take for example the farmer who plows his little rice patch, only a few rods square, wading all day in mud up to his knees, twisting the tails of his two oxen with one hand and grasping his unsteady wooden plow with the other. Those who have tried this have nothing but unqualified admiration for the man who can actually do it gracefully. The village leader must be sympathetic, humble-minded and ready to learn.

In all our central schools we have tried to keep the boys and girls near the soil. School gardens, model farms, sewing classes, manual training classes, weaving, ropemaking and tailoring have all served as a helpful balance for the government curriculum which is good for city children but poorly adapted to rural needs. At our training school the normal students make both a practical and theoretical study of rural social and economic problems. This has been most useful in setting up a helpful attitude toward rural people and their needs.

A High Estimate of the Dignity of Labor

The need for this trait is confined by no means to the leaders of rural India. A leader in the United States once wrote, "We shall prosper in proportion as we learn to dignify and glorify labor, and put brain and skill into the common occupations of life." Education as commonly understood in India sets up a wall between culture and labor. It is inferred that one group shall receive the culture and another do the manual labor. In so far as this is true education becomes only a luxury, and it is quite out of place in rural India.

To study the life history of the mosquito, and then proceed to drain some dirty pond can be just as cultural

as the study of ancient wars. As young men and women become mature enough for training school they are expected to show a high degree of skill. Here they not only receive a modest education, but they also have an opportunity to become skilful in doing most of the common tasks and in making the more common things needed by village people. One could cite many examples of young teachers breaking across traditional barriers and showing the fine relation between mental development and physical skill.

A Will to Serve

It would be difficult to picture the difficulties which many young people meet after returning home from several years spent in the atmosphere of school life. They are often impatient. One old farmer expressed a lot of truth when he said, "We want to improve our ways, but not too fast." Tradition dies hard and there is many a social thrust to "get back into the rut." The first few times over a new path are always the most difficult. Of knowledge there is a plenty. It is not enough to know what to do. The leader must also feel deeply the thing he wants to accomplish. There must be a will to serve.

A school should provide a wide range of opportunities for service. Young people may care for each other during periods of illness. Cooking, cleaning and field work may be done by common planning. During vacation time some young men have called the children of their village together for a class. Last winter a group of boys in one school rehearsed until 2 A. M. in order to have a little Christmas play ready when they went home for the Christmas vacation.

A fire broke out last spring in a near-by cotton gin. An enormous heap of cotton was burning. It was Saturday noon and many of the students had already



Haymaking at Vyara

washed their one suit of white clothes in preparation for Sunday. With no suggestion from anyone else, both students and teachers raced across the fields to the fire where some joined the laborers in the bucket brigade while others heaped mud onto the burning heap, with their bare hands. The fire extinguished they trooped back home with their wet, muddy clothes flapping about their legs, but they were glad they could do their bit of service. No one at the fire thanked them for what they had done, but one thoughtful observer did mention the fact that the Vocational School students were the only "educated people" who helped to carry water.

These are several of the traits which workers here feel are most needed in the lives of those who would lift and lead their home people. There are discouragements, but those who work in the presence of Jesus, the Master Leader of men, find that they have an abiding Companion. They often fail, even as you and I. Those who succeed bring new hope and joy to many who toil so patiently and who have been neglected too long.

Anklesvar, India.

PASTOR AND PEOPLE

Spiritual N. R. A.

BY S. G. FAHNESTOCK

Part III

As previously intimated this article attempts to suggest plans and methods that shall guide us in the establishing of a Christian Coöperative Community. In doing this more than transformation in business is necessary. The social, recreational and educational programs will need to be in harmony with the Christian ideal.

Furthermore, such a venture could hardly be initiated in the old contaminating atmosphere of pagan communities, nor in so-called Christian communities in which many pagan ideals still predominate. "New wine must be put into new wine-skins." Abraham was called out of Ur and his children out of Egypt. Christ's followers were scattered from Jerusalem. So also a Christian Coöperative Community must have a place of its own to establish the new order. In course of time as succeeding generations are more fully saturated with the divine ideals it will be not only safe but increasingly necessary and wholesome to share the new spirit with a world that is lost in the morasses of sin and folly.

Such a community ought to be large enough to be self-sustaining, preferably a whole county, including its towns and central city. Better still, there ought to be a number of such communities situated in various climatic regions for convenience as places of abode as well

as securing a larger degree of self-sustaining strength through production and interchange of natural resources.

A third fact to remember is that the new venture will necessarily be a transition program at first, inasmuch as deeply rooted prejudices and habits have been clothed with religious sanction and therefore can not be easily eliminated. We keep the ideal in mind while working under the Spirit's guidance with folks as we are.

A fourth consideration is that of equality of opportunity. We dare not hope to have all men alike. There are diversities of gifts and of personalities. A Christian coöperative community will find the happy medium which encourages individual initiative but curbs selfish aggression.

In setting forth business principles and all too briefly explaining them, I am aware of the fact that there will be differences of opinion. Suggestions are as follows: first, all businesses will be community owned and controlled. This includes agriculture, transportation, professional services and all others. Second, private wealth shall be invested in the various business enterprises of the community on the share plan. This will finance projects and also provide a reserve fund for initiating new industries and for subsidizing others in times of stress. Third, boards of adjustment and control will regulate affairs and appoint executives to promote internal distribution and external trade. Fourth, interlocking directorates will serve as a check to any particular business that may attempt to serve its own interests at the expense of other business enterprises. Fifth, service and profit aims will regulate prices so that luxuries will yield large profits and basic necessities, such as bread, milk, fuel, etc., will be distributed on a non-profit basis at small cost to the consumer. Thus the poor family will be aided and the well-to-do will contribute most to the community profits. Surpluses will be distributed to the unfortunate at nominal cost. Sixth, profits will be apportioned as needed for the reserve fund, rotary loan fund, plant repair and enlargement, dividends to shareholders and bonuses to diligent workers.

Economic protection and control of the individual is our next consideration. To encourage individual initiative and stability I would advocate private ownership of homes; all employed persons working on a salary basis; trained executives and professional workers who are prepared through a rotary loan fund; an employment adjustment bureau and community insurance for all workers to relieve distress in case of accidents or sickness. To control too aggressive individualism the following measures should be established: community sharing of inventors' profits; no speculation for private profit; no secret alliances or political maneuvering; freedom of speech and of the press with articles signed by the writer; discipline and if necessary expulsion of

assured enemies of the Christian coöperative community. Lastly, no spending of huge sums to outside organizations for protection, such as property, automobile and life insurance, etc., but reliance through a genuine faith in God and the community of kindred spirits for the necessary safeguards to life, liberty and the pursuit of happiness.

In a truly Christian coöperative community those phases of endeavor which come under the name of social activities will also reflect the wholesome non-partisan, coöperative spirit in which all activities are pro-Christian. Closely related are the recreational organizations and facilities. Private mercenary interests will be nil. Activities will be so conducted as to *re-*create individual lives and not *wreck-*create them.

One of the most vital phases of such a program of reform is the educational responsibility. Through it the improvement, stability and permanency of a new order can be secured or frustrated. All types of education—church schools, public schools and business or professional schools will be harmonized to safeguard the ends sought. All other agencies of an educational nature, such as books, periodicals and newspapers, will ring true to the Christian ideals. Others will not be tolerated in the community.

In conclusion, it is clear that the methods of religious competition among rival denominations, in vogue until recently, have no place in the new order. The time may never come when we shall have but one Church of Christ, but much can be done in a wholesome, whole-hearted coöperative spirit among the groups which are now seeking the same end—the redemption of humanity through a working faith in a crucified and triumphant Lord. May God speed the day when plans and methods may be crystallized into a workable program, and when Christians of adventurous faith may go forth under the leadership and fellowship of the Spirit to bring to pass a community life that shall apply and establish the teachings of Christ.

Lebanon, Pa.

Bits of Brotherliness

BY PAUL F. BECHTOLD

Do Your Bit as a Hero of Peace

"WHAT are you paying for husking this year?"

"I was paying 1½ cents but I raised my men to 2 cents. I didn't see how they could make a living at it the other way."

This conversation illustrates why a certain farmer was respected and loved in his community, even though fortune had smiled on him more kindly than on some of his neighbors.

Incidentally, no one ever questioned his sincerity as a genuine church man.

Wakarusa, Kans.

The Hymn Ministry of the Church

BY WILLIAM BEERY

Its Wings

THERE has been music in all ages, but of the melodies or tunes of the ancients none have been preserved. The Hebrews left upon record the words of their songs, but of the character or forms of the music they employed we know practically nothing. But they sang, hence we may conclude that they had some mode of expression other than speaking, though it may not have been anything even approaching the shape of the tunes of the present day.

A hymn holding a message ever so precious may yet be of little value unless it finds a vehicle upon which to send forth its content; a melody because of its own beauty may give pleasure, but when it takes upon its wings the message of the hymn and carries it into human hearts it not only multiplies the usefulness of the hymn but increases its own worth many fold.

The first form of hymn worship was in plain song—declamatory, every voice on the same pitch. Schools of music were established in the early centuries. Pope Gregory, himself a fine musician, invented the form of chant which bears his name—Gregorian chant—and established a school of music. Augustine established a school for ecclesiastical music at Canterbury. Doubtless a number of those who studied in these schools became composers of melodies. It is said that Hilery, Bishop of Poitiers in 355 A. D., wrote original melodies. In the fourth century, St. Ambrose, Bishop of Milan, made a collection of the segregated melodies of the various Christian churches. This, the Ambrosian System, remained unchanged for two hundred years. It was inevitable that the slow, canonical psalmody would be meddled with by impatient "reformers" by introducing fanciful embellishments. Pope Gregory put a stop to this for the time being. However, with the change of popular taste novelties again crept in. The gliding legatos and tripping allegrettos caused such alarm among the guardians of the old order that at the Council of Trent a select board of cardinals and musicians was commissioned to arrest this degradation of church-song worship. Among the experts consulted was Giovanni Pietro Aloysio da Palestrina, who was at that time in his prime (sixteenth century). Palestrina was master of polyphonic music as well as plain-song. His proposition, which was accepted, was to apply polyphonic music to the old mode, "preserving the solemn beauty of the chant by adding the charming chords of counterpoint." He was the father of the choral tune. Some of the hymn tunes in use at present are adaptations from his motets and masses.

Luther, in the sixteenth century, composed tunes for some of his own hymns, "Ein Feste Burg" being one

of them. He also used adaptations from some of the folk-music. These folk-songs were melodies made up by the common people as they sang their self-made songs. The tune "Old Hundred" seems to be the oldest; it was composed by Louis Bourgeois about the middle of the sixteenth century. "St. Theodolph," by Melchior Teschner, comes from the seventeenth century. Up until this time the composers of sacred music were not so plentiful. In the eighteenth century there were many, and still more in the next hundred years. Many of the best tunes in the standard hymnals are the work of English, German, and Italian composers of the eighteenth century, some of them being arrangements from oratorios and operas. America, being a comparatively new country, comes later in the development of the art of music. The nineteenth century produced a number of hymn-tune writers. Lowell Mason and William B. Bradbury stand out prominently. In the standard church hymnals these two writers are credited with many good tunes. The composers of the tunes we sing are men and women of various professions, occupations and positions in life. The majority of them have chosen music as a life career, while others have used it as an avocation.

While tunes are useful to the successful and orderly singing of hymns in a church service, there have been questions on the part of some people as to their utility. A man who found difficulty in learning the tune "God Save the King" said: "I have been practicing God Save the King" all my life; whistling and humming it over to myself in solitary corners; and I am not yet arrived, they tell me, within many quavers of it." Another made this protest: "It is a domineering thing to set a tune and expect everybody else to follow it. It's a denial of private judgment."

Primarily, the function of the tune is to serve as a means of giving vocal expression to the message contained in the hymn. But the music may be of such character that it becomes the center of attraction, thus causing the singer or audience to forget the hymn. This does not necessarily argue against pleasing tunes. No music can be too beautiful to have a place in the worship of God who has endowed man with the gift of making melody and harmony of sounds.

Some one has said that the unmelodic, discordant jazz music, so prevalent during and following the World War, was inevitable as an ugly way of representing an ugly period in the world's history. Surely any suggestion of such confused noises in the name of music should be guardedly excluded from the realm of Christian song.

When the Pilgrim fathers came to make their homes in the wilds of America they brought with them a supply of a book of metrical psalms published by a Dr. Mather, which was the Psalm-book of the colony

for twenty years. The first edition was without music. In his preface the author wrote: "Tunes for the psalms I find not any set of God; therefore all people may use the most grave, decent and comfortable manner of singing that they know." A beautiful melody alone may direct one's thoughts to God, provided there is the worshipful attitude of mind and heart. And to him who appreciates the concord of sounds, the blending of harmonies adds much to the stir of spiritual emotions.

So, then, that we may enjoy the greatest possible blessing from our song worship, let us sing with the mind and heart thoughtfully, understandingly, reverently fixed on the hymn message as enhanced by the music which gives it wings, upon which our songs may ascend to join the chorus of the innumerable host in the glory world.

Elgin, Ill.

What to Pray For

Week January 29-February 4

THIS week may we pray for those who are doing home mission work over our brotherhood. Their names are given as follows:

Home Mission Workers

Canada	Missouri
Field work in district, John Wicand.	Cabool, A. W. Adkias. Happy Hill, D. C. Gnagy. Jasper, Floyd Jarboe.
California	Ohio
Glendale, George Carl. San Bernardino, W. M. Platt.	Bellefontaine, L. D. Young.
Colorado	Oklahoma
Sterling, S. G. Nickey.	Bartlesville, L. W. Smith. Oklahoma City, D. J. McCann.
Florida	Oregon
Bassenger Mission, L. L. Lininger.	Albany, Leander Smith. Portland, F. H. Barr.
Idaho	Tennessee
General missions, A. R. Fike, Harper S. Will, Clement Bont-rager, E. J. Glover, H. G. Shank.	Johnson City, Merlin C. Shull.
Illinois	Virginia
Douglas Park, Chicago, Ora I. Huston.	Buena Vista, Ray Showalter. Christiansburg, Harold Row. Hopewell, L. A. Bowman. Richmond, Samuel Harley.
Iowa and Nebraska	Washington
Omaha and Council Bluffs, Homer Caskey.	Seattle, A. L. Sellers. Richland Valley, F. L. Whisler. Spokane (No.), D. W. Shook. Yakima, Walter Coffman.
Indiana	Pennsylvania
Richmond, W. J. Heisey.	Bethany, Phila., Earl M. Bowman.
Kansas	North Carolina
Independence, C. E. Davis.	Rowland Creek, F. Blake Million.
Michigan	
Brethren and circuit, Chas. For-ror. Grand Rapids, Van B. Wright.	

Pray for these because—

1. They need it.
2. They need a sense of fellowship.
3. They are isolated.
4. They face hard problems.
5. They are doing fine work.

KINGDOM GLEANINGS

Calendar for Sunday, January 28

Sunday-school Lesson, Standards of the Kingdom.—Matt. 5: 1-48.

Christian Workers' Meeting, Enough Is Enough.

B. Y. P. D. Programs:

Young People—The Work of the Church—Present.

Intermediates—What Do I Know About My Church?

* * * *

Gains for the Kingdom

Thirteen baptisms in the Ellisford church, Wash., Bro. W. S. Coffman of Yakima, Wash., evangelist.

Twenty-two baptisms in the Hutchinson church, Kans., Bro. H. L. Ruthrauff of Wichita, Kans., evangelist.

Ten won for Christ in the Mt. Pleasant church, N. Ind., Bro. I. D. Heckman of Cerro Gordo, Ill., evangelist.

Ten baptisms in the Emmett church, Idaho, Brethren H. G. Shank and E. J. Glover, evangelists; four baptisms prior to the meetings.

Five received by baptism and three on former baptism in the Fairview church, Pa., Bro. G. L. Wine and wife of Bridgewater, Va., evangelists.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. J. A. Robinson of Johnstown, Pa., March 12 in the Stonerstown church, Pa.

Bro. J. L. Guthrie of La Fayette, Ohio, is in a revival at the Fairview church, Mich.

* * * *

Personal Mention

It was **Sister Heisey's** mother, not Bro. Walter J. Heisey's own, whose passing was mentioned in last issue. The message was misunderstood.

To **Sister Eliza B. Miller** of Umalla, India, should go your thanks for the planning and assembling of material for this annual India number of the Messenger.

Bro. D. D. Fleishman has time for two meetings during the coming year, aside from his pastoral duties. His address was erroneously given as Wichita, Kans., in a recent issue. He should be addressed at Cushing, Okla.

Bro. G. I. Michael of Cando, N. Dak., was an unexpected caller at the Messenger rooms Monday of last week. He is spending a few months in the home of his daughter in Wheaton, Ill., a half hour's drive from Elgin.

Bro. John C. Zug, Secretary of the Brethren Home at Neffsville, Pa., continues his annual kindness of sending us a copy of the financial report of this well kept and ably managed home for the aged. Notwithstanding an inevitable loss in the operation of the farm and in spite of other adverse conditions the report shows "a considerable balance in favor of the institution."

China missionaries send Christmas greetings to friends in the home land in the form of letters which describe recent doings and happenings at some length. They are much appreciated. Copies of such to reach the Messenger desk within the last week bear signatures of Minor and Sara Myers, E. L. and Olivia Ikenberry. Going somewhat far-

ther back we should acknowledge a similar communication from I. E. and Elizabeth Oberholtzer. And others will forgive us please for not going on back until we come to them.

Families and friends in Washington, D. C., have our sympathy and prayers in the critical illness of both Bro. Jacob H. Hollinger and Sister F. F. Holsopple. May the Good Father be gracious to all immediately concerned.

Bro. C. S. Ikenberry, Chairman of our Board of Christian Education, and his children, will have your sympathy and ours in their great sorrow. Sister Ikenberry came to the end of the journey on Saturday, Jan. 13. Our present information is very meager but a stroke of paralysis, we understand, marked the coming of the end. We shall of course have later more details of her life and home-going.

Ida C. Shumaker in Northeastern Ohio. Arrangements have been made by C. H. Deardorff for Ida C. Shumaker from India to speak at two mass meetings, the first at Baltic congregation, Sugar Creek village, Friday, Feb. 2. The sessions will be at 10 A. M., 2 P. M., and 7 P. M. The second meeting will be Saturday, Feb. 3 at Akron. The hours for meetings will be similar although we do not have exact information. All members in Northeastern Ohio are invited to attend. H. Spenser Minnich, representing the general work of the brotherhood, is also expected at the meetings. From Northeastern Ohio Sister Shumaker goes to Southern Ohio. There will be a mass meeting at Trotwood and Covington Sunday afternoon and evening, Feb. 4. A. D. Helser from Africa and Otho Winger, president of Manchester College, will also be principal speakers, each at both places.

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Miscellaneous Items

Eastern Pennsylvania, according to its latest official Directory, has 115 elders, 52 other ministers, 41 churches, and a total membership of 9,122.

The Prices Creek item in the Messenger for Jan. 13, page 26, should be credited to Chester Emrick, instead of the one whose name was appended to it, so we are informed by Sister Ada Weaver of Eldorado, Ohio.

Pastor Wm. E. Thompson, Dixon, Ill., says: "We enjoy the study of 'Ideals of the Church of the Brethren' so much that I wanted to tell you about it. We use it in our Wednesday evening service and our people are delighted with it. I

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believe it will fill a much needed place in our churches at the present time and I would like to recommend it to our pastors for definite study with their people."

To Middle Pennsylvania churches, boards and committees: All queries, reports and other business for the District Conference should be in the hands of the undersigned March 1, 1934. M. Clyde Horst, Lewistown, Pa., Assistant and Acting Clerk.

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The Challenge of Seventy-two Men

And women! Our church has some mighty sincere, earnest men and women who would far rather deny themselves material things than to see the church fail in her spiritual ministry. When it comes to this grace of stewardship the women are not found wanting.

The story is this: Last October the statistics indicated there would be a slump of 25 per cent in giving to the General Work of the Brotherhood for the year ending Feb. 28, 1934. A few of these earnest minded members learned of the situation and commenced to think of what could be done to save the work of the church. The first man to act, pledged \$100, payable if the brotherhood kept up its giving to last year's record, viz., \$200,000. Soon others joined, pledging amounts from \$10 up to \$500.

The record of how seventy-two of our members have to date pledged \$5,815 as a challenge to the church would make an interesting story. There were many tussles between faith and self-interest. But the record stands and each week as others learn of the movement, new pledges are added to the challenge. This is the first detailed announcement made to the brotherhood.

The churches have been urged to keep up their giving to last year's levels. The response is coming. On Dec. 31, which was the end of the first ten months of the fiscal year, the brotherhood had increased its giving so that the shortage was only 17 per cent below a year ago. As this is written, Jan. 19, we can report optimistically about the funds coming in thus far this month. Now the big wrestle with our poverty of money, also our poverty of spirit, will be waged during February. On Feb. 11, the date of the Annual Achievement Offering, most congregations will solemnly face the urgent situation, and as voters record their convictions at the polls, so will the members register in this offering their love and concern for the church. Messenger readers who are prevented from attending their own congregation may send their money direct to the General Mission Board, 22 South State Street, Elgin, Illinois.

Eleven of our 28 church districts have rolled up an increase in giving for the first ten months over the previous year. Canada leads with Tennessee following close second. The others are North and South Carolina, Texas and Louisiana, Oregon, Western Maryland, Southern Indiana, Southeastern Kansas, Middle Iowa, Northern Virginia, and Michigan.

The districts that have the heaviest work before them to do as well by Feb. 28 as last year are: Oklahoma, Northeast Kansas, Southern Virginia, Second Virginia, Southern Missouri, Washington, First Virginia, Southwest Kansas, Florida and Georgia.

The other districts of the brotherhood range all the way from 3 per cent to 30 per cent below their giving last year.

The question is asked, does the payment of this \$5,815 depend on the church actually doing as well as last year? Some of the pledgers are so interested that they have already paid \$2,065. Others will undoubtedly pay, but we

know some who feel their pledge was made to encourage the whole church in giving and their payment depends on a favorable response from the brotherhood. H. S. M.

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From Our Schools

Bridgewater College

The final examinations for the first semester are now in progress at Bridgewater. The second semester is scheduled to open on Jan. 30.

The annual **Spiritual Life Institute** (formerly the Bible Term) will begin on Tuesday, Feb. 6, at 8:00 P. M., in Cole Hall and continue throughout the week, concluding with the Shenandoah Valley B. Y. P. D. training conference on Saturday and Sunday. The main instructors are Dr. C. C. Ellis, of Juniata College; Bro. Desmond Bittinger and wife, of Africa; Bro. W. M. Kahle and Prof. M. C. Miller. Other speakers will be Dr. Paul H. Bowman, Dr. F. D. Dove, Dr. J. M. Henry, Dr. J. W. Wright, Rev. M. L. Minnick, Rev. John Locke and Bishop F. D. Goodwin of Richmond. The Institute begins each day at 9:00 A. M. and continues through the day, concluding with Dr. Ellis' message in the evening. Ministers throughout the Southeastern Region are invited and welcomed. One day of the week is designated as interdenominational day and the last day is to be "Dunker" day. Detailed programs will be sent to any one interested upon application.

THE QUIET HOUR

Selfishness and Misunderstanding

Gen. 11: 1-9

For Week Beginning February 4

Brick and Slime, v. 3

Probably this was a new method of building, a recent invention. They used the new invention for selfish purposes. It is an old story, the misuse of power for selfish ends. There is no greater obstacle in the way of progress (Mark 5: 16; 6: 4; Luke 10: 14; 19: 42; John 15: 22; Heb. 3: 17).

Let Us Make Us a Name, v. 4

How many there are who strive for a great name! What labor and pain they endure to win it! How worthless the prize when it is won (Josh. 6: 27; 1 Kings 4: 31; 10: 1; 1 Chron. 12: 30; 14: 17; Matt. 4: 24; 9: 31; Luke 5: 15).

Nothing Will Be Withheld From Them, v. 6

Human progress is good so long as men remember to reverence God and trust him. When pride enters the day of disaster is not far distant (Micah 6: 8; Luke 14: 10; 22: 26; Rom. 12: 3; Jas. 4: 10; 1 Peter 5: 5).

Not Understand One Another's Speech, v. 7

Men who are engaged in a selfish business are sure to fall to quarreling sooner or later. Confusion of tongues is a modern as well as ancient form of punishment (John 2: 20; 3: 4; 4: 15; 6: 52; 8: 22).

From Thence Did Jehovah Scatter Them, v. 9

Wars must cease. The eternal laws of God have decreed it. Either by self-destruction, or by scattering, as here, or by a change of heart the warrior must cease from the face of the earth (Psa. 46: 9; Isa. 2: 4; Hos. 2: 18; Zech. 9: 10).

Discussion

"He maketh wars to cease." How? How can we work with God to accomplish this end? Make some very definite suggestions.

R. H. M.

HOME AND FAMILY

"Uncle Joe" Explains Why

BY CHESTER E. SHULER

UNCLE JOE was "nigh onto eighty-three." He couldn't do much, except sit in his old rocking-chair, at the front window. His eyesight wasn't keen enough to read the paper, but he could see everyone that passed along the street. And most folks saw Uncle Joe, too. His withered hand was kept busy waving a greeting to all who glanced in at the window. Thus, to Uncle Joe, life still held a charm, despite his four-score years and three.

Then, sometimes, Uncle Joe had callers. Of course there were the usual visits from Old Uncle Dan Smithers, himself turning eighty, but whose limbs were more agile and permitted his journey up the block to chat with Uncle Joe once a week when weather and "rheumatiz" permitted. And Mrs. Black, the village visitor, called regularly. The sewing circle managed to include Uncle Joe's house in their rounds once or so a year, because it "kind-a cheered him up like." But the visitors whom Uncle Joe most enjoyed were young folks—Ben Withers, the town's football hero; Barney O'Toole, who drove the baker's wagon; Mary Small, the telephone operator; Sarah Filters, Jane Cummings, and a dozen others.

Nor did these young people call on the old man just "to please him." True, they sympathized with him, and being nice young people, were glad to cheer him a bit. but the main object of their calls was to discuss with him their problems—real problems they were, too. And it was almost uncanny the way Uncle Joe could project himself down through the years and see the young folks' viewpoints, even though those viewpoints didn't always agree with his own.

Thus it was that Mary Shull, Sarah Filters and Jane Cummings happened to drop in at the house one pleasant Saturday afternoon. They had several fine large apples for Uncle Joe, knowing he liked "scraped" apple very much. But that wasn't their real reason for calling.

"We want to ask you a question, Uncle Joe," said Mary, smiling brightly; "and this time we have a hard one too!"

Uncle Joe's smile was instant. "Thank ye, thank ye," he said, "I like hard questions—always did."

"Maybe you'll laugh at it though," Jane ventured, rather timidly.

"I think not. But if I did, well, you know a laugh is good medicine," he replied, genially.

"Here it is: Why did God make fault-finders in this world—persons who just delight in going about finding

fault with everything and everybody? . . . who never seem to see a good motive in anything one does, who love to criticize you all the while, and—well, Uncle Joe, I guess you've met a few yourself."

Uncle Joe chuckled. "I have, my dears, a few—yes, *quite* a few. Well, I'll answer your question this way: Do you think God really *made* such folks?"

The group considered a moment. "Probably not," Mary agreed; "but he certainly *permits* a lot of them to be alive!"

"Now, we're getting at it! He *permits* a lot of things. Those fault-finders have allowed themselves to acquire a habit. Sometimes they find fault and are not aware of it. Often they don't realize how ugly the habit is. But God, in his mercy, permits them to live on—just as a lot of sinners do."

"A person almost wishes they weren't allowed to live—" Mary burst forth, then paused quickly.

"I agree with you, Mary. But there are a lot of weeds growing in the fields and gardens today that seem useless. Still many of them have a purpose, and if handled rightly, are useful to man. Some yield medicines that cure diseases. Yet in their natural state they

My Tai

BY NARAYAN VAMAN TILAK *

(Addressed to Tilak's Daughter—His Own Child)

Tai, thou art *my* floweret bright,
My planet *beauteous* in the night;
Thou the jewel on *my* brow,
And my little birdie, thou;
Yet thy grace how may I tell?
Thy sweetness doth all these excel!

Fair is the smiling of the rose,
But thine strange mysteries doth disclose;
And opening rosebuds can not show
Such sweetness as thy lips bestow.

All the planets of the night
Gleam, but with a borrowed light;
But thou dost shine by thine own grace,
And shed'st thy light in every place.

Jewels sparkle fair to see,
Yet how hard and cold they be!
And how bright soe'er they shine,
Their beauty waxes not like thine.

Happy birdie all day long
Trills his many splendoured song;
But th' angel choirs that make heav'n ring
Dance with joy when thou dost sing!

* "N. V. Tilak, at his death in 1919, was the most influential Christian leader and teacher in western India, in fact one of the most notable figures that Indian Christianity has yet produced. One of the sources of his power was his remarkable poetic gift. He sang his way with the Christian message into the hearts of the people. Only those who know of India's passionate love of poetry and of song, and have therefore coveted the gift of music for the Christian Church, can appreciate the service he has rendered in putting into verse the Sermon on the Mount and the life of Christ."—D. J. Fleming in Building With India.

re simply pests. I think fault-finders are somewhat like that—they are pests, nuisances, disagreeable to the nth degree, but still they may be used to a good purpose, if we choose to use them that way, and—"

"I just *knew* Uncle Joe'd make this thing interesting!" Sarah offered. "But pardon me, Uncle Joe, go on."

"I mean this: You girls like to look at your pretty faces in the mirror—yes, I know you do, and there's nothing wrong about that! You want to make your faces prettier if you can—but you *must* be able to see their blemishes, their defects, before you can remedy them. You *must* have a mirror. Now, fault-finders are not like mirrors: They help us see our own faults—and the Bible, you recall, says that we are to 'judge ourselves' that we may correct our faults. It's difficult to see, or recognize, our own short-comings and weaknesses. So there's where God uses the fault-finders—unloving, unlovable and unloved as they are—to help his people. But of course we must be *willing* to see our own faults, and then correct them. So in answer to our question of why God permits fault-finders to exist—I rather think this may be one reason."

The girls were silent for a moment.

"Leave it to Uncle Joe," Sarah said, smiling. "I told you we'd get an answer we weren't expecting—and we did."

"Thanks, Uncle Joe," put in Jane. "I hope you'll enjoy the apples."

"I'm sure I shall, my dears; but not more than I have enjoyed your call. Come again soon—and I might add that it's a good idea for us to let some one else do the fault-finding!"

Which set all to laughing merrily as they trooped out of the old man's presence.

Newport, Pa.

Women's Work Forum

What Are the Needs of Women to Be Met in the Local Church Program?

BY MRS. EDGAR ROYER

THERE are many needs of the women to be considered when planning the local women's program. First of all, the program should present ample opportunity for each woman to grow spiritually and to be inspired to live more abundantly.

Women need activities in which they can work together, and thus have the joy of service with others in accomplishing things that they could not do individually. Then, too, they need the fellowship that is derived from working together. Activities of this nature provide opportunity not only for service but also for helpful contacts with those of like interests. Occasions are necessary, too, that are of a purely social nature; these foster good fellowship.

Our women need to get a larger vision of their responsibility in saving souls for the kingdom. The cross challenges every Christian to be a missionary. This interest in the welfare of others naturally begins with those near by, but the circle should ever widen until it reaches around the world. The women should learn what changes are taking place in the lives of women of other countries and how much they need Christ in their new freedom. Every woman should be well acquainted with our own mission work at home and on the foreign field, as one must know in order to be interested.

Higher ideals of home life should also be considered as a great need. The local church should have some means of enriching the home and of raising the ideals of living in the home. Young mothers need the advice of older mothers and all need to exchange ideas and words of encouragement.

Christian women need more than ever to be interested in the cause of temperance. They need to be diligent in teaching the younger generation the joy of clean living. They also need to realize the importance of world brotherhood, living the gospel of peace and goodwill with their near and far-away neighbors.

In an effort to meet these needs in our local church program, leaders will be developed and the women will be interested in the work of the Lord both at home and abroad. May each church endeavor to meet its needs and thus develop women filled with the Spirit who are ever ready to serve their fellow-men.

Westminster, Md.

CORRESPONDENCE

FINDING MY WAY

I am writing this out of experience in the hope that some one else in like circumstances may be helped and led to carry on when all seems dark.

There were only my husband and myself, neither of us having any close relatives living. We had always enjoyed good health and lived in comfortable circumstances. We had lived happily together, my husband taking an unusual interest in his home. But when the depression came along, like many others, our investments proved failures. This preyed on my husband's mind and his health began to break. Neither of us had an idea of the seriousness of his condition, so the end came rather suddenly.

I was left alone to face difficult situations. I felt as though the entire world had dropped away from under me. And then my calls upon my Lord for strength to bear up, and to carry on, were answered in a marvelous way. I could feel his sustaining power.

I gave up the home in which we were living so happily and went into an apartment. I felt I could not continue to live alone and asked to be guided and shown some way out of my loneliness. Then an opening in one of our colleges came out of a clear sky. I accepted and started on my work. This was entirely new to me, and only the Lord

knows what experiences I passed through in getting adjusted.

At times I felt I would just have to give up; but when I called for his help I could fairly feel the difference. Now things are moving along smoothly and I feel I have the work well in hand.

Before coming on this work I did not know what to do about my apartment. Not having time to dismantle and store my furniture, I asked for guidance in this matter. In a day or so I was able to rent the apartment furnished to a very reliable mother and daughter of the same faith.

As a result of these experiences I have been moved to write this. My hope is that some person left alone as I, will take new courage. I should add I had a friend of my husband's who helped me all along the way, and out of all my financial affairs.

Mary Baldwin.

Huntingdon, Pa.

REGIONAL CONFERENCE AT McPHERSON

The Central West Regional Conference will be held at McPherson College, Feb. 18-23. The conference will deal with problems of special interest to ministers, Sunday-school officers and teachers, and all other Christian workers. The day by day program is as follows:

Sunday, February 18

- 11:00 A. M. Sermon, "The Ideals of the Church of the Brethren," Dr. D. W. Kurtz.
- 6:30 P. M. Special Program, College Christian Endeavor.
- 7:30 P. M. Sermon, "Choosing a Hero," Dr. D. W. Kurtz.

Monday, February 19

- 10:00 A. M. College Chapel Program, Dr. D. W. Kurtz.
- 12:00 P. M. Address, "Christianizing America Today and Tomorrow," M. R. Zigler.
- 3:00 P. M. Address, "Home Ideals," C. E. Davis.
- 7:30 P. M. Special Musical Program.
- 8:00 P. M. Address, "The Gospel of Freedom," Dr. D. W. Kurtz.

Tuesday, February 20

- 8:30-10:00 A. M. Ministerial and District Board Conference, M. R. Zigler.
- 8:30-10:00 A. M. Conference on Children's Work. Led by Ada Correll and Others.
- 10:00 A. M. Chapel, Dr. D. W. Kurtz.
- 10:30 A. M. Bible Hour, Dr. Ray C. Petry.
- 11:30 A. M. "How I Find, Prepare, and Deliver My Sermons," Dr. D. W. Kurtz.
- 2:00 P. M. "Democracy and Our Thought of God," C. E. Davis.
- 2:50 P. M. Address, "The Clinical Opportunity of the Pastor," Dean Replogle.
- 3:30-4:30 P. M. Music, A. C. Voran.
- 7:30 P. M. Pageant, Women's Council, McPherson Church.
- 8:00 P. M. Address, Dr. W. O. Mendenhall.

Wednesday, February 21

- 8:30-10:00 A. M. Ministerial and District Board Conference, M. R. Zigler.
- 8:30-10:00 A. M. Conference for Children's Workers, Ada Correll and Others.
- 10:00-10:45 A. M. Chapel, President W. O. Mendenhall.
- 10:45-11:30 A. M. Bible Hour, "The Book of Amos," Dr. Ray C. Petry.
- 11:30-12:30 A. M. "How I Find, Prepare, and Deliver My Sermons," Dr. D. W. Kurtz.

- 2:00 P. M. Address, President W. O. Mendenhall.
- 2:45 P. M. Address, "The Church, the Christianizing Force of Society," Dean R. E. Mohler.
- 3:30-4:00 P. M. Music, Prof. A. C. Voran.
- 7:30 P. M. Music, Orchestra, Miss Lois Wilcox, Director.
- 8:00 P. M. Address, "The Gospel of Suffering," Dr. D. W. Kurtz.

Thursday, February 22

- 8:30-10:00 A. M. Conference of Ministers and District Boards, M. R. Zigler.
- 8:30-10:00 A. M. Conference for Children's Workers, Ada Correll and Others.
- 10:00 A. M. Chapel, M. R. Zigler.
- 10:30 A. M. Bible Hour, "The Book of Amos," Dr. Ray C. Petry.
- 11:30 A. M. Address, "How I Find, Prepare and Deliver My Sermons," Dr. D. W. Kurtz.
- 2:00 P. M. Address, "Present Status of the International Situation," Dr. J. D. Bright.
- 2:40-4:00 P. M. Men's Meeting, Led by Dean R. E. Mohler.
- 2:40-4:00 P. M. Women's Meeting.
- 7:30 P. M. A Cappella Choir, A. C. Voran, Director.
- 8:00 P. M. Address, "The Gospel of Victory," Dr. D. W. Kurtz.

Friday, February 23

- 8:30-10:00 A. M. Conference of Ministers and District Boards, M. R. Zigler.
 - 8:30-10:00 A. M. Conference for Children's Workers, Ada Correll and Others.
 - 10:00 A. M. Chapel.
 - 10:30 A. M. Bible Hour, "The Book of Amos," Dr. Ray C. Petry.
 - 11:30 A. M. Address, "How I Find, Prepare, and Deliver My Sermons," Dr. D. W. Kurtz.
- McPherson, Kans. V. F. Schwalm.

PASSING OF ELDER HENRY H. EBY

Henry H. Eby, son of Adam and Elizabeth Eby, was born April 27, 1853, in Madison Township, Montgomery County, Ohio. He was the fourth child of a family of seven children. Three have preceded him, namely: Martha, Sarah and Warren. Theodore, Adam, and Mrs. Mary Gilbert, survive him.

He was united in marriage to Laura R. Phoutz on Nov. 30, 1876. To this union were born four children, three daughters and one son: Daisy, Ada, Mary and Perry. Daisy died in infancy and Ada departed this life June 27, 1928.

His wife Laura also preceded him to the eternal home December 13, 1906. In addition to rearing their own children they shared their home for a number of years with a foster son, Willis Ahr.

Feb. 3, 1909, he was united in marriage to Mrs. Sarah J. Filbrun.

In the year 1883 he, with the family, moved to Preble County where he lived for about twenty-five years. While there his church home was in the Prices Creek congregation, where he and his wife were installed into the ministry.

In the Spring of 1907 he moved back near the old home place, becoming a member of the Bear Creek congregation, where he was ordained to the eldership.

About four months ago his health began to fail and on Jan. 2, 1934, he departed this life at the ripe age of 80 years.

months and 6 days. He leaves to mourn his departure: wife Sarah, one daughter—Mrs. Mary Richards of McPherson, Kans., one son—Perry Eby of Hollensburg, Ohio, two brothers, one sister, twelve grandchildren, and a large circle of relatives and friends.

The services were conducted in the Bear Creek church by the undersigned with the assistance of Eld. John Beeghly. Interment in the Hill Grove cemetery.

Dayton, Ohio.

N. B. Wine.

A TRAGEDY

On the evening of Dec. 2, Harold Newell and his family were peacefully returning home when suddenly the car in which they were riding was side-swiped by another car, which was being driven down the highway by a driver who had been drinking, what he claimed was

In the Newell car were riding the family and several friends; the other car were three boys who seemingly had all been drinking, and they were driving without lights. The crash came without warning, instantly killing Harold. One of the friends died two weeks later in the hospital, and another one spent weeks in the hospital and will likely always carry effects of the crash. Thus, because some boys insisted on what they call personal liberty one of the noblest young men of our community lost his life. He leaves a bereaved wife sick with grief, and a son three years old who will never know the joy of a noble father. He also leaves his father and mother, and Mrs. Joseph Newell, one brother, and three sisters. The great esteem in which Harold was held in the community, and Ivester March, of which he was a member, was attested to by the 500 or more friends who attended the funeral and paid their respects to his memory. The funeral was held in the Ivester church by the writer.

Grundy Center, Iowa.

Earl M. Frantz.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Atkinson-Campbell.—By the undersigned, in the parsonage, Virden, Ill., Mr. Clyde W. Atkinson and Sister Anna Harshbarger Campbell, both of Taylorville, Ill.—E. F. Caslow, Virden, Ill.

Elliott-Newell.—By the undersigned in the home of the bride's parents, Mr. and Mrs. Joseph Newell, Dec. 27, 1933, Miss Genevieve Newell and Mr. Samuel Elliott, both of Grundy Center, Iowa.

Fourman-Fasnacht.—By the undersigned at his home in West Manchester, Ohio, Dec. 30, 1933, Bro. Orval Fourman and Sister Treva Fasnacht, both of near Gordon, Ohio.—Glenn Rust, West Manchester, Ohio.

Gumms-Waruke.—Dec. 24, 1933, at Michigan City, Indiana, church, Bro. Paul Gumms and Sister Mariam Waruke, both of Michigan City, Ind.—Chas. E. Zunkel, Chicago, Ill.

Klinger-Cober.—At the Tabernacle Church parsonage, Chicago, Ill., Dec. 15, 1933, by the pastor, Rev. Samuel J. Reid, Bro. Pete Jesse Klinger and Sister Zelma Bernice Cober.—E. Miller, Burlington, W. Va.

Neher-Cassel.—On Sept. 11, 1933, by the undersigned, in Ontario, Calif., in the First Methodist church, Brother Perry Neher and Sister Luiline Cassel, of La Verne, Calif., were united in marriage.—Galen K. Halfer, La Verne, Calif.

Vough-Neiderhiser.—Nov. 30, 1933, by the undersigned, at the home of the bride's father, N. E. Neiderhiser, of Mt. Pleasant, Pa., Mr. Milton Vough of Chicago and Miss Sarah Edna Neiderhiser.—K. Kulp, Mt. Pleasant, Pa.

FALLEN ASLEEP

Bard. Bro. Thos. R., died Jan. 3, 1934, at the home of his son, Henry Bard, of Richland, aged 85 years. He was a member of the Brethren church for many years. He is survived by three sons, one daughter, ten, six grandchildren and one great-grandchild. Services at the calico church by Brethren Michael Kurtz and J. Bitzer Johns. Interment in adjoining cemetery.—Mrs. Lida M. Zug, Lincoln, Pa.

Berkley. Sarah, daughter of Mr. and Mrs. Samuel P. Miller, born in Somerset County, April 8, 1850, died Dec. 20, 1933. She was the widow of Israel Berkley. Surviving are one daughter, two sisters, seven grandchildren and six great-grandchildren. Funeral services at Meydale church by T. R. Coffman, assisted by G. L. Detweiler with interment in Union cemetery.—Delta Arnold, Meyersdale, Pa.

Blough. Sister Minerva Eppley, born Feb. 7, 1890, died Dec. 23, 1933, at her home in Somerset County near Johnstown, Pa. She is sur-

vived by her husband, Bro. David H. Blough, and five children. She was united with the Church of the Brethren over twenty years ago. Services by the writer, assisted by Rev. Sanford Shettler in the Stahl Mennonite church, with interment in the Stahl cemetery.—Arthur L. Rummel, Johnstown, Pa.

Brandenburg. Abraham, son of Daniel and Nancy Brandenburg, born near Trotwood, Ohio, Dec. 29, 1855, died Dec. 30, 1933, at the home of a sister. He was the only son, there being eight sisters, of whom only two survive. Funeral services by Eld. N. W. Binkley, assisted by Rev. Lester Heisey in the Georgetown church. Interment in Mote cemetery.—Mrs. Nora D. Spittler, Laura, Ohio.

Buracker. Sister Fannie, wife of Bro. Jacob Buracker, died of pneumonia on Nov. 17, 1933, aged 69 years. She had been a faithful member of the church for over fifty years. She will be greatly missed as she was always ready and willing to help in the church whenever possible. She is survived by her husband, seven children and two sisters. Services at the Mt. Zion church by E. L. Cave, assisted by A. Jos. Caricofe. Interment in the cemetery near by.—Elsie Broyles, Luray, Va.

Cover. Rebecca J., daughter of Jacob and Charlotte Maust, born in Garrett County, Md., Aug. 29, 1852, died Dec. 23, 1933, at her home near Iuka, Ill. When twenty-six years of age she moved to Uniontown, Pa., where on Feb. 10, 1877, she married D. L. Cover. Later they came to Illinois and about thirty years ago they moved to Marion County, on a farm near Iuka where they have lived since. She united with the Church of the Brethren in 1881 and was faithful to the end. She leaves her blind husband, one daughter, five grandchildren and two great-grandchildren. Funeral in the home by the writer and interment in the cemetery near the Romine church, Salem, Ill.—Urias Blough, Geff, Ill.

Crews. Anna Bonsack, born July 14, 1905, at Rock Lake, N. Dak., died in the Santa Barbara hospital, Dec. 30, 1933. At the age of eight she came to California with her parents, J. D. Bonsack and family. She united with the Church of the Brethren at Empire at the age of eleven. Her last work was as superintendent of the Sunday-school near her home, Santa Barbara, Calif. She married Leonard Alvin Crews May 22, 1925. She leaves her husband and three daughters, father and mother, four brothers and one sister. Services at the church at Empire by her pastor, M. S. Frantz. Interment in Modesto cemetery.—Minnie B. White, Empire, Calif.

Cutman. Sister Katherine, daughter of Jacob and — Hostetler, born Oct. 2, 1901, died Dec. 6, 1933. She married Bro. Oscar D. Cutman in 1924. To this union were born six children, one of whom preceded her. Funeral services in Spring Run church by Brethren L. D. Ruble and David Hanawalt. Interment in cemetery at that place.—Maggie Gill, McVeytown, Pa.

Deardorff. Sister Maria, widow of Geo. Deardorff, died at her home in Kralstown, Pa., Dec. 20, 1933, aged 74 years. She was a faithful member of the Lower Conewago Church of the Brethren for many years. She leaves two sons, two daughters and one sister. Funeral services in the Mummert meetinghouse by Eld. C. L. Baker, assisted by Eld. S. S. Shaffer and K. Henry. Burial in adjoining cemetery.—Myrna M. Kreider, East Berlin, Pa. (Additional information by Mrs. Oscar G. Mummert: She was a daughter of John and Margaret Wolf. She served as a deaconess for thirty-five years and was looked up to as a leader in her church duties. She also leaves sixteen grandchildren and six great-grandchildren.)

Duhbe. Samuel, born July 11, 1865, died at his home near Reistville, Nov. 28, 1933. Death was due to apoplexy. Surviving are his wife, Sister Amanda, two sons, five grandchildren and two great-grandchildren; two sons preceded him. Funeral and interment at Heidelberg by Brethren H. F. King and P. S. Heisey.—Kathryn Brubaker, Schaefers-town, Pa.

Eshelman. Bro. Samuel W., of Maugansville, Md., born Nov. 1, 1847, died Sept. 30, 1933. He was a member of the Church of the Brethren for nearly thirty years. His wife and two sons preceded him; four sons and four daughters survive. He was very patient in his illness, always thankful to God for his blessings. Funeral services by Bro. J. W. Whitacre. Burial in Broadfording cemetery.—Mrs. J. Richard Reid, Hagerstown, Md.

Forsythe. Sister Elva Virginia, wife of Roy H. Forsythe, died at her home in Dry Run, Md., on Christmas evening, aged 38 years. She was born and reared near Cearfoss, Md., the daughter of Bro. Geo. and Sister Florence (Clopper) Perrott. She was a member of the Church of the Brethren for many years. Besides her husband she is survived by two sisters. Funeral services at the home by Bro. C. M. Hicks. Interment in Broadfording cemetery.—Mrs. J. Richard Reid, Hagerstown, Md.

Franks. Kitty Pearl, daughter of John F. and Minnie Marie Burkhardt Kipp, born at Madison, Kans., May 10, 1891, died Dec. 30, 1933, at the Ashland, Kans., hospital after an illness of eight months. Her early childhood was spent in and near the place of her birth. July 27, 1906, she married Wm. J. Franks. To this union were born seven sons and nine daughters; two of the daughters have established homes of their own. In August, 1910, the family moved to the western part of Kansas, and have since resided in this section. Dec. 6, 1933, she called for the prayers of the writer. After a season of prayer she, in the presence of her family, made her confession of faith in Christ. Since she could not be baptized, because of her illness, she was accepted into the fellowship of the Church of the Brethren on her confession of faith. She leaves her husband, fifteen children, father and

mother, six grandchildren, six brothers and three sisters.—James H. Elrod, Wichita, Kans.

Cassert, Sister Emma, born June 19, 1858, died of apoplexy, Dec. 5, 1933. Services in the Fredericksburg church by Eld. E. M. Wenger and Irwin Heisey. Burial at the Cedar Hill cemetery. Surviving are seven sons, three daughters, twenty-five grandchildren, ten great-grandchildren, two step brothers and two step sisters.—Mrs. Annie L. Weaver, Lebanon, Pa.

Gibble, Israel G., son of Michael and Elizabeth Geib Gibble, born Nov. 14, 1867, near Mastersonville, Pa., died at his old homestead, Dec. 27, 1933, after about a year's illness. He united with the Church of the Brethren in early life and remained a true and faithful member. He was married twice; his first wife was Annie Groff. One son of this union survives. In 1900 he married Ida L. Zug who survives, also three sons and three daughters. Funeral by Brethren H. L. Hess, S. S. Eshelman and B. G. Stauffer at the Chiques house. Interment in the adjoining cemetery.—Mrs. Fanny Zug Shearer, Manheim, Pa.

Good, Herman B., son of Brother and Sister Geo. Good, died Dec. 20, 1933, after a week's illness of pneumonia. He was 29 years old. He is survived by a son and daughter, his parents, one brother and one sister. Services by Rev. H. E. Miller, assisted by Eld. N. Martin. Interment in the Midway cemetery.—Mrs. Sadie Lehman, Lebanon, Pa.

Gowl, Adam J., aged 90, a Confederate veteran, died Dec. 29, 1933, at the home of his daughter, Mrs. Fred Spitzer, of Harrisonburg, Va. Death was due to paralysis. He was a member of the Church of the Brethren for more than forty years. Mrs. Gowl, who was before her marriage Miss Mattie Minnick of Mt. Clinton, died in 1930. He is survived by three sons and the daughter. Services in the Greenmount church by S. L. Garber and John Locke. Interment in the Greenmount cemetery.—Anna Wampler, Harrisonburg, Va.

Hammond, John Harvey, born at Goddard, Ky., Feb. 7, 1891, died Dec. 16, 1933. Early in life he gave his heart to God; he was a member of the M. E. Church, South, remaining faithful until death. He came to Ohio in 1908. He married Nora Denlinger July 28, 1912. To this union were born four sons and one daughter. He leaves his wife and children, one brother and two sisters. Services at the Church of the Brethren by the writer, assisted by Eld. Kinsey. Burial in the Bear Creek cemetery.—W. D. Fisher, Trotwood, Ohio.

Hamsher, Frank Richard, infant son of Brother and Sister Clarence H. Hamsher, passed away at the home of his parents in Parsons, Kans., Dec. 18, 1933. He is survived by his parents, six sisters and five brothers. Funeral services were conducted by the writer in the Parsons church. Interment in Oakwood cemetery.—C. Ernest Davis, Independence, Kans.

Hendricks, Sister Sallie S., wife of Frank Hendricks, died at her home near Harleysville, Pa., Dec. 15, 1933, aged 69 years. She was a faithful member of the Church of the Brethren for a number of years. Besides her husband she leaves seven sons and two daughters, three brothers and three sisters. Funeral services in the Indian Creek church by the home ministers and burial in the cemetery adjoining.—Mathias P. Landis, Vernfield, Pa.

Hess, Sister Mary Ellen (Delp), born near Marshalltown, Iowa, Aug. 13, 1866, died at the hospital, Lewiston, Idaho, Dec. 5, 1933. She married C. C. Hess March 10, 1886, and to them eight children were born; all survive besides two sisters, grandchildren and great-grandchildren. She with her husband was baptized about twenty-three years ago into the Nezperce church and remained a faithful member to the end. Funeral services at Nezperce by Bro. Jesse Walker.—Mattie E. Thomas, Nezperce, Idaho.

Holsopple, J. Bert, son of Eld. Joseph and Catherine Holsopple, of Indiana, Pa., died Dec. 19, 1933, in the hospital from acute appendicitis, aged 55 years. He joined the Church of the Brethren when a young man at Pittsburgh, where he was elected to the office of deacon. Later he located at Spangler. Funeral services at the Penn Run church by G. E. Weaver. Interment in the Decker cemetery.—Bessie Widdowson, Penn Run, Pa.

Hoover, David S., born May 14, 1858, died Dec. 18, 1933. He spent his entire life near Millerstown. He was a blacksmith for more than half a century. He united with the Church of the Brethren after he was fifty years old. He was a faithful and consistent member and was a regular attendant at church services. His wife died about two weeks after his funeral. He is survived by three sons and two daughters, twenty-two grandchildren and nine great-grandchildren. Funeral in the Memorial church by A. R. Coffman and Jonas Martin.—Kathryn Long Lehman, Martinsburg, Pa.

Leisey, Sister Emma Livering, born Feb. 12, 1865, died at the home of her sister, Dec. 26, 1933. She was a faithful member of the church. She married Henry Leisey who survives with three sons, two daughters, a number of grandchildren and one brother. Services in the Lebanon church by Eld. Nathan Martin and Bro. Perry Sanger.—Mrs. Sadie Lehman, Lebanon, Pa.

Lloyd, Anna Rowe, born in Waynesboro, Pa., April 26, 1861, died Dec. 29, 1933. She was the daughter of Jacob Emmert and Mary Emma Price. She married Martin Rowe Sept. 26, 1882; to this union one child was born. Her husband died in 1898. In 1910 she married W. B. Lloyd who passed away in 1918. At the time of her death she resided with her daughter in Toledo, Ohio. Since young womanhood she had been a member of the Church of the Brethren and her life has proven her to be a faithful one. The body was brought to Dallas Center, Iowa. Funeral services in the church by Elders Coppock and Eikenberry.—X. L. Coppock, Dallas Center, Iowa.

Luing, Sister Minnie Pearl, wife of Bro. Fred Luing, and daughter of Bro. Irving Wagar, was born in Tama County, Iowa, Dec. 5, 1880, and passed away in Worthington, Minn., Dec. 31, 1933. She was united in marriage to Bro. Fred Luing, in 1901, and to this union were born seven children, who, with their father, two sisters and one brother survive her. She became a Christian early in life and united with the Methodist Church. Later, when moving into the community of the Brethren at Worthington, Minn., she with the rest of the family united with the Church of the Brethren, to which she had ever been true. Funeral services were conducted by the writer from the home church. The body was laid to rest in the cemetery near by.—J. Schechter, Worthington, Minn.

Lyons, Wm. Martin, born Aug. 31, 1860, in Canoe Township, died Aug. 14, 1933, at his home in Cherryhill Township. He is survived by his widow, Mrs. Lottie Chapman Lyons, and two daughters. Funeral services by G. E. Weaver at the home. Interment in the Manor cemetery.—Bessie Widdowson, Penn Run, Pa.

Miller, Daisy Stout, born Jan. 6, 1885, died Nov. 19, 1933. She is survived by her husband, Josiah Miller, four children, and one sister; also three children by a former marriage. Funeral services in the Mt. Nebo Church of God by Bro. J. M. Geary. Interment in the Mt. Nebo cemetery.—Evelyn L. Hostetler, Jones Mills, Pa.

Murray, Bro. Jacob B., born April 7, 1854, died at the home of his daughter, Mrs. Catherine Butler, Indiana, Pa., Dec. 24, 1933. His wife preceded him eleven years ago. Both were lifelong members of the Church of the Brethren and were faithful unto death. He leaves four sons and one daughter. Services in the County Line church of which he was a member, by the pastor, Bro. J. M. Geary. Burial in the Miller cemetery.—Evelyn L. Hostetler, Jones Mills, Pa.

Peterson, Emil, born in Sweden July 7, 1865, died Dec. 10, 1933, at the hospital, Los Animas, Colo. He came to America when he was twenty years old and located in Morris County, Kans. In 1890 he married Martha M. Sudlernund; to this union five children were born. In 1894 he located near McClave where he resided until his death. His wife preceded him twenty-five years ago. He married Hattie Henrickson May 11, 1919. He was brought up in the Swedish Lutheran faith but later united with the Church of the Brethren, living a faithful life until death. He leaves his wife, five children and eight grandchildren. Funeral services by the writer, assisted by Rev. Ed. Buck.—John H. Oxley, McClave, Colo.

Pittenger, Bro. Herman, of near Cearfoss, Md., died Nov. 16, 1933, in his 76th year. He was a faithful member of the Church of the Brethren for many years. He is survived by his wife, Sister Emma Pittenger, six children, thirty-five grandchildren and fourteen great-grandchildren. Funeral services at the Broadfording church by Bro. D. R. Petre. Interment in the cemetery adjoining.—Mrs. J. Richard Reid, Hagerstown, Md.

Register, Sister Sarah, nee Beckner, born in Kansas, April 16, 1853, died in Kalamazoo, Mich., Jan. 5, 1934. In early life she with her husband united with the Church of the Brethren. She is survived by two brothers and three sisters, ten grandchildren and one son. Her husband, Milton B. Register, died about five years ago. Services by the undersigned in Grand Rapids. Interment in the Carlisle cemetery near Cutlerville, Mich.—Van B. Wright, Grand Rapids, Mich.

Rhinehart, Bro. Albert, died at his home in East Berlin, Pa., Dec. 16, 1933, aged 76 years. He was an invalid for five years. He was a member of the Church of the Brethren for many years. He leaves his wife, who before her marriage was Mary E. Baker, four brothers and one sister. Funeral services in the Mummert meetinghouse by Elders C. L. Baker and W. G. Group. Burial in adjoining cemetery.—Myrna M. Kreider, East Berlin, Pa.

Ritchey, Sister Savannah Ethel, daughter of Daniel H. and Sarah (Batzel) Snyder, died at her home at Everett, on Jan. 2, 1934. She suffered a stroke a year ago and had been in failing health since. She was born in Snake Spring township Aug. 28, 1888. She united with the church in 1905 and had lived a faithful Christian life. In 1917 she married Marshall L. Ritchey who survives with four sons and four daughters, her mother, three brothers and two sisters. Funeral at the Yellow Creek church by Eld. D. A. Stayer, assisted by E. Paul Dilling. Interment in Yellow Creek Reformed cemetery.—Mrs. Bertha Snyder, Hopewell, Pa.

Schuchman, Sister Sarah C., born Dec. 23, 1869, in Pennsylvania, died Sept. 15, 1933. She is survived by her husband, John Schuchman, two sons, daughter and eight brothers and sisters. Services at the home by Bro. C. E. Grapes, assisted by S. N. Good. Interment in Lincoln cemetery, Chambersburg.—Ina M. Brumbaugh, Chambersburg, Pa.

Simpson, Sister May Geddes, born Feb. 2, 1874, died Dec. 14, 1933. She united with the Church of the Brethren April 4, 1926. She is survived by her husband, six children and twenty-seven grandchildren. Funeral services in the Rummel church by the pastor, Galen R. Blough. Interment in the Richland cemetery.—Mrs. Warren Hoover, Windber, Pa.

Sowers, Jacob N., died at his home near New Oxford, Pa., Jan. 5, 1934, aged 79 years, 11 months and 11 days. He leaves two sons and two daughters. Funeral services in the Mummert meetinghouse by Eld. C. L. Baker. Burial in the adjoining cemetery.—Myrna M. Kreider, East Berlin, Pa.

Spangler, Ralph Eugene, two-year-old son of Lewis and Helen Spangler, died at the parents' home in East Berlin, Pa., Jan. 5, 1934. Services in the home by Rev. Paul Gladfelder and Eld. C. L. Baker. Burial in the East Berlin cemetery.—Myrna M. Kreider, East Berlin, Pa.

NEWS FROM CHURCHES

CALIFORNIA

Belvedere.—Since our last report the church has been experiencing some wonderful spiritual feasts, for the consecrated pastor and his faithful wife, with the members, believe in effectual fervent praying, and that more things have been wrought through prayer, than this world dreams of. Dr. Francis Russel of Mount Hermon, who was with the Bible Conference of the Belvedere churches the latter part of October and first of November, gave us two helpful messages, during the conference. We also had the district officers of Women's work, Nov. 9, with a pot luck supper, there being about thirty-five present. Sister Gilbert, the new district director, had charge of the program which was helpful and inspirational. Previous to the love feast on Nov. 12, three were baptized, and on Dec. 20 two more received the rite of baptism—we feel as direct answer to continuous prayer. The quarterly prayer fellowship of six churches was held here in December. Our hearts were made to rejoice when at the close of the children's Christmas program, with a white gift service, followed an appeal by our pastor, for a Christmas present of our hearts to Jesus, fifteen boys and girls of the junior and intermediate departments came forward. The chorus rendered the Christmas message in song and story at the evening service. Watch night services were also held on New Year's eve. At the last council meeting most of the officers were retained for the work of the church. One change was the Messenger correspondent and agent, who will be Mrs. J. Wolfe.—Annie L. Miller, Long Beach, Calif., Jan. 5.

Glendora church just recently closed a successful revival, conducted by our pastor, Bro. A. P. Becker. The singing was very ably led by Sister Becker, assisted by Sister Hazel Netzel, our faithful chorister. Bro. Becker preached with power, cottage prayer meetings were held, and as an immediate result three of our Sunday-school pupils and seven adults were added to the church by baptism. About 81 per cent of the membership were present throughout the entire meeting. One family in attending, drove 768 miles. We do not feel that the revival is over, for we see evidences that the Spirit is still working, and daily there is still earnest intercession for the unsaved in our midst. Christmas was observed in a beautiful white gift service, in which the entire Sunday-school took part. The program was given by the pupils from the three lower departments, arranged by Sister Eva Oster. Our communion was held Jan. 6, a deeply spiritual service, in which Bro. J. S. Zimmerman of Long Beach officiated. Six letters of membership have been received since our last report, among them that of Sister W. B. Stover of Washington, whose presence and inspiration and help are highly appreciated by all.—Lulu N. Miller, Glendora, Calif., Jan. 6.

Raisin City church has retained Bro. Harvey Snell as elder in charge for another year. Bro. Chalmers Faw and wife, having served as church pastors for more than a year, resigned to make farther preparation for their life work at Bethany. Regretfully the consent was given but through it all there was a note of cheer. It was their retiring request that after finishing school work at Bethany they might be permitted to again take up the work here. Casting about for another we secured the services of Bro. Royal Glick, a young man of promise. Since being installed as pastor he has taken to himself a life partner which will mean more efficiency, and larger things accomplished for the kingdom. The Sunday-school is being ably conducted by Sister Nell Flickinger, and with her is an excellent set of officers and teachers. The trustees arranged that during the holidays there should have a wood-cutting bee. Trees having been donated; about twenty men and boys with axes and saws assembled and put enough green wood for fuel next winter, after drying during the year in the basement of the church. The Ladies' Aid did their part in furnishing a good substantial meal for the workers at the noon hour. The church at this place is taking on new life and growth by baptisms and otherwise.—D. H. Forney, Raisin City, Calif., Jan. 6.

FLORIDA

Arcadia.—The prayer band is functioning and with united prayers the work is sure to progress. Bro. Trump brings an inspiring message each Lord's Day and Christian Workers and children arrange an evening program. The Sisters' Aid, in regular weekly meetings, has many useful articles ready for sale. Sickness and other unavoidable hindrances reduce our attendance at times but not to the point of discouragement. All in all we have so much to be thankful for that we begin the new year with a prayer that we may all be used for further God's kingdom.—Mrs. Cloe Tracy, Brownville, Fla., Jan. 9.

IDAHO

Nampa church put on a very good Christmas program. New Year's the pastor preached a good sermon. The watch night services began at 9 o'clock and concluded at midnight. This service was enjoyed by a large number of members and friends. The dime cards which had been distributed were taken up at Christmas; this brought in an offering of almost \$50 for general missions. Our revival is to begin on Jan. 24. Bro. H. G. Shank of Bowmont will do the preaching with Bro. Clement Bontrager of Emmett as personal worker and the home missionaries directing the worship in song. Jan. 4 our choir of twenty-

four members went to the Emmett revival to encourage the meeting.—H. H. Keim, Nampa, Idaho, Jan. 8.

ILLINOIS

Dixon church has been steadily growing in interest and attendance. Jan. 4 at the quarterly business meeting Bro. Wm. E. Thompson was reelected elder. The financial report was especially pleasing as the year has been completed without a deficit. Jan. 7 to 14 we will observe as prayer week with services every evening. The young people's class enjoyed a banquet on Dec. 28. Sunday morning, Dec. 24, an excellent program was presented by the Sunday-school children. We had a record attendance that day of 160 at Sunday-school. We all feel that God has blessed us abundantly in 1933 and we are looking forward to 1934 to be the best the church has ever experienced.—Lena Bowers, Dixon, Ill., Jan. 8.

Milledgeville.—We had two Christmas programs Dec. 24; the morning program was given by the children. In the evening The Lost Carol was presented in which twenty-eight took part. The men's organization husked corn at four farms this fall and earned \$100 for the church budget. The Ladies' Aid carried a strong program the past year and helped the local church to the extent of \$100 also. They made their money by quilting, serving sale dinners and banquets. We are enjoying very much our cooperative program whereby we share our pastor with our neighboring congregation, Hickory Grove. The laymen have been assisting in filling the pulpit when evening services are maintained in both churches. The young people are carrying on a strong program and are meeting the standard for young people's groups in Northern Illinois. Splendid interest is being shown in the adult and children's C. W. departments. Evangelistic meetings will be held in February in cooperation with the Brethren church in our community, conducted by Bro. E. S. Coffman. Our council meeting was held Jan. 7. Various boards and committees of the church made reports which showed a successful period of activities during the past few months.—Mrs. Abe Reiff, Milledgeville, Ill., Jan. 7.

INDIANA

Bethany.—Bro. Galen Bowman of Middlebury was with us in a revival from Nov. 27 to Dec. 10 and gave us Spirit-filled sermons. Two young people were baptized. Dec. 14 we met in council. Bro. Roy Eisonhour is superintendent of the Sunday-school, and Bro. Daniel Gall, president of the C. W. Jan. 7 Bro. Noble Bowman gave a message on faith.—Mrs. Bertha B. Weybright, Syracuse, Ind., Jan. 9.

Middletown.—We met in business meeting Dec. 23. Bro. D. L. Barnhart of Rossville, Ind., preached for us last Sunday morning. Today we elected Sunday-school officers and next Sunday we will choose our teachers. Bro. McCullough has been quite ill and had to postpone his revival at Beech Grove church. We are happy to say he is improving and is much better. We meet at Sister Harold Grady's next Wednesday to elect officers for our Aid Society.—Florida Green, Middletown, Ind., Jan. 8.

Muncie church met in members' meeting Dec. 4. The reorganization of the church and Sunday-school was the principal business of the evening. Bro. R. L. Showalter was reelected elder. On recommendation of the ministerial committee Bro. R. Boomershire was unanimously retained pastor. We greatly appreciate the untiring efforts of our pastor and his wife in serving the church, and are pleased to have them remain with us. Bro. Forest Shively was reelected Messenger agent, and the writer Messenger correspondent. Bro. Cletis Bowers was chosen superintendent of the advance department of the Sunday-school. Most of the other officers and teachers were retained. On Sunday, Dec. 31, our pastor conducted installation services for the officers and teachers of the Sunday-school and church. We are well pleased with the interest and attendance of the services during the past year. The various classes are organizing and preparing for more efficient work in the coming year. Bro. R. G. West, pastor of the Indianapolis church, will be with us in a revival service in February.—Geo. L. Studebaker, Muncie, Ind., Jan. 5.

South Bend (Second).—Our church met in council Dec. 15. Favorable reports were made by the different committees. Our attendance has made a steady growth during the past year; 208 were present Jan. 7. Our pastor has been giving inspiring sermons and services have been very well attended both morning and evening. During the past month six have been received into the church by baptism. Our two weeks' revival will begin April 15 to be conducted by our pastor, Bro. Edw. Stump, followed by a love feast May 6.—Mrs. Ruth Lorenz Smith, South Bend, Ind., Jan. 6.

West El River congregation held a revival the first two weeks of December in charge of our elder and pastor, Hugh Miller, of North Manchester, Ind. Interest was good and we feel much spiritual strength has been gained through the inspiring messages of Bro. Miller. As a result two were added to the church by baptism. Our young people gave a Christmas program. The Sunday-school is promising and increasing in attendance.—Mrs. Emery Metzger, Claypool, Ind., Jan. 8.

Yellow Creek church met in council Nov. 24. New church officers were elected for the coming year: Messenger agent, Mrs. Whiteman; correspondent, Bessie Burns. Our church closed a very spiritual revival in December conducted by C. H. Petry of Ohio. Ten were added to the church by baptism and four on former baptism. The children gave a Christmas program at the close of which they handed in their project money; a public offering was taken also. The whole

amount was \$22.67. Dec. 31 the leaders of the B. Y. P. D. cabinet of Northern Indiana gave us a helpful program. We are having good attendance at Sunday-school and church this winter.—Mrs. Amos Hoover, Goshen, Ind., Jan. 8.

IOWA

Fairview church met in council Dec. 31. Officers were elected for the coming year: Dwight Powell, clerk; Jesse Terrance, treasurer; the writer, Messenger correspondent and agent. Bro. Galen B. Ogden was relicensed to preach. Brethren Glenn Carr and Wm. Glatfelter of the Libertyville church were with us. Bro. Carr preached an inspiring sermon in the evening. We have a large attendance of young people at our night services. The B. Y. P. D. had a Christmas play which was well given.—Mrs. Ruth Ogden, Unionville, Iowa, Jan. 6.

Kingsley.—Oct. 22 Bro. R. E. Stern of Fredericksburg, Iowa, brought us a most inspiring message. We exchanged pastors Nov. 5 with the Sheldon church, Bro. Wingert delivering the message there while Bro. Chas. Kimmel delivered the message here. Dec. 24 the children presented a short program which was much enjoyed. The members and friends met on Dec. 27 for a dinner, served by the Ladies' Aid, and for a social time. The afternoon was spent with the young people playing basket ball while the men visited and the women talked about their Aid work.—Ora Lehman, Kingsley, Iowa, Jan. 11.

KANSAS

Independence.—Since our last report one has been received by baptism and four by letter. At our quarterly council Dec. 28 Bro. Emmet Corn was granted a license to preach. Our attendance at Sunday-school is on the increase. The young people's conference of the district is to convene here Jan. 27 and 28. Some of the men of the church went to Bro. Jewett's on Jan. 6 and cut wood for the church.—Mrs. B. S. Miller, Independence, Kans., Jan. 8.

White Rock church met in council Dec. 30. We held a week's evangelistic meeting beginning Nov. 20. The Methodist pastor preached the first three sermons and Bro. Steward of Belleville was with us over the following Sunday; he gave us instructive sermons and visited in many isolated homes. We met Thanksgiving evening for special songs, and a short talk by our pastor. Dec. 3 Bible Sunday was observed with a program given by the young married folks' class and in the evening a sermon by Bro. Earl R. Myers. Our Aid met with an isolated member, Sister Saul Martin, who appreciated our visit very much. Our mite boxes were opened at this time and contained \$11. The juniors met separately during the C. W. hour and recently brought in their project money to be given to missions. The children's department held their own Christmas services at the Sunday-school hour. In the evening a joint program was rendered, each class taking part. The young people gave a pageant, and afterward went to the homes of the shut-ins to sing carols. New Year's eve was observed at the church by a special program. The men of the church are planning a wood cutting bee, the women to furnish the dinner.—Mrs. Katie Myers, Formoso, Kans., Jan. 8.

MICHIGAN

Harlan church met in business meeting Nov. 18. Sunday-school officers for the year were elected with Harry Taylor, superintendent. Church officers were also chosen: A. W. Taylor, clerk; elder, Chas. Forror; Warner Stiver, treasurer; A. W. Taylor, trustee. The treasurer's report showed a balance of \$1.92 on hand, since the bank closed in the spring with almost \$100 of the church money in it. We held our love feast Nov. 18. Bro. Arthur Taylor of Flint was with us.—Mrs. Gerry Foote, Copemish, Mich., Jan. 6.

OHIO

Bradford church met in members' meeting recently. A bequest of the late Bro. S. S. Wise was placed in a special building fund to anticipate any future large repair expenses. Dec. 9, the tenth anniversary of our dedication, Prof. Otho Winger gave us a strong message on reconsecration. Sunday morning, Dec. 10, Prof. Theo. Eley of Union City, Ind., and Bro. Ray A. Porter of Piqua, Ohio, former members of this congregation, discussed the Sunday-school lesson with the adult and primary departments. Prof. Winger then brought us a homecoming message. During the dinner hour Bro. Floyd Miller of Greenville, Ohio, gave some pleasant reminiscences of his residence here. On Sunday afternoon the Southern Ohio chorus and Harris Creek quartet brought us an hour's program of sacred music. The Manchester College male quartet who had accompanied Prof. Winger rendered valuable assistance in all of the above services. On Sunday evening Prof. J. Oscar Winger began his fifth revival service for us since our dedication ten years ago. These services continued for one week with much appreciated assistance from sister churches. Conversions were unusual, including two sets of twins, and the surviving member of a third set. On Monday evening we met for the impressive service of baptism with twenty-five applicants. Eld. S. E. Porter conducted the service of qualification while the undersigned administered the rite. Two hundred eight were present for Sunday-school and the Christmas program rendered by the primary department. The young people rendered an impressive pageant portraying the Christmas story. On the evening of New Year's Day about seventy-five of our congregation gathered at the church with a grocery shower for the pastor, Bro. Porter. A generous amount was donated and a short program given. The Aid Society reorganized for the year with Sister Hannah Evans, president. Our church membership at present is 192 and a splendid spirit of cooperation is in evidence.—J. E. Overholser, Bradford, Ohio, Jan. 6.

Brookville.—Nov. 27 Bro. Edw. Stump of North Liberty, Ind., came to us in a series of meetings which continued until Dec. 12. He gave us many impressive sermons. The meetings were well attended and the interest was very good. As an immediate result fourteen were received into the church by baptism, one a man of 85 years. Three had been received into the church by baptism previous to the meetings. On Thanksgiving we had a sunrise meeting. Bro. Stump delivered a sermon in keeping with the day. At the close of the meeting a collection of \$38 was taken for home missions. Dec. 24 a program the white gift service, was rendered. The offering at this time was about \$45 which was given to world-wide missions.—Mrs. Ezra Kimmel, Brookville, Ohio, Jan. 8.

Chippewa church met in council Oct. 18. Brethren Petry and Dodge, representatives of the District Ministerial Board, were present. The different committees reported and the board of Christian education noted fine interest in the New Testament reading course. Oct. 20 the Aid Society purchased new dishes and individual communion cups for the church. On the following evening we held our love feast which was a spiritual feast to all who participated. Bro. Frick of the Tuscarawas church officiated. Thanksgiving morning there was a special service at the church and a liberal offering was taken for home missions. The Sunday-school rendered an excellent program on Christmas eve; the theme was, Gifts for the King. A splendid offering was lifted for foreign missions. The first quarter of the Sunday-school year ended with an attendance of ninety-eight plus, a considerable increase over the same period of last year. The superintendent is very faithful in planning helpful services for the worship period preceding the class sessions. One of special worth was that on self-consecration. A workers' meeting recently organized is held once a month. In connection therewith we are studying The Christian Mission in America, under the leadership of Claude Murray. The latest asset to our church property was the planting Nov. 7 of forty-seven evergreen trees on the borders of the cemetery. They were a gift to the church from one of the members of the congregation.—Mrs. Flora I. Hoff, Wooster, Ohio, Jan. 8.

Deshler church held their business meeting Jan. 6. Our elder is Bro. J. L. Guthrie; Sunday-school superintendent, Rufus Buchanan; church clerk and corresponding secretary, Ester Dishong. Delegates to District Conference: Mary Cook, Webb Buchanan, Jr.; alternates, Jettie Weaver, Esther Dishong. We have an interesting Sunday-school and church program.—Mrs. Esther Dishong, Deshler, Ohio, Jan. 11.

Eagle Creek.—The attendance for the past year has been very regular. Our meetings have been postponed until March owing to the illness of Bro. McFadden. Bro. Truman Donaldson has placed his library of some forty books on prophecy by well known writers, in the church library for those who really want the benefit of such books. The writer feels that Bro. Donaldson is doing a wonderful work in loaning these books and that the church should read and study them.—Kenneth DeGood, Rawson, Ohio, Jan. 8.

West Alexandria.—The work in our church has been very pleasing. Our attendance has been increasing since the beginning of the Sunday-school year. The beginners and primaries gave a good program during the Sunday-school hour on Dec. 24. The young people gave the pageant, Emanuel, on Christmas night. The junior young people's class, the Live Wires, entertained their fathers and mothers at a banquet on New Year's night. Six have recently been added to the church. Death has claimed three of our older members.—Mrs. Russell S. Landis, West Alexandria, Ohio, Jan. 8.

PENNSYLVANIA

Carson Valley church met in a business meeting Dec. 7. Church officers for the year were elected as follows: Elder, Jacob Kinsel; assistant, Jacob Hoover; secretary, Harriet Wyke; treasurer, Chester Hoover. We also had an election for Sunday-school officers; the superintendent is Gilbert Bingham and assistant, Chester Hoover. The Sunday-school enrollment is 210 with good attendance. During October our revival was held with Bro. D. I. Pepple of Woodbury, Pa., evangelist. He gave us very forceful messages. As a direct result of the meeting thirteen were added to the church by baptism. At the close of the meeting we held our love feast with about 200 participating.—Mrs. Jeanette R. Hoover, Duncansville, Pa., Jan. 8.

Chambersburg church held its love feast Oct. 28. The visiting ministers were Brethren H. M. Stover and B. F. Lightner, the former officiating. On Nov. 19 our revival began with our pastor, Bro. C. E. Grapes, as evangelist. As an immediate result six were baptized. The attendance throughout the two weeks was very good with an average of 182 each evening. The special services on Thanksgiving evening were given by the men's Bible class, followed by a sermon by the pastor. An offering was lifted for missions. The B. Y. P. D. took charge one evening. Another interesting feature was the special music rendered almost every evening. Dec. 10 Sister Ida Shumaker gave an inspiring talk along the line of missions. Another offering was taken for missions with a good response. The Beacon Bible class made up and distributed a number of baskets to the needy at Christmas. Dec. 24 the children gave a program and Dec. 25 the B. Y. P. D. gave a pageant, The Shepherd's Trail. Our Bible institute will be conducted Feb. 17 and 18 by Bro. Schlosser of Elizabethtown.—Ina M. Brumbaugh, Chambersburg, Pa., Jan. 11.

Fairchance mission held a union Thanksgiving service on Nov. 29 with Rev. H. D. Purrier, pastor of the Baptist church, preaching a forceful sermon. The young people under the direction of Sister Eva

Wright gave an interesting and helpful program on Christmas eve. An offering amounting to \$14.35 was lifted for world-wide missions. On New Year's eve a watch meeting was held in the church from 10 to 12 o'clock. Invitations were extended to the other churches of Fairchance and there was an attendance of 200. Rev. Dewey Smitley of the Presbyterian church and Eld. C. C. Sollenberger each gave an inspiring message. Songs, readings and music were a part of the program which ended with a candle light service in charge of our pastor, Bro. Geo. Wright. A two weeks' fellowship evangelistic meeting in charge of the pastor is scheduled to begin Jan. 21 to close with a love feast.—Mrs. Fedora Kissinger, Fairchance, Pa., Jan. 8.

Fairview.—Oct. 16-29 Brother and Sister G. L. Wine of Bridgewater, Pa., were with us in an evangelistic campaign. Bro. Wine's sermons were biblical messages, inspired with the divine Spirit. Sister Wine's untiring efforts in leading the congregational singing was a blessing to us. Five converts were received by baptism, three on former baptism and two by letter. Our love feast on Oct. 30 was very well attended. The Men's Work organization gave a helpful program on some missions prior to Thanksgiving. Our church and Sunday-school attendance has been good. A beautiful Christmas program was rendered. Two Sunday-school classes—the Gleaners and the Willing Workers—are planning to present two missionary plays during January and February. Our B. Y. P. D., meeting weekly, is working on a purity program to be given in the home church and in some neighboring churches. We are hoping to have a Bible institute some time during February conducted by a member of the faculty of Juniata College.—Mrs. Ernest A. Brumbaugh, Williamsburg, Pa., Jan. 11.

Geiger.—The congregation met in quarterly business session Jan. 2, at which time officers were elected for the ensuing year. Bro. H. Q. Rhodes was reelected elder and also retained as pastor to April 1, 1935. Bro. F. F. Beeghly was elected clerk; Wilbert Beeghly, corresponding secretary. Bro. A. J. Beeghly and family moved into the congregation Nov. 1. During the year two united with the church by baptism; 10 members were lost from the congregation. Nov. 2 Sister Ida Shumaker, returned missionary from India, gave us a lecture on the situation of the mission field. The message was very inspiring and gave us a clear vision of the task our missionaries have to face in the foreign field. Bro. Elmer Blue from the Westmont congregation filled the pulpit while our pastor was engaged in evangelistic work at Westmont in November. Our Aid Society has been a helpful factor in the congregation. During the year they have made some improvements in the church basement and also helped the church financially. Wilbert G. Beeghly, Somerset, Pa., Jan. 8.

Heidelberg.—Our Sunday-school enjoyed a rare treat on Oct. 1 in having Sister Sara Shisler of Vernfield with us in our rally and children's Day services. She gave a thrilling and challenging message on the theme, Rallying Around Missions in India. Bro. A. A. Price also made some splendid remarks. Nov. 12 a number of our folks spent the day in Carbon County, rendering a program at Long Run and Zimmermans. The visit with these people was enjoyed by all. Bro. Jos. Cassel of Mingo officiated at our love feast. Brethren Hiram Shelman and S. S. Shearer were also with us, as well as ministers from the adjoining congregations. On Thanksgiving morning Bro. Harvey Frantz brought us an appropriate sermon. Our church enjoyed a three weeks' revival conducted by Bro. Walter Hartman of Annville. The meetings began with a fine spirit of interest which continued throughout. Bro. Hartman brought us some splendid biblical messages which were a great challenge to the members. As a result there were twenty-five confessions, of whom twenty were baptized Jan. 6. The Christmas message was given by Bro. Aaron Heisey. Some of our members brought cheer to the aged and shut-ins by singing carols. Elders Samuel Hertzler and Nathan Martin were with us at the December council when Bro. J. L. Royer was installed into the full ministry. We expect to take a special offering for the work at Bethany.—Kathryn Brubaker, Schaefferstown, Pa., Jan. 8.

Indian Creek.—Our regular council was held Dec. 2. We decided to have a Bible institute to be conducted by members of the faculty of Elizabethtown College, the instruction to be along the line of doctrinal subjects; also to have a program rendered by the college Volunteer group in March. A request was granted to have a special service for juniors during the regular Christian Workers' meeting every second Sunday night. Sister Sara Shisler was appointed as leader of the juniors. The report of the every member canvass of the missionary solicitors was quite encouraging, considering the existing economic conditions. The annual Sunday-school financial report was presented by the treasurer in an interesting manner. It showed offerings for the year ending Sept. 30 to have totaled \$678.45, of which \$415.91 was used for missionary purposes. The enrollment of the school the past year was the highest ever and the average attendance for the year was 222. Oct. 1 we had a special program of memorial services in honor of the early church leaders of the Church of the Brethren. This service was held at the old Klein meetinghouse at which place our local church formerly had regular services. A feature of the program was a sketch of the life of Peter Becker, first minister of the church of the Brethren in America. An address on the subject, Then and Now, was delivered by Bro. A. A. Price and one in the German language by Bro. Elmer Moyer on the subject, The Old Time Religion. Oct. 17 we enjoyed having with us Sister Ida Shumaker who spoke in an interesting way on her work and experiences on the India mission field. We enjoyed a spiritual feast during a week of special services previous to our love feast. The speakers during this time were Brethren David Snader, David Weaver, H. K. Ober, H. H. Moyer,

F. S. Carper, Ralph Jones and Rufus Bucher. The last named officiated at the love feast on Oct. 28. Eld. Bucher also preached a helpful and practical sermon on the subject of Loyalty on Sunday morning, Oct. 29. An interesting program was rendered at our young people's meeting Nov. 25 the subject being, Opportunities for Service. We had the pleasure of having with us at this service, as well as in the Sunday-school the following morning, the Bittingers, recently returned from the Africa mission field. Their messages at both services were greatly enjoyed and appreciated. We again organized a Bible study class to meet weekly in two sections during the winter and spring season. The teachers are Bro. A. A. Price for the older group and Sister Esther Musselman for the younger. An interesting Christmas program was rendered by the Sunday-school on Dec. 24.—Mathias P. Landis, Vernfield, Pa., Dec. 30.

Meyersdale.—Since our last report the Busy Bee class held a bazaar and bake sale to raise money for their annual project of helping financially with the church. They were very successful in raising almost the total amount pledged. Dec. 14 Bro. T. F. Henry of Johnstown, Pa., gave his dramalogue, No Room in the Inn, a little message with a wonderful sentiment. The choir on Dec. 17 rendered a Christ-

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mas feature, Carols We Love to Sing. The children of the Sunday-school gave their Christmas entertainment the night of Dec. 24. New Year's eve the churches of the town held an inspiring watch service in the Lutheran church. We met in council Jan. 4; interesting and encouraging reports were read. The financial report showed a gain of several hundred dollars over last year.—J. Delta Arnold, Meyersdale, Pa., Jan. 11.

Quakertown congregation met in council Aug. 8 and elected Sunday-school officers and two deacons—Brethren Emra Holsinger and Wm. Kramer. The congregation decided to have the Sunday-school convention which was held in October. Oct. 1 we had our Sunday-school rally in the morning and homecoming program in the afternoon. This program consisted of special selections by the Hatfield male quartet and by Sister Nathan Kilbefner and two daughters of Ephrata. Bro. Kilbefner, a former pastor, gave a short talk as did a number of others who formerly worshiped with us. Beginning Oct. 1 the church enjoyed a two weeks' revival conducted by Bro. S. G. Greyer of Akron, Ohio. As a result of the meetings two young people were added to the church by baptism. During the second week of the meetings Tuesday and Wednesday were convention days, while a number of folks remained for the evening services. Sister Ida Shumaker, a returned missionary from India, gave a splendid message during the Women's Work session, and also on Wednesday night prior to Bro. Greyer's sermon. Oct. 22 our love feast was held with a large number present. Dec. 24 we rendered our Christmas program.—Mrs. Raymond Blead, Coopersburg, Pa., Jan. 8.

Roaring Spring.—In the correspondence in the Messenger of Dec. 30 the number of members communing should have read 306 instead of 206.—Mrs. Elmer Hoover, Roaring Spring, Pa., Jan. 10.

Rockhill.—Our pastor, H. W. Hanawalt, held a very successful two weeks' meeting Nov. 19 to Dec. 3. As a result twelve were added to the church by baptism. We had messages in song from the Sugar Run young people, the Spring Run young people's chorus and the Evangelical male chorus from Lewistown. These messages are always highly appreciated. We feel that we have been built up by these services and encouraged to press on to do a greater work in the year before us.—Mrs. Bertha Chilcoat, Rockhill Furnace, Pa., Jan. 9.

Snake Spring church met in council Jan. 1. Our Ladies' Aid report for the year was read, following which there was a rising vote of appreciation for the faithfulness and splendid achievements of the organization. A missionary program was given Sunday evening, Nov. 26. The Thanksgiving offering from the church of \$4.32 was used for home missions. Beginning Nov. 26 Bro. M. J. Weaver of Lancaster, Pa., held a series of meetings. Seventeen interesting and inspiring sermons were delivered. Bro. Weaver also spent much time visiting in the homes of the community. One was received into the church by baptism. Our Sunday-school is doing very well with Bro. Henry Baker as superintendent. The primary department gave a Christmas program Sunday evening, Dec. 24. The offering from the Sunday-school of \$5.36 was given to world-wide missions.—Mrs. Bessie Grimes, Bedford, Pa., Jan. 9.

Somerset.—At our love feast Nov. 12 the pastor, Bro. T. R. Coffman, officiated. It was the largest attended feast in the history of the church. A number were received into the church by baptism and also quite a few by letter. Preceding the communion a week of evangelistic meetings was held by the pastor. His sermons were effective and inspiring. The children gave an excellent Christmas program on the Birth of Christ. The juniors also gave a program in pantomime, representing the Savior's birth. Christmas eve the choir gave a cantata entitled, The Promised Light. Miss Ida Shumaker, missionary from India on furlough, gave an effective talk on the life of Christians in India. She had with her many costumes of Indian children which added interest to the lecture. Miss Shumaker was formerly a teacher in the Meyersdale schools. The regular quarterly business council was held Jan. 1.—Mrs. H. R. Knepper, Somerset, Pa., Jan. 3.

Spring Run.—An interesting program was rendered on Thanksgiving evening in which all departments of the Sunday-school and church were represented. The Sisters' Aid Society has been reorganized with Sister Rattie Rupert, president. They have arranged for work for a year in advance. Dec. 17 the children's chorus from — gave a devotional program. Dec. 29 the church met in council, officers being elected for the ensuing year. Brethren Fern Rupert, Harry Dunmire and Earl Dunmire were called to the office of deacon and were duly installed. A watch night meeting was held Dec. 31; the program consisted of a period for Christian Workers' meeting, several readings, special numbers of music and talks. The attendance at both Sunday-school and church services has been good, a large number having a record of perfect attendance for the past year.—Maggie Gill, McVeytown, Pa., Jan. 5.

Springville church has enjoyed a spiritual season in the evangelistic meetings conducted Dec. 3 to 19 by our elder, Rufus Bucher. Fourteen decided for Christ and were baptized the following Saturday. Bro. Bucher visited in the homes of many, both members and non-members. The two organized classes of the Sunday-school remembered many people during the Christmas season. The Willing Workers distributed 29 boxes of fruit, 3 boxes of groceries, 5 plants and sent 10 cards to the poor and needy families. The Shining Stars distributed 11 boxes of fruit, a box of groceries, 8 plants and sent 6 cards, also clothing for children of a poor family. The class rendered an appropriate program on Sunday evening, Dec. 24; afterward they sang carols to the aged and sick.—Mrs. Lida M. Zug, Lincoln, Pa., Jan. 4.

Waynesboro.—At a Women's Work meeting on Nov. 23 a council of Women's Work was formally organized by electing officers; the president is Mrs. L. K. Ziegler. An interesting program, Our Girls' Schools, prepared by Sister Anetta Mow, was given by some of our girls. The special offering envelopes were brought to this meeting and contained \$71. The Ladies' Aid Society added \$25 to this. Dec. 5 under the auspices of the women's council Dr. Mary Laughlin of Hagerstown, Md., gave a medical lecture to mothers of pre-school age children. Our Christmas programs consisted of a vesper service with a pageant, Joy to the World, by the children on Dec. 24, and a musical pageant, Echoes of Christmas, by the young people on Christmas evening. These programs were effectively and impressively rendered. Church officers for the year were installed the morning of Dec. 31 by our pastor. At our missionary association meeting on Jan. 3 we used the home mission program prepared for the November Women's Work meetings. This was much appreciated by both the men and women of our society. We feel this program should be heard by more of our people and are planning to use it at one or more of our adult Bible class meetings. At our business meeting last evening we learned that our treasurer's account is exceedingly low, due to industrial conditions. We have decided to observe the day designated for fasting and prayer, Jan. 14, with a consecration and prayer service at the church at 2:30 P. M. That is the day on which we will begin our special evangelistic services with Bro. Rufus Bowman of Elgin, Ill., as evangelist.—Sudie M. Wingert, Waynesboro, Pa., Jan. 5.

West Green Tree.—Our love feast was held on Thanksgiving Day at the Florin house. Bro. Robert Cocklin of Mechanicsburg officiated. Other ministering brethren present were: David Weaver, Daniel Bowser, Monroe Miller, C. Gible, Ollie Hevener, Sam Eshelman and Ben Stauffer. Bro. Weaver remained with us for the second day service; he and our ministering brethren brought us helpful messages. A two weeks' series of meetings was held Dec. 3 to 17 at the Rheims bouse with Bro. Michael Kurtz of Richland as evangelist. He presented the gospel in its truth and simplicity with power. One young girl from the Sunday-school accepted Christ and was received into church fellowship by baptism. Dec. 31 Eld. S. H. Hertzler of Elizabethtown was with us at the Rheims house and conducted a one day Bible institute. He took up the study of the book of Romans, using salvation as his theme, which proved to be very inspirational. An offering was lifted for the benefit of the college. Since our last report one young man was received into fellowship by baptism and two by letter.—Mrs. Abram Eshelman, Mt. Joy, Pa., Jan. 4.

VIRGINIA

Elk Run church met in council Dec. 7. The church officers were elected: D. H. Smith and Mrs. Anise Kiracofe were retained as clerk and treasurer respectively. We had a union Thanksgiving service on Nov. 30. Rev. Rice of the M. E. church preached the sermon. Nov. 5 both ministers being absent the young people took charge of the morning service, having as their theme, The Kingdom of Heaven. Dec. 24 a Christmas program was given during the Sunday-school hour. In the evening the B. Y. P. D. gave another Christmas program. This group also had a watch meeting on Dec. 31.—Esther E. Miller, Mount Solon, Va., Jan. 3.

Jeters Chapel.—Our pastor preached at Jeters Chapel Dec. 15 and 17. Dec. 16 we had our Christmas program. Our pastor, Mrs. S. B. Broughman, and Miss Betty Sloan of Buchanan, Va., were present. We took a vote on Dec. 17 whether to close our Sunday-school for the winter months, and all voted for the school to continue. We have had a fine Sunday-school at Jeters Chapel for nearly four years, continuing through the winter months each year.—Edna Spradlin, Vinton, Va., Dec. 30.

Mill Creek church convened in council Nov. 25. The matter of a better lighting system on the outside of the church building was discussed, also a more permanent and systematic parking space was arranged for by the committee. Our B. Y. P. D. asked for the privilege of holding a fellowship supper in the basement of the church which was granted. Bro. I. W. Miller of Broadway, Va., gave us a splendid Thanksgiving message after which an offering of \$176.27 was lifted for missions. It was decided to give half to district mission work and the remainder to general work. Our Christmas offering was \$117. Dec. 24 Bro. Homer Miller with his group of youngsters sponsored a program consisting mostly of carols. A New Year's program was given by the B. Y. P. D. Dec. 31; this included a candle lighting service and a pageant. Our Sunday-school is progressing nicely under the leadership of Victor Miller and Dr. C. P. Harshberger. We have eight organized classes, some of which are doing aggressive work. The Willing Workers paid out during the year \$38.74, with a balance in the treasury of \$25.46. We have various ways of raising money: we make comforts and quilts, hold white sales and serve suppers. In this way we can donate to many worthy causes, including missions and charity. Dec. 6 our Aid Societies reorganized for the year. Officers were elected as follows: Eastern side, Sister Pearl Bantz, president; Western side, Sister Virgie Miller, President. Sister Miller is director of Women's Work and is urging all Aid workers and their families to sign up for the promotion of peace. Jan. 1 a called council was held to consider the building of a parsonage. It was decided by a large majority that the work should begin at once; the building is now under way and if weather conditions permit will be completed by March 1.—Mrs. I. J. Long, Port Republic, Va., Jan. 11.

Loscow church met in council Aug. 18. Visiting brethren gave very interesting report of house-to-house visit. Bro. J. Glen Byerly was elected Sunday-school superintendent with W. Paul Reeves, assistant. t. 11 Bro. Joe Wine of Bridgewater held a week's song service, which was very helpful and closed with a very interesting program. v. 17 at the quarterly meeting, Bro. J. Glen Byerly was elected the deacon's office, and was installed on the following Sunday with very impressive service in charge of Eld. J. M. Foster of Sanger-e church. Our Thanksgiving service was held at 7:30 with a very interesting and helpful program, planned and conducted by our minister-missionary board. An offering was lifted amounting to \$23.80. Dec. 10 Bro. W. M. Kahle gave us a very interesting sermon, and the evening held a conference with the young people. On Saturday morning before Christmas our young people gave a splendid program, including a pageant which was performed very impressively. An offering was lifted on Sunday morning which amounted to \$10.40. Sun., Dec. 31, Bro. I. S. Long preached a sermon from the text: "Behold, I make all things new" (Rev. 21:5). Quite a number of our s are reading the New Testament a chapter a day, as suggested in the Messenger of Sept. 23.—Mrs. C. W. Zimmerman, Mt. Solon, Jan. 5.

Leasant Valley church met in council Nov. 14. Bro. H. E. Reed reflected church clerk. A number of committees and the church respondent were reappointed. Bro. J. Harold Byler of Pennsylvania came to us Nov. 14, staying two weeks, conducting a singing school. Bro. Byler also gave three inspiring talks, two at the Valley home at a preaching point in our congregation. A good sermon once was preached by Eld. H. L. Reed Dec. 24.—Mrs. John H. Lester, W. Va., Jan. 3.

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For a helpful Easter service of adoration and worship we offer the following—

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WEST VIRGINIA

Smiths Chapel.—Our pastor, Mrs. S. B. Broughman, preached for us Dec. 30 and Sunday morning and evening, Dec. 31, with watch meeting on Sunday night. The Sand Lick Methodist church rendered a splendid program and our pastor and elder preached two very appropriate and inspiring sermons. As a small token of appreciation of our pastors, the Women's Work gave Sister Broughman a Christmas gift and renewed the Messenger subscription for our elder, Bro. E. H. Kahle. The men's group organized in November, electing Fred J. Tiller, president. The Women's Work group reflected most of the officers of last year. This group presented Mrs. Broughman with a friendship quilt; they also made and sold a Dutch girl quilt to help on our missionary budget. The Sunday-school has been reorganized. Bro. Harry Harmon was elected superintendent. The B. Y. P. D. takes over the Sunday evening services once a month. Recently the junior and intermediate classes rendered a splendid program for the Sunday evening service.—Mrs. Grant Tiller, Princeton, W. Va., Jan. 3.

BYRD'S BROADCASTS

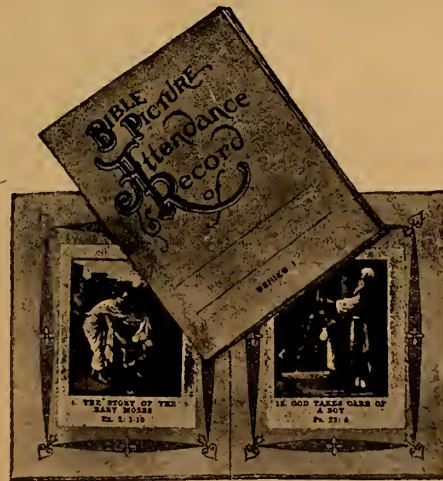
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THE GOSPEL MESSENGER

Vol. 83

Elgin, Ill., February 3, 1934

No. 5



IDEALS OF THE CHURCH OF THE BRETHREN

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GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

Vol. 83

Elgin, Ill., February 3, 1934

No. 5

EDITORIAL

Learning to Live

MODERN demands on one's time and strength are frequently so exhausting that it is something of a problem to manage to live. It is not simply that hours for sleep and even time to eat are encroached upon, but the pace and strain under which one must work is nerve consuming.

This means that he who would survive and work efficiently must correctly gauge the limits of his strength. Obviously there are differences here, for men vary in physical stamina. However, those who possess but a minimum of physical strength can accomplish much through a careful expenditure of their powers. Invalids can teach the average person much at this point.

However, learning to live involves much more than the conservation of physical powers. The strength thus husbanded must be spent in the accomplishment of things which are truly worth while. Which is to say that in learning to live one must not only save his strength, but wisely invest his time and energy.

H. A. B.

Coaching and Life

At the recent meeting of the American Football Coaches' Association, the matter of the brief tenure of position so characteristic of the coaching profession was up for serious consideration. And a committee working on the problem of how to stabilize the profession had some pretty pointed things to say. Indeed, Chairman H. Stegeman's list of six reasons why coaches lose their jobs may be worth more than a dollar apiece to men and women in other professions. Here they are in summary:

1. Coaches who fail to join the college family have no friends on the faculty committee, and thus no one to pull them through when the crisis arrives.

2. Failure to appreciate and support the college community may easily spell the difference between holding or losing a job.

3. Failure to support the university administration in the matter of maintaining morale, class attendance and discipline has resulted in an assistant being elevated to the indifferent coach's job.

4. Overspecialization may result in strained relations with leaders in other sports and prevent the necessary development of players.

5. Discourtesy to those associated with football may preserve a few secrets but lose more in friendly help from others.

6. Plain swellhead—or taking one's self too seriously.

H. A. B.

A Young Woman Wants to Know

LIKE Martha, she is troubled about many things, and yet she does not seem to be very much like Martha after all. From the nature of her anxieties one would think she must have more in common with Mary. She is troubled about the way people do with mortgages and interest and debts and stock markets and borrowing and buying and selling. She wants light on the ways and methods of modern business, and the people who should know about these things do not tell her very much. Perhaps you would like to hear her speak for herself.

Right along with this is the matter of farm mortgages. The farmers are nearly all innocent victims. Insurance companies had money to lend, and they put out propaganda that encouraged farmers to expand, and to borrow money to buy more land, and pay them interest.

I notice, too, that most of the large mortgages were made in the war period, during 1915 to 1921. I have watched the papers for notices, and I see this is true. The war is all tied up with this problem. I hope that people know this, and write it down in their memory for future reference.

Then, it looks to me like the idea of borrowing huge sums of money for any purpose is bad. Almost everyone in our community who has borrowed a great deal of money would have been better off if he had not been able to get it. — loaned some to different people in the past and we all agree that every one would have been better off if they had been unable to borrow. They invested and lost, and now have an old soured debt on hand. Such a situation is hard on friendship, even though one tries to be sweet and does not care. I notice an overwhelming debt takes the starch out of a man; he loses his pep for church work, community work and becomes sad and weary. Our church here at — has suffered a great deal from just that, and so has the whole district. People who were fortunate enough to be out of debt get along rather well, even in times like these. I would like to know the right and wrong of all this.

Then, it is the custom here for most everyone to buy grain on the future market, not the cash market, but the futures market, that does not deal in grain, does not sell grain, and never intends to deliver grain. Every one admits that few benefit in the long run by buying on it but men still persist in taking a chance. Perhaps more families here have lost money on it than in any other manner. I see no difference in principle between this and the roulette wheels in Mexico. I would like to know something about the ethics of all this.

It looks to me like there is a great field for Christian business men and women in the future; and that our church will furnish some of them. Just imagine what the United States would be if everyone had been honest the past years, and if older people would compliment young people for living within their means, and using simple furniture, instead of looking a bit down on them.

There is no end of material and problems, too; it looks like one of the leading problems. I am not so much interested in the long distance trends, as I am on information about the small daily matters. I find I do not agree with many of the young people I know. Of course it is easy to sit in security and criticize. So many of the young college men are in the selling game, and honorable it is. But it hurts me to see them sell something by a lot of clever talk to some one who does not need it. And most of the bonds are bad anyway, and the young men know it, but I have heard them say: "It's their own lookout if they bite on stuff like that; I've got my commission."

I suppose you receive many strange letters, and this is one of them. This economic mess is so tangled that one can not say much about it. Everyone is so involved that it becomes a matter too delicate for ordinary conversation. Perhaps that is the reason church papers have avoided it. Older men do not advise their younger friends much about business, and few teach their daughters much about it.

Well, this church paper hasn't avoided it altogether anyway, at least not right now. But this interesting young woman invited us to do something more than tell her what we know. Whether she intended to do this or not she is asking us to do a lot of serious thinking on our own account as to "the right and wrong of all this."

The Christian conscience awakens slowly. Slavery was a long time getting a respectful hearing in her presence. The voice of economic injustice in many of our business practices is just beginning to disturb the slumbering sensibilities of a lazy church. Then, too, it is

easier to see that something is wrong than to be sure of the best procedure for righting it. But a troubled conscience is a reassuring signpost along the right trail. We'd better be glad for that and keep going the way it points.

A certain John once felt the need of being baptized by the Worthier One who came for baptism at his hands. Perhaps we older, seasoned, hardened heads have need to listen more respectfully to the questionings of our daughters and sons who come to us for guidance. What if our youth, less wise than we in worldly ways but readier, for that very fact, to "follow the Gleam," could teach us something useful?

E. F.

Temperance Is a Noble Word

But It Has Been Terribly Abused

USAGE plays queer tricks with words sometimes. Conversation once meant what its etymology implies, conduct, behavior in general. Now it is limited to talk. To let once meant to hinder, prevent. Now it has a sense the exact opposite of this, to permit. Isn't it funny that as father starts to the grocery mother reminds him that the sugar is all, when she really means there is none?

Thus some very nice people would teach us not to go to extremes in this matter of strong drink. Temperance is a virtue, they readily agree, but it means moderation, not total abstinence. It is only the excessive use of liquor that is bad, and so the President warned against this in his repeal proclamation, as well he might.

But there is a loose screw in this logic machine and in a very vital spot at that. The word rightly belongs only to things that are good. Drinking alcohol is not one of these. It serves no useful purpose. The word temperance in its primary sense has no proper application to this practice.

Hunger for food is natural, universal, a sign of health. It is easily subject to excessive and harmful indulgence. The gratification of it should be practiced temperately. The sex hunger is normal, essential to existence itself, but its wholesome functioning demands the exercise of temperance, restraint, self-control. The body must be kept "under" the spirit, the reason, the real person. In such connections temperance has a wide and useful field.

The desire for alcohol is not normal. It is the mark of a perverted appetite. The thing itself is not only not good, it is positively bad. It is hurtful, poisonous, deadening. The only "temperate" thing to do with such a thing is to keep it out of the human body. The only proper meaning the word temperance can have when applied to drinking alcohol is total abstinence.

E. F.

GENERAL FORUM

On the Indian Road

lected by Anetta C. Mow, Missionary to India, Now on Furlough

I love to meet the common folk
 Who travel the Indian road.
 Whose feet are dusty,
 Whose backs are bent
 Beneath their daily load.

The women who come in the early morn
 To glean in the harvest fields,
 Whose hands are gnarled
 By humble tasks
 Such tasks as poverty yields.

The men who work in the fields all day,
 Whose stride is firm and strong,
 Who stop for a chat
 Or a friendly word
 Nor wish to hurry along.

Come and See

BY E. R. FISHER

AN old church which contained a ceiling painted by the famous painter, Sir James Thornhill, was recently discovered. The painting had been forgotten and the church had long been unused. A beam fell from the ceiling and this revealed the beauty of the long hidden painting. Now the church has been repaired, and the painting, so long hidden, is revealed in all its beauty by the electric lights which have been installed. Many come for long distances to see the picture and to worship in the old church.

Recently a man bought an old picture. He was laughed at for paying \$300 for it. Later he was offered \$3,000 for it when it was discovered to be the painting of a great artist. Old furniture, old dishes, antiques of various kinds command their price because they are rare, or because others can not be made like them. Sometimes it is because of rare beauty; sometimes because the piece is the work of a famous workman.

Characters are much like antiques. Men, who are without honor in their generation are worshiped by succeeding generations. Jesus was crucified by his generation. His was a character like a rare picture, whose sveliness and beauty we have not exhausted. The experience of the ages has only served to reveal how rare characters like his are. There has never been one completely like him. There have been many books written about Jesus. We have emphasized the need of seeing Jesus. Yet I wonder if very many of us really know the character of Jesus.

To know Jesus we must remove the trappings of the ages. Imaginative artists have often covered him with

misconceptions. Theologians have represented him in big words and dogmas of doubtful meaning or terms of a past age. Many gain their ideas of his character by the lives of his followers. Would we know Jesus if we met him? Several Greeks came to the disciples once and said: "We would see Jesus." The whole world ought to be doing that. Opinions will not do. Ideas may be wrong. We need to see Jesus as he really is!

To do this we must know him personally. I may know the facts about the life of Lincoln perfectly, but unless I have caught the spirit of Lincoln, know how he laughed and cried and loved, I would not really know him. So it is with Christ. I must know his mind, his Spirit, his thinking, his attitudes. There are some people I have known for years, and yet experiences come which tell me that I did not really know them. We must know the spirit of a man to really know him. His speech and actions may not tell me the real man. So we need to live with people some time before we can really learn to know them. That is why we do not know Christ any better. We have not lived with him enough. We have not communed with him, or dwelt under the shadow of his Spirit. By much prayer and communion do we find the heart of the Master.

A certain actress was asked to take the part of a grandmother in a play. To get ready for this part she visited her own grandmother for several weeks. She watched her and studied her actions. She not only imitated her but she tried to think like she did. She tried to feel like her grandmother. The result was that when her grandmother came to see the play later she said: "Why, you acted just like me." She never knew why this was true—that her granddaughter had studied her for the part. When we study Jesus to really know him, when we try to place ourselves in the situations he was in, try to feel in those situations as he did, then we will find him becoming more real to us. He was in all points tempted as we are. He gained a poise of life that we long for. He solved his personal problems so triumphantly that we long for his secret. He is indeed the Way the Truth and the Life. To gain that we must enter into his spirit as completely as possible.

Then when we enter into his spirit, it will come into our hearts and we will find ourselves acting and doing as he did. The seed of a radish and of a turnip look quite a bit alike. But it is easy to tell the difference between the two plants. Why is it that a grain of wheat always grows into wheat and a radish seed into a radish? The right Spirit planted in our hearts will result in right fruit. The Spirit of Jesus in our lives will lead us to live like Jesus. We often wonder how he would do this or that in our complex modern life. Love will find a way. It will always grow true to form. Why not, then, let the Spirit of Jesus so completely into our lives that we will act like him? Your personal problems

and your social problems will find an easy solution when the right spirit is in your lives.

"Come and see." That is the invitation that Jesus offers. He wants to share his Love with us. He would share his Spirit with us. Let us go then and study the Master of Life until we learn his secret and his Spirit.

Kitchel, Ind.

Is There Any Use to Pray?

BY FOSTER B. STATLER

DAYS like these drive some men to their knees. Others wonder whether there is any use to pray. Is there a good God to whom to pray? If so, why does he allow hunger, suffering, unemployment, distress and trouble to prevail? But is God to blame for these distressing conditions? He has not brought about this mess in which we find ourselves, has he? There has been no depression in sunshine, rain and harvests during most of this time. Man's selfishness and greed have brought about our distress, have they not? It is not of God's making but man's. Moreover, though God is interested in our comfort, he is also interested in our character and it seems to take some of the sterner stuff of hardship, suffering and discipline to make character. These days should not lead us into a doubting of God, with a consequent distrust of prayer, but to a more radiant use of it.

In our day, men wonder about prayer too because of what we know about natural law. Everywhere, in sunrise and sunset, the changing of seasons, the movement of planets, there is evidence of the operation of natural law. What is the use to pray in a universe like that? Will God set aside natural law to answer my prayers? As we think, it is well to remember that the universe is not run by natural law. Rather it is run by God. So far as we can see, he runs it according to natural law. But surely that does not mean that prayer can not be answered. For God to answer prayer may only mean his bringing into operation some natural law or some law we know nothing about. When the Wright Brothers first talked about making an aeroplane, folks said they were crazy. They said, "It's a natural law that nothing heavier than air can stay up." But it stays up today because they and others have suspended that law by bringing into operation other laws. Can not God do as much? And suppose God would have to put the universe in reverse to answer our prayers. Henry Ford makes a car to go forward. But every day I take my Ford out of the garage, I put it in reverse, back it out and don't smash it up either. Is God not as big as Henry Ford? And why should we stumble at what we call the supernatural when we have evidences of it in our own lives, in human history, and see it supremely manifested in the person and work of our Lord himself?

Yes, prayer is reasonable and there is value in its use. I name a few personally found values of prayer, the precise statement of the first two of which I owe to Bishop E. D. Mouzon of the Southern Methodist Church.

First of all, a life of prayer will give a spiritual atmosphere in which to live. The spirit of our times does not provide it. It is against living the spiritual life. There are coke oven towns in Western Pennsylvania. Large areas around these coke ovens are destitute of grasses, shrubs and trees. All is black and barren. And why? It's because of the gases from the coke ovens. Vegetation can not grow in such an atmosphere. The Zeitgeist, the very spirit of our time, is all too much like the gases from the coke ovens. It stifles spiritual growth. The soul must have a spiritual atmosphere for its growth and culture. Not fitful praying or merely praying in emergencies, but a life of prayer provides such an atmosphere.

In the second place, prayer gives outlook. Most of our lives are much hemmed in. We need a world outlook. A life of prayer can give us that. Dr. Jowett used to tell of visiting a cobbler in a little shop. "This is a confined life you live here," said Dr. Jowett to the cobbler. Whereupon the cobbler opened the back door of his shop which opened onto the sea. So we, too, may be shut up in home, schoolroom, office or mill; yet through prayer we may open the door of our hearts upon the sea of a larger outlook, for the child of God is a citizen of the world, yea of two worlds.

I find a value in prayer, in the third place, because it ministers hope, strength and courage to my heart. It steadies me, gives me calm and poise in the midst of stress, strain and confusion. They say that, before a great battle, Napoleon used to stand alone in his tent. Then one by one, his marshals and commanders would enter that tent, grasp the hand of Napoleon and in silence go out again, but go out with a new courage and willingness to die for France. Something like that happens in human hearts when men and women stand face to face with God in prayer. How greatly that experience is needed today, and where can it be gotten except in a living, radiant experience of God through prayer?

Another value of prayer lies in the results of prayer outside ourselves. You have prayed for others and something happens in their lives in answer. There is Monica praying for her son, Augustine, and that prayer, as many another such prayer through centuries, is answered and Augustine becomes a man of God. "In foreign lands they wondered how their simple word had power! At home, the Christians two or three, had met to pray an hour." True to his promise, God does answer prayer. Prayer is his gracious gift to us through the use of which we may bring blessing to the lives of others and further the gospel.

Some one has recently said, "Prayer is either a fact or a farce, a force or a fancy. If it is a farce, why do we use it at all; if it is a force, why do we use it so little?" We probably have intellectual difficulties about prayer and our prayer life may not be as satisfactory as we would like it to be, but we do know that prayer is not a farce. We know it is a force. And so when things go right and when they go wrong, shall we not go on using prayer, remembering the words of Dean Goulburn, "When you can not pray as you would, pray as you can."

Huntingdon, Pa.

Meeting of Home Missions Councils

BY M. CLYDE HORST

THE twenty-sixth annual joint meeting of the Home Missions Council and the Council of Women for Home Missions, was held in New York, Jan. 8-11, 1934. The general sessions were held in the chapels of the Fifth Avenue Presbyterian Church. The Church of the Brethren was represented by the writer, Chairman of our own Home Missions Advisory Council, and Bro. I. R. Zigler, our Secretary for Home Missions and the Ministry.

This gathering was outstanding in many respects. The attendance was the largest recorded for a number of years. The agenda was of unusual importance. The Committee on the Five Year Program of Survey and Adjustment made its final report. In connection with this the committee appointed last year to reappraise the Home Mission enterprise presented its findings in the form of a book of 400 pages entitled "Home Missions Today and Tomorrow," and this book became the text for two days of enlightening and fruitful discussions.

The reports of the standing committees also had certain recommendations of timely interest. The Committee on Church Building advised against the construction of income-bearing church edifices, and recommended that loans, instead of gifts, be made to churches that are to be helped in their building enterprises. It was also voted that a joint architectural bureau be set up. The Committee on Promotion reported favorably concerning the joint exhibit at the Century of Progress Exposition, and announced that it would be repeated this year if there be opportunity. The Committee on the City and New Americans, suggested that a special study be made of the proper approach to Roman Catholics, while the Committee on the Christian approach to the Jews pointed out the churches' unique opportunity to offset the current anti-Semitic propaganda.

In the reappraisal of home missions the question is raised: Are there yet frontiers in the old sense of the word? The answer is that there are, but that the modern emphasis is on what may be termed *new frontiers*.

Among these may be mentioned the new urban centers that are growing up on the fringes of our American cities. The C. C. camps present another type. Moreover, in this enumeration the ever emerging frontier of childhood must not be forgotten. From such frontiers of yesterday come the gangsters of today. From such "swamps" of today will come the social "carbuncles" of tomorrow. Another strategic frontier is the social and economic order. It is the business of American Christianity to make America Christian. One avenue of effort, therefore, must be to think in terms, not only of the individual, racial groups, and ecclesiastical constituencies, but of the community and the nation as a whole.

Other questions arise in this reappraisal. One is *Interpretation*. In other words, *what is home missions?* Is the work to be considered as only evangelistic, or are the social aspects of the gospel likewise to have recognition? Is the church only a religious institution; or, in the light of the social applications of Christianity, is she a huge national welfare society, emphasizing the abundant life in all of its implications? Furthermore, is the work that is being done adequate? The answer seems to be that it is never adequate—never being, but always becoming. And the very recognition of inadequacy might be considered a phase of real adequacy if it lead to the readjustment that is ever necessary. Finally, it should not be necessary to sell the home mission enterprise; it should sell itself by its reflex impact upon the church and her life in general.

A greater emphasis in this reappraisal, however, concerns the church herself. Organized Christianity is being considered the greatest home mission field in America! Accordingly, it is being planned to follow up this epochal conference with state and county conferences in the next few years in order to reach every local church with its timely and prophetic message concerning the future of Christianity in America. Religion must be "taken out of cold storage," as one speaker put it. Quality must have a new emphasis. The church must get into the people, as well as people into the church. Christianity itself must be revived, or the home mission task will not be adequately performed.

Comity is always stressed in these councils, and this year's sessions were no exception to the general rule. In fact coöperation was the watchword in the organization twenty-six years ago. But new and deeper emphases are coming to the front. Comity is not mere tolerance, as one expressed it; it involves mutual appreciation. Tolerance harbors prejudice; but mutual appreciation means mutual enrichment, conserving precious heritages and emphasizing their complementary interrelation. Comity, moreover, is more than "chiropractic adjustment in areas of stricture and congestion"; it is real social engineering. It is more than traffic regula-

(Continued on Page 10)

KINGDOM GLEANINGS

Calendar for Sunday, February 4

Sunday-school Lesson, Putting God's Kingdom First.—Matt. 6: 1-34.

Christian Workers' Meeting, Encouraging Our Children.

B. Y. P. D. Programs:

Young People—The Future Church of the Brethren.

Intermediate Girls and Boys—How Intermediates May Work Together.

* * * *

Gains for the Kingdom

Two baptisms in the La Porte church, Ind.

Four baptisms in the First church, Detroit, Mich., Bro. Chas. Ferror of Brethren, Mich., evangelist.

Four baptisms in the Wenatchee church, Wash.

Fifteen baptisms in the Laton church, Calif., Bro. J. H. Cassady of Washington, D. C., evangelist.

One baptism in the Ladoga church, Ind.

Ten baptisms in the Ninth Street church, Roanoke, Va., Bro. C. M. Key of Roanoke, evangelist.

Three baptisms in the Kent church, Ohio, Bro. A. H. Miller, pastor-evangelist; one baptism following the meeting.

Four baptisms in the Salamonie church, Ind.

Two baptized at Waka, Texas, Bro. O. H. Feiler of Quinter, Kans., evangelist.

Two baptisms in the Heidelberg church, Pa.

Two baptisms in the Detroit church, Mich.

Ten baptisms in the Hershey church, Pa., Bro. J. E. Whitacre of Harrisburg, Pa., evangelist.

One baptism in the Green Tree church, Pa.

Three baptisms in the South Waterloo church, Iowa.

Two baptisms in the Monitor church, Kans.

One baptism in the Independence church, Kans.

Seven baptisms in the Indianapolis church, Ind.

Six baptized in the Chambersburg church, Pa., Bro. C. E. Grapes, pastor-evangelist.

Twelve baptisms in the Rockhill church, Pa., Bro. H. W. Hanawalt, pastor-evangelist.

One baptism in the Rice Lake church, Wis.

Five gains in the Pleasant Valley church, Ohio, Bro. Wilmer Petry of Pittsburg, Ohio, evangelist.

Eight baptized in the Shade Creek congregation, Pa., at Gahagen, Bro. Graham, pastor-evangelist.

Ten baptisms in the Buck Creek church, Ind., Bro. C. Walter Warstler of Bellefontaine, Ohio, evangelist.

One baptism in the Piqua church, Ohio.

One baptism in the Ridgely church, Md.

Three baptized in the La Porte church, Ind., Bro. L. U. Kreider of Columbia City, Ind., evangelist; two baptisms since.

Twenty-four baptisms in the Center church, Ind., Bro. Dewey Rowe of South Bend, Ind., evangelist; two reclaimed and two baptized since.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Ira E. Long of Akron, Ohio, March 4 in the Hartville church, Ohio.

Bro. O. H. Feiler of Quinter, Kans., Feb. 4 in the North Solomon church, Portis, Kans.

Bro. Rufus Bucher of Quarryville, Pa., Feb. 18 to March 3 in the Lititz church, Pa.

Bro. J. H. Cassady of Washington, D. C., March 13 in the Covina church, Calif.

Bro. R. Paul Miller of Berne, Ind., Feb. 13 at the Tyrone church, Pa.

Bro. Ralph R. Hatton, the pastor, Feb. 11 in the First church, Toledo, Ohio.

* * * *

Personal Mention

Dr. Homer L. Burke and wife, if plans did not miscarry, returning from Africa on furlough, reached American eastern shores Jan. 25. Feb. 5, Sister Susan Stoner of India is expected to touch America on the California side.

Bro. Chas. D. Bonsack, Secretary of the General Mission Board, will be the main speaker at the La Verne College Bible Institute, Feb. 6 to 11. His plans include a visit to the Southern California churches and perhaps some others.

Bro. Lawrence A. Garst, Waynesville, Ohio, who is teaching in the Waynesville High School, expects to have time to hold several evangelistic meetings during the coming summer months as he has done the last two years. Write him as above.

To Bro. F. M. Wheeler and wife of Marshalltown, Iowa, heartiest congratulations. Jan. 19 they celebrated the sixty-first anniversary of their marriage. Eight out of ten people present at the wedding in 1873 are still living. Sister Wheeler is well past seventy-eight and Bro. Wheeler is nearly eighty-two.

Bro. J. H. Moore's letter of Jan. 20, the semi-centennial of the beginning of his ministry in Florida, was so interesting that we felt sure you would be interested in it too. That's why we are taking the liberty of showing it to you in the correspondence department. Look for it on page 25. The Sebring American for Jan. 19 speaks in very complimentary fashion of Bro. Moore's contribution to the life of that community since his coming to Sebring exactly seventeen years before that date.

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Miscellaneous Items

Women's Work Program to be given Thursday afternoon, Feb. 22, during the week of the McPherson Regional Conference: Devotions; special music; talk, Life in Our Indian Boarding Schools, by Mrs. Ellen Wagoner (illustrated by Elizabeth and Joe Wagoner dressed in native costumes); paper, How Can the Women's Work Program Help the Local Church? Election of officers. The McPherson wom-

Ideals of the Church of the Brethren

The picture on the cover page attempts to symbolize the Ideals of the Church of the Brethren as presented by Dr. D. W. Kurtz in the new tract by that name. The basis of these ideals is the Bible, which the picture shows a youthful crusader holding in his left hand. The horn held in his right hand suggests a clarion call to the great ideals—peace, temperance, brotherhood and religion as life. The tract may be obtained free from the General Mission Board, 22 South State St., Elgin, Ill. It is receiving a wide and favorable reception. Pastors are putting it into the hands of their members; some churches are using it as a text in Sunday-school classes or with other study groups. In one church copies of Ideals of the Church of the Brethren were handed out by the deacons on their annual visit. If you want to know more about the ideals of our church, write for copies of Ideals of the Church of the Brethren by D. W. Kurtz.

n's organization will give a missionary play in the evening.—Mrs. Geo. Eller, Secretary-treasurer.

Illinois Ministers' Convocation will be held at Springfield Monday and Tuesday, Feb. 5 and 6. The speakers will be Dr. Albert W. Beaven, Bishop Ernest Lynn Waldorf and Dr. D. W. Kurtz. Ministers of the Church of the Brethren will meet at noon, Tuesday, Feb. 6. The registration fee for the convocation is \$1.00.—M. R. Zigler, Ministerial and Home Mission Secretary.

To the Churches of Northern Virginia: The District Meeting of Northern Virginia will be held at the Bethel church, Unity congregation, April 13, 14 at 10 A. M. The Elders will meet on Thursday, April 12, at 2 P. M. All reports, queries, and other business intended for the Conference should be in the hands of the undersigned by March 8, so as to appear in the booklet.—S. I. Bowman, District Secretary, Harrisonburg, Va.

Concerning Gish Books

BY J. E. MILLER

We say it again—Gish Books at Gish prices are for ministers of the Church of the Brethren only. This must be repeated to protect both the Gish Fund and the several publishers.

The following new books have been added:

No. 199. The Finality of Jesus Christ, by Robert E. Speer. This is Dr. Speer's monumental work, a large book, a book for serious study, a research book, an evangelical book. Regular price, \$3.00. To ministers of the Church of the Brethren, 65c.

No. 200. Cokesbury Funeral Manual, by William H. Leach. A fine collection of funeral services as conducted by many ministers. It also abounds in helpful suggestions for those who minister in the hour of sorrow. Regular price, \$1.00. To ministers of the Church of the Brethren, 25c.

Urgent Reasons for the Achievement Offering

The Need

1. There are nineteen missionaries on furlough. They are capable, consecrated, experienced workers. They are eager to go back to their God appointed service.

2. The Board of Christian Education must pass up much important Christian education promotion because money is so limited that paying postage on letters has become a problem.

3. Bethany Biblical Seminary faculty members have done a wonderful service by developing splendid work with so little money. They deserve much credit. Sympathetic observers wonder how much longer the spirit of sacrifice and service can overcome the handicap of insufficient support.

4. The life of our local congregations will always depend on a lively sense of responsibility for others. A victorious Achievement Offering will put new strength in any local church.

Response

"We have taken seriously the plan of doing as well in our giving as last year. We will do considerably better. Wish it were better still."—*A Congregation in Illinois.*

"Send me statement of the most urgent needs of the general work. We will hold our Achievement Offering early in February. Our church is going over the top this year in doing more than last."—*A Congregation in Indiana.*

No. 201. Preachers Present Arms, by Ray H. Abrams. A record of how preachers and churches were caught in the World War and helped in its prosecution. A book that should be read by all as it shows how war hysteria works. Regular price, \$2.50. To ministers of the Church of the Brethren, 55c.

The following books are out of stock and no longer available:

No. 33. The Sick, the Dying and the Dead.

No. 37. Problems of Pulpit and Platform.

No. 191. Doran's Ministers' Manual, 1933.

The following books will be dropped in the near future. If you wish any of these send in your order at once. Delay and you will not be able to secure them. We will secure only as many as are ordered **right soon**.

....161. The Church and Adult Education,	35c....
....163. Disciple Winners,	35c....
....164. Education for Peace,	45c....
....166. Speaking in Public,	45c....
....167. The Preacher and His Missionary Message,	35c....
....168. Religion in a Changing World,	45c....
....169. The Prophetic Ministry,	45c....
....170. The Minister's Week-Day Challenge,	45c....
....171. Which Gospel Shall I Preach?	45c....
....172. God and the Census,	25c....

THE QUIET HOUR

Unselfishness and Peace

Gen. 13: 1-13

For Week Beginning February 11

Unto the Place of the Altar Which He Had Made at the First, v. 4

It is good to return in memory to those occasions when God was especially near to us. Samuel set up a stone, Ebenezer, to keep alive the memory of God's help (Deut. 33: 29; 2 Chron. 25: 8; Psalms 27: 9; 28: 7; 40: 17; Isaiah 41: 10; 50: 9; Hebrews 13: 6).

There Abraham Called Upon the Name of Jehovah, v. 4

Abraham's journeys were dotted with altars. He worshiped at every turning of the ways (Gen. 8: 20; 12: 17; 13: 8; 22: 9; 26: 25; 33: 20; 35: 7; 1 Kings 18: 32).

Their Substance Was Great, They Could Not Dwell Together, v. 6

Does peace depart as wealth increases? Prosperity has its problems too. Are we able to make love and wealth increase together (Job 27: 16, 17; Psalm 39: 6; Ecclesiastes 2: 26; Ezekiel 28: 4; Matthew 6: 19; James 5: 3)?

The Canaanite and Perizzite Dwelt in the Land, v. 7

How foolish for friends to quarrel before the face of a common foe (1 Cor. 1: 10; 2 Cor. 13: 11; Eph. 4: 3; Philippians 1: 27; 1 Peter 3: 8).

Let There Be No Strife, v. 8

In order to make peace it is always necessary for a great-hearted soul to go more than half way. It takes two to make a quarrel; one can make peace (1 Cor. 14: 33; Eph. 4: 3; Philippians 4: 2; 2 Tim. 2: 22).

Discussion

Should one suffer injustice in order to make peace? Did Abraham submit to injustice? How far should we go today for the sake of peace? Dare the nations follow Abraham's example?

R. H. M.

Meeting of Home Missions Councils

(Continued From Page 7)

tion; it is Christian statesmanship in the building of the kingdom of God. Crime is integrated and the various groups of the underworld have an understanding. Are the various Christian forces big enough to work together? "If we all hang together, the enemy can be hanged; if we don't hang together, we'll all be hanged—separately, and the enemy will not be hanged."

The attitude of the national government to the program of Christianity received much attention in the various discussions. Some thought there is a new spiritual note at Washington, while others were more guarded in their statements. The general consensus of opinion seemed to be that while there is much to be deplored, there is also much for which to be thankful. Never before has the social creed of the churches been so generally recognized in legislation and administration as now. This is a great opportunity for the church in a great follow-up program, for without spiritual recovery there can be no adequate and permanent national recovery.

The greatest encouragement in the present crisis, however, is transcendental as the three devotional periods reminded us. "Now we see not everything in subjection, but we see Jesus," quoted Dr. Halliday, the efficient chaplain of the conference. We need to have Christ transfigured before us and hear the three voices that were heard in the vision on the mount. First, our recitation of the creed, "Thou art the Christ," must be followed by the audition of the voice, "This is my beloved Son." Our creed must be idealized—emotionalized. Christ must be transfigured before us, as well as the three favored ones on the mount. Second, we must hear Christ say to us: "Arise and be not afraid." Cosmic resources outnumber and outweigh all present material shortcomings and aggressions of evil. This is not a time to mourn over reduced budgets, and to be "bilious" with reference to the times. It is a time to make a new advance. If we rise, we'll not be afraid. Then we shall say with Peter: "It is good to be here, Master." "This is a great time to live," will be our version of Peter's confession of confidence.

In response to the challenge of the Master, "Arise and be not afraid," a coöperative program of advance for five years has been formulated. This will be in charge of a Joint Committee on Planning and Strategy representing the Home Missions Council, the Council of Women for Home Missions, the Federal Council of Churches of Christ in America, the International Council of Religious Education, and the Missionary Education Movement. The Foreign Missions Conference and the Council of Church Boards of Christian Education will also be invited to coöperate, especially in the proposed state conventions and conferences. Thus, recognizing

that "no greater home missions need, and no more intriguing home missions opportunity ever knocked at the door of the American church," the new advance will be along "constructive lines of intensive, qualitative, co-operatively-planned home missions, and not along the lines of extensive, quantitative, opportunistic, and laissez-faire method." It is proposed to "bridge the streams, straighten out the curves, tunnel the mountains, and build highways for the Lord in America." By these means, it is hoped, home missions will be re-established in the consciousness and confidence of the church, and the kingdom of God advanced in America.

Lewistown, Pa.

Yamato-Damashii

BY KERMIT EBY

THE term *Yamato-damashii* may be translated literally as *Japanese spirit*. What the term *Japanese spirit* connotes is rather difficult to state because it means something slightly different to each Japanese who refers to it. The essence of the term seems to be loyalty: loyalty to the family, the clan, the state, and above all to the Emperor. In fact, loyalty to all one's superiors. The origin of this concept rests on the Confucian teaching of filial piety, and filial piety is still the heart of the Japanese social structure.

One evening at a Kabuki theater in Osaka we witnessed our first Kabuki play. The theater is as modern as any in the world. It is the "Opera House" of Osaka. The play was drawn from the past. Two wrestlers were rivals in the games and also in their attentions to a favorite geisha. The one wrestler lacked the money to buy the geisha from her owner at the Tea-House. His wife, sensing his love for the geisha, and realizing his lack of funds, sold herself as a geisha so that her husband could have his desired love. The most applause of the evening came when the wife, true to the loyalty which bound her to do what she could for her husband, decided to sell herself as a geisha to procure his happiness.

Recently, the same impression was conveyed in another way. A young Japanese girl, a college graduate, brought up in Western thought, made the statement that she would make a "good wife." When asked to explain what she meant by the term, she said she could not explain because she would be governed by the standards of her husband.

Women are not alone in this expression of self-effacing loyalty. Japanese history, ancient and modern, is filled with many examples of men who chose to follow their Lord in the after world by committing hara-kiri. In the days of old Japan it was the accepted thing for the retainers of the Lord to voluntarily follow him in death; so many chose to do so that Iyeyasu early in the

th century had to decree that the families of men doing so would be disgraced. He was not entirely successful, however, and the practice was relatively common until 1900.

One of the first impressions gained visiting the Date Masamuni mausoleum at Sendai is the smaller headstones which mark the graves of the loyal followers who followed Date to his grave. Our guide of the morning told us with pride that one of his ancestors followed the great Date to the spirit world. The best example is the now classic story of the *Forty-Seven Ronins*. These "Forty-Seven" made a desperate effort to vindicate their Lord, and when their effort failed the entire number committed hara-kiri. Their shrine is one of the most popular in Tokyo. Candles are always burning before the altar; their light never goes out. Here thousands of soldiers, sailors and school boys come to pray.

Just two more modern examples: when the Emperor Meiji died, General Nogi, the hero of the Russo-Japanese War, and his wife quietly took their own lives. Their act made them immortal in Japan. During the bombing of Choei, it became necessary to break a barbed-wire entanglement. Three young Japanese strapped their bodies in explosives and threw themselves into the wire and opened the breach. They too are immortal in Japan.

This is the loyalty that binds the Japanese nation together. This is the answer to the unique power that is Japan's. Its leaders realize this fact and are doing all possible to maintain it through the educational system. Each school in Japan has a photograph of the Emperor. On certain occasions this picture is the center of a most solemn ceremony, the purpose of which is to impress the pupils with the semi-divine position of the Emperor. Recently, while speaking before a primary school of some eight hundred pupils, I noticed that the Emperor's picture was enshrined behind me. When leaving the platform I bowed as all good Japanese do. It was the most effective thing I could have done to win the respect of the school.

Here in Japan, the railroads are government owned. Each year literally hundreds of thousands of Japanese school children of middle school age are taken on excursions to the historical spots and shrines of the nation. Here they are told the unending story of Japan's greatness and the loyalty of those who served her.

Probably the army is the heart of this spirit of loyalty. The army is still feudalistic in its outlook. Its only master is the Emperor and the destiny of Japan. Recently, General Araki commenting on the suicide of Major Koga at Shanghai, said: "In the mind of Major Koga it was intolerable to think that, although due to no fault of his, he had been taken prisoner. He decided that only through death could he clear himself of the

dishonor. After making up his mind to clear himself of the dishonor, he rushed the drafting of his report. Adjusting everything, he then visited the tomb under which Colonel Hayashi, his regimental commander, slept, and immediately after paying his last respects he put an end to his life. It would be wrong to look upon the suicide of Major Koga as a common case of self-immolation. Viewed properly it is a grave question, involving the discipline of the Imperial Army. It is undoubtedly an extreme dishonor for a soldier to be taken prisoner by the enemy, an occurrence, according to daily disciplinary training, worthy of a thousand deaths. Therefore, when a soldier is taken prisoner he is invariably court-martialed upon his release, no matter under what circumstances he was made prisoner. Major Koga has shown the Japanese soldier that, whatever the circumstances, one cannot expect to live after being taken prisoner by the enemy. With his death he has set an admirable example and showed the quality of which a soldier should be made."

In 1895, at the close of the Sino-Japanese War, the greatest hero in the minds of the Japanese was Admiral Ting, the commander of the Chinese fleet. Admiral Ting committed suicide when the corruption of his superiors made his surrender inevitable. Even though the responsibility was another's, the honorable man chose death.

Other examples might be cited to illustrate the effect of this concept of self-effacing loyalty—they are endless; however, it is unnecessary to do so. There are several effects of the system that need to be pointed out. In the first place, if carried to its logical conclusion it becomes dangerous. The constant emphasis on loyalty to state and emperor develops into a super-nationalism and a conviction that Japan must have its place in the sun. If necessary this place can be won by force, for no people can withstand the self-sacrificing devotion of the Japanese army. Or as a boy said to me, "Yes, we know that America is strong and rich and has aeroplanes, but we have the spirit." Unfortunately, Japan has lost no modern war; each victory has added to her prestige. This has built up an idea of invincibility which may cause the military to precipitate war should a pretext arise. Every Japanese school boy is being taught military training, the cult of loyalty and the inevitability of the next great war. On the foundation of a feudalistic ideology a great war machine has been created. It has the same national emphasis on kultur and force as did the Germans in 1914. At present, the nation is in the control of the army, and the army knows only force. What the future will bring only history can answer.

Secondly, such a system kills individualism. Or, as our Japanese Christians say, "It is easy to be a pacifist in America. In your country individualism is the style.

Here if one goes contrary to the social order the entire family is disgraced and must bear the responsibility of the dishonor that would come with prison. Or, in extreme crisis, the whole family might be punished." Frankly, with such a closely coördinated system, a pacifist movement is next to impossible.

In conclusion, Japan today is a veneer. The western technique which she adopted covers the surface and is naturally most frequently noticed. The thought which governs the action of the people is the product of the past, and it is this past which still predominates.

Ann Arbor, Mich.

Everybody Has Changed Attitudes?

BY A. B. MILLER

"EVERYBODY dances, plays cards, attends the average movie, drinks beer and thinks liquor drinking is all right." Have you ever heard that? We have. Of course, when pinned down, it is admitted that "everybody" is to be interpreted relatively, not absolutely. However, authors of such statements insist that people at least think very differently from the past on these questions and preachers, mothers and fathers who disagree are just "out-of-date."

We are beginning to question many statements. The spirit of the age is upon us. We were not sure about the one above. Indeed, we were curious to know if it were true. So we set to work to test it.

We live in a city of 35,000. Naturally these problems are more acute than in the country. Our church is, in some things, considered liberal. We believe in recreation. We are not opposed to clean fun. We have not preached on amusements for our six-and-one-half-year term here. We try, as a rule, to preach a positive message, thinking that once folks are interested in the good, the bad and the less good will take care of themselves. However, we did occasionally refer to the above types of amusements. And on beer we have said some uncomplimentary things, and on liquor we have given "no quarter."

We presented a questionnaire to 263 Sunday-school members on Sunday, Oct. 29. One hundred and seven were between fifteen and twenty-seven years of age, one hundred and fifty-six were twenty-eight and over. Between twenty-five and fifty were not members of our congregation. We submitted the modern dance, commonly known card playing, the average movie, beer drinking and liquor under three questions. No previous announcement had been made. No discussion was held.

The first question was: "How do you classify these five things as to their effect on the personal life of the Christian, irrespective of others?" Indicate by *good*, or *bad* or *doubtful*, or *no effect on the spiritual life*.

The second question was: "How do you classify

them as to their probable effect on many others who might follow your example, even if they should not harm you?" Indicate as above.

The third question was: "If you knew your pastor and other guides of your spiritual life indulged in these things, what effect would it have on their influence over you for good?" Indicate by *increase it* or *lower it* or *doubtful* or *no effect one way or another*.

We are aware of the viewpoint of Methodist, United Brethren and other denominational leaders, and we felt that the author of the statement challenged might be surprised how many are not in the *everybody*. We even suspected that a fair number of Dunkers are still a little obstinate; but we were hardly prepared for the results obtained when the papers were checked. *Good* under the first two questions and *increase* under the third, except for the *average movies* received a negligible vote. So they will be passed by. We deal with averages.

Beer drinking and liquor drinking received practically the same classification throughout. Eighty-three per cent classified both as *bad* or *lower it* for the third question, five per cent as *doubtful* and ten per cent as *having no effect*. Eighty-two per cent of the young people classified them as *bad*. Under the first question one hundred of the one hundred and seven young people wrote *bad*, as to hard liquor and beer.

Dancing and card playing also received practically a twin classification throughout. Sixty per cent classified both as *bad* or *lower it* for the third question, and twenty-three as *doubtful* and fourteen per cent as *having no effect*. Forty-four per cent of the young people classified them as *bad* and thirty per cent as *doubtful*, making seventy-four per cent placing them on or beyond the border.

Forty-five per cent of all classified the *average movie* as *bad* or *lower it* for the third question, thirty-four per cent as *doubtful* and fifteen per cent as *having no effect*. Thirty per cent of the young people classified them as *bad* or *lower it* for question three and thirty-five per cent as *doubtful*.

The average for all for the three amusement activities was eighty per cent for *bad* and *doubtful* and fifteen per cent for *having no effect* one way or the other, as they see it.

The results could be better. They could be much worse. Certainly, some thinking is in progress. We did not ask those questioned if they indulged in dancing, card playing or drinking. We are almost sorry we did not. Your local group might give a still more gratifying reply. When some one says, "Everybody does, and especially the young people," you might try such a questionnaire. You would probably not be as greatly alarmed as some would have you believe, provided you question the influence of these things on Christian life.

Hagerstown, Md.



MISSIONS

This Department

Conducted by

H. Spenser Minnich



The Bible in Story, Pageant and Song at Tai Yuan

BY ERNEST L. IKENBERRY

A MOST successful and informing three-day celebration of the 100th anniversary of the work of the American Bible Society in China was recently held by the churches of Tai Yuan. An exhibition of Bibles in many languages, a large display of informing posters, a colorful pageant and several addresses attracted hundreds of people to the largest church in town. The American Bible Society was represented by Rev. Carelton Lacy, D. D., of Shanghai, General Secretary. The Field Secretary, Rev. F. K. Chow, working with a union committee of the local churches, succeeded in putting on a program full of intense interest to the people of the city. Dr. P. T. Li, dean of Hui Wen Bible School in Peiping, was also one of the principal speakers.

The most attractive feature of the celebration was a pageant, "How We Got Our Bible," written by Miss Marie Adams of the Methodist Mission in Peiping. This play was written especially for the 100th anniversary of the work of the American Bible Society in China. It was translated into Chinese by Miss P'an Yu-mei. Proper costumes were supplied by the Society and the pageant was very ably directed by Miss F. E. Coombs of the English Baptist Mission. The Tsung Te Girls' School of the same mission rendered several songs that were a part of the play.

The pageant depicts the Spirit of the Bible explaining to the Spirit of Youth the heroic sacrifice, hard work, and loyalty to God which has produced, pre-

served, and translated the Bible into many languages. As the Spirit of the Bible converses with questioning Youth there appears in colorful pageant the important figures of Bible history. Moses, the venerable old man (Mr. Wang—see picture) with his tablet of Ten Commandments, tells how God inspired him to write a record of his nation's experience of God. The boy Samuel (a schoolboy) tells how he strove to be the mouth-piece of God so that his people might be a righteous nation. Then approached King David (Rev. Allen of the English Baptist Mission) in royal robes with his golden harp and sang the Twenty-third Psalm with great effectiveness. Isaiah (Pai Hsiao-yi) recalled his call from God, and Micah (Evangelist Ho) recited the famous passage, "What doth the Lord require of thee but to do justly, love mercy, and walk humbly with thy God?"

Coming to the New Testament, John Mark (S. A. Chow, Associate Secretary of the Y. M. C. A.) told how he had been the secretary of St. Peter and had written as St. Peter had preached the gospel story. Dr. Luke (Evangelist Liu) said that being a Greek he had seen the importance of writing a "life of Jesus that he might enter other lives." St. Paul (S. L. Chao, teacher in Tsung Te school) quoted from the famous "Love Chapter," and St. Peter (Evangelist Hou) gave his passages on "God is love." John the Revelator (Captain Pai of the Salvation Army) recited the passages describing the Beautiful City of God.

Interested Youth was then shown the history of the Bible through the centuries since New Testament times. A monk told of the hours of painstaking copying and translating and the preservation of the Bible in the



The pageant, How We Got Our Bible, was given by the churches of Tai Yuan Fu. M. M. Myers of our mission stands in the center of the second row

monasteries. Then Gutenberg (F. C. Liu, leading layman of the Chinese Independent Church and English Secretary to Marshal Yen Hsi-shan) told of the difficulties of the printer when it was necessary to use parchment, and the prohibitive cost of books, and informed surprised Youth that paper was discovered in China and brought to the West after which books became almost as cheap as they are today. Then approached Martin Luther (C. H. Chang, senior deacon of the Church of Christ in China, Tai Yuan) with his German Bible. Youth is informed that it was the Bible that inspired him to nail up his ninety-five theses, which led the way for the Reformation. Tyndale (Adjutant Eacott of the Salvation Army) with frilled collar and striking beard, most dramatically informed Youth of his struggle to put the Bible into English; also of his persecution and exile from his native land. But his face glowed with triumph as he told how he succeeded in smuggling six thousand copies of the English Bible into England hidden in bales of cotton! At this time a venerable old gentleman with grey hair and sideburns approached Youth with the story of twelve hard years spent translating the Bible into Chinese. At this time a modern Chinese gentleman (Dr. T'sang of the Scofield Memorial Hospital) joined the large company of those who had had their part in giving the Bible to the world and China. He told Youth of the many years of labor of the Chinese Translating Committee which completed the Union Version in 1919. Then a spokesman of the American Bible Society in China (M. M. Myers of the Church of the Brethren Mission) informed Youth that during this one hundred years 70,000,000 Bibles or scripture portions have been sold or distributed in China. Thus Youth is convinced that the Bible deserves loyal support, and vows to be true to the Spirit of the Bible and the abundant life which it gives to mankind.

This pageant needs to be seen in order to be fully appreciated. It gave to the people of Tai Yuan a better idea of how we got our Bible, and the message of the Bible, than many hours of preaching and teaching could give.

The pageant can be secured in English, and with slight adaptations, could be given effectively in the churches of the homeland.

Tai Yuan Fu, Shansi, China.

What to Pray For

Week of February 5-11

ABOUT 118 miles around by the road from Garkida, the station of Lassa is found to the eastward. In the spring of 1928 Dr. and Mrs. Homer Burke moved to Lassa. Medical work developed rapidly. In 1930 Nurse Evelyn Horn went to Africa and was located at

Lassa to help in the medical work. By 1933 the work had grown to such proportions that a hospital was built. This hospital is named The Bashore Hospital. Turn to December 2 and 16, 1933 GOSPEL MESSENGERS and read the accounts of the medical plant and the service which it renders. Dr. Burke himself wrote these articles. During this past year there was an increase of 25% in the call for medical services at Lassa over the previous year. As this is being written, Dr. and Mrs. Burke are on their way home for furlough. Miss Horn is also on furlough, but expects to return to Africa soon. While this staff is away from Lassa, the work goes on as much as possible by the aid of African helpers. Miss Inman and Brother and Sister Stover Kulp supervise the work, in the absence of Dr. Burke's and Miss Horn.

Partners in Prayer

BY ANETTA C. MOW

YOU are earnestly invited to join with Christians of all lands in a world fellowship of prayer on Feb. 16. It is a wonderful privilege to be a partner in the World Day of Prayer and Fellowship.

This fellowship overlaps all barriers of race and color, or national and class pride. The inclusiveness of Christ's love becomes an actual experience. Sympathy is quickened to active friendliness for those of our own land and for those in other countries, as well. This day should become for us the expression of the habit of our lives, that we may always think of ourselves as members of one another, lovingly and gratefully saying, "Our Father."

It has been truly said that in the spotlight of united prayer the task which Christ has committed to his church is more clearly seen, more fully apprehended.

New methods are born, old ones changed to meet present needs. United prayer leads to coöperative effort.

The prayer of this day will be constantly advancing over the earth, "in the footsteps of the sun." All the way from India, where little groups of praying souls sit beneath a spreading banyan tree, to England, the United States and Canada, where praying bands meet within grand cathedral walls, prayers for the Peace of Jerusalem shall arise. And added to those in assembly, will be the prayers of many shut-ins and those convalescing in hospitals. Knowing that so great a multitude are united in intercession all around the earth, one realizes the added power and influence of such days of prayer. Let us all rejoice in the privilege we have of this united prayer.

The program which will be used all over the earth . . . having been translated into dozens of languages, is available at the General Mission Board rooms, Elgin, Ill. These program leaflets are 2 cents

piece, and accompanying them free are the little leaflets—"The Call to Prayer." Nearly two weeks still remain, so send in your order for the program immediately. How much we need to pray for the peace of the world today and for the kingdom of God on earth.

Elgin, Ill.

Heart Throbs

Congregation Has Enthusiastic Mission Secretary

"We rejoice over having our pledge more than raised. No extra pressure being brought to bear, our superintendent announced that last Sunday we would give a missionary offering. We read *Missiongrams* and items from THE GOSPEL MESSENGER before the church. I am praying that I may be restored to health and do more efficient work in 1934. I am always glad to cooperate in any way to make the cause grow."—*A mission secretary of an Iowa congregation.*

Eastern Women—Today and Tomorrow

PROGRAM III

Chapters 4 and 8: "Conditions in Urban and Rural Areas"

Worship

"My little children, let us not love in word, neither with the tongue, but in deed and truth."

Hymn: O Worship the King.

Scripture: Col 4: 1-4; Rom. 2: 4; 10: 12.

Prayer: Give thanks for the light of the gospel that has penetrated into the urban and rural areas of the orient. Pray for the multitudes who yet live in fear and superstition, that they may know the riches of God's love.

Hymn: We Are Saved by the Grace of Our God.

Poem: Infinite Riches—

"He giveth more grace when burdens grow greater,
He sendeth more strength when the labors increase;
He added affliction, he addeth his mercies;
To multiplied trials, his multiplied peace.

"When we have exhausted our store of endurance,
When our strength has failed ere the day is half done,
When we reach the end of our hoarded resources
Our Father's full giving is only begun.

"His love has no limit, his grace has no measure,
His power no boundary known unto men;
For out of his infinite riches in Jesus
He giveth and giveth, and giveth again."

—Annie Johnson Flint.

Lesson Outline

"For the thousands of women in the cities whose doorways are open to the new world, there are millions in rural Asia who still live in the narrow boundaries of the old life, limited to their own inner courtyards."

1. Economic conditions in cities.

- a. Economic changes in Japan, pages 56-60.
- b. Growing advantages of Indian women, pages 60-66.
- c. Chinese women as economic assets, pages 66 bottom—71.

2. Conditions in rural areas.

- a. Superstition and ignorance of Indian women, pages 116-118.

b. Handicaps of Chinese women, pages 118-120.

c. The new and the old in Japan, pages 120 bottom—122.

d. The women accept new ideas, pages 122 bottom—125.

e. An appeal for the uplift of oriental women, pages 126-127.

Note. This program may be given in a conversational way by a group of women representing the old and new thought of the women of China, India, and Japan, as outlined in the above topics.

Question for Discussion: If you were an oriental and had to live in a village of India, China, or Japan, which country would you choose and why?

News From China

Sara Z. Myers

Home Industries

Marshal Yen is enthusiastically promoting home industries. Recently he had the Drum Tower, a huge three-story structure near the center of the city, repaired and repainted and is exhibiting in it hundreds of articles either grown or manufactured in this province and that of Sui Yuan. It is a thoroughly interesting display and shows the possibilities within local materials and local talent.

Addresses and Programs

Sister Emma Horning of Ping Ting Chow was with us over a week-end in November and gave two excellent addresses in our church on the home and its teachings and influence. Her messages were splendidly given and warmly received. The small boys under Mr. Hou's direction presented a pageant in one of the programs. It was their first attempt at anything of a religious nature and they did remarkably well.

A New Organization

The recently organized Y. W. C. A. has just closed a campaign for funds and members. While there are many difficulties associated with the starting of the new organization, still we have much to be grateful for and feel that the Y. W. C. A. will fill a very important place in this city as there are many girl students and industrial workers here. Plans are being made to teach the factory girls and to help them to better standards of living. The students of several of the Girls' Schools are coming in increasing numbers for teaching and for association with the two fine young Christian secretaries we have employed. Miss Lily K. Haass of the National Committee in Shanghai spent one month with us in helping to organize and plan a program. She was most favorably impressed with the prospects of a strong organization in time if good leadership is maintained.

A Pleasant Day

The two families of our city with a few visiting Americans had a pleasant time together at a short service and dinner on Thanksgiving Day in the Ikenberry home. We then went the next day to Taiku, a sister mission, for their celebration which they held on the Saturday following. A most impressive service was held in the forenoon in which the sacrifices and hardships of the early pioneers were tenderly recalled. Later a bountiful dinner was served to thirty-eight people not including the children who had had a delightful meal together earlier. It was a rare treat to mingle with such a fine group of fellow-countrymen and fellow-workers in the Master's kingdom.

Tai Yuan, Shansi, China.

The Achievement

SUNDAY, FEBRUARY 11

WHAT IS THE ACHIEVEMENT OFFERING?

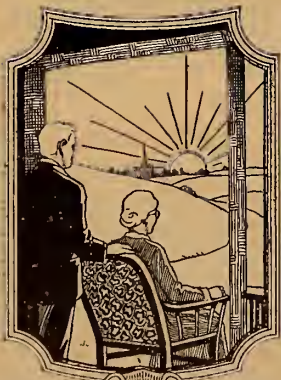
The Achievement Offering is the regular annual effort of the Church of the Brethren to meet its general missionary responsibilities in full before the fiscal year ends February 28. Every congregation feels a distinct sense of joy in doing its best in order that the brotherhood may achieve the purpose God has set before us. February 11 is recommended as the day for the Achievement Offering in each congregation.



FAMILY IN OUR INDIA MISSION
A Miracle of God's Redemption

THE USE OF ACHIEVEMENT OFFERING FUNDS

The church through its Annual Conference has officially recognized as its task the great work of missions, Christian education, training and supervision of its ministry, the need of support for and disabled ministers and missionaries, the causes of peace, temperance, and the guidance of children and young people. The pictures on the borders of these pages are suggestive of work the church is doing, and indicate the channels into which the Achievement Offering is directed.



MINISTERIAL PENSIONS
From Service to Golden Sunset

WHY THE ACHIEVEMENT OFFERING?

The church stands as a lighthouse on a rocky shore today, she needs to keep her lamp burning and her mirrors burnished. The local church and the general brotherhood need to keep strength and purity at a high point because of this divine mission of the church. God yearns to be ever present to bless every

THE GENERAL CHURCH



LEPERS ARE BEING CURED
IN AFRICA



ering . . .

1934

many people through ignorance or wilfulness have not opened hearts. Jesus revealed God and made the power of his Holy available to all men who will accept. The ignorance and sin of people, with so much attending misery, are a challenge to the church to be earnest in her world mission of revealing God through Christ.

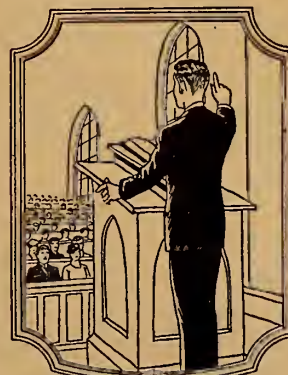
The General Boards and the Seminary are rendering a practical service to the church in the respective tasks assigned them by Conference. The Boards are the servants of the church and they look to the congregations to support the church's program through prayer, fellowship and by money sufficient to carry on all the lines of service undertaken by the church. Why the Achievement Offering? Because the church must not fail in this day. Her unity, her devotion to a great cause, her love, her Holy Spirit of God must bring forth worthy achievements in Christ's name.

WHAT IS THE ACHIEVEMENT GOAL?

The Annual Conference approved a budget of \$275,000. In light of the times this does not seem attainable this year. There is a goal of \$200,000, which was the attainment in giving last year, is proposed as the goal. It means that every member and every congregation should strive to do as well or better than last year. Many members feel it within their power to increase their giving and are taking steps to do better than last year. Members who are not privileged to give through a congregational offering may send their money to the General Mission Board, 22 South State Street, Elgin,

BOARDS

BRETHREN



A PREPARED
SUPERVISED AND
MINISTRY



GUIDING YOUTH



WORK FOR A SOBER
MANHOOD



TAUGHT WELL TODAY
WORTHY CHRISTIANS
TOMORROW

PASTOR AND PEOPLE

“The Ignoble Three Hundred”

BY D. D. HARNER

THERE appeared an editorial in the *Kansas City Star*, last April, under the above caption. The article is as follows: “About 300 young men over at Columbia University have echoed other college groups in saying by their votes that they wouldn’t think of such a thing as bearing arms under any circumstances. But if these young fellows feel that the country is going to rise up and shriek about their action, they are in for disillusionment. The country will go about its daily affairs as usual, undisturbed by what a few boys up in Morning-side Heights have to say on supporting the nation in time of crisis.

“The country doesn’t need the approximately 300 now, or others like them; and the chances are that it could get along fairly well in defending itself, if need be, without their help. It knows that if occasion for concerted defense action should arise, the response would be just as great as it ever has been in the past, that the few who tried to block it would be in the identical position of the few who have moved to do that sort of thing previously. But if some special dispensation should be required for the 300 from Columbia, or their fellows elsewhere, they could be sent home to their parents on the grounds of timidity and extreme youth.”

This editorial is an excellent window into the editor’s belief concerning peace and war. He, like thousands of others, has little sympathy for those who are striving to make a warless world. It is clear that the editor delighted in ridiculing those students and every other person who holds the same convictions. Should such an article go unanswered? Possibly some one should call the editor’s attention to the fact that such support of war that he tends to give is directly opposed to the efforts of peace and understanding among the nations of the world. It is a foregone conclusion that peace will not come of itself. It will not just happen. It will have to be waged. The peace mind will have to be created, just as the war mind is created. The fight of the peacemakers is in the realm of the mental attitudes. People’s attitudes will have to be changed. This is done through the program of teaching.

I noticed in the *Kansas City Star* for Jan 11 that Ohio State University has refused to let seven conscientious objectors attend the university except they take military training. I have to wonder if these students are Quaker or Brethren young men. Regardless of their church affiliations, we have to admire them for their courage. Any old chunk can float downstream, but it takes something

with life, courage and purpose to go against the current. Right now is when these young men need a pat on the back and a word of encouragement. They even need more than that. They need the support of those who believe in the ideal of peace.

Doesn’t it look like something is radically wrong when the citizens of a state are forced to support a school that is a cog in the machinery of war? Is there nothing that can be done about it? Are the good Brethren and Quakers in the great state of Ohio doing anything about it? We know how easy it is for folks to talk of what they would do in such and such circumstances, but when those circumstances come, they do what a young man said one time, “fall off like over-ripe berries.” It seems to me that now is the time for some folks to show their color. I believe they will. Let us continue being people who believe in the gospel ideal of peace. Let us continue to saturate the minds of people with this gospel, believing that ultimately it will win.

Plattsburg, Mo.

The Hymn Ministry of the Church

BY WILLIAM BEERY

In Christian Education

CHRISTIAN EDUCATION is a process of teaching and training with the end in view of developing Christian living. A life is the reaction to the things seen, heard, thought, felt and done. A Christian life presupposes a knowledge of Christ, an experience of the joy of his companionship and the actual and complete surrender to him as Lord and Master. Christian education comprehends Bible doctrines—of God, the Messiah, sin, salvation through Christ. These are fundamental. Certain practical activities, such as work for the furtherance of peace, temperance, moral welfare, etc., upon the part of the followers, evidence the possession of the Spirit of Christ.

In the work of inculcating the essential doctrines and promoting the necessary activities various means are employed. The *preaching ministry*, the *teaching ministry* and the *hymn ministry* figure most largely and effectively in the work. These ways of working are Biblical and go hand in hand. Whether or not the hymn ministry has had its share of recognition and support, or whether its beneficent influence has been adequately appreciated may be a question. Surely the helpful part that Christian song has played in making the world Christian can not be lightly brushed aside.

The educative importance of our hymnody dare not be overlooked if the work of Christian education is not to be hampered. It supplies a demand of religion which, otherwise, can not be furnished. It is possible that a hymn of three or four stanzas may say more of vital

religious importance than the preacher in his sermon. Some one said of Luther's promotion of hymn singing, "The whole people is singing itself into the Luther doctrine."

Hymns deal with gospel truth. The special sphere of hymnody lies in the feelings. Feeling has much to do with the thought and reflection of the plain, everyday Christian, hence the hymns he sings have much to do with the forming of his religious thinking. Much of the theology of the ordinary man or woman is the result of hymn singing. Through hymn singing men apprehend spiritual truth and express it emotionally. The fact is that some of the great hymns impart truths which could not be given didactically. The primary function of Christian education is to build character. Character is built not alone by the imparting of truths to the mind, or intellect, but through the feelings set in motion in the heart, and the power of hymn singing to rationalize abstract discourse can not be denied. Jenny Lind one time said: "I can bring people near to God when I sing."

The hymns we sing embody "the choicest productions of the choicest minds. The Christian songs of all the universe echo and revolve around the cross of God's beloved Son."

Christian education involves church history. A study of the history of the Christian church reveals the fact that in every instance where hymnody was barred, or denied its proper function, the cause suffered. In all great revivals singing has had equal share in the success of the effort. Instances are on record where souls, untouched by the sermon, were brought to accept Christ by a great hymn. The history, biographies and stories connected with the hymn ministry through the centuries constitute a romance unequaled by any other course of events.

The Next War?

BY BEN STONER

Eighteen experts in military affairs, representing the United States, Japan, and the stronger European nations, have written a book entitled, *What Would Be the Character of a New War?* They say it would be fought with poison gas, high explosives, and disease germs, and that after such a conflict the social and moral collapse would reduce the few remaining people to savagery. Any student of history and scientific progress can see this.

Each international news report shows that there are more causes for war existing today than ever before. One does not need to be an expert to understand this.

But there will be no *next war*, if we use either our intelligence or our religious teachings. Let's wake up and get to work.

Plymouth, Ind.

The influence of hymnody as a factor in fostering peace might be found helpful beyond all expectation if given a chance. "Basil, the Great," the great Christian orator of the early church, describes the influence of psalmody in the following words: "Psalmody is the calm of the soul, the repose of the spirit, the arbiter of peace. It silences the waves and conciliates the whirlwinds of our passions, soothing the impetuous, tempering the unchaste. It is an engenderer of friendship, a healer of dissension, a reconciler of enemies. For who can count him an enemy, with whom he hath raised the strain of praise to the throne of God."

The hymn book might be used to good advantage in the councils of the nations. The singing of a few of the old hymns, at the opening and closing of the sessions, and at intervals as opportunity permits, might prove to be a good preparation for a more sympathetic consideration of national relations and problems. Mahatma Gandhi said: "Music has given me peace. It has helped me to overcome anger." Another has said, "Hymnody is the harmony of brotherhood." The hymnody of the world is a unifying influence. If in any one thing all communions come more nearly being *one* than in any other it is that of singing the same hymns in the various church services.

Christian hymnody is a means of developing Christian character. Dr. Waldo S. Pratt, Professor of Music and Hymnology in Hartford Theological Seminary, contends that, "There is no artistic means of getting at the eternal springs of feeling in the popular heart that can compare with music." It is believed by some that the sterling Scottish character is due, in large measure, to the use, for many years, of the metrical version of the Psalms; and that the power of Methodism is the result of the domination of the Wesleyan hymnody for more than one hundred and fifty years. The Wesleyan hymns were part of a scheme of education. John felt that in his brother's verse he had found a medium through which the minds of the people might be elevated. As early as the fourth century the "Catholic" type of mind was aroused to the conviction that hymnody was proving itself to be a force which could not be ignored when it was found that the freely composed hymns had become the "favorite common carriers of African heresy."

Hymnody provides a means by which the people can voice their religious feelings. It furnishes suitable words with which to express their heart yearnings. It helps them to *think* right things, to *enjoy* right things and to *do* right things.

Christian education, of course, involves the study of the Bible. Hymnody and the Bible have been inseparable companions. Wherever the Bible is preached hymns are sung. And the hymns of the church are reflectors and clinchers of Bible truths. "Hark, the Herald

Angels Sing," brings to mind the birth of Christ, the Savior; "Alas, and Did My Savior Bleed?" portrays the suffering Christ; "A Ruler Once Came by Night," recalls the incident when the Master said to the visitor, "Except one be born anew, he can not see the kingdom of God." "Lo! He Comes With Clouds Descending," points ahead to the second coming.

And, too, the Christ life is characterized by a worshipful attitude. Nothing is more conducive to this feeling than the singing of Christian hymns. So, may we ponder the motto: "More song in our worship and more worship in our song."

Elgin, Ill.

"Do the Work of an Evangelist"

BY J. W. DEARDORFF

The church at this place has had an unique experience, which may be unusual to members at other places. We have just closed one of the most successful revival meetings that we have ever had. Some folks may think that the day of Pentecostal power is past; as one young man from another church in the community expressed himself: "I am thankful to the Heavenly Father for this experience, for I had just about decided that the time had past when revivals such as this were to be had."

There is a growing tendency in some parts of the Brotherhood, as well as in some other denominations, for evangelization to be done only through educational methods and pastoral care. This is well and good in its place, yet, as there are many souls left untouched by these methods, we have felt called to tell of this experience.

Within a radius of four miles of our town, which is served by five churches of different denominations, holding regular services, there are some two thousand souls. Never in the history of this locality have people been so convicted of sin—the aged, the middle-aged and the youth.

Statistics have been shown to prove that only one person out of one hundred thousand, past the age of seventy, ever accepts Christ. In this meeting a man past that age, who lives within four blocks of three of these churches, after his conversion was made to exclaim, "I have been born again!" Many others gave voluntary expression to statements similar to the above.

In the light of the above facts, when we realize that one soul is worth more than the whole world, let us not neglect the evangelistic campaigns which reach the unsaved, strengthen the church and unify the body. By these efforts the church becomes a power through the Holy Spirit to convict the world of sin.

When John was on the isle of Patmos, he made an appeal to the churches, especially to the Laodicean church, which had become lukewarm because of its indifference to the power of the Holy Spirit. Jesus said then, and still says, "I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." It is a sad situation when a church drifts into this condition.

Bro. J. H. Cassady of Washington, D. C., has been holding evangelistic meetings throughout the state of California, and was the one who directed this meeting for us at Waterford. Between ninety and one hundred people made public confession; many were added to the church by baptism, many

others restored to fellowship and a great number rededicated their lives to fuller service.

This experience has led me to feel the great importance of evangelistic efforts. Inasmuch as most religious leaders realize the fact that we are nearing the close of the Gentile age, we feel that they are not merely speculating when we take note of the great crime wave and the return of liquor and other wickedness in high places.

Waterford, Calif.

HOME AND FAMILY

My Neighbor

BY RUTH SLOAN WENIGER

Anyone in need of love and sympathy
His dwelling may be near or far from me,
Any I may help by kindly word or deed
I call my neighbor—"anyone in need."

Anyone who comes when clouds o'ercast my sky
To cheer until the storm has passed me by.
Anyone who helps by kindly word or deed,
"My neighbor" will come when I'm in need.

Cleveland, Kans.

"All Things Work Together for Good to Them That Love God"

BY GRACE HILEMAN MILLER

"MRS. CASSEL, I heard your talk in prayer meeting last night about all things working together for good to them that love God, and I want to believe it, but—" and Rebecca Kline burst into tears as she dropped into a chair just inside the kitchen door of her neighbor, Mary Cassel.

Without asking, Mary Cassel well knew her neighbor's problem, for their daughters were both members of the neighborhood high school graduating class.

"Tell me all about it, Mrs. Kline, and we'll talk it over," sympathized her hostess.

"Well, you know Frances is valedictorian of her class and we haven't a cent of money for her graduation clothes. She has had to give up all her music pupils because they could not afford to keep on, our boys both lost their jobs because people could not afford to pay boys for taking care of their yards and gardens, and you know John has had so little work—I did think that I could save a little out of his last wages but no, every cent must go for taxes, and Frances just feels like she can't go to commencement at all," sighed Mrs. Kline.

Mrs. Cassel patted her neighbor's shoulder gently as she murmured: "Frances is such a deserving girl, she has been so faithful to her choir work in the church and to her Sunday-school work."

"Father says I should be thankful for that which means so much more than clothes, and that the commencement clothes will be taken care of some way. He liked your talk last evening and suggested this morning

that maybe I could make Frances a dress out of one of my girlhood dresses, but this depression fog swallowed them all up long ago."

"I know every word you say is true; and yet, I am just as sure that 'God does work everything together for good to them that love the Lord'; and as your husband says, I think this will work out all right in the end."

"If Frances were only the size of our Mary we would soon fix her up, but she is so much larger."

"I suggested borrowing to her," explained Mrs. Kline, "but she hates the thought of borrowing a dress to wear to commencement. But even if she could she is so much larger than all her friends that borrowing is an impossibility. If she or I could only get a little work!"

"I'll tell you, Rebecca Kline, I am going to keep your problem prayerfully in mind all day, and you do the same; I am sure God will answer our prayers. 'God works in a mysterious way his wonders to perform.' Maybe he will work all things together for good yet, even though commencement is only three days off."

"Thank you, Mrs. Cassel, you have helped me so much," bravely smiled Rebecca Kline through her tears, as she started homeward.

When Mr. Cassel came in at noon he remarked:

From the Morning's Mail

1. "Could you advise me of some good book on Decision Day Stories? I do not care for a book of general stories."

Yes, there is such a book. The book contains sixty pages. The chapter titles are: Building Character, My Choice, and What Kind? The author is Charles Francis Carter who has used these talks in connection with his annual Decision Day. He delivered the talks on three successive Sundays, closing with a decision on the part of his people. Boys and girls will understand readily the truth presented. The illustrations are forceful. There is little waste material. A deep Christian element runs through these talks. You will find the book valuable as Easter approaches. The book costs sixty cents.

2. "Send me some copies of Dr. Kurtz's Ideals of the Church of the Brethren. It seems so many, even our own members, do not know what the church stands for."

And what this brother says of his congregation is doubtless true of many other congregations. Wise pastors both in the pulpit, in their calls and through the distribution of tracts like this one asked for, can acquaint their people with the ideals and teachings of the church. It would be well for others to do as this pastor is doing—distribute reading material of this sort.—J. E. M.

"Mary, as I came by Kline's a moment ago I heard Rebecca singing 'Joy, joy, joy down in my heart,' as though she meant every word of it; I wonder if something has turned up, she has been so blue and forlorn lately."

"You did!" exclaimed Mrs. Cassel. "Well, something surely has happened, she was over here this morning heart-broken because they haven't a cent for Frances for graduation clothes, and she is valedictorian, too."

"She's a most deserving girl, too; it's a shame she can't have a break. Wish we were in shape to do something to help her, but the taxes take almost every cent we have this month," commented Mr. Cassel.

Soon after dinner Mrs. Kline came running over to the Cassels'. "Mary Cassel," she began, "my heart is running over with joy. God answered my prayer just as I stepped in my kitchen door this morning. I couldn't run right back and tell you. I had to tend to my bread, but I sang loudly when your husband passed at noon, thinking he would catch on and tell you."

"Yes, he did tell me you were singing. But tell me quickly, what happened?"

"I was so sure I had used every scrap of goods, made over and over or put two or three dresses into combination effects, but do you know I forgot my wedding dress up in the trunk? It's just the style now, puffed sleeves, full skirt, floor length, it looks just like this new starched chiffon that some of the girls will wear at commencement. I have the gloves and shoes too, and they all fit Frances. I was so excited I called up the school and had Frances come home at noon and try them on. Is she delighted!"

"Praise the Lord, Rebecca Kline, I knew he would hear our prayers," offered Mrs. Cassel.

"Yes, Mary Cassel, he does work everything together for good to those who love him. I'm ashamed I ever let the depression fog get me like it has, but I hope it will never grip me so again."

La Verne, Calif.

Mary's Problem

BY CLARA E. WOLFE

"WHY, Mary, what could have brought you over this hot afternoon? You look like you have the woes of the world upon your shoulders. Surely, it is not as bad as that."

"Wait, Mrs. Beam, until you hear my story. I did not come to complain. I know you are good at solving problems. I am in need of help."

"All right, Mary, but I am not so sure that I can solve your problem. Some problems are catch problems."

"It seems almost like a catch problem to me, or at least I can not understand some folks, who claim to be

Christians. You know I always liked Sunday-school work and never was happier than when I was teaching a class. I was not satisfied with my work, so made special preparation as a teacher. Then when I was at my best I came into a home of my own. Children blessed our home. You know them."

"Why, I should say I do. They surely are a joy to you. Julia was such a good girl. She must be a lovely mother. I have not seen her since she was married. I know how you always tried to teach her to be the very best. She had high ideals, and I remember her excellent work as a teacher of little children in Sunday-school. I know, too, how you and your husband believed in education. You were so happy that she graduated from college as an honor student, that she would be so useful in her home, the church and community."

"Yes, we were happy, but it is not turning out that way, and I am so disappointed. She is a good mother. She knows more than I ever did about child care, and so far as I know, her husband is not ready to divorce her yet; but just today I had word that she and her husband are very lonely. You know how it is in college. There, their world is composed of young people full of life and hope for the future. Then there are such broad-minded Christian teachers to advise. Then after four years of such training, they are eager to get out into the world to try their wings. Too, there is the Y. P. D. department in the church, bubbling over with activity, even to having camps, and the young people have such good times there. But after that what? Now I am getting to my trouble. There is no room in the inn for young married folks. Our children, where they live, are just dumped into a Sunday-school class where some are old enough to be their parents. They tried to start a young married class, but the married class raised such a rumpus they had to give it up; even went so far as to say they could do without them in the church. Now, the children are losing their interest. It makes me think of that scripture, where it speaks of offending one of these little ones. Just last night I heard of a young couple who were drawn to a certain church because there was a live young married class in their Sunday-school. Socially, it helps them, and they are so enthusiastic themselves. Now you know my problem. How can it be worked? Why harp about world peace, when folks in a little community can not work for the good of all? Tell me."

"Well, Mary, you have sprung one knotty problem; but first, let us ask the Heavenly Father to clarify our minds for thinking and guidance. I can think of something already for a start. I know a family over there, and I know them to be good, lovable folks. I will write them for help."

A week later Mrs. Beam came to Mary, and read the following letter to her:

"My dear friend: Your good letter was received yesterday. We took it over to our pastor. Last night we happened to have a meeting of the Sunday-school officers and others interested. Your letter was read. You should have seen their faces. They had not realized how selfish they had been. The meeting turned into a prayer meeting. Julia and her husband were not there, as well as several other couples. The fire soon spread. We are so glad you wrote us. The Lord can do great things for us if we give up our selfish notions. Julia is the teacher. Here, we were about to ostracize her because we thought she was a high hat college bred. We did not know our attitude made her so discouraged and lonely. I wonder if there are others as blind. The need of the young married people is great. They are the parents of the future. Let us not dump them from a live Y. P. D. into an old class. They are at an adjustment place. Let us not ask them to do all the adjusting lest we lose them. May God forgive us and help us."

Mary was happy and relieved. "Mrs. Beam, that is great," she said. "I knew the problem could be solved, but I could not by myself. I believe in folks yet. May God bless you, Mrs. Beam."

North Manchester, Ind.

Women's Work Forum

What Are the Needs of Women to Be Met in the Local Church Program?

BY MRS. S. M. BURGER

REALLY, are there any needs of women in the local church program outside the activities of the Aid Society? I say, yes, most assuredly yes, there is a need for something more.

We need our Aid Societies. May God bless them in their work. They are a vital part of the church program. But, in most every church are found young married women, and older ones too, who are not interested in the Aid Society, who perhaps feel they are needed at home. These lose interest in church work because there is no tie that binds them specifically to any church program. They soon develop the "if everything is favorable, we will go to church on Sunday, if not—well, that's all right, we'll stay at home" spirit. Then, too, there are young girls who are out of school, who go on week after week with no definite aim or star to hitch their wagon to. Such soon grow indifferent, careless, and lose interest in the church.

Let us find what these young mothers and these young girls are interested in. For some it may be music; for others, reading, children, or dramatization. Could there be room in the church program for the leaders to work out a music class, where chorister work, the history of hymns, and other phases of music would be studied? Or there might be a reading club where

books on missions, home building, devotional books, or Bible study would be its features. Perhaps there is need for a club for girls with a good leader to emphasize the better things of life.

These organizations could have a special time for helping in the Sunday evening services. Link them up with some definite church program and make them feel responsible; help them to see that their place in the church can not be filled by any one but themselves. Some definite program should be worked out by the local church to reach all our women, to make them feel their responsibility to their God and Savior and their duty to their church and family.

"There is many an act of virtue
Lost, alas! in the dust of the day,
That might save a starving sister—
Give her heart on her upward way!"

Arrowwood, Alta, Canada.

CORRESPONDENCE

WOMEN'S WORK IN WESTERN PENNSYLVANIA

The women of Western Pennsylvania held their August meeting in the Meyersdale church in connection with the district Sunday-school and Ministerial Meeting. We were fortunate in having with us Mrs. R. D. Murphy, who is so well qualified to give us help in our Women's Work. She gave an inspirational message on: "The Soul of the Program of Women's Work." One of the most interesting features of this meeting as well as of all our meetings, was the discussion period. Problems of the home and of women's work in the church, and of the relation of these to each other are of much concern to us. Interest in these discussions was so keen that it was decided to continue them in our next meeting in October.

This meeting was held in the Roxbury church, Johnstown. More than a hundred women were present, representing twenty-eight churches. Fifty-six delegates were enrolled. This year recognition was given to women's groups as a unit from each local church, instead of to Aid Societies, Bible Classes, Mothers and Daughters' and Missionary organizations, as we had formerly done. This tends to unify our forces more fully. The women welcomed the opportunity for a more extended discussion of their problems. Many splendid suggestions were given.

Our district is carrying a very heavy program in maintaining our mission work, and supporting our Old Folks' Home. The women have for a number of years been helping to support these causes. At present our pledge to the district Mission work is \$300, and to the Old Folks' Home, \$200. This makes it difficult to measure up to our quota for the National Project. However, interest in the project is growing. Sister Ida C. Shumaker made a tour of a number of the churches of the district this fall, and her vivid descriptions of the home life and school life of the girls of India did much to stimulate us to more sacrificial giving.

We regret that one of our district officers, Mrs. M. J. Weaver, has moved from our district. Her presence and help are missed. Our officers for this year are as follows: President of the Council and Chairman of the Aid Society Department, Mrs. J. E. Murphy; Chairman Bible Class De-

partment, Mrs. Robert N. Haynes; Chairman Missionary Department, Mrs. Geo. Detweiler; Chairman Mothers and Daughters' Department, Mrs. Geo. Wright; Secretary-Treasurer, Mrs. C. C. Sollenberger.

Uniontown, Pa.

Mrs. C. C. Sollenberger.

LIFE CONFERENCE AND MINISTERIAL MEETING

The Eighth Annual Life Conference and Ministerial Meeting of the District of Florida and Georgia has passed into history. The beautiful pine woods surrounding the little church at Seneca offers a quiet retreat free from noise or confusion of any sort.

Though the conference was the smallest one yet held at this place, the usual high standard was held throughout. Beginning with the campfire program on Dec. 28 the conference moved on through the three days of meetings. The day's program began with the morning watch; then followed the periods when the Bible as a story book was under consideration. Following this Our Heroes and then The Church were discussed. There was an interesting and helpful round table on Training Leaders conducted by J. H. Morris.

The conference was greatly enriched by the presence of Dr. D. W. Kurtz who held the interest of his audience for four one-hour periods. To say his lectures were inspiring is hardly adequate. After hearing of the ideals of our church as he presented them, we were made to feel proud of our background as a church. We were also given a greater incentive to carry on those high ideals.

Four young people's groups gave special programs, treating on missions, temperance and peace. The story of Christianity was rendered in an hour's musical program given by the singers of the district. Then followed the usual consecration service, when all gathered around the campfire for the final meeting for the year. The officers elected for the year are as follows: Martha Swank, president; Fannie Marshall, secretary; Elizabeth Morris, treasurer.

Eustis, Fla.

Fannie Marshall.

TIRE HILL CHURCH, PENNSYLVANIA

At a council meeting in May this church, which was a part of the Quemahoning congregation, voted to become a separate congregation. At the District Meeting in October we were recognized as such. We enjoyed a number of good things during the summer and so far this winter. Mrs. Ella Black, state superintendent of the W. C. T. U., gave a strong address and organized a unit here. Sister Ida Shumaker gave an interesting and touching message concerning her work in India. A very helpful and interesting evangelistic meeting was conducted by Bro. J. F. Graham of Windber in September. Bro. Graham is a forceful speaker and delivers interesting messages. As a result twenty-five were baptized and one was reclaimed.

We also reached a high mark in our Sunday-school attendance and are holding it well. Our church and Sunday-school have doubled their membership in the last two years. The young people have given us many helpful and interesting programs during the year. Among the speakers they secured were Brethren Tobias Henry, J. A. Robinson and J. D. Ellis of the Johnstown churches. Musical programs were presented. The Little Village Choir gave a program of music.

At present we are remodeling our church building. The church has been raised and a wall put under it, also the cellar excavated. We want to make room for a number of

Sunday-school classes in the basement. At present one class is meeting in the schoolhouse for its period of study.

The ladies of the church have two active organizations: an Aid Society and a women's Bible class. Both have helped in raising money for the building fund as well as carrying on other activities. One thing worthy of mention is a beautiful friendship quilt with over 200 names. Each one who has her name on the quilt gave a dime which went to the building fund. The quilt was presented to our pastor, Bro. Arthur L. Rummel, and wife for a Christmas gift.

The church and Sunday-school year begins Oct. 1. We fully reorganized before Oct. 1. Chas. W. Blough was elected elder; Bro. Irvin Kaufman, church clerk. The missionary committee has charge of securing Messenger subscriptions and sending in news to the Messenger. This committee solicits the entire congregation every month or two for our benevolences, using envelopes. At a council meeting several months ago our pastor, Bro. Rummel, was unanimously reelected for a three-year period.

The Sunday-school pupils gave a splendid Christmas program Dec. 22. Bro. Irvin Kaufman is our Sunday-school superintendent. The school has given over \$110 to the building fund since Oct. 1.

The depression has been felt here as well as elsewhere, but we are glad we can enter 1934 with all bills paid in the church, Sunday-school and benevolence budgets. We have some bills yet to pay for remodeling.

We are glad for the spirit of coöperation existing in our church. Quite a lot of the work done in remodeling was by volunteer labor.

Mrs. Arthur L. Rummel.

Johnstown, Pa.

A LETTER FROM MONTANA

From a church standpoint we are in the state district of Idaho and Western Montana, in the bounds of the Whitefish congregation. But Whitefish is 100 miles or better north of us in the upper Flathead Valley. We are in the lower Flathead Valley, twenty-five miles south of Flathead Lake. Geographically we are west of the continental divide, close to the Mission Range of the Rocky Mountains. From our house to the base of these mountains is about three miles, and the height of some of the peaks is over 10,000 feet. They obscure the sun for more than an hour in the morning. Our valley is about 100 miles long and from eight to sixteen wide. I think most of it is under irrigation.

Feeling the time had come that pastoral work and preaching should be left in younger and more capable hands, we proposed to our children that if they settled close together we would come with them. We left it to them to select the place, because they had their families yet to raise. They chose this place, and we are with them and the grandchildren.

When we came (May 2, 1931) the daughters and sons-in-law had already started to attend a Sunday-school in the town of Charlo near by, so we attend that as regularly as circumstances permit. Five or six denominations are represented in the school, there being slightly more Methodists than any other. The school is held in the high school building. I have preached twice by special invitation. We enjoy the Sunday-school and are trying to help what we can.

Wife and I are keeping house but live in part of the oldest daughter's house. Crops here are irrigated. Sugar beets, potatoes, onions, strawberries, raspberries, cantaloups and watermelons are raised.

Conditions are still more frontierlike than we were used

to. But judging from what we hear a good many people think the depression less severe than farther east. To our notion the climate is one of the best features. We do not have much wind. We get cold and snow, but the snow seldom drifts. The storm that passed over the United States at Christmas time did not reach us. At present there is no frost in the ground and no snow. The day on which this is written was exceedingly mild.

Samuel Bowser.

St. Ignatius, Mont.

LEARNING FROM CHILDREN

I asked a little four-year-old boy whether he had much Christmas this year. "We don't have Christmas," he replied, "we have Hanucca." Continuing he said, "The Gentiles have Christmas only one day; we have Hanucca eight days."

He did not just say so, but his very expression seemed to say, "We're ahead." Then I fell to thinking. How does this four-year-old know so much? There had been some teaching, constructive teaching. How about our Gentile boys and girls? Shall we be less mindful of our duty toward our children than Jewish fathers and mothers? Does Deut. 6: 7 mean anything to us?

The very next day in the St. John Catholic Cathedral in Cleveland I heard Bishop Schremps speak along this very line, and I could see that his message was well received. The way the children conducted themselves very clearly demonstrated their early and constant training. Three points were in evidence. First, they were obeying the fifth commandment about honoring parents. They all sat together throughout the entire service. Second, they were reverential. They respected God's house, his service and his ministry. Third, they gave evidence of careful home training: never was a head turned nor an eye diverted from the altar service. Not only Gentiles but Protestants as well, could do no more.

A. G. Crosswhite.

Eaton, Ohio.

FROM GREENVILLE BRETHREN'S HOME

We are beginning a new year at our Home and we are truly thankful for the many blessings we have enjoyed during the past year. We are indeed grateful to the different churches for the programs they have given us in the past months and we pray that their good work may continue. The Aid Societies have made quite a few donations and several Sunday-schools and friends remembered the old folks and children at Christmas time.

Since Aug. 17, 1933 five sisters—Mary Huffman, Fannie Haines, Caroline Knupp, Mary Saylor and "Aunt Mandy" Fox, also one brother—Fred Missigman, have passed away. At present the health of our guests is pretty good, though two sisters are bedfast. Bro. John Trotwine was admitted to the home recently.

Here is a poem which Bro. A. G. Crosswhite read at a program given at the Home in December. This poem is very uplifting to the folks at the Home:

Oh, don't forget the old folks,
They once were young like you;
They now are poor and helpless,
And you may get there, too.
The poor you will have with you
As long as time will last;
And, here's your chance to help them,
E'en before your time is past.

And here's the orphan children,
 Oh, do not pass them by;
 They'll notice if you slight them,
 And some of them may cry.
 They're longing for a mother,
 And you may be that one;
 Be a sister and a brother,
 Ere the setting of the sun.

And the helpers, may God bless them,
 We may share their daily cares;
 None can rise above their leaders,
 So they need our constant prayers.
 Christ was partial toward the children;
 And his touch is on them still;
 And the heaven for all ages,
 Is for those who do his will.

Mrs. Carl McGowan,
 Greenville, Ohio. Matron of Brethren's Home.

A LETTER FROM SEBRING, FLORIDA

Every now and then I think of writing you something, I know you get piles of letters and of course do not miss mine. But this letter has a special point.

Fifty years ago, that is to say Jan. 20, 1884, I preached my first sermon in Florida. So far as history knows, that was my first sermon ever preached by a Brethren minister in the state. When I left Mount Morris for a trip south, the snow was nearly four feet deep and the mercury had been down as low as 40 degrees. On reaching Jacksonville, I took a boat up the St. Johns River. To all appearance everything was springlike, and coming from the land of snow and ice to this springlike condition, seemed like entering a new world. After reaching Palatka, Putnam County, I went on a narrow gauge railroad fifteen miles to the west and stopped at a little village then known as Mannville. This was on a Sunday evening. The workmen had just completed a new coolhouse here, in which meetings were also to be held. I was invited to preach the next morning. This sermon was not only the first one in the new building, but the first sermon for our Brethren, this far south. Two months later I traveled, with my family, four miles farther west and in the small village of Keuka. This was the beginning of the work of the Brethren in Florida, and a whole lot has happened since. We are, however, still on the job.

The visit of Bro. D. W. Kurtz to our city was very much appreciated not alone by the Brethren, but by all the people of the community, who were so fortunate as to hear his able and well delivered addresses. No one of our Brethren, who has so far visited Sebring, has given the Brethren a more creditable standing in the estimation of that part of the public that is able to appreciate helpful and instructive sermons. We shall all welcome his return any time he may be in position to visit us again.

And by the way, Sebring is sort of a Mecca for our people, seeking a mild winter climate. For the present season we probably have more visiting members than any other church town, and among them some of our excellent ministers. Making the group of members as a whole, they constitute a fine type of creditable people and are a credit to our community as well as to the church itself. We surely do appreciate such visitors.

My health remains quite good, but my eyesight is not strong enough to permit me to do much reading or writing. I dictate all my letters.

Sebring, Fla.

J. H. Moore.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Colling-Hendricks.—At the home of the bride's parents, Dec. 30, 1933, George E. Colling and Sister Ethel L. Hendricks, both of Fort Wayne, Ind., by the undersigned.—S. S. Blough, Fort Wayne, Ind.

Glick-Conklin.—By the undersigned in the First Church of the Brethren, Los Angeles, Calif., Dec. 25, 1933, Dale I. Glick and Lois E. Conklin, both of La Verne, Calif.—Ellis M. Studebaker, La Verne, Calif.

Glick-Neff.—By the undersigned in San Bernardino Church of the Brethren, Dec. 31, 1933, Bro. Royal D. Glick, pastor of Raisin City, Calif., and Sister Emma Mae Neff of San Bernardino.—D. C. Glick, Empire, Calif.

Nyce-Anders.—By the undersigned at his residence Dec. 30, 1933, John Everett Nyce of Vernfield, Pa., and Alma Moyer Anders of Harleysville, Pa.—A. A. Price, Harleysville, Pa.

Rothrock-Backman.—Mr. Melvin Rothrock of Tonasket, Wash., and Miss Beulah Backman of Oroville, Wash., Dec. 8, at Omak, Wash.—H. M. Rothrock, Tonasket, Wash.

Wolfe-Baker.—By the undersigned at the Church of the Brethren parsonage, Carlisle, Pa., Dec. 23, 1933, Bro. Willie E. Wolfe and Sister Dorothy E. Baker, both of Harmony, Md.—H. M. Snively, Carlisle, Pa.

FALLEN ASLEEP

Bahn. Bro. Milton, died at his home in Loganville, Jan. 1, 1934, aged 48 years. He is survived by his wife, Sister Elsie Raver Bahn, daughter, four brothers and four sisters. Services in the Codorus church by Bro. D. Edw. Keeney assisted by Bro. S. C. Godfrey. Interment in the adjoining cemetery.—Esther B. Hartman, York, Pa.

Boggs. Calvin H., oldest son of Jas. and Mary Boggs, born near Churubusco, Ind., Aug. 28, 1892, died Jan. 13, 1934. He united with the Church of the Brethren at the age of fourteen. He was a graduate of McPherson College and Bethany Biblical Seminary. Sept. 28, 1924, he married Carrie Showalter. He was called to the ministry in his last year of seminary work and upon graduation he assumed pastoral charge of the Beatrice city church, Nebr., which he served for two and one-half years; this was followed by a two year pastorate at Garrison, Iowa. Besides his wife and two children he is survived by his father and three sisters. Funeral services in the Garrison church by the writer, with interment in the Garrison cemetery.—Galen T. Lehman, Cedar Rapids, Iowa.

Doner. Arthur Jacob Jr., son of Arthur J. and Rachel (Hines) Doner, was born Nov. 22, 1931, died of pneumonia Nov. 24, 1933. He is survived by his parents, two brothers and one sister. Services in the West Nimishillen church by the pastor, W. D. Keller, assisted by Mrs. Keller. Interment in the cemetery near by.—Mrs. W. D. Keller, Middlebranch, Ohio.

Edsell. Henry, son of Fred and Anna Edsell, born March 31, 1887, died Jan. 8, 1934. His life had been spent in Bellefontaine, Ohio. For several years he had been a member of the Church of the Brethren, and he was liberal in giving to the church causes. He married Ethel Williams who was the mother of his three sons. Later he married Annabelle Gates Hamilton who survives with the sons, three step-daughters, brother, sister and father. Funeral services by his pastor, Bro. Leonard Young. Interment in the city cemetery.—Leo Lillian Wise, Bellefontaine, Ohio.

Groff. Jean Louise, daughter of Aaron M. and Meda Longenecker Groff, born March 6, 1930, died Jan. 8, 1934. She is survived by one sister. Funeral services at the Bareville church and interment in the cemetery near by.—Addie A. Myer, Leola, Pa.

Gross. Bro. William, died at his home in Coopersburg, Pa., Jan. 5, 1934, aged 51 years. He had been ill for about six years, and since September, 1932, had been blind. For seventeen years he was a member of the Springfield Church of the Brethren. He leaves besides his wife, Sister Emma Hottel Gross, one sister, a niece and a nephew. Services in his late home by Eld. B. B. Ludwick, and at the church by Eld. Q. A. Holsopple. Interment in the adjoining cemetery.—Q. A. Holsopple, Royersford, Pa.

Hendricks. Sister Sallie S., daughter of Wm. C. and Sara Ann Delp, was born in Lower Salford Township, Montgomery Co., Pa., July 27, 1864, and died Dec. 15, 1933. She was a member of the Church of the Brethren at Indian Creek for forty-four years and remained loyal to the end, though an invalid for more than twenty years. On Dec. 2, 1884, she was united in marriage to Frank W. Hendricks. To this union nine children were born, seven sons and two daughters, all of whom survive together with the husband. Funeral services were

conducted at the Indian Creek church by Eld. Elmer M. Moyer and the writer. Interment in the adjoining cemetery.—A. A. Price, Harleysville, Pa.

Kime, Sister Mary Protzman, widow of J. Franklin Kime, died in her home at Lancaster, Pa., Dec. 10, 1933, aged 72 years. She was a faithful member of the Church of the Brethren for sixty years, having been baptized when twelve years old. Twenty-two years ago her husband died, leaving her with four children to raise. Three children survive with five grandchildren, three brothers and two sisters. She was born near Waynesboro and was brought back for burial. Services in the Waynesboro church by Eld. C. R. Oellig and the writer.—H.

King, Theophilus, born near Trent, Somerset County, died at the home of his sister-in-law at Champion, Dec. 27, 1933. He was a member of the Middle Creek Church of the Brethren. He is survived by his wife, Mrs. Kathryn Saylor King. Funeral services in the Mt. Nebo Church of God by Bro. J. M. Geary. Burial in the Mt. Nebo cemetery.—Evelyn L. Hostetler, Jones Mills, Pa.

Lehman, Sarah, widow of Adam Lehman, died at her son's home in Jacobus, Jan. 10, 1934, aged 78 years. She is survived by three sons, five daughters, four brothers and one sister. Services in the Codorus church by W. E. Smith assisted by D. Edw. Keeney. Interment in the adjoining cemetery.—Esther B. Hartman, York, Pa.

Long, Sally M., died Dec. 18, 1933, aged 60 years. She was a member of the Church of the Brethren for many years. She is survived by three sons. Services by H. M. Snively, pastor, with C. B. Sollenberger assisting. Interment in the Westminster cemetery.—H. M. Snively, Carlisle, Pa.

Lutz, Bro. Paul, son of Chester E. and Pearl Lutz, born in Union, Ohio, Oct. 18, 1914, died at Miami Valley hospital at Dayton, Ohio, Dec. 8, 1933. July 3, 1927, he united with the Church of the Brethren and maintained his membership until death. He leaves father, mother and two sisters. Funeral services in Salem church by Bro. A. H. Bucklew and Bro. E. E. Brumbaugh. Burial in Fairview cemetery.—Mrs. A. H. Bucklew, Union, Ohio.

Mauss, Sister Sarah R., widow of Bro. Jacob C. Mauss, died at her home near Biglerville, Pa., of a complication of diseases, Jan. 11, 1934, aged 69 years. She was a consistent member of the Marsh Creek congregation, Church of the Brethren, for many years. Her husband died in October, 1932. Four sons and two daughters survive; one son is a minister. Funeral in the Friends Grove meetinghouse by Elders C. L. Baker and W. G. Group. Burial in adjoining cemetery.—Myrna M. Kreider, East Berlin, Pa.

Rose, Nancy Selina, born Jan. 18, 1875, in St. Joseph, Mich., died Dec. 8, 1933, at the home of her father, S. E. Lantz, near Madison, Kans. She was a faithful, earnest Christian, uniting with the church when a young girl. At her death she was a member of the Church of the Brethren. She married Arthur Rose Dec. 25, 1905; her husband died three years ago, and her mother a year ago. She leaves one son, four brothers, sister and father.—Leila Quakenbush, Madison, Kans.

Root, Myrtle Josephine Farnsworth, born in Burlingame, Kans., Aug. 31, 1883, died Dec. 30, 1933. She married David J. Root on Sept. 23, 1905. To this union were born six children, all of whom survive, also three stepchildren. She united with the Church of the Brethren in 1905 and lived faithful until death. Funeral services at Madera by Bro. J. R. Wine.—Mrs. H. J. McDaniel, Chowchilla, Calif.

Rust, Raburn Stedman, born at East Townsend, Ohio, Feb. 27, 1862, died at the home of a son at Oxnard, Calif. He leaves his wife, four sons, four daughters and a brother, nineteen grandchildren and ten great-grandchildren. He was chosen by the Church of the Brethren to the ministry at Long Pine, Nebr., in 1887. He was active in frontier work for five years. Then the family moved to Jackson County, Mo., near Warrensburg; in 1901 to Longmont, Colo., for seven years, to Stillwater, Okla., and in 1927 to California. He had been afflicted with paralysis for ten years. Services by the writer and burial at Hollywood cemetery.—C. C. Kindy, San Gabriel, Calif.

Sandy, Sarah A., was born near Dayton, Va., Dec. 1, 1854, died Jan. 6, 1934. She was the sixth child of eleven born to Benj. A. and Sarah Rowley Sandy. She was baptized into the Church of the Brethren in the fall of 1874. She lived in the County Line church for about forty years and worked for the cause of Christ to the best of her ability. During her last sickness she suffered much but was patient. She leaves two sisters, eleven nieces and fourteen nephews. Funeral services in the Pleasant View church by the writer, assisted by Eld. W. D. Landis. Interment in the Pleasant View cemetery.—J. L. Guthrie, LaFayette, Ohio.

Schul, Katie Sell, daughter of Wm. B. and Kathryn Sell, born in Blair County, Pa., Sept. 10, 1864, died in Fredonia, Kans., Jan. 4, 1934. In early childhood she moved with her parents to Missouri and to Kansas in 1891. In 1911 she married John Schul who preceded her March 5, 1922. Early in life she united with the Church of the Brethren in which she was a loyal, faithful and consecrated worker. She is survived by one sister and five brothers. Funeral services at the church by R. E. Loshbaugh. Interment in Fredonia cemetery.—E. B. Studehaker, Fredonia, Kans.

Shultz, Jacob, son of Mr. and Mrs. Conrad Shultz, born May 20, 1869, died Dec. 25, 1933. He met with a serious accident in a coal mine when young and had been an invalid for fifty-one years. Surviving are two sisters and two brothers. Funeral services at the home by G. L. Detweiler, assisted by Rev. B. A. Black. Interment in Hochstetler cemetery.—Delta Arnold, Meyersdale, Pa.

NEWS FROM CHURCHES

CALIFORNIA

Glendale Mission.—Nov. 28 visitors' day was observed. Sister Della Lehmer from Los Angeles brought the morning message. There was a basket dinner in the park, after which a program was given at the church. Sister Violet Wolfe of Belvedere sang a solo which was truly Spirit in song. The evening message was brought by Paul Mohler of Pasadena. Nov. 3 the mothers and daughters held their regular meeting. Two plays were given. Sister Gilbert responded to an invitation and was the main speaker of the evening. The usual Christmas program was carried out. The evening of Dec. 21 the children of the Sunday-school gave their program and the young people gave a play entitled "The Nativity." Christmas the choir rendered a cantata. The white gift offering was distributed among the needy by a committee. The young people's Sunday-school class with their teacher, Melvin Stutsman, sang Christmas carols at the different homes at dawn of Christmas Day. First church of Los Angeles rendered their cantata for us which was greatly appreciated. Jan. 4 the Ladies' Aid Society elected officers. Sister Emma Deeter was reelected president. Our missionary offering was \$34. The flood waters of New Year's Eve did not impair any of the homes of our members for which we are thankful.—Lulu Terford, Glendale, Calif.

Hermosa Beach.—Our church met for the quarterly business meeting in December. We observed Christmas on Dec. 24 with a program in the morning by the Sunday-school children. In the evening a pageant of the Christmas story was given by the juniors and others. A play entitled, The Empty Room, was given by the young people which was very impressive. They also rendered several numbers of special music. We have been receiving much spiritual food from the ministers who come to us each month: Bro. Kindy with his helpful messages; Bro. J. Harlan Brooks, returned missionary from India, who is teaching in La Verne College, comes with good sermons, pictures and talks of India, and helps the young people. Bro. Paul Rupel, returned missionary from Africa, now in La Verne, comes also with good sermons, pictures, talks and curios from Africa. We consider it a treat to have these missionaries come to us each month with their inspiration and information which they so freely share with us. Bro. Rupel's father of Pasadena preached for us on Sunday morning, Jan. 7. Bro. Cleo Beery, a student now at La Verne, also brings his share of helpful messages; his Thanksgiving sermons were food for the soul; the young people enjoy his help also in music.—Mrs. Vinnia Bowman, Hermosa Beach, Calif., Jan. 12.

Los Angeles (First).—Our love feast was held Nov. 19, attended by many from surrounding churches. Our Sunday-school has been growing steadily the past year, not only in numbers but in deeper spiritual interest as well. Many of the members are following the proposed Bible reading outline which appeared in the Messenger. Our weekly Bible class, taught by Sister Della Lehmer, has been very interesting in portraying the life and work of Paul and the early church as told in the book of Acts. Our Aid Society has been busy throughout the year in weekly all-day meetings, featuring an afternoon program sponsored by the mothers and daughters' leader or the missionary leader. The Aid has elected new officers for the year; Sister Grace Bennett was reelected president. The young people of our church have started a new venture of a weekly meeting, having a ten cent meal, an hour of sociability followed by a religious service. Thus far it has proved valuable for them. In November we held an all-day rally and homecoming. Invitations had been sent to members of long ago so that it was well attended. An interesting program was rendered including impromptu reminiscences and a history by Bro. Levi Hosfeldt. Our church was functioning as early as 1885 but only as a branch congregation of Covina. Our present church building was erected in 1896. The first Sunday-school superintendent was Bro. J. D. Buchwalter with L. C. Hosfeldt, assistant; the latter was elected church clerk in 1904 and has served ever since.—Elva G. Schrock, Los Angeles, Calif., Jan. 11.

COLORADO

Denver church met in regular annual council. Officers were elected for the coming year. Bro. I. J. Sollenberger was reelected elder. Nearly all of the old officers were retained. Our young people's class rendered a nice play at Christmas time—"What's the Matter with Christmas?" They also put on a drama at Thanksgiving time. They are planning and practicing for more special music during the coming year. The Ladies' Aid Society took charge of preparing Christmas baskets of food for the needy, also remembering the aged and shut-ins. Our Aid Society, though small in number, is doing a wonderful work. A splendid report was given covering their last year's work. Sister Warden Lilly is president and Sister Isaac Hoots is superintendent.—Malissa Dove, Denver, Colo., Jan. 10.

IDAHO

Emmett church closed a very successful revival meeting on Jan. 11. A group of workers, composed of Bro. H. G. Shank, of Bowmont, Idaho, Bro. E. J. Glover, of Payette, Idaho, and Sister James McClure of Nampa, Idaho, conducted the meeting. Ten were baptized. Seven await the rite. This series of meetings was the best ever held in the Emmett church from the point of average attendance. There was

average of 107. One evening there were 94 children present. While this was a special night for children there was a good average attendance of children all through the meetings. About a month previous to the meetings four were received into church fellowship by baptism. A fine spirit prevails among the members of the church, a spirit which will help to bring Christ more really to the people of this community.—Mrs. Clement Bontrager, Emmett, Idaho, Jan. 13.

Twin Falls.—Our evangelistic campaign Dec. 5 to 17 was successfully carried on by Brother and Sister H. G. Shank, Brother and Sister Clement Bontrager and Sister Mary McClure. Bro. Bontrager presided over the meetings and Bro. Shank brought us the sermons which were a great benefit to all who heard them. In her pleasing way Sister McClure held the interest of the children with her stories and songs. As a result of the efforts of these workers eighteen were received into the church by baptism. On Monday evening following the meetings, seventy-five members partook of the love feast at which Bro. Bontrager officiated. Being so isolated from the other churches in the district, we greatly enjoyed having ten members from the central Idaho churches worship with us the last Sunday of the meetings. Six months ago our pastor started a penny club in the Sunday-school, which about eighty persons joined. Dec. 31 was penny day and at the close of an appropriate sermon by the pastor on the text, Who despised the day of little things? the pennies which numbered 143 were offered and dedicated. The amount and enjoyment in saving the pennies was so gratifying that all are eager to continue the club for another period. Our quota for the Women's Work project was \$18. We are glad to report that under the supervision of Sister McClure we went over the top, our offering being \$22. Jan. 3 a fellowship supper was enjoyed by over 200 members and friends. Afterward a varied program of talks and musical numbers was rendered. Rev. Clark of the Presbyterian church gave the principal address. Bro. Will gave a hearty welcome to the thirty-seven members who have been received into the church by baptism during the year. At the close our pastor and wife were presented with two useful gifts and a purse as a token of appreciation for their self-sacrificing and inspiring efforts in this church. The pastor and family are leaving Jan. 9 to conduct meetings in Oregon and California.—Mrs. F. M. Standish, Hazelton, Idaho, Jan. 7.

ILLINOIS

Pine Creek.—We observed our communion service Sunday evening, Jan. 1, with a larger crowd in attendance than we usually have. Proportion day exercises were held the last Sunday of September. A Christmas program was given by the children on Dec. 24. Thanksgiving Day a large crowd met at the church and enjoyed supper together and a Thanksgiving service afterward in charge of the pastor. At the close of the service the pastor and wife were presented with several baskets of pantry supplies. Dec. 29 the adult classes and the young people's class enjoyed a social at the home of Mr. and Mrs. J. Hanes and the Homemakers' class enjoyed the evening at the home of Mr. and Mrs. John Brindle.—Mrs. Bertha Butterbaugh, Oregon, Ill., Jan. 11.

Springfield.—E. F. Caslow, the newly elected elder, took charge of the business meeting on Jan. 11. The ministerial board brought a commendation to the meeting which was unanimously passed, asking the pastor to continue his services after September, 1934. Plans for meeting the present indebtedness were discussed, and the matter was referred to a special committee for action. The pastor has been preaching expository sermons from the book of Romans at the morning service. At the evening service, a study of the book of Revelation is made, followed by a brief inspirational message. The B. Y. P. D. has recently been reorganized, and the interest manifested is highly encouraging. Much credit is due Mrs. Claude Pettibone for her reorganization and adult leadership. The Women's Council has commended itself to the congregation by its missionary and inspirational programs, as well as an organization to aid the church financially.—R. M. Brady, Springfield, Ill., Jan. 16.

INDIANA

Buck Creek church met in council Dec. 9 with Bro. L. L. Teeter presiding. Bro. Teeter was elected elder for a term of three years. The other church officers are as follows: Clerk, Clarence Sheets; Treasurer, A. J. Replogle. Our revival was conducted by Bro. C. Walter Warstler of Bellefontaine, Ohio. Ten were added to the church by baptism and the church was much strengthened by his spiritual ministrations. The meeting closed Oct. 8 with an all-day meeting and banquet dinner. We are planning to hold our revival next fall in October, to begin two weeks before the communion and close with a service.—Mollie Deardorff, Buck Creek, Ind., Jan. 13.

Center.—After a stirring revival held in October by our elder, Bro. Dewey Rowe of South Bend, Ind., twenty-four converts were received into the church by baptism. Oct. 18 we held our love feast with a goodly number in attendance from surrounding churches. Two were claimed and two have been baptized since, who came out during the meetings. At the December council the following officers were elected: church trustee, Bro. Otis Gordon; treasurer, Bro. Harley Waller; church clerk, Bro. Eli Burger; Bro. Dewey Rowe, elder; the designated, Messenger agent and correspondent. Our Sunday-school work is progressing nicely under our superintendent, Sister Mary Martz. The average attendance is eighty and we have three organized classes. Bro. Wm. Loucks and wife of Bremen, Ind., have given us their time during the past two years. He brings us a

message every Sunday morning and a short sermon in the evening in connection with our young people's meeting. The Aid Society is inactive but we hope to reorganize in the future.—Lulu M. Henman, Plymouth, Ind., Jan. 16.

Indianapolis.—Our people enjoyed a number of helpful services during the Christmas holidays. Our Sunday-school superintendent, Bro. Wilbur S. Barnhart, and his staff of teachers gave us a very interesting children's program at the opening of Sunday-school on Dec. 24. At the morning worship service our pastor, Bro. Russell G. West, preached a Christmas sermon on the subject, The Names of Our Lord. Music consisted of carols and special selections by the church chorus. For the evening service the dramatic club of the church gave a lovely Christmas play entitled Holy Night. The adult Bible class, taught by Bro. D. D. Hylton, prepared and sent out a number of Christmas baskets. Our special missionary offering amounted to \$38. The following Sunday-school classes each held a Christmas social: Seniors, young people, philo, which is made up of young married people, and the adult. The climax of our holiday season, however, came on Christmas day when ten members were added to the church, seven by baptism. Our pastor has been active in interdenominational affairs, serving at present as secretary-treasurer of the ministerial association. On Thanksgiving morning he preached the sermon for north Indianapolis at the North Methodist church, using as his subject, Rejoicing in the Face of Facts. Recognizing the firm stand of the Church of the Brethren on world peace the Indianapolis Church Federation and the Indiana Council of International Relations have drawn heavily on the leaders of our church for work in that field. At present Bro. Walter L. Slifer of the history department of Butler University is conducting a radio forum on economic and political problems. He is on the air each Thursday evening from 7:00 to 7:15, central standard time, over Station W K B F (1400 Kc). Many of our members attended the sessions of the united missionary conference which convened in our city Dec. 7 and 8. Bro. C. D. Bonsack of Elgin and a number of Brethren from other parts of Indiana were present. While here these Brethren held a meeting in our church to discuss plans for spreading the inspiration of the conference. Upon the suggestion of Brethren Otho Winger and H. L. Hartsough it was decided to call a meeting of the ministers of the Manchester region for Jan. 1 and 2 at North Manchester. Upon their return our elder, Frank E. Hay, and wife and Brother and Sister West reported a very enjoyable and profitable meeting.—W. E. Peacher, Indianapolis, Ind., Jan. 8.

La Porte.—Bro. L. U. Kreider of Columbia City conducted a two weeks' evangelistic meeting for us beginning Oct. 15. He presented spiritual, gospel messages and a splendid interest was manifested throughout the meeting. Three were baptized and three await baptism; two of our Sunday-school scholars were baptized last Sunday morning after the church services. Quite a number of our members are taking up the reading of the New Testament since Oct. 15. The next two Sundays we will take an offering for our mission quota for the year ending in February. A program was given at the church Sunday evening before Christmas. The Aid Society is busy quilting, meeting once a week at the church; they quilted thirteen quilts this last quarter. In March we plan to send a box of eatables to Bethany.—Mrs. J. A. Taylor, La Porte, Ind., Jan. 16.

Michigan City.—The adults and children put on a Christmas program on Dec. 24. On the last Sunday of each month the worship service is used as a children's hour. The children sing songs and take part in their own program; they are also given a story. At Christmas time nine children consecrated their lives to Christ. The B. Y. P. D. group completed its study of Jesus' Teachings on Peace and is now taking up the New Testament as lesson material. On Sunday evenings the pastor leads us in meditation on studies of the Lord's Prayer, using each phrase as a subject. These are greatly enjoyed and appreciated. Jan. 13 the church met in council. The members are using different methods of procuring money for use in purchasing communion equipment. The church is planning to do its part in supporting Bethany Biblical Seminary this winter with foodstuffs and canned goods as well as in a financial way. The church is growing in strength and in numbers as well.—Evelynne Warnke, Michigan City, Ind., Jan. 14.

Mt. Pleasant church (N. Ind.) met in council Dec. 9. Church officers were elected, Bro. Cripe being retained as elder; Sister Ethel Price, Messenger agent; Sister Lillie Markly, correspondent. Our two weeks' revival was held by Bro. I. D. Heckman from Illinois. The church was strengthened spiritually and ten souls were won for Christ. We were especially grateful for the inspiration and music brought to us by our sister churches—Plymouth, Walnut, Bremen and Camp Creek. Bro. Theo. Miller from Plymouth led our song service which we all enjoyed. Sister Blanche Musser painted a beautiful picture of nature and donated it to the church. We appreciate it very much, especially since she is one of our own young people.—Mrs. Willard Sellers, Plymouth, Ind., Jan. 15.

Salamonie church met in council Jan. 12. Several officers were elected. Our evangelistic meeting held last fall in exchange of pulpits of our pastor, Bro. I. J. Kreider, with Bro. J. S. Zigler of the Rock Run church, was very satisfactory. We expect to use the same plan next fall. During the last quarter we had four accessions by baptism and four by letter, making our present membership 232. The average attendance in Sunday-school was 166, which is fifteen above the average for last year. Each Sunday evening before the sermon

Bro. Wm. Ulrich is conducting a course on the doctrines of Christ. The pastors of the six Brethren churches of the county exchange pulpits on the first Sunday evening of each month. The third Sunday evening is young people's night. Our budget for 1934 has been made and instead of the every member canvass we have placed a set of envelopes in every home and into the hands of our young people. At the same time we expect to teach and encourage the practice of systematic giving, with the aim of raising every cent of our budget. Dec. 24 the children gave a Christmas program as a part of the morning service. In the evening the young people showed slides illustrating the birth of Christ; the service closed with a pageant, When Christ Was Born.—Wilbert Heaston, Warren, Ind., Jan. 17.

IOWA

Des Moines City.—We were given an address Nov. 20 by Bro. Chas. Bonsack, setting forth the present missionary situation. He spoke under the auspices of the women's missionary society. While our pastor and his wife were conducting Bible study and prayer meeting downstairs Wednesday night, Dec. 13, the congregation were supposed to have gathered for cantata practice in the auditorium. After the services closed downstairs they were invited to join the practice and were surprised to find the front of the church transformed, to represent a beautiful home scene on Christmas eve. An appropriate program followed and many beautiful and useful gifts were presented in appreciation of what Brother and Sister Shenton have done for the church. The children's Christmas program was given at the Sunday-school hour, Dec. 24, followed by the white gift offering which amounted to \$32.39. An appropriate sermon was then given by our pastor. The cantata, The Christmas Glory, was given the same evening by some of the music talent of the church. During the year we had fourteen active members in our Aid Society. We were divided into two groups, one quilting and the other serving dinner one day each week in the church. By this program we were able to give \$50 toward church expenses besides financing repair work on the parsonage and the church. Sister Ira Erb is president for the coming year.—Mrs. Phoebe Galt, Des Moines, Iowa, Jan. 12.

Iowa River.—At the last council meeting the church voted to pay \$30 to the board of administration and to finish our assessment to the Old Folks' Home. Our Thanksgiving offering was \$13.25. We decided to hold a two weeks' revival meeting beginning May 13 with Bro. X. L. Coppock in charge. Treats for the old people were furnished at Christmas time by the Helping Hand Aid; they also gave the Home \$15, part of this being proceeds from serving lunch at a farm sale. Our faithful minister, Bro. F. M. Wheeler, is celebrating his forty-fourth year in the pulpit and also his sixty-first wedding anniversary. He and his wife will hold open house Jan. 19. We are starting a B. Y. P. D. in our church for the Sunday evening service. Feb. 4 we are planning to have an all-day meeting at the church to hear Mr. and Mrs. H. Royer talk on their work in Africa.—Merdelle Wheeler, Marshalltown, Iowa, Jan. 15.

Sheldon.—Our love feast was held Nov. 21 with Bro. J. E. Rolston officiating. Thanksgiving morning a service was held and Bro. C. E. Kimmel preached the sermon. The offering was for home missions. A Christmas program was rendered Dec. 22 by the Sunday-school scholars.—Grace B. Kimmel, Sheldon, Iowa, Jan. 15.

South Waterloo church met in council Jan. 3. All departments of the church responded with reports of their activities. A full corps of officers was elected. Bro. W. H. Yoder was reelected elder. Our evangelistic meeting will be conducted by Bro. M. J. Brougher of Greensburg, Pa., immediately following Annual Conference in June. The B. Y. P. D. annual banquet Dec. 28 was attended by eighty of our young people. A well prepared program was rendered, including an address by the pastor of the Methodist church, Waterloo. On New Year's Day the Aid Society served dinner to more than eighty former pupils of our consolidated school who met for their homecoming. Since our last report six have been received into church fellowship; three by baptism, two by relation and one on confession of faith.—Mrs. W. O. Tannreuther, Waterloo, Iowa, Jan. 15.

KANSAS

Buckeye.—Our church had a Thanksgiving service and basket dinner Nov. 26. Following the dinner hour our pastor, Sister Ada Correll, was presented with a quilt on which were 176 names—a gift from the Ladies' Aid. On Christmas eve the pageant, We Would See Jesus, was presented. Our Women's Work is reorganized for the coming year with Mrs. J. W. McCash as president of the Aid; Mrs. Chas. Kauffman, director of mothers and daughters; Mrs. S. R. Merkey, director of peace and temperance; Mrs. Harold Correll, secretary-treasurer. We expect to have Bro. Robert Sink of the Sabetha church with us in a series of meetings in the fall.—Mrs. Nellie V. Merkey, Buckeye, Kans., Jan. 16.

Conway Springs.—The District Conference was held at the West Wichita church and a group of young people from here attended. They reported having a splendid meeting and a good time. The young people and the children of our church gave a Christmas program Dec. 24, after which a Christmas shower was given our pastor and family. It was decided at our last business meeting to have a love feast Monday night, April 16. The Aid Society held a food sale and bazaar shortly before Christmas and the young people sold candy. The five churches of Conway Springs have been engaged in union prayer services, taking turns in having them in the different churches.

This prayer service closed Jan. 12; the services were well attended and inspiring. The young people have been busy trying to raise their part on the Crumpacker fund by selling candy. They also plan to present a play soon and will take a free will offering to help out on this fund.—Lucille Funk, Conway Springs, Kans., Jan. 11.

Hutchinson.—We had the annual election of church and Sunday-school officers in September. Our pastor, W. T. Luckett, was chosen elder and many former officers were reelected. Bro. H. F. Richards of McPherson gave two inspiring messages on harvest day and a good offering was taken. Bro. H. L. Ruthrauff of Wichita, Kans., conducted an inspirational meeting in November. His work with the children was especially good. As a result of the meeting we have baptized twenty-two and three more await the rite; there were five reconsecrations. Our pastor is now in Wichita holding a meeting for Bro. Ruthrauff. We had an excellent pageant by the children called Christmas Windows. We are about to adopt a new plan for socials. In the past, one of the various classes has had a social every week, making it difficult to support all the classes. For this reason we have decided to combine all the classes and give one social a month which the whole church will be able to support. In this way we are sure to have more good times together and obtain more money for the budget.—Eldora Van Dermark, Hutchinson, Kans., Jan. 11.

Lone Star church held their semiannual love feast on Wednesday evening before Thanksgiving. Bro. L. H. Griffith of Washington Creek officiated and Bro. John Ward of Pomona conducted the examination services. We were pleased to have Sister Ella Ebbert with us for a meeting with the Aid Society in the afternoon, and also a meeting for the general public in the evening. Her talks were inspirational and we were all made to feel a greater responsibility for the work in the foreign fields and more especially the women's part of the program which includes the girls' schools where Sister Ebbert so faithfully labors.—Mrs. J. W. Gorbett, Lone Star, Kans., Jan. 15.

Monitor church convened in business meeting Dec. 10. All church officers were elected for the coming year, with J. J. Yoder, elder. Committees were appointed for the various activities; plans were started for a Vacation Bible School. Our young people plan to raise at least \$10 for the support of the Crumpackers. Ten persons took courses in the leadership training school in McPherson in November and December. Two were baptized and one received by letter Dec. 24. The year closes with a membership of 150. Our young people put on an interesting program Christmas eve; afterward, about twenty-five went out caroling. Our agent is making a special effort to get the Messenger into the homes of our church.—Mrs. E. L. Crumpacker, McPherson, Kans., Jan. 15.

Morrill.—Early in August our boys and girls spent three days at Sycamore Springs near Morrill. Following their meeting the young people from churches in Nebraska and the Northeastern District of Kansas met in camp at the same place. H. Spenser Minnich rendered valuable assistance at both these meetings; he also delivered an address at the church in Morrill the evening of Aug. 6. The morning of Aug. 13 Sister Ellen Wagoner, returned missionary from India, gave us a helpful address. She with her two daughters visited her aged father, David Heckman, who lives here. Eld. Paul Brandt, pastor of the church at Holmesville, Nebr., came to us in September for a two weeks' evangelistic effort but on account of scarlet fever in the school the meetings were closed Tuesday night of the second week. Quite a number of our group attended the District Meeting held in the Sabetha church Oct. 6-9. On Oct. 29 our communion service was directed by our pastor, Eld. Paul S. Longenecker. Thanksgiving Day we enjoyed a dinner together in the church basement; a splendid program followed. A collection was taken for the benefit of Bethany Biblical Seminary. Dec. 7 Sister Ella Ebbert, who represents the Sunday-schools of Northeastern Kansas on the India mission field, gave an address to the women's group in the afternoon, to the school children after school and at the church in the evening. Our quarterly business meeting was held Dec. 11. Church officers were elected: J. E. Peck, treasurer; R. E. Eisenbise, clerk; E. E. Smith, Messenger agent; the writer, church correspondent. Dec. 12 the church held a public sale. The articles sold were donated by the members, proceeds to go into the treasury for general expenses. The ladies served lunch in the basement and altogether this venture proved very satisfactory. Total amount of sale was \$140. On Christmas eve thirty of our young people presented a pageant entitled, When the Star Shone. The total amount of our white gift offering was \$105.94. At the close of the year we find ourselves thankful for the blessings and accomplishments of the past year and hopeful for better and greater things for the year 1934.—Mrs. R. E. Eisenbise, Morrill, Kans., Jan. 9.

Ottawa.—Christmas evening the younger people of the church presented a play entitled, Three Christmas Eves, followed with the presentation of the nativity by the juniors of the church. The Vesta Club and Friendly Forum class did many worth-while things over the holiday season, sewing for the needy, adopting several families to help with material things, making and selling candy and holding a bazaar to obtain money for worthy causes. Several women of the Bible class sent boxes to those in need, even some far away. Those of our young people attending McPherson College were home for the vacation and assisted with the services. On the morning of Dec. 24 Bro. Geo. Royer and Bro. Ernest Watkins and their wives were installed into the deacon's office, Bro. DeVilbiss conducting the service. Jan. 3 all church and Sunday-school officers and teachers met

a workers' retreat. The meal was followed with a talk by Dr. B. Homan, instructor in the college of our town. Our pastor wife conduct the story period each Sunday morning for the children, the grown-ups receiving as much help as the children. During week of prayer the churches united in holding services at the parent churches with the ministers of all churches assisting. For world day of prayer our pastor placed a great deal of stress on people coöperating in this great work to lift the nation to a new plane. Jan. 14 the pastor gave a sermon denouncing sin; he pointed out why sins of every type abound; our religion is insufficient the day we are living in.—Mrs. J. E. Ott, Ottawa, Kans., Jan. 15. **Victor.**—A goodly number attended our love feast Dec. 2. Dec. 9 at regular quarterly council officers of the Christian Workers were met with Orvil Wagner, president. Dec. 14 we enjoyed an all-day camp meeting at the church. The men worked up wood for the camp while the ladies prepared a hot dinner.—Mrs. Price Winder, do, Kans., Jan. 11.

MARYLAND

Baltimore.—Though its congregation is comparatively small, approximately 250 members, the "Little Church of the Big Heart" has activities which are undoubtedly worth-while and far-reaching. Among most ardent workers are the boys' and girls' Frontier Groups, which meet every Friday at the church. These young people are learning by their assistance in the church affairs, the importance of unity and coöperation in the church. The B. Y. P. D. also joins into the activities at First church with their whole-hearted effort. On Dec. 17 they presented the Christmas play entitled, "The Shepherd of Bethlehem," and are planning to render a three act drama for the near future. Their Sunday evening meetings are extremely worth-while; with guest speakers, debates, radio transcriptions, teas, open discussions, to supply spiritual, mental and physical value to the future church officers. Then, too, the splendid work of the men should not be overlooked. A turkey supper was given by the group on Oct. 5 and 6; the net profit being \$100, which was added over to the debt fund. This group also composes the Ladies' Society which meets every Thursday afternoon, at which time numerous undertakings are accomplished. The Men's Group began a new year of organized work several weeks ago. This organization of the church meets once each month, when prominent speakers on current topics are presented. The first Sunday in October the day-school was reorganized under the capable leadership of the superintendent and the Sunday-school officers. The attendance of the young people's class increased so rapidly that the class divided. The group retained the class room and the new division, known as the Crusaders," started a project to remodel the large Sunday-school room, which when completed, will furnish class rooms for both the Crusaders" and the intermediate boys. Every organization at that church does its part to keep the church standards high, promote good will and happiness, and hold to the reputation of being the Little Church of the Big Heart."—Helen L. Ashmore, Baltimore, Jan. 18.

Westernport.—Dec. 4 M. C. Majors, colored baritone, of Keyser, retained the men's organization by singing a group of spirituals explaining the various types of spirituals and their meaning. "A spiritual is a religious song," he stated, and was never intended to be used for commercial purposes. Dec. 24 the Christmas program given by the children assisted by the choir. Dec. 26 the combined boys (junior and senior) of the Northern Methodist church of Piedmont, W. Va., gave a cantata, Yuletide Memories. Jan. 5 a group at the Keyser church gave a sacred pageant, The Coming of the King. These programs were enjoyed by large audiences. Since our church has no minister in charge, we have been filling in with visiting ministers. Brethren B. W. Smith, Lester Evans, Ernest Muntzing, M. Rollins and Arthur Scrogum have been taking care of our Sunday evening services. Sister Pearl Boor has been filling the morning appointments and will continue until we get another minister. R. F. DeVore, Westernport, Md., Jan. 15.

MINNESOTA

Lewiston.—Our regular quarterly business meeting was held Dec. 11. Selected part of the church officers for the year: Herbert Lewis, church trustee for three years; Messenger agent, Chris Wirt. The Ladies' Aid had an all-day meeting Dec. 6 when officers were elected for the year with Mrs. C. A. Radatz, president. On Thanksgiving we had services at the church under the direction of our pastor. Ralph Hill gave the address. Our offering was \$18. Dec. 23 Sunday-school gave a splendid Christmas program. We were blessed to have with us at this time six of our young people who are attending college, five at McPherson and one at North Manchester. Their help with the Christmas music was much appreciated.—Mrs. J. Williams, Lewiston, Minn., Jan. 11.

NEBRASKA

South Beatrice.—Oct. 4 the church met in council, electing church Sunday-school officers for the coming year. Bro. Harry Teter reflected general superintendent with Bro. O. C. Frantz, assistant. Bible reading contest met with a good response. The contest is sponsored by Sister Bertha Frantz, district president of the Women's Council. The Standard Bearers' class papered the church and with coöperation of the Aid Society and men's group the church and funds were made ready for the District Conference which convened Nov. 6-9. Nov. 10 our choir gave the pageant, Ruth the Moabitess,

which was a wonderful message in drama. The small admission sum will be used to purchase music. Following the program supper was served by the B. Y. P. D., the proceeds being for their mission project. Nov. 12 Bro. Paul Longenecker of Morrill, Kans., came to us and gave two weeks of helpful sermons. One was added to the church. Christmas morning the children gave an interesting program, at the close of which gifts were given by the different departments. In the evening the B. Y. P. D. gave the gospel story in word and song. Temperance and peace are worked through the W. C. T. U., different departments in the Sunday-school, signing of cards, writing letters and sermons. Our pastor is giving us sermons full of hope and courage for the coming year.—Mrs. J. H. Hciny, Blue Springs, Nebr., Jan. 15.

NEW YORK

Lake Ridge.—Our church met in council Dec. 30. Our pastor, H. D. Jones, who has been with us four years and has been exceedingly faithful, was retained another year as pastor and elder. The Sunday-school officers were reelected for the coming year with A. E. Stover, superintendent. A committee has made out the church calendar for 1934 which is a new project in our congregation; new pledges have been made by each member for the year for the church budget. Sunday-school and church services have been well attended during the winter months, considering the weather and the fact that the congregation is scattered more than twenty-five miles. Evening services have been discontinued for the winter. During prayer week our congregation met in an inspiring prayer service conducted by the pastor. Our Christmas program was very beautifully rendered with Prof. Roller in charge of the music. In October a group of our members took their lunches and spent the day with some isolated brethren at Hamer, N. Y. Mrs. Belle Shields, a W. C. T. U. speaker, filled our pulpit on world's temperance Sunday. At the close of the service a number of women joined this organization, also a few honorary members were accepted. A delegation from Elizabethtown, Pa., visited our congregation in October; we all enjoyed the addresses of Bro. S. H. Hertzler and Ezra Wenger. Our Ladies' Aid met every month during 1933 in various homes. For the new year the president is Mrs. H. D. Jones. The Aid pledged \$50 to the general church budget for 1934. During the past year we gave to Elizabethtown College, district work, Bethany Biblical Seminary, home congregation and home

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Dear Brethren:

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missions. Our father and son banquet was held Jan. 13. It was well attended and all report a most enjoyable evening. The Sunday of fasting and prayer, Jan. 14, was reverently observed in our congregation. An appropriate story was told by Miss Naomi E. Miller of Bridgewater, Va., and Bro. E. F. Nedrow preached a most inspiring sermon on The Perfect Man.—Mrs. A. E. Stover, Aurora, N. Y., Jan. 15.

OHIO

Fostoria church rejoices that during the past year a goodly number were added by baptism and restoration, the membership gained spiritual strength and the young people are earnestly rallying to the opportunities presented to them. The daily visits and teaching of the Word privately and publicly by our pastor, Bro. Swihart, tend toward spiritual growth and development. Our elder, Geo. W. Garner, has been with us on several occasions as the work required. Sunday evening, Nov. 26, our young people rendered a Thanksgiving program. Dec. 14 we met in quarterly council; the greater part of the session was taken up with the election of church officers: trustee, C. B. Newcomer; treasurer, Eugene Buckingham; Messenger agent, Lydia Dickey; correspondent, the writer. Christmas eve the primary and junior departments gave a program after which the young people of the B. Y. P. D. gave a play, The Soldier of the Cross. At this time an offering of \$25.21 was taken for mission work. Recently the church auditorium was redecorated, the woodwork and seats varnished and the floor stained. The committee was retained to finish the work in the basement.—John W. Vetter, Fostoria, Ohio, Jan. 15.

Greenville.—The new year has seemed to bring new interest to this church. Two worth-while Christmas programs were given; the children gave their program on Sunday morning, Dec. 24. Sunday evening the young people presented The Shepherd of Bethlehem, a play directed by Mrs. Moyer. The young people under the leadership of Zella Buhr, president, and Mr. and Mrs. Moyer, adult advisors, are having splendid meetings each Sunday evening and each month in the homes. They will present a program for the old folks of the Brethren Home on Jan. 21. The pastoral question was solved at the council meeting on Jan. 11. Geo. Stutzman of Cerro Gordo, Ill., was selected and will take up his duties around April 1.—Stanley McGowan, Greenville, Ohio, Jan. 11.

Kent.—The fall revival meetings were held Nov. 9 to Dec. 3 with Eld. A. H. Miller, pastor-evangelist. Three were baptized and one was reclaimed. The love feast was held the evening of Dec. 2. On Dec. 3 the church enjoyed an all-day meeting with a fellowship meal at noon. Since the revival there has been another admission into the church through baptism and one more awaits the rite. The regular church council was held Dec. 8. The several committees gave favorable reports. The visiting brethren also gave encouraging reports of their work. Sunday evening, Dec. 24, the Sunday-school gave a fine Christmas program which was enjoyed by a full house. At the close the Sunday-school presented the pastor with a purse, and the Ladies' Aid presented a purse to Sister Miller.—Mrs. Averie Brumbaugh, Ravenna, Ohio, Jan. 14.

Piqua church met Sept. 28 for a joint class meeting. Bro. Nicodemus of Sidney gave an interesting address. Afterward each class held its meeting. Oct. 22 in the absence of Brother and Sister Flory we had the pleasure of having Brother and Sister Eddie Miller for the morning worship, after which they were entertained with a basket dinner. Nov. 26 at our communion services our elder, D. G. Berkebile, officiated. One was baptized preceding services. Jan. 7 Brother and Sister Flory left for a revival to be held at New Carlisle, Ohio. Bro. Gingrich of New Carlisle gave the evening sermon at our church. Jan. 10 we met for our quarterly business meeting.—Mrs. Alice Van DeGrift, Piqua, Ohio, Jan. 11.

Pleasant Valley (Ohio).—We had a very profitable meeting. There were five gains for the kingdom with two reconsecrations. Bro. Wilmer Petry was the evangelist. The church held the annual love feast Jan. 6. There was a good attendance including visiting brethren from neighboring churches.—Chalmer Rhoades, Union City, Ind., Jan. 11.

PENNSYLVANIA

Bothany.—A very impressive sunrise service was observed at the church on Thanksgiving with an appropriate message by the pastor. The communion and love feast service, held in the evening, was well attended. The church gave baskets to the needy and donations to the hospital. At the Wednesday evening prayer meeting we are studying Word Pictures of Christ in the New Testament; having completed the book of Mark, we are now taking Matthew. Sunday evening, Dec. 10, a pageant entitled The Road to Happiness, was given by the young people of the church. Dec. 24 the Christmas message by the pastor and the evening service was mostly devoted to the Christmas anthems by the choir and a reading by Sister Bowman. Dec. 30 the morning service by the pastor, Forgetting the Things That Are Behind; the evening service, the message of Hope. The watch night service immediately followed the regular church service. The dedication service for church, Sunday-school officers and teachers for the year was conducted by the pastor, followed by the impressive candle light service.—Mrs. M. Mahler, Philadelphia, Pa., Jan. 12.

Cherry Lane.—The quarterly business meeting of the church convened Jan. 6. The reports of the various committees were accepted, vacancies on the various boards were filled and officers elected for 1934. The ministerial board in connection with the pastor was au-

thorized to secure an evangelist for some time in May or June. The week of Bible teaching by Bro. Kinsey of New Windsor, Md., preceding the love feast, proved very helpful and was attended by interested crowds, many from other churches. While a few of our members were drawn away by an unofficial religious cult, those who remain seem more united in effort and in spirit. A fine Christmas program, which consisted of recitations and exercises by the primaries and juniors and a play, "They That Sit in Darkness," by the young people, was given Dec. 23. The following week it was given in the Brethren church in Everett to a splendid audience. It will also be repeated in the Black Valley Union church.—Mrs. A. Jay Replogle, Everett, Pa., Jan. 11.

County Line.—Brother and Sister E. H. Eby, returned missionaries, gave us a program on Aug. 12. They showed some very interesting and educational pictures. Oct. 7 we began our fall revival meeting conducted by our pastor, Bro. J. M. Geary. He gave us an encouraging sermon each evening. As a result three joined the church by baptism and four were received into church fellowship. The meeting was attended, the church being practically filled each evening. The meeting closed Sunday evening, Oct. 15, with the love feast; our pastor officiated. Eld. I. B. Ferguson and Eld. Wm. Knopsnider were present. Oct. 18 Eld. Ferguson visited our church and gave an inspiring message. His boyhood was spent in this church. Nov. 19 a group from the Middle Creek congregation rendered a program at our church on the Book of Ruth. This was much appreciated. Nov. 25 Sister Ida Shumaker, returned missionary from India, visited our church; she gave an interesting lecture on the need of missions. Nov. 26 we lifted a special offering for district missions. Dec. 23 the Sunday-school rendered a Christmas program and a pageant entitled, A White Christmas. Dec. 17 Bro. Wm. Barnes, pastor of the Elbethel church, preached an excellent sermon. Nov. 19 Bro. W. K. Kulp, pastor of the Mt. Joy church, and Bro. J. M. Geary, pastor of County Line, exchanged pulpits. Bro. Kulp gave us a missionary sermon. The offering was for Sister Ida Shumaker. Jan. 3 we held our yearly council meeting. All church officers were elected. Bro. Geary was reelected pastor by almost a unanimous vote. He has labored with us very earnestly and the church has progressed during the last year. We were able to close the year without going in debt. Our Sunday-school also has made favorable progress during the year.—Evelyn Hostetler, Jones Mills, Pa., Jan. 6.

Martinsburg.—The Memorial church enjoyed a most delightful Christmas season this year. The birth of Christ was celebrated in an appropriate manner by the different departments of the church. Dec. 17 a candle lighting service was given by the B. Y. P. D. directed by Mrs. Harry B. Rhodes. This was a very beautiful service. At the close our pastor, Bro. Coffman, preached a short sermon on The Name of Jesus. Dec. 19 a chorus of young people from the Ninth District rendered a Christmas cantata in our church. Our Sunday-school gave a Christmas program on Sunday morning, Dec. 24, and in the evening the chorus of the church, directed by Lester H. Holsinger, rendered the cantata, The First Christmas. There was also a sermonette by the pastor. Our people realize the joy and blessing that comes from giving. This was manifested by the teachers of the primary department who packed and delivered well filled baskets to many homes. The pastor and family also received much appreciated gifts from adult Sunday-school classes and from individuals. At Thanksgiving generous donations were presented to Brethren I. C. Holsopple and F. R. Zook, two of our ministers. Mrs. I. Harvey Kagarise and her class rendered a program at the Home for the Aged and gave the old folks a treat. An election was held recently which resulted almost entirely in a reelection of all the church officers. Our monthly missionary meetings are growing in interest. The Ladies' Aid continues to work faithfully each week and is doing very fine work. Our communion was held Sunday evening, Nov. 12, with very good attendance. Bro. Coffman officiated and Bro. John D. Buffenmeyer, pastor of the Hyndman church, was a visiting minister. Previous to the communion Bro. Coffman baptized seven converts. We were pleased to have with us recently Bro. Jas. A. Sell and his wife from Hollidaysburg. Bro. Sell, who is in his ninetieth year, preached a most helpful sermon on Sunday morning, Dec. 17. Our pastor has been creating an interest in Bible reading by constantly encouraging it from the pulpit and by distributing schedule cards for reading the entire Bible in one year. The churches of our town just closed a successful week of union services in observance of the week of prayer. The interest and attendance were fine, also the sermons by the different pastors, which shows a splendid spirit of cooperation among the churches.—Kathryn L. Lehman, Martinsburg, Pa., Jan. 8.

Yellow Creek church met in business meeting Dec. 30. Bro. Henry Border was chosen C. W. president at Bethel. Christmas programs were given at Yellow Creek and Bethel. The Live Wire class and Y. C. C. sang Christmas carols at the homes of two invalids.—Mrs. Bertha Snyder, Hopewell, Pa., Jan. 8.

VIRGINIA

Greenmount congregation met in council Jan. 2. The report of the secretary of missions showed an increase in contributions over last year. Sister Lizzie Myers was appointed corresponding secretary for Mt. Zion congregation and Sister Anna Wampler for Greenmount. We are looking forward to having some of the members of the Elgin staff at Linville Creek church in a conference with the ministers and board members on Jan. 26 at 1 P. M.; in the evening there will be an open session. Bro. Guy West of Bridgewater, Va., plans to be with us

an evangelistic meeting at Greenmount the last week of April and the first week of May.—Anna Wampler, Harrisonburg, Va., Jan. 8.

Bethel church has enjoyed a very good year. Our Sunday-school attendance has been larger than in 1932. Bro. Wilbur Garber Mill Creek held a week-end evangelistic meeting in October. Bro. Mer Miller was our song leader. There were three conversions. Bro. B. Y. P. D. sponsored a singing class in November, taught by Mrs. W. H. Ruebush of Dayton. We have been having larger crowds at our Y. P. D. programs than ever before. We gave a program at the Ottobine U. B. church in October and a few weeks later they gave us an excellent program. Our Aid Society and mothers and daughters' club held an all-day service at the church Thanksgiving day. An oyster dinner was served to the members and their families and an attractive program with the play, Life's Day, was rendered. Bro. J. W. Hess, our pastor, and family have been busy in the work. They were given a generous pound slower by the members December. A program was given on Christmas night and a New Year's program on Dec. 31. A young ladies' chorus taught by Mrs. Matheny and a young men's chorus taught by Ellis Matheny have recently been organized. Mrs. Virginia Moyers is our Sunday-school superintendent with Ellis Matheny, assistant. The young people's class, the Upstreamers, will be responsible for the program to be given next morning.—Mrs. Ida Matheny, Hinton, Va., Jan. 11.

Zion.—Our church business meeting was held Dec. 31. We decided to excavate under the church for a basement and this work is being making splendid progress. Officers chosen for the coming year were: Elder, Bro. D. N. Spitzer; clerk, Bro. H. F. Sours; treasurer, Bro. N. A. Varner; Messenger agent, Sister Elizabeth Wakeman; correspondent, Sister Ruth Strickler. Delegates to District Meeting to be held in April at Bethel church are Brethren D. N. Spitzer and David Varner. A proposed budget for the year was accepted by the church. We are looking forward to having the Volunteer Band from Edgewater College with us for a program in the near future. Our Y. P. D., organized some time ago, is progressing nicely and we hope will continue to grow and be a great help to the church and community.—Elsie Broyles, Luray, Va., Jan. 10.

Linker Creek membership is being asked to give tithing a trial of three months. The largest Sunday-school attendance has just gone on record, 211. An excellent spirit has been manifested on the part of families possessing automobiles by bringing to church those not having conveyances. The men's organization succeeded in getting the church painted, also in putting gravel on the parking grounds. The ladies' Aid paid \$26 toward clearing up a 1933 deficit; they also bought one ton of coal for the church. Progress is being made by the B. Y. P. D. in membership, in character of programs, in interest and in willingness to cooperate. They have won the nine point standard. They exercised in the following during the past year: took charge of janitor work, paid to church finances \$15, rendered aid to a member of needy families; one of them constructed a library cabinet which is being filled with good books. They gave an oyster supper to raise funds; a social was held in the home of the adult advisor. They also held a white gift service on Dec. 24. The intermediate league organized Oct. 29 with ten members present; this has increased to a membership of twenty with an average attendance of fifteen. They have a worship service each Sunday night. They gave a play, In the Light of Christmas. A group of them took a Christmas basket to a needy family and had services with them. On Jan. 1 they had an interesting social at the home of their leader, Mrs. M. Key. Their Christmas missionary offering amounted to \$1.58. K. S. Kinzie, Roanoke, Va., Jan. 11.

White Oak.—The evangelistic meeting held by Bro. I. D. Hay and Bro. G. W. Bowman, Jr., at White Oak was well received. As a result thirteen accepted Christ of whom eight united with our church and nine with other churches. Our church met in council in November when the following officers were elected: Bro. E. E. Bowman, elder in charge; R. B. Barhart, clerk; M. A. Bowman, treasurer; Mrs. I. D. Hay, Messenger agent; Mrs. T. E. Green, correspondent. An interesting Christmas program was rendered on Dec. 25 and a special offering was lifted for missions. The young people also gave a pageant.—Mrs. G. W. Bowman, Jr., Boone Mill, Va., Jan. 8.

WASHINGTON

Yakima.—Oct. 22 Mr. Turnidge, American Union Sunday-school evangelist, filled our pulpit in the morning. In the evening Mr. Fay Seattle, who is working in the interest of the Washington girls' home, preached and gave us facts about the home. Nov. 18 we held our love feast. Brethren O. B. Gregory and C. E. Holmes were present, the former officiating. On Sunday Brother and Sister Walter Coffman were installed to the office of elder. Dec. 10 Bro. Riffie preached for us, as Bro. Coffman was at Outlook holding a meeting. In the evening we had a discussion on St. Paul's life. Dec. 17 Bro. Lloyd Lyon from Outlook filled the pulpit and gave us a good sermon. Dec. 6 at the council meeting we elected church officers. Bro. E. A. Noble was reelected secretary-treasurer; Bro. Wm. Leavelle, Messenger agent; the writer, correspondent. Dec. 20 four of our young people gave a pageant, O Holy Night. Dec. 24 some of the young people gave a play, The Christmas Glow. Yakima and the surrounding country have experienced the worst flood on record. Many families are homeless and left with scarcely anything. Our Aid has been trying to help, making comforts and giving clothing and other things needed.—Katie Baldwin, Yakima, Wash., Jan. 11.

WEST VIRGINIA

Keyser.—Nov. 5, which was observed as Armistice Sunday, Bro. Roy K. Miller preached a sermon on the theme, Take Up the Torch. In the evening service the men were special guests. Installation services for the officers of the Men's Work were held at this time. A sermonette was given on A Layman's Opportunity. Nov. 12 the young people rendered a program entitled, A Program for Peace. Afterward the church unanimously decided to write a letter to the President in the interest of world peace. Dec. 3 the pastor started a series of messages on The Word: in Prophecy, in Anticipation, and The Word Incarnate, a Christmas cantata which was rendered by the choir. Dec. 24 the young people presented the pageant, The Coming of the King, also a pantomime, readings and songs. Dec. 31 was celebrated with a candle light service. Jan. 4 at our quarterly council Bro. Ezra Fike was reelected elder.—Howard Martin, Keyser, W. Va., Jan. 8.

WISCONSIN

Rice Lake church held a series of meetings beginning Oct. 29 closing Nov. 16 with our communion service as a climax on Nov. 17. One was received by baptism just before the communion service. Many felt that this was the most impressive service they had ever attended. Our meetings were an inspiration to all who attended. During the meetings special prayer services were held at our pastor's home for the success of the meetings. These prayer services came to mean so much to some of us that they are being continued three nights a week until Easter. Our young people gave an interesting program on Sunday before Thanksgiving. The playlet, Thanksgiving Ann, was given besides several other numbers.—Mrs. Leonard Vine, Rice Lake, Wis., Jan. 6.

Stanley church met in council Nov. 14. Most of the officers were retained for the coming year. On Thanksgiving Day at the union meeting our pastor, Bro. Hyde, delivered an inspiring message. Nov. 26 the Sisters' Aid served the chamber of commerce in order to help raise money to pay insurance on our church building. Dec. 16 we held a bake sale and bazaar, also served lunches. Dec. 3 Bro. J. W. Lear gave the morning sermon with much advice and encouragement, especially to the young. Dec. 23 the Sunday-school gave a program. The order of service has been changed for the winter months and Stanley church will have all the evening services while the country churches will have the morning services at 10 and 11:15. Bro. Hyde is giving us much help in music one evening each week in choir practice. He has also organized a ladies' quartet, giving one evening's practice each week. All departments of church work are moving along nicely; the Sunday-school attendance remains good.—Mrs. Jacob Winkler, Stanley, Wis., Jan. 11.

The Church of the Brethren

Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.
2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5: 28, 29; 1 Thess. 4: 13-18).
3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28: 19; Acts 2: 38); feet-washing (John 13: 1-20; 1 Tim. 5: 10); love feast (Luke 22: 20; John 13: 4; 1 Cor. 11: 17-34; Jude 12); communion (Matt. 26: 26-30); the Christian salutation (Rom. 16: 16; Acts 20: 37); proper appearance in worship (1 Cor. 11: 12-16); the anointing for healing in the name of the Lord (James 5: 13-18; Mark 6: 13); laying on of hands (Acts 8: 17; 19: 6; 1 Tim. 4: 14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.
4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6: 18-20; Philpp. 4: 8, 9); stewardship of time, talents and money (Matt. 25: 14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6: 1-7).
5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5: 21-26, 43, 44; Rom. 12: 19-21; Isa. 53: 7-12); violence in personal and industrial controversy (Matt. 7: 12; Rom. 13: 8-10); intemperance in all things (Titus 2: 2; Gal. 5: 19-26; Eph. 5: 18); going to law, especially against our Christian brethren (1 Cor. 6: 1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19: 9); every form of oath (Matt. 5: 33-37; James 5: 12); membership in secret, oath-bound societies (2 Cor. 6: 14-18); games of chance and sinful amusements (1 Thess. 5: 22; 1 Peter 2: 11; Rom. 12: 17); extravagant and immodest dress (1 Tim. 2: 8-10; 1 Peter 3: 1-6).
6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28: 18-20; Mark 16: 15, 16; 2 Cor. 3: 18).
7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.

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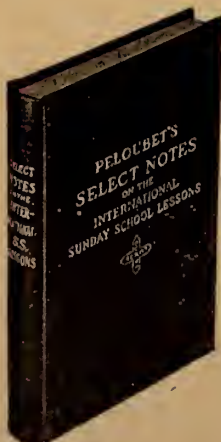
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THE GOSPEL MESSENGER

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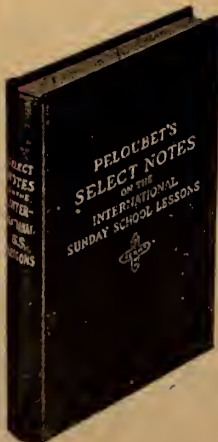
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The Triumph of Soul Force

Every square yard of the main avenue of Bombay was covered by a vast human sea. . . . Silence, absolute, menacing, more terrible than trumpets. It was only when the police put up machine guns on the street corner and threatened the mob . . . that India began its march.

"If you come as far as the corner, we will shoot!" The message was brought by an armed soldier to the man heading the parade. The clatter of his horse's feet beating defiantly against the menacing quiet. "We will fire to kill!"

"Very well, fire."

With a sigh of released patience, the crowd began to move slowly, relentlessly, proudly, towards the deadly corner. The leaders held their heads high . . . till the rat tat tat of machine guns sent them bowing awkwardly into the dust. . . .

"I say this is terrible! We can't do this, captain!" It was the young English sergeant speaking. "Can't we move the guns up to the next corner?"

There was sweat on the captain's forehead.

"Yes. Move them up. And warn the Indians that if they stop now we will not shoot. But they must not come to the next corner."

Guns were hurried to another corner. Still the crowd swept silently forward. What was to be done? All Bombay could not be slaughtered. "What can we do to get you to stop?" the English officer called.

The low voice of the Indian leader stirred the thick layer of Indian silence for the first time. "So long as you point your guns at us, we will march. Rescind your order against our meeting, take away your guns . . . and we will disperse."

"But that would be surrender!"

"Very well, then. We will march till every one of these thousands is dead."

The guns were removed, the crowd melted away like magic, lifting up the wounded and burying their dead. But the voice of silent India had been heard on her own streets of Bombay.*

* From *That Strange Little Brown Man, Gandhi*, by Frederick B. Fisher, with footnote reference to Negley Farson, Chicago Daily News, July 2, 1930.

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

Vol. 83

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EDITORIAL

Had Your Stroke Yet?

SAYS a keen analyst of the modern mood: "Ours is the paralysis of humiliating self-discovery." So that's why we get next to nothing done? And hardly know which way to turn? We have found ourselves out and we are so much smaller than we had supposed, so much weaker, so much more ignorant. Confidence in our fitness for the task has been shattered.

Let us hope it's really true. Then we can begin again to build confidence on a firmer basis. It isn't idle sentimental prayer meeting talk that says "when I am weak, then am I strong." It is the soundest of scientific sense. We staked too much on our own devices, too little on the touch of God. Some very modern minded educators are seeing this and saying it. Disgust with the wild fanaticism of the holy roller type of spirit power must not blind us to the truth that spirit power is our supreme need, the power that "ye shall receive . . . when the Holy Spirit is come upon you."

This is not only not inconsistent with sane scientific method, it is demanded by it. That method is the method of respect for all the facts. The biggest fact in the present state of halting kingdom progress is the widespread need of God. Whoever doesn't know this hasn't been stricken yet with the necessary paralysis. E. F.

One Aryan Superman

A CLOSE-UP of one Aryan superman is afforded by a recent news story from Berlin. In this we are informed that a middle-aged hero, one who believes himself to be of pure Aryan stock, suddenly came to a realization of the enormity of his mistake in marrying a Jewess.

The unfortunate alliance was consummated years ago, and the judge in commenting on the case said in part: "The plaintiff was aware that his wife was a Jewess, but to him that suggested something purely external. He could not have understood the essential implications

in such a union at a time when the significance of race, blood kinship and folkdom was recognized by a small majority."

We further understand the judge ruled that applications for divorce on these new grounds must be made within six months of the knowledge of this importance. But in the case cited the period was extended because of the petitioner's lack of education.

Such, then, is a late picture of one Aryan superman, a kind of fair-haired man with the hoe, tardily realizing the importance of race and folkways. One bystander is made to feel our Aryan superman could have done much worse than marry an intelligent Jewess.

H. A. B.

Why Some People Drink

ONE approach to an understanding of the liquor problem is a clearer grasp of the reasons why some people drink. The writer can not speak as an ex-drinker. However, he has lived long enough, been about enough, and observed enough to have some definite convictions as to why certain people drink. And this applies as far back as what obtained in pre-prohibition days.

As for the reasons why some people drink, we may as well begin with the *lure of the forbidden*, of which so much was made by those opposed to prohibition. That is, it was represented that man is so constituted the forbidden carries a certain fascination. Forbid him to drink, ran the argument, and he will move heaven and earth to get his liquor; repeal prohibition, and he will lose interest in drink. It may be freely admitted that there is something to this argument, especially with a certain class. But repeal has not solved the liquor problem. Even repealists now see that people drink for other and more powerful reasons than the mere fact that they have been told not to. Here are some of the reasons which have always been in force.

Take *curiosity* as to the taste and possible effects of drink. Some people take their first drinks to find out how liquor tastes and how it will affect them. Now natural curiosity is not a bad thing, but it does not always lead to discoveries that are good. Indeed, there would seem to be no special need for the continual rediscovery that liquor is a chief source of woe. However, some people seem determined to try anything at least once. Hence, some begin to drink out of curiosity or in the spirit of a dare. But having once indulged, even on the trial basis, the protective wall of innocence is forever broken down.

Social pressure is another potent reason why some people drink. That is, people see liquor served at great functions and thus feel that its use is socially correct. Or they move in a group where drinking is common and choose to conform. So begin the incurious and the less daring, but under conditions which forever stamp them as spineless followers of the immediate crowd.

Again, others take up drinking as a result of some type of *misunderstanding*. For example, the government is seeking revenue through a tax on liquor. Does the government sanction drinking? To some there may be a subtle inference here that it is good and patriotic to drink to produce revenue. But this is to entirely overlook the fact that government income from liquor sales is perhaps the most costly collected, that in the long run there is no true net income from such sources, that in general the basic reason for such levies is as much to restrict liquor consumption as to produce revenue!

There are also cases in which there is an element of *compulsion*. This business begins with the subtle pressure applied through advertising, but does not stop short of physical force. Thus a group of drinkers have been known to contrive to make others drunk. Unsuspecting people have thus been debauched. Humiliated and discouraged, such frequently slip to the level of willing companions of drunkards and perverts.

However, we must not overlook the fact that liquor offers a *means of release*, and is often served as an ice breaker. The individuals making up a group or party may begin to drink with the idea of gaining a feeling of freedom and camaraderie. Herein lies the excuse for the social glass. But the results of such short cuts to good fellowship are generally disappointing. Even if quarrels and fights do not result, what remains is not a pleasant memory. It is pretty apt to include regret for indiscretions, or worse. All that drink offers as an ice breaker may be had in far less dangerous ways.

A great deal of drinking is a *reflex* from sordid living. To the poor or distressed person drink offers an immediate though transient escape. With the higher thought centers benumbed, the individual engaged in

drinking first experiences a sense of well-being. By means of the cup he can conjure up a world in which he is the hero. He can stand at a bar and drink with his comrades of the moment. Or he can sit at a table and play the generous host. But what a transient fool's paradise is all this to one who can stand aside and see what is happening! Woe to the man who would challenge reality by the vain imaginations born of the flowing bowl! He is twice a fool who lets himself in for such self-deception.

And finally, there are the *slaves* of strong drink, those who seek it because they can not let it alone. They are the ruined end products of a taste for liquor which may have been gained in some one or more of the ways just listed. Perhaps they learned to like liquor because it was a kind of forbidden fruit. Perhaps they were merely curious, or yielded to social pressure until the harm was done. Or they may have felt it was patriotic to drink to produce more and more revenue. Most to be pitied, are the unhappy victims who were as good as forced into the habit of drinking. Last of all, is the quest for escape, a quest which ranges all the way from simple release for fellowship to desire for the oblivion which stamps out all appreciation of reality. But one and all tend to build the chains of habit so strong that he who would be free is turned into the veriest slave.

H. A. B.

Some Old Things Are Very Good

THAT fine story of our childhood days, Louisa Alcott's "Little Women," is having a great run in the movies. And this fact is reteaching us some useful things.

People do like entertainment that is clean. There is much in human nature that is sound and good which can be made the basis of strong popular appeal. Isn't it strange that men who want to make money do not make more capital out of that?

Family life a half century and more ago wasn't the stern and forbidding thing that modern imaginations have often pictured. Youth had fun in those days, plenty of it, real, rollicking, honest-to-goodness fun, and their elders joined in it too. It's all nonsense, this notion that it takes an elaborate equipment of new inventions to make life interesting.

The creature called man can stand about so much of novelties and thrills, and when he gets satiated with them, as he inevitably does, he goes back to old and tested ways of enjoying himself. It's actually true that many old things are good. It holds even in literature. We know a book whose history reaches back into years by the thousand, a whole collection of books in fact, sixty-six of them but usually bound up in a single volume, even now for millions awaiting discovery, exploration and appreciation.

E. F.

GENERAL FORUM

I'm a Soldier!

I'm wanted for a soldier. Must I go
With more unthinking men
And row on row
March right, march left, 'bout face?
"Halt there, you cog;
Mesh, else I'll shoot you like a dog."

I now have feelings; and a brain.
(Unless I weaken in my brave resolve)
Identity is mine, and will remain
Upon me, if I stay a man
Refusing to become one in a row
Of tramping automatics, and to battle go.

You say I am a coward? I'll take
That challenge! While you stand behind
The camouflage of valor, taking cannon's rake,
Alone I'll bear the contumely and the scorn
Of war's blind followers. "Traitor, he,"
They shout, "who will not fight to help make others free."

Friend, there's a battle much more sanguine,
And a conflict long, than any strife with arms.
Nor victory will be won in days, or months,
And maybe not in years.
Its weapons are not sharp and hard,
For they consist of prayers, of heartbreak, and of tears
Poured passionately out from souls which sense
The deepest needs of men; the thin pretense
Of much considered right.
Sirs, I'm a soldier, and I'll fight
Alone, if need be, 'gainst the greed, and lust of men
For power above their brothers.
Thus let me die, not slain, but spent;
My life poured out—for others.

Clayton S. Brown, in American Friend.

Military Training in Our Universities

BY ELMER B. ROYER

SEVEN boys recently wended their way homeward from the Ohio State University, debarred from its classes and its other educational facilities until they are willing to take the required courses in military science, including drill. The fact that their parents, by paying taxes, help to maintain the university and its educational facilities, makes no difference. The university has decreed that they are not *conscientious* in their objections, and hence not entitled to exemption from drill.

Until about a year ago, the university excused Quakers, Dunkers, and Mennonites on the basis of church membership alone. Consistent with this position, it refused exemption to all others. Mr. Charles Hart, a Methodist, was told that he could not find a single Methodist minister in the state of Ohio who would back his stand. The action of the Methodist conference that autumn, and the visiting of the university authorities in his behalf by a delegation of prominent Methodist

bishops, were instrumental in securing his exemption.

With the breakdown of the plan of exempting conscientious objectors on the basis of church membership, there was devised the plan which is still in operation. The exemption is not now based on church membership, but on the judgment of a committee of three as to the objector's sincerity. Each objector, of whatever denomination, must appear before the committee alone to plead his case. The committee is composed of the commanding officer of the local R. O. T. C. and two university officials who seem to be sympathetic to military training. It behooves every fellow who appears before such a committee to know why he is opposed to military training and to be well settled in his own convictions.

One of the seven boys who had to leave the university is a Quaker—a Quaker by parentage, by home training, by schooling, and by membership in the yearly meeting. It seems that he inadvertently gave the committee the impression that he might drill if forced to do so, although he had no idea he would not be exempted until later when he received official notice to that effect. Out of 31 requests for exemption during the autumn quarter, 15 were granted and 16 refused. Out of the sixteen boys the committee refused as insincere in their objections, seven proved their sincerity by leaving the university rather than submit to the drill.

We have many Dunker taxpayers in the state of Ohio; these taxpayers help to maintain the state university and should have some interest and voice in its administration. What can we as Dunkers and as taxpayers, do about it? First, we can keep ourselves informed. This is difficult to do, where the only source of information is the daily newspapers. But if the local pastor is wide awake and keeps in touch with events, we can look to him to keep us informed. Second, we can make ourselves heard in our own pulpits, our local newspapers, and our pastors' associations and other religious organizations. Again here, we ought to look to our pastors for leadership. Third, as taxpayers and voters we can make our influence felt by those charged with the administration of our universities. The board of trustees, appointed by the governor of the state, employs the faculty and makes rules for the university. It is the board of trustees, in Ohio at least, that makes military training compulsory. The president is conscientiously endeavoring to enforce a rule laid down by the board of trustees. Fourth, we can develop convictions in our young people that will not permit them to study military science and to drill when they come to the university. All too often, young men coming from Dunker churches take the drill without protest. Any young man planning to enter a state university should look to his pastor for counsel and guidance in taking the proper steps to secure exemption from those requirements which he can not conscientiously fulfill.

Ohio State has tried exempting only certain sects. This plan failed because it did not provide for the conscientious objectors from other denominations. The plan now being tried is to judge each objector's conscience, regardless of his religious affiliation. This plan does not seem to be working very well, for a conscience is very hard to judge. Whether the university will throw the whole thing overboard and grant no exemptions whatever, or whether it will maintain the present plan but loosen up considerably on the granting of exemptions, or whether it will make military training optional, no one knows. It depends largely on what the people of Ohio think and do about it.

Columbus, Ohio.

Have We Learned Our Lesson From the Depression?

BY IRA D. SCROGUM

First Half

FROM every misfortune, good may come. And out of the present economic depression may come the better new. History, particularly the history of the Hebrew nation, gives repeated examples of the valuable lessons to be learned from national crises. And often the prophets of a new age are born out of the crises of human experience. It would be unfortunate indeed if we did not learn some valuable lessons from this disheartening experience, which has been so burdensome to all of us.

Possibly the greatest lesson to be learned from the depression is that of a sense of true values. Our economic collapse is conclusive evidence that a materialistic society is inadequate to human need. A society built upon the integrity of the almighty dollar is insecure; and must of necessity defeat its own objectives. So long as the profit motive is the controlling factor in our economic order we are destined to cycles of financial depression, panic, and economic disturbances of all kinds.

Roger Babson, the world's greatest statistician, has pointed out that even in the days of greatest prosperity less than one per cent of the income of Christians went into the Lord's treasury, even though the tenth is generally recognized as the minimum of Christian giving. This does not take into account the income of non-Christians who make no profession of supporting the work of the church. "In the period of greatest advance, the Christian people never put into the treasury of the Lord the tithe of the tithe." It is not our purpose here to discuss the giving of the churches, or to set a standard for giving. We are only attempting to show that we have not appreciated spiritual values as much as we ought—we have prized material values to our own disaster.

Some one has said we always have money for the things we really want, which may be true within certain limits. At any rate, we give preference in our spending to those things we value most highly. The small proportion given to the church is evidence of the small value with which all too many of the American public regard it; whereas the immense sums spent on political campaigning, corruption in public office, and the craze for pleasure attest to the high value the public have placed on these things. The gate receipts for the big league games and prize fights, have not diminished to any appreciable extent, and in some cases have increased with the depression, whereas the giving of the churches was 40 per cent less in 1932 as compared with 1929. The American people, or rather a minority of the American people, have said they prize beer, and even stronger liquors, more highly than sobriety and temperance; and it was largely the economic misrepresentation that put over the repeal amendment. From Japan comes the encouraging news that teachers' salaries have not been cut, even though Japan like other nations of the world has suffered severely from the depression; whereas in Christian America the public schools have suffered more seriously than any other phase of our national life. What strange sense of values possesses us whereby we can support, or even tolerate, school wrecking programs while public graft, private gain, and political corruption thrive at the expense of the taxpayer!

The present crisis is spiritual rather than economic. And how in the name of common sense can we cure a moral depression by economic programs, industrial legislation, and efforts to bring back prosperity! We must go deeper. We must experience a revival of the religious heritage upon which American democracy was founded, which gave birth to the Constitution of the United States, and that made our national life the pride of our forefathers. We must build a moral basis adequate for our social age; we must reevaluate life's objectives; we must have a new appreciation of the spiritual heritage of a dynamic religion. Fundamentally, the solution of the problem is more fully the responsibility of the church than of the federal government. The supremacy of Jesus, in personal living and in society, is of infinitely greater value than the dominance of Uncle Sam over our industrial civilization. Without the moral support of public sentiment legislative regulation will be of little value; without standards of social values such measures will be subject to group favoritism and selfish interests. And changing the social, or the economic, order will lead only to chaos, unless the better new is founded upon those enduring principles of Christian brotherhood, the integrity of human personality, and the welfare of the race.

Another lesson we ought to learn is the value of poise and stability. On every hand there is confusion, con-

fusion, confusion. We are confused in our thinking, in our actions, and in our ideals. There is confusion in politics, confusion in economics, confusion in business, confusion in the church, confusion in the home, and confusion in personal life. Just when we need to think most clearly, and to face life most courageously, we have become more confused than ever before. It is inevitable, of course, that confusion should come at a time of such severe turmoil and distress. Even so, we can not hope to emerge from the crisis, individually or as a social group, so long as our thinking is confused and we are in a spirit of unrest. We need a dynamic faith in the integrity of truth, and of righteousness, such as will illuminate our thinking, stabilize our conduct, and motivate our life purposes.

The serious unrest and dissatisfaction characteristic of the present situation is apparent from the recent election returns, from the unsettled farm problem, from industrial strikes, and from the chaos in the world community. Typical of this confusion is the attitude of the American public toward the Eighteenth Amendment, where many are acting without considering the consequences of their conduct, hoping it will better moral conditions, lower taxes, and even lure back prosperity. Likewise, widespread unrest is evident in the growing tide of socialistic sentiment, and radical propaganda which threatens the overthrow of our American

Men Wanted

BY BEN STOVER

A GROUP of students have been suspended from Ohio State University because they refused to take military training. Intellectually, morally and socially they are outstanding students. They have convictions concerning war, and are willing to pay the price of living in accordance with them.

More than 150,000 members of our church have the same convictions, at least they professed to have them when they entered the church, but the real strength of our group in reference to war, can not be measured by the size of its membership list; it depends upon the character of the individual member. Does he believe what he professes? Is he willing to pay the price for such a belief? Is he a man?

The next few years may be testing periods for convictions on war. If civilization is not wrecked, it will be because we have men—men who are not afraid to be firm—who will suffer, if necessary, for their convictions.

Our church needs men—a few leaders—several college presidents—many pastors and ministers—and thousands of members—but they must be men. Such is the spirit of Twenty Thousand Dunkers for Peace.

Plymouth, Ind.

institutions. And even in the church we have confusion between the radical idealism of today and the sacred traditions of the past. There must be progress in the church, as well as in society; but even so, we must distinguish between radicalism and progress. The spirit of change is in the air, though change for the mere sake of change is not necessarily for the better. Change without purpose is of doubtful value; change merely in the hope of getting something new may be at the sacrifice of valued principle. In the changing program of the church let us be careful that we first of all preserve those vital traditions of our Christian heritage, and secondly, that each change bring some new value of permanent worth.

Likewise, in individual life there has been great confusion. The man who depended on regular employment for his livelihood, and suddenly finds himself out of employment, and with little hope of returning to work, is naturally confused. The man who, as he approaches old age, finds all of his life savings swept away by bank failure, faulty stocks, or bankrupt business, inevitably faces a crisis, and a pitiful outlook on life. Then there is the man who grows dissatisfied with his poor pay, uncongenial work, and tiresome efforts at making a living, quits his job in the hope of something better only to find himself in worse circumstances than before. Because the family budget does not go as far as it once did it is difficult to know what is necessary and what can be dispensed with. And sometimes our wants become so insistent that we yield to them only to wish later that we had used the same sum for something more essential. Too often we buy something, or another, just because we want it though we recognize it will be of no particular value to us, that we do not really need it, or that we might even be better off without it. We seem to enjoy spending more than we enjoy earning; and we are confused in both our spending and our efforts at earning a living. We need a dominant life purpose, carefully thought out life plans, and a sense of life values, that will stabilize our lives, and give objectivity to our every effort.

Chicago, Ill.

Personal Liberty

BY FLORENCE WIEAND NOFFSINGER

TENTMAKING combined with preaching by day and writing letters to Christians in other towns by night filled Paul's life to overflowing, at least while he stayed in Corinth. We find him there at daybreak when sentinels are changing watch as the first light of dawn casts rays across their armor, and the sound of debauched revelers dies away in the distance, and we hear Paul say as he thinks aloud while writing: "The night is far spent and the day is at hand. Let us walk becomingly. Put ye on the Lord Jesus Christ."

In our modern day the above command is a big order, for the Perfect Man Christ, this Gentleman, would do many things which we fail to do, and he would leave undone a host of deeds we commit. He would entertain good thoughts; taboo envy; scorn contentions and refrain from judging another. These are the marks of the well mannered, Christian gentleman.

The dynamic, the dramatic in Paul made him bold to suggest that we stage a play taking the part of the character of Christ. We should pretend we are Christ, in his likeness, glory and power. We must clothe ourselves in every symbol suggestive of the part—the white robe, the halo et al. Now how will we be able even to pretend we are his likeness? Have his power? Our robes must be spotless, our halos polished, our countenances glowing with real wisdom and power. We must imitate his gracious temper, his excellent conduct and noble patriotism. In other words, we play the Christ. We act the part.

A story is told of the ancient kings of Persia who on coronation day donned the jeweled robe which Cyrus the Great wore when he ascended the throne, as a reminder to help them pattern after his life. Paul says: "Be an actor. Act like Christ by imitating him, feeling like him and doing like him; then we will become like him, true, loving, unselfish, spending our energy for the best in life. These after all are the realities that are worth while and are the marks of a gentleman.

Paul suggests that we work for peace. This means peace in the home, the church, the state, also interneighborly and national tranquillity. Peace after all must start with individual relationships to bring quietude.

Are we willing to refrain from some act which might lead another to stumble? A story is told of a very distinguished military man in America who when at a great public dinner was seen to turn down the liquor glass before the servant came to serve. The brilliant lady at his side inquired: "Excuse me, general, but I have noticed that on every occasion where I have been with you at dinner you have always turned down your glasses. Do you never drink liquor?" "No, I never drink," replied the general. "Yonder is my son sitting at the other table. If I do not drink he will not. If I drink he will follow my example."

The present drift is to escape restraint in this modern day. We want to be free and unbound. Necessary laws persist nevertheless. We must not kill, steal, trespass, commit assault, spit on the sidewalk, drive on the wrong side of the street, keep our children out of school, be cruel to animals, masquerade as the opposite sex. Why? The answer is simple. It is for the best interests of every one concerned, of course.

"Love worketh no ill to his neighbor." A gentleman worketh no ill to his neighbor.

Washington, D. C.

Teaching Jesus' Power to Help

BY PAUL MOHLER

MASTERFUL as Jesus was in teaching, that was but one phase of his work. God had promised more than teaching; he had promised help to Israel in the Son of David. In this lesson, Matt. 9: 1—13, we see Jesus in action, helping those in need. Since our hope is in him, who is the same "yesterday, today and forever," we may look with great interest on every move that he made in the relief of suffering of any kind, to see his disposition and ability, and to measure his power to us-ward.

In such studies, it is important to visualize Jesus in every move that he makes. It is especially important to have a close-up of his face to see the expression playing there. Such a heart as his must have shone out through eyes and other features in an unmatched revelation of love.

When Jesus saw the friends of the palsied man letting him down through the roof to get him near enough to be healed, was he pleased? Did his pleasure show on his face? Did he smile? Was his smile just faint, around his mouth, or was it all over his face and radiant? Was he still smiling when he said to the sick man, "Son, be of good cheer, thy sins are forgiven"? Can you see the sick man's expression? Was there any change there? Did he begin with questioning, then a kindling of hope, then wonder at what he saw in Jesus' eyes, then the thrill of faith as he became convinced of the love and the power shining out of that steady, confident, trustworthy countenance? And all the time Jesus leaning over him with that radiant assurance? Is he stretching out his hand in encouragement? Is there any expression in his voice? Now carry the vision of him all through the story, watching the change of expression as opposition arises and a demonstration of authority becomes necessary. This is good exercise for the imagination and for the spirit.

As Jesus passed by from thence, he saw another man in another kind of trouble. Sin was likely here, too, but not showing in physical sickness. Matthew the publican was collecting taxes from Israel for the Romans and suffering socially. Publicans were classed with the lowest of sinners. To have accepted that office, any Jew must have been exceedingly eager for gain—so much so that he would stifle patriotic sentiments, and, too often, use his power to exact more than was legal and pocket the difference (Luke 3: 12, 13). Matthew needed help to reinstate him in the good opinion of his fellow-men and likely in his own self-respect. Could Jesus help him? Watch him?

What was his expression when he saw Matthew? Did he see possibilities for good? Is there the light of interest in his eye? Do you think he saw him as the au-

thor of the first gospel? Is there intensity in his gaze? Does he see sin in Matthew's heart? Does he see the perverted mentality justifying self in this unsocial career? Is there sorrow for that in Jesus' expression? Do you see determination to save the man? What was in his expression when he called Matthew? Was there yearning? Was there any warmth of love? Was there encouragement? Was there sympathy? Was there a bit of authority? How would you like to have that look bent on you? You know the sequel—Matthew becoming one of the twelve and one of the greatest writers in all human history. Just one book, but what a book!

Turn to the next scene. Matthew, in his joy, calls together his friends, other publicans and sinners for a feast, with Jesus as the guest of honor (Luke 5: 29). A great multitude was there; Jesus' disciples among them. Can you see his expression now? Was he pleased, or not? Was he pleased to meet Matthew's old friends? Or, was he really ashamed to be seen in such company? How would you have felt, especially when the respectable Pharisees saw it?

In eating with the publicans and sinners and very likely having a good time with them, radiating friendliness and good fellowship all around, making himself indeed the friend of publicans and sinners, Jesus was certainly breaking all rules for Jewish religious teachers. Such conduct called for an explanation. What explanation does he give? In what way were these sinners sick?

Draw a small circle on the board; a few inches away, draw another circle around the first; around the second, draw a still larger one. Now you have three concentric circles. Mark the first one Spirit, the second Soul, and the third one Body (1 Thess. 5: 23). In which were the publicans sick? Where did sickness begin with the palsied man? When Jesus healed, where did he begin, with his body or with his spirit? With which is Jesus always most concerned? Can he help the mind and body easier when the spirit is right?

In Ezekiel 36: 26, we read God's promise: "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh." Is that what Jesus was doing with the palsied man, with Matthew, and with the publicans? Look at the diagram; if the heart (spirit) is renewed, clean, sound, strong and active, is the man on a safe basis? Can he hope for a clean, sound mind and body? Is Jesus able and willing to finish the work so begun? Did he with the palsied man?

Immediately following is another promise: "And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep mine ordinances, and do them." This, you will recognize as the specific work John expected Jesus to do. Did he do it? Did that

keep his disciples in health—body, soul and spirit? It certainly made them the most powerful men of that age, if not of all ages. May he be our helper too.

Pasadena, Calif.

Times Have Changed

BY REBECCA FOUTZ

It is possible that this expression is as old as the history of man. It is certainly not a modern phrase or thought. No doubt it has been used by every generation since the beginning to explain their digression from or advance over the ways and ideas of the former generation. It is usually used to justify a lowering of standards, for the doing of what was once thought wrong. It is an old ruse of Satan's which never seems to fail to satisfy some people.

The present generation seems to pride itself on its progress and advancement along practically all lines. But historians and archæologists have a disconcerting way of digging up evidence that many things we thought were new are not new at all. Most things have a way of repeating themselves so that we find we are not much ahead of our progenitors. There are variations on the surface but no fundamental differences.

This could not but be true since the laws and forces of nature with which we deal and the instincts and motives that prompt man's actions are the same as they have been since the beginning. Christ says that as it was in the days of Noah so shall it be when he comes again. This is not difficult to understand for sin does not change one iota.

People today worship the gods of this world that happen to be popular, the same as each generation has those of its day. One of these is a form of sun and body worship that is old yet revived again. Fashions and fads also repeat themselves.

Nations go to war for the same reasons that they always did, regardless of the weapons used, and lie and deceive or use any ruthless means to win as has ever been done.

The forces that brought on the depression are as old as the race—the greed and covetousness of man.

And lust and anger and hate cause the same tragedies and disasters they always have, no matter how the form of expression may vary.

Some may say that with the auto, radio, airplane and wireless we have almost eliminated time and space. But we have to work and eat and sleep as always if we want to live.

The fallacy of there being any real change in the times is aptly expressed by a columnist writing in one of the large city dailies, who says in part:

"In the world of today there is probably somewhere in existence almost every form of cruelty and certainly

every form of government that has existed since men formed some sort of society.

"As for money ideas, one notices that the most bitter taunt that was hurled at money lenders modernly was simply a quotation from the words of Jesus to the money changers in the temple of his day.

"We staged a great show which we called our Century of Progress. But when you gauge the progress, you find that the processes which we have learned to make much of during the last century have not done away with poverty, nor wiped away tears from men's eyes, nor lessened hate, nor stopped war, nor made loving one's neighbor—the second great commandment—reverenced by men.

"One doubts if we can have a new era until we reach the conviction and act upon that conviction, that Jesus was right about the laws of progress and of values and of facts."

Yes, the only way to have changed times is to follow Christ's teaching. Then nations would not go to war, then man would not exploit his fellow-man, but all would have opportunity for fullness of life, then the soul-destroying curse of liquor would be banished.

But these can not be realized unless there are first changed people. The prophet had a vision of the gloriously changed times when Christ shall reign. But we have more than this hope for the future, for there is a way to better things here and now. It is the redeeming and transforming power of Christ in any life that will accept his grace and pardon and way of life. "Therefore if any man be in Christ, he is a new creature; old things are passed away, behold all things are become new" (2 Cor. 5: 17).

But this new man in Christ will not say that times have so changed he should gratify the desires of the flesh or go along with the current of the world. He will labor to follow Christ's teachings in all things and help make them a reality, a force in the world today.

Philadelphia, Pa.

Bits of Brotherliness

BY PAUL F. BECHTOLD

Do Your Bit as a Hero of Peace

"THERE are around thirty-five people who belong to the Progressive Brethren church, who are located in —, and make their church home with us, having the privilege of full fellowship, and a voice in all that goes on in the church. The two groups work together splendidly, and you would not detect but that they all belonged to our church."

It's going to be a long, long trail down through many centuries leading us to world peace among religions. Here is evidence of that brotherliness, however, which will be the guiding spirit of the extended journey.

Wakarusa, Kans.

PASTOR AND PEOPLE

The Church and the Future

BY JEFFERSON H. MATHIS

THE "handwriting on the wall" reveals to us in no uncertain terms that the future program of the church must be based on a reduced budget. The material resources of the average churchman are so depleted that, should prosperity return tomorrow, it would take years for him to regain his former financial status. However, this fact is not a cause for alarm, nor is it a seal of the church's doom, but it does demand a change of program.

The lean years have taught us many valuable lessons, among them the fact that life is more important than money. A few years ago we seemed to think that taking the world for God depended on raising a certain amount of money. Now we are beginning to realize, though dimly, that God's program depends not so much upon money as upon lives. Money we realize is necessary, but only as a means of placing life that has been touched by the Spirit of God, in touch with those that have never known him—"whom to know is life eternal."

In the future program of the church we must plan to use life more efficiently than in the past. There must be fewer paid servants, but an increased number who have enlisted to place every moment of unused time, every ounce of reserve energy and every God-given talent in the cause for which our Master gave his life. It is no secret that one of the greatest resources of the Catholic Church, and a direct cause for its far-flung program of mercy and charity, is the lives dedicated to the service of the church. And these lives are not for hire, nor for a period of years, but until the Lord shall say it is enough. It was when "the people had a mind to work" that the walls of Jerusalem arose in a way that made the enemy marvel.

Never before has the church had so many lives at her disposal. Some years ago it was hard to secure missionaries. Now a long list of volunteers is at the disposal of nearly every denominational board. Never before were such resources of intelligence and training at the disposal of the church. There are those trained in high school and college to be specialists in the fields of dramatics, music, public speaking and editorial work who are willing to use these abilities in the church program. In the past we have, too often, been blind to these possibilities and have allowed this source of power to drift into other channels.

The church has never before had a more aggressive laity. People want something to do in the church, that will challenge the very best that is in them. Recently

a pastor complained that his young married men were not taking an interest in the church work. It came out that they had no place—no part in the program. Most of these men were ex-soldiers—men trained to the click of army life. Could the pastor expect them to be enthusiastic over an institution that asked only that they listen to a sermon once each week? In contrast to this, a group of men in another church sponsored a project that called for several days of the most strenuous physical labor. Strong men were challenged to put energetic life into it. The result was the strengthening of character for those who participated, a feeling of victory within the group and an attitude of respect on the part of those outside. Money came as a result, but it was a by-product. Men forgot the money in their eagerness to give life.

The church has within her ranks men of business and executive ability who are glad to help make the wheels of organization function properly. The pastor needs to have business sense, but the church of the future will require a pastor who is a specialist in religion. Instead of becoming a business man, directing from his office the affairs of his parish, he will concern himself more with life, and laymen will more and more care for the machinery.

In the future program of the church there will be a great deal of emphasis placed on religious education. With reduced funds the hired director will not be possible for the average congregation. But there are scattered throughout the churches from north to south and east to west, men and women of character who have had training and experience in teaching. The specialized work provided by all denominational boards will make it possible for these to become excellent teachers in the church school. We will need to enlist these lives that religious education may continue to grow.

Tomorrow's pastor will need to remember that he does not hold a monopoly on the ability to speak in public. There will, no doubt, be within his pews men and women of higher educational attainments—wider experiences and with just as rich a cultural background. He will find that many of them can and will speak from his pulpit when asked to do so. With the added responsibilities the pastor will be called upon to carry, he will need to search out the folks with character and ability to speak in public and use them for the promotion of the kingdom.

As society grows more complex, the church, if it meets the needs of men, will be called upon more and more to minister to tired, discouraged and sin-sick souls. The pastor will need the help of a laity that is rooted and grounded in the Christian philosophy of life, men and women with a working knowledge of the Christian religion and a desire to share it with others.

So as we face the task of remaking our church pro-

gram with shrinking budgets, let us realize that we have at our disposal a great power house of life—and may we seek to release it for the glory of God.

When Peter and John were asked to give alms they were not grieved because they had no money in their pockets. They gave what was of more value than gold—they gave life—and one of God's children went on his way rejoicing.

Milledgeville, Ill.

Hymn Ministry in the Church

BY WILLIAM BEERY

In Young America

THE first one hundred years of the settlement of America by white people may be considered as the primitive period of our musical history. This is especially true of New England. In Virginia, where many of the cavaliers and more wealthy of England settled there was a variety of instruments and trained musicians. In New England instruments were few, and not allowed in public worship.

The Puritans who settled in New England were of the extreme Protestant party in England, as opposed to the conservative or Catholic faction, and protested against the retention of anything that savored of Roman usage.

Dr. Ainsworth, whose *Metrical Psalms* the Pilgrim fathers took with them on the Mayflower, was a resolute, steadfast champion of those principles of civil and religious freedom represented by independent Non-conformists. But it is scarcely possible for one in this day and age to imagine the state of confusion that must have resulted from the compliance with his preface suggestion that "all people may use the most grave, decent and comfortable manner of singing that they know." Yet, with it all, there may have been more real spirit and worship in it than is manifested, sometimes, in the church song of this day of enlightenment and culture.

According to some authorities the Puritans and Pilgrims were opposed to music, detested it and forbade it by legal enactment. Recent research, however, finds the real truth to be otherwise. The fact that there was practically no instrumental music in the churches of early New England is easily accounted for. The earliest Americans were laborers, tradesmen, artisans, and such. A few moderately well-to-do and educated gentlemen were among them. The aristocracy remained in England.

It is known that leading Puritans were keen music lovers. Cromwell had in his court ten of the best vocal and instrumental performers. Milton and Bunyan were music lovers as is evidenced in their writings. Music had a place in the education of Puritan days. Henry Davy, in his *History of English Music*, says,

"There had been musicians on the Mayflower, in 1620."

In 1636 about thirty prominent ministers, eminent for learning and piety, because of the unrelenting persecution by the state authorities sought a home in New England. In the same year a committee of four, out of this number, was appointed to prepare a psalm book for use in their services. This collection was generally known as the *Bay Psalm Book*. It was published in 1640, and was used during that century. The following quotation may serve to give the reader some idea of the primitiveness of the song worship in the early days of New England:

"The singing of the Puritans of the olden time would now be considered as monotonous and peculiar. Part singing was unknown. Lively music was considered as wholly of the devil. They sang very slowly. Rev. Thomas Walter said: 'I have often paused twice upon one note to take breath.' Three or four tunes were all they knew, and it was not uncommon for all of these to be sung at the same time by different portions of the congregation." A story is told about a minister who, upon his arrival at the place of meeting found that he had forgotten his sermon, announced a psalm to be sung while he went home after the sermon, and got back before they had finished the psalm.

It was late in the eighteenth century when the old-fashioned singing school came into vogue. Among the first, if not the first, to establish this method of advancing the interests of church song was William Billings, born in Boston, Mass., in 1746. He had little education, but genius for music and used it to the best of his ability without a master. In his work he used some music of his own composition, and published song books. His first book he named *The New England Psalm Singer*. It is said that it was a curiosity of youthful crudity, but in considerable numbers it was sold—and laughed at. Billings worked in a tan-yard, and wrote his music on leather, with chalk. He was soon followed by itinerant "professors" who taught singing, wrote tunes and compiled books.

This new psalmody of the singing schools, however, which seemed uninstructed and dull, or eccentric, caused a reactionary movement early in the nineteenth century to reestablish what they called the "ancient psalmody." The trouble was not in regard to the hymns only, but to the music as well. Whether to sing the old slow tunes or the music which went to the other extreme was the vexing question.

In this time of uncertainty and confusion there arose one who proved himself able to bring harmony out of chaos. This man was Lowell Mason, who introduced what may fairly be called his own type of tunes. He published his first book in 1822. In 1827 he was called by the Handel and Haydn Society from Savannah, Ga.,

where he was at that time clerk in a bank, to come to Boston, Mass., assuring him of employment as musical leader in Boston churches. One writer says, "What Mason did for the song-service of the church in America has no parallel, unless it is Noah Webster's service to the English language."

Later came Wm. B. Bradbury, George F. Root, Wm. Howard Doane, Robert Lowry, P. P. Bliss, Ira D. Sankey, and others too numerous to mention, with their tunes of a slightly different type—Sunday-school melodies, camp-meeting songs, etc. For a time it looked as though this type of music would supplant the more sedate, old style tunes in many of the churches. In later years, however, the tendency seems to be to return to and retain in the collections more of the standard tunes by some of the ablest composers. After all, much depends upon the manner in which the song service is used whether or not it functions as it should.

Elgin, Ill.



MISSIONS

This Department

Conducted by

H. Spenser Minnich



Heart Throbs

They Kept Their Pledge to the Lord

"We had a nice Jersey last fall. We promised the Lord if he would send a buyer the money would be turned over to his work. The buyer came and paid \$40. We are sending \$20 for the general and \$20 for the district work."—*A brother and sister in Illinois.*

God Helps Through Tribulation

"Enclosed find \$3 for home missions. Not much, but given in his Name as a token of what he has done for me and is still doing in my tribulations."—*A sister in Michigan.*

Blessings More Valuable in These Times

"We are sending \$5 for world-wide missions. We do not want to see any of our mission fields closed for lack of funds. While our salary is small this winter we are just as glad as ever to give the tithe. In fact, in times like these, we count our blessings more."—*A brother and sister in Virginia.*

Increases Contribution to Meet the Need

A Kansas member has been making a mission contribution every January: 1929, \$85; 1930, \$90; 1931, \$90; 1932, \$90; 1933, \$50; 1934, \$100. The increase this year is a recognition of the greater need.

Two Hearts Made Happy

It was the Sunday before Thanksgiving and I was handing the little missionary envelopes to my class and one said that it was no use for her to take it home, for she had no money. Some one replied: "If she gives only a penny for her will help." She replied: "Well, tell me how I can earn a penny. I don't have any."

I was scarce in change, but dropped a penny in her handbag and said: "Something may happen this week that your penny will grow." I suppose I did remember her that week in prayer. Others may have too.

But anyway the next Sunday morning I happened to be the first one at church. The one I had helped is janitor, and she came to meet me with such a big smile and said she wanted to pay that penny back, that she didn't need it now. I said, "Oh, no, that is yours." She said, "Do you know what happened this week? I guess you prayed too, for the county nurse, Miss —, brought me a washing and ironing and I got \$1.25 for doing the work." She seemed so happy to hand in her envelope.

Longing

BY CORDA WERTZ

THE Shansi government has said that there shall be no teaching of the Christian religion in the schools during school hours (9 A. M. to 4 P. M.). Therefore, our Christian teachers work overtime. Before the school hours begin, a morning worship service is held (8:30-9 A. M.). The attendance is voluntary, nevertheless practically every school child attends.

One little girl's father sent word that he did not want his daughter taught the Christian religion, because they are Buddhists. Word was sent to him that she did not need to attend the Christian service unless he was willing for her to do so. The little girl comes early to school each day, and although she is not allowed to attend the special Bible classes, she stands outside the room looking wistfully in and she joins in singing the hymns and songs with the rest of the children.

Ping Ting, China.

Junior Worship Program**To Be Used in Connection With the Africa Project****Theme:** Appreciation of other peoples.**Hymn:** "I Think When I Read That Sweet Story of Old."**Call to Worship:**

"When you get to know a fellow, know his every mood and whim,
You begin to find the texture of the splendid side of him;
You begin to understand him, and you cease to scoff and sneer,
For with understanding always prejudices disappear.
You begin to find his virtues and his faults you cease to tell,

For you seldom hate a fellow when you know him very well."—Guest.

Opening Prayer: Pray for understanding, sympathy and appreciation of the peoples of the earth.**Lesson Thought:** Did you ever see a diamond? Did you ever see it in the rough, and did you then see it after it was polished? What makes a diamond so beautiful? When a diamond is dug up it is covered with a crust. It is dingy and dull and unlovely. But after it is polished it shines and reflects the light. It gleams with all the colors of the rainbow. People of the earth are like diamonds in many ways.

The land of Africa is a diamond mine in more ways than one. Great diamond mines are found in Rhodesia, but the whole of Africa is like a vast mine of diamonds when human lives are considered. Some miners have gone to Africa to find these black diamonds, jewels so unlovely that the world thought the missionaries crazy to risk their lives to obtain them. They were encrusted with sin and fear and wickedness. But when the cleansing power of Jesus Christ came into their lives, they were changed and their lives became bright with the light of truth. They are then seen to be as precious as any jewels God has!

No matter what the nation, or the color of the skin, or the language they speak, the peoples of the world bring glory to God when they are given the chance to develop their God-given talents.

Examples: Some of our most beautiful music has been given to us by people of other countries. Think, for example, if we had none of the heart-stirring negro spirituals. Our music would indeed be the poorer. Much of the world's loveliest music, both religious and secular, has been produced by men and women of other nationalities.

The same thing is true concerning gifts of literature and art. It would pay us well to turn to our encyclopedias and other books of information and find all the great poets, writers, sculptors and painters of the world we can, and see how many of them have been people of other lands.

Nor is the list ended in the fields of the finer arts. We need but look up the record of those who have given the world gifts of wonderful inventions. The hands that toil all around the world add to our daily comforts.

Remembering these facts should make us Americans very humble, grateful and appreciative.

Word of Appreciation: The Juniors who worked for the China Chums last year, and who sent in their offerings, received a little remembrance from the children of China. These were little paper mats, so carefully made that all who saw them exclaimed at the skill and patience shown. These Christian Chinese boys and girls had been given a chance to go to school and develop their talents. A letter has just come from a group of American Juniors saying they appreciated the mat very much. The group thought it was so dainty and exact and perfect in workmanship that they said it put us Americans to shame.

This year the Juniors are working to help give the Juniors of Africa a chance to develop their best talents. At the close of 1934 may the Juniors feel a great appreciation for—

"These bright pickaninnies,
These cute pickaninnies,
These keen pickaninnies
Whom Jesus holds dear."

Offering Thought:

"Open my eyes and let me see
The friend my neighbor tries to be."

Benediction.

News From the Field

CHINA

Liaochow

I. E. Oberholtzer

Home Week Program

"Duties of Parents to Children," was stressed in the city church for one hour each day Nov. 12-19. The periods were taken by leaders in our local work. Three to four hundred attended each lecture. The first half of the period was given to lecturing and the last half to dramatizing the truth previously given. Three phases of parental duty were brought before the audience: The Child's Right to Spiritual Nurture; The Child's Right to a Strong Body; The Child's Right to a Happy Home.

The meetings were planned primarily for Christian parents or those who already knew something about Christianity. Yet half the audience was composed of visitors who knew little about the Jesus way of life. This presented a fine opportunity to scatter the Christian truth about the family. That the child may receive spiritual nurture it is necessary that Christ should already be the head of the home, in theory at least if not in actual practice. When a parent turns Christian there follows a responsibility to give the children Christian training through Christlike example. The Christian parent should shelter the child from pitfalls. A child has a right to grow up without the great stains on character which make uprightness difficult in manhood. He should be innocent of as many sins of society and the flesh as possible. How different the bringing up in a non-Christian home, where the child knows the whole gamut of sin before he or she is twenty. This phase of the subject is easily dramatized and you can leave it to the Chinese for possible exaggerations.

You are not in China very long until the undernourished, weak and neglected child arrests your attention, so that a speech on The Child's Right to a Strong Body is always applicable. It is to be noted that the Christian parent usually treats his children better than do his pagan neighbors. But this is not saying much. The best of them still know more about raising cattle than they do about rearing healthy, obedient and useful children. Superstitious practices, cruel and fearful, still accompany the child's growth even after the parent has entered the church. The appeal to fear is common in disciplining children. The childish fears about signs, omens, black cats, black frogs, wolves ready to get you, and evil spirits out of the temple have a harmful effect and should be corrected as early as possible. The hospital did a good job in demonstrations on home nursing, feeding and cleanliness, and presenting practicable suggestions for a healthy child and home. Health drills and plays were rendered.

It often comes to us that happy homes are rare in China. At any rate, those male members who are not tied to the home because of domestic duties spend little time in it. It is in Christian homes that happiness is to be found, and where children are found at home rather than on the street. Respect for the personality of each member of the family, the working together for the common interests of the home, and the intelligent sympathy of parents with the problems of the child are characteristics and virtues rooted in Christianity and rarely found in non-Christian society. At this point the Chinese always point to the foreign home as an ideal of happiness. Happy childhood, where shall we go to find it if not in the Christian home of tomorrow? Play, fun

and recreation, games and toys are associated with the freedom and joy of the Christian home. It is no concern of the heathen home whether the child is happy or not. His place is to work and obey. Our school children enjoyed presenting in contrast a home where there are no Christian ideals and where there are.

One of our evangelists used the last day for a strong appeal on Leading One's Children to Christ and followed it by a dialogue where every home of a community turned Christian.

Love Feast

We held our fall love feast on the 12th of November. Ninety communed. Pastor Chang officiated and local brethren assisted.

Hantou Bible Class

Bro. Sollenberger reports a very successful Bible institute at one of our outstations, lasting for a period of eight days with five sessions each day. "Sin and the need for repentance" was the theme carried through the entire meeting. The interest was good and some confessions were made. Upward of fifty filled the small chapel each day. And in an adjoining room a kindergartner worked with the children who gathered. These rendered a program the last day. Forty participated in a love feast which closed the meeting.

Personals

Sister Oberholtzer has just returned from Peking where she was treated for one month in the P. U. M. C. hospital for what proved a rather complicated goitre operation. She left the hospital on the 12th of October and has improved in an encouraging manner to date.

The latter part of October Anna Hutchison went down with bronchial pneumonia and was taken to the local hospital here for care. Sisters Pollock and Wertz have been waiting upon her and at this writing she is improving nicely.

Catharine Ruth Oberholtzer was operated on for appendicitis the middle of November. She and a number of our mission children are in high school at T'ungchow, near Peking. The school is on American Board Mission property and the health of our children is supervised by a very fine doctor from their hospital—Dr. Robinson. We are indeed very grateful for the reported improvement of all these sick.

INDIA

Vada

Mary Shull

Men's Bible Class Discusses Indigenous Christianity

Sadhu Sundar Singh once said that India will look to Christ for the water of life, but she will wish to drink that water from Indian vessels. One of the accusations brought against the Indian church is that the church is foreign. During the monsoon the Christian men of the Vada church met on Sunday afternoon to discuss this accusation and to consider what the Christians should do about it. Among the reasons for so considering the church were these: Native Christians dress like the foreigner, live on the mission compounds, separate from their own people, speak the language of the Bible, often give their children foreign names, and worship as the foreigner, work for the mission and receive their support from a foreign land. Not all Christians are guilty of all of these things, nor are only Christians guilty of some of them, but they are contributing factors to the accusation. The attitude of the Christian to Indian culture is the basis for some of this criticism. Their close contact with the missionaries and desire to ape them has sometimes

made them fail to appreciate the art, literature and culture of their own race.

Worship—Oriental or Occidental?

For example, India's artists have put the idea of worship in an Indian setting in beautiful ways. One of these represents a Mohammedan kneeling, at sunset, on his prayer rug, in the field by the side of his plough. As he kneels and prays he says:

"Praise be to the Lord of the worlds!

The compassionate, the merciful!

King, on the day of judgment!

Thee only do we worship, and to thee only do we cry for help.

Guide thou us on the straight path,

The path of those to whom thou hast been gracious,

With whom thou art not angry, and who do not go astray."

One Indian boy on seeing this picture remarked to a missionary: "That is like your Angelus, but I like it better." Bro. Shull took the Angelus and this Indian picture to a session of the class and asked which they liked best. There was a difference of opinion, but all agreed that Christ had come to fulfill and not to destroy the good things in their Indian heritage. Many of the songs have foreign tunes and the order of service is copied from that of the West. In our zeal to abstain from all appearances of idolatry we have cast out all that they used in their temples, but true to our Protestant heritage have not placed in the churches any symbols designed to inspire worship. Some time ago one of our neighbor ladies was invited to come to church. She said: "What would I see?" Besides the offerings of money and songs and prayers there is an apparent need for a greater appeal to worship through the eyes. In a recent issue of a religious magazine a Chinese pastor is reported to have said that missionaries tell us God likes to hear our songs and prayers, but that they seem to think that he would not like to smell burning incense. Yet the burning of incense in the tabernacle had a spiritual meaning to the Jews. Some of our people here would like to use incense in our worship and feel that it beautifully symbolizes the offering of oneself in service to God. What we need is to generate a type of worship which is indigenous to India, one which they will naturally follow.

Attempting Self Support

Further, our system of paid evangelists, the very vehicle by which we work, is foreign. In different places in India ways are being sought out and experiments made to get the work on a more indigenous basis, and to find a system which the Indian church can carry on herself. Here at Vada the Evangelistic Committee is trying to make a beginning by asking the village masters to secure the equivalent of one month's salary each year from the people of the village. Even though they may not be Christians, and may be very poor, we feel they should do something to support the work. Our Bible woman is also helping to earn a part of her support through fees she secures in midwifery.

Fellowship in Drinking Tea

One beautiful feature of the Sunday afternoon meetings has been that they have been held in individual homes. The atmosphere of the home and its hospitality develops a spirit of friendship. The host always serves tea to the class. This is a beautiful custom in India, and as well as warming their hearts it is a real token of mutual friendship. An incident may explain: One member of this group felt offended by the action of another. He felt he had been in-

sulted by his brother. Although he knew he ought not to harbor ill feelings in his heart, his pride had been wounded and he refused to drink tea in the home of the offender when the group met there. An investigation was made and the pastor with the two brethren met in one of their homes for a reconciliation meeting. Forgiveness was asked and tea was served. This beautifully illustrates the significance of the Lord's supper in an oriental country and shows what a sin it was for Judas to eat with Jesus and then immediately betray him.

Anklesvar

Anna E. Lichty

W. C. T. U. Convention

On Nov. 3 the W. C. T. U. convention for the Gujarat Division was held at Anklesvar in the Girls' School auditorium. Nineteen delegates representing nine organized societies responded to roll call. In the afternoon, the Story-Telling Contest was held and the prize winning essays were read. There were nine participants in the Junior division of story-telling and six in the Senior division. Silver medals were awarded as first prize and the temperance badge as second prize.

Educational Week in Broach District

"The last week of October was observed as educational week in this district. So far, the rural masses do not take an active interest in education. Hence the purpose of educational week was to interest parents in sending their children to school and in supporting the school program. An exhibit of handwork including maps, toys, sewing and note book work was well planned. There was a school garden and in many ways the growing interest in vocational education was expressed. There was an educational program each morning in the form of an institute for teachers. During this time Bro. P. G. Bhagat, headmaster from our Vocational Training School, conducted a demonstration lesson on the teaching of reading. Later in the day he explained the Direct Method of teaching reading to a large number of primary teachers. Thousands of people attended the exhibit and it is hoped that this will mark an advance in the work of rural education."—I. W. Moomaw.

Heroic Service of a Brave Boy

Recently, a mad jackal attacked two of our Vocational Training School boys. The last boy to be bitten was thoughtful and brave enough to grab hold of the animal and hold him until others came and clubbed it to death. Thus he did a real service by eliminating a public menace. The boys were immediately sent to Surat where there is a Government Institute for the treatment of rabies. Such treatment is always successful when taken in time.

Touring Season

The touring season is here and the Lichtys are in their first camp. During the winter and early summer months they hope to pitch their tents in suitable centers so as to reach all the villages of their district where there are Christian communities, and also as many unevangelized villages as possible.

Our community suffered a great loss a month ago in the death of one of our leading evangelists, Renchodji Ramabhai. He died suddenly after an illness of only two days. He was a man of vision and possessed qualities of leadership. We were depending on him to take a leading part in our village work this season. So we are missing him keenly. He leaves a grief stricken widow and seven children to mourn their loss and to cherish his memory.

KINGDOM GLEANINGS

Calendar for Sunday, February 11

Sunday-school Lesson, Timely Warnings (Temperance Lesson).—Matt. 7:1-29.

Christian Workers' Meetings, Christian Heroism.

B. Y. P. D. Programs:

Young People—Doing Something for the Church—Local.

Intermediates—How Shall We Think Toward Those of Other Races?

* * * *

Gains for the Kingdom

Three baptisms in the Pomona church, Calif.

Four baptisms in the Ottumwa church, Iowa.

Two baptisms in the Sebring church, Fla.

Three baptisms in the Williamsburg church, Pa.

Sixteen baptisms in the Welty church, Pa., Bro. I. S. Long of Bridgewater, Va., evangelist.

Four baptisms in the church at Somerset, Pa.

Five baptisms in the Elkhart City church, Ind., Bro. Edw. Stump of South Bend, Ind., evangelist.

Fifteen baptisms in the Waterford church, Calif., Bro. J. H. Cassady of Washington, D. C., evangelist.

Eighteen baptized and four reclaimed in Elkhart Valley church, Ind., Bro. J. Edwin Jarboe of Syracuse, Ind., evangelist.

Fourteen baptisms in the West Goshen church, Ind., Bro. D. R. McFadden of Smithville, Ohio, evangelist; two baptisms following the meeting.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Phares Forney of East Petersburg, Pa., Feb. 18 at the Florin house, West Green Tree church, Pa.

Bro. R. R. Hatton, the pastor, Feb. 11 in the First church, Toledo, Ohio.

* * * *

Personal Mention

Northeastern Ohio is to be represented on the Ames Standing Committee by Elders Ira E. Long and G. W. Phillips, with Elders J. C. Inman and W. D. Keller as alternates.

Africa seemed near to the Messenger rooms last week when workers, tried and tested in that field, called on us. They were Sister Bertha Robertson with her little son Jack and Sister Evelyn Horn.

Another recent visitor at the Publishing House who made us think of Africa was Sister Marion Rinehart. She has completed her training for service as a nurse, and is looking toward the African field, if the way should open.

Eld. Harvey Stauffer and three children of Mount Pleasant, Mich., should have your sympathetic interest and prayers in the sorrow which has come to them in the death of Sister Stauffer. The end came Jan. 28 as the result of a stroke of paralysis.

Bro. Ezra Flory, New Paris, Ind., said some very nice things in his recent letter of appreciation and along with these informed us that he will take up the pastorate at Sterling, Ill., about March 1. This will not be his first term of pastoral service at that place.

Bro. D. O. Cottrell, pastor of the New Enterprise church of Middle Pennsylvania, speaks wisely, we think, when he says to his people: "If you are deeply interested in the church you will want to take and read The Gospel Messenger." The Seventh Annual Directory shows a membership of 471.

Bro. Paul Mohler's article on Teaching Jesus' Power to Help, page 8, is written with special reference to the Sunday-school lesson for Feb. 18. A similar article will appear Feb. 17 referring to the lesson for Feb. 25. The attention of teachers who might wish to try out the suggestions offered is invited. Reactions as to the value of this method would be welcomed by the author. His address is 245 Bella Vista Ave., Pasadena, Calif.

Bro. S. W. Garber, for the last seven years residing at Decatur, Ill., crossed over to the other side Jan. 26. He was nearly eighty-five and had served in the ministry some fifty years, in several states of the middle west. His early life was spent in Augusta Co., Va. The Sunday before his passing he taught his Sunday-school class and assisted in other services of the day.

Bro. A. L. Sellers of Seattle, Wash., was an unexpected visitor at the Messenger rooms Friday, Feb. 2. He was returning from Bryan, Ohio, the home of his boyhood, whither he had been called by the illness and death of both his father and mother, Eld. George W. Sellers and wife, long time faithful servants and leaders in the church life of Northwestern Ohio. A suitable biographical sketch of this pioneer couple will be given shortly in our columns.

* * * *

Miscellaneous Items

The American Bible Society recently concluded a series of celebrations held throughout China during 1933 marking the one hundredth anniversary of the beginning of its work there.

"**Part of the trouble** with mankind is that we have tried to buy the precious boon of peace at too cheap a price. Lasting peace is only possible in a system built for peace, as ours is built for strife."

"**The church system** which asks a clergyman, each week, to prepare and deliver two Sunday sermons, a mid-week service talk, and a few incidental speeches, in addition to teaching a Sunday-school class, is certainly pernicious."

Traces of gold were found in a sixty-eight-pound meteorite by Prof. H. H. Ninninger, meteorologist of the Colorado Museum of Natural History. "It is the first time that gold has ever been found in a meteorite; although some iron meteorites previously were discovered to contain platinum. Its principal significance, perhaps, is its indication that meteorites have the same origin as the earth."

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Editorial Previews

What about military training in our universities? At Ohio State "the exemption is not now based on church membership, but on the judgment of a committee of three as to the objector's sincerity." Read Elmer B. Royer's article on page 5.

"**In the future program** of the church we must plan to use life more efficiently than in the past. There must be fewer paid servants, but an increased number who have enlisted to place every moment of unused time, every ounce of reserve energy and every God-given talent in the cause for

which our Master gave his life." So writes Bro. Mathis in his article on: The Church and the Future.

"From every misfortune, good may come," thinks Bro. Ira D. Scrogum in the first of his two articles on: Have We Learned Our Lesson From the Depression?

Soul force is the mightiest power which a human being can exert. On page 2 you will find a newspaper man's description of how he saw it put to the test.

"The singing of the Puritans of the olden time would now be considered as monotonous and peculiar," says Bro. William Beery in his story of Hymn Ministry in the Church which begins on page 11. And just how peculiar it might seem may be gathered from one Puritan's quoted statement: "I have often paused twice upon one note to take breath."

Are you interested in news from our foreign mission fields? If so, you will find an unusually generous serving in this Messenger. Look for pages 14 and 15.

A **questionnaire** planned to reveal the relative popularity of the various departments in the Messenger gave the Home and Family section an unexpectedly high rating. If it is the story feature you like in this department, this week's three-part offering ought to be to your liking.

Under correspondence is grouped the letter type of material which comes to the Messenger. This week you will find a few paragraphs from a homesick sister, a plea for a struggling old folks' home, the story of how one missionary spent his time in London, Chinesegrams, and an airplane view of Men's Work in Michigan. A careful reader can get his paper's worth out of this one department!

It would be a bit expensive to visit fifty-four churches scattered over fifteen states if you had to make the trip by train, auto or bus. But you can make the trip by way of an easy chair if you will take a few minutes to read five pages of News From Churches in this paper—pages 26-30.

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Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

Giving the Men a Chance, by William F. Weir. Privately published. 174 pages. \$1.25.

The contents of this book are true to the title. The author sticks to his text. Having been both a pastor and a general secretary he had a broad field from which to draw. Throughout he is practical. He has a vision—a vision of what men can do and will do when they have a chance—but he is never visionary. He keeps the church to the front as the avenue through which men can work for Christ in the community where they live. He pleads not for another organization, but for an opportunity for men to exercise and grow in the Christian graces. Being a Presbyterian he draws many of his facts and illustrations from that denomination, but the same conditions and truths will hold in any denomination. He pleads for a strong denominational loyalty showing how that will grow into the broadest and deepest Christian fellowship. He has found men eager to know the facts and ready to shoulder responsibility when once they are given an opportunity and are enlightened on the course to follow.

Were I pastor I certainly would not only study this book, but I would help the men of my parish to a knowledge of what it contains, well knowing that they would insist on

some organization through which they might enlarge their influence and enrich their fellowship. The book is not only informing; it is readable. It is not a theory worked out in the study, but a record of what has been wrought in actual life. The men of our church can do nothing better than study this volume and make real in their own congregations what so many others have done in their local congregations.

Whither Asia? A Study of Three Leaders, by Kenneth Saunders. Macmillan Company. \$2.00. 221 pages.

Students have long realized that in the study of history, even general history, we westerners pass by Asia as of little consequence. And yet what a past Asia has had and what a revolution is now taking place in the vast continent with its millions of people. This book discusses India, China, and Japan, and does it by bringing to the front the one great man in each of these countries that is helping his own nation to write its present history and shape its policies. These three men are: Gandhi of India, Hu Shih of China, and Kagawa of Japan. Of these Kagawa is out and out Christian, Gandhi accepts some of Christ's teaching, and Hu Shih is thoroughly agnostic.

After giving the general setting the author takes up each man and shows what he is attempting and how he is doing his work. Also the forces and conditions that have led him to follow his course. The book presents a broad view of Asiatic conditions and will assist all who would have a better understanding of oriental conditions.

THE QUIET HOUR

A Fine Tribute

Gen. 23: 1-16

For Week Beginning February 18

I Am a Stranger and a Sojourner With You, v. 4

So are we all. This world of sorrow and pain is not our home. We are pilgrims, seeking a city (Ex. 22: 21; Lev. 19: 34; 25: 35; Matt. 25: 35).

Thou Art a Mighty Prince Among Us, v. 6

Abraham had won the respect of the strangers among whom he had made his home (Lev. 19: 32; Heb. 32: 6; Prov. 23: 22; 1 Tim. 5: 1).

In the Choice of Our Sepulchres Bury Thy Dead, v. 6

It is in the hour of sorrow that we discover how very many kind friends we have (Ruth 1: 16; 1 Sam. 20: 17; 2 Kings 2: 2; Matt. 27: 55, 56; John 11: 16).

For as Much Money as It Is Worth, v. 9

Have you observed the independence and fairness of Abraham? What an admirable quality this is (Lev. 19: 35, 36; Deut. 25: 15; Prov. 11: 1; Rom. 12: 17).

In the Presence of the Sons of My People, v. 11

Here was a financial transaction done in the full light of day. The people witnessed it and approved it (Psa. 19: 12; 90: 8; Ezek. 8: 12; Eph. 5: 12).

Abraham and the Sons of Heth

Here is a fine example of manly peace and goodwill. Self-respect and square dealing marked all their relationships. There is no other basis for an enduring peace (Isa. 53: 5; Acts 10: 36; Rom. 5: 1; Eph. 2: 14; Col. 1: 20).

Discussion

What qualities of character did Abraham have which so readily made friends of strangers?

R. H. M.

MISSIONS AND CHURCH SERVICE (CONFERENCE BUDGET) THERMOMETER

The mercury shows cumulative receipts by months.

Last Year	This Year
Amount Raised Year Ending Feb. 29, '33	Amount Raised Year Ending Feb. 28, '34

Conference Budget \$275,000

Feb. 100.0% \$201,114

Jan. 72.5% \$145,799

Dec. 62. % \$124,690

Nov. 55.3% \$111,320

Oct. 50.5% \$101,510

Sept. 46. % \$ 92,359

Aug. 42.7% \$ 85,915

July 39.5% \$ 79,455

June 35. % \$ 70,515

May 12.3% \$ 24,799

April 7.4% \$ 14,888

Mar. 4.4% \$ 9,048

Jan. 63.7% \$128,264

Dec. 51.5% \$103,738

Nov. 43.4% \$ 87,595

Oct. 39.6% \$ 79,829

Sept. 35.4% \$ 71,195

Aug. 31.3% \$ 63,028

July 29.1% \$ 58,653

June 25.6% \$ 51,648

May 8.5% \$ 17,146

April 4.7% \$ 9,573

Mar. 2. % \$ 4,037

The church through Annual Conference has launched Brotherhood-wide work. Church Boards have been elected to give direction to this missionary and service program. Conference approved a goal of \$275,000 for this year. Because of the uncertain financial conditions the achievement of last year, \$201,114, is considered a challenging goal this year. This thermometer gives a picture of the funds received month by month.

Thank God for Good Men!

You read in the MESSENGER for January 27 the *Challenge of Seventy-two Men*, who have pledged \$5,815 toward a \$10,000 fund to encourage the brotherhood to do as well this year as last in its giving to the Conference Budget. Today one of these challengers writes, saying, "Last November I signed a pledge for \$100, providing enough others would join in raising the \$10,000 Challenge Fund. At that time I said I might later make it \$500. Well! the Lord has been good to us and now we will sign for \$500." May it be true that other men and women will come to the rescue and help now toward that \$10,000 Challenge Fund.

We can be thankful for good men and women and Christian ministerial leaders over the whole brotherhood. You will rejoice to know that contributions in January were 12 per cent better than in January, 1933. A month ago we reported that for the ten months, March 1 to December 31, 1933, the church was 17 per cent below last year in contributions to the Conference Budget.

The good January report enables us to say that for the eleven months, March 1 to January 31, 1934, we are only 13 per cent below the corresponding eleven months of the previous year. That is good news. But the heaviest load of all comes in February.

In February, 1933, the church gave \$55,694. To do as well this year as last, \$72,850 is needed this February. While we rejoice over the victory in January we realize the results of the year are resting heavily on February. To do even as well as during February, 1933, would be a real achievement, but to supply over seventeen thousand dollars additional can only be achieved by every member of the church feeling a personal responsibility to give and encourage others.

It is God who bids us give our best at the hard task of enthroning Christ in the hearts and lives of men and women around the world.

Ponder O'er These Thoughts

"I have come that ye may have life and have it more abundantly."

"Whosoever shall lose his life for my sake shall find it."

"As every man hath received the gift, even so minister the same one to another, as good stewards in the manifold grace of God" (1 Peter 4: 10).

"If you want to be needy
Hoard,
If you want to be poor
Grasp,
If you want abundance
Scatter,
If you want to be rich
Give!"

HOME AND FAMILY

Quiet as a Peaceful River

Selected by Eleanor J. Brumbaugh, Huntingdon, Pa.

Quiet as a peaceful river,
 Quiet as the wind-hushed sea,
 In Jehovah trusting ever,
 We are kept in perfect peace.
 We'll not ask thee what thou doest,
 Whatsoe'er it be, 'tis right;
 Thou the Friend of friends the truest,
 Wilt sustain mid storm and night.

Deep beneath a waving ocean,
 Deep beneath a howling flood,
 All unmoved by the commotion,
 Lie the promises of God.
 We are anchored firmly to them,
 Though in tatters hangs our shroud;
 Calmly we look up, and through them
 See the thunder-riven cloud.

This our constant hearts consoleth,
 And we will not be afraid,
 'Tis our heavenly Father ruleth,
 And on him our trust is stayed.
 Quiet as a peaceful river,
 Quiet as the wind-hushed sea,
 In Jehovah trusting ever,
 We are kept in perfect peace.

The Stray Dollar

BY ADA CASSELL SELL

Part I

THE girl drew rein sharply as she espied a dark form in the dusk of the road ahead. Her merry laugh rang out as she saw faithful old Shep, her own dog, come waggingly toward her. Together they trotted on past giant elms bordering the drive of the Cleveland Estate. Shep was the only one who knew, Claire Cleveland assured herself. Dear old Shep!

"Oh—ooo!" she called on a long low musical note.

That instant another horse and rider appeared as from nowhere.

"Steve!" sang out the clear voice of the lovely girl.

In silence they proceeded to their trysting place, a willow by the duck-pond, completely screening them from both the Cleveland and the Sherman Estates.

"I was frightened, dear, and sure I heard a cautious footfall, just before I recognized Shep!" said Claire, with still a trace of nervousness in her voice.

"My, how I hate this sneaking about to get with you, Claire! It isn't my idea of doing things at all! I love you, and you love me, and I feel like blazoning it from every housetop! What do I care if our parents are at odds? They're not feudal lords, and you and I vassals. Such primitive ways! Claire, come right out with it! Let me come up to speak to your father. Please!"

"But, Steve, you don't understand. Father is ill, and

it would be bad for his heart. I couldn't do it now. I have often heard him say no Cleveland should ever marry a Sherman! No sir! Not while he had a breath in his body."

"Do you know how it all started?"

"No. But I do know there was a feud years and years ago. Grandma Irvin says they used to have shootings, and everything. Only once did a Cleveland marry a Sherman, and the groom lived until dusk of his wedding day."

"A feud starting way, way back, so long ago that the cause is forgotten! And here, in the twentieth century, you expect me to be scared out! Ridiculous!"

"I do love you, Steve! Truly! But do be patient, and careful. Aunt Lucinda had a Mr. Haigh, a wealthy widower, out to meet me this week-end," said Claire mischievously.

"That stiff-looking octogenarian I saw you with at the ball game?"

"The same!" laughed Claire, enjoying Steve's sincerely outraged look.

"Well, if that's it, I'll move on!"

"No! No! I was teasing you, Steve! Don't go! If I ever see him coming again, I'll run away!"

"With me?" persisted the disgruntled lover.

"Maybe," whispered Claire.

Shep began to growl, and soon had his teeth gripped in the trousers of a man near by. Steve flashed his light, to find it was only the Cleveland butler.

Ignoring the existence of Steve, the servant approached the girl.

"Your father is very, very ill. He wishes to see you, Miss."

Striding away with a contemptuous glance in Steve's direction, the butler could not prevent the exchange of a few words and kisses on the part of the lovers.

"Will I see you, Claire? I fear they'll cage you now!"

"I promise," said Claire solemnly.

The wistful, dreamy-eyed girl galloped her steed to the veranda of her beautiful Kentucky home. Alighting gracefully, she handed the reins to her man, and ran to her father's bedside.

Beads of perspiration stood out on Bruce Cleveland's brow. He was holding on to life with all his might. He had one more thing to say, and that was to Claire.

"Claire, darling," whispered the sick man.

"Yes, father," said the girl, leaning her ear close to his lips.

"Don't you marry Steve Sherman! If you do, not one penny do you get! Will you—"

He breathed his last without succeeding in getting Claire to commit herself. She was often glad in after years that she had been saved causing her father unhappiness by her answer to his dying request. She was modern enough to feel sure she could never have spoiled

her own life to comply with an unreasonable deathbed request.

Part II

Aunt Lucinda treated Claire very coldly. She tried to make her feel she had brought the end nearer. Claire, conscience clear, went to meet Steve Sherman according to promise. But not until a month following the funeral of her father, whom she had loved dearly, and whose wishes she had respected except in connection with the silly feud.

Steve listened to Claire in silence.

"I pass out of the picture, do I, and see you the proud heiress, sailing by with Mr. Haigh?"

"No such thing, Steve Sherman! You don't get rid of me as easily as all that," declared the girl.

"You mean you'd pass all that dough up for me?"

"I certainly would!"

Claire couldn't see why Steve's face remained so clouded. Had he not wanted her?

"Wait a minute, Claire! Some one else saw us together!" said Steve gloomily.

"Montague and Capulet," ventured Claire.

"Is right!" finished Steve.

"So your daddy doesn't like *me* either, Stevie!" laughed Claire.

"It's no laughing matter, my dear girl!"

"Let me laugh! If I don't laugh, I shall cry!" said Claire tragically.

They rode on in silence. Steve, moody, urged on his horse more than necessary.

"So you hunt the heiress, and I'm the jilted maiden, doomed to a life of regrets!"

"Claire! How can you say that? You know no one could jilt you."

"Well, then, if—"

"Yes, if you'll marry a poor man you can have me."

"Any day, Steve."

"You don't know what you're talking about, Claire. You, used to luxuries, how could you, you—eh—do your own cooking?"

"I took Home Ec at college, Steve."

Baby's Incredulity

SELECTED BY REBECCA FOUTZ

She said, "I wish that I could climb up far
And hold tight in my hand one little star!
I wonder why they don't fall from the sky?
I wonder why?"

I said, "God holds them! Do you understand?"
But she replied, "I can not see his hand!"

Still, he is asking us as years go by
To trust him and not always question *why*—
To trust him, though we may not understand,
Nor see his hand!

Philadelphia, Pa.

"And your own laundering, and cleaning?"

"I used to sneak down and help Madge when mama was out.

"Let's, Steve," coaxed Claire. "I'm bored to death with Aunt Lucinda's giving me the black looks; sister Hattie is sugar the way Aunt eats her up; and mama, you know she has nothing against you, Steve; she never had any patience with the feud."

"All I'll have will be the lodge dad gave me. Two-room lodge, and three hundred a year grandma gave me. Dad can't take that from me. The lodge sits between our estates. Could we live there, Claire?"

"Surely, Steve. I'd love it! I'm planning the cottage curtains, blue ruffles, sweet-peas, hollyhocks, roses, lilacs—"

"Wait a minute! When?"

"Any time, Steve."

Steve admired his girl for her coolness in facing changed circumstances. She even anticipated a home with him with more than her usual happiness, he was sure of that.

"You marry a Cleveland, and I'll disown you!" Steve's father had stormed after the Sherman caretaker had reported the lovers together again.

But they were married, though with only Claire's mother to witness. She could give them her love and blessing, but the will of Claire's father gave them only one dollar, to fulfill the letter of the law. Claire put it into a plush jewelry box and tucked it away in a back corner of a drawer. Steve sometimes teased Claire, telling her she got it out when she was annoyed at him, to remind her how much she had lost because of him. Claire put her hands tight over his mouth and made him hush.

Steve taught science in a small college near by. By saving and clever managing they got along. Claire was supremely happy. Occasionally her mother would steal to the lodge. But she had to be careful, or Aunt Lucinda or Sister Hattie would make it disagreeable for her. When Baby Claire came, there were more and more visits from mama. It seemed she just couldn't help it. The baby was eight months old when these visits suddenly ceased.

Part III

Claire grew almost frantic for news. One night she rode to her mother's estate, to the back entrance. Sure enough, there was dear old Madge, setting the bread. Claire tapped at the kitchen door, and soon two black arms were hugging her close. Words intermingled with sobs told Claire that her mother had passed away after a sudden heart attack. There had been words. It seemed the other two ladies had scolded Mrs. Cleveland for going somewhere or something. Sister Hattie had married Mr. Haigh. Aunt Lucinda was to be housekeeper.

Hattie was a-fixin' up of the house already. Fine doin's bein' planned. Perhaps the missus was happier where she was. Madge promised the weeping Claire to come to see her plenty.

So it came about that Madge a year later, on a visit to Claire, brought Louise, a little baby girl, so like Sister Hattie that Claire caught her breath.

"Poor lil mite! It's mama hardly touches it!" muttered black Madge.

"How about the daddy, Madge?"

"Same as her! Has to walk the chalk line! Kept busy amusin' of her, sence he married a young girl, him a widower."

"Bring it down lots, Madge," urged Claire.

Soon baby Claire and baby Louise were constant playmates. With the passing years a boy and a girl came with Madge to play with Claire's boy and girl. To go to see Marie was bliss. Madge had them schooled to call their aunt Marie. It was safer. So Hattie's children did not know Claire was their aunt.

"Marie, could I buy a mama somewhere who would make me cookies like animals, and tell me stories at bedtime, and take me on picnics, and buy me a dog?" questioned Hattie's five-year-old son.

"Marie will be glad to make you cookies, and tell you stories, dear," assured Claire gently.

"But, it's not like having a mama in your own house to do it *forever*," complained Donnie.

Claire told them the best story she knew, and soon had the four little ones engrossed in sailing tiny newspaper boats in the baby's tub. How wonderful that children forgot their sorrows so easily! Claire didn't want Hattie's children to dislike their mother, but it was hard to make excuses for the society woman, too busy to even want to enjoy her own children.

Madge told Claire about the dog. It seems Mr. Haigh kept continually promising his Donnie a dog, but never quite found time to purchase it, or even to commission a servant to do so.

The night of Donnie's pathetic query, Claire could not fall asleep. Steve felt her restlessness and called her name.

"Stevie, I can't forget about Donnie. He needs a mother so. I'd be glad to take them, but of course that couldn't be done. Hattie would want her children even if she has so little time for them. Were there any more pups where you bought ours, darling?"

"There was one more, Claire."

"Could we get it for Donnie?"

"I'd like to, but I'm afraid I can't do it this month, Claire."

Claire had a sudden inspiration. She got up, turned on the light and hurried to the drawer where she found the plush box. Taking something from it, she hastened to put it in Steve's hand.

"Would that buy one?"

"Exactly one dollar, dear," said Steve sleepily.

Claire could sleep then. The next day when Donnie arrived, his pup, a sporting little fellow, seemed instinctively to recognize him as master. Donnie was so happy he was speechless. Only at first.

"Marie! Look! Boy, he's fine! Thanks lots! Here, Jack!" exclaimed Donnie.

Thus the stray dollar found its way back home.

Altoona, Pa.

What to Pray For?

Week of February 12-18

ON one side of the road is Jalalpor, on the opposite side is Navsari, India. Jalalpor is located in British territory, but Navsari is in territory belonging to a native king, the king of the state of Baroda. Our mission has been working in Jalalpor since 1899; work began in Navsari in 1927.

It is estimated that 70,000,000 Mohammedans live in India. A few years ago, Dr. Samuel Zwemer toured India pleading with many missions to do more definite Christian work among these Moslem peoples. As a direct result of this exhortation, our mission decided to undertake more definite service for the Mohammedans in our territory. Baxter M. Mow and wife were assigned to this task, and they moved to the city of Navsari. Missionary effort among Moslems has never been known to be easy. Mohammedans are rigidly firm for the faith of Islam. It takes time and much patience and love to win them to understand Christian motives and to love our Christ.

On Christmas day, 1929, John, a Bohr Moslem, was baptized. A Christian library was opened up as a reading room for the Mohammedan peoples especially. John continues to serve as librarian, and many are the contacts which he makes daily on behalf of the gospel. During the past year, Bro. Mow has lived at Bulsar in order to teach in the Bulsar Bible School, but he has traveled back and forth to Navsari practically every week to keep in close touch with the Moslem work. Pray for this effort.

CORRESPONDENCE

A HOMESICK SISTER

Editor of the Gospel Messenger and all the dearly beloved brethren and sisters in Christ:

Here I am away off here in Utah where there are few who are not Mormons or Catholics. There is a small community church, mostly Baptists. We are 190 miles from any church of the Brethren, the nearest being at Fruita, Colo., where my husband, myself and four of our children united with the church the summer of 1909. This was during a series of meetings conducted by Bro. Lampin of Illinois—I have forgotten his given name. Bro. S. Z. Sharp was our pastor and

we were well acquainted with Brethren Henry and Noah Brubaker.

Neither my husband nor I are able to do much work, nor can we get much to do, especially since the depression. We are 63 and 64 years old. I ran across an old copy of the Messenger the other day. It was the first I have seen in several years. It was like seeing an old friend. If any of you good brethren and sisters could send the Messenger to old and isolated members who have not heard a Brethren sermon for four years, we would surely appreciate it, for we are not able to subscribe for it.* It would be almost like going to church once more to get to read it.

Price, Utah.

Brother and Sister J. W. Cure.

* Editor's Note: Through a good brother's kindness this request will be taken care of. But we have other similar calls. Would you like to help us send the Messenger to some family unable to pay for it? One dollar pays for a year's subscription in such cases.

A PLEA FOR THE OLD FOLKS' HOME

To the members of Northern, Middle and Southern Districts, greeting:

As your local trustee, and as one who lived here at the time of the preparation and building of the Home at Marshalltown, Iowa, perhaps I am in a better position to speak of the real situation which now exists.

One year ago it seemed that nothing short of a miracle could save the day for the old people in the Home, as funds on hand were nearly exhausted. Many congregations had seemingly forgotten their duty to their own members at the Home, failing to contribute with some of their means for support of the same.

We hoped and prayed that something could and would be done to save us from this calamity. Thanks to the generosity of our superintendent and wife, Brother and Sister Keedy, who voluntarily let their wages (which were already cut down very low considering the work and responsibility) run delinquent for almost six months, we are still able to hold the fort, so to speak.

Some money has been coming in since the District Meeting here in the fall, and we have promises of more, and if we will all do our part we will be able to pay our debt and the Home can continue to operate indefinitely.

Surely, brethren and sisters, we can not afford to let this very worthy institution go back now, for lack of funds, for if it was needed and worthy twenty years or ten years ago, why is it not just as useful and worthy in these times of distress and trouble? Does not the Master's injunction to his disciples recorded by St. Luke (9: 20) apply in this as well as all other Christian activities? Yours for the continued operation of our Old Folks' Home.

Marshalltown, Iowa.

A. G. Bowles.

THE SECOND MILE

Some people complain that missionaries have too many holidays. Are they justified in their remarks? Missionaries, for health reasons, must have a complete change from the climate, which is often very unhealthful where their work lies. But is it always a holiday?

People here in London will soon be talking about their summer holidays, and making plans for the same, and with joy the worker in every walk of life tries, if he or she can, to get away from the city and go to seaside or country, for a week or fortnight as the case may be, and longer if possible.

Those who are wise usually do entirely different things on their holidays than they do the year round.

Mothers give up housekeeping and let some one else cater and cook. Those who sit in offices take long walks. Others who work hard and find their bodies tired, enjoy a quiet rest by the sea and a pleasant book to read.

Is this so with the missionary? No, his work is ever with him. Relaxation he needs, and strange to say most church members seem to think that he should be on extra work or "tuned up" extra when home on furlough, so really it is mostly a change of climate that he enjoys, and not a complete rest from work.

Would the average missionary have it otherwise if he could? Why, no. Have you ever heard of a real, earnest Christian wanting a complete holiday from being a Christian? Of course not. When a soul has been born again and is a child of God, his greatest desire is to be kept in the fold and family of God. When men and women give their lives for service in the foreign field; that work becomes part of them, as it were their very life.

Many missionaries would prefer to stay by their work, rather than return to their homelands for the necessary change of climate, but health must be considered. Then again all the work the missionary does is not found in reports. The following incident will prove it:

A few months ago Rev. A. D. Helser, wife and baby, also Miss Utz, were traveling from West Africa to Plymouth, England, en route to the United States. The vessel arrived at Plymouth, passengers, disembarked, it is towards evening and the London boat train is due to leave shortly, and after going through customs, each and all take their seats in the train that is awaiting to take them to London. Bro. Helser sees an African gentleman standing alone, looking puzzled. He speaks to him, finds that he is a stranger in a strange land, and furthermore he is unable to see clearly, having eye trouble. He had traveled on the same boat from West Africa; Bro. Helser had seen him sitting on the deck a few times. The African tells his story, his name is George D. Henshaw. He is a Christian from Calabar, employed in government service. Eye trouble which threatens blindness is the reason why the doctors in Calabar urge him to visit certain eye specialists in London.

All his life he has wanted to visit England, the great Christian country. A man who was told to render him any help he needed during the voyage and while in England, was seldom out of his cabin during the voyage, but when the ship arrived at Plymouth, comes forward as Mr. Henshaw lands, and says, "You are in England now and if you want me this is my card, but I am staying on the boat until it reaches Liverpool." And the address on the card was Liverpool, hundreds of miles away!

Bro. Helser, who is on holiday, but still engaged in the King's business, namely missionary work, particularly African missionary work, said to the African, "Well, you come along with us and we will see if there are any government officials at Paddington, London." Arriving at Paddington after midnight, nobody was there to meet the African. So Bro. Helser says, "Well, come along with us and we will get you a bed," and he did. But not a bed only, for although Bro. Helser had but few days to stay in London, and could have enjoyed a little rest and change, he spent most of his time in seeing after Mr. Henshaw and his affairs. He left him in a hospital in good hands before he sailed for the United States and Mrs. Helser never complained, although she had to stay indoors during the lovely summer weather, while her husband was busy seeing after one of God's children who needed just the kind of friend her husband, Mr.

Helser, was proving to be, although it would have been a joy to her if her husband had taken her out instead.

It was the second mile, but it was worth it. Mr. Henshaw will never forget the love and service rendered him, and that piece of mission work alone makes it well worth every church member's while to more than ever unite with God and his representatives in spending and being spent in his service in every land.

Jennie Weber.

London, England.

CHINESEGRAMS

Chineseagrams is a little news sheet sent out occasionally to members of the South China Missionary Society and others who are especially interested in our work among the Chinese. It has seemed good to the editor of the Grams to publish this issue in The Gospel Messenger.

The South China Missionary Society has been in existence about three years. It was organized for the promotion of missionary interest and work among the Chinese people in the United States, and for the extension of this work in South China, the home of the large majority of the Chinese people who come to the United States.

Our mission in South China is very closely related to our work among the Chinese in America. In fact, it is the concrete result of the prayers and efforts of some of the teachers in our Chinese Sunday-schools in America, and of some of the Chinese men who were converted in these Sunday-schools. The local membership of the church there is nearing the half-hundred mark, while perhaps one hundred and fifty more have come into the church through our Chinese Sunday-schools in America. The past year has seen a substantial growth in the Sunning church. Our missionary, Bro. Moy Gwong, reports twenty-three recent baptisms, and others near. The school there, under the supervision of Bro. Moy Gwong, also is growing and achieving good results. The church each year receives new accessions through the work and influence of the school. Over two hundred have been enrolled in the school this year. The reports of these successes on the field are most heartening to our Chinese Christians here.

One of our faithful brethren was happy to inform us recently that he now has a Christian home. His wife is one of the early Christians of the mission. His oldest son is a Christian, residing at present in Chicago. The son's wife was among those recently baptized. Another active brother here says his wife is becoming more and more deeply interested in Christianity. Although this brother's oldest son is not yet a Christian, the son's wife is one of the able teachers in the school there. The mother of Bro. Au Pak Sing, a young man in training for the ministry in Sunning, was also recently baptized. Bro. Wong, who is in medical training in China, has married a Christian wife. The children of some of our workers there, and the grandchildren of some of our Christian men here, are coming into the church. All these gains for the kingdom cause much rejoicing.

Our Sunday-school in Chicago continues in interest. Although not as many are coming as we wish might come, we have a group of very splendid men and boys. Our teachers are doing good, faithful work. Some of them are students at Bethany, and some are members of the local church or friends who live near. We appreciate their earnest, faithful efforts. Pray with us for a larger attendance at Sunday-school, and for decisions for Christ in the near future.

Following are a few items relative to some of our brethren: Moy Wing (baptized in 1908), the first Brethren convert among the Chinese people, and a minister since 1913, is

at present in Chicago, living not far from the church. Moy Gwong (baptized in 1910), also a minister since 1913, the church's missionary in Sunning, also found Christ through our Sunday-school in Chicago. Moy Woo (baptized in 1910) is a banker in Canton. He and his family attend the Baptist church there. James Hong (baptized in 1913) and his wife with their family of seven live in Detroit. Jung Yee (baptized in 1912), a deacon brother, and his family live here in Chicago. Sister Eisenbise is teaching regularly in their home. Hen Lee (baptized in 1913), also a deacon, is actively assisting in a newly organized Sunday-school on the South side. James Moy (baptized in 1931), our Chinese Sunday-school chorister, is in the midst of his last year of high school work here in Chicago. Ng Bing Hugh (baptized about 1920) and his Christian wife are successfully operating a small restaurant on the South side. Benjamin Chang (baptized in 1933) has not missed a regular session of the Sunday-school for over two years. The efforts of one of our local ministers, Moy Way (baptized in 1910), are very much appreciated. He is always willing and eager to do what he can in the service of the church and the Chinese Sunday-school. Moy Stoner, a deacon (baptized in 1910), Au Bow (baptized in 1912), and Moy You Teong (baptized in 1916), and others are still interested in carrying on the Sunday-school here and the mission in South China.

Miss Oma Holderread and Mrs. Allie Eisenbise are doing some excellent work in the Chinese homes in Chicago. They find both the women and the children most responsive. Their club work in the Chinese church in Chinatown each Saturday afternoon is meeting a real need for the girls of junior and intermediate age. Our sisters are doing a type of mission work that has not heretofore been done in our city, and are carrying on this work year in and year out. Miss Holderread says: "Again and again we are finding doors to the Chinese homes thrown open to us. Homes in which our first contacts were made through closed windows and half-opened doors, now not only receive us most cordially, but look forward eagerly to our coming. The rapt attention, given to the lessons and stories gives us courage to go forward, praying that the Master Teacher will teach them when by language and other limitations we can not.

"Imagine yourself seated with us in a Chinese home with a mother and her children gathered about us. Perhaps there are several neighbor children present making as many as ten or twelve in the group. Watch the beaming faces of these children as they join in singing gospel hymns. Note how eagerly they listen to the story, and then bring their practical comments and questions on the story. Think of yourself as trying to get away from them while they are yet asking for more stories and more songs, and you will have seen a typical scene as we visit one of the Chinese homes in Chicago.

"It gives us much joy to note the increasingly better response that the girls are giving in the Saturday afternoon club work. The girls are not only interested in the handwork, but are entering actively into the songs, scripture, and prayers of the devotional period. They are attentive; and if by chance a new girl comes into the club and is restless or inattentive, other members of the group very soon teach her to be quiet.

"Certainly there is a great open field for mission work among the Chinese people right here in Chicago. Pray for us that the Christ may be exalted as we go among them."

Although the South China Missionary Society was organized in Chicago, the members are now found in several states and even in Africa. If there are others who are inter-

ested in this phase of work in God's kingdom, and would like to join our circle, the officers of the Society at 3435 Van Buren Street, Chicago, would be glad to receive a letter from you. We would be especially happy to have our Chinese Mission workers in Washington, D. C., Detroit, Mich., and Los Angeles, Calif., and any former teachers of any of our missions correspond with us.

Chicago, Ill.

Elgin S. Moyer,
Editor.

MICHIGAN MEN AT WORK

Come, let us visit the Michigan Men's Work Clubs.

Goal: Making the mind of the Master our motive.

January is a treacherous month for aviators, we realize, but let us climb into the cockpit with the old year 1933, buckle on our helmets, and listen to the story of the activities of many of our men. We express surprise as we fly over the Long Lake church, for below, in place of the useless buggy sheds, are rows of evergreen trees waving in the breeze. 1933 swells with pride as he describes the trees that have been planted at Grand Rapids, Pontiac, Beaverton, Lake View, and other places.

Nor does he stop with trees, shrubs and flowers, but relates to us how the churches of Battle Creek, Sugar Ridge, Grand Rapids and Woodland have graded their lawns, made parking spaces, or built sidewalks. He tells us of this as he motions toward the bulletin board on the front of the Long Lake church, which grows smaller in the distance behind us.

The conversation shifts to church repairing and remodeling as we near the Hart church, for here we see newly painted windows. Old 1933 tells us of other repair or remodeling efforts at Vestaburg, Pontiac, Battle Creek, and Woodland Country. The men cut wood for the church in the congregations at Elmdale, Grand Rapids, Marilla, Beaverton, Woodland and Lake View. The brethren at Shepherd did the Good Samaritan act by helping a brother plant corn and gather in his crops. Then, too, the good fellows at Detroit are doing relief work.

1933 grows a little excited, loses his hour-glass, and almost punctures a wing moving his scythe. He speaks like a man who has killed his first big game. We wonder what is coming. Turning to me, he questions: "Tom [my name is Doubting Thomas, for I have my doubts about Men's Work], Tom, you don't know the half about what these men really enjoy, until I tell you how they help Sunday-school teachers, ministers and choristers. After all, they like to work together with their hands, but they like to work for God with their hearts, heads and voices too."

In breathless haste he tells us how the men of the Marilla church helped the Ladies' Aid oil the floors and lay the carpets in the sanctuary there; how the Detroit, Woodland and Battle Creek men win their unsaved friends to Christ; how the Battle Creek men place *The Gospel Messenger*; how the Detroit men repair hymnals. Noticing a gaunt expression on my features, he asks: "Are you hungry, Tom? Here's a venison sandwich from the Detroit venison dinner, and an apple pie, a partridge breast and a rabbit leg from the Woodland, Battle Creek, and Grand Rapids game suppers respectively. Help yourself, while I tell you about some other features of Men's Work. Five of the churches got the dads and lads together in a father and son banquet. Such experiences are never forgotten, for there is something unique in having only men and boys together."

While I munch part of Brer Rabbit and wonder what unique means, I become almost persuaded that Men's Work

isn't such a bad thing after all. But hark! Where does that strange music come from? Not from the airplane motor, for we are coasting into a Grand Rapids landing field. Nor is it old Brother 1933 snoring, for he is listening, also. Ah, I have it. Tonight is the practice for the Brethren Men's Work Chorus of this city. They are singing "To the Work, to the Work." This pleases 1933, and, as he climbs out of the cockpit, he tells us that all the male singers of the Michigan churches will be given some special songs to sing at the District Meeting at Elmdale, of which his successor 1934 will be in charge.

Elmer Leckron.

Ravina, Mich.

SISTER WEALTHY CLARK BURKHOLDER

The Pioneer Editor of Our Sunday-school Literature

Sister Burkholder was born Sept. 13, 1849, and died Dec. 26, 1933. She united with the Church of the Brethren April 3, 1864, in the Aughwick congregation, Huntingdon County, Pa., when fourteen years old. She was one of a family of twelve children. Her parents were not of the faith of the Brethren, neither did they at first have access to church services. When they located in the community of the Stone church near Shirleysburg and were brought in touch with the members and saw some of their peculiarities, especially their plainness of dress, Wealthy became prejudiced against them. However, she continued to attend the services and being religiously inclined, she became interested in the teaching and took to reading the New Testament. There was an unsatisfied longing in her soul for the peace and comfort of religion, and in yielding to her conviction and her knowledge of the Scriptures, her prejudice gave way and when the time of decision and choice came, she cast her lot with the Church of the Brethren. She at once accepted the principles and even the peculiarities of the church from which throughout her long life she never wavered. The amusements of the world and the trappings of fashion had no appeal for her.

She did not have the advantage of advanced education. But she was a serious, sober-minded, diligent student and in this way she kept toiling upwards and was continually advancing to higher attainments. Her aim was usefulness and she shirked not in facing responsibilities.

Her first move in literary work was that of a printer, and when the Brumbaugh brothers first conceived the idea of starting a Sunday-school paper they made choice of Sister Wealthy to be the editor. She therefore has the distinction and honor of being the pioneer editor of the Sunday-school literature in the Church of the Brethren. This, too, was at a time when the problems were lack of literary taste and talent, indifference and even opposition. She did her work well. She was firm in her convictions, but not contentious. Her personality was pleasing and drawing.

The vicissitudes of life took her into different places and callings. But through all, her faith, zeal and piety never wavered. Her life was truly remarkable and in all the relations she set an example worthy of imitation. She was devoted to her home, to the church, to her friends and to every good work that would promote the glory of the Redeemer's kingdom in the world. It could be truly said of her:

"Sister, thou wast mild and lovely,
Gentle as the summer breeze,
Pleasant as the air of evening,
As it floats among the trees."

The Aughwick church was her spiritual birthplace, and it

was fitting that when the round of her duties was done in other fields she should return to the scenes made sweet and sacred by the associations of her early Christian experiences. It was here, when the years were growing heavy to her, that she received the call to come up higher to join again with the loved ones who had passed over before. She was tenderly cared for in the home of a niece and the end was serene and peaceful.

The funeral services were conducted by H. W. Hanawalt, pastor of the Aughwick church. She was laid to rest by the side of her husband and only child at Newburg, Cumberland County, Pa. Full of years and honors she came to her grave as a shock of corn cometh in its season.

Holidaysburg, Pa.

Jas. A. Sell.

Note.—Before her departure Sister Burkholder wrote an interesting autobiography entitled, "Some Things I Remember." All young people especially young women should read it. Price 10 cents. It will soon be out of print. Address, Home Review, Rockton, Pa.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Moon-Gross.—By the undersigned at the parsonage, Bowmont, Idaho, Jan. 17, 1934, Bro. Ray Moon of Twin Falls, Idaho, and Sister Ethel Gross of Bowmont, Idaho.—H. G. Shank, Bowmont, Idaho.

Schoening-Garmon.—By the undersigned at the home of the bride's parents, Emmett, Idaho, Jan. 1, 1934, Bro. Elwood D. Schoening and Lela Louise Garmon, both of Emmett.—H. G. Shank, Bowmont, Idaho.

FALLEN ASLEEP

Barnhart, Amanda, died July 26, 1933, after an illness of several months. She was born March 11, 1858, the oldest daughter of Abram and Annie Barnhart. March 10, 1881, she married David Barnhart, and lived near Wirtz, Va., during her entire life. Hers was a meek and quiet life and she was a model of Christian womanhood. Her husband died thirty-three years ago and she was left with a family of small children to rear. The latter years of her life were spent at home, but she was ever busy doing things that could bring pleasure and happiness to others. The keynote of her life was unselfishness. Surviving are two daughters, two sons, eleven grandchildren, four great-grandchildren, one brother and one sister. Funeral services in the Brick church by Eld. J. P. Peters. Interment in the cemetery near by.—Zaida M. Barnhart, Wirtz, Va.

Brown, Mrs. Susan, a lifelong resident of Bloomfield Township, died at her home near Bakers Summit. She was a daughter of John and Barbara Clapper and was born July 15, 1855. She married Samuel L. Brown fifty-eight years ago; he died on Aug. 1, 1931. She was the mother of ten children, six of whom are living; she is also survived by one brother, thirty-four grandchildren and twenty-three great-grandchildren. She was a member of the Albright Church of the Brethren. Funeral services at the Holsinger church by Jacob Kinsel. Interment in the cemetery adjoining the church.—Nora Wentz, Roaring Spring, Pa.

Carson, James, son of Robert and Sara Hoopengartner Carson, born at Amaranth, Pa., Oct. 19, 1868, died Jan. 14, 1934. He married Miss Achsah Giffin who survives with three children, one brother and two sisters. He was a member of the Church of the Brethren since 1929 and lived a quiet, unassuming life. Funeral services in the Amaranth church by the writer. Burial in the cemetery near the church.—G. L. Baker, Waterside, Pa.

Copp, Milton Henry, born March 18, 1855, near Toms Brook, Va., died Dec. 29, 1933. He united with the Church of the Brethren at an early age and had lived a consistent Christian life. While yet a young man he was elected to the office of deacon in which he served faithfully until death. He helped establish the Valley Pike Church of the Brethren. He served many times as delegate to Annual Conference. For many years he represented the Brethren Mutual Benefit Association. Ten days before his passing he called for the anointing. He was twice married; his first wife, Mrs. Emily Tetzer Copp, preceded him March 29, 1923. His second wife, who was before marriage Miss Mattie Caldwell, survives with one son-in-law, four grandsons and one great-grandchild. His only daughter died Dec. 20, 1932. Funeral services in the Valley Pike church by Eld. Chas. Long, assisted by Eld. Lawrence Helsley and Luther Painter. Interment in the church cemetery.—Alfred P. Smith, Maurertown, Va.

Crewse, John E., died at his home at Bowmont, Idaho, Dec. 24, 1933, after a lingering illness. Bro. Crewse was born at Chariton, Iowa, July 25, 1858. In the year of 1882 he was married to Charlotte R. Pearson who with one son and two daughters survives him. He united with the Church of the Brethren twenty-four years ago at Conway Springs, Kans. Funeral services were held at the Nampa Church of the Brethren by the writer. Burial in the Nampa cemetery.—H. G. Shank, Bowmont, Idaho.

Cripe, Lillian Mae (Holmes), born Feb. 4, 1885, died Jan. 13, 1934, at the hospital, Eau Claire, Wis. Her parents resided in the city of Drammen, where she lived until death. When about fifteen years old she united with the Church of the Brethren, living a challenging Christian life to the end. In 1909 she married John Cripe who survives with her only brother. Services in her home church by Lewis Hyde.—Howard Peden, Mondovi, Wis.

Eidemiller, Elizabeth, youngest daughter of Eld. Samuel and Delana Coppock, born Oct. 23, 1861, on the old Coppock farm near Tippecanoe City; she died at the home of her son, Eld. Howard J. Eidemiller, near New Carlisle, Jan. 6, 1934. She married Martin P. Eidemiller July 11, 1878. The husband preceded her twenty months ago. They spent their entire life on the farm in Miami County, Ohio, except for a few years spent in the western states. She and her husband united with the Church of the Brethren soon after their marriage. She was very much devoted to her home and community and was anxious to reside there as long as possible, but on account of ill health she went to live with her children a few months ago. On Saturday afternoon she called for the anointing service and was fully conscious of its meaning. She leaves three sons and one daughter, ten grandchildren and one sister. Funeral services by Eld. Otho Winger at the home of Eld. Howard Eidemiller. Interment in the cemetery at Tippecanoe City.—J. B. Gump, New Carlisle, Ohio.

Groff, Eva Jane (nee Fox), daughter of George W. and Isabelle (nee Riggle) Fox, departed this life Dec. 9, 1933, at the place of her long residence, near Red River, Franklin Township, Darke County, Ohio. She was born March 8, 1864. Her place of birth was Croft's Mill on Greenville Creek in Miami County, Ohio. She was united in marriage with Henry C. Groff, April 3, 1887. To this union were born four children. She leaves her husband, three children, eight grandchildren and one brother. She united with the Church of the Brethren about thirty-eight years ago. In this affiliation she remained a faithful and consistent member until her death. She was an active worker during these years, and for the most part, and at the time of her demise, was a teacher of the aged ladies' class at the Red River Church of the Brethren Sunday-school. Her death was due apparently to a heart attack, and which also was without warning of any kind previous to a few hours of illness.—Forest R. Groff, Colfax, Ind.

Grove, Mary Elizabeth, nee Garber, born in Augusta County, Va., Feb. 25, 1860; died at the home of her daughter near Kinross, Iowa, Jan. 9, 1934. Having been bereft of both parents when a child, she was reared to womanhood in the home of an uncle and aunt. In 1882 she came to Iowa, where she had since resided. She was married to Jacob S. Grove, Oct. 30, 1882, to which union were born two daughters and one son. These three children, with four grandchildren, survive. Her husband died Jan. 17, 1915. She united with the Church of the Brethren in early womanhood, and lived a quiet, faithful Christian life to the end. Funeral services by the writer, assisted by Bro. J. D. Brower.—W. H. Brower, South English, Iowa.

Hartman, Sister Lillian Marie, daughter of Bro. Wm. and Sister Mabel Hartman, born June 20, 1917, died suddenly at her home, Jan. 19, 1934. She was a faithful member of the Church of the Brethren and a regular attendant at Sunday-school. Besides her parents, she is survived by four sisters and five brothers. Services in the Pleasant Hill church by Bro. N. S. Sellers, assisted by Bro. S. C. Godfrey. Interment in the adjoining cemetery.—Esther B. Hartman, York, Pa.

March, Sister Flora F., wife of Carl G. March died after a brief illness at the home of her father, Bro. B. Frank Roeller, Royersford, Pa., Jan. 14, 1934. She was aged 33 years and 21 days. She was a member of the Royersford Church of the Brethren. For a number of years it was her especial delight to keep the churchhouse in excellent condition for worship. She leaves a daughter twelve years old, as well as three sisters and two brothers. Her funeral was held in the church of which she was a member; interment in the Fernwood cemetery. Service conducted by the undersigned, assisted by Bro. W. G. Nyce.—Q. A. Holsopple, Royersford, Pa.

Neil, Angela, daughter of Samuel and Bertha Neil, Oaks, Pa., died Oct. 28, 1933, in the Phoenixville hospital, aged 13 years. She was a member of Green Tree church and Sunday-school. Bro. Replogle conducted the funeral services.—Susan J. Famous, Royersford, Pa.

Rapp, Sister Esther E., widow of Peter Rapp, died at her home, Oaks, Pa., Nov. 16, 1933. Funeral services in charge of her pastor, Bro. H. S. Replogle, and interment in St. Pauls cemetery.—Susan J. Famous, Royersford, Pa.

Shaffer, Ruth Eleanor, oldest daughter of Bro. C. K. Shaffer of near Windber, Pa., born Sept. 23, 1918, died Dec. 11, 1933. She was a faithful member of the Church of the Brethren and during her illness of about nine months was a patient and hopeful sufferer. She was anointed several weeks before her death. She is survived by her father, two sisters, stepmother and two stepbrothers. Funeral services by her pastor, John F. Graham, at the Berkey church, with interment in the adjoining cemetery.—Mrs. John F. Graham, Windber, Pa.

NEWS FROM CHURCHES

CALIFORNIA

Covina church met in business meeting Jan. 5 when the church officers for the year were chosen. The writer is church correspondent. Very satisfactory reports were given by all departments, showing an increase in church attendance and giving. Our music committee examined many hymnals but decided our own church hymnal was far the better book to purchase. All our church activities for the next few months will be evangelistic and missionary. A four weeks' school of missions is being conducted. Brother and Sister Harlan Brooks gave us messages the first Sunday evening, last Sunday a Japanese, then we will have a Negro speaker and close with a missionary play on Feb. 4. March 13 Bro. J. H. Cassady will begin a series of meetings to close with our love feast. Beginning Feb. 18 special services will be held each Sunday evening with Bro. Harvey Brubaker of El Monte furnishing the music.—Eulalia Overholtzer, Covina, Calif., Jan. 20.

Inglewood.—Oct. 1 being rally day our pastor, Bro. Ora Weddle, preached a good consecration sermon. It was also promotion day, and our superintendent, Bro. H. M. Stutzman, gave a good talk to the boys. At the fellowship dinner at the church Oct. 6 Mayor Raymond Darby of Inglewood was the speaker. The program consisted of music and a reading. A Pioneer Boys' Club has been reorganized with Bro. John Fry as leader; they meet each Wednesday evening at the church. The young people's group is organizing under the commission plan. This group now has an enrollment of twenty and through the advisor, Bro. Lester Buerge, we expect some fine contributions to the church work. We had a spiritual love feast Dec. 1 with our elder, Bro. W. H. Wertenbaker, officiating. Dec. 21 the Christmas story was given in the form of a pageant, arranged by Mrs. Harold Hollinger. Following the program our pastor and wife found gifts which had been left by the audience. Union prayer meetings have been held in the Christian church this week. The pastors secured speakers from out of the city. Our pastor secured Bro. A. H. Ackly of the Calvary Brethren church, Los Angeles. He gave a stirring message on prayer and devotion. At the meeting last night it was decided to send the following telegram to the Federal Council of Churches, relative to the President's birthday prayer meeting: Inglewood churches assembled in week of prayer services favor unanimously a President's birthday prayer meeting on Jan. 30. Suggest Federal Council recommend through daily press similar services throughout the nation. We expect to have Bro. C. D. Bonsack with us in February in the interest of the missionary program. Our church is doing its best to help the financial crisis in the missionary cause. The necessity of securing employment has taken a number of our members away and we miss their help. The pastor is giving a series of Sunday morning sermons on the subject, Dilemmas of Jesus; and in the evening on 2 Corinthians. The Ladies' Aid is busy quilting and making comforts. At a recent meeting it was decided to continue with the officers of the past year.—Mrs. Susan B. Thomas, Inglewood, Calif., Jan. 11.

Laton.—Dec. 5 we began our revival meetings with Eld. J. H. Cassady of Washington, D. C., evangelist. He brought us a strong, inspiring message each night. Fifteen accepted Christ and were baptized. There were also several reconsecrations. The last Sunday of the meetings we had a basket dinner at the church and in the afternoon Bro. Cassady gave us another of his good sermons. Our pastor and the evangelist visited in the homes of the community and much good was done. The primary and junior departments of the Sunday-school gave the Christmas program; some of the young people also gave readings. Dec. 31 Bro. Galen Price gave us the New Year's message. Bro. Harvey Snell is conducting a Bible study class each Sunday night during the C. W. hour. We are studying the book of Matthew.—Myrtle M. Julius, Laton, Calif., Jan. 20.

San Bernardino church is maintaining good interest and attendance. Since November a separate Sunday-school opening for the primary and junior departments under Mrs. C. F. Dunker's leadership is proving to be a real advance. The children presented during the Christmas season "Starbeams," a program consisting of singing and pageantry. Sunday evenings they are capably directed in the Junior Christian Endeavor by our pastor's wife. A missionary program by them the latter part of November was greatly appreciated by the adult group. At our fall love feast on Nov. 19 there were sixty-seven communicants. Bro. L. D. Bosserman of Riverside officiated. Our elder, Bro. Harrison Frantz, presided at our quarterly council in December. A box supper sponsored by the young people and a Ladies' Aid bazaar and food sale have added to our building fund and the Women's Work fund, respectively. The choir presented on Christmas eve the cantata, "Star of Bethlehem," after which the young people went caroling. On New Year's eve a church wedding, beautiful in its simplicity, was witnessed by a large crowd. The bride and groom were Emma Mae Neff and Royal Glick who have both been of great help in the past in our work here. The C. E. group is preparing a playlet and program under Mrs. Lloyd Studebaker's direction for exchange with Hemet in the near future. A monthly song service at the county hospital is being sponsored by the C. E. The girls' club work is progressing nicely with Reatha Rowdabaugh as leader. During the holidays a tea was given for the mothers. Last Sunday our pastor closed a series of helpful sermons on "The Holy Spirit." Next

Sunday we are expecting a small group of Mexican children with their leader from the Home of Neighborly Service in the Mexican quarter of our city. They will present in costume a missionary program on Copping's picture of "The Hope of the World" and tell of their Sunday-school and club work in this helpful community house. Brother and Sister Paul Rupel will be with us Jan. 21. On Feb. 13 we are expecting Bro. C. D. Bonsack, at which time we shall have a church supper also. Early in March is the time planned for our series of meetings with a homecoming day at the close. The pastors' conference for that month will also be held here.—Hazel Rothrock, Colton, Calif., Jan. 9.

IDAHO

Payette Valley.—At Christmas time our church had a two act play, Ourselves and Others. We also observed white gift Sunday. Six grocery baskets were given to the needy families, and \$4.67 was given to missions. We had two weddings during the holiday season, performed by our pastor. Each Sunday during December the pastor preached on great events from the life of Christ. We are doing our best to get the Messenger into every home in the Payette church. Sunday-school and church show a decided increase in attendance. Our pastor was absent for two weeks helping the evangelistic team at Emmett. Our ministers are doing a good work and many are turning to Christ by their efforts.—Mrs. Marvel Bowers, Payette, Idaho, Jan. 23.

ILLINOIS

Allison Prairie church met in council Jan. 7. Church officers were elected for the coming year: Elder, N. H. Miller; clerk, Ernest L. Frye; treasurer, Adam Jellison; trustee, Ernest Fisher, Messenger agent and correspondent, the writer. The church unanimously voted to have Bro. Ritchey of La Motte Prairie, Ill., move here at the close of his school. Bro. Dolan Ritchey and Oliver Deering have been preaching for us twice a month and with their help, interest and attendance have been good throughout the year. The young people have their B. Y. P. D. each Sunday evening. Emil Frye has been elected president.—Mrs. Viola Frye, Lawrenceville, Ill., Jan. 22.

INDIANA

Cedar Lake church recently held a short business meeting; afterward a sermon was given by Bro. A. F. Morris on the rules and opportunities of a deacon. Following this Bro. Heber Haynes and wife were installed in office. At present we are not having preaching very often. Our Aid Society is quilting and also has lunch stands at farm sales for the purpose of raising money to pay the indebtedness on the parsonage. Several of our number are reading the New Testament. At the recent election in the Aid Society Ethel Sherman was chosen president. We are looking forward to the Sunday-school convention to be held at Auburn, Ind., Feb. 15 and 16. D. W. Kurtz of Bethany will be one of the speakers. We also expect to have a meeting at Cedar Lake on Friday night, Feb. 16, with Bro. Kurtz as speaker.—Mrs. Walter Kern, Garrett, Ind., Jan. 23.

Fort Wayne.—Dec. 3 the Y. P. D. presented the play, Whom Jesus Loved. We enjoyed our revival meetings from Dec. 6 to 17 which were conducted by Bro. Ralph G. Rarick of North Manchester. He gave us twelve inspiring sermons and as a result four people were baptized. Dec. 17 was an unusual day, beginning with Sunday-school, followed by a funeral, baptismal services and our love feast and communion in the evening. The average attendance at Sunday-school for the last quarter was 161; we have thirteen classes in the school. There are three divisions in our Sunday evening group—C. W., Y. P. D. and junior department—meeting prior to the preaching service. Dec. 24 following Sunday-school the primary department gave a short program followed by our white gift offering. Eight large baskets were filled and given to the needy. At 7:30 P. M. the play, The Christmas Image, was presented by the Friendly class. Our quarterly council was held Jan. 3.—Gerald E. Bosserman, Fort Wayne, Ind., Jan. 20.

Huntington church met in council Jan. 18. We are glad to report three new members recently. Mrs. Frank Canvin was elected Messenger agent for one year. Oct. 29 Bro. Mark Cripe, pastor of South Whitley church, was guest speaker. His subject was, Is There a Cure for Souls? A special feature the same evening was a mixed quartet from Clear Creek church. Dec. 6 was our family night—a banquet with 205 in attendance, and a program of music, readings and interesting speeches. Bro. H. L. Hartsough of North Manchester gave us a very worth-while address at the close. Dec. 8 we had a parent-teachers' meeting with J. M. Scudder as the main speaker. Dec. 24 we had an impressive rededication service. Our pastor, Bro. DeWitt L. Miller, has been stressing evangelism and Bible study. Dec. 24 the Sunday-school gave a Christmas pageant entitled, A House for the Guest of Guests. Dec. 31 there was a candle lighting service and open house at the parsonage for members and friends. Jan. 21 J. O. Winger preached for us. We are having cottage prayer meetings leading up to pre-Easter services; the meeting starts March 18 and our communion will be April 2 at 7 P. M.—Mrs. J. B. Bailey, Huntington, Ind., Jan. 22.

Ladoga church met in council Jan. 6. Bro. Browning delivered a splendid gospel message on Sunday morning, Jan. 7. The way our Sunday-school has started the new year is very encouraging, led by our new superintendent, Maud Ronk. Sunday morning, Jan. 14, Bro. W. W. Peters of Champaign, Ill., gave us a spiritual message. The Ladoga church is happy to announce that Bro. Walter Heisey of Richmond, Ind., has accepted the call to serve as pastor and with his family will move here in the near future. Since our last quarterly

council Bro. Albert Harshbarger has been installed in the ministry. One was received by baptism and one letter called for.—Martha L. Himes, Ladoga, Ind., Jan. 20.

Markle church met in council meeting Sept. 8. Bro. G. C. Martin was reelected Sunday-school superintendent. At the December council Bro. D. W. Paul was reelected elder of our congregation. Due to the efficient leadership and untiring efforts of our pastor, Bro. John Eberly, our church entered into the new year free from the debt incurred by remodeling the church building. Our church had the privilege of entertaining the District B. Y. P. D. convention in September. As a result of this convention, increased interest has been shown in our Sunday evening programs and other phases of the Y. P. D. work. Dec. 3 Bro. Moyne Landis preached a splendid sermon at the forenoon services. In the afternoon the District Board of Religious Education gave an interesting program. Several neighboring churches sent delegations and were profited by the program. The six pastors of the Church of the Brethren in Huntington County have arranged an exchange of pulpits on the first Sunday evening of each month. We have had three stirring messages from visiting pastors. Dec. 24 the primary department gave a short Christmas program at the morning services. At this time an offering was taken for missions. In the evening the Y. P. D. had charge of a candle lighting service. This was followed by short talks, a reading and several special numbers of music.—Mary Garber, Markle, Ind., Jan. 23.

Roann.—Last evening we closed a two weeks' series of meetings. Bro. Ray O. Shank preached the Word with power. The attendance was good throughout the meetings. As an immediate result two accepted Christ; four were received by letter. Our quarterly council and fellowship supper were held Dec. 1. Dec. 10 Bro. Lehman from Manchester preached both morning and evening. Our church sale was on Dec. 16; the proceeds will be used on the church debt. We had a very good Christmas program on Dec. 17. Then our church with two other churches of Roann had a joint Christmas program, consisting mostly of music. Bro. G. A. Snider from Manchester gave us a good sermon Dec. 31.—Mary A. Heeter, Roann, Ind., Jan. 22.

Rock Run.—Within the past few months we painted the parsonage. One member donated the paint and other members willingly applied it to the buildings. Bro. Kreider of the Salamonie church held a two weeks' series of meetings ending Sept. 17. He delivered seventeen messages and eight applicants were accepted for baptism. Since this was an exchange meeting, our pastor, Bro. J. S. Zigler, conducted a revival at the Salamonie church in October. Our pastor and wife attended a pastors' conference in Chicago. Old acquaintances were renewed on Oct. 29 when we held our homecoming with 301 registered. A basket dinner was served and in the afternoon a program by former members was enjoyed. The young people recently installed a used piano in the church. At our last council meeting, held Jan. 9, a music committee was appointed to further the use of music in our worship. Nov. 26 an all-day family meeting was held. In the afternoon the mothers and daughters met upstairs and the fathers and sons in the basement, both enjoying mission programs. Dec. 10 Jacob Peltz, a Christian Jew, spoke to us and on the 18th, B. S. Varjabedian, an Armenian, gave us a helpful talk. Much interest has been taken in the organization of a young married people's class. The children expressed themselves in a Christmas program. Rock Run along with other churches donated food to be taken to Bethany. The congregation now is in the midst of a Bible reading project, reading a chapter a day until the New Testament has been completed.—Violet Strycker, Goshen, Ind., Jan. 20.

Rossville.—Since our last report several visiting ministers from near-by churches have preached for us. Bro. C. C. Hylton has been overseeing the work at this place and the church has been keeping up in interest and attendance. At the last quarterly council church and Sunday-school officers were elected: Russel Cripe, trustee for three years; Harry Metzger, church clerk; Jesse Beydler, treasurer; Denis Hufford, Sunday-school superintendent; Cora Metzger, correspondent. A Christmas program was given by the school Dec. 24. The missionary committee reports \$245.51 sent by this church for missions in the past year. Achievement day has been set for Feb. 11. The church is starting the new year with a growing faith and vision of future service in the Master's name.—Lillian A. Hufford, Rossville, Ind., Jan. 20.

KANSAS

Gravel Hill.—On Christmas eve our Sunday-school gave a pageant, A Gift for the Christ Child, and an exercise, Our Missionary Dimes. This was repeated at the Verdigris church Christmas night, and at Seeley a few days later. Our Christmas offering was \$7. At our young people's meetings recently we have put on programs in the interest of McPherson College, Gospel Messenger, New Years and other interesting subjects. For the past two weeks the Ladies' Aid has been serving free dinners to the men who have been building on the church. We have obtained all the necessary furnishings for our new building from Overbrook. We enjoyed a service by Lester Fike Jan. 16. He and his family were on their way to take charge of the pastorate at Clovis, N. Mex.—Clara Kaufman, Gravel Hill, Kans., Jan. 23.

MARYLAND

Ridgely church enjoyed a spiritual revival conducted by Bro. I. S. Long of Bridgewater, Va., Dec. 6 to 20. The fifteen-minute stories of India preceding the sermon each evening added much interest. Brother and Sister Long accompanied by local workers visited many homes in the community and the fine spiritual message each evening was both interesting and inspiring. As a result one was baptized

Dec. 24 by Bro. Bernard King and one was received on former baptism. Jan. 7 one letter of membership was received. Nov. 19 the Student Volunteers of Elizabethtown College presented an interesting program. Nov. 26 our morning service consisted of a missionary program when the proceeds of the missionary dimes and the mite boxes were brought in. The former amounted to \$11.87 which was given to the boys' and girls' schools in India. The mite box money, \$11.96, was sent to the General Mission Board. Dec. 3 Bro. Wm. McDaniel brought us an inspiring message on Prayer. Sunday evening, Dec. 24, a Christmas program was given by the young people. Bro. Jesse Ziegler of Bridgewater, Va., brought us a challenging message Dec. 31 on the program of the church for 1934. It has been decided that the Y. P. D. assume responsibility for a program each Sunday evening, followed by preaching services.—Mary Cherry, Ridgely, Md., Jan. 13.

MICHIGAN

Buchanan church met in council Dec. 30. A program for the year was accepted, several of the special features being, a revival in charge of the ministerial board March 18-31; a Vacation Bible School in June; harvest meeting Aug. 26; rally day program Oct. 7. Several plays will be given besides the regular program on Easter, Mother's Day, etc.—Grace Weaver, Buchanan, Mich., Jan. 11.

Crystal.—At our January business meeting church officers were elected for the coming year. Our adult Sunday-school classes meet in the homes once a month in a social way. At the January meeting we gave a play entitled, Packing a Missionary Barrel. We invited the young people's class as guests and forty-four were present to enjoy an evening of fellowship. In December the church gave a surprise donation to our minister and family at their home. We also had a wood bee for the church; the men cut the wood and the Ladies' Aid served the dinner.—Martha Shrider, Butternut, Mich., Jan. 21.

Rodney.—Jan. 14 Bro. J. E. Ulery of Onkama, Mich., closed a ten-day revival and Bible study. As a direct result two decided for Christ and will be baptized in the near future. Our Sunday-school is progressing nicely, the average attendance being about fifty-five. We have preaching services every Sunday by the pastor.—Mrs. C. N. Tombaugh, Rodney, Mich., Jan. 22.

MISSOURI

Peace Valley church met in council Jan. 6 to elect church officers for the year and Sunday-school officers for six months. Bro. P. L. Fike was reelected overseer and Bro. S. L. Jarboe Sunday-school superintendent. Our school gave a Christmas program Dec. 24. Bro. Lester Fike held a meeting for us Dec. 31 to Jan. 9. Bro. Fike is changing locations from Carthage, Mo., to Clovis, N. Mex. His help in our district will be greatly missed.—Mrs. Nettie Bosserman, Peace Valley, Mo., Jan. 23.

NORTH DAKOTA

Carrington.—Our church closed the year with no deaths, very little sickness, one convert and two added to our membership by letter. A union Thanksgiving service was held at the Brethren church. Rev. A. E. Place of the Methodist congregation gave a splendid message. The juniors in the China missionary project sent in their offering; their class picture, teacher's picture, a picture of our home church and also a portfolio of American pictures. They received a pretty little handwoven mat, made by third grade children of China. Our Sunday-school teachers were elected in December. Jos. Kreps was elected Sunday-school superintendent at our fall council. Bro. Sylvan Stemen of Edgeley, N. Dak., is our pastor. A District Meeting board also was elected by Carrington and James River churches. They now have one organized board of which Bro. Loyd Thomas of Carrington is chairman. We have had Sunday-school every Sunday so far this winter. Bro. Stemen has only missed a few Sundays.—Mrs. Walter McKee, Carrington, N. Dak., Jan. 21.

OHIO

Hartville.—D. W. Kurtz, president of Bethany Biblical Seminary, gave us an instructive lecture Nov. 4 on The Machine Age. On Christmas eve the young people gave a dramatic presentation, He Came to Bethlehem. The children gave a Christmas program in the morning. We entertained the ministerial institute Dec. 26-28. The attendance was fair considering the cold weather. W. W. Slabaugh of Bethany who has made quite an extensive study of the book of Revelation, very carefully expounded his findings. Kermit Eby was our guest speaker Dec. 27. During the day he gave to the young people appealing messages on conditions in Japan, China and Manchuria. In the evening he approached the audience with some vital questions which deserve serious attention. A leadership training course has recently closed. Four courses were offered, two of which were required subjects. The classes were very well attended and twenty-two standard credits were awarded to the members of our congregation. Jan. 4 the members met in council. It was decided to hold a mid-week cottage prayer meeting. Ira E. Long of Akron, Ohio, will hold our revival meetings beginning March 4. Encouraging interest is being manifested in the church. Our membership enrollment is the highest in the history of our church; we now have 283 on the roll. Twenty persons have been baptized during the last two years without revival efforts.—Sarah Goodenberger, Hartville, Ohio, Jan. 20.

Richland church met in regular quarterly council Jan. 11. Routine matters were discussed and reports given. The trustees' report on efforts to reduce our church deficit was very encouraging, showing receipts of \$194 in cash during the last quarter, with several pledges

yet to be received. Bro. Lee Oakes has accepted the office of church treasurer, left vacant by resignation of treasurer elected at October council. It was decided to set the second Thursday evening of each quarter as the time for our regular council meetings. Bro. Workman and Eld. Ziegler of Owl Creek met with us, the latter as visiting elder to preside over our election of an elder for 1934, which resulted in the selection of Eld. Ira E. Long of Akron, Ohio.—Harold Copeland, Mansfield, Ohio, Jan. 23.

West Nimishillen.—Oct. 8 the church gathered for an all-day rally. The program started at 10 o'clock in the morning and closed at 4 in the afternoon. Old friendships were renewed and new ones enjoyed at the noon hour, when a basket dinner was spread before us. The Sunday-school institute was held in the church Oct. 21. Five of the seven churches of the district were represented. It was a day of interesting discussions and inspiring messages. An unusual number of ministers and their wives attended the ministerial conference held at the church Nov. 8. They represented the many congregations in the district. Dec. 10 the young folks gave an inspiring rendering of the pageant, Challenge of the Cross. The choir consisted of members from both the East and West Nimishillen churches. Sunday morning, Dec. 24, a Christmas program was given by the younger members of the Sunday-school.—Marjorie Mohler, North Canton, Ohio, Jan. 20.

PENNSYLVANIA

Conestoga.—Dec. 17 Eld. H. B. Yoder of Lancaster gave us an inspiring missionary sermon at the Monterey house. An offering was lifted for missions. A number of our young people took the leadership training course at Lititz, taught by Eld. H. K. Ober and Prof. Aaron G. Breidenstine. Dec. 28 a B. Y. P. D. was organized for a year's work with Lester Buckwalter, president, and Eld. D. S. Myer, adult advisor. Jan. 15 Sister Ida Shumaker, returned missionary from India, gave a splendid address, telling of her work and experience among the people. An offering was lifted which will be used to further the cause in that land. Jan. 21 a group of Student Volunteers of Elizabethtown College, with Alva Harsh as their leader, brought us two interesting programs of readings, talks and music. The offerings lifted at these programs are used for the work in Africa, where Brother and Sister Desmond Bittinger are located. One member has been received by letter since our last report.—Addie A. Myer, Leola, Pa., Jan. 22.

Codorus.—Our church met in council Jan. 1. Bro. S. C. Godfrey was elected presiding elder for three years. Bro. Jos. M. Hartman was elected church trustee for three years and Bro. Emanuel Keeney for one year. Seven members have been restored and received into the church. Nov. 19 a missionary meeting was held in the Shrewsbury house by Bro. Roy S. Forney of East Petersburg. Nov. 26 Bro. Phares J. Forney of Lancaster began a revival meeting in the Shrewsbury house which continued for two weeks. He preached strong gospel sermons and as a result one is awaiting baptism. Dec. 10 a service of worship and song was held in the Codorus house under the direction of Prof. H. A. Bailey of York. Our church is planning to hold a Bible institute in the near future.—Esther B. Hartman, York, Pa., Jan. 16.

Green Tree.—The Sunday-school presented a Christmas program on Dec. 24. An offering of white gifts was presented, some to the welfare board for Christmas baskets and some to needy individuals and money for Neffsville Orphanage. The welfare board distributed sixteen baskets in the afternoon to the needy and shut-ins. In the evening the Christian Endeavor societies combined in presenting a Christmas pageant. Early Christmas morning we were awakened by the sweet singing of Christmas carols. The young people under the able leadership of Bro. H. S. Replegle went throughout the community singing the story of Jesus' birth. This was greatly appreciated. Watch night services were held. Each C. E. society held its own meeting, followed by the preaching service, then a period of relaxation under the leadership of Mrs. Kathryn Zimmerman. She tested our biblical knowledge with questions on Bible characters. Then from 11 to 12 the young people gave talks on hopes, ideals and resolutions for the new year. One young mother has been received by baptism.—Susan J. Famous, Royersford, Pa., Jan. 20.

Hershey.—The evening of Oct. 1 the young people from the Middle Creek church rendered a program with Bro. Paul Meyer bringing the main message. Our revival started Oct. 23 and continued until Nov. 5 with Bro. J. E. Whitacre of Harrisburg as evangelist. As a direct result ten accepted Christ and were baptized; one was reclaimed. We held a Bible institute Dec. 2 with three sessions on Sunday, Dec. 3. Bro. Karicofe from Elizabethtown College was the instructor. His messages were helpful and much enjoyed. Our council meeting was held Dec. 4. An impressive pageant, The Message of the Manger, was rendered Sunday evening, Dec. 24, by the children and young people of the Sunday-school. Jan. 1 Sister Ida Shumaker gave an instructive and interesting talk on conditions in India. Jan. 7 the intermediate boys had charge of the service, followed by an address by Bro. Carl Zeigler from Annville. At the morning service Jan. 14 one was received by letter.—Mrs. Mary Bashore, Hershey, Pa., Jan. 20.

Lebanon church met in council Dec. 12. Bro. Lester Royer was called to the ministry and two deacons were elected—Bro. Paul Breidenstine and Bro. Amon Stauffer. It was decided to organize a junior Y. P. D. Our mothers and daughters' meetings are both interesting and helpful; we are glad to report increasing interest in the work. Dec. 24 the children of the Sunday-school gave a program.

In the evening the B. Y. P. D. gave a pageant. On the morning of Dec. 31 Bro. Lester Royer delivered an inspiring message. Jan. 4 Sister Ida Shumaker gave us a vivid picture of the conditions in India. Her sincere devotion and consecration to the Lord's work and his people are a challenge to all of us.—Mrs. Sadie Lehman, Lebanon, Pa., Jan. 10.

Ligonier.—Our custom has been for some years to have services in the church on Thanksgiving morning. This year the young folks gave a play suitable for the season; quite a lot of people of the town came out. The pageant, Children of the Starlight, was presented Christmas evening. Eld. T. F. Henry of Roxbury conducted a council meeting Jan. 9. The different services of the church are well attended and there seems to be a growing interest in all.—Mrs. W. E. Wolford, Ligonier, Pa., Jan. 24.

Lititz.—Nov. 7 Willis R. Hotchkiss, Friends missionary to Africa for thirty-eight years, preached for us morning and evening. He also addressed the young people in a joint Y. P. D. meeting, giving them a rare message. Nov. 19 a group of colored friends from Lancaster gave a delightful program of spirituals. Mrs. Wm. Payne, who is working for the salvation of the colored boys and girls of the city, gave the origin of Negro spirituals. Our home ministers conducted the Thanksgiving Day service. Dec. 3 we held our love feast. Eld. C. L. Baker of East Berlin officiated. Other visiting ministers were Elders A. S. Baugher, Benj. Stauffer, H. A. Merkey, Roy Forney and Ollie Hevener. Christmas morning the Sunday-school rendered the Christmas story in word and song. In the evening the children gave their program. The Christmas missionary offering was lifted. On New Year's eve our elder, A. C. Baugher, gave a talk on The Outlook for the Church and Sunday-school for the Coming Year. Melvin Brubaker spoke on Carrying Out New Year Resolutions, and Sister Lottie Nies on New Year Resolutions. Jan. 10 the church met in council and the following officers were elected: church clerk, H. M. Eberly; trustee, H. H. Royer; Christian Workers' president, Lottie Nies. Jan. 14 we had Sister Ida Shumaker with us. In the afternoon we had a mothers and daughters' meeting. There was special music, a reading and short talks were given by a mother and several girls. Sister Shumaker gave the address. An offering was lifted for the girls' schools on the foreign field. In the evening Sister Shumaker again spoke to a large audience. We feel she is creating a new interest in missionary endeavor among the churches. Bro. Rufus Bucher of Quarryville will conduct our evangelistic meetings Feb. 18 to March 3. Our love feast will be held on Good Friday, March 30.—Florence B. Gibbel, Lititz, Pa., Jan. 20.

Maiden Creek.—Our Sunday-school gave a well prepared program Dec. 24. Church and Sunday-school attendance is good; we also have a good attendance at prayer meeting every Wednesday evening. Jan. 14 the Student Volunteer Band of Elizabethtown College gave a fine program on Sharing with Others.—Claude Weidman, Hamburg, Pa., Jan. 20.

Mechanic Grove.—Our love feast was held Nov. 4 with Bro. M. J. Weaver from Lancaster officiating. The following Sunday morning Bro. Ruben Brombaugh from Tylersport preached for us. Oct. 29 Bro. John Hershey of Lititz gave us a fine temperance sermon. Earl Kipp from Newport preached for us on Nov. 12. The Student Volunteers from Elizabethtown College rendered splendid programs Dec. 3 in the Sunday morning and evening services. They had for their theme, We Must Share. Dec. 24 a Christmas program was effectively given. Sister Ida Shumaker gave one of her challenging messages on Jan. 17 on the subject, What Hath God Wrought? The regular Sunday evening services are in charge of the young people with Caleb Bucher as leader. At present we are having a series of singing lessons taught by Bro. W. E. Glasmire of Bareville.—Martha A. Bucher, Quarryville, Pa., Jan. 20.

New Fairview church held their love feast Nov. 12. Bro. Chas. D. Cassel from White Oak congregation gave the examination sermon and Bro. N. K. Musser from Mountville officiated. Bro. R. S. Krout delivered a sermon on missions on Thanksgiving eve. Sunday morning, Nov. 28, Bro. Resser from Black Rock brought us the message. Dec. 10 our church gave a missionary program. Bro. Adam Hollinger from Lancaster gave a sermon in the morning. In the afternoon we had special singing, reading and recitation followed by a sermon by Bro. H. B. Yoder. This service and the Thanksgiving service were held to sponsor the mission cause; offerings at these meetings amounted to \$97.20. Dec. 20 Sister Ida Shumaker, returned missionary from India, spoke of her work with the people there. Offering for missions at this time amounted to \$25.32. Jan. 1 we met in council. The church decided to have three trustees to serve for the church and farm. Various other elections were held also. The church treasurer, Harry Markey, gave a favorable report. At a special council Jan. 15 one deacon was reelected and two members reinstated into the church.—H. B. Markey, York, Pa., Jan. 22.

Philadelphia (First).—This year's white gift offering was \$321.15. The day of prayer and fasting observed Jan. 14 was indeed a blessed day to the First church. On that day many gathered a half hour before Sunday-school for special prayer. A letter had been sent to members of the church inviting them to join with us in our homes for an hour of prayer between four and five P. M. The evening service was a testimony and prayer service. Many responded and the presence of the Holy Spirit was manifested. At the close of the service we held a consecration service.—Mrs. Wm. H. B. Schnell, Philadelphia, Pa., Jan. 23.

Rouzeville.—The Sunday-school rendered a Christmas program on Dec. 24. The Antietam congregation held its regular council meeting on the Rouzeville church on Dec. 30. Various reports were given of committees, treasurer, trustees, etc. We reflected Bro. M. C. Valenine as elder again this year. Dec. 31 the Christian Workers held election of officers. Bro. Edwin Eigenbrode is president.—Mildred L. Palmer, Rouzeville, Pa., Jan. 16.

Rummel church met in council Jan. 4. It was decided to hold a Bible institute sometime in the near future to be conducted by one of the instructors from Juniata College. We had a splendid Christmas program. Our Thanksgiving service was held Nov. 29 at which time we lifted an offering for our Old Folks' Home. Nov. 17 Sister Ida Shumaker gave us a wonderful message. The offering amounted to \$14.72. During the year the pastor, Bro. G. R. Blough, has been called into eleven homes to administer the anointing service and fourteen homes where death called one of the family. We decided to hold a revival meeting sometime in the fall. The women of the church presented the pastor's family with a quilt for Christmas. The pastor is giving two series of sermons, one from the book of Peter and the other from the life of Jacob.—Mrs. Warren Hoover, Windber, Pa., Jan. 11.

Shade Creek.—Some months ago several of our members living at Gahagen asked for help in starting a Sunday-school in their community. Gahagen, a small mining town near the top of the Alleghenies, is in the bounds of the Shade Creek congregation and then had no church or Sunday-school. In August a Sunday-school was started in a schoolhouse near the town. Later through the kindness of Bro. Gahagen and his sons, who operate the mines, we moved into a vacant dwelling house. Nov. 19 we began an evangelistic meeting with our pastor, Bro. Graham, doing the preaching. The attendance and interest were good and at the close of the meeting eight were baptized. The Sunday-school averages about fifty-five at this time. A reorganization was effected at the end of the year and the superintendent is Ray Weaver. Our ministers are planning to give them a sermon each Sunday and some of the workers travel thirty miles each Sunday to help out. We believe it is worth this effort. Many of the children who attend have never had Sunday-school or church privileges and need all the help we can give. The children gave a Christmas program that was a credit to them and their leaders.—Mrs. J. L. Weaver, Windber, Pa., Jan. 11.

Stonerstown.—Our correspondent, Mrs. C. C. Stapleton, underwent a serious operation at the Memorial Hospital, Cumberland, Md. We are happy to report that she is improving nicely. The work of the church is moving along very smoothly. The Sunday-school under the direction of the superintendent, C. C. Stapleton, is a very important factor. Besides the regular Sunday activities, the dime cards put out by the General Mission Board were used in the school, and at the Christmas exercises the cards were collected filled with a nice contribution. The Y. P. D. continues to move along nicely under the direction of the adult advisor, Miss Stella Ritchey. We are fortunate to have the Junior Workers so well cared for under the guidance of the very faithful, and consistent Christian influence of Sister Eliza Brumbaugh. The writer is serving his ninth year as pastor of these people. Our fall love feast was held Nov. 5, preceded by five services conducted by the pastor on the general subject of Old and New Testament Types. The church has secured the services of Bro. J. A. Robinson of Johnstown, Pa., to begin a series of evangelistic Meetings March 12.—L. R. Holsinger, Woodbury, Pa., Jan. 11.

Upper Conewago.—Dec. 16 our church held its annual council meeting at the Berlin house, at which time the officers for the coming year were elected. Brethren Geo. Spahr and Irwin Baum were chosen church trustees; Bro. D. E. Brandt, assistant superintendent for the Berlin Sunday-school; the writer, secretary and correspondent. Nov. 5 we were very glad to have with us five young people from Mt. Joy who gave special messages in song. Thanksgiving Day was observed with services at the Hampton church in the morning. Bro. S. C. Godfrey from Red Lion delivered an appropriate message. At this service an offering was lifted for missions. On Sunday afternoon, Dec. 24, the East Berlin Sunday-school rendered a Christmas program; the address was given by Bro. J. E. Whitacre of Harrisburg.—Bertha E. Hull, East Berlin, Pa., Jan. 22.

TEXAS

Ft. Worth.—Brother and Sister E. H. Eby came to us in December and will be with us until spring. They are giving some very interesting messages. The church shows some growth; the young people especially are becoming interested. They enjoyed a wiener and marshmallow roast Jan. 10 with Brother and Sister Eby; he told of hunting experiences in India. A goodly group of our members are enjoying reading the Bible daily, according to the plan offered in the Messenger.—Mrs. Cora Leicht, Ft. Worth, Texas, Jan. 20.

VIRGINIA

Buena Vista church met in regular council Nov. 26. Our church organization was completed for the year. The writer was elected church correspondent. Finance and membership committees were appointed. Our church took part in the annual union Thanksgiving services held in the Baptist church. Rev. Taylor of the Episcopal church delivered a challenging sermon to an interested audience. Nov. 22 Bro. Kahle, our field worker, was with us and gave many helpful suggestions in improving our Sunday-school and church work. Our Sunday-school and church attendance and offerings are very much improved since the beginning of our new pastoral year; we hope they

will continue to build up throughout the year. On Dec. 24 the primaries, beginners, juniors, and intermediates had part in our Christmas program. The organized classes of young people closed the program with an impressive pageant on the Birth of Christ, directed by our pastor's wife, Sister Louise Showalter. Our Ladies' Aid and sewing circle societies are working faithfully at their tasks, helping with the expenses of the church. The church gave both our present pastor, Bro. Ray Showalter, and our former pastor, Bro. L. G. Humphrey, a shower of good things to eat at Christmas time. Our church observed the week of prayer Jan. 8-14, led by our pastor.—Bessie L. Taylor, Buena Vista, Va., Jan. 16.

Harrisonburg.—Just before Thanksgiving our mother and daughter director, Miss Hattie Wampler, sponsored a social for the women of the church. There were ninety-eight present. Dec. 1 we observed home missionary day and sent our contribution to help the work of Bro. Galen Wampler who is working mostly in our mountain territory, Northern District. Ed. J. Richardson lectured on Sunday night, Dec. 3, in the interest of the temperance cause through the Anti-Saloon League. He is a great cartoonist and has been working at this for more than thirty years. On the morning of Dec. 3 Bro. N. D. Cool of Bridgewater preached an impressive sermon from the theme, measuring or valuation from a Christian standpoint. Dec. 10 Bro. Henry in his interesting way gave a sermon on four types of Christians, illustrating the different types by lighted candles. The sermon made a wonderful impression. In the evening of the same day the Bridgewater College glee club was with us, accompanied by the male quartet. Early in December Bro. Kahle met with the district women workers, also calling in the special officers for Women's Work in our congregation. His purpose was to explain more fully and to get before the women a more unified program. At two recent church councils and a special council called by our women's director the full program of the church was organized for the year. Bro. N. D. Cool was elected elder again with Bro. H. E. Shull, Sunday-school superintendent. The board of Christian education was enlarged from three to five members. The reports of committees showed the church in good condition to go forward. The church was commended highly for the coöperation and sacrifice made in the last year in the unusual accomplishment of paying above the current expenses over \$1,200 towards the building expense of the church. The Christmas pageant, The Coming of the Christ Child, was filled with the usual interest. The year's work closed with a thoughtful attitude coming

Achievement Offering for Conference Budget

Blank for Sending Money

General Mission Board, Elgin, Ill.

Dear Brethren:

Enclosed finddollars. Unless designated on the blank line this money is to be used for the agencies included in the Conference Budget.

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Please place this money to the credit of
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..... Class
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Street Address or R. F. D.

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Make bank draft, personal check, P. O. or Express money order payable to Brethren's General Mission Board, Elgin, Ill.

Please state what congregation and District should have credit for this. Full name and address should be given to insure a prompt return of receipt.

Date	Amount Enclosed
.....193..	\$.....

from the sermon subject, What Religion for 1934, in which we were told that to have that abundant life our religion must be apostolic instead of apologetic.—Mrs. A. Fred Cline, Harrisonburg, Va., Jan. 13.

Manassas.—In order to obtain larger attendance at the business meetings of the church we have recently adopted the plan of holding the meetings on Sunday afternoon after lunch together at the church. The third meeting since the adoption of the plan was held Jan. 14. At this time all vacancies were filled in the organization of the church. According to the report of the treasurer we are starting the new year with all debts paid and a balance in the treasury. Sunday morning offerings of the past four months were \$81.53; of this sum \$7.83 was given to the District Ministerial Board and the balance to the District Mission Board. A lovely Christmas pageant was given by the young people of the church. On Dec. 25 an appropriate sermon was delivered by Eld. E. E. Blough. We sent \$100 to the general conference budget as our Christmas offering. Jan. 14 the B. Y. P. D. gave an impressive missionary program with slides. We have purchased a lantern with which we hope to increase interest in the various activities of the church. The offering of \$8 will be used in the Edw. Ziegler mission fund which the B. Y. P. D. sponsors. Jan. 21 members of the W. C. T. U. gave a temperance program. Organization of a young people's temperance society is contemplated.—Miriam Blough, Manassas, Va., Jan. 22.

Mount Joy.—The Sunday-school rendered a Christmas program Dec. 23, with the help of Mrs. S. B. Broughman. Bro. C. D. Hylton was presented with a friendship quilt. Bro. Lewis Newcomb has resigned from preaching at this place for a while. Since our last report Sister S. B. Broughman has preached for us twice: on Dec. 24 and Jan. 14. Our elder and pastor, Bro. Allen Hoover, filed his regular appointment Jan. 7. The Sunday-school attendance has been about the same during the winter months. The official board of the church plans to meet Feb. 4.—Betty Sloan, Buchanan, Va., Jan. 18.

Ninth Street (Roanoke).—The revival meeting conducted by Bro. C. M. Key in October was well attended. Fifteen were added to the church roll, ten by baptism and five by letter. Two communion services were held at the close of the meeting, one on Sunday evening and one on Wednesday. A campaign to secure tithers was begun the latter part of October by the finance committee and the pastor. As a result a large per cent of the wage earners in the church are tithing, thereby increasing the amount of the Sunday offerings about 172 per cent, besides the special offerings which have been very good. Not only has there been an increase in giving, but a marked increase in attendance and spirituality has been noted. During the latter part of November and the first week in December a music class was conducted at the church under the leadership of J. Harold Byler of Pennsylvania. At the close a program was given by the members of the class. Dr. Hotchkiss, Friends missionary to Africa, delivered an eloquent address to the congregation Dec. 3. The B. Y. P. D. of the church had complete charge of the Christmas program. A beautiful pageant, Celebrating the Birthday of Jesus, was presented Dec. 24. Early Christmas morning thirty-five young people sang carols at the homes of the sick members. An impressive candle lighting service in charge of Bro. H. A. Hoover was also held at the church. Thirteen of our members attended the training school at Central church and received credit for their work. Jan. 19 at the regular council two delegates were elected to District Meeting: C. E. Trout and H. A. Hoover. Six new deacons were elected: Paul Hylton, C. J. Barnhart, J. K. Baggett, H. H. Reed, E. J. Jacobs, A. H. Barnhart. These with their wives were installed into office by E. C. Crumpacker and J. S. Showalter, members of the District Ministerial Board.—Dotty W. Garst, Salem, Va., Jan. 22.

Roanoke (First).—Our love feast was held Oct. 29. Through the efforts of the Men's and Women's Work organizations there was a large attendance; the women made a canvass of all the women of the church, inviting them to attend the love feast. Nov. 9 a fellowship supper was given for all the women of the church. Bro. W. M. Kahle was our guest speaker. A play was given emphasizing peace. A group of men from the Men's Work served the tables. Sunday morning, Dec. 10. Bro. Price Bowman preached and in the evening, Bro. Kinzie of Green Hill church gave the message; both were much enjoyed. Sunday night, Dec. 17, the choir gave the Christmas cantata. The Life of Christ was given in song, pantomime and slides. Sunday night, Dec. 24, the junior choir gave a Christmas program in song and scripture. Baskets were distributed to the needy through the white gift service. On Thanksgiving Day services were held beginning at 8 A. M. An offering was received at this time for the building fund. Council met Jan. 15. It was decided to elect a delegate to represent the Men's Work, Women's Work and young people at the District Meeting. One query is to be sent to District Conference. We plan to start a tithing program, plans for which will be made by a committee of three.—Mrs. Irvin Wray, Roanoke, Va., Jan. 16.

WASHINGTON

Ellisford.—Our church has been especially blessed by having Bro. W. S. Coffman of Yakima, Wash., with us from Dec. 26 to Jan. 7, holding evangelistic meetings. Thirteen were received into the church by baptism which was administered the afternoon of Jan. 7 at the church. This day was held as banner Sunday. We started the first Sunday of the new year by breaking our attendance record. Our record attendance for the past year for Sunday-school had been 112 but this Sunday we reached the high mark of 122. We enjoyed special music and a good sermon by Bro. Coffman both morning and evening.—Mrs. H. M. Rothrock, Tonasket, Wash., Jan. 13.

Spokane.—A Sunday-school convention was held in September at Grays, Wash., with Spokane, Grays and Chewelah taking part in an all-day meeting. A fine program was given. In October we held our communion services with good attendance. The Ladies' Aid gave a baked ham supper and bazaar before Christmas, realizing a good profit. Mrs. Gladys Hempleman gave a Christmas party in her home for members of the Aid, which was much enjoyed. The Sunday-school gave a Christmas program Dec. 24. Our pastor, D. W. Shock, has been quite ill and was unable to deliver the message for three Sundays. We are very glad to have him with us again. During the pastor's absence, Rev. Ralph Schlichtig spoke for us. A New Year's watch party was enjoyed by members and friends in the church. A volunteer program was given followed by refreshments.—Mrs. Mildred McFarlen, Spokane, Wash., Jan. 20.

Wenatchee church rejoices in the success of the splendid revival meetings which closed Christmas eve. Through the combined efforts of our local ministers—J. R. Peters, Noble Stutsman, Noble Deardorff and Rodney C. Martin—four young married people were received into the church. Baptismal services were held Dec. 24 by Eld. L. E. Ulrich. The church has seemed to profit so much by these meetings that we have decided to continue the spirit of evangelism in our church and community. We will have another ingathering in a revival the week before Easter, the church having asked Bro. Rodney Martin to conduct the meeting. A program was given Christmas eve by the children and younger people. The church met in council Jan. 1 to finish the business of electing officers for the coming year. Bro. Ronald Hughes was reelected clerk and Bro. Geo. Deardorff, Sunday-school superintendent; Bro. Jesse Baughman, assistant. We had an impressive election and installation service for two new deacons and their wives at this time. Bro. Oliver Ulrich and Ronald Hughes were elected deacons. At a recent council meeting we decided to have a Bible study class on the doctrines of the Church of the Brethren to be conducted by Eld. L. E. Ulrich on Sunday evenings. The study is proving very interesting and instructive to all. Our Ladies' Aid is doing a commendable work this winter. They have been meeting once a week lately, making clothes and comforters for needy ones in our community.—Mrs. R. C. Martin, Wenatchee, Wash., Jan. 20.

Wenatchee Valley.—This church is still without a regular pastor, although Bro. Breon is serving as acting pastor, filling the morning appointment regularly in exchange for his use of the parsonage. The evening services are in the hands of a pulpit committee. The members fellowshiped together in an all-day post-harvest meeting. At the tables that evening they raised in cash and pledges enough to wipe out some old debts that had accumulated during hard times and poor apple prices. The semiannual love feast and communion services were observed on New Year's Day. We were made happy by the attendance of a goodly number of members from the mother church at Sunnyslope. The week of prayer as outlined by the Federal Council is being followed this week. The admirable plan of having a different group of the church responsible for each program is being used. The elder in charge had the leadership Monday evening, and the following evenings, Women's Work, Men's Work, peace committee, associate elder, missionary committee; Sunday morning, the acting pastor and Sunday evening, the Y. P. D. Wenatchee congregation will be the host this year for the summer conference. The exact time has not been set as the regular time conflicts with Idaho's choice. Meetings will be in August and Brethren planning to visit in the northwest this summer are urged to include these services in their itinerary.—Geraldine Eller, Wenatchee Valley, Wash., Jan. 16.

Yakima.—The Sisters' Aid Society has been busy making comforts for flood sufferers; eight comforts have been finished. The Aid elected officers and practically all former officers were retained. Sister Lucy Arding is president. Jan. 7 our elder, Enoch Faw, gave us a splendid sermon while our pastor, Walter Coffman, was at Ellisford holding a meeting. Bro. Coffman is now giving us the second course in teacher-training.—Katie Baldwin, Yakima, Wash., Jan. 18.

WEST VIRGINIA

Beansettlement church met in council Dec. 16. Officers were elected for the coming year: Elder, B. W. Smith; clerk and treasurer, Roy M. Heare; Messenger agent, Geo. H. Hoke; correspondent, Lottie Hott. The beginners' class is doing some good work; at Christmas they gave a program which was much enjoyed. At our last meeting we chose Bro. Lawrence Helsley to hold a revival meeting.—Mrs. Woodrow Hott, Kirby, W. Va., Jan. 20.

Salem.—In October we reorganized our Sunday-school, Bro. Wm. Wolfe being retained as superintendent. At Thanksgiving a program was given in the church. We were favored with some music from Uniontown which was much appreciated. A Christmas program was also given by the children and young people. Two plays were presented: Farmer Brown's Christmas and The Happiest Christmas. Our Sunday-school has been progressing very nicely this winter. We have been having better attendance and interest than ever before. Our church met in council Dec. 31. The annual election of officers was held. Bro. J. M. Thomas was retained as clerk and the writer, correspondent. We decided to hold our revival sometime in August. The Men's Work department is going to do some repair work about the church. The finance committees will put on an every member canvass in order to raise funds for the church budget.—Alma G. Thomas, Brandonville, W. Va., Jan. 15.

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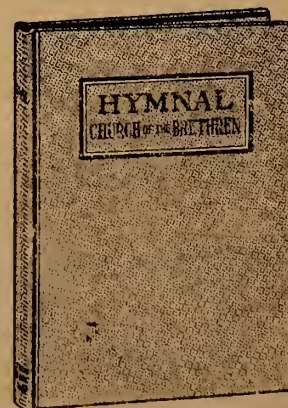
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THE GOSPEL MESSENGER

Vol. 83

Elgin, Ill., February 17, 1934

No. 7



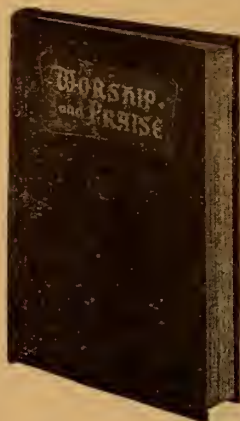
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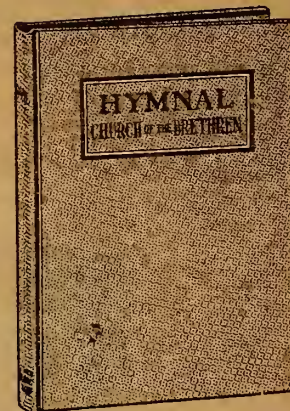
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GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

Vol. 83

Elgin, Ill., February 17, 1934

No. 7

EDITORIAL

For Lent

HAVE just read an attractive advertisement of one of the new models. Airflow, streamlining, gliding, more room, no bumps, no draft, more speed, more comfort, more beauty—it surely does sound nice. And the picture looks it too.

There is no sin in all this unless—but that's the big trouble, unless— These things make it more difficult to keep faith with the abiding values, a little harder to be a true brother to everybody, a little easier to forget God. That's all, but it's enough.

It is enough to demand extra care lest thoughtfulness, kindness, integrity and such like virtues be covered up and smothered out by the ever increasing enticements of downy softness. Any time is a good time to think of this, but the season which invites anew to thoughts of self-denial and sacrificial love is an extra good time.

E. F.

On Belonging to One's Age

ONE is left to wonder just what Calvin Coolidge meant when he said, "We are in a new era to which I do not belong." Something very like a note of tragedy seems to be lurking in those words. Had new trends and tendencies taken possession of the world life, trends which he could neither welcome nor prevent? Or were they not unwelcome but merely beyond his pace? So far as we know, he did not explain.

Perhaps he felt like many of the rest of us, borne along by irresistible tides, neither cause nor effect of which we can be sure of. Uncertain and at times perplexed, we wait, and wonder what they are going to do to us, or whether we can or should do anything to them.

Comes to mind in this connection an old bit of tested counsel to this general effect: Be not conformed to this age, but be transformed, not by the age but by the renewing of the mind. There is a sense in which one

must belong to the age he lives in, that his right to live may be justified at all. There is another sense in which one must be in his age and yet not of it, not behind it but beyond it, having his higher citizenship in another realm.

From that realm he gets his finer quality of life, his courage to carry on, his power to transform his own self first and then, his age. That is, to make such impress on his age as will, supported by the like impress of others of like precious faith, set going the quiet and mighty forces which do transform ages.

And so one can, or must, belong to the new era in which he finds himself. Rather, more wonderful, he must make it belong to him.

E. F.

Two Sides of One Truth

ONE of our most faithful readers—and he is one of our most efficient elders in the great state of Pennsylvania—has been having a little trouble with Eph. 2: 8, 9. Or perhaps it was with the Sermon on the Mount. Anyway, when the Sunday-school lesson was in this justly celebrated Sermon he thought of those verses over in Ephesians and there was trouble immediately. There seemed to be something wrong somewhere.

No doubt you can understand. You may have had a similar feeling. Many fine Christians have.

The Sermon on the Mount sets forth a very high standard of righteousness and seems to make this a condition of acceptance with God. Indeed it says that unless your righteousness surpasses that of the scribes there is no place in his kingdom for you. The test is righteousness, real, actual, of the highest possible quality. But the Ephesians passage says point blank that you are saved by grace, not of works. And there you are.

One very modern method of escape says that Jesus

has it one way, Paul another, and you can take your choice. Another scheme, almost as modern, says that Paul's way, the grace way, is what we are saved by now in this church age, and that Jesus' way, the good works way, is what we are going to live by in the age to come, the kingdom age. Both proposals are too clever. They just shut their eyes and ride rough shod over two vital and perfectly obvious facts.

Fact one: Paul, that doughty champion of grace, teaches also the importance of good works, not only as a fruit of the saved life but also as a determinant of destiny. Why not see this, since it's there? "Who will render to every man according to his works . . . eternal life . . . anguish" (Rom. 2: 6-10).

Fact two: Jesus, who preached the Sermon on the Mount and taught much else of like import, said also that when you have done everything commanded you have only done your duty. You haven't earned anything—"unprofitable" (Luke 17: 10). And who does not know that matchless story of the prodigal son? That is salvation by grace, pure and simple.

The third fact which these two set out in bold relief is this: The supposed conflict is not between Ephesians and the Sermon on the Mount, it is not between Paul and Jesus, it is not between so-called church truth and kingdom truth, it is not between two systems of moral government belonging to different ages of Christian history. It lies within the one and only system which the gospel of Christ knows anything about, the system of human response to divine initiative. It appears in Jesus and Paul both, but it isn't any conflict. What makes it seem so is our own remarkable likeness to the blind men who went to see the elephant. That beast was like a barn, a tree, or a rope, according to the spot where each one touched him.

Different aspects of human need call for varying emphases. Our pride must be constantly reminded that the highest attainments of men are as nothing, "filthy rags," in comparison with the righteousness of God. Yet nothing pleases him so much as our love of that righteousness and our desire to have it for our own. And so that's the standard for our hungering, to be perfect even as he is perfect (Matt. 5: 48). To love it with the whole heart and seek after it is the test of capacity for fellowship with him. But who is sufficient for so impossible a goal? How utterly hopeless it would be! But God sees and understands, just as an earthly father pities his children and delights in them when they try and forgives them when they fail. It is his grace that saves us, not ourselves, it is the gift of God (Eph. 2: 8).

That's justifying men by faith, faith in God, faith in goodness, faith in Jesus Christ, the only perfect expression on earth of the righteousness of God. That is saving men by **grace**, the grace of a forgiving God. It is

also rendering unto every man according to his "works," for nothing is so revealing of a man's faith in Christ as his striving to be like him. Nothing else a man can do will so commend him to the grace of God.

There is no conflict between Ephesians and the Sermon on the Mount. You do not need any extra dispensations to take care of them. They both belong to the one that is right now. The trouble is with us, our chronic inability to see both sides of a great truth. Not much wonder though, when we reflect how vast the whole truth is, and how small we look standing by the side of it! But God sees our good intentions and our limitations. He knows our frame. He remembers that we are dust. And he is just good enough to save us because he loves us, "not of works, lest any man should boast." He knows we have nothing of which we can justly boast. But he does this, "according to" our "works," because he could not do it any other way.

Surely we can see the truth only half hidden in that paradox. All great truth is made of paradoxes. It has to be, because it is so big and we are so small. And so this must be. Had you forgotten that God looks on the heart, not on outward accomplishments? In his sight, then, *we are what we long to become.* E. F.

East and West in War Expense

A FIVE-LINE news item from Shanghai, China, states that Szechuan province has paid its land taxes sixty-five years in advance, but is being compelled to pay new levies to maintain the military forces of the ruling war lords. That is our eastern example of how war demands the ultimate penny which can be drained from a people.

But in our own Washington, says John Boettiger in the *Chicago Daily Tribune* for Jan. 25, our army and navy departments require office space the equivalent of approximately ten Tribune Towers. That is, the combined office space occupied by these two departments is said to be 1,784,321 square feet. And here is how the reporter felt when he surveyed the scene:

"One can walk blocks and blocks without ever losing sight of civilian and military employes, working or lolling over endless rows of desks. A visit to this labyrinthine administrative headquarters of the American armed forces gives first a feeling of awe over the countless numbers of payrollers; then of doubt that they can be managed with anything approaching efficiency, and finally of resentment that taxpayers' funds should be so wasted."

East or west the trend is to roll up expense as long as the people will pay and pay. War has cost so much, and is costing so much more and more, we have a new compulsion to test out the cheaper and more Christian way of handling international relations. H. A. B.

GENERAL FORUM

Ruts

BY MINNIE B. SHERRICK

Ruts . . . jagged . . . deep
And ever deeper worn
By feet of long processions . . .
Feet, stumbling, bruised and torn. . . .
Eyes visionless, intent upon the ground
Their steps to keep.

Why walk in ruts
When Christ has made a highway for the feet,
The free and upward way his feet have trod,
Safe guarded and agleam with light?
A way where hearts no longer grope,
But eyes uplifted toward the mountain-tops
Of truth and hope
Keep step with God!

North Manchester, Ind.

Consolidating Church Boards

BY J. H. MOORE

GENERALLY speaking this, with the Church of the Brethren, may be regarded as the day of reconstruction. There was a time, not so long ago, when we talked, preached and wrote about the day of transition, but taking the bit in its mouth transition ran so fast, and broadened out so much as to lose its force and interest. Now the cooler heads are checking up on the records and bearings to see just where we are.

There was a day when the church boards were an unknown factor. But there came a day when a general mission board, functioning under different names, was deemed a wise policy. It meant a step in advance, it meant growth, progress, a movement in the interest of efficiency. We all voted for it, and worked for it. We had faith in the board, and the board had faith in the church. The confidence was mutual, and the coöperation ideal.

But the board idea, or the board method, expanded, and boards began to multiply, and the number grew so fast that some of us could hardly keep track of all of them. Having got started it was a question in the minds of some where a stopping place could be found. There was a board for everything, and in their work there was at some points so much overlapping that it seemed as though we might have two boards for this or the other thing. Some went so far as to say that the church was boarded up all around, the boards extending from the General Conference all the way down to the local church. There were general boards, district boards and local boards.

The multiplicity of boards meant just that many heads, and in some cases meant secretaries. It meant

surveys in this and the other direction. It meant skillfully kept records, and a lot of other things needless to mention in this connection.

But what of the outcome? What of the results? What of the turn in the line of progress and efficiency? Our people paused and began to think, at least some of them did. They said that we have too many boards, too much machinery, too much activity, too much motion for the work done.

This happened in some local churches as well as in some districts. Boards were consolidated and one board made to do, or take over the work of two or more. The local congregation here at Sebring caught the spirit of consolidation, probably as soon as any of them, and decided to reduce the number of boards. Like most congregations, she had a Mission Board as well as a Ministerial Board. Why not turn the work of these two boards over to one board, and do away with the occasional overlapping? A resolution to this effect was put in form, discussed, and the following passed:

Decided to dispense with the local Mission Board and the local Ministerial Committee, and turn their work over to a new board to be known as the Ministerial and Missionary Board. This board to be composed of five elected members, with the elder in charge as presiding officer. The board will organize by electing a vice-chairman and secretary-treasurer.

To create this board the Nominating Committee is instructed to put in nomination all the present members of both local boards, along with two others. From those thus nominated the members of the Sebring congregation will vote for five, the one receiving the highest number of votes to serve five years, the next four years, and so on to the one receiving the smallest number of votes, who is to serve one year. To fill the occurring vacancy one member will be elected each year to serve five years.

Now for our mission work, and we are doing a lot of it, and that relating to the ministerial department, we have but the one board, and this board operating in connection with the elder in charge, is doing a splendid work, and the coöperation is ideal. This leaves the Sebring church well organized, well equipped with only a few boards, and there is no overlapping or friction. The idea of a vice-chairman is for him to preside in the selection of a pastor, in cases where the pastor happens to be the presiding elder.

We are advised of other sections where a plan for board consolidation is being worked out, and it would seem that the movement is gaining ground wherever the idea is taken up and considered. We heard of one state district that has practically consolidated all her boards, and turned the general work of the district over to one board to be known as the board of administration. A

member of one of our general boards, in touch with hundreds of churches, writes me saying that there is an increasing sentiment all over the brotherhood in favor of doing the very thing that has been done here at Sebring. With the growing sentiment in the local congregations, and a like sentiment in many districts, we may, in the course of a few years, look for the elimination of no small part of our church machinery.

This growing sentiment in favor of simplicity in church machinery speaks well for the future. It means efficiency, as well as additional force to carry on the work of the church. There is such a thing as overstocking an establishment with machinery, and this is just what has happened to our churches. To remedy this situation is the purpose of the reconstruction movement.

Sebring, Fla.

Have We Learned Our Lesson From the Depression?

BY IRA D. SCROGUM

Second Half

IN a similar way there is confusion in public finances, at least in so far as public sentiment is concerned. The high cost of government, with its consequent burden of taxation, can not survive the present crisis. In an effort to relieve the situation, however, we have, in some cases, only aggravated the case. Revenues from beer, and intoxicating liquors, will cost the American people more in increased taxes, greater traffic hazards, broken hearts, and broken homes, than it will relieve the tax burden. Curtailment of public education will cost the people more in terms of the future of the race than it will save in reduced taxes; it strikes a severe blow to the very foundations of American democracy. In our confusion we have accepted incidental reductions in those matters that vitally affect our national life, whereas the gigantic expenditures for battleships, preparations for war, and the maintenance of the war machine go on, with increasing appropriations, almost without protest; and under the sinister plea that it means additional employment to thousands of men.

Even the church has experienced confusion in its financial program. The slashing of church budgets is not necessarily an economy; retrenchment may be an extravagance rather than a saving; and inefficiency is always a false economy. The present crisis is a challenge to the elimination of incidental values, wasted efforts, overlapping, pet projects, and burdensome machinery of organization. It is a challenge to promote with greater earnestness than ever before those vital principles, and programs, sacred to our Christian heritage. The church needs today more than ever before a sense of stewardship, both in giving to the support of the church, and in

the administration of church funds, adequate to every spiritual need. The church needs consecrated business ability, efficiency of church administration, and well-defined service objectives as never before. The final test of economy in church finances is not the balancing of the budget, but the consummation of human values in terms of spiritual life and Christian personality. In the words of Dr. Jenkins, "The budget, stated in dollars, is a very important fact as all of us know only too well; it is a stubborn fact which we must heed in basing our policy. But when we come to make the cost in dollars equate with the results in changes in persons, then we may be far astray. The budget may balance in dollars but it may show a tremendous deficit in terms of results in the lives of men and women. Take, for example, two summer camps. They may be equal in their cost in dollars but the character changes in the boys, who attend these camps, may show a surplus in one case and a deficit in another." We can hardly expect to solve problems of church finances merely by considering the monetary values; we must recognize the ultimate values. The challenge comes to the church, therefore, to more clearly define the objectives of its program, and to measure its economy of administration in terms of spiritual values conserved and attained.

A third vital lesson to be learned from the depression is the intrinsic worth of the simple life; or the life of the Spirit versus material satisfactions and worldly luxuries. In many cases the folks who were accustomed to living the simple life have suffered less because of the depression than those who were enjoying large salaries and comfortable incomes. For example, the man who was drawing a salary of \$3,500 a year, spending freely for material comforts, who ought to have been prepared for the rainy day, who finds himself out of employment, or his income materially reduced, may suffer more from giving up the comforts to which he was accustomed, than from actual physical need. On the other hand, the man who never knew a salary greater than \$1,200 a year, who was compelled by circumstances to live economically so far as material satisfactions were concerned, but found his enjoyment in service and the pursuit of culture, has not found it difficult to give up material comforts—because he was already in the habit of living simply. Those who have formed the habit of living the simple life have been able to continue in the enjoyment of the things of greater value, whereas those who built their lives on material comforts find it difficult to give them up and to adjust themselves to a so-called lower standard of living. Those who had an appreciation of the spiritual values of life have had something on which to depend when the material values were swept aside. This has given stability to their lives, strength to carry on in the hope of better things to come, and a faith that triumphs over every misfortune.

The simple life has significance for the present age in two important considerations. In the first place, it makes the adjustment to the present situation easier. The depression itself has forced upon many folks the simple life, which they were unwilling to live of their own free will. Some one has said, "The depression is a time when we get used to going without the things that our parents never had; but it may also be a time when we appreciate anew the importance of things with which they started, and with which alone they achieved their success." We must of necessity determine what is of value. We must treasure more highly those things that are of spiritual worth. We must be willing to give up those things that are of little importance.

The elemental, physical needs of man—food, shelter, clothing, etc.—are simple and comparatively easily satisfied. Even so, we have builded around these needs a vast store of physical comforts, and materialistic luxuries, which are beyond the reach of present economic limitations. The spiritual, the æsthetic, the cultural needs of man are the heritage of the race, the possession of all mankind, and must of necessity be free for all without distinction or favor. The enjoyment, and the sharing, of these superior values will bring enrichment to life, personally and socially. In addition to these elemental needs, and cultural values, man in modern society has built up a long list of wants; and it is these additional desires that threaten the simple life. It is largely a matter of the evaluation of our desires, and the control of our wants, that makes it possible to adjust ourselves to the limitations of this age. Some one has said, "Growing old is a process of learning the things we can do without." Youth clamors for every new thing, while as we grow older we learn we can be just as happy, and often happier, without the mere accumulation of things.

Three Questions

BY BEN STONER

A WELL established rumor has it that an ammunition factory in eastern United States is busy with three projects. First, it is attempting to sell all of its products to Japan. Second, it is spreading stories here that make us fear an attack from Japan. Third, it is bringing pressure upon our congressmen to make larger appropriations, of our tax money, for military preparedness. (An article in the November issue of *Forum*, entitled, "The Arms Maker's Trade," proves certain parallel practices to be in existence now.)

Three questions come to my mind: First, should our ammunition factories be allowed to sell to our potential enemies? Second, should we believe these stories about Japan? Third, why should we not tell our congressmen what we know?

Plymouth, Ind.

The second significance of the simple life for the present crisis is that it suggests a way out. Possibly the simple life would cure the evils of modern society, and remedy the financial collapse, more readily than any other means. The world has tried economic programs, legislative action, and industrial coöperation, with little, if any, permanent success. Possibly the solution lies in a return to the fundamental integrity of the simple life which made America, in past generations, the land of opportunity for all peoples, rather than in the speeding up of the machinery of production in an industrial order already saturated to the breaking point because of over-production. We must get back to something more fundamental. Does the church have a message for this age? The simple life was never more needed than in this generation. Possibly we as a church have held sacred this principle for just such a time as this!

Chicago, Ill.

Lights and Shadows

BY P. F. ECKERLE

ONE evening as I sat musing about the future that was but a couple of days ahead, there loomed up in the dim distance the duties, obligations and responsibilities which were being pressed upon my tired mind and body as I thought of the younger generation that was asking some help to put on the Sunday evening program.

Sitting in the twilight in this meditative mood as the shadows of evening thickened into the darkness of night, something crossed the line of vision in this mental process that seemed akin to the situation that for a moment, darkened the outlook of my life, and the thought of *Lights and Shadows* came; and with it came this: "If the light that is in thee be darkness, how great is that darkness!" Upon the heels of this thought, there came this also: "And darkness was upon the face of the deep: and the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light" (Gen. 1: 1-3).

Ever since that dawning when the world was young, man has enjoyed the radiance that comes with the newborn day as it falls fresh from the hand of God.

Let us get something out of the fact that there are lights and shadows in life. For, it is only as we learn to make the most of the situations in which we find ourselves, that we become the men and women we are, or ought to be.

How about the light of the life you are living before the world and the children of men? Do you lift some other soul into a higher realm, to a loftier plane, into a healthier atmosphere of thought, ambition and motive? As children read your life and mature minds interpret your conduct, what of the impress left in the wake of your pathway?

Some one has said: "Every great institution is but

the lengthened shadow of some man." And have you observed that the institution that is always abreast of the times has in it some individual soul who lives ahead of it? No institution in this world of things, compares with the building of a life. How are you building? As the shadow lengthens with the setting sun of your life's journey, "how far that little light throws out its beams" can only be measured by the influence cast upon the life of the younger generation walking in your footsteps. Do you get what I mean? Study the life of the child who admires his dad and reveres his mother. See how he follows the mode of his father's attire, the wearing of his hair, how soon he wants his trousers to reach the ground, and how he imitates the courteous actions and the fine characteristics of his mother. Parents, he is walking in your shadow, reflecting the light of your life, which shall not die with you, because men's works do follow them.

We sometimes murmur and complain at the hardships of life that becloud our pathway, and especially because of our inability to see to the end. Or, because we fail to remember that behind the cloud the sun is still shining. Have you ever observed that after the shadows have faded away the sun seems brighter, and that after one has passed under the rod of suffering, conflict and service that could be borne only because of love for the work, that when the dark hour has passed and the cloud has lifted, it is possible to view with quickened vision the beauty born of adversity and hardship? This should help us to appreciate the thought of the prophet: "That at evening time there shall be light" (Zech. 14: 7).

We learned recently that no pearls are formed in oysters or clams that have never been injured, and that men gather clams in large quantities, injure them slightly and put them back into the water. Later these same clams are fished out and pearls of great beauty are gathered for their commercial value. If this be true for such a low type of life, how much more beautiful must be that moral and spiritual development in the soul that has endured hardness as a good soldier and come off more than conqueror through him who loved us?

Let us remind ourselves that we have not done our best in strengthening the manhood of America, until the men and women of our own firesides have been heartened and encouraged to continue striving through the darksome hours until we all come to the place where we can look back upon the light that beautifies the shadowland of our past.

We too often fail to take account of faith in the future and its possibilities.

Parents and children oftentimes fail to understand each other. If each will be patient, maintain an abiding love, manifesting a true interest that shows itself in fortitude and faith in the other, the cloud will lift and by and by

a shining ray of light will filter through. The light will come and joy will come with the dawning. Joy will then fill our hearts as we stand in awe, as we gaze and wonder why we were so slow of heart while under the cloud. The only answer is, that our faith was not living and so failed to function.

A young lady, having graduated from high school and college and having given her heart and hand to the man who had chosen her for a companion and helpmeet "till death do us part," may have settled down in a country home where she may seem to be forgotten by her classmates. On this account she may be under the shadow, since her intellectual ability is not exercised in a way to place her before the public.

But the twain struggle on though life may seem dull and dreary to them. In due time the advent of a son is announced. As the child is laid upon the breast of the new mother, whose feet have dipped into the brink of the chill river, new impulses are set throbbing that shall never cease to beat with a heaven-born interest till one of the twain has crossed the river. Has this mother been under the shadow, has her life been buried because for a time oblivion seemed her lot?

If her soul has kept in tune with the Infinite, if it has maintained a vital contact with that fine son until he is rubbing elbows with the world and enjoying real contacts in his own struggles as he makes his way through college, enjoying her weekly letters from the "Sunny Mead Farm" as she addresses that "Dear Boy," then she has not lived in vain.

She is now living in the radiance that is a light of welcome to her soul as she sees her own boy, who has imitated his dad in many ways and has acquired the studious habits of his mother until he comes to the fore as valedictorian. As the dear parents hear their son in his final effort to repay them in some small way for the sacrifices and struggles they made for him, the shadows

Bits of Brotherliness

BY PAUL F. BECHTOLD

Do Your Bit as a Hero of Peace

FROM one of their number I have learned that our missionaries voluntarily took a salary "cut" in order that mission work might go on. When farmers, business and professional men, railroad employees, etc., have been suffering financially, this is a very brotherly action. It means that the missionaries are willing to suffer hardship with their people as good soldiers of the cross. Certainly, appeals for support of missions will now have more power. Let us hope that this reduction of salaries already not large will be only temporary; that their work and well-being need not be subject to too great a hazard.

Wakarusa, Kans.

flee away and a new light streams into their souls as the dawn of hope floods them with a joy that shall not cease.

Let us not fear struggle and hardship. They have their reward even in this life. Have you not observed that the hard tasks and the heavy burdens of life are laid upon those men and women who have been obliged to struggle until they found their bearings, and that this is the place where personality and poise are developed?

They may have come up through the slough of despond after many a slip back under the shadow that hindered life itself, and offered little to the development of physical and moral strength except through the necessary effort to win. These things develop a physical and moral stamina that, when properly merged, build character of the quality that overcomes.

We need these experiences just as the great oak needs the wind. Every time that great tree of the forest yonder is swayed in the breeze, its tap-root goes a little deeper and it is a little more able to outride the next storm.

Men and women of today are capable of serving their fellows to advantage because of the severe experiences they have endured. Perhaps they have been under the shadow until it lengthens almost to the point of despair, but their faith steadied the life that now is, until they caught a glimpse of a new radiance and a glorious light that shall not die.

Affliction has acted as a refiner's fire on many souls who have suffered. Finding themselves and all others helpless to afford relief more than temporarily, they have been led to the light of the truth in him whom to know aright is life everlasting. And that light and that life are worth infinitely more to them and us, than the life that now is.

The rocks in the bed of the stream cause the babbling brook to bring music to our ears. This stimulates our souls into action and service, while the deep waters farther down the stream speak only of quiet rest and peace to the soul.

Pictures devoid of shadows make very little appeal. It is the way he handles the shadows, not the high lights, that displays the skill of the artist to greatest advantage. It was in this that Rubens and some of the old masters excelled. They displayed art in their method of handling the shadows in such a way that beauty was portrayed through the shadow which was transparent. Have we learned to master the shadows that beset our pathway? To do so, is to develop the finest of fine arts—that of living unto God and for the good of others in spite of the shadows. Only he who sees the end from the beginning has the skill to apply the colors. We are apt to strive for brightness and to push all the shadows into the background. This only blurs the beauty of the finished product. To continue always in the

shadows is to manifest a spirit of doubt in our Lord and lack of faith in his Word, since it is he who brings us out of darkness into the marvelous light and liberty of the gospel. It is not until we have been under the shadows that we learn their hidden values, and come to appreciate what is meant by glorying in tribulation. Then, others are able to see the beauty that God gives to a life that is being "changed into the same image from glory to glory."

May the Lord kindly lead us out of the darkness of night into the hope of day; out of the shadows of dawn, into his beauty for aye.

Lanark, Ill.

United Foreign Missions Conferences

Statement From the Team

WE, the members of the interdenominational group which has just finished a tour of thirty-two cities in the interest of Christian missions, desire to express certain convictions at the close of this tour.

First of all, we must express our sense of profound gratitude to the American churches for the very remarkable interest shown in our message and movement. It has surprised us. It has humbled us. Had this interest been confined to a certain section of the country we could have explained it on the basis perhaps of a local and sectional interest. But the interest has been country-wide and consistent, the only limit seeming to be the capacity of the largest halls and of our power to meet the demands laid upon our spirits.

The outstanding single thing that has borne in upon us everywhere is the conviction that there is an undertone of spiritual hunger upon the American people such as we never before have seen. This spiritual hunger has been born, seemingly, of perplexity and disillusionment regarding material values. The old has gone out from under many. Nothing has taken its place—except yearning. It may be that people crowded into our meetings because we represented a voice from the outside, a new voice that might bring a fresh word from God and therefore an assurance. If this be true, then this lays on us both at home and abroad, the necessity to be and to give that fresh word. This hunger must be met with more than stale phrases and outworn platitudes. American Christianity must go deeper before it can go further. But this reassuring word, if it is to be authoritative, must be set in a larger framework than has been evidenced in the past.

People are sensing the fact that the sum total of life must be reconstructed. The very basis of society must be shifted from selfish competition to a coöperative order, one in which every life of every color or class will be sacred and sacredly developed.

We believe that the world-ground has been prepared

for a spiritual awakening on a world scale. The outer movements have outrun the inner movements with resulting disaster. Men are consciously or unconsciously turning to the inner forces that must remake outer life. The church, therefore, has its supreme opportunity. But we question whether it is ready. The spiritual life of the church has been sagging. We have taken on protective resemblance to our environment. That environment has been materialistic. We have shown but faint difference between ourselves and our surroundings. The basis of the slump in missionary giving is the slump in spiritual conviction and certainty. Quickened that and missions will blossom again. If we renew within our churches the sense of mission, then missions will inevitably result.

Never has the world situation demanded, as now, that we regain that sense of mission. The situation in the East is growing acute. In the midst of the break-up of old values and customs the tendencies are in two dangerous directions; one toward Fascism and the other toward Communism. The chief need of Christianity in our time is supreme loyalty to Christ and the progressive exploration of his mind in relation to the basic needs of human personality and of human society. Only by the fullest expression of such loyalty to Christ can we hope to save our generation from the domination of crusading forces; propaganda which professes exclusive loyalty to and a satisfaction of a single human need, i. e., economic justice, as does Marxian Communism, or which deifies a single human group—the state—as does Fascist Nationalism.

In China the lines are converging on a single issue—Christianity or Marxian Communism. Said a leader in China: "China is weighing the program of Christianity with that of Communism and is deciding which it will adopt." Never have we had a more open door in China; never a more sympathetic hearing and response. The issues are tremendous for the future history of this planet. In India everything is undergoing modification and change. The old faiths are feverishly trying to set their house in order to meet the new demands. Change is demanded of everything—but there is one exception, Jesus Christ. Concerning Jesus Christ there is no demand for change. There is demand that we live him, not change him, that we carry out his imperious demands, not soften them. In a world undergoing modification he stands unmodified.

This does not mean that the system which we have built up around him does not need modification. It does! And that includes the structure of Christian missions. The health of our movement demands that we periodically and persistently examine our aims, our motives and our methods. We believe so profoundly in our Christian movement that we are eager to do that. We believe that the more this movement is scrutinized

the more its essential soundness will be revealed. We therefore call on the Boards to view afresh every constructive proposal made by the Laymen in their Report, or by any other group or person, tending to make this movement thoroughly expressive of the mind of its Master and thoroughly operative as his redemptive purpose. To that end we must do away with all duplication and all competition between Christian bodies at home and abroad. In the face of a world situation such as this, competition between Christian bodies is not absurd, it is sinful. We plead for its cessation.

During this tour we think that we have sensed an undertone of craving for Christian unity. Where the meetings were interdenominational there was enthusiasm and a sense of solidarity. We think the American churches will not be aroused again into merely denominational fervor. The future lies in coöperation; in meeting our problems with a sense of Christian solidarity. We feel that as a group our interdenominational approach was sound.

We must not only get rid of the cleavage between denominations—we must also face it between races. Repeatedly in the mission lands our critics raise the objection that we have built racial exclusiveness into our Christian system by having racial churches in the home lands. No Christianity can compete with Marxian Communism or Islam that has race exclusiveness at its heart. It is imperative that we wipe out race snobbery, not for purposes of competition with Communism or Islam, but because in doing so we are expressing the genius of our Christian movement. It is a brotherhood transcending race and class and color. In order to prove our sincerity in this matter we suggest a possible step forward. We suggest that each white church invite at least one member of the colored or any other race to become an honored member of its congregation, and that each church of the colored or any other race likewise invite a white person to become its honored member. To accomplish this each church might call for volunteers from among its members to respond to this interchange of membership. Each church body would then select from those responding, the most Christian representative. Such a representative would be instructed that he was not only to cast his lot with the co-operating unit, but also to aid the life of that church in every way possible, to be the center of good will and understanding. We, as a group, do not offer this as a solution of the problem, but we do offer it as a step in the right direction. However, we would suggest that we do not want controversy over this issue. If a church can not see its way clear to accept our proposal let it silently ignore it.

Another way in which America can help solve the racial issue is in regard to the Asiatic immigration law. America held the moral leadership of the East until the

passage of the exclusion act. We do not challenge the right of America to restrict immigration. She has that right. But we do feel that she has no Christian right needlessly to insult nations in the act of doing so. We say "needlessly" because had the Asiatic countries been put on a quota basis (2% of the nationals in the 1890 census) then the total number from all Asia would be only about 250 people. This could not become an economic problem. The fact is that probably more than that number are smuggled across the borders. We have no redress. In our opinion this simple putting of Asiatic countries on the quota basis would do more to banish the war clouds on the Eastern horizon and to bring us again to a moral leadership than any single thing that the United States could do. We, as a nation, would then be in a better position to see that justice is done between nations, e. g., between China and Japan, for we should have demonstrated our friendship toward each.

As a group, we call on our churches sacrificially to support the Christian mission movement. We ask for intelligent, planned, persistent sacrificial backing. We are not getting that now. Except, of course, here and there. We would like to see the pastor become the living link—the interpreter and inspirer—between the larger movements and his local congregation. There was a time when he was that living link; then the Boards began to take his function. He must regain his place. Moreover, each local church should have a mission study class and a church missionary society, manned by laymen or women for inspiration and the patient and persistent gathering of funds. The matter should not be left for a spasm of endeavor at the close of the church year. Something is wrong when one of the largest denominations represented in this group gave last year three-quarters of a cent a week per member for its foreign mission enterprise. Poverty can not account for this. It is the fruit of spiritual negligence—a negligence that is spiritually criminal in the face of a world in need. The mission boards have trimmed until further trimming is abdication. Nowhere in the world does a dollar given go farther; nowhere is it spent more carefully than in the missionary enterprise.

To the objection that we can not think about Christianizing the world until we are more Christian at home, we must reply that this very enterprise is a part of our Christianization at home. Each individual, each group, each nation must have something beyond its own confines to which it can unselfishly give of itself in order to realize its own Christianization. The missionary enterprise is in itself a prayer that we may be more Christian at home. Science does not wait until it is fully applied in all the departments of life in the West before it shares itself with the East. Nor can we. The fact

is that we hope the Christian movement will come back to us from the East clarified and dynamic to help in our own Christianization.

During these several months we have looked into the soul of the church. Are we discouraged? There may have been impatient words upon our lips, but they have not represented our deepest convictions. We are not discouraged for as we stand off from the picture and view it we reach the conclusion that the Christian church, with all its faults, is the greatest serving institution in the world. It has many critics but no rivals in the work of human redemption. And because the missionary movement represents the church sacrificially at work in every land to give life and give it more abundantly to individuals and races, we are with this cause, to live and die in it.

We call the membership of our churches to a wholehearted, sacrificial allegiance to this movement because Christ is in it. And he is being more and more discovered as the world's one hope. Everything else has let us down. He has not! As we project his movement into the soul of the nations we are discovering that his kingdom demands the renovation of the whole of life—individual and collective. In his conception of the kingdom of God on earth we find a program that demands not merely social amelioration, but social reconstruction. It demands the changing of the whole basis of life from selfish competition to unselfish coöperation, from the exploitation of people to the expression of people, from a shamble to a brotherhood. But more than that it offers grace and power for the renovating of man. It offers new men for a new day.

This conception of the kingdom renovating the whole of life makes Marxian Communism and Fascist Nationalism seem small and inadequate and unworthy. Nothing less than the kingdom of God on earth is large enough and redemptive enough to compel man's final allegiance. It compels ours. We believe it will yet compel the allegiance of the whole church. One pastor said to us: "Do not be afraid of our letting die this movement for the redemption of the nations. The Christian church could just as easily tear out its own heart as to let this movement wane." We believe that the church is sensing the fact that to let this movement wane would, in fact, be to tear out its very heart.

In Jesus Christ and his kingdom we are persuaded that we have the message which the world needs. We know nothing better. We can give nothing less.

(Signed) *E. Stanley Jones,*
Herman Chen-en Liu,
Lillian L. Picken,
Logan H. Roots,
J. Roy Strock,
Charles R. Watson,
Yi-fang Wu.

The Godlikeness of Love

BY S. S. BLOUGH

MAN has a universal desire to obtain and enjoy the greatest good. There is of course a difference of opinion as to what is good. When one searches honestly he will find the greatest good spoken of in God's Word. This is to be expected. In nothing that man has ever discovered or invented has he equaled God. Henry Drummond called love the greatest thing in the world. Love holds a high place in the esteem of men.

Love seems to be the supreme gift because "Love is of God" and "God is love." Nothing can be greater than God, for he is supreme. God is the embodiment of love. Love is the reflection of God. In the best life there must be faith, hope, mercy, but it is more important that we have love. Faith helps to follow God, hope causes us to look forward for God's rewards, mercy manifests the spirit of God in us, but Love is God in us. Love is found to perfection only in those who have the spirit of Christ and the heavenly Father. Indeed it is impossible for one to exercise all other gifts to God's glory without true Christian love. The disciples of Christ are known by their love, one for another.

What do the Scriptures say about love? Peter says: "Above all things have fervent love among yourselves" (1 Peter 4: 18). John says: "God is love" (1 John 4: 8). Paul says: "Love is the fulfilling of the law" (Rom. 13: 10). There are those who think the commandments hard, but the ten commandments and the hundred and ten others which the Jews made from them are easily obeyed if we have perfect love. The same is true of the commandments of the New Testament. Christ commands: "That ye love one another as I have loved you."

What was the nature of Christ's love? First of all it was unselfish. That alone would cause obedience to many commands. Then, second, it was a pure love. There was no contamination in this, no misunderstanding to follow a long and close friendship. Third, it was a lasting love. "Having loved his own he loved them to the end." It may be depended on in all adversity, at all times of sickness, and in death. His love goes with us through all time, and assists in all experiences of time. Fourth, it is an eternal love. Even beyond this present time it continues with us. His love continues through all eternity unto those who serve and love him.

Our love often extends only to those who reciprocate. This is not the case with God's love. If Christ should do thus many would be without his love today. If the true love of God, which is God, comes into us it will never fail us. The greatest of the things which abide is love. This proves the Godlikeness of love. Those in the experiences of life who manifest Godlike tendencies have the love of God dwelling in them. How the

early disciples loved one another! If God's church has God's spirit, then love doth manifest itself greatly at all times and in all places. Then will men look upon the follower of Jesus and recognize that he has the love of God dwelling in him.

Fort Wayne, Ind.

Monthly Financial Statement

Conference Budget

During the month of January contributions for the Conference Budget and agencies within the budget totalled \$24,542.17. Total cash applicable to the Conference Budget for the year beginning March 1, 1933, \$128,264.48, detail as follows:

	For the month	For the year
General Mission Board	\$20,810.08	\$ 86,029.06
Ministerial and Missionary Relief		40.00
Board of Christian Education	18.21	3,265.37
Bethany Biblical Seminary	708.98	6,705.00
General Ministerial Board		7.00
General Education Board		57.55
American Bible Society	25.35	29.98
Undesignated Funds	2,979.55	32,130.52
	\$24,542.17	\$128,264.48

General Mission Board

During January contributions were received by the treasurer of the General Mission Board as follows:

	Receipts	Total rec'd since 3-1-33
World Wide Missions	\$8,131.97	\$22,581.81
Student Fellowship Fund, 1932-1933		600.85
Women's Work Project	976.22	5,975.01
Home Missions	505.36	6,287.15
Foreign Missions	686.75	3,992.73
Junior League Project	566.47	1,265.84
B. Y. P. D. Project	55.66	642.34
Home Missions Share Plan	9.79	63.30
Challenge Fund	630.00	2,060.00
Intermediate Project	53.83	152.27
J. B. Emmert Memorial Fund		23.50
India Mission	607.65	1,946.55
India Native Worker	5.00	104.50
India Boarding School	91.00	862.58
India Share Plan	320.50	2,236.67
India Hospitals		5.00
India Missionary Supports	3,180.44	14,723.62
China Mission	272.50	1,041.91
China Native Worker	25.00	48.10
China Boys' School	5.65	26.31
China Girls' School	5.00	17.00
China Share Plan	78.25	383.75
China Missionary Supports	2,342.26	8,138.69
South China Mission		339.45
Sweden Mission	10.00	35.00
Sweden Missionary Supports		750.00
Denmark Mission		5.00
Africa Missionary Supports	1,705.19	8,794.63
Africa Mission	969.89	3,505.60
Africa Share Plan	137.17	698.74
Ministerial and Missionary Relief		40.00
Africa Leper	3.53	41.16
Poor Relief		67.00
Conference Budget	2,369.00	30,733.33
Conference Budget Designated for—		
Bethany Biblical Seminary	354.49	3,365.50
Board of Christian Education	14.53	1,572.17
General Ministerial Board		7.00
General Education Board		57.55
American Bible Society	25.35	29.98
Conference Budget Share Plan	45.55	77.19

The following shows the condition of mission finances on January 31, 1933:

Income since March 1, 1933	\$123,796.48
Income same period last year	105,390.95
Expense since March 1, 1933	130,584.35
Expense same period last year	157,924.29
Mission deficit January 31, 1934	39,884.64
Mission deficit December 31, 1934	52,762.12
Decrease in deficit during January, 1934	12,877.48



MISSIONS

This Department

Conducted by

H. Spenser Minnich



What to Pray For

Week of February 19-25

W. HARLAN SMITH and wife send in the following request for prayer:

We are constantly seeking opportunities to preach the gospel. Practically no one is pleading or crying for the gospel. We must in one way or other find our audience before we can preach. Our task is not an easy one, but it is a glorious one.

We are also seriously working for the establishment of a real self-propagating, self-governing, self-supporting native church in this county. Many obstacles and misunderstandings confront us. The greatest, perhaps, is a scattered and ignorant membership. But Christ promised that his church would even prevail against the gates of Hell.

We are also trying to raise and educate a family of boys and girls. This is no small task in a foreign country. Being mother and school teacher at the same time presents difficulties. But a fairly healthy bunch of children is a great joy to any home in a far-away land.

We Are Our Sisters' Keepers

BY MABEL W. MOOMAW

ONE of the outstanding institutions in Bombay is Wilson College, located in a beautiful residential section of the city overlooking the bay. The college was founded by Rev. John Wilson, a devoted Christian missionary, about the middle of the last century. This institution is the alma mater of hundreds of India's men and women of all classes, Parsis, Hindus, Mohammedans and Christians. It was in the chapel of Wilson College that the Bombay Presidency Women's Council met Dec. 7. This council is a part of the National Council of Women in India and federated with the International Council.

An hour before the appointed time, women began to gather in the garden and on the chapel verandas. Women came representing the high official class of the city. Many came dressed in the loveliest of oriental silks; however, a greater number wore saris of plain homespun khaddar. Carriages, with secure purdah curtains came bringing Mohammedan women. Small groups

were here and there chatting merrily and exchanging greetings until the president, Mrs. Tyabai, very informally called the meeting to order. Mrs. Tyabai is a Mohammedan and the other officers of the council well represented India's various classes. The presiding chairman was Mrs. Soranji Naidu, one of India's outstanding national leaders of today.

After a few preliminary remarks by the president, Mrs. Naidu declared to the audience of three hundred Indian women: "We are our sisters' keepers. There are thousands of little girls in India who are taken from their dolls, taken from their games of making flower chains, taken from their playmates and married. As long as this great injustice goes on, the women of India shall be weighed in the balances and found wanting. Mothers and fathers are betraying their little daughters, selling them as chattel, selling them for thirty pieces of silver to a life of shame and prostitution. These parents are guilty of blasphemy against God. We are our sisters' keepers and we must not reserve an ounce of our strength from the cause of claiming justice for the girls and women of our country."

Resolutions were passed by the council expressing strong disapproval of any proposal to repeal or amend the Child Marriage Restraint Act of 1919 and the Sarda Bill of 1929. Also that the women of the council welcome and heartily support the bill to prevent the dedication of women as *devadasis* (servants of the gods—which amounts to being servants of the priests.)

Mrs. Metha, after proposing the second resolution, traced briefly the development of the *devadasi* movement. "It has always been the ideal of devoted Hindus to give of their best to their gods and to the men who have dedicated their lives as ascetics. Parents gave not only offerings of their best food, their choicest flowers, but of their silver and of their gold. Girls were also given and dedicated to spend their lives in prayer, service and devotion. This ideal has degraded into the deplorable condition that exists today where little girls are sold to 'holy' men and they live as prostitutes and servants. We must give of our best to right this condition, that innocent young girls may be spared from such a life."

The last census report for India (taken in 1931) shows that out of every thousand women only twenty-nine are literate. The women of the council of Bombay and the councils in the other provinces represent only a small group of India's women who have been granted the privileges of an education. They are in that new current of life and thought that an Indian woman has a personality and her life to live as an individual.

We returned to our home in a rural community where the large majority of the mothers and daughters have not had an opportunity for an education. Many are indifferent and superstitious concerning any educa-

tional privileges offered them. Many must work from early morning until the close of the day for a meager wage. There is little time for them to have interests beyond their routine of daily toil. We covet for this group, representing the mass of India's women, more of the blessings of life.

Many women from the west have devoted their lives to the task of education and social welfare of India's women since the time Christian missions first began their great work in this land. Literacy among women has increased very slowly. According to the census report of 1931 comparative figures show that just fifty years ago (1881), nine women in every thousand were literate. It is most hopeful to see today the educated Indian women in each of the leading provinces organized in councils taking a leading interest in enacting laws that will lead to social advance for India's women, and seeking to share their larger privileges and happy conditions with their less favored sisters.

Anklesvar, India.

News From the Field

INDIA

Dahanu

Goldie E. Swartz

Christian Thanksgiving Service

Last November we observed a very beautiful and helpful Thanksgiving service. The practice of holding such a meeting in the Indian church is growing and is proving a blessing to her membership. This is not a practice that is foreign to India, for even the animistic aboriginal people observe a similar occasion. Each hamlet decides on a day for its people to "god-making," which literally means to make an offering to the tiger god, before they begin to eat of the new crop of rice which is being harvested. They take up a collection among themselves to provide the offering required for the occasion. Whether the offering be a chicken or a goat its blood is shed before the wooden image of the tiger god who is supposed to give protection to cattle, fields and family. The people then feast upon the cooked or roasted flesh of the offering and drink freely of the toddy (a 3.2 per cent beer, or near to that), made from the sap of a kind of palm tree.

Dahanu School Girls Give Their All

On the occasion of our Christian harvest and Thanksgiving observance the school girls had beautifully decorated the big assembly room of the school building with vines, flowers and potted plants. Here for want of a church building all of our religious services are held. As the members of the little Christian body assembled, bringing their gifts they placed them about the offerings in kind for this purpose. Among the offerings in kind were rice, pumpkins, beans and various other native vegetables and fruits which have no English name; also eggs, chickens, homemade garments, etc. Last year the school girls gave the half of their rice harvest. (This was later bought by the postmaster and returned to them, a beautiful surprise.) This year their rice crop was a failure and in their garden there was nothing at that time to offer. They had just been paid for grass cutting during their ten-day holiday and were expecting to use the money to buy needed clothes. But having nothing

else to give they voluntarily decided individually and unanimously to give this their wage—not a tenth, or a half of it, but all.

Growth in Christian Graces

Many are the problems, difficulties and disappointments connected with a boarding school, but not more than are the thrills and heartening joys of seeing Christian growth of character. A recent evening's example will serve to illustrate. It was time for prayers, which the girls themselves conduct, the older ones taking charge by turns. Some voices in the hostel made it evident that not all were in the prayer room. Proceeding to the hostel revealed the presence of two girls, an older one and a small one. (We use the big-little-sister plan of home life in the hostel.) The little sister was lying on the floor ill, and the fourteen-year-old girl just entering the door with something in her hands. The latter hurried to explain: "Chubby has fever and I could not leave her alone." What a well of joy rose up in the observer's heart to witness this self-appointed act of sisterliness!

The Holy Spirit at Work

The past week we have greatly rejoiced to see the Holy Spirit at work in really changing lives. A neighboring missionary who for the past few years has been giving his entire time to going about among the churches endeavoring to help people get right with God, and thus experience a real, joyous and serviceful Christian life, came to us for a week and gave some very soul-stirring messages.

Confessions of Sins

The school girls were the first to be moved, and one morning instead of a school session they filled the room with the sound of weeping over sins and crying unto God for forgiveness which ended with confessions of various kinds and a desire to make restitution wherever possible. Later the testimonies of these young girls twelve to sixteen years of age before the whole congregation of joy and peace received through repentance and forgiveness and the burden they are feeling for their non-Christian relatives yet in darkness was an occasion of weeping for joy. Next came a similar experience among the girls in nurse training. By the close of the week the awakening and quickening began to take hold of the older adults, culminating on the last evening with a number of public confessions of unfaithfulness, theft, lying, cigarette smoking, using of snuff, cinema craze, etc. Heartening it was to see these young men and older ones arise and reveal these evil habits and sins which hinder spiritual growth and vow that in divine strength they are casting them away to walk in the full light and power of their Savior, Christ.

Touring Among the Untouchables

During this touring season Sister Brumbaugh is out with a small staff of Indian helpers, witnessing among the aboriginal rural people who are so neglected and suppressed by their landlords. These simple folk are more responsive for the most part to the message than are the upper classes of the towns. This task and opportunity is an overwhelming one for there are more than 200,000 of this one tribe in this section.

Christmas Vacation a Time of Sharing the Christ

During the Christmas school vacation the orphans and girls who did not go home decided with their principal to spend the time out in camp for a change and for witnessing. Accordingly we are here in a little town eight miles from home, thirteen girls, seven babies and their caretaker, and

the writer. Sitting on the ground in the shade of a bamboo clump these notes are being penned. As may be imagined there is not a great deal of privacy or quietude. But all are having a good time. At the noon hour when people are at home the older girls and I go about meeting the people and at night all participate in the program of plays, songs, stories and testimonies. It rejoices one's heart to hear the messages and testimonies which some of these young girls give.

AFRICA

Lassa and Garkida

By H. Stover Kulp

Government Officer at Lassa Hospital

The British officer in charge of the area in which our station is located went down with dysentery while touring his district. He came to Lassa a very sick man. In five weeks he was able to go back to his duties, thanks to the skill and care of the mission physician and nurse, Dr. and Mrs. Burke.

Moslem Chiefs Patronize Mission Hospital

Moslems are the ruling class in this area. They are of a different tribe from the non-Moslems. The area is divided into districts with a chief over each. Three Moslem district chiefs have been to our hospital for treatment sometime in the last two months. One, the Chief of Mibi, has been here more than a month. He is one of the oldest and most conservative Moslem chiefs in the province.

Moslem Chief Sends Son to Mission School

The nearest Moslem district chief has enrolled his son in the Lassa school. A patient who was converted from Mohammedanism in our hospital, reports that this same chief told him that only fear of losing his kingdom keeps him from professing Christianity.

Drought and Pestilence

The wet season ended too quickly. There will be a partial failure in crops. Locusts, too, are still with us. The swarming locusts first appeared here five years ago. The largest swarm I have ever seen settled down here a few weeks ago and laid eggs. Now the country is full of "hoppers," as the young locusts are called before they develop wings large enough to fly. Since the grass in the bush is drying rapidly, the hoppers will be burned, or driven into trenches and buried. As there are vast stretches of uninhabited land many swarms of hoppers developed unmo-lested.

School Building Needed

Farm work now is less heavy. Boys and girls can come more regularly to school. The 120 now on the roll tax our two school buildings to the limit. Our original plan called for a third building which we have been unable to put up because we lack funds.

Large Numbers Find Healing

The rivers are down, the roads are dry, the skies are clear. So many of the sick and suffering, whose number is legion in this area, are finding it possible to wend their way to the hospital. They are coming in ever increasing numbers. By September the number of patients for the current year had reached the total number for all of last year. Our doctor leaves in a few weeks for furlough. Who then shall minister to all these suffering ones?

Services Started in Fulani Language

The Moslems of this area are either Fulani or were for-

mer Fulani slaves. Dr. and Mrs. Burke, in addition to many other tasks, mastered the Fulani language, and now regular services are being held in this language.

And So Forth

The Mission Field Committee met at Lassa the first week in October. We were glad to see the brethren and sister (Miss Moyer) from the other stations.

This has been birthday season. There are four adults and three children in the Lassa Mission Family. All but one had birthdays in September and October.

Visit From the Governor of Nigeria

As the Governor had but three-quarters of an hour on his schedule for his visit at Garkida, he could not make much of an inspection. As the Leper Colony was on his way, some of us met him there and drove through the place, and then came on to the Garkida station, a distance of two and a half miles from the leper colony. We stopped just a short while at the Ruth Kulp Memorial Hospital and then went over to the school. His Excellency and Lady Cameron then went to one of our homes and met the ladies of the mission who were present and we had a little informal chat. Then His Excellency gave us ten minutes' official audience. We had a letter formulated and handed it to him expressing our appreciation for the help the government had given, and also indicating where we thought they might give us further aid.

His Excellency is very sympathetic toward mission work. Former administrations had been rather noted for being pro-Moslem. That is, they had been forbidding missions from areas where they were likely to come in contact with Moslems. In many places, even though the vast majority of the people were not Mohammedan, if the ruling class or tribe happened to be, missions were forbidden entrance. Our own difficulty with the government in the early days was because of that attitude. This present Governor is not pro-Moslem, and is even opening up the most conservative Moslem districts to mission work. One of the last things he said to me as he was getting into his car was: "The idea of keeping missions out of Moslem areas is being dropped. Even the Sultan of Sokoto has offered no objection to a mission being opened in his area." The Sultan of Sokoto is the Sultan Mussulami; that is, the head of all the Moslems in Nigeria. It seemed that Governor Cameron went out of his way to assure us that his sympathies are all with us.

Other Items

William Beahm and I were the only two elders on the Africa field, so on the evening of Dec. 12 we ordained Dr. and Mrs. Burke and Brother and Sister Heckman to the eldership.

Just recently three have been baptized at Lassa. We had a real nice love feast just before the Burkes left. Recently there have been six who have made a profession of Christianity. We are reaching out in our evangelistic work and have opened regular services in additional villages.

Today a baby was brought to us whose mother had died yesterday. It was three months old. It is a nice healthy baby, but these people have no cows and no way to raise little motherless babes. We are glad they brought it so promptly. I suppose there are few things so universally appealing as a small helpless baby. "A little child shall lead them." We trust that this little one may lead his father and others into the kingdom.

KINGDOM GLEANINGS

Calendar for Sunday, February 18

Sunday-school Lesson, Jesus' Power to Help.—Matt. 9: 1-13.

Christian Workers' Meeting, Achieving Unpopularity.

B. Y. P. D. Programs:

Young People—Doing Something for the Church—The Brotherhood.

Intermediates—Getting an Education.

* * * *

Gains for the Kingdom

Twenty-four baptisms in the Bowmont church, Idaho.

Two baptized and two reclaimed in the Smithfield church, Pa.

Eighteen baptisms in the Greencastle church, Pa., Bro. I. S. Long of Bridgewater, Va., evangelist.

Fifteen baptisms in the Phoenix church, Ariz., Brother and Sister O. H. Austin of McPherson, Kans., evangelists.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Chas. Forror of Brethren, Mich., Feb. 26 in the Flint church, Mich.; March 5-11 in the Pontiac church, Mich.

Bro. Ora DeLauter of Ashland, Ohio, March 4 in the Salem church, Southern Ohio.

* * * *

Personal Mention

Bro. W. Earl Breon and wife who have served the Wenatchee Valley church of Washington the past four years in the pastoral relation are now located at 88 W. Broadway, Eugene, Ore.

Bro. Oliver Jones is eighty-five years old on Washington's birthday and he writes to tell us what joy the Messenger brings him. He is one of the charter members of the congregation in Kansas City, Kans.

Bro. C. S. Ikenberry of Daleville, Va., requests us in behalf of himself and family to acknowledge with grateful appreciation the many expressions of comfort which have come to them from friends by telegrams and letters in their hours of sorrow.

Bro. D. W. Bowman and wife of Onkama, Mich., were Messenger visitors last week. They have been spending some time in the home of their son, Dr. Curtis Bowman of Chicago, and came out to see the Publishing House and Elgin friends.

Brother and Sister Clyde Jarboe of Bethany Bible School lost their infant daughter, Jan. 9, and feel their loss very keenly. They would be glad to find a baby girl of good parentage for adoption. Address Clyde O. Jarboe, 3405 W. Van Buren St., Chicago, Ill.

Eld. Samuel H. Hertzler of Elizabethtown, Pa., has been confined to his home most of the time lately with what he calls a mild form of the "Grippe." But that did not prevent his sending us a much appreciated word of greeting. And here is good news for Messenger readers: Out of his ripe and rich experience he is going to contribute for our columns a series of "Apt Illustrations" of Scripture truth, good for preachers and everybody else. They are gleanings from life as he has seen it and lived it.

President Winger of Manchester College is scheduled for the morning service of the Flint church, Mich., Sunday, Feb. 25, and for the evening service of the Pontiac church that same day. Adjoining churches are requested to inform their people that as many as possible may enjoy this privilege.

Dr. Charles A. Bame, Editor of Sunday School publications for the (Progressive) Brethren church honored the Messenger offices with a call last Monday morning. Sharing Home Secretary Zigler's hospitality he had reached Elgin in time to have a small part in the closing of the Sunday evening service, adding further distinction to a full rich day in the history of the local congregation. We had had the inspiring ministrations of Bro. J. Oscar Winger of Manchester College in the morning and of the Manchester male quartet in the evening.

Bro. Jeremiah Thomas of Bruceton Mills, W. Va., says in a letter of appreciation dated Feb. 7: "During my recent illness I enjoyed the presence of scores of visitors, and also received many letters of sympathy and cheer. Some of these letters were from individuals, some from families, and some written in behalf of entire congregations. All these messages brought goodwill and comfort, and gave the assurance that I was being remembered in prayer, both private and public. While it is not possible for me to reply to all these letters personally, I take this method of thanking every one who had a part in sending these words of love and best wishes, which I appreciated so much. May it not be possible that I am still here, because of the prayers of God's children? Jesus said, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. While my heart condition is somewhat improved, I am able to do very little work. After being active in the Master's vineyard for more than half a century, it is like a thorn in the flesh to be cut off from the privilege of helping to build the kingdom. However, my prayer is, 'Thy will be done.'"

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Miscellaneous Items

"We face an indignant, determined revolt against misused power. No arguments alone will allay the public distress of the old methods; words will not solve the problem. No form of economic reorganization will work any better than this one works without a deeper thing—the Christianizing that is, of the whole idea of the meaning and use of power."

The center of the religious controversy in Germany is this: "Should the evangelical church of Germany be what the state wants it to be, or insist upon the liberty to build upon the Scriptures and the guidance of the Spirit? That is the issue upon which attention should be focused as we read the brief and commonly very confusing and unsatisfactory news dispatches."

"I wish a warning could be sounded loud to our sisters to have nothing to do with that magazine, also to write the editor of same." The reference is to "the fact that the Delineator is publishing recipes for using beer in cooking, and how to serve it." The writer of these words is speaking for "one of our good young sisters" who wished the Messenger to broadcast her word of warning, which it does hereby and gladly.

A Bible Conference and Training School, sponsored by the Ministerial Board and Board of Christian Education of the First and Southern Districts of Virginia, will be held in the Daleville Academy buildings Feb. 25 to March 3. The faculty as announced includes Dr. Calvert N. Ellis of Juniata College, Pastor Merlin C. Shull of Johnson City, Tenn., President Paul H. Bowman of Bridgewater College, District Director W. M. Kahle of Troutville, Va., Chairman C. S. Ikenberry of our General Board of Christian Education, and Pastor C. G. Hesse of the First church of Roanoke, Va. Other pastors and laymen will assist in the discussions. Bro. F. E. Williar, Daleville, Va., will be glad to give further information on request.

For the Women: There remain just a few days for the 1933-34 project. Have we given that last "dollar—five dollars—ten dollars"? This is our final challenge request. In the few days that are left we could bring together one thousand dollars through these special gifts if we try hard enough. Let us do it. We did last year. This can be done only through prayer and consecration. If you send this special gift direct to Elgin be sure to mark it "Women's Work" with the name of your church and district, so that credit may later be given to the district. Many women have worked gloriously and victoriously this year. We are confident that the Lord will bless this work to the honor and glory of his kingdom.—Mrs. Ross D. Murphy.

The 1934 Yearbook

Some have been asking why the 1934 Yearbook has not yet been mailed to them. There is a reason—a very good reason, it is not yet ready for mailing. We had hoped to mail it in February, but now it seems you will receive it in March.

But some wonder why it can not be ready for mailing by the first of January. Again there is a splendid reason—the material is not all in by that time. Naturally the material must first come to the offices of the boards before it can be prepared for the printer. And after that the printer must have time to do his work.

And why is the material so long coming in to the boards? The church year for statistics closes September 30. Blanks are placed in the hands of those who are to make their sev-

eral reports in ample time so that every report could be back in the general offices not later than November 1. But the reports do not come in that soon. Why? There may be many excuses but there can be very few reasons.

Too many are careless. Some keep poor records and so find it a difficult matter to make out their reports. It will require no more time to fill in the blanks in October than it will in any month later. But to get at it—that's the rub. We simply put it off, and hence the delay.

Who are the late comers? The same classes that are the early reporters. Large churches and small churches, wealthy churches and poor churches, churches with pastors and churches without pastors—there is no difference. From all these some are prompt and some are slow and some never get in on time.

If all would report promptly the Yearbook could be published much earlier. If you and your congregation and state district are eager for an early Yearbook after this, just remember to be prompt and urge others to do likewise.

Regular Messenger subscribers will receive the Yearbook along with their subscription. The price to others is 25 cents a copy.—J. E. M.

THE QUIET HOUR

A Soft Answer Turneth Away Wrath

Gen. 31: 22-55

For Week Beginning February 25

Laban and Jacob, v. 22

Strife does not arise between those who are widely separated. It separates those who need each other. It tears apart brothers, parents and children, fellow-workmen (Prov. 23: 17; 1 Cor. 13: 4; Gal. 5: 26).

Take Heed to Thyself, v. 24

If we will hear it, there is a voice within which would restrain the angry word, the hasty act (Ex. 14: 20; 2 Kings 6: 17).

Wherefore Didst Thou Flee Secretly? v. 27

The rash acts which have caused war were all so needless. Jacob might have started home in a peaceful, happy manner. There was no reason why he should sneak away like a thief (Prov. 19: 2; 29: 20; Eccles. 5: 2; Acts 19: 36).

A Misunderstanding

These men were angry because they misunderstood each other. If frankness and openness could characterize all our relations, goodwill would grow more rapidly than it does (Psa. 78: 32, 33; John 3: 18; 2 Cor. 4: 4).

Come, Let Us Make a Covenant, I and Thou, v. 44

A covenant lays certain duties upon each, grants certain rights unto each. Peace can come only as the parties involved are willing to work for it in this way (Gen. 21: 27; 1 Sam. 18: 3; 2 Sam. 5: 3).

God Is Witness, v. 50

The man who must be watched is not a good man. When the eye is off him, he does the evil he loves. The man who does right because God sees may be trusted everywhere and always (Deut. 30: 19; Judges 11: 10).

Discussion

What lessons for the peacemaker are to be found in this story?

R. H. M.

PASTOR AND PEOPLE

Teaching Jesus as a Manager

BY PAUL MOHLER

See Sunday-school Lesson for February 25

It is one thing to be able to work well yourself, and quite another to be able to manage others profitably. Much more has been said about Jesus' own work than of his management of others. Matthew 10 reveals something on this subject. The following discussion by a local Christian Workers' Meeting may be suggestive to teachers and students.

To discuss the chapter intelligently, one must refer back to the account of Jesus' own activity as recorded in the previous chapter. Notice that in Matt. 9: 35 it is stated that Jesus was himself touring among the cities and villages, preaching, teaching, and healing—doubtless working to the limit of his time and strength. Yet, when he saw the multitudes that he was unable to shepherd, he was not satisfied with what he could do himself. He wished for help and took measures to secure an increase in the working force. Here is where his management began to appear.

Notice the measures he took. First, he appeals to the disciples to pray for laborers. This is today regarded as so impractical a thing to do that we very seldom hear of anybody doing it, even when the need is very great. Shall we examine it to see if it was really practical then? Light is thrown on this question by the following verse, Matt. 10: 1, which states that he called twelve of his disciples and gave them authority over unclean spirits and over diseases and sicknesses.

Most people would agree that this last movement was practical—that it would get results; but why the former? Think of it in this way: suppose that these twelve, or any one of them, on hearing his appeal for prayers for laborers, had either neglected or refused to pray, would they have been fit to go out as laborers? Can anyone be a real shepherd of God's sheep unless deeply interested in them? Can anyone reach the unsaved for God unless he has enough interest and enough faith to pray much for them? Is it likely that this request for prayer became a means of sifting out those unworthy to engage in this great new venture?

Another suggestion: when one begins to pray for another, what effect does his prayers have on his interest in and affection for that person? Have you ever tried it? If not, try it and see. Try praying for the person that you like the least of all the people you know. Pray for everything you think he ought to have, and pray honestly to God. Then see what happens. Do you think the disciples could have prayed intelligently for the increase of the working force in order to save

the unsaved, without experiencing a great increase of interest in them?

Now what relation is there between the request of Matt. 9: 38 and the act of Matt. 10: 1? Would 10: 1 have been possible without 9: 38? If 10: 1 was practical, was not 9: 38 just as practical? Do you think 10: 1 actions are practical today without 9: 38 prayers?

All of this discussion is to get the measure of Jesus as a practical manager of a campaign for saving souls. We find him successful in getting twelve men to take up the work. Multiplying the saving force by twelve was quite a sudden expansion—if the twelve were well qualified, instructed and supported. Let us look to these factors.

Matthew records the names of the twelve. This gives us a chance to consider his judgment of men; did he choose good men? Did these names become honorable and even notable in the later history of the church? Was Jesus at fault in choosing the one who turned out bad? Even if he did make a mistake in one (and this is not admitting that he did) would the best managers of men today consider 8 1/2% a high percentage for failures? Would they not consider it exceedingly low when enlisting men in a new enterprise?

Were they definitely instructed? Were they told to whom to go? Was there any good reason for going to Israel first? Can you think what would have happened if they had gone to both Jews and Gentiles at the first? Was there trouble enough over that problem when the church was ready for it? Do you think he was practical in taking this precaution?

Were they told what to do? Was their work as outlined well calculated to harvest lost souls? What was their message? What did it mean to men who were distressed and scattered as sheep without a shepherd? What did the kingdom of heaven provide that men needed? Was there any protection? Any provision for their needs? Any guidance? Any power over evil within themselves? Any sense of belonging to anything or anybody? Any hope of the future? Any sharing of glory? What evidence had the disciples of the truth of their message? Was there anything lacking in their mental and spiritual equipment for this venture? Could they have asked for more in reason?

What provision was made for their personal needs? Did it prove to be sufficient (Luke 22: 35)? What warnings against danger, and what measures for their protection? What rewards were offered and what warnings against unfaithfulness?

Look over the situation carefully, anticipating every need of theirs and see if anything was neglected. Was Jesus really careful about affairs both small and large? Does it mean anything to us as workers today to know that all the needs of his workers are recognized and

provided to carry on their work? Have any of us any excuse for withholding our service in his great soul-saving work in the world? If not, let us give ourselves more whole-heartedly to the work committed to our hands.

Pasadena, Calif.

The Place of the Cross in Modern Preaching

BY A. B. MILLER

I. The Cross Is Central in the Gospel Message

APOSTOLIC preaching centered in two themes. The preacher began his message with them. He returned to them at its close. One was the *crucifixion* and the other, the *resurrection*—death and life, the cross and the tomb!

The world of the apostles' day—Grecian, Roman or Jewish—wanted life, abundant and eternal. The Greek speculated about it. The Roman hoped for it. The Jew believed in it. All sought it, but none wanted it through the cross. The apostles said there was no other way, so also Paul who preached Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness. He might have added, "And unto the Romans, unworthy of notice." The first said, "It is unnecessary." The next said, "It is irrational." The last said, "It is impracticable."

The preaching of the cross became, therefore, a special source of offence, and yet the apostles relentlessly stuck to their theme. They preached it. They lived by it. They died for it. How could they do otherwise? Had not Christ said, "I, if I be lifted up from the earth, will draw all men unto myself"? Did he not also say: "Whosoever doth not bear his cross . . . can not be my disciple?" The first word to proclaim him at the beginning of his work was: "Behold the Lamb of God, that taketh away the sin of the world." And was not this the *first* of the two cardinal doctrines committed to them? "For," said Paul, "I delivered unto you *first* of all that which also I received, how that Christ died for our sins according to the scriptures."

So, the apostles continued to preach the cross, and it proved itself to be, indeed, "the power of God." It overcame obstacles. It withstood attacks. Individuals believed in its message. Their lives developed. The church grew.

The church finds itself facing unprecedented conditions today. Men declare the church has not measured up. They fail, they say, to find the positive note of the early church. They feel that it stands hesitant and sometimes, apparently, impotent in the tragic need of the hour. Are these things true? Some of us believe that they may be true, at least in part. If they are true, there must be a reason. May it not be in the declining emphasis on the cross from the pulpit?

We have faced for years the rising tide of humanism, rationalism and materialism. Adherents of the first have said, "We do not need the cross. Man himself is sufficient." Adherents of the next have said, "What we can not rationalize to *our* minds we will not believe." And adherents of the last have said, "We want only that which we can use immediately to make us comfortable in this present world of sense." It is small wonder, therefore, that the heralds toned down the message. A generation bent on an easy life insisted on being told there is no ruggedness. And many of us may have compromised. The result is everywhere evident. We are appalled before our problems. The radiancy of the early church is not seen.

Superhuman power is needed to meet these problems and restore that radiancy. That power is in the cross. Yes, "Christ crucified," is still "the power of God, and the wisdom of God." The cross is the distinctive message of the church.

What is there in the cross that gives it the central place in the gospel message? We shall try to answer that question in two subsequent articles.

Hagerstown, Md.

Hymn Ministry of the Church

BY WILLIAM BEERY

In the Brethren Church

THE Church of the Brethren was organized in Germany approximately two hundred years following the Reformation. In these years the song service of the church had already undergone a number of hardships and changes. Luther inaugurated congregational singing, wrote hymns and published collections of hymns and music. Others followed his example. The art of music had made great progress. For many years the Psalter was the hymn book.

Alexander Mack, founder of the Church of the Brethren, was well educated, as were also many of the Brethren who became his followers. Some of them had a considerable knowledge of music and became the song leaders in their services. As to the nature of their song worship in Germany there is no specific record. A number of denominations had already come into existence, and these brethren and sisters had been worshiping with several other communions—Lutheran, Reformed, Presbyterians, etc., and of course had joined in the singing in the churches where they worshiped. A large collection of hymns known as *Ausbund*, which was published in 1583 was especially popular among the Mennonites, one of the dissenting churches, and it may be that the Brethren used this book, which was used for more than two hundred years.

Whether or not the Brethren brought with them any song books, to America, we are not told. But we do know that Christopher Sower published many editions

of the *Psalter*, which was the common hymn book at that time. In 1739 Sower published, for the branch of the church at Ephrata, the first German American hymn book—*Zionitischer Weyrauchs-Hügel*. This, by the way, is a very suggestive title, meaning a vessel from which incense arises and ascends to God in worship. In 1742 he printed an edition of the *Ausbund*, and two editions later. This is evidence that the Brethren had been using this book in this country. In 1744, however, Sower printed another book that in course of time gradually supplanted the *Ausbund*. This was *Das Kleine Davidische Psalterspiel der Kinder Zions*, published first in Germany.

Among the 692 hymns in *Weyrauchs-Hügel*, which contained many of those that Franklin had printed for him previously, were a number of compositions by Conrad Beissel and his associates. As the pages were being run off Sower found some hymns the sentiment of which troubled his conscience, for to him they savored of idolatry. However, explanations given by Beissel's workmen satisfied him for the time being. The work was theirs and they probably knew what they wanted. But when the proofreader called his attention to the 400th hymn he protested strongly. To him it seemed to be "a fulsome and almost idolatrous glorification of Conrad Beissel." In a letter to Beissel, Sower urged that this hymn be omitted. In reply he received an insolent letter, and by return mail sent "a volley of sarcasm." Unfortunately this caused an estrangement between these two men for some time, but later they became reconciled.

Beissel was a well trained violinist, taught music, trained the choir and conducted the music at Ephrata. John Naas, a scholarly man, wrote a number of hymns, two of which are in the second edition of *Little Harp*, published in Baltimore, in 1797, by Samuel Sower, son of Bishop Christopher Sower. Peter Becker wrote hymns and led singing. Alexander Mack, Jr., was a prolific writer of poems and hymns.

In 1746 Sower published, for Ephrata, the *Wunder-Spiel*, which was for many years the standard book used by that church. Another volume, the *Turtle Taube*, came out in 1755. These publications attracted attention in the colonies, and in Europe. A man sent by the Swedish government to the churches on the Delaware, went all the way to Ephrata to hear the music in that church. Many of the people of Europe came over to hear the "unusual and unearthly" music of these people. The entire sisterhood at Ephrata, and some of the brothers, became masters of musical composition. In the Juniata College library are the scores of some of the seven-part harmony rendered by the members of the Ephrata choir, without instruments of any kind.

The first English hymn book made for use by the Brethren was published in Hagerstown, Md., by a print-

er named May, in 1902, or thereabouts. This, gradually, as the English language became known, took the place of the other books. It contained words only. In those days, owing to the scarcity of books and the absence of tunes, it was the custom for the minister to "line" the hymn—read one or two lines at a time, and the song leader was supposed to be ready with a tune and lead off, sing that much and wait for the reading of the next section, then continue the tune, etc., to the end. In case, perchance, a short meter tune was chosen for a long meter hymn it became necessary to try again. Ordinarily the entire hymn was read first, which gave the song leader some time to select from the store of tunes in his memory box the one that would seem to fit the words. Of course, no musical instruments were allowed in the Brethren church in those days. Concerning the hymn books used or the song service in the Church of the Brethren in the next half century or more, there seem to be no definite records.

In 1869, by direction of Annual Meeting, a collection of *Psalms, Hymns and Spiritual Songs* was published by James Quinter at Covington, Ohio. In the preface Eld. Quinter says: "Singing the praises of God may justly be regarded as an important part of the worship we offer to him. . . . The relation that the hymn book stands in to singing in the church, is such, that it gives it a place next in importance to the Bible, among Christians." The collection contains 818 hymns in English and 303 in German, but no tunes.

The first *Brethren Hymnal*—words and music—was published at Huntingdon, Pa., by the Brethren Publishing House, in 1879. The second *Brethren Hymnal*, which some of the congregations are still using, was issued in 1901, and the third, *Hymnal: Church of the Brethren*, started upon its mission and ministry in the church in 1925. During these years, at intervals, the Brethren Publishing House issued a number of smaller collections, some of which were supposed to be better adapted for use in the Sunday-school. Some of the congregations also used books published by other denominations and by independent firms.

So, the hymn ministry in the Church of the Brethren has continued its service through the years. In spite of handicaps in the way of mistakes, indifference, lack of education and facilities, it has kept pace with other lines of endeavor. Its future is in the hands of the present and oncoming generations. The way to meet the challenge will be through consecration of talent and faithful and correct use of it by means of mind, heart, hands and feet.

Elgin, Ill.

Religion and life are one, or neither is anything.

The race will move forward through the efforts of its prophets and its teachers.

HOME AND FAMILY

God Is My Father Still

BY J. M. BLOUGH

(A Hymn of Trust)

When earthly treasures flee away,
And crushing loss falls on my way,
This truth I need my heart to stay:
God is my Father still.

In failing health and sickness sore,
In weakness and distress galore,
The Lord of heaven I adore—
He is my Father still.

Sorrows in life come thick and fast,
The joys of earth can never last,
But all my cares on God I cast—
He is my Father still.

If friends forsake and loved ones fail,
And disappointments strong assail,
My faith in God doth yet avail—
He is my Father still.

When earth at last no joy can bring,
And earthly hopes no longer spring,
My heart will then in triumph sing:
God is my Father still.

Vyara, via Surat, India.

The Uplift of Susan

BY ADA CASSELL SELL

In Ten Chapters—Chapter I

NINE o'clock, and the sun just beginning to set. A promise of a rose and golden sunset, thought Susan as she glanced through the church window nearest her. Pretty sunset, pretty music, pretty Miss Oldham at the piano—so many pretty things, thought Susan, clinging to the adjective she had never given up since her baby days. Jesus the Shepherd, on the stained glass window. The sheep, so trusting, so willing to be led by the Shepherd. Susan swallowed a sob. Oh! how nice if everyone in the church who was not a Christian should turn to the Shepherd this night. Susan's heart, pure as morning dew indeed, was strangely uplifted at this strange hour, when the faintest signs of dusk were dimming the lavish sunset scene. Nine o'clock by daylight saving. Susan liked to go to church in the evening by the saving time. Somehow you were one hour wider awake than by standard time.

"Must I go and empty-handed?
Must I meet my Savior so?
Not one so-ul with which to greet him?
Must I empty-handed go?"

Susan came to with a shocked sense of her own peace and satisfaction, when surely there must be those

around her who needed a word to lead them to Christ. A rush of gladness filled Susan's heart; she was glad that it was still today, and men and women might still hear his voice. She wished she could win one soul, place it tenderly in her hand and offer it to her Master.

She saw her opportunity—a man, face deeply lined, touched with remorse, lips twitching as the roving eyes rested a full minute upon the face of the Shepherd. Impulsively Susan glided from her place, out to the aisle, and over to the near-by pew in which sat the dissipated, dejected stranger.

"Are you a Christian?"

There was no answer at first to the sincere question, uttered in the sweet voice of the lovely girl. Twice before in his lifetime had Gordon Morrow been asked that question. Once by Emmert Jordon, who outside of church never even bothered to speak to "that drunk of a Morrow." Once by Agatha Dillard, who asked it perfunctorily, whereas everyone knew all she really cared about was selling dry goods, and more dry goods, at an exorbitant profit. But this question sounded different on the lips of Susan. An echo from the days when he had been in the Young Men's Bible Class, came to Gordon Morrow. Yes, Felix, had said the words. A Roman governor. "Almost thou persuadest me to be a Christian."

Heaving shoulders attested the emotion the man was experiencing. His hands shaded his eyes, and he listened hungrily to Susan's voice.

"Jesus loves you. Jesus wants to save you. Jesus died for you. He can help you. Give him a chance, sir!"

Then, as the man started to rise, Susan led him all the way to the altar, and placed his hand into that of the evangelist, who was one devoted to soul-winning. For a minute the three formed a kneeling prayer group.

Not for one moment was Susan conscious of the eyes on her. The searching, gimlet eyes of Agatha, horrified that a young girl could lead a drunk to the altar. Of course, it was all right for anyone to be converted, but Susan ought to be careful. Thus reasoned the small-souled Agatha. She almost expressed her horror audibly as Susan led the man from the church. Agatha had no eyes for the new joy in the dissipated face of the man, or the happy look in Susan's eyes.

Chapter II

THE consecrated girl and the repentant sinner threaded their way to the poorer quarter of the city, then the home of Gordon Morrow. All the way Susan, as it were, held up the soul of the man to her heavenly Father in prayer. It was a thing Gordon could feel, this prayerful concern Susan had for him. He warmed his heart at the fire of her human compassion, the while like the publican he cried over and over, "God be merciful to me a sinner." Not audibly, but nevertheless

less the way to the throne was clear to him, and the angels were glad.

Susan, who day after day ministered to others in her home, found a new and supreme joy in ministering to one of God's lost sheep. As they neared the Morrow threshold, Susan pressed the man's hand in both her own, and gave him a look that struck courage into his eyes, and made his step firm.

When Betty Morrow opened the door, fully expecting to see her husband stagger in, Susan stood before her. The girl's happy eyes told as much as her words.

"We have been to the services on Ninth Street. Your husband has found Christ."

Overcome with welling emotions, Betty said not a word. But her arms around Gordon, and her kiss, went far to establish the man on his road to Christ. Susan saw that she was forgotten, and slipped away. But not until she had heard some of the murmured words.

"I wish we could start again, Betty! Me twenty-four, and you twenty. How lovely you were, dear. I'll make up to you for all these years, darling! I'll take you out of this," he finished, looking around the shabby room.

"Back to the Elm Avenue place, too!" he added with firm resolve.

"It will be hard, Gordon!"

"Yes, but he will help! I saw it all so clearly to-night. I was a lost, lost sheep, but the Shepherd found me."

"And you'll go to the mission with me, dear?" queried Betty, feeling the weight of the sorrow she had experienced for years, in having to go to church without Gordon.

"Oh, yes!"

"Gordon, I can see you at our wedding, so tall, so handsome, with a good position, and we loved each other so! And Mary Sinclair sang, 'Oh, Promise Me That You Will Take My Hand.'"

"Yes, dear. And I believe it would have been all right if I had given up going with that set."

"Don't talk about it, Gordon," said Betty, kissing her husband sweetly.

Susan left them thus, two lovers picking up the threads of a life whose best years had been enslaved to drink. She felt that the seeds of repentance, watered by Jesus' love, would bear fruit in a restored, and altogether new life. Susan understood as never before that there is more rejoicing in heaven over one sinner that repenteth than over all the just who need no repentance.

Altoona, Pa.

Anything that gives you moral peace and strength is religion.

What Do You Lack?

BY FLORENCE S. STUDEBAKER

IN a popular woman's magazine one entire page is devoted to this subject, stating in clear cut sentences where one may find the information desired for carrying out certain projects. The merchant sends out alluring advertisements declaring that he is able to supply every need. The auto dealer pleads: "Tell us your needs. We are ready to serve you." The banker urges that we tell him our financial problems and insists that he can supply our needs. Owners of large summer resorts declare that they can provide every need for recreation.

All these are necessary and important in the physical life, but none can provide the greatest need of man. Paul challenges our faith with these words: "My God shall supply every need of yours according to his riches in glory in Christ Jesus."

What do you lack? Some one answers: "I lack power with God in prayer. He does not answer my most earnest petitions." Examine the prayer life. Why do you wish God to answer? Are you worthy of the blessing? What is your motive? God does not promise to grant our wishes or whims, but he agrees to supply our need.

Another answers: "I lack faith in God. I can not live the triumphant life over sin." Examine your soul life. What are your feeding habits? Do you eat regularly twice each sabbath, once a month, or do you feed every day on the precious Word of God? Do you know God by actual experience? You can not have faith in a friend whom you have not tried out. You do not trust a man with whom you have no acquaintance. Perhaps your lack of faith lies in your failure to talk with him daily in prayer, meanwhile allowing him to talk to you through meditation on his Word.

A certain man of great influence fell from his place of honor because of sin. His confession on coming back was: "I let my hand slip out of God's. My soul-life raveled at the point where I ceased to pray, because there were some things of which I could not speak to God."

Still another person answers: "I lack soul peace. I can not throw off morbid feelings and days of melancholy bury my soul in doubt. I worry constantly." Try to discover the cause of your distress. Are you self-centered? Do you take your burdens to the Lord and leave them there? No doubt you are making the great mistake that many foolish souls are struggling against, worrying about all the trouble of the past as well as all those of the present and future.

A great man who was noted for his triumph over difficulties wrote these victorious words while bound in fetters: "In nothing be anxious, but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God. And the peace of

God which passeth understanding shall guard your hearts and your thoughts in Christ Jesus" (Philpp. 4: 6-7). So Paul would advise that the one who is inclined to worry should take his mind from himself and center it upon Christ. Count your blessings and see how much sunshine you are missing with morbid thoughts. Think of the goodness of God and be glad. It will help if you regard your troubles as a discipline sent by God for your strengthening. "As many as I love, I reprove and chasten" (Rev. 3: 19).

A poor man once went to his bishop and poured out his troubles concerning the struggle of his soul. "Every hour I ask for light and humbly pray for faith, but still I am overwhelmed with doubts. Surely if I were not despised of God he would not leave me to struggle thus with the adversary of souls."

The bishop listened attentively and replied: "The king of France has two castles, in different situations and sends a commander to each of them. The castle of Montlebury stands in a place remote from danger, far inland; but the castle of La Rochelle is on the coast where it is liable to continual sieges. Now which of the two commanders, think you, stands the highest in the estimation of the king: the commander of La Rochelle or he of Montlebury?"

"Doubtless," answered the poor man, "the king values him the most who has the hardest task, and braves the greatest dangers."

"Thou art right," replied the bishop.

God does not intend that your life be free from sorrow and care and responsibility. But he does expect that these trials be borne in his strength and that you rejoice in the knowledge that there is one who will be your high tower and fortress in times of strain.

Then I hear yet another answer proudly: "I lack nothing. I have home, friends, health and money. I am not hungry. I do not feel a need." Oh, naked soul! Think of the blessings God has showered upon you and now you fold your robes of self-satisfaction about you saying, "I have no need!"

The bishop of Chelmsford tells the story of a friend who wanted a gardener. In answer to his advertisement a letter came referring him to Jay Handley. The missive ran thus: "Mr. Handley has an excellent knowledge of gardening. He can manage a kitchen garden wonderfully and he can bring an ornamental garden to perfection." Then followed a long list of what Handley could do. The reader was delighted. "This is the very man for me; he can do the very things I want." He went on to the bottom of the page and turned over. On the other side were these words: "But he won't."

The gentleman turned away in disappointment. So God turns away from the self-satisfied life. There are possibilities in your life that could change the lives of

your intimate friends and associates, but you won't. Ask God to open your eyes to the needs of the world. Then will your soul cry out: "Help thou mine unbelief!"

Nappanee, Ind.

Women's Work Forum

Are we justified in neglecting home duties that we may serve the church? How may we find a sane balance?

I.

BY LAURA GWIN SWADLEY

RECENTLY at a District Women's Work Conference I asked the women present for their own experience bearing on this question. Most of the women were busy homemakers who were also active in one or more phases of church work. The consensus of opinion was that in order to do the work they were doing in the church they must often neglect some things at home, but that they did not neglect the things that were of the most importance to their families. They also felt that because they had so many duties in their home they needed for their own good, as well as for the good of their families, to have some interests outside the home.

It is easy to go to one extreme or another on any subject. There are women who will do nothing in the church, feeling all their time and energy are needed in the home; while there are others who do too much, to the neglect of home duties.

There are times when a woman can not give time to interests outside her home without neglecting her plain duty at home; as for example, when sickness in the home demands her whole attention. But ordinarily a woman will accomplish more in the end and be a better homemaker, by getting away from home part of the time. One writer has aptly said: "The mother needs to get away from the home circle to enrich that circle by her presence."

There are so many avenues whereby we may serve the Lord. We are serving him when we are working in the home, when we are visiting our sick neighbors and perhaps doing very humble tasks for them, as well as when we are working in some special line of church service.

If the busy housewives in our churches did not find time to help in the Sunday-school, in the Aid Society, and in various other lines of church work what would become of these activities? Barring the exceptional cases, I doubt if any of us has a right to give all our time to our own immediate family circle. On the other hand, our first duty as homemakers is to our families. We need to carefully plan our time so as to be able to serve both in the home and in the church. To summarize:

1. As homemakers our first duty is to our families, and in serving faithfully in the home we are serving the Lord.

2. But the welfare of our families and ourselves as well as the kingdom interests call for some service from most of us outside our homes.

3. We should not neglect the things of really vital importance to our families but on the other hand we can postpone or perhaps omit altogether things that are of minor importance, and thus without really neglecting our families find time for work in the church.

If we will remember to put the kingdom first in our lives and let the Lord show us to what extent the kingdom interests require our work at home or elsewhere we will not go far wrong on this subject.

Johnson City, Tenn.

II.

BY MRS. Q. A. HOLSOPPLE

"I THINK it is absolutely wrong. A woman's place is in the home with her husband and children. There is no excuse for her to go outside the home to work, even if it is church work. Alice is making a terrible mistake and she will pay for it. Oh, I know she is good at that sort of thing, and goodness knows the church work can stand a little pushing; but a woman is not justified in neglecting her home for any reason. It is a principle with me. Now don't you think so too?"

My friend's face was flushed with earnestness as she paused in her hurried sewing and leaned toward me, but she rushed on making it unnecessary for me to reply.

"Of course, I am not an old fogey. I think it is all right for a woman to be independent and even earn money and help get ahead. I do that myself. You would be surprised how much I make with my dress-making. Really I don't know how we would manage if I didn't do it. But I do it here at home; I don't need to leave my family or neglect them," and she leaned back with a satisfied air.

"But Alice isn't good at sewing," I put in as mildly as I could. "She is so good at meeting people and helping them. That is why she was chosen as part time assistant to the minister. Every one seems most happy over the arrangement and certainly her home doesn't seem neglected even if she is away several hours a day."

"And are you defending her yet? Well, I am surprised. No, there is no use arguing. A woman's place is at home with her children. I take motherhood very seriously. There is no excuse for neglecting one's home and babies."

I rose to go, for it was indeed no use to argue and it was getting late.

"But you will decide to come to our mothers' meeting next Thursday and take this part on the program,"

I urged. "You read so well and every one wanted you to take the scripture reading. We have such interesting discussions that I am sure you would enjoy. Please say you will come."

"No. No, indeed. You don't seem to realize how busy I am," my friend protested. "I have these two dresses to finish and several new ones to start. I am just rushed to death with this sewing and all my house work. Really when night comes I am ready to drop. I get so tired and nervous I could fly. Oh, here come the boys." And she sighed as two boys came hurrying into the room.

"Mother, here is my report card. I went up five in arithmetic."

"Mother, I went up in two things," said the other boy.

"Now boys be quiet. I have company. Be careful, you are stepping on my sewing. Put your cards on the bookcase, I'll see them later. How many things did you go down in? Go out and play and don't get into mischief. Come in at supper time. Don't forget." All this she called as the boys, with smiles gone and drooping heads, left the room.

As she was speaking I could not help but notice the room. It could have been cheerful and pleasant, but the sewing machine stood where the light was best and sewing was scattered everywhere. Threads and scraps littered the floor and the whole place was dusty and untidy. As I started again toward the door the high school daughter came in. Before she could speak her mother called out:

"Jane, are you here at last? Such a day. It is almost supper time and I must finish this slip. Just set the table quick and see what you can find for supper. There are some eggs there you can fry, and there are pickles and pie in the cupboard. Make me some tea, and hurry, for father will be home any minute."

I walked down the street thinking of our conversation and what I had just seen and heard. Then my mind went to Alice's home that I knew well from many happy hours spent there. It was clean and orderly in such a comfortable way. Here one found carefully planned and balanced meals, delightful table conversation including the interests of both parents and children; happy hours of companionship, reading aloud and talking over the problems the children were compelled to face; the warm welcome and excellent dinner awaiting the children at noon; their joy and pleasure in helping mother by getting supper and greeting her when she came in from her afternoon's work. As I walked on I thought of many mothers and many children and many homes.

No, we are not justified in neglecting our home duties to serve in the church or anywhere else . . . but what, oh what is neglect? And where, oh where, is a

sane balance that seems sane to every one? Each mother carefully considering her own problem on her knees with God's guidance and help is the only answer I know. And as we search for our answers shall we not tip the balance a bit in favor of the home, and by so doing truly serve the church.

"All the wide world over
There are little houses,
Silent in the starlight
Shining in the dew.
There with children's voices
And the loving hearts of women
God the mighty builder
Builds the world anew."

Royersford, Pa.

CORRESPONDENCE

SAMUEL H. HORNING

Samuel H. Horning was born Feb. 22, 1849, on a farm near a small town called The Trap, Montgomery County, Pa. He died Dec. 3, 1933, being nearly 85 years old. He had

been in failing health for several months, and during the last month was confined to his bed.

His parents were John Horning and Mary Hauldeman Horning. Samuel was the oldest of their six children. In 1865 his mother died. Shortly afterward John Horning and family moved to Malvern, Whiteside County, Ill. Here Samuel lived on a farm with his father and the rest of the family until



typhoid fever took his father, stepmother, and one small sister. He then went to live with his father's brother, William Horning, on his farm. Here he lived until he married Hannah R. Horning, William Horning's oldest daughter, on Dec. 5, 1871.

About a year later, Samuel was baptized and became a member of the Rock Creek church (Illinois) where he served his Master faithfully until the family moved to South Dakota in 1884 as pioneers. Here with others he helped organize the Willow Creek congregation of the Church of the Brethren in which he acted as deacon for many years, later being called to the ministry. Among the many services rendered the church there, he helped to erect the church building which is now being used.

In 1904 they moved to Fruita, Colo., where he was always more or less active in church work. Being a builder as well as a farmer, he had a prominent part in the erection of the Brethren church buildings which are now being used at Fruita and at Garfield, all in the Grand Valley, Colorado. On Nov. 5, 1906, Hannah, his wife died. In June, 1909, he married Eunice L. Horning, the youngest sister of his former wife.

In 1913 they moved to Long Beach, Calif., where they

lived practically continuously until his death. Here he had always been active in the work of the church until the past few years when difficulty in hearing and failing health kept him at home. However, even then he always had his church service through the radio. While not able to do the work of the church himself, he was always patient and encouraged his wife in her church work.

He is survived by his wife, Eunice, his five children, and fourteen grandchildren. His five children are: Miss Emma Horning, Ping Ting, Shansi, China; Mrs. Martha Getty, Cedar Falls, Iowa; Dr. Daniel L. Horning, 3435 W. Van Buren St., Chicago, Ill.; Noah O. Horning, 7034 Passaic St., Huntington Park, Calif.; and Samuel D. Horning, 1672 Maple St., Pasadena, Calif.

Funeral services were conducted at the Coon Funeral Home, Long Beach, California, by Rev. H. B. Heisey, pastor of the First Church of the Brethren. Interment was made in the Evergreen cemetery, La Verne, Calif.

Huntington Park, Calif.

Noah O. Horning.

FRANCES LOUISE WHITESSELL RINEHART

Frances Louise Rinehart, known among her friends as Fannie, peacefully passed from this life Jan. 12, at the age of 81 years, five months and six days. She was the daughter of George H. and Barbra Whitesell. She was born in the upper Shenandoah Valley in Rockingham County, Virginia, Aug. 6, 1852. Of this family of seven children there remains only a



younger brother, William Whitesell, of College Corner, Ohio.

When she was three years of age her father moved his family by covered wagon and flat boat to the Kansas frontier. But because of severe drought they returned within two years to their Virginia home. Her later childhood was lived amidst the tragic horrors of the Civil War, and this gave her an unrelenting opposition to war as a method of settling differences and disputes among peoples.

Again in 1872 her father moved his family by covered wagon, this time to Dixon Township, Preble County, Ohio, where she lived ever since. It was here that she and David Rinehart were married, Jan. 29, 1876, and reared their family of ten children. A son, Joseph, died in infancy. A few days more and she and her husband could have celebrated their fifty-eighth wedding anniversary.

Her life was given unreservedly to her children, for whom she daily prayed to God that he keep them in paths of uprightness. There was no sacrifice she was not willing to make for them if she felt it was for their good.

Early in life she gave her heart to God and united with the United Brethren church, but after her marriage she became a member of the Four Mile Church of the Brethren near Kitchel, Ind. Her daily life was an exemplification of a staunch belief in the adequacy of the Christian life. She was not only actively interested in the local church which she served faithfully with her husband as deacon for more than forty years, but she was constantly making sacrifices and contributions for mission work generally. In 1917 she gave one daughter, Mrs. Sue R. Heisey, who went as missionary to China.

Hers was a personality and character enriched and sus-

tained by a strong faith in and dependence upon the spiritual resources of a Christian life. She loved life and manifested this love in her pleasure in the blooming flowers and plants of her garden. Although she accepted death as inevitable, and a change which must be met courageously, yet she clung to life because she had discovered its values and its worth, and her pride was in the strength of her years.

She loved to read The Gospel Messenger and other church literature, and often read to her husband as they sat by the fireside on long winter evenings. There was seldom a day passed in which she did not read her Bible. It was while she was reading her Bible before retiring on Monday evening, Jan. 8, that a severe pain seized her and caused her spirit to quietly take its flight three days later. How sweet is death when it severs life from this world so gently.

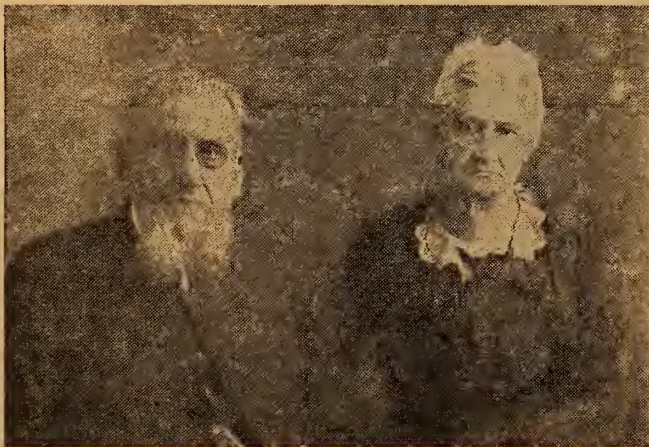
She has gone on to her reward and we will miss her guiding presence, but the influence of her life continues in the lives of her family and friends.

Walter J. Heisey.

Richmond, Ind.

PASSING OF ELDER AND MRS. GEORGE W. SELLERS

An important link with the early days of the Bryan, Ohio, community was broken in the passing of Eld. Geo. W. Sellers and wife. After fifty-seven years of happy wedded life



this pioneer couple passed on within a week of each other. Both deaths occurred at the home of their daughter, Mrs. C. L. Kintner, of Edgerton.

George W. Sellers, son of Frederick and Hannah (Shidler) Sellers, was born near Tiffin, Ohio, Dec. 3, 1853. He died Jan. 13, aged 80 years. He was one of a family of nine children, all but two of whom have preceded him to the spirit world. At the age of sixteen he became a member of the Church of the Brethren. On Dec. 26, 1876, George W. Sellers was married to Isabella Brown, next to the youngest daughter of Eld. Jacob and Kathern (Brenner) Brown of near Bryan, Ohio. Four children were born to this union: O. V. and Lowell J., of Wenatchee, Wash.; Arthur of Seattle, Wash., and Edith (Mrs. C. L. Kintner).

Mother Sellers was a most devoted wife and mother. After Bro. Sellers was ordained to the ministry and eldership, she not only assisted him in his work but gave him every encouragement possible. For weeks at a time she assumed the responsibility of the farm and the care of the children, while he was out in meetings and on committee work.

Next to the family the work of the church was her greatest delight. Not only was she interested in the welfare of her own children but also those of the entire community,

and her greatest delight was to see them gathered into the kingdom of God. During her last years she took special delight in the work of the Aid Society.

In 1885 Bro. Sellers was ordained to the ministry and because of his faithful services in 1900 was ordained to the eldership. In this capacity he served not only the local church for many years, but the district as well. Because of his unusual executive ability and his keen sense of justice, he was often called upon to help adjust difficulties. His willingness to be of service to the church caused him to make many sacrifices. Many are the times that he dropped his work on the farm and drove miles to preach funerals or to give consolation to the bereaved.

During the last few years Sister Sellers' chief concern was her husband's comfort, in his failing health. Her prayer was that she might live to care for him until he passed on; her request was granted. About two hours before the passing of father, when it was evident that his time was near, she was suddenly stricken, and a week later joined him in the glory world.

Funeral services were held at the Church of the Brethren by Edw. Kintner assisted by H. H. Hendricks.

Seattle, Wash.

A. L. Sellers.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Helman-Holtsinger.—At the home of the undersigned, Jan. 29, 1934, Bro. Samuel L. Helman and Sister Thelma Holtsinger, both of New Paris, Ind.—Chas. M. Arnold, New Paris, Ind.

Over-Hoover.—By the undersigned at the Church of the Brethren, Jan. 18, 1934, Robert S. Over and Mildred Hoover, both of Roaring Spring.—S. P. Early, Roaring Spring, Pa.

FALLEN ASLEEP

Amole, Maurice C., son of Hiram and Elizabeth Amole, died Jan. 16, 1934, aged 49 years. He was born in Chester County. He united with the Church of the Brethren early in life and remained faithful. He is survived by his wife, Eliza (Noble), and a daughter. Funeral services from the home in Pottstown by A. M. Dixon, assisted by Bro. Nyce. Interment in Coventryville.—Mrs. J. Earl Pennypacker, Pottstown, Pa.

Baum, Sister Barbara (Hoffer), entered into rest Jan. 17, 1934, near Middletown, Pa. (Conewago church), aged 65 years. Her husband, Bro. S. Michael Baum, preceded her in death Oct. 18, 1932. Both Brother and Sister Baum were active in the work of the Sunday-school at Bachmanville until the last year. Sister Baum was confined to her bed, suffering much, until the Lord called her home. Two daughters, the one a widow, three grandchildren, the other daughter married, and with her husband living at home, together with one brother and one sister are left. Funeral at the Spring Creek church (Hershey), and burial in the adjoining burial ground, Elders John C. Zug and J. M. Hostetter officiating.—Mary G. Gible, Elizabethtown, Pa.

Bollinger, Bro. John B., died at the home of his son near Durbach, of a heart attack, Jan. 23, 1934, aged 65 years. He was a faithful member of the church for many years. He is survived by his wife, two sons and three daughters, and his mother who is in her 91st year. Services at the Middle Creek church by Bro. John Myer and J. B. Johns. Interment in adjoining cemetery.—Lida M. Zug, Lincoln, Pa.

Bollinger, John B., son of Benj. and Elizabeth Kurtz Bollinger, born in Stark County, Ohio, June 23, 1872, died Dec. 26, 1933. When he was seven years old the family moved to a farm near White Pigeon, Mich. As a young man he united with the Church of the Brethren at Shipshewana, Ind. June 10, 1897, he married Nora Cripe. In 1920 they moved to New Paris, Ind., where he had lived since. His wife survives with five sons, seven daughters and two brothers. Funeral by Eld. J. H. Shrock and the writer. Burial in the New Paris cemetery.—Chas. M. Arnold, New Paris, Ind.

Coulter, Sister Lura, daughter of Mr. and Mrs. J. E. Barnhill, was born at Glenroy, Ohio, July 3, 1890, and died at her home in Pomona, Calif., Dec. 20, 1933. At the age of twelve she moved with her parents to Jasonville, Ind. Here she was married to Andy Price, who

preceded her in 1921, two children having been born to this union. On Oct. 20, 1923, she was married to John J. Coulter at Plymouth, Ind., at which place they resided until December, 1928, when they moved to California, locating at Pomona. In 1924 she united with the Church of the Brethren and was a regular attendant at services when health permitted. She is survived by her husband, a son, three step-children, her parents, four brothers and two sisters. Funeral services were conducted by the writer. Interment in the Pomona cemetery.—A. O. Brubaker, Pomona, Calif.

Eshelman, John W., born Sept. 18, 1878, near Elizabethtown, Pa., died Jan. 20, 1934, in a hospital, Lancaster, Pa. Death was the result of a fractured skull received in a fall. He united with the Church of the Brethren in early life and was a faithful member; he was serving as a trustee at the time of his death. In 1897 he married Amanda Witmer who preceded him thirteen years ago. He is survived by four sons, two daughters, two grandchildren and one brother. Funeral services at the Green Tree house by Brethren H. K. Oher and John Brubaker. Interment in the adjoining cemetery.—Mrs. Abram Eshelman, Mt. Joy, Pa.

Force, Sister Hannab (nee Harley), widow of John I. Force, died at Royersford, Pa., Nov. 20, 1933, aged 77 years. Funeral services at the home of her only child, Mrs. Geo. Shronk, Mont Clare, Pa., in charge of her pastor, Bro. H. S. Replogle. Interment in Green Tree cemetery. She was always interested in her church and Sunday-school activities.—Susan J. Famous, Royersford, Pa.

Hershey, Sister Clara V., died at her home at York Springs, Pa., Jan. 27, 1934, of a complication of diseases, aged 79 years. She was a member of the Church of the Brethren for many years. She died of a lingering illness and asked for the anointing before she died. She leaves two sons, daughter and two sisters. Funeral services in the Latimore meetinghouse by Elders C. L. Baker and W. G. Group and Rev. Hafer, Lutheran. Burial in adjoining cemetery.—Myrna Kreider, East Berlin, Pa.

Hixon, Noah W., born July 3, 1846, on the old Hixon farm near the village of Highland; he died Jan. 9, 1934, at his home in the village. He was the son of Wm. H. and Ruth Antrim Hixon. He married Alice M. Robertson Sept. 23, 1874; she died Sept. 3, 1908. To this union were born three children who survive with two grandchildren, two great-grandchildren and one sister. He was strong in the faith of the Church of the Brethren, though he was never formally taken into the church. He lived a prayerful life and loved the church, giving of his means and subscribing to its principles. Funeral services in the Lexington church near Highland by the undersigned. Interment in the Lexington cemetery.—John M. Garst, Highland, Ohio.

Hollinger, Sister Emma, widow of Bro. John D. Hollinger, died of a heart attack at her home in Lititz, Pa., Jan. 18, 1934, aged 74 years. She was loved by all for her truly Christian virtues. She leaves eight children, sixteen grandchildren and three great-grandchildren. Funeral services in the Lititz church by Elders A. C. Baugher and H. M. Eherly. Interment in the Longenecker cemetery.—Florence B. Gibbel, Lititz, Pa.

King, Joyce Louise, daughter of Mr. and Mrs. Edgar King of near Glen Rock, Pa., died at the hospital, Hanover, Pa., of a complication, Jan. 20, 1934, aged two years. Funeral services in the Mummert meetinghouse by Eld. C. L. Baker. Burial in adjoining cemetery. Also at the same time, memorial services for Chas. Edgar King, Jr., three-year-old son of Mr. and Mrs. Edgar King, who died of scarlet fever some time ago.—Myrna Kreider, East Berlin, Pa.

Kinsie, Amos, son of Levi and Caroline Kinsie, born in Montgomery County, Ohio, died in Elkhart County, Ind., Jan. 17, 1934, aged 85 years. His wife died Dec. 16, 1916. Two daughters, six grandchildren and one brother survive. He was a faithful member of the Church of the Brethren. Funeral at Middlebury by his pastor, Burton Metzler, and the writer. Interment in the Forest Grove cemetery.—J. Harvey Schrock, Goshen, Ind.

Kreider, Harold, infant son of Bro. Howard J. and Anna Witters Kreider of near Lincoln, died of complications, Jan. 12, 1934, in a hospital, Lancaster. He is survived by his parents, sister and brother. Services at the Middle Creek church by Bro. John Myer and J. Bitzer Johns. Burial in adjoining cemetery.—Mrs. Lida M. Zug, Lincoln, Pa.

Long, Earl LeRoy, son of LeRoy L. and Annie M. Long, born Feb. 17, 1911, near York, N. Dak., died in the hospital at Rugby, N. Dak., of pneumonia, Jan. 18, 1934. A few years ago he contracted tuberculosis; two years were spent in the sanitarium at Colorado Springs, after which he partially regained his health. He united with the Church of the Brethren when young and passed away in that faith. He leaves father, mother, one sister and two brothers. The body was brought to Adel for burial. Funeral at the church by Bro. O. E. Messamer and burial in the cemetery near by.—Mrs. Susie K. Wicks, Adel, Iowa.

McConnell, Mrs. Clara Paules, died Jan. 16, 1934, at the home of her son and daughter-in-law, Brother and Sister Claude McConnell, in York, Pa., aged 65 years. Death followed an illness of several weeks. Surviving are two daughters, one son and seven grandchildren, two sisters and two brothers. Services at her late home by Eld. M. A. Jacobs. Interment in Greenmount cemetery.—Florence Keeney, York, Pa.

Reeser, Sister Nettie Mae, died Jan. 16, 1934, at the home of her parents, York, Pa., aged 32 years. Death was caused by a heart condition following pneumonia. She was a member of the Church of the Brethren. Surviving are the husband, two daughters, stepson, par-

ents and one brother. Services in First church by Bro. John Rowland. Interment in Mummert meetinghouse cemetery.—Florence Keeney, York, Pa.

Schaeffer, Nason M., born Nov. 26, 1865, in Rockingham County, Va., died Oct. 9, 1933, at his home near Nokesville. He was the son of Henry and Annie Schaeffer. He came to Prince William County about thirty-six years ago, where he had resided ever since. Forty years ago he married Laura Baker. She died Sept. 7, 1928. He is survived by two sons, two daughters, five brothers and fifteen grandchildren. In November, 1900, he united with the Brethren Church; his wife had united with the church when a child. Funeral services by G. W. Beahm, assisted by J. S. Showalter. Burial in the Valley View cemetery.—Mrs. W. G. Francis, Catlett, Va.

Shirk, Mary A. (nee Goddard), died at her home near Polo, Mo., Nov. 7, 1933, aged 58 years. She grew to womanhood near Plattsburg, Mo., where she united with the Church of the Brethren at an early age. She lived a faithful and consistent life. She found much joy in service. She led the song service in the Log Creek church for seventeen years. Feb. 27, 1901, she married Eld. D. A. Shirk. To this union were born five children, three of whom preceded her. She also is survived by her mother and two brothers. Funeral services at the Oak Grove churchhouse by Eld. D. D. Harner, with interment in the church cemetery.—Hettie Hardman, Polo, Mo.

Teeter, Mary Alice, daughter of Blaine and Cora Teeter, of Flintstone, Md., was born Sept. 17, 1930, and died Jan. 2, 1934. Funeral in the Glendale church at Flintstone by Eld. J. W. Bible.—G. L. Baker, Waterside, Pa.

Turner, Bro. John Wm., born March 3, 1861, died at the hospital, Harrisonburg, Va., Jan. 18, 1934. Just six months before his wife, Sarah Elizabeth Turner, passed away. The last four weeks of his life were spent in the hospital where he was cared for by a daughter who is a nurse. He is survived by nine children. Funeral services at the Cedar Run church by Brethren I. W. Miller and A. J. Fitzwater. Interment in the cemetery adjoining the church.—Fannie L. Mason, Broadway, Va.

Vassar, Verne, son of John and Bessie Vassar, was born Oct. 30, 1920, near Caldwell, Idaho, died Jan. 7, 1934, from injuries received in a fall from a horse. He leaves his parents, one brother and a sister. He became a member of the Brethren Church about two years ago. Funeral services were conducted by the writer at the Nampa Brethren church and burial in the Caldwell cemetery.—H. G. Shank, Bowmont, Idaho.

Wadsworth, Jas. C., born at Derry, Pa., Nov. 8, 1898, died at Camp DeWitt, Pa., Jan. 16, 1934. Surviving are his widow, the former Sister Elizabeth Wolf, his mother, Mrs. Jane King, one brother and one sister. Services by the undersigned at Latrobe, Pa. Interment in the Derry cemetery.—W. G. Group, East Berlin, Pa.

Weaver, Bro. Joseph, born Oct. 24, 1859, died suddenly at his home in the Shiloh congregation, Nov. 24, 1933. He was a son of Henry and Elizabeth McVicker Weaver. Two sisters survive. Fifty-four years ago he married Miranda McDaniels. He united with the Church of the Brethren thirty-two years ago and lived a consistent life; he served the church many times as delegate to District Meeting. Funeral services by the writer in the Fairview church near Arden. Interment in the cemetery near by. On Sunday morning of the funeral his widow was stricken with paralysis and died on Tuesday following.—A. C. Auvil, Thornton, W. Va.

Weidman, Bro. Silas, born in Stark County, Ohio, Jan. 22, 1858, died Jan. 16, 1934, at Albion, Ohio. He married Mary Catherine Garner and to this union were born four children. In the early eighties he united with the Mohican Church of the Brethren. Soon afterwards he was elected to the ministry at Carey, Ohio. He was faithful to the trust placed upon him. His wife preceded him in 1928. Two children died in infancy. Surviving are one son, daughter, two grandchildren, five great-grandchildren and one brother. Funeral services at the Mohican church by the pastor, Bro. D. E. Sower. Interment in the Mohican cemetery.—D. E. Sower, Lodi, Ohio.

Wickham, Eld. John, died at his home at Oxford, Pa., Dec. 22, 1933, aged 57 years. He is survived by his wife, Annie. Services at the home by Eld. Rufus P. Bucher, assisted by Eld. David Kilhefner and Bro. Cline Griffith. Burial was at Christiansburg, Va., where Eld. J. S. Showalter conducted the services.—Martha A. Bucher, Quarryville, Pa.

Woodward, Sister Alice Mae, daughter of Mr. and Mrs. John J. Beeghly, born Sept. 8, 1889, in Garrett County, Md., died Dec. 18, 1933. She married Wm. Sebring Sept. 9, 1906; he passed away in May, 1917. She married Bro. Arthur Woodward May 7, 1918; he died Sept. 26, 1922. She leaves one daughter, three sons, father, mother, twelve brothers and sisters. Funeral services at the Lutheran church at Gowrie by Rev. Lee Fisher, assisted by Rev. D. Verner Swanson. Interment at Adrian, Mich.—Mrs. Ora Gnagey Fisher, Renard, Iowa.

Yeater, Margaret Salina Haigh, born at Muscatine, Iowa, March 9, 1873, died at her home south of Tipton, Iowa, Jan. 20, 1934. She married Samuel W. Yeater May 14, 1891. Eight children were born to them. She is survived by her husband, three children, eight grandchildren and one brother. She united with the Church of the Brethren in early life and remained true to her Lord and Savior. She is the fifth of the Haigh family to pass away in four years. Funeral services from the church by the writer and Eld. D. F. Landis.—U. J. Pike, Clarence, Iowa.

NEWS FROM CHURCHES

CALIFORNIA

Pomona.—Our church and Sunday-school have reorganized and are progressing nicely with the new year's work. Our pastor, Bro. A. O. Brubaker, was chosen elder for another year. Gerald Deal was elected general superintendent of the Sunday-school; Mrs. Luther Whitlow, C. W. president; Mrs. Frank Henzie, director of the mothers and daughters; Mrs. S. P. Noll, director of Women's Work. Our pastor has been giving us some helpful messages on The Church. Three Sunday-school boys were baptized on Sunday evening after services. Our church united with Gypsy Smith in a community revival in Pomona. Our members helped with the music, personal work, etc. His messages were good and those attending were spiritually strengthened; much good was done in uniting the churches. In trying to meet the needs of the times we have put on a large program. We have all church night each Wednesday when we have a fellowship dinner, followed by committee meetings, choir and orchestra practice and Bible study. The Brotherhood organization with Bro. M. P. Noll as president began their year's work with a fellowship dinner, followed by a message on Peace. The Aid Society with Mrs. I. J. Scott, superintendent, and Mrs. J. E. Neher, president, is doing very commendable work. Jan. 17 we had our birthday dinner for the month. Our oldest member was with us—Grandma Barnett, who is eighty-eight. She is a regular Sunday-school, church and Aid attendant. Mrs. Blocker, missionary president, is doing splendid work, building up the missionary spirit in the church. At our last meeting Mrs. Wilbur Stover gave an interesting talk on First Experiences in India.—Mrs. S. P. Noll, Pomona, Calif., Jan. 27.

Waterford.—Bro. Hoover of Pennsylvania gave us an impressive sermon on Dec. 3 and on Jan. 7. The young people went from home to home Christmas morning singing carols which were much appreciated. Since our last report five letters of membership were received. Bro. J. H. Cassady of Washington, D. C., conducted a successful evangelistic campaign from Dec. 24 to Jan. 7. Strong evangelistic sermons were preached and some of the main doctrinal lines emphasized. As a direct result of the meetings fifteen were baptized and thirteen were received back into fellowship. The meeting also had some of the old-time revival effect as a large number came forward renewing their vows. Sunday-school night, family night and pal night were featured with enthusiasm. The largest family received as a gift from Bro. Cassady a beautiful electric lamp. We feel that besides the church being strengthened numerically and spiritually the whole community was greatly blessed. Our love feast was held Jan. 8 with Bro. Cassady officiating. An inspiring program of talks, readings and songs was given by the Yo-Mar-Co class on Jan. 14.—Alice M. Baker, Waterford, Calif., Jan. 31.

FLORIDA

Brooksville.—At our members' meeting when the work was organized for the year, Bro. C. E. Bower was chosen elder and Bro. Elmer Stombaugh, superintendent of the Sunday-school. A goodly number of our people attended the District Conference at Lakeland in October, also the annual young people's and ministerial conference at Seneca during the holidays. In recent weeks our young people gave the play, School Girl and Slave Girl, to appreciative audiences at several different places.—Birdie R. Morris, Minneola, Fla., Jan. 27.

Miami.—We had our meeting at the home of Brother and Sister D. Watts in West Palm Beach on Jan. 21. The attendance was larger than usual, there being more than forty present. The discussion of our lesson was most interesting; so many were ready to take part. The lesson was followed by an edifying and interesting sermon by Bro. C. C. Price. Then came the dinner, the usual social hour and the drive home. Our fathers and grandfathers did not drive a hundred miles, attend two services and get back home by sundown. Our advantages are greater than theirs. I wonder whether we appreciate and use them as we should? Our next meeting is to be at the home of Brother and Sister Lamar Westfall at 2010 S. W. 20th St., Coral Gables, on Feb. 18. It was decided to hold our love feast at the home of Brother and Sister Noah Cripe, northwest of Homestead, on March 18. We hope many visiting brethren and sisters will be with us at that time. Their presence is inspiring.—Grant Mahan, Homestead, Fla., Jan. 27.

Sebring.—Our people have been greatly inspired and benefited by the work of Bro. Kurtz during his two weeks' stay in Florida. He preached fifteen sermons in the Sebring church, spent two full days at the young people's conference at Eustis, preached one sermon at the Sunnyland church, formerly a mission point of the Sebring congregation, addressed the high school, the tourists' club of Sebring and gave one of his well-known sermon-lectures in the Highlands Hammock Park, one of nature's beauty spots in the state, on a Sunday afternoon to an audience of over 500 people. The spiritual life of the church, as well as the community in general, has been greatly quickened by his strong sermons and lectures. Invitations were given during the second week of the meetings and two young people accepted Christ and were baptized. Since last September eleven persons have been received by church letter. On the evening of Jan. 11 Mrs. La Manse, a nation-wide W. C. T. U. lecturer, gave one of her strong lectures to a good-sized audience in the church. Sister Margueritte (Bixler)

Garrett is directing our church chorus. We greatly appreciate her splendid work among us. We have our quota of tourists, some remaining for the winter and some for only a short time. On Jan. 28 Eld. J. H. Moore preached to a full house, it being the fiftieth anniversary of his first sermon in the state and the beginning of the work of the church in Florida.—Anna Stutsman, Sebring, Fla., Jan. 29.

ILLINOIS

Cherry Grove church observed Dec. 3 as missionary day with a splendid message in the forenoon by our pastor, Bro. I. D. Leatherman, a basket dinner at noon and an afternoon program. This was rendered by the junior department of the Sunday-school at which time they brought their earnings for the year, which amounted to \$12.51. Our Christmas program was given on Sunday morning, Dec. 24, consisting of miscellaneous numbers, representing each class of the school. Our church had a pound shower for our pastor and family which was a complete surprise. Dec. 21 about thirty men of the church met at the timber and cut, sawed and hauled wood for the church and the pastor. At our December council it was deemed advisable to discontinue the evening services during the winter months. Our morning attendance is holding up well.—Mrs. Vinnie Brunner, Lanark, Ill., Jan. 31.

Lena church has been appreciating some stirring, spiritual sermons by our pastor, Bro. J. F. Burton. Splendid audiences have been present at both morning and evening services. In September Bro. J. W. Lear, member of the District Ministerial Board, conducted an impressive installation service for our pastor and wife. Bro. Burton has been chosen as our elder for the coming year, and Bro. Harry Moore, Sunday-school superintendent. Nov. 24 a splendid group of fathers and sons enjoyed a banquet in our church. The earnest and untiring efforts of our pastor are an inspiration to the church to press on with greater faith in Christ and the church. We are glad to report that Bro. Burton, after a siege of over seven weeks' illness, is back home convalescing very nicely. Eld. John Heckman of Polo very splendidly took care of the services for several Sundays. At present Bro. Niels Esbensen, pastor of the Freeport church, is very ably ministering to us.—Sadie Lutz, Lena, Ill., Jan. 31.

INDIANA

Elkhart City.—We had a very inspirational revival service lasting two weeks, last November, with Bro. Edward Stump, of South Bend, evangelist. Five members were added to our church through baptism. Our love feast was held Nov. 20, with Bro. Stump in charge. On Nov. 3 the church enjoyed a basket supper and a good social time together, after which a special council was held, to discuss the calling in of more deacons to serve the church. The three chosen were Bro. Gordon Lantz, Bro. John Clem and Bro. Theodore Fish. These were installed Nov. 12. Regular council was held on Dec. 18. Bro. Lorell Weiss, our pastor, was reelected as elder. It was decided to have an every-member canvass for the purpose of creating interest and more of an individual responsibility toward the church needs and budget. A definite result has already been seen, by the large increase in church offerings during January. In December the O. C. class served a chop suey supper, to raise money for the building fund. For the Christmas program a white gift service was held, and besides many gifts of food, the cash offering amounted to \$48.60. The Frontier Girls have been organized by Ada Cooper. Much interest is being shown in this new organization by the intermediate girls. During the National Prayer Week, our church held a meeting on Thursday night, with Rev. C. J. Adams of Elkhart as speaker. His subject was, "The Christian and His Money." Courses are being offered at the Y. M. C. A. at the present time, for the benefit of Sunday-school workers. They meet one night a week for six weeks. Our Sunday-school had the largest enrollment coming from any one church in the city.—Theodore W. Fish, Elkhart, Ind., Feb. 1.

Manchester.—Our church closed her year's program with a wonderful Christmas Day. After the regular Sunday-school hour, the children with their teachers and officers took their places for the white gift service. Then dressed in costume of the mission field represented, one after another explained the need and opportunity for the gospel in each of our own fields. A young man pleaded for America which is also in need of Christian teaching. We felt an urge to give for the sake of the Christ child who gave all for us. Over \$600 was brought forward and laid in the trays and baskets which these costumed speakers held. Of this our children's department, numbering about 140, gave \$129. On Christmas eve the house was filled. The Builders, a drama arranged and presented by Mrs. Sadie Wampler, was given. New Year's morning a full house greeted the pastor. After his message all returned home with high resolves to devote themselves more fully to Christ and the church. In the evening the adult department gave a play presenting vividly some of the problems of the modern home. The ministers' conference during the first week of January brought to us the church leaders of our district and some from other places. They came to meet representatives of our various church boards from Elgin that they might face the grave problems of our general church program. Our week of prayer during the second week in January was very helpful to many of our people. The pastor met with groups of neighbors and friends gathered in homes of various sections, two groups each night. Local needs and plans were talked over and prayed about. Thursday evening a mass meeting of the six churches was held. The pastors of the various churches led our thinking and praying at this meeting. The Sunday-school has recently given special attention to the home department.

Fourteen are enrolled and each week these shut-ins and invalids enjoy the study of the regular Sunday-school lesson conducted by interested and capable teachers. So worth while do we count this work that we hope to arrange so that none in our church need be deprived of this blessing.—Alice K. Ebey, North Manchester, Ind., Jan. 27.

Mt. Pleasant.—Not in years have we witnessed such a revival spirit in our church and among those who are not members of our church. Many of our members are also members of the evangelistic prayer band in this community. We are one of the several units that have been organized in this section of the country. The prayer band was organized during a revival conducted by Evangelist Fred E. Maxey, last summer. We began with twelve in the band; now we have grown to the point where we have from thirty to 110 at our cottage prayer meetings. Each member carries his own Bible to prayer meetings and also to church services. Some of the subjects we are studying at our cottage meetings are: Repentance, Conversion, the New Birth, the Power in Prayer and kindred subjects. In addition to these subjects, we are taking special training in personal work, how to deal with Christians who are not satisfied, how to deal with lost souls under conviction, etc. The prayer band is also busy in locating places for evangelistic meetings and assisting in personal work in those meetings. Bro. Fred E. Maxey, our evangelist, is now in his sixth meeting in this section. It is wonderful what prayer will do. The Lord is sending people out in great crowds to hear the gospel. The build-ups in which we hold our evangelistic services are always crowded. The meeting now in progress at Parkersburg, Ind., is drawing folk from sixteen different towns and the church is packed at every service and many times people are turned away even before preaching hour. Souls are being saved at every meeting and many are getting a richer experience with Christ. While these meetings are strictly interdenominational in their character and scope, we have added about thirty members to our church as a result of these meetings. Our Sunday-school is having the largest attendance in some years. Bro. Maxey drops in and preaches for us sometimes on Sunday mornings when he can get off from his meetings. We are praising God for this wave of revival, and ask the prayers of the brotherhood to the end that many souls may be saved and saints edified.—Mrs. Clyde Jameison, North Salem, Ind., Jan. 22.

IOWA

Franklin (Decatur Co.).—On Dec. 24 the gospel team from the Leon Brethren church rendered a program in the morning which was very much enjoyed by all. We had a basket dinner at noon and then the Christmas story in word and song, portraying God's Christmas gift to us. At the close we demonstrated our willingness to help give Christ to others as our gift to them by opening our mite boxes which contained \$10 for world-wide missions. We also sent a Thanksgiving offering of \$10 to be used for home missions.—Mrs. Ella Petticord, Leon, Iowa, Feb. 1.

Ottumwa.—Our church held a very interesting sunrise service on Thanksgiving day. On Dec. 8 we held our quarterly council. Church officers elected for the following year were: Elder, Glen Carr; clerk, Mrs. I. W. Berry; treasurer, Mrs. Herbert Lowe; Messenger agent and correspondent, Mrs. Chas. Albin. The work here has been progressing nicely. On the morning of Dec. 24 the children gave a very interesting Christmas program, and in the evening the adults gave a program consisting of carols, readings, and a story. A watch night party was held in the parsonage on Dec. 31. There were forty-two present. We had a very pleasant evening together, the program consisting of games and a half-hour devotional period. Our Sunday-school and church attendance has been increasing. We have a fine group consisting mostly of young people at our mid-week services. We have been studying some of Paul's letters. Our Ladies' Aid is very active. We meet all day every Wednesday with a coöperative dinner. We have been quilting most of the time. We had a bazaar and bake sale on Dec. 16. We gave \$25 to the District Mission Board, \$10 to the Old Folks' Home, put a telephone in the parsonage which cost \$4.25, and are planning to send \$10 to the General Mission Board soon. Our Aid reorganized Jan. 3. The president is Mrs. Arnold Scott. We are planning a measuring party for Jan. 30 to be held in one of the homes.—Mrs. Charles Albin, Ottumwa, Iowa, Jan. 30.

MARYLAND

Frederick City.—On the evening of Oct. 29 the young men's Bible class had charge of the services and gave a play entitled "O Galilean, Thou Hast Conquered." The annual father and son fellowship supper was held at the church on the evening of Nov. 10. Rev. Jackson of the Church of God was the speaker, and John W. Wolfe acted as toastmaster. This meeting was well attended. On Sunday following our pastor gave a splendid sermon on Father and Son Relationships. The evening services were conducted by the Men's Work club. Nov. 30 the union Thanksgiving service was held in our church. As in past years we joined with the United Brethren and M. E. South churches. An anthem was given by our choir, special music by the U. B. and the sermon by Dr. John Paul Tyler, bishop of the M. E. Church, South. Dec. 17 our B. Y. P. D. gave a Christmas program on the theme, "Peace and Good Will." Dec. 24 we held our Christmas service, "White Gifts for the King," at which time many gifts for the needy were received from all departments of the Sunday-school. This was a candle light service. Dec. 25 the children of the school gave their program. Our pastor has been conducting a Bible study class each Wednesday evening. For the next two months cottage prayer meetings will be held each Wednesday night leading up to our revival at Easter. A training class is in progress for all who are interested in

church membership. The men's and women's organizations held meetings on Jan. 17 to plan their work for this quarter. The men held their election and Harry B. Grove was reelected president. Our church feels very keenly the passing on of our faithful coworker, Sister J. F. Danner. She will be greatly missed by us all.—Mrs. John W. Wolfe, Frederick, Md., Jan. 27.

MICHIGAN

Detroit (First).—The last four months of 1933 were filled with many good things and splendid spiritual results for our church; we never had so many unite with the church in the fall months. Our October loyalty campaign and emphasis was a splendid preparation for a week of meetings, held Nov. 5 to 12 by Bro. Chas. Forror of Brethren, Mich. He preached eight sermons; four were baptized on Nov. 12 and three received by certificate. The communion service on the last Sunday night with Bro. Forror officiating was the largest attended in the history of the church. Sunday morning, Nov. 26, we had a harvest home service conducted by the junior department and other young people of the Sunday-school. It consisted of pageantry and historical sketches of Thanksgiving in other lands and our own. We did not participate in the usual union Thanksgiving services but had one of our own with a potluck dinner following. This arrangement was planned for the sake of the poorer families of our community who otherwise would have had a scanty meal; and the plan proved quite satisfactory. November was stewardship month in our Sunday-school. Every department had stewardship taught in some form during the month. Dec. 17 the young people presented a play entitled, Keeping Christmas. We had our Christmas service on the morning of Dec. 24 and the choir conducted a vesper service, giving a cantata, The Light of the World. The mothers' and laymen's clubs each had Christmas parties and grab bags in which the children had a happy share; many gifts were given to needy boys and girls. We had an enjoyable watch night service. Social mingling and lunch occupied the first two hours and the last hour was spent in a worship service with candle lighting in charge of the pastor and family. We observed the week of prayer Jan. 8-13. The children of junior and intermediate ages had a concert on Jan. 19, the admission charge being a bundle of newspapers. The pastor and family will have their second annual stay-at-home week Jan. 21 to 28 at which time any who desire may visit the pastor in

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his home. At the December council our pastor was elected elder for 1934 with Bro. Chas. Ferror as associate elder.—Mrs. Walter K. Gordon, Detroit, Mich., Jan. 19.

MISSOURI

Shelby County.—In November the male quartet from Ray County, Mo., came to us, accompanied by Bro. Ed Mason. We were greatly inspired by the wonderful messages which they gave us. Jan. 27 and 28 Grace Early brought a group of five others with her. One of the number, Bro. Milton Early, a young minister, very ably delivered three discourses to appreciative audiences. We were glad to have the Early quartet give so many good numbers in song. We have an interesting Sunday-school but no minister here, so we look eagerly to these monthly meetings.—Mrs. Frank Folger, Leonard, Mo., Jan. 31.

NORTH CAROLINA

Shelton members met in a business session in December. Bro. N. C. Reed was reelected elder and pastor for the coming year; Bro. Roland Kirkman, Sunday-school superintendent; Sister Hattie Adkins, Messenger agent. A committee was appointed to visit those members who have grown indifferent in order to try to win them back. A B. Y. P. D. has been organized and is doing some interesting work. We have not had much literature to do with so far, but our programs have been interesting.—Mary Lee Durham, Mt. Airy, N. C., Jan. 28.

OHIO

Cincinnati.—Bro. H. M. Coppock, our pastor, had charge of the rally day service which was a great success. Bro. Alfred E. Smith was the afternoon speaker. The Trotwood quartet sang some beautiful selections for us. This day marked a decided increase in our Sunday-school and church attendance. Up until this time our average was sixty-one, and the past few months, eighty-one. The choir of eighteen voices has been doing splendid work under the direction of Mr. and Mrs. W. E. Klepinger. They are now planning for an Easter cantata. Our junior work is doing fine under the leadership of Mrs. Ch. Knoepfle with an average attendance of sixty-four. The Women's Aid had a rummage sale and a bazaar under the direction of their chairman, Mrs. W. E. Klepinger, and cleared a nice profit. Our pastor is an able leader and we are looking forward to great results this coming year.—Julia Repogle, Cincinnati, Ohio, Jan. 31.

Olivet.—On Sunday, Oct. 22, we held our annual harvest home service. We had our regular order of services in the forenoon with the harvest sermon by the pastor at the worship service. A fellowship dinner was served at the noon hour. The program of the afternoon was somewhat varied. Two addresses by fellow pastors were given along with several special numbers of music. On Oct. 29, with Bro. Geo. W. Phillips officiating, we observed our fall communion services. Sunday morning, Dec. 1, the Men's Work organization gave a program on missions. The Thanksgiving offering was received for foreign missions at the close of the program. On Dec. 24 The Chimes of Service, with other miscellaneous numbers by the children, was given as a Christmas program. Our Christmas offering received at this program was sent to district missions. Our Aid has had a very successful year. They held their Christmas market Dec. 23. We netted nearly \$30 in the sales of this market. Sunday, Jan. 21, our church received its semiannual offering for the support of Esther Mae Helser. We are also striving to complete the support of our missionary, Bro. A. D. Helser, by the last of February. Our church with the other churches of the community is now putting on a leadership training school. Our pastor is acting as dean.—Mrs. Clyde Mulligan, Thornville, Ohio, Jan. 31.

Stony Creek church met in council Dec. 1. Church officers for the ensuing year were elected as follows: Elder, Bro. C. W. Warstler; clerk, Omar Hengstetter; treasurer, Lawrence Huber; corresponding secretary, Mary Snyder. All church officers were installed at the regular church service Dec. 9. The past year was one of unusual interest. One outstanding feature was a joint B. Y. P. D. with the Menonite young people of West Liberty. For some months we were planning for the coming of Bro. D. W. Kurtz on Dec. 9 and 10. He gave four of his sermon-lectures and one address at the DeGraff high school, all of which were greatly appreciated. The year in general was very successful and the outlook for further growth is encouraging. At the recent council meeting it was decided to send one query to District Meeting relating to the election of moderator for District Conference one year in advance of his term of service. The present plan is for a week's meeting prior to Easter conducted by the pastor.—Mary Snyder, Bellefontaine, Ohio, Jan. 31.

OKLAHOMA

Pleasant Plains.—At our first service of the new year our pastor, Bro. S. L. Barnhart, preached a new year's sermon in which he spoke of some accomplishments of the past year and outlined plans and suggestions for the present year. Some of the things of interest noted were: a gain in membership of eleven; seven of these were by baptism and four by letter. We lost two by death and two by letter, making our present membership 107, of whom 60 can be classified as active, 29 inactive and 18 non-resident. The average Sunday-school attendance was 58, with 95 as the highest and 30 the lowest at any time. The B. Y. P. D. has remained active throughout the year. A Junior League also has been formed which is greatly enjoyed by the children. Our revival meeting held last spring by Bro. Geo. Burgin of Garden City, Kans., was followed by a love feast. We also had two all-day meetings during the year, one in the spring and a harvest meeting in the fall. A mother and daughter banquet was held in May

and a father and son banquet in November, each with an excellent program. In giving to missions there was an increase of \$35 over the previous year; besides we supported a full-time pastor. Bro. S. L. Barnhart who came to us from New Carlisle, Ohio, a year ago was installed at the District Meeting last August. Some of his suggestions for the new year are to be discussed at the next council meeting Feb. 3, and at later monthly teachers and workers' meetings.—Mrs. Erma Wilson, Aline, Okla., Jan. 27.

PENNSYLVANIA

Conemaugh.—The last Sunday in September we had a special service to install the officers for the new year. We also started our church year and Women's Work year with Oct. 1. During the month of October we used the theme, Crusading for Christ, which proved very helpful. One Sunday we had homecoming day. Bro. Arthur Rummel, the speaker for the afternoon, gave an inspiring message. The last Sunday in October was consecration day when eleven babies were consecrated to the Lord. This is the first time we have had this service and it was very impressive. Our Thanksgiving service, in charge of the men, was very good. The offering amounted to \$12.88 which went for home missions. Nov. 8 Sister Ida Shumaker gave an interesting and helpful message. The offering of \$7.50 was for the work in India. Nov. 5 we gave a special program for the Old Folks' Home. About three weeks before we put on a dollar donation; with this we included the Sunday-school and church offering which amounted to \$84. This was to pay our three year maintenance due the Home. Our Women's Work group used the three programs sent out from the general board; these were helpful and instructive. Our Cradle Roll department is very active. This year we held monthly meetings for the mothers. We have taken up a study which has been very helpful to the mothers. Our theme is Telling the Story of Life, which will be continued for a few months yet. Our Christmas program was held Dec. 24. The children gave the program in the morning and the young people in the evening. We had put out the dime folders before and this money with the offering on Christmas amounted to \$64.81 which went for world-wide missions. At present we have two training classes: one is Oliver's course on teacher-training, taught by Sister Bertha Miller. There are twelve in this class. The other is Training for Service, taught by Sister Ada Litzinger, with fifteen in the class. Our pastor, S. W. Pearce, is preaching a series of sermons on Sunday evening on the theme, Foundations and Principles of Our Church, which are very interesting.—Mrs. Bertha Miller, Conemaugh, Pa., Jan. 27.

Huntingdon.—The fall communion service, held Sunday evening, Nov. 12, was attended by 324 communicants. This was the largest attendance during the present pastorate. The birth of Christ was appropriately and helpfully celebrated in our church. On Dec. 22 the dramatic club of the Y. P. D. presented a play. The Christmas sermon was preached by the pastor Sunday morning, Dec. 24, and a white gift service, with the theme, "At His Throne," was conducted by the Sunday-school on Sunday evening. During the last quarter of 1933, in addition to those of the pastor, sermons were preached by the Rev. Clair Morrow, Belmar, N. J., the Rev. Harold T. Smith, Alexandria, Pa., M. Clyde Horst, Lewistown, Pa., and Rev. Paul M. Humphreys, of Huntingdon (annual exchange of pulpits). While the pastor preached at the anniversary service of the 28th Street Church of the Brethren, Altoona, Pa., on the evening of Dec. 17, E. L. Craik spoke in this church on "Some Observations on Church Life in Britain." The adult department, under the direction of Bro. S. M. Gehrett, held a meeting Nov. 16. The feature of the evening's program was an address by A. B. Van Ormer on Boy Scout work, which was very helpful and worth while. The Men's Work group of the church presented a home mission program on "Men and Missions" Sunday, Nov. 19. The men also sponsored a father and son fellowship supper Jan. 19, which was attended by over a hundred men and boys. A very helpful address was given by Supt. John R. Cranor, of the Pennsylvania Industrial School. Among the splendid developments in the church are: a junior boys' choir and a junior girls' choir, as well as Boy Scout Work. During the past quarter the Epistle to the Romans was studied in the mid-week service. During the quarter six were received by church letter and three by baptism. More than a hundred in our church and Sunday-school began a reading of the New Testament on Oct. 15. By reading a chapter a day the reading will be completed July 1. Many are finding this a great blessing. Our evangelistic services will begin Sunday, Feb. 4, and close Feb. 18. The pastor will do the preaching and Prof. J. W. Yoder will have charge of the music. On Sunday, Jan. 28, the church will inaugurate a spiritual recovery and church loyalty program, which will continue until April 1. During this period special services have been arranged which will be of unusual interest.—R. B. Stambaugh, Huntingdon, Pa., Jan. 29.

Lancaster.—On the morning of Sept. 24 we had the installation of officers for the coming year. A Christian Education program was held on the afternoon and evening of Oct. 8. Sunday morning, Oct. 22, Bro. Paul Weaver, a teacher in Somerset County, gave us a splendid sermon on "Paul Hitting the Mark." Sunday, Nov. 5, was our love feast day. During the morning service the ladies' quartette favored us with two selections. The visiting ministers for the day were Bro. R. P. Bueher, Bro. Alvin Wenger and Bro. King. Bro. Alvin Wenger officiated at the evening service. The men had charge of the evening services Nov. 12 and gave a very helpful program. The Y. P. D. have been giving special programs one Sunday evening a month. On Nov. 19 they gave a "Peace" program. Regular monthly workers'

meetings are being held and a special effort is being made to increase the Sunday-school attendance. Delightful Christmas programs were given Dec. 24: a cantata entitled "Yuletide Memories" in the morning, given by the members of the chorus and the white gift service and a pageant entitled "The Best Christmas Story" in the evening. Bro. J. A. Robinson of Johnstown conducted our evangelistic services from Jan. 1 to 14. During these services special music was rendered by neighboring churches, which was much appreciated. Bro. Robinson is a very able speaker and these meetings were well attended. Twenty-one persons accepted Christ as their Savior. Sister Ida Shumaker, a returned missionary from India, gave a talk on her work on the Indian field on Jan. 16. Her message pierced the hearts of the audience as they realized the need on the mission fields.—Dora N. Sauder, Rohrerstown, Pa., Jan. 26.

Locust Grove church met in council Jan. 17. Dec. 24 we rendered a splendid Christmas program. The Ladies' Aid of the church presented a beautiful quilt as a Christmas gift to our pastor and wife, Brother and Sister L. B. Harshberger. The Sunday-school is increasing in attendance. Jan. 24 we held our regular teachers and officers' meeting. We decided to have an Easter program. The young people are planning to organize a teacher-training class in the near future. Nov. 4 Sister Ida Shumaker gave us an inspiring talk about the work and conditions in India mission field.—Mrs. W. G. Wilson, Johnstown, Pa., Jan. 30.

Welty.—Oct. 28 Sister Ida Shumaker, returned missionary from India, talked to us about her work among the girls of our schools. Her message was inspirational and much appreciated. Nov. 5 Bro. I. S. Long of Bridgewater, Va., began our revival meeting which continued two weeks. Each evening before the sermon Bro. Long gave instructive and interesting descriptions of customs and conditions in the places where he worked. Special music was rendered by visiting delegations which was much enjoyed. We feel the church has been greatly strengthened by the forceful sermons delivered by Bro. Long. As a direct result of the evangelistic campaign sixteen were received into the church by baptism. Our communion service was held Nov. 18 with Bro. Long officiating. Our Sunday-school and church attendance is steadily increasing under the leadership of Bro. J. O. Leiter, superintendent, and Bro. J. I. Thomas, pastor. Dec. 17 the young people of the Sunday-school rendered a pageant entitled, The Abiding King. The Christmas program by the younger children was on Sunday morning, Dec. 24. Ringgold union Sunday-school rendered a Christmas program Dec. 22. Owing to the illness of our pastor, some of the members had charge of the morning service Jan. 14 and Bro. H. C. Muck delivered the morning message Jan. 21. In the evening Bro. Willis Rive substituted for Bro. Thomas.—Naomi Mark-er, Smithsburg, Md., Jan. 26.

Williamsburg.—Interest and attendance are increasing in all departments of the Sunday-school. The enrollment has reached 212, the highest in its history. At our October council church officers were elected for the coming year; our pastor was reelected. It was decided not to have evangelistic services in January, 1934, as previously arranged. The Sunday-school had decision day in November and as a result three were baptized. Our church put on a loyalty campaign Nov. 6 to Dec. 10. During that time the attendance was practically doubled. Furthermore, many who seldom came to the services are regular in attendance now. Because of a deficit in our church finances it was decided to have altar offerings once a month during October, November and December. At a recent meeting we decided to continue altar offerings several months longer. Although the deficit was not removed it was diminished considerably. We are glad that our parsonage debt has been paid. The latter part of November the women's missionary society gave a public program on Home Mission Work in the United States. Regular monthly meetings are held by the society. The children's division of the Sunday-school gave a Christmas program the morning of Dec. 24, while the young people rendered a program in the evening. The white gift offering was given to missions. In December a pleasant surprise was given our pastor, F. J. Byer, and wife, when about forty ladies of the church went to the parsonage laden with groceries, also refreshments for the evening. The ministers of the town exchanged pulpits Dec. 31. Rev. L. L. Owens of the Methodist church filled our pulpit while our pastor preached in the Presbyterian church. This was introductory to the week of prayer held in the different churches of the town Jan. 1-5. In our January council it was decided to alternate morning and evening worship services with Hollidaysburg so that our pastor can fill both pulpits. The choir of that church rendered several selections at our evening service Jan. 21. At a recent meeting three letters of membership were received.—Mrs. Martha Snowberger, Williamsburg, Pa., Jan. 26.

York.—Sept. 24 we held our rally day service. Bro. H. H. Nye was the speaker. An old folks' meeting was held at the morning service when Bro. John Zug of Palmyra preached a German and English sermon. A missionary program was rendered in the afternoon and a young people's meeting was held in the evening. Nov. 12 we held our love feast in the First church. Bro. Wm. Roop of Westminster, Md., preached the preparatory sermon in the morning. Bro. J. L. Myers of Hanover had charge of the afternoon service. In the evening an unusually large number partook of the Lord's supper. Dec. 12 we met to reorganize our schools for the new year, with the following results: Bro. Ralph Lehman, superintendent for the First school, and Bro. Geo. Stough for our mission school. Recently we enjoyed a feast of good things when Bro. E. S. Kiracofe and Sister Martha Martin of Elizabethtown College gave us some wonderful Bible messages. Dec. 24 a

fine Christmas program was rendered. Jan. 14 we celebrated the fiftieth anniversary and homecoming of the York church. The history of the Sunday-school was given by Eld. L. E. Leas and the history of the church by Elders M. A. Jacobs and J. J. Bowser. Two outstanding addresses on The Church and the Unfinished Task were given by Eld. G. N. Falkenstein, historian of Philadelphia. Bro. S. C. Godfrey gave a short history of the Codorus church which was the mother of the York congregation. Bro. Ralph Schlosser of Elizabethtown College also delivered two fine addresses. Special music was furnished by quartets and choruses of our local church. Bro. Chas. Stover of Rocky Ridge, Pa., preached the morning sermon in the First church Jan. 28. The a cappella chorus of Elizabethtown rendered a fine program recently. July 8 Eld. Ralph Schlosser will begin a revival service in the First church.—Florence Keeney, York, Pa., Jan. 29.

VIRGINIA

Sangerville church met in council Dec. 1. A committee was appointed to solicit for our Christmas offering to the General Mission Board. Money being rather scarce but having been blessed with bountiful crops, this committee accepted gifts of corn or other farm products and then endeavored to find a market for the same. Our collection in the three houses, including the children's project, was \$192.54. Work on our church basement is progressing rapidly. The Summit B. Y. P. D. recently brought us a splendid program on Peace. Our local group has given programs on temperance and finance during the month. Jan. 28 Bro. Loren Bowman of Bridgewater College preached, bringing us a splendid message.—Meda G. Argenbright, Sangerville, Va., Jan. 31.

WEST VIRGINIA

Clifton Mills.—The church met in council Jan. 14. Officers were elected for the year: Carl Wolfe, clerk; Mrs. Guy Wolfe, Messenger agent; the writer, correspondent. Following the council Bro. Chester Thomas gave us an inspiring sermon. We expect to have our revival in June to be conducted by Bro. Earle W. Fike. The young people gave a program on Christmas evening, Dec. 25. The Helping Hand class gave a social, the proceeds being for the church.—Mrs. Geo. Wolfe, Clifton Mills, W. Va., Jan. 29.

Shady Grove church met in annual council Jan. 21 to elect officers for the coming year. Harold D. Moyers is clerk; Ray Guthrie, secretary and treasurer; the writer, correspondent; Minnie Guthrie, Messenger agent. We decided to have a two weeks' series of meetings beginning June 25. Our Sunday-school was in session nine months the past year. We are glad to report that our elder, Jeremiah Thomas, who has been seriously ill, is somewhat improved at this time.—Stella G. Moyers, Brandonville, W. Va., Jan. 29.

Wikel.—The ladies of the community met Jan. 13 with the pastor, Bro. E. H. Kahle, and organized a ladies' council. Sister Maud Humphreys was chosen president. Bro. Kahle gave an interesting talk including some good points on Women's Work. That same evening Bro. Kahle delivered a very inspirational message. Jan. 21 the Sunday-school was organized, Lannie Humphreys being chosen superintendent. Work here is very promising for the future.—Nona Cummings, Wikel, W. Va., Jan. 30.

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GOSPEL MESSENGER

Vol. 83

Elgin, Ill., February 24, 1934

No. 8

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Graybill, J. F., and Alice, Bergsgaten 45, Malmö, Sweden, 1911.
Norris, Glen E., and Lois, Spangatan 38, Malmö, Sweden, 1929.

CHINA

Peiping, China, care of College of Chinese Studies
Parker, Dr. D. M., and Martha, 1933.
Wertz, Corda L., 1932.

L'ao Chow, Shansi, China.

Cripe, Winnie, 1911.
Hutchison, Anna, 1911.
Oberholtzer, I. E., and Elizabeth, 1916.
Pollock, Myrtle, 1917.
Sollenberger, O. C., and Hazel, 1919.

Ping Ting Chow, Shansi, China

Bright, J. Homer, and Minnie, 1911.
Crumppacker, F. H., and Anna, 1908.
Horning, Emma, 1908.
Metzger, Minerva, 1910.

Show Yang, Shansi, China
Clapper, V. Grace, 1917.

Neher, Minneva J., 1924.
Smith, W. Harlan, and Frances, 1919.

Tai Yuan Fu, Shansi, China
Ikenberry, E. L., and Olivia, 1922.
Myers, Minor M., and Sara, 1919.

Tsinchou, Shansi, China

Shock, Laura, 1916.
Wampler, Ernest M., 1918, and Elizabeth, 1922.

On Furlough

Schaeffer, Mary, 3435 W. Van Buren St., Chicago, Ill., 1917.
Senger, Nettie M., % Hartford Seminary Foundation School of Religion, Hartford, Conn., 1916.

AFRICA

Garkida, Nigeria, West Africa, via Jos Beahm, Wm. H., and Esther, 1924.
Bosler, Dr. Howard A., and Edith, 1931.
Harper, Clara, 1926.
Inman, Dorothy M., 1933.
Moyer, Edna Faye, 1931.
Lassa, via Maiduguri, Nigeria, West Africa
Kulp, H. Stover, 1922, and Christina, 1927.
Marama, via Damatura, Nigeria, West Africa
Heckman, Clarence C., and Lucile, 1924.

On Furlough

Bittinger, Desmond, and Irene Frantz, 3741 Walnut St., Philadelphia, Pa., 1930.
Burke, Dr. Homer L., and Marguerite, 303 E. 20th St., New York City.
Helser, Albert D., and Lola, 99 Claremont Ave., New York City, 1922 and 1923.
Horn, Evelyn J., 5743 Drexel Ave., Chicago, Ill., 1930.
Royer, Harold A., and Gladys S., 321 Ash Ave., Ames, Ia., 1930.
Rupel, Paul, and Naomi, La Verne, Calif., 2274 6th St., 1929.
Utz, Ruth, Brightwood, Va., 1930.

INDIA

Ahwa, Dangs, Surat Dist., India
Bollinger, Amsey, and Florence M., 1930.
Royer, B. Mary, 1913.
Anklesvar, Broach Dist., India
Glessner, Ruth Lucille, 1931.
Lichty, D. J., 1902, and Anna, 1912.
Moomaw, I. W., and Mabel, 1923.
Shickel, Elsie N., 1921.
Warstler, Anna M., 1931.

Bulsar, Surat Dist., India

Cottrell, Dr. A. R., and Laura, 1913.
Fox, Dr. J. W., and Besse, 1929.
Mow, Baxter M., and Anna B., 1923.

Dahanu Road, Thana Dist., India

Brumbaugh, Anna B., 1919.
Messer, Hazel E., 1931.
Nickey, Dr. Barbara M., 1915.
Swartz, Goldie E., 1916.

Jalalpur, Surat District, India
Miller, Sadie J., 1903.

Palghar, Thana Dist., India
Alley, Howard L., and Hattie, 1917.

Robinson Memorial, Byculia, Bombay, India
Blickenstaff, Lynn A., and Mary, 1920.

Umalla, Broach Dist., India
Miller, Arthur S. B., 1919, and Mae W., 1922.
Miller, Eliza B., 1900.

Vada, Thana Dist., India
Shull, Chalmer, and Mary, 1919.

Vyara, Surat, India
Blough, J. M., and Anna, 1903.

Widdowson, Olive, 1912.
Ziegler, Edward K., and Ilda, 1931.

Woodstock School, Landour, Mussoorie, U. P., India.
Blickenstaff, Verna M., 1919.
Ziegler, Emma K., 1930.

On Furlough

Brooks, Harlan J., and Ruth, 2546 G St., La Verne, Calif., 1924.
Ebbert, Ella, 1310 West D St., Ontario, Calif., 1917.
Grisso, Lillian, No. Manchester, Ind., R. 4, 1917.
Mow, Anetta, care of General Mission Board, Elgin, Ill., 1917.
Shumaker, Ida C., care Mrs. J. M. Nagay, 105 Beachley St., Meyersdale, Pa., 1910.
Stoner, Susan L., 1005 So. Inglewood Ave., Inglewood, Calif., 1927.

GOSPEL MESSENGER

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EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

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EDITORIAL

It Must Really Satisfy

THE water Jesus told that woman about is the symbol of that which completely satisfies the deepest need of man. We commend to your careful study this fine statement of its nature by John A. Mackay:

"There is no more ultimate criterion of truth than that which satisfies one, but this something must continue to satisfy in the most opposite circumstances of life. It must satisfy in the light of new knowledge and in the shadow of fresh mystery. It must satisfy when one's face is flushed with dawn and when growing twilight casts its gloom over a furrowed brow. It must satisfy when friends acclaim and when friends forsake one. It must grow in intensity in the measure in which it is shared with others. It must be an element in the infinite satisfaction of God which holds the universe together."

Life has no deeper problem than this—to learn what constitutes real satisfaction. And none the answer to which can be more surely found.

E. F.

How Old Are You?

BINET intelligence tests of American soldiers made during World War days were interpreted to indicate that on an average Americans may be rated as a nation of twelve-year-olds. That is, the average mental age of those tested was rated as of twelve years.

Those who take such tests seriously enough to smart under them when they are not shown off to advantage, should now find comfort in Dr. David Segal's challenge of the older ratings. This champion of a new deal in mental standing insists that "the average mental age of American men and women is 17.7 years, which would make this a land of high school seniors as compared with the previous rating of sixth and seventh graders."

However, even the revised estimate of our average

intelligence is not particularly flattering. And no wonder we flounder at points where we should be making a better showing. As a nation of high school seniors we have been expecting a bit too much of ourselves.

Even so, there is hope for those who will keep on going on. There is room at the top and we can learn. So let's screw up our courage and try for new records. Who knows but that some other Dr. So-and-so may come along and prove that American men and women are as grown up as we used to suppose ourselves to be?

H. A. B.

Principles of Social Living

IN theory at least, there are three possible ways to live—alone, with others, or off your fellow-men. Which is to say that in spirit men may be classed as solitary, social, or predatory. In any given community examples of all three of these types can ordinarily be found.

When individualism is strong the solitary way of life appeals to many. Thus of recent years many women, as well as men, had devoted themselves to careers. In such a program of self-realization some have found what they desired, but doubtless more have not. For the fact remains that the seeming self-sufficient are more dependent than they realize. It is still true that no person lives or dies to himself.

Normal persons are social in spirit. They are happiest as they live together in families, clans or national groups. They believe in mutual aid. They organize and coöperate on a national, even international scale. Everywhere normal men prefer to work or play together. Indeed, it would be impossible to have mankind on an efficient and self-propagating basis but for the social instinct. However, since the world has become one vast neighborhood, the principles which underlie social living have taken on even greater significance.

Henceforth there can be no real escape from the group. More and more the individual must coöperate or perish.

However, the rise of social organization has given the predatory man his sinister opportunity. It has made it possible for unnatural men to seize temporary control or in other ways contrive to live off their fellow-men. Yet, it is written even in the law of nature that the meek shall inherit the earth. Predatory forms of life can not live without the host, and in the long run prosper or perish with the victims which carry them.

Hence it must be obvious that neither the solitary nor the predatory ways of living are self-sufficient. That is, the race persists and even the unnatural forms survive because it is the normal thing for men to live together as social beings. Now since this is true, and since the increasing smallness of the world gives added significance to social control, it follows that modern men would do well to study the principles which condition social living.

Just what these principles are can be seen from a summary of the needs of man. For social living means the best possible satisfaction of the true needs of human beings. For our purposes the needs of men can be reduced to three inclusive brackets—sustenance, security and compensation. By sustenance is meant all that is necessary to the physical well-being of man—food, shelter, clothing, medical care and recreation. But man is more than flesh and blood. He desires more than the gratifications of the moment. In a very real sense he wants security. He wants this for his family, even for men generally. To maintain and perpetuate the finest things in life, man is jealous of customs, laws and organization. For the same reason he has evolved education and institutions. However, over and above all this, man is tremendously interested in the meaning and purpose of life. Thus we have such interpretative interests as the arts, philosophy and religion as man's answer to the urge for compensation.

Taking sustenance, security and compensation as a summary of the needs of man, one can readily identify the principles which condition social living. Sustenance calls for *industry*. That is, it is the normal thing for industrious people to live the best. For obviously the more there is produced the more there will be to consume. Hence the dignity of labor and the intrinsic worth of invention. What more need be said of the first principle of social living? It must be self-evident that industry is basic to human well-being.

If the second broad need of man is security, then one must reckon with *generosity* as a principle of social living. For in a world of uncertainty even industry can not supply the whole base of security. Abilities may fail, riches take wing, reserves melt away. The last and truest resource is a man's friends and their willingness to share. Viewed from the standpoint of human rela-

tions it is the spirit of generosity which makes for tolerance and goodwill. And without these business at home and trade abroad would not be possible. Indeed, it is what we include in generosity which undergirds the higher securities of life.

The hunger for compensation requires that men live aspiringly. That is, the third principle of social living is *aspiration*, or that divine dissatisfaction which keeps men struggling up the slow ascent of progress. Without aspiration peoples fail to rise. Sorry also is the state of those who have lost their vision. Such are doomed to lose the little heaven of life which they have.

By way of review, we have seen that in spirit men may be classified as solitary, social or predatory, but that an ongoing world is based on the social instinct in man. We have also seen that the needs of men are three—sustenance, security and compensation, and that the principles which complement these are industry, generosity and aspiration. This means that builders of a better world must work, share and keep faith. It means that the Christian is right in his supreme emphasis on service, brotherhood and God. H. A. B.

They May Be Twins

LAWLESSNESS is a bad thing, very bad. Our times are cursed with it. Because of it, crime and graft are rampant, riot and revolution are possible.

There is another thing, closely related to lawlessness, which is also bad, and part of its badness lies in its tendency to breed the very thing it nominally opposes, namely, that same disregard for law. It is the use of the law to defeat justice. O law, how many crimes are committed in thy name!

Under pretense of the law's compulsion a judge may render a decision which tramples under foot the very purpose for which the law was made. Lawyers more clever than conscientious know how to put through selfish and dishonest schemes by carefully keeping within the letter of the law. And some men that are neither clever nor dishonest, merely stupid, make the law's letter do valiant service in murdering its spirit.

It is not merely in civil courts that this perversion of the right occurs. It happens in the theologian's study, the teacher's classroom and the preacher's sermon. It comes from identifying the law with words and phrases, codes and statutes. Necessary as these are for formulation of the law, they are nevertheless not its substance. To find that precious thing there must be judgment, discretion, insight, common sense.

The remedy for this mischief is a stronger love of justice and a deeper appreciation of life's realities. The law is good, but lawlessness and legalism are both bad. And they are closer kin than has often been supposed. They are blood brothers, if not twins. E. F.

GENERAL FORUM

In the Morning

(For Use with the Christian Workers' Topic for March 4)

If I had known in the morning
How wearily all the day
The words unkind
Would trouble my mind
I said when you went away,
I had been more careful, darling,
Nor given you needless pain;
But we vex our own
With look and tone
We might never take back again.

For though in the quiet evening
You may give me the kiss of peace,
Yet it might be
That never for me
The pain of the heart should cease.
How many go forth in the morning
That never come back at night!
And hearts have been broken
For harsh words spoken
That sorrow can ne'er set right.

We have careful thoughts for the stranger,
And smiles for the sometime guest,
But oft for "our own"
The bitter tone,
Though we love our own the best.
Ah, lips with the curve impatient!
Ah, brow with that look of scorn!
'Twere a cruel fate
Were the night too late
To undo the work of morn.

—Margaret Sangster.

That Long Reach

BY WM. KINSEY

THERE are many kinds of reaches. There are three we wish to speak of for our edification—three long reaches.

First, the long reach and the things we want badly. It is rather surprising how far we can reach when it is something we want badly. We have such long arms. During the late summer, wife and I were journeying over the Penn Highway. At a certain place we stopped to observe some animals. There were the foxes, raccoons, snakes, opossums, monkeys, etc. Having observed the monkeys, I passed on to the next cage; wife lingered a bit. Suddenly I heard: "He scratched me." I turned quickly to see what was the matter. She stood rubbing her forehead, and then remarked: "I wasn't close at all." Then looking to the ground at her feet, said: "Where are my glasses?" Then I looked for the monkey, and there, walking along on the railing on the back wall of the monkey house, he was with the spectacles in his mouth, retreating to a rear corner

where he proceeded to learn whether they were good eating or not. We shall end the story by saying that there was no scratch, and that the spectacles were rescued safely after a bit of excitement.

And this reminds us of another monkey with a long reach, who grabbed a man's cigar from his mouth. And when he painfully discovered fire at the one end, proceeded to rub the "firebrand" briskly up and down over his back, making it interesting for the fleas in those back regions.

That long reach, how surprising! But so it is when it is something we want badly, or quickly, perchance. Recently we dined in a certain home. Near one end of the table sat a lady. Near the other end of the table was the salt shaker. She wanted it and reached for it and got it, remarking as she did so, "I have a boarding-house reach." The boarding-house reach is usually a long reach.

Sometimes when the fullest length and stretch of the arm is not sufficient to get what we want, we lengthen or extend the grasp by means of a rod; or, perchance, hold by our hands and with the full length of body, grasp the object with the feet.

It is the *long reach* that we are thinking about. Such indicates strong desire, extra effort, devices and persistence. In the realm of the good, the long reach is rewarded with success. Goals are gained. The person who is too lazy to reach his hand from his dinner plate to his mouth has the short reach indeed, and is a sluggard, and a failure (Prov. 26: 15). "The wish should not exceed the grasp," says some one; true, but still, the energetic soul has high resolves and great wishes, and endeavors to make his reaches commensurate therewith. Paul stretched forward toward the mark for the prize of the high calling of God, and he obtained it. The person with the long reach does things worth while in this world.

Second, the long reach and emergencies. Again, it is surprising how far we can reach in emergencies and crises. When buildings are on fire; or in case of drownings, how far one can reach for those in danger! Many of the writer's kin lived in Johnstown, Pa., at the time of the flood in 1889. Just up a hillside a little way lived one of mother's aunts. The high waters of the flood reached their back porch. Presently they noticed an object floating somewhat in the direction of their home. It was a cradle containing a smiling baby. The arm was too short to reach it; but seizing the clothesline prop containing a nail in the one end of it, the arm was extended, and the reach was made. And, salvation lies in a reach.

We know of a Sunday-school group that was enjoying an outing by a beach. While bathing, one of the number collapsed in dangerous waters. It was a dangerous reach for any one, "Form a line!" some one

shouted, and from the shore in to the victim a single line of persons formed, with clasped hands, and the drowning person was rescued.

In times of emergencies we usually manage to reach a long way. We use all of our might and main; or cooperate; or use artificial, or other means. But we reach. God has gone the limit to reach us. So did Jesus.

The depression tests the reach of many. Said one, "I never knew that I could make a dollar go so far." Yes, money has a long reach, too; but many didn't know this before.

Third, the long reach of love. Love and sympathy have an exceedingly long reach. It was love and sympathy that impelled the Sunday-school group to stretch forth that long arm and rescue the one person from the perilous waters. But God so loved us that he did the same. He heard the world cry, in the language of the Psalmist: "Stretch forth thy hand from above; rescue me, and deliver me out of great waters." We can also make a long arm of love and sympathy by writing letters to the sick and shut-ins. What a long reach the letter has! Then, again, what a long reach prayer has! Our prayers can reach the very throne of God. They can reach around the world to the mission fields. As Christians, we should have the long reach of prayer. Are we functioning in the ministry of prayer, especially for others? Mother's love-reach and prayer-reach is a long one; and Kipling spoke the truth when he said:

"If I were hanged on the highest hill,
Mother o' mine, O mother o' mine!
I know whose love would follow me still,
Mother o' mine, O mother o' mine!
If I were drowned in the deepest sea,
Mother o' mine, O mother o' mine!
I know whose tears would come down to me,
Mother o' mine, O mother o' mine!
If I were damned of body and soul,
I know whose prayers would make me whole,
Mother o' mine, O mother o' mine!"

The prayer-reach can extend a long way—and so has mother's, Christ's, Paul's and the saints of God.

"With a strong hand, and with an outstretched arm; for his loving-kindness endureth forever." Yes, we can form lines, and rescue the drowning; we can write letters of love and sympathy; we can pray, all of which is an outstretched arm of love—the long reach of sympathy. But God the Father did it first, and showed us how. He sent the prophets; he sent his Son; the apostles were chosen; epistles were written; prayers were made. What a "line" God formed, and how we were reached by his outstretched arm of love, all because of the eternity of his loving kindness. Sinners, the sick and suffering, our parents, our children and the missionaries are not out of our reach.

And now abideth *the long reach* for things we want badly, and the *long reach of emergencies*, and the *long*

reach of love and sympathy, these three; but the greatest of these is the *long reach of love and sympathy*.

Westminster, Md.

Would Jesus Sanction Trial Marriage and Divorce?

BY EARL M. BOWMAN

THE marriage and divorce question is a paramount social problem the world over. Various experiments are being advocated concerning it. Trial marriage and experimental promiscuity, before any permanent relationship is agreed upon, in order to find compatible companions are being advocated by such people as Judge Ben Lindsey and Mr. and Mrs. Bertrand Russell.

Various conceptions and a varied terminology are being disseminated dealing with the marriage question. Such terms as "trial marriage" and "companionate marriage" may be capable of different definitions. But for the purposes of this discussion we may accept a broad and rather loose definition and, therefore, suggest: that any marriage relationship which is not permanent, regardless of the intentions of the contracting parties at the beginning, is a trial marriage.

Of course, today all too many people are entering the marriage relationship lightly and unadvisedly. They rush into it with the idea that it is a contract which can be set aside at will. The idea of trial marriage has thoroughly saturated and permeated the atmosphere of modern society. The whole conception of the relationship of the sexes is a cheapened and degraded conception. This may explain why it is that twenty-five years ago you seldom heard of a divorce between members of the Church of the Brethren, while today they are alarmingly common in our church.

These new ideas concerning the relationship of the sexes are very disturbing to thoughtful people everywhere. A couple of years ago the editor of *Forum* asked Dr. Logan Clendening, M. D., to express his opinion on some letters which were sent to the office of *Forum* protesting against the publishing abroad of these new experiments in sexual relations. These letters calling attention to the problems created by the new ideas of marriage were from high school teachers. It appears that high school boys and girls have been only too ready to follow the advice of Ben Lindsey and Mr. Russell. The teachers charge that, as a result of this, there is an enormous increase in venereal disease among high school students.

Dr. Clendening's statements concerning Mr. Russell, and others of his school of social reconstruction such as Ben Lindsey, Maria Stopes, Ivan Hamilton, and William J. Robinson are worth quoting in this connection: "I have examined the plans for the reconstruction of marriage promulgated by these ladies and gentlemen and, according to my experience, have found them total-

ly inadequate. They would create more sex problems than they would solve. Thus, at least for the reason that such ideas expose young people to half-baked, untried philosophies of conduct, I agree with the protesting teachers.

"To say, as the Russells do, that promiscuity before marriage will make for more happiness in the world is simply to deny all the experience of the race.

"Therefore I range myself with the teachers because I believe that a rigid code of conduct in sexual matters will make better men and women. And if I am asked what I mean by 'better' I answer: men and women who have personal qualities that we value—loyalty, dependableness, restraint, courage, unselfishness, and companionship. And those who are loose in their sexual ethics are likely to possess all those qualities which make acquaintance with people a personal tragedy—shiftiness, lightness, selfishness, callousness, coarseness, jealousy, and lack of faith. The richness and devotion of life are due to its devotions and not to its treasons.

"Mr. Russell's theories are advanced as scientific. They are not scientific at all. They are mere vague speculations. The method of science is experimentation—trial and error. And the code of sexual morality under which most people in the world operate—the customs of marriage, of child education, of female chastity, of social ostracism for infringements—has been tried out through thousands of years of human history. It continues in force because it is the plan that is scientific. Its fitness is indicated by its survival. All the plans of the modern social reformers were squeezed out of it, I suspect, before the dawn of history. Our present rules for sexual conduct are the shrewd wisdom of the race." (*The Forum*, October, 1930.)

Dr. Will Durant in commenting on Mr. Russell's ideas about marriage, concludes by saying: "For my part, I would surrender all the delights of change, all the varieties and follies and scandals and beauties of Broadway, for an old-fashioned home." (*The Thinker*, June, 1930.)

A low conception of the sex relation and promiscuous relations, which follow as a consequence, are gravely detrimental to all the better elements of one's nature. It results in dangerous emotional disturbances. It creates a recurring and constantly increasing craving for such excitement. Even Cicero warned his generation of Romans: "Hold off from sensuality, for if you give yourself up to it, you will be unable to think of anything else." To allow an abnormal emotional and sensual appetite to develop will interfere with and damage one's best aspirations, worthy interests and stability of character.

Promiscuous relations are apt to destroy the power of a single loyalty. When such intimacies have been indulged in, without any intent at permanent loyalty, there

develops an attitude of general disrespect, a cheap and vulgar way of thinking, and a bold selfishness in all such matters. Is it likely that one who has spent several years in a roving life will suddenly restrict himself to a single loyalty?

What was the attitude of Jesus toward all such matters? All who make sincere claims at being Christian must accept the moral authority of Jesus. The teachings of Jesus are decisive for all Christians. Accepting his authority we must make his teachings the standard for all our conduct. However, it is with great chagrin that we must admit that there are many church members who do not accept the standards of Jesus, but take their standards from society which is pagan. But Jesus Christ should be the supreme authority for all Christians.

Jesus regarded the human personality as sacred. Promiscuous sex relations is a prostitution and a degradation of personality.

Jesus regarded marriage as a divine institution. Marriage is not a civil contract nor a business transaction, but a holy partnership and a sacred promise of life-long love. "What God hath joined together" was his ideal.

Marriage is the supreme relationship between a man and a woman. It takes precedence over all other human relationships. The husband and his wife must come first in each other's thought and life.

Jesus taught that marriage make the husband and wife one in all their interests. "Therefore, they are no more twain."

Jesus taught that marriage is for life. It is not a temporary arrangement. Marriage is a permanent relationship "for better or for worse, for richer or for poorer, in sickness and in health."

Would not Jesus' conception of marriage make for greater happiness between men and women, if taken seriously?

Philadelphia, Pa.

State Convention of the Pennsylvania Council of Churches

BY M. CLYDE HORST

THE fifth annual state convention of the Pennsylvania Council of Churches was held in Harrisburg, Jan. 29 and 30. Listed among some forty ecclesiastical bodies affiliated with the organization that issued the convention call are a Mennonite conference and a district of the Church of the Brethren, as well as similar units of about twenty other denominations. An important section of the convention was the Women's Conference at which a permanent state-wide organization was set up.

This convention had several outstanding features. In the first place, such nationally and internationally

known leaders as Dr. Albert W. Beaven—President of the Federal Council of Churches of Christ in America, Dr. and Mrs. Daniel A. Poling—International Christian Endeavor, and Women's Home Missions Council Presidents, respectively, Dr. Harry N. Holmes—Field Secretary of the World Alliance for International Friendship through the Churches, and the venerable Bishop W. F. McDowell of the Methodist Episcopal Church were on the program.

Other characteristics of the gathering were its size and morale. About 1,500 were registered—an increase of 50% over the enrollment of the state convention last year. Evidently there is not as much "spiritual depression" as some have thought. Moreover, notwithstanding the near zero weather that prevailed most of the time, the spiritual atmosphere was quite warm and well expressed in the singing of a standard hymn, one sentence of which reads: "But when I am happy in him, December's as pleasant as May."

The theme of the convention was "Adventuring for Christ," based on the words, "All power is given to me in heaven and in earth. Go ye therefore." Dr. Emmons of Scranton, in the convention sermon on this text averred that Christ is a challenge to life because he is more than a historical character. He declared that Christ is "the eternal contemporary," and "reality on the level of personality." Moreover, he is the "Rock of Ages" amid the various cross-currents of a troubled world. Such an One it is who utters the words of the text.

A highly appropriate setting for the presentation of the convention sermon was offered in the opening devotional period by Bishop McDowell. Commenting on Jesus' first text, "Repent, for the kingdom of heaven is at hand," he said that this does not mean "making the best of a sorry mess," but rather "getting the mind adjusted to the new order that is in the making." In striking contrast with the young (?) man who was "sorry to be alive because everything was done," the bishop touchingly referred to his retirement because of age "just when so many things are going on in which I can have no part." This new order, however, is more than the return of "happy days"; it involves the leading of the whole world to be nothing less than "Christ-minded," on every issue of human interest.

This general emphasis of the convention was made specific in harmony with the five-point program of the council, namely: Evangelism, Christian Education, Social Service, International Relations, and Comity and Missions. Findings on each division of the program were assembled in separate conferences and later reported to the general session. The following were some of the outstanding emphases:

Under the head of Evangelism it was averred that one of the crying needs of the hour is a revival of the

sense of sin. Otherwise Christ can not be duly appreciated. The appalling losses sustained through lapsed church membership were also seriously considered, and it was urged that the "back door of the churches" be tightened by ministers giving more attention to their shepherding function. The value of community and county Loyalty Crusades was also strongly emphasized.

The Department of Christian Education placed practically its entire emphasis on the strategic importance of the Christian Home. At a time when relief work is shifting from attention to the individual to treatment of the family, Christian Education revives interest in the home as the most effective school of Christian living. Before the kingdom of heaven can come generally, miniature kingdoms must arise here and there, and in this category the homes of the nation and the world are fundamental.

With reference to Social Service, the presentations of Mr. Cameron Ralston, Field Director of the National Reform Association, on "The Church and Social Reform," and "The Cause and Cure of Crime," were the outstanding features. He said "The church is reform; if not, she is not the church." The church, the Bible, and the sabbath were pointed out as essential to social well-being. Regeneration was stressed as the only cure of crime. Accordingly ministers were charged to return to a positive and plain gospel. "Not many souls are converted by a use of Greek," said Bishop McDowell in this connection. The Century of Progress Exposition ignored the race's moral and spiritual retrogressions. Dr. Sherer urged that false fronts be torn down instead of "keeping our eyes on the beautiful, and our noses on the better smells." Only when half-gods depart, will the gods arrive.

The key-note for the emphasis on International Relations was presented in Dr. Holmes' address on "Civilization at the Cross-Roads." The world must choose between recovery and war; and one phase of recovery is the elimination of such war-breeding attitudes as are reflected in the Japanese Exclusion Act and the Treaty of Versailles. Moreover, "False fronts" with reference to war must be torn down. "We whitewash war with lies," cried Dr. Sherer, "with flying banners and bright uniforms; why not let the shell-shocked march and have caskets instead of bands!"

The element of novelty on comity was the fresh and sympathetic approach to the subject by Dr. Slosser of Western Theological Seminary. While the economic arguments for unity were admitted, fundamentals were emphasized. While an unbelieving world is the price of a divided church, the church herself needs unity to rid herself of Pharisaism. Unity, moreover, is scriptural. *What* we believe separates; *Whom* we believe unites. Unity, furthermore, is not incompatible with diversity, and the positive contributions to the interpre-

tation of Christianity made by all groups must be respected and conserved.

The entire program thus proved to be a challenge to "Adventuring with Christ," from the opening hymn, "A mighty fortress is our God," to the closing appeal of Dr. Beaven on the words "Go ye therefore." Summarizing the various findings of the several sessions, Dr. Poling declared that the only antidote for the waning power of the church is that she be "engulfed in the psychology of advance." The challenge persisted even in the devotional periods. Bishop McDowell in his closing message declared that nothing wrong is worth losing one's soul for, but that the Christian cause is worth giving one's life, by putting its various resources at the disposal of its Lord. Dr. Pohlman, moreover, pointed out the challenge in intercession, declaring that in this, God puts himself at our disposal, even as he did in the case of Abraham with reference to Sodom, Jacob at the Jab-bok, or Moses on the Mount.

Lewistown, Pa.

Jobs

BY OLIVER H. AUSTIN

IN all of the human occupations, one will find by far the largest group of people working with material things, making things with their hands, tending machines that make things, or in some way serving as a unit in the great industrial flywheel. Is it any wonder that the material things have found such a large place in our lives?

Another great human occupation is handling people. Here we find the teacher, the preacher, the statesman and the reformer who have to deal with people and influence them to listen and to follow. Then we have the manager, the clerk, the salesman—these have to deal with both people and things. To a very large degree, all of us must learn to handle both things and people, but most of us are individually inclined either one way or the other.

The greatest problem before each one is to decide which he is better fitted to do, handle things or people. Fitness for one's life work, whether it is in the home, in the school room, in the state, in the pulpit or in business is of supreme importance and it costs a great deal to attain. Indeed, one of the greatest tasks given to man is to find his place in life; but only thus can he achieve his real purpose of existence.

Naturally, we desire to be happy in our job; if we are not, we will lose our zest for the game and our work will become mere drudgery. "To be happy you must work with the grain, not against it." It is very hard to get a piece of timber in shape by working against the grain; the same is true in life. Many a life has been confused and disillusioned because of this, just as fine pieces of timber have been ruined. The quaint state-

ment, "life, liberty and the pursuit of happiness," is a good three-in-one rule to live by. Unrest, discontent, chafing and worry add to the mental and physical waste.

This machine of ours is marvelously complex and wonderfully made. The most intricate part about it is the mind. This part of the machine works well under good conditions and in order. To get the best results, the rest of the machine should not be abused. The mind needs interest in the work; this interest is the oil that keeps the machine going. Without it there is much friction and a constant grind. The state of mind that is best for efficient work is—*happiness*.

In the industrial world we hear a great deal about increasing the output and stopping the leaks. This rule could be applied to the human machine as well. Anything done unwillingly is not only done poorly but wastefully. There are many ways of spending energy unwisely, and each of us should be diligent in formulating a plan to reduce waste in his individual machine. Worry, for example, is very exhausting because there is a constant leaking of energy, more strength is spent in this emotional waste than in work, itself. Efficiency is the modern watchword; this means the smooth running and purr of contentment that come from perfect adjustment. There is no more simple rule for avoiding waste than being master of the self, of service to others and in fellowship with God.

McPherson, Kans.

Praying for Laborers

BY LEANDER SMITH

THE expression is often used about Jesus, that "seeing the multitude he had compassion on them." Sometimes it was the temporal needs of the multitudes which called forth his sympathy, as when he fed the thousands by multiplying the few loaves and fishes; but most frequently it was their spiritual condition which caused him concern, because "they were scattered as sheep without a shepherd." It was just after calling attention to the lost multitude that Jesus said, "Pray ye, therefore, the Lord of the harvest, that he send forth laborers into his harvest."

This text, it seems to us, is misunderstood and misinterpreted in two respects. The first is that ministers alone are to pray for laborers to be sent. This arises from the fact that Jesus was talking to his twelve disciples, and they were apostles or ministers. But if laborers are sorely needed and are sent in answer to prayer, why confine the duty of prayer for them to ministers? All Christians should be interested in the progress of Christ's kingdom and should pray for whatever is necessary for its progress.

But a second, and we believe a more serious misinterpretation, is that the word "laborers" applies ex-

clusively to ministers. From the number of ministers that are out of work and anxious for a pastorate there is no evidence of scarcity of this class of laborers. If there is already a surplus of ministers why pray for more? It is the opinion of the writer that all Christians, ministers and all others, are to pray for all kinds of workers. I fear that church members today are depending entirely too much on the ministers to do the work that the laymen ought to do.

There are a number of passages which show that there are various kinds of work to be done, and that we should pray that men and women be sent who are fitted to do all that must be done. If one reads 1 Cor. 12 he will see this set forth very clearly. "Now there are diversities of gifts, but one spirit," says the apostle. "And diversities of ministrations, and the same Lord. And there are diversities of workings, but the same God, who worketh all things in all. But to each one is given the manifestation of the Spirit to profit withal." Then follows the illustration of the body with its several members representing the body of Christ, or organized Christianity. The foot has its special work to do and so does the hand. The eye is for seeing and the ear for hearing. "If the ear shall say, Because I am not the eye, I am therefore not of the body; is it therefore not of the body?" If a layman shall say, "Because I am no minister I am therefore not to do anything in the vineyard of the Lord," does that excuse him? By no means. Christ compares himself to a man taking a journey into a far country, who called his servants unto him "and gave to every man his work."

God gives to some men the ability to make money. They should accept this talent as a gift from God and use it for his glory. In his farewell address to the Israelites Moses said: "But thou shalt remember the Lord thy God: for it is he that giveth power to get wealth." If all God's people would realize the fact that all they have belongs to him, and would give him his part, our financial troubles would be ended.

What we are trying to say here is that we should all pray—laymen as well as ministers—that laborers of all kinds, ministers and others, be sent into the vineyard. If we all offered that prayer in faith, the number of workers wherever needed would be multiplied, and they would not all be ministers by any means.

In a sermon on *Fellow-Workers With the Truth* Dr. Maclaren says: "The torch has been brought from heaven, and the light with which it blazes is celestial, but in order to enlighten the darkness of the earth it must be passed from hand to hand by a linked chain of men."

Some may not have any special gift, and may have little or no money, so what can they do? If they are Christians they can pray, and that is the most important thing that any child of God can do. Paul said to the

Corinthians: "Ye also helping together by prayer for us."

Albany, Oregon.

The Law of Forgiveness

BY EZRA FLORY

"AND whensoever ye stand praying, forgive, if ye have ought against any one; that your Father also which is in heaven may forgive your trespasses" (Mark 11: 25).

The forgiveness of injuries is the exclusive teaching of Christianity. Revenge was extolled by all great teachers until Christ came. It was necessary for the teachings of Jesus to permeate society, before a man wrote, "to err is human, to forgive divine."

Until Jesus revealed this teaching and illustrated it in his life, the most excellently enlightened teachers and nations did not conceive of it, but proclaimed passion and revenge instead. Not to shed blood was a sign of weakness, and the one element of true manliness was to love friends and hate enemies. The teaching of Jesus at this point came like a revelation to unregenerate men. Forgiveness is of the heart, and not of the head. Forgiveness does not force the forgiver to approve of wrongs, and so do violence to his mental processes. Indeed we may even abhor the evil of the one we forgive. We should often go as far as reproving the sin for the sake of the soul in peril. In Matt. 18: 15 we read: "And if thy brother sin against thee, go, *show* [tell in A. V. In Greek it is *elecho* meaning *convict*] him his fault between thee and him alone: if he hear thee, thou hast gained thy brother." Jesus does not permit his followers to violate their self-respect by forcing an unasked forgiveness upon an unwilling offender, who will trample like swine the pearls (precious things) under foot and turn again and rend the peacemaker.

Forgiveness which can not sometimes be expressed gratuitously is a heavenly grace that must ever exist in the soul toward all mankind. Every true Christian will endeavor to try to clear away any ill feeling or misunderstanding between himself and another. He will frame within his heart a message of pardon and love to be sent to his enemies as soon as the way opens for reconciliation. When sin against us is expressed we must be prompt to forgive without mental reservation. There must be no evil surmising. The olive branch must never be recalled. When once the corpse is buried, it must never again be dug up.

I have heard false forgiveness thus: "I forgive him, but let him never come near me again"; "I will deal this one blow and then forgive him"; "If he kneels and shows abundance of penitence, I will forgive, but not until then."

According to Jesus' teaching we are to deal a little

better with the forgiven one than with others. Old Cotton Mather had many enemies because of his faithful stand in reproving sin. He would sometimes write over envelopes containing libels, "Father forgive them." It was his ambition to say, "I do not know of any person in the world who has done me ill, but I have done him a good deed in return." If we are to abide in Christ we can not afford to be indifferent toward our enemies. We must have our hearts go out in loving concern for our enemies.

An officer of a church said, "Now I want you to pray for that other brother, who is at variance with me, that he may see his error and we get the matter adjusted." We said, "No, not so; we will pray for both of you." "But," said he, "I am in the right, and shall I ask pardon when I am the wronged party?" By no means does Christ ask us do that. But without losing self-respect we can take the first step toward reconciliation, and this from the very fact that we are in the right. Often a man is not the best judge as to which one is blameless in a difficulty. Where there is bad trouble there is not one in a hundred who has been free from bad feeling of which he should repent. The heart of the man who harbors ill feeling is a cage of all kinds of unclean birds. Gone is the dove of peace. Departed is the Holy Spirit. God's altars are not found by men chained to vultures of passion that eat the vitals of spiritual life. Even the doors of heaven are closed to those who can not speak open pardon and affection for enemies. To carry a lingering hatred and an unforgiving spirit is to burn the only bridge upon which we are to cross to a better world than this.

Forgiveness is the only cure for feuds and troubles of all kinds. If we try to retaliate, the warfare is endless. If we try to explain and apportion to each side its due share, the dragon shows his teeth. Forgiveness alone will ultimately cure envy, jealousy, wrath, malice, hatred and cool flames of fire into genial warmth. Wesley and Bradford, both great preachers, at one time were about to separate. Wesley said, "We are parting and you say you will not ask my pardon?" "It is so," replied Bradford. "Then I will ask your pardon," said Wesley. At this Bradford wept bitter tears and they were friends.

Some one will say, "But if my heart is unwilling, how shall I cultivate the state of grace that will be willing to pardon the offense against me?" Consider how great are the sins against God compared to our neighbors. He freely pardons. We owe God fifty thousand talents; our neighbor owes us a hundred pence, or \$10,000,000 versus \$17. Shall we take that neighbor by the throat crying, "Pay me that thou owest"? Our Heavenly Father freely forgives.

Napoleon stood with tears in his eyes after a battle in which one of his colonels fell, and said, "I would I had

seen him before the battle to tell him I had forgiven all." Don't wait too long, brother. Let us follow our Master. Peace will not come in the world until we learn to live as did Jesus in this teaching.

New Paris, Ind.

Do Others as They Do You

BY J. F. GRAYBILL

I HEARD some one say: "Were it not so mean, I would do so and so, because of what they have done to me." Another in company hearing this said: "That would be doing to others as they have done to you. That is not what Jesus taught."

This age is rightly called an electrical age. This is an age when things are speeded up to minimize time and space. With all this seems to come a great desire to get rich quickly. Some people are so bent on getting rich quickly that they would run down most anybody to gain their end, and "do" them in every way possible. Selfishness has so absorbed their minds, that no one else amounts to anything. This spirit seems to permeate the race more and more.

Are the people of our time disregarding the teaching of Christ on this point? Is the Sermon on the Mount not practical for this age? We read in a Malmö daily recently after a certain man of this country who suggested the idea of the Christian people of the country organizing a political party with the Sermon on the Mount as the platform. He appealed to the larger Free Mission organizations of the land to take this question into consideration at their respective conferences. The idea is attracting attention and leading to discussion.

I was never much interested in politics, and since in Sweden am always informed in due time before an election, that because of not being a Swedish citizen I have no vote. This does not offend me for our citizenship is in heaven; we belong to the kingdom of God. The Sermon on the Mount is the constitution of this kingdom. We read in one paragraph: "All things therefore whatsoever ye would that men do unto you, even so do ye unto them" (Matt. 7: 12). Some people seemingly do not read this scripture, or do not practice what they read. They simply allow themselves to be governed by their sinful nature which dictates: "Do unto others as they do unto you," or "Do others or they will do you."

Would not the Christian way change things materially? Would it not soften the hard hearts of many, if one would do good for evil, or do as you would have them do unto you? Paul says: "Be tenderly affectioned one to another; in honor preferring one another." Christ says the way to get up is to get down and serve; that the way to win others is not by doing

them, but by doing them good, even good for evil.

God give us grace and wisdom to love, not because we are loved but because it is Christlike to love. This will recommend the kingdom of God, whose subjects we are and whose laws we respect and obey. This will go a long way in advancing the kingdom of God.

Malmö, Sweden.

The Revelation of Jesus Christ

BY J. WILLIAM MILLER

THE word *church* or its plural is found in the first three chapters about twenty times, and the word *church* does not occur again in the Apocalypse until chapter twenty-two which assumes the present state of things and is in no wise a part of the prophetic vision. What then are we to infer? That the church is not on earth from chapter 4 till 22: 16; this reference to churches is merely contained in the epilogue after the fifth verse of the chapter given by an angel and not by God. The scene changes suddenly on entering chapter 4. It is called the rapture or translation of the saints, but those whom the Lord spued out of his mouth in Laodicea, go through the judgments, since the Lord no longer owns them. That is why the word *church* disappears entirely from the book after the third chapter.

Now between the second and third divisions of the book, namely, "the things which are"—the church age—"and the things which shall be hereafter," St. John does not record the event; he takes it for granted. Paul unfolds by revelation and in detail the translation of the Old Testament and New Testament saints in 1 Thess. 4: 15-17. Three incontrovertible proofs that the Lord's dead and living saints are caught up before the opening of the prophetic section of the Apocalypse (chapter 4).

You will notice Christ came for the saints. In Jude, verse 14, "He comes with ten thousand of his saints." Zech. 14: 5, "The Lord my God shall come and all the saints with thee." Col. 3: 4, "When Christ who is our life shall appear"; see also Rev. 19: 11-14. Christ comes in the clouds (Mark 13: 26). Christ comes with the clouds (Rev. 1: 7). Christ comes on (R. V.) the clouds (Matt. 24: 30). Christ shall come in a cloud (Luke 21: 27). The saints "shall be caught up with them in the clouds," to meet the Lord in the air; and so shall we ever be with the Lord (1 Thess. 4: 16, 17). He comes for them before he can come with them.

1. The church is not on the earth during the period of the apocalyptic judgments, under which you find a body of Jews and Gentiles, but not the church which is composed of both. What then is the unmistakable deduction from the fact that the church is not on earth from chapter 4 till chapter 22? It is in heaven; where else could it be?

2. The three divisions of the apocalypse do not

overlap, nor are they consecutive. The wording of the nineteenth verse of chapter one is simplicity itself: "Write what thou hast seen," the vision of Christ just beheld by the seer, "and the things that are," the seven churches then existing, "and the things that are about to be after these," when the church is removed and the government of the world is in question. The Holy Ghost has himself fixed the divisions of the book into a past, a present and a future.

"After these" signifies "that the things that are," must have ceased. These divisions are successive. The third commences in chapter 4: 1, "I will show thee the things"—prophetic visions—"which must take place after these things." That is, the Lord dealing with the churches on earth, one set of things succeeds another.

3. The whole situation is changed. It is not the Lord in the midst of the candlesticks nor churches on earth, but the throne in heaven.

The main fact of vital importance to the understanding of the book is that the saints of God are witnessed in heaven in chapter 4 and right on till chapter 19, when they accompany the Lord out of heaven for the judgment of the world (verses 11-14). All through the apocalyptic judgments, and before these commence, the heavenly body of saints is seen in heaven. How did they get there? It can only be satisfactorily explained on the assumption that the rapture of 1 Thess. 4 had taken place. That event would necessarily close the Lord's dealings with the church, bring to an end "the things that are," and pave the way for the new prophetic state of which "the throne in heaven" is the fitting symbol. All this is simple and consistent, and seems to us engraven on the surface of the book. The open door and the voice which calls "come up hither," and John's presence in glory in the spirit, clearly indicates the fulfillment of 1 Thess. 4: 15-17. The departure of the true church from the earth will be as sudden as its beginning (Acts 2: 1-21). Surely the gathering of all the saints in glory must some day take place. He promised it (John 12: 1-3). He prayed for it (John 17: 24). The Holy Spirit in the epistles bears constant witness to it. The shout, perhaps the same words which John heard, "Come up hither," will open the graves of all the saints, and those who are on the earth at that time will be caught up "with them in the clouds to meet the Lord in the air."

"In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible and we shall be changed" (1 Cor. 15: 52). From the suddenness of the translation it will be by day on part of the earth, by night on the other part. Shall the scene be viewed by the unsaved? We hardly think so; but rather a seeking of the parties that are missing, and the finding of empty graves.

San Antonio, Texas.



MISSIONS

*This Department
Conducted by
H. Spenser Minnich*



The Tither's Surprises

THE Christian who begins to give the Lord a tenth of his income, has at least the following six surprises coming:

1. At the amount of money he has for the Lord's work.
2. At the deepening of his own spiritual life in paying the tithes.
3. At the ease in meeting his own obligations with the nine-tenths.
4. At the ease in going from one-tenth to larger giving.
5. At the preparation this gives to be a faithful steward over the nine-tenths that remain.
6. At himself in not adopting the plan sooner.

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Another has written: There is something about this thing of giving that blesses us. No man has ever impoverished himself by giving. It cannot be done. Those who give most, have most left. I believe that every one who gives a penny will get it back a hundred fold. I believe that every one who dries a tear with his Lord's assistance, will be spared a thousand tears. Give and somewhere out of the clouds, or from the sacred depth of human hearts, a melody divine will reach your ears and gladden your days upon earth. But all this is in perfect harmony with "with what measure ye mete, it shall be measured to you again" (Matt. 7: 2).—*From the Beacon, local bulletin issued by Galen B. Royer, pastor, Morrellville, Pa.*

What to Pray For

Week of February 26-March 4

BRO. J. M. BLOUGH is busy with literature work as Literature Missionary for all the churches of Gujarat, and also as Chairman of a Bible Revision Committee which is revising some books of the Gujarati Bible. All this literature work is very needful and requires days of strenuous and tedious work. Then as Chairman of our mission, his responsibility is heavy. He needs your support in prayer.

Brother and Sister Blough have been most happy in

visiting among the village churches in the Vyara district this winter. Especially did they rejoice as they went to the newly organized churches, giving a few days of Bible instruction at each place. To give words of encouragement, to impart helpful advice, to awaken a hunger for the highest and best things of life is the task of the missionary, and both Brother and Sister Blough have always been able to do these things. Pray that their lives may continue to be a benediction to all they touch.

Never is a day too busy for Sister Blough to administer to the need of all those who come to her door, and in many instances when they do not come to her, she goes to them. The hot cup of tea, given in his name, and the words of comfort spoken, have been a blessing to hundreds. Pray for those who daily minister "unto the least of these."

A Moses in India

BY FLORENCE M. BOLLINGER

SINCE in the Orient, according to our western ideas, so many things run by the rule of contrary that it is not surprising that at Ahwa, our jungle station, we make hay while the heaviest rains fall! This is not hay which can be stored in barns, but we hope it is hay which will be food for some folks through the rest of the year. You have perhaps at some time experienced being snow-bound, and formerly, in Greene County, Virginia, we used to be mud-bound; but here at Ahwa during the monsoon months people are rain-bound. Apart from our daily activities the biggest event of the day is the coming of the mailman—a good swimmer and walker, he must be able to make the twenty miles from the railway on foot. Besides this, and the cattle going to and from pasture morning and evening, there is no other travel at all to indicate that there is a world beyond our little horizon.

But here we are, our own family—Dickie, the youngest of our three is with us, the other two being away in boarding-school—and in a near-by bungalow our fellow worker, B. Mary Royer. Our corps of Indian workers live within the mission compound. The Christian community of perhaps fifty families is at our door, and there are other little villages all about us.

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Often, on seeing the office veranda crowded with village people, the scene of Moses and his father-in-law Jethro comes to my mind. Said Jethro in inquiry: "What is this thing that thou doest to the people, that all the people stand about thee from morning till evening?" And Moses replied: "Because the people come to me to inquire of God; and when the people have a matter they come to me, and I judge between a man and his neighbor." For a good picture of active jungle missionary life, read Ex. 18: 13-18. What a

joyous task it would be had one only to answer the inquiries about God! But when the people have a matter and one has to decide between a man and his neighbor, that isn't so pleasant. Would that we could "provide out of the people able men, such as fear God, men of truth, hating unjust gain." For indeed, "the thing is too heavy, we are not able to perform it alone."

Yes, "the people have a matter," and here is where the teacups figure. "Sahib, the heavy rains came through our grass roof, the house is all wet, we have no place to sleep. Our clothes are thin; we have no food; our difficulty is great."

Ah, yes, we who have a garment of wool for chill weather, extra blankets at night, and three simple but nourishing meals a day, how answer this difficulty?

"Sahib, our son wants to marry, but we have no money to make the wedding arrangements. If we borrow from the *sawcar* [money lender], he will take 25 per cent interest."

"Sahib, my forest work doesn't begin until November, and we have nothing to eat. Won't you loan us some money?"

"Sahib, this child's father [meaning husband] is sick and we have nothing to eat."

"Sahib, the government officials' horses got into my rice field last night and spoiled the crop. How can I get damages?"

"Sahib, other years we always had work, but now we have no work, no food. Make some work for us." Yes, that we understand, too. Formerly, but a few Christian families, the program expanding, money for building, work for everybody. Now we have many families and financial stringency forbids any building activities and discourages even expenditures for necessary upkeep. What to do?

"Sahib, last night a leopard got my chickens; won't you come and watch for it tonight?" The Sahib did shoot two leopards recently.

"Sahib, this man is cutting the grass in my field," or, "this man built his house in my field, I want justice."

"And when the people have a matter between them I judge between a man and his neighbor."

At this stage of my recollection I look into my little red book in which I have recorded the tea, bread and grain given here and there from July till October. I find more than 150 names. Why do I record them? Simply as a reminder to avoid showing partiality. One could easily and gladly help a few such families, but not 50 families on the present missionary scale of pay. I find among the 150 names, many who were sick, the names of new mothers to whom a bit of sugar is a rare treat, therefore better than medicine; a father and children whom the wife had left; two wedding parties who came to the bungalow before the ceremony for a bit of advice and a cup of tea. These and many others

who came with one difficulty or another found the cup of hot tea on a cheerless rainy day, "the cup that cheers but does not inebriate." Thus warmed, how much easier to talk over difficulties and join in common prayer to God. And though the difficulties are not always solved, they go away feeling a sense of sympathy and helpfulness. Yes, I believe that in India the cup of hot tea surpasses in value the cup of cold water, if given in his name.

* * * *

The sun is shining every day now, and the opportunities which crowded our monsoon days are scattering. We have ceased our weekly mid-week scripture classes for men and women, and the time for district work is here. During the past three weeks the roads which were closed in the monsoon have been opened. Now there is road building, harvesting of crops, cutting timber in the jungle or hauling logs to the railway. The ten or twelve young men who are in the government forest service have gone to their posts. So now during the cold season there is work for everyone, and all are very busy. Then will follow the hot season, with its low ebb of energy and food, when the Dangi prefers to sit by the river and catch a few fish to add to his food supply.

One wants to see results from service rendered. First comes the time for ploughing and planting, then the harvest. When results are not always visible, such gems as the following are inspiring and encouraging:

"Perhaps your Master knows what a capital ploughman you are, and he does not intend you to do any reaping because you do the ploughing so well."

"Duties are ours, results are God's."

Ahwa, India.

News From the Field

Garkida

By Faye Moyer

Twins. "Not so good," say the Buras, "they can not both live." Recently twin girls were born to Peter Orewere, the native carpenter from Calabar. In appreciation of Dr. Bosler's help and kindness to them, the Doctor had the honor of giving to the newcomers the names of Gene and Jane. It is doubly pleasing to see the babies growing and doing well, because the Buras are not quite sure that twins are a good thing and are quite certain that both can not live. They do not welcome twins. We are hoping that these two little girls can be a proof that two are just as welcome and can do just as well as one.

The Governor's Visit. Recently Garkida was honored by a brief visit by the Governor of Nigeria. In passing through our territory His Excellency and his wife, Lady Cameron, spent a short time looking around the station. Bro. Kulp and the Heckmans came to Garkida for the occasion. We were all happy for the privilege of meeting the Governor personally. The school children all marched out in formation to salute him as he neared the school buildings. We

are happy to have the Governor's approval of the work that we are trying to do in the mission.

Welcome! This was the word we had for Miss Harper when she returned from furlough. The work out in the villages is calling her and she is happy to be here to answer the call. And it is with a most hearty welcome that we receive Miss Inman, R. N., who comes for her first time to begin work among our black brothers. She will be working at Lassa until the return of Miss Horn when Miss Inman will be stationed at Garkida.

The Training School is making advance steps this year. Mr. Paul Anfani, a Hausa Christian teacher from Zaria College, has been added to the staff. We are most pleased with his Christian character and enthusiasm. The governments of Adamawa and Bornu provinces are sending to us twelve pagan boys to be trained as Christian teachers. We grow serious when we realize the responsibility we owe to these boys and the communities which they represent. But we are exceedingly happy for the privilege and possibility of expansion of the kingdom of God in this part of Nigeria.

Christmas Day at Garkida brought happiness to our hearts as we saw the Buras leave their fires to come out into the cold for the morning services. There were no snows to whiten the ground, but the northerly wind that blew was severe enough to chill the meagerly clothed bodies of the people. The church was filled to overflowing as we listened to a program prepared and rendered by native people. It was a joy to see the dozens of people marching up to the altar to give their gifts to the King, not frankincense and myrrh, but something quite as acceptable to the Father—corn and beans and fruits of the garden. Christmas time comes just at the end of the harvest season and it is a most appropriate time for a gift service.

The Home-going of the Royers leaves a vacancy at the Leper Colony that is hard to fill. For the few workers left at Garkida already have about as much as can well be done. However, Dr. Bosler and his wife are carrying on the work in a very splendid way until the Royers return.

Local Boys from Garkida who have been teaching at Marama were home for two weeks to cut their corn. They have returned to their school to complete their teaching year.

INDIA

Vyara

Olive Widdowson

Successful in Examinations

We are happy to report that Mr. and Mrs. Ziegler passed very successfully their second year's language examination in November.

Yearly Institute

Teachers' institute was in session from Nov. 25 until Dec. 3. All village teachers and their wives who could come were in attendance. They lived in "mandvas," or rooms built of bamboo, pieces of very coarse matting and long coarse grass, all just put up for this occasion. The institute is one of the special times in the year when the teachers' wives get a reprieve from their constant jungle life and, although for the most part, I think they are happy in their secluded places, yet it is a pleasure to see their bright faces appear on the compound.

Rev. Lyle, Principal of the I. P. Mission Bible Training College, was to have been one of the Bible Instructors, but at the last moment went down with malaria fever and could not come. He sent, however, a very competent Indian

teacher, Pitambar-bhai. In his teaching he stressed **walking with God** and one felt he was really doing what he was advising others to do. Bro. Blough's Bible instruction and Bro. Ziegler's hours in evangelism were much appreciated. A teacher, from the Anglo-Vernacular School, gave two hours on the beliefs of Aryan Samajists. He is not one of their sect, but has studied their beliefs very thoroughly and was very clear and helpful in his explanations. This Hindu sect is rather strong in our section and we felt the teachers might profit by a better knowledge of its teachings. Following this, Bro. David Makwani compared these beliefs with those of Christianity. Bro. Devji Ramji, from Jamoli (near Umalla), gave us an instructive illustrated lecture on Village Uplift, also several helpful illustrated lectures on Bible Stories.

Five Hundred Attend Communion Service

On Saturday afternoon three school children and three village boys were baptized. Communion services were held in the evening. About five hundred were seated in the church and about three hundred communed. Many of the villagers stayed for the service Sunday morning. Sunday afternoon Bro. Ziegler conducted a Junior Church Service in which the children took part in a worshipful and happy spirit. The older people, though not taking much part vocally, yet joined the children in worship. Sunday evening many good testimonies were given and several able leaders from the villages led the children in singing village songs.

An Evening Picnic

After the institute the touring party, led by Brother and Sister Ziegler and little Bobby, started out to do evangelistic work in the villages. The school girls followed the trail to camp on Saturdays. The girls are always eager for a five or six miles' jaunt over the week ends. Once we stopped on the beautiful banks of the Jhankhari River and ate our evening meal. I think all felt the peacefulness of the broad expanse of water, flowing gently by, with here and there a minnow jumping above the smooth expanse of water after his evening meal—some unfortunate insect. As thanks for the meal were returned the quietness of worship hovered over the crowd.

Encouraging the Churches

Brother and Sister Blough have been visiting our new churches, giving a few days of Bible instruction, encouragement and advising with them concerning the work. Each church is responsible for a certain number of villages surrounding it.

The Christmas Tide

The week before Christmas kept us all on the move. We had decided to give vacation the Saturday before Christmas. So that meant games program Thursday afternoon and Christmas program Friday evening. The games program went off with a whoop for the girls and boys were all eager to take part. Next morning after they had removed the dust of games day, they started to practice some parts of the Christmas program. This consisted of songs by classes, stories, recitations, two little dramas explaining why and how we celebrate Christmas, and the longer drama, "The Message of the Star," which calls on all to follow the real Light of our pathway—the Christ. The church was crowded with our Hindu friends from the town.

Vacation

Saturday morning was the beginning of Christmas vacation when each school child, who has a place he or she can call home, picked up the little "potli" (bundle) of clothes and started off with Christmas cheer. Let us hope and pray that this Christmas spirit went with them all the way.

KINGDOM GLEANINGS

Calendar for Sunday, February 25

Sunday school Lesson, The Twelve Sent Forth.—Matt. 9: 35—11: 1.

Christian Workers' Meeting, Beliefs That Matter.

B. Y. P. D. Programs:

Young People—Church Coöperation.

Intermediates—What Do I Know About Missions?

* * * *

Gains for the Kingdom

Five baptisms in the Timberville church, Va.

Five baptisms at Markleysburg, Pa., Bro. A. J. Beeghly of Somerset, Pa., evangelist.

Five baptisms at Circleville, Ohio, Bro. A. J. Beeghly, evangelist.

Seven baptisms in the White Pine church, W. Va., Bro. R. G. West of Indianapolis, Ind., evangelist.

Ten baptisms in the Decatur church, Ill., Bro. E. S. Coffman of Dayton, Ohio, evangelist.

Thirty-six baptisms in the Waynesboro church, Pa., Bro. R. D. Bowman of Elgin, Ill., evangelist.

Eight accessions and one reclaimed in the Ashland (First) church, Ohio, Bro. D. R. McFadden of Smithville, Ohio, evangelist.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Ezra Flory of New Paris, Ind., Feb. 18-25 in the Woodland Village church, Mich.

Brother and Sister O. H. Austin of McPherson, Kans., Feb. 25 to March 11 at the Oklahoma City church, Okla.

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Personal Mention

Bro. E. D. Fiscel of Yale, Iowa, passed over to the other side Feb. 12, according to word that has just reached us. We have no further information.

Bro. Walter J. Heisey is taking up the pastorate of the Ladoga church of Southern Indiana March 1. His address is changed accordingly from Richmond to Ladoga, Ind.

Bro. Galen B. Royer has a request from an aged sister for the words of an old time hymn containing the lines: "O ye young, ye gay, ye proud, you must die and wear a shroud," etc. If you know where the words could be found, or could send Bro. Royer a copy of the hymn, he would greatly appreciate your kindness. His address is 406 Chandler Ave., Johnstown, Pa.

Editor E. G. Hoff of the Sunday-school publications met with the Uniform Lesson Committee in Chicago last week in connection with the meeting of the International Council of Religious Education. Bro. Hoff has a special assignment of outlining a scheme of temperance instruction for Sunday-school use in the next series of lessons. Several other members of our Christian Education staff attended some of the Convention sessions and report very timely and profitable discussions. Two outstanding contributions were by Dean Luther A. Weigle of Yale on "Christian Education for the Needs of Today" and Consulting Engineer Samuel S. Wyer of Columbus, Ohio, on "The Way Out of the Depression."

Bro. William E. Thompson, pastor of the Dixon (Ill.) church, has hit upon a novel way to encourage the reading of the New Testament. He is providing his readers with an attractive bookmark on which is printed: "I am reading the New Testament through in 260 days—Oct. 15, 1933, to July 1, 1934." If you would like to know more about his plan, remember his address is 215 Madison Ave., Dixon, Ill.

Dr. John R. Sampey, President of the Southern Baptist Theological Seminary, believes in evangelistic education as well as in educational evangelism. He made that plain at the I. C. R. E. Convention. When he goes out on speaking engagements he likes to take up a New Testament book like John or Acts and discover in it the key principles for guidance in religious work today. Communities should not call on him if they don't want him to do it that way. He even used the Book of Revelation once and though they did not understand it, he says, they had a revival anyway.

Bro. U. S. Royer of Newton, Kans., is now located temporarily at 641 Wilson Ave., Emporia, Kans., where his correspondents will please address him. In his interesting letter he says among other things that they do not intend to let the "brewers' big horses" run over them out there in Kansas. He has retired from the farm and is now in position to devote his time to the work of the kingdom. He says: "If there are any weak churches or isolated members in neglected fields that desire my services, will be glad to help regardless of remuneration, as I can still earn my board."

Dr. D. W. Kurtz, the president of Bethany Biblical Seminary, will speak at New Philadelphia, Ohio, on Sunday and Monday, Feb. 25 and 26, at 7:30 P. M. This is in connection with the program for the second annual "Spiritual Emphasis Week," Feb. 25 to March 2, held in the First M. E. Church. This is a union meeting sponsored by the Ministerial Association in which eight of the leading Protestant churches are coöperating—including our own. He will also deliver the sermon on Sunday morning at our church, Fair Ave. and Seventh St. N. W., services at 10:30 o'clock. An invitation is extended to the churches of Northeastern Ohio.—Walter M. Young, Pastor.

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Miscellaneous Items

Two teams will represent Manchester College in the Ohio Girls' Debate Tournament at the University of Toledo. Manchester is the only out-of-state college invited to participate. Dr. Hoff is taking the following girls to debate there: Mabel Ridenour, Florence Coulter, Elizabeth Miller, Helen Grace Meyer, and Ida Mae Barcus. They will debate six times.

"A careful and interested reader" for some sixty years thinks a certain recent issue of the Messenger was particularly good. He names several features that especially pleased him. Another reader kindly tells about the things in that same issue which "are neither sound nor gospel." With help of such an interesting variety the paper should make some progress in being able to maintain a proper balance.

"Recorded sermons and religious organ recitals for small churches, financially unable to have regular pastors, are being projected by the Congregational and Christian church extension board. . . . The recorded sermons and recitals will be reproduced on a specially made instrument similar to a phonograph. Each disk will contain a 30-minute church service and both sides of the record will be used."

Worth a Second Thought

"But if certain of our educational administrators are gradually succumbing to the institutions of militarism, increasing numbers of students are resolutely standing out against and refusing to compromise in the least with their demands."

Good news for boys is contained in the announcement that a high excise tax may be clapped on all cocoanut oil. The proposed tax would raise soap prices from fifty to one hundred per cent and perhaps correspondingly decrease parents' insistence on clean hands and ears.

"Wales has been one of the depressed areas in the United Kingdom, and the acute need there led to the action of several large cities in England in each 'adopting' a town in South Wales. Oxford adopted Risca, and two years ago Oxford House was opened as an adult educational settlement."

"We believe that the world-ground has been prepared for a spiritual awakening on a world scale. The outer movements have outrun the inner movements with resulting disaster. Men are consciously or unconsciously turning to the inner forces that must remake outer life. The church, therefore, has its supreme opportunity."

"The church is the natural interpreter of world movements in the terms of religion. The church is not an authority on economics, sociology or politics. However, it is the best authority on religion. Here it can claim its rightful place without apology. More than this, it should assume the place of leadership in this respect."

Not every man feels as good over his life's work as the two missionaries who write: "Twenty-five years in missionary work! How quickly they have passed. We'd like to live them over again. Perhaps we would do many things quite differently; maybe we would not. They have been blessed years of service for Jesus and he has been with us always."

"Men need a church that can lead, that can speak with authority concerning the issues of life. We are not here to ask what the crowd thinks, even what many in the church think or say; we are here to build public sentiment, not to ask what public opinion says. In the field of morals and of religion, no battle for higher ideals has been won except the church, through its leadership and its announced program, moved out ahead of the crowd."

"In a very real sense, a man lives again in his children whether he wills it or not. Every father lives again in his son. Whether it is the good in the father that shows up the most, or the evil, is for dad to decide. He decides the way his son talks, and the way he walks; the way he acts and the way he thinks. The man lives again in his child as he eats and drinks and sleeps. In fact, there is no experience in life, even the most insignificant or common, that does not help decide what his boy will be."

A growing appreciation of the value of denominations as such is contained in Dr. Hugh Magill's statement of the principles which should govern coöperative efforts. The three principles suggested are: "(1) The new unity to be based on coöperation at functional levels instead of wholesale mergers of administrative bodies of denominations. (2) Coöperation to be achieved in open conferences on basis of actual work to be done rather than in secret committees generally required where administrative mergers are projected. (3) Denominational autonomy to be preserved and encouraged as a means of achieving Protestant catholicity."

"There are four big factors that determine the wealth of nations: a small population, abundant natural resources, an efficient economic organization, and inventions. All of these four factors are favorable to American life, but the most dynamic and rapidly changing one is inventions and those who counsel on our economic future should not neglect this factor even though it is unknown."

It is our guess that the consumer will turn out to be the forgotten man in the present set-up. There is a trend toward uniform and higher prices under the code system now in vogue. "So today a fractional motor for your refrigerator costs sixteen to seventeen per cent more than in 1929. By the time it gets to you in a refrigerator it will mean, for this motor cost alone, from \$5 to \$10."

"Even as a small child," says Capt. John Stege of Chicago, former chief of detectives, "this criminal-to-be is different from his fellows. We find him in a pretty good home. His parents are usually respectable, decent citizens. The neighborhood is not too bad. But at five or six years of age we find this boy wanting to be off by himself. . . . He already has a habit of bumming from school. . . . Before he is fourteen years of age he has begun to commit petty crimes and we find him appearing frequently in the juvenile courts." Capt. Stege thinks that proper medical attention at this age might prevent many a criminal career.

THE QUIET HOUR

Brothers Forgive

Gen. 33: 1-20

For Week Beginning March 4

Esau Came With Four Hundred Men, v. 1

Jacob was guilty; that is why he was fearful. Only the righteous are truly courageous (Gen. 3: 8; Psa. 53: 5; Isa. 2: 19; 33: 14; 66: 4; Dan. 5: 6; Heb. 10: 27).

And He Passed Over Before Them, v. 3

We admire him for facing the supposed danger. Exile and hardship wrought a change in the character of Jacob (Deut. 31: 6; 2 Chron. 19: 11; 32: 7; Philpp. 1: 28).

And Esau Ran to Meet Him, v. 4

Esau had forgiven the early wrongs of Jacob. Note how whole-hearted and joyous his forgiveness was (Mark 11: 25; Luke 17: 4; Eph. 4: 32; Col. 3: 13).

I Have Enough, My Brother, v. 9

How fine are these words! How good and how pleasant it is for brethren to dwell together in unity (2 Chron. 24: 10; Luke 21: 1-4; Acts 4: 34).

Time and a Quarrel

A great deal of strife is due to haste. Count ten. Take time to think it over. Hatred is such an unstable thing that a little delay dissolves it (Eccles. 7: 8; Luke 21: 19; Rom. 12: 12; Tit. 2: 2; Heb. 10: 36).

Forgiveness and Repentance

Esau forgave. Jacob repented. It takes both to make peace. Even God's forgiveness can not reconcile us to him unless we repent (Ezek. 18: 31; Hosea 14: 2).

Discussion

Compare and contrast Esau's forgiveness with that of Joseph. Does this lesson apply to us today? As individuals? As nations?

R. H. M.

PASTOR AND PEOPLE

The Place of the Cross in Modern Preaching

BY A. B. MILLER

II. The Cross of Christ—His Cross

WE discussed the central place of the cross in a former article. We shall now try to discover the message of the cross. Once we have grasped its meaning, the reason for its being always at the center of preaching should be evident. The message of the cross may be seen in a two-fold relationship. There is the cross of Christ, but also the cross of the believer! Or his cross and my cross! We shall deal with "The Cross of Christ—His Cross" in this discussion.

The cross arrests attention because it deals with a universal problem in the relation of man to God. Sin creates the problem. Man is the victim in its clutches. God is the One to break its grip. Sin marred the image of the Creator stamped upon man. It entered the mind and doubt followed. It filled the heart with the poison of hate. It captured the will and led the feet into forbidden paths. God, the Father, looks across the gulf to man, his son.

How can lost men be brought back from the far country? Who will restore the enemy to the relation of friendship? What shall be done about man's sin in the light of God's holiness? These are some of the questions involved. Now, what did God do to solve them? "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." This truth is expressed in the cross.

What does the cross, therefore, mean? It reveals the love of God. It also reveals the sinfulness of sin. Further, it reveals God's hatred of sin. He proposes to take it away. There are many interpretations. All of them may contain some truth. I am partial to that illustrated by the case of Barabbas. Of course, it is only an illustration and can not be pressed as a parallel.

Barabbas was a criminal. He instigated an insurrection. He later turned robber. He added to insurrection and robbery, murder. He was caught, tried, condemned and sentenced. We meet him, waiting to pay the death penalty. The jailor unexpectedly enters his cell, leads him to the door and gives him his liberty.

Barabbas, reflecting, knew he was guilty and justly condemned. He also knew that Jesus, the One crucified, was sinless. The case was simple. One may imagine Barabbas musing: "Christ died. I am free. Whatever is behind his cross, to me it is grace. The law of the state will not now condemn me. I will believe what the jailor tells me. I will look men squarely in the face again. I will go back to my Judean hills and

friends. I shall live. It is mine for the taking."

Is not this, "the offence of the cross"—its way of dealing with the sin question? That God's Son must die for man and in that death, remove sin-guilt and set men free, this is too much for men. Those of Christ's day considered this unnecessary and preposterous.

And the idea of the cross is not so popular in our day. To many sin is an accident. But the cross makes it appalling. Man says, "I can go back to God." But God replies, "You can if I open the way and bring you back." Humanity declares the cross brings death, physical. God declares it brings death, physical and spiritual. He "bore our sins in his body on the tree" that we might live forever and completely, spiritually.

I do not understand much about the cross. My effort at interpretation may seem crude. But I feel more than I understand, and any effort to minimize the relation of the Savior's death for me because of my sin, weakens its power. In fact, it takes out the vital element. I am a sinner. I want to get rid of my sin. The cross signifies pardon plus the paid penalty. No wonder it is just as if I had not sinned, in his sight!

The cross may not be popular, but that neither destroys its essential nature nor its power. "Behold the Lamb of God that taketh away the sin of the world," is a desperately needed theme for our day. Sin has laid our country low. Men admit it, but who confesses in repentance? Peace, prosperity and power lie there. Many think they lie in the NRA, or some other human invention. They will deny, most of them, that a genuine cross-message is necessary to be preached and believed. However, they may yet be compelled to admit its need in time; certainly they will in eternity. Therefore, we preach Christ crucified, with humility, but without apology. And through faith in that message men find forgiveness and everlasting life.

Hagerstown, Md.

Teaching the Identification of Jesus

BY PAUL MOHLER

See Sunday-school Lesson for March 4

JESUS was the most interesting character in Israel in his day. The people were interested in what he did, also in who he was. John thought he knew who he was when he saw the heavens open and the Spirit descending as a dove and resting upon him, but later, doubted. Let us take the story as we have it in Matt. 11: 2-6, 16-19, 25-30 as set for the Sunday-school lesson of March 4, 1934.

As a key to the lesson, let us take the words of Jesus in Matt. 12: 33: "The tree is known by its fruit." For illustration, draw a tree very simply as follows: Draw your ground line some distance from the bottom of your blackboard or sheet of paper so as to allow some room for writing. Draw the trunk broad at the base

and tapering—just two lines—to the top of the board. Draw lines for limbs, horizontally right and left, far enough apart to allow writing or printing on them. Accuracy is not required, nor even neatness. This is no art exhibit.

Now turn to the lesson. Notice that when the disciples of John arrived with his question, "Art thou he that cometh, or look we for another?" Jesus did not answer with words, but with deeds (Luke 7: 21). From these deeds, John was to draw his own conclusions, and so may we. Let us set them before us. Write them on the branches of the tree: blind see, lame walk, lepers cleansed, deaf hear, dead raised, poor receive the gospel. To this short list, let us add what more we find in the lesson.

In the section, verses 16-19, we learn something from Jesus' enemies as well as from Jesus. John had come as an ascetic, living as a wild man in the desert. In no picture of him do we see any normal human traits. There is no sociability, tenderness, or sympathy—only stern condemnation of evil and a stirring vision of the coming of the King as a thorough renovator of humanity. Jesus pictured him as "neither eating nor drinking" (normally) so that his enemies rejected him as being a man having a "demon." In direct contrast with John, Jesus says that he came "eating and drinking" (normally). On this picture, additional light is thrown by those very same enemies by their claim that Jesus was "a gluttonous man and a winebibber, a friend of publicans and sinners." From this section, then, we have two more words for on our tree: sociability and friendliness. Can you find others?

From the next section, also, we should find additional fruits. What kind of man would be glad for the Father to hide great truths from the worldly-wise and reveal them unto the simple or to "babes"? What kind of man could resist the viewpoint of the whole world leadership of that day—Greek philosophy, Roman power and splendor and Jewish religion—and grasp the secret heart desire of Almighty God? Who could then line up his own mind and heart in such perfect sympathy that he could say: "Come unto me, all ye that labor and are heavy laden, and I will give you rest—you have nothing to fear, for I am meek and lowly in heart, —and I ask nothing hard—so be my disciples, and ye shall find rest unto your souls"?

What is there here to write on the tree? Humility? Godliness? Leadership? Sympathy, Understanding? Did he indeed understand what was the real, vital need of the world? Burden-bearing? Is he indeed willing and able to bear our burdens and make them light? Authority? Do we, indeed, receive from the Father through him? Dig deep into this section—there may be more gold to find. Write it all on the tree.

From what kind of soil and through what roots can

a tree draw such fruits? Must there be love (John 3: 16)? Mercy (Eph. 2: 4)? Grace (Eph. 2: 5)? Power (Rom. 1: 16)? Righteousness (Rom. 1: 17)? Wisdom (Col. 2: 3)? Devotion (2 Cor. 8: 9)? Can you add to this list and write them all below the ground line? We are now ready to judge the tree by its roots as well as by its fruits.

Let us see what this picture should have meant to John with the light of the prophets shining on it. Try Isaiah 11: 1-5: "A shoot out of the stock of Jesse . . . a branch . . . shall bear fruit. . . . wisdom and understanding . . . counsel . . . : might . . . knowledge . . . the fear of Jehovah . . . delight in . . . Jehovah . . . with righteousness judge the poor, and decide with equity for the meek." Isa. 16: 5: "Throne . . . in lovingkindness . . . and truth." Isa. 35: 5 ff.: "Eyes of blind . . . opened . . . ears of deaf . . . unstopped . . . lame . . . leap . . . dumb . . . sing . . . a highway shall be there . . . the redeemed shall walk there." Isaiah 42: 3: "A bruised reed will he not break. . . . Bring forth justice with truth." Isa. 61: 1 ff.: "Anointed . . . to preach good tidings to meek . . . bind up broken-hearted . . . liberty to captives . . . opening of prison to them . . . bound . . . proclaim year of Jehovah's favor." Ezek. 34: 11 ff.: "I will search for my sheep . . . feed them with good pasture . . . seek that which is lost—bind up . . . broken . . . strengthen . . . sick . . . feed them in justice." Isaiah 53: 4 with Matt. 8: 17: "He hath borne our griefs and carried our sorrows." Zech. 9: 9: "The king cometh unto thee: he is just and having salvation; lowly and riding upon an ass, even upon a colt, the foal of an ass."

John had evidently shut his eyes to all but the prophecies of swift and terrible judgment upon evil-doers and had not seen the Messiah as a man of many deeds of mercy, leading the people in the way of lowliness. How many people do you know today who would rather see God strike in judgment than be gentle in mercy? How often do you feel that way? Is it hard to wait for God to heal the nations in his own way? Do you need the warning that Jesus sent back to John, "Blessed is he, whosoever shall find no occasion of stumbling in me"? Is it possible that John's failure to appreciate the ministry of Jesus might have suggested Jesus' words in Matt. 11: 11: "Yet he that is but little in the kingdom of heaven is greater than he"?

Another John was more fortunate. John the apostle was at one time of the same notion as the Baptist. When Jesus' group passing through Samaria was refused hospitality in a certain village, John and James wanted to call down fire from heaven upon it. Later, he saw more clearly, in testimony of which we have his

words in John 1:14: "We beheld his glory, glory as of the only begotten of the Father, full of grace and truth . . . of his fulness we all received, and grace for grace. For the law was given through Moses; grace and truth came through Jesus Christ."

Jesus himself says (John 5:36): "The witness which I have is greater than that of John; for the works which the Father hath given me to accomplish, the very works that I do, bear witness of me, that the Father sent me." Not John; not even the prophets, but the very divinity of his mission stamps him as coming from God. The marvelous changes made in the world whenever and wherever his gospel is preached, these declare him to be the Christ.

Pasadena, Calif.

The Compassion of Jesus

BY J. O. CLICK

THE respect which Jesus has for human nature becomes, in the presence of human needs, a very passion for helping, healing and saving. The qualities which most deeply impressed the men and women of his day, and which shine brightest in his portrait, are not his supernatural gifts, but his unwearied goodness, his sincere kindness, his great gentleness and his deep and tender pity. Through these expressions he has captivated the imagination, and won the reverence of humanity.

The compassion of Jesus is manifested in the wonderful works ascribed to him. All but two of his miracles are deeds of mercy. They are, to be sure, proofs of power, but they are essentially instances of the great heartfelt sympathy of Jesus, in virtue of which he enters into the fullness of human need. By no easy exercise of power or for any magical reasons did he relieve the distresses of men, but by a real assumption of their sorrow. Every such action stands in organic connection with the deeds of the cross, in which he bore the sin of the human race, which is also the root of all human infirmities. More conspicuously the compassion of Jesus is to be seen in the method of his ministry which led him to seek the company of sinners, not because their sin was not abhorred by his nature, but because he loved his vocation, and loved those who were its objects. Twice his compassion found expression in tears, once in the presence of man's mortality, once in the sight of the city whose abuse of privilege had earned extremity of woe. His knowledge becomes the bounds of his compassion and both are immeasurable. Jesus' compassion is often noticed: It caused him to send out the twelve, Matt. 9:36 and 10:1; to heal the sick, Matt. 14:14; to give sight to two blind men, Matt. 20:30-34; to restore the widow's son, Luke 7:12-15; to touch the leper, Mark 1:40-41; to heal ten lepers, Luke 17:12-14; to respond to the cries of

Bartimeus, Mark 10:46-52. Jesus is truly a high priest who can be touched with the feeling of our infirmities.

Again the compassion of Jesus is illustrated in the raising of Lazarus and in restoring the daughter of Jairus. When Jesus met the two sisters, and when he heard the sorrowful plea of Jairus he was moved with compassion. He not only gave the requested help willingly, but he gave it with an amount of sympathy which doubles its value. He not only raised Lazarus, but he also wept with the sisters. His compassion was deepened when Jairus said, "my little daughter." The fact that it was a child moved Jesus, for in all of the scenes of childhood Jesus expresses a feeling which gives them beauty and pathos. As we view these scenes we feel that Jesus not only knew all that is in a parent's or loved one's heart, but he opens new wells in the heart of humanity, and brings love up from deeper levels than it had ever come before. In curing the deaf man Jesus sighs as he says, "Ephphatha." All of his deeds of healing cost him tremendous feeling. There is a great difference between the clergyman or physician who merely calls at the house of sorrow as a matter of duty, to say that he has been there, and he who takes the suffering of the stricken home on his heart, and goes away melted and broken down with it.

The entire mission of Christ was one of self-sacrifice and compassion for the race. He leaves us a very lovely lesson on compassion in his parable of The Good Samaritan, and gives us the great challenge as he says: "Go, and do thou likewise." Jesus was drawn towards suffering humanity by that divine gift of pity which has ever been regarded as one of the great graces of his ministry. Sickness, sorrow and physical hunger filled him with compassion for those who were suffering. Jesus not only manifested perfect compassion for his fellow-men, but also taught it to his disciples. He desired them to think of his Father in Heaven as one moved with compassion for his earthly family, and illustrated this truth by giving them the story of the king who forgave his debtor, as well as the touching scenes of the Prodigal's Father, who being moved with compassion, runs to greet his son and receives him joyfully. Jesus says: "Be ye therefore merciful as your father also is merciful."

Jesus has given us such clear-cut examples of compassion that we do not dare to have any excuse for not having been taught the great principle of mercy. We need to try by the grace of him who set the perfect example to become more and more like him in our daily touch with those who need our compassionate acts.

Covington, Ohio.

Disarmament is a very superficial remedy for war.—
George Bernard Shaw.

HOME AND FAMILY

The Home Coming

BY B. C. WHITMORE

Many old friends are gathering today,
In the portals of the old home church,
To recall the things of the days gone by,
And the pages of memory search.

Like children at school they'll fumble the books,
And the pictures of memory compare,
Which the years have sketched by the hand of time,
And given a value so rare.

Some pages tell of the church's trials,
And the struggles she bore so brave,
As the work of the kingdom she carried on,
And the souls she labored to save.

Some pages tell of the servants of God,
Who searched and preached the Word,
That others may learn God's way for man,
And endeavor to please the Lord.

Some pages tell of the Sunday-school,
With teachers and children so gay,
Learning the lessons of truth and right,
And the road to eternal day.

Some pages tell of the horses and shays,
That carried the worshipers there,
Of sheds and posts where horses were tied,
And no auto noises would scare.

Some pages tell of the joyous days,
When souls were born again,
And others tell of some solemn days,
When black horses and hearses came.

Some pages are sealed till eternal dawn,
And time shall be no more;
Till then we'll watch and wait and pray,
To meet on that blissful shore.

Wheaton, Ill.

The Uplift of Susan

BY ADA CASSELL SELL

Chapter III

SUSAN walked in deep thought of the Morrows, seeing with her mind's eye Gordon after a time of right living; Betty with happiness in her eyes instead of dull, hopeless misery. The two of them starting out again, trying to forget the years marred by the ugliness of a sinful habit. Agatha Dillard had related to Susan the story of Betty and Gordon. Agatha herself had urged Betty not to marry Gordon, avowing her firm belief that you shouldn't marry a man to reform him. Agatha had told Susan and many others that nothing or nobody could make a man quit drinking. Susan breathed a silent prayer for Betty and Gordon. Hearing the town clock strike ten, Susan broke into a run. Her mother

had told her expressly to be home by ten. She would be ten minutes late.

Mrs. Laird, Susan's mother, was in charge of a Home for fallen girls. That evening the committee was meeting at her house. Susan stepped quietly by the back door into the pantry, and thence into the kitchen. She tiptoed across and peeped through the crack in the door opening into the reception hall. She saw her mother and three others seated about a small table. From the slightly annoyed expression on her mother's face, Susan knew she had displeased her again. Mrs. Laird always wore that look when Susan was late, and the lady of the house was beginning to fear she would have to hire help to serve the committee. Truth was she would not serve them herself. She had little money to spare for hired help; consequently, Susan was expected to serve at her numerous committee meetings. Having upon this particular occasion heard Susan's light step in the kitchen, Mrs. Laird knew she would have to fill in the time until Susan should serve. The girl in the kitchen sighed in relief as she heard her mother begin a familiar and oft-repeated speech. That would give her time to beat the cream for the salad, and make the sandwiches and lemonade. Mrs. Laird's voice drifted to the kitchen.

Why did Susan blush in shame as she heard her mother's voice, weighted with dignity and generosity? She had the old feeling that would not be downed, that her own mother was merely slinging a line, and manifesting a pseudo-generosity. Susan was not one given to questioning motives in others. But try as she would, reprove her own thoughts as she would, she discovered no sincerity in her mother's labors in behalf of the Home for fallen girls. Susan heard, even though she tried not to listen to the words from the next room.

"I feel that we are engaged in a most worth-while project. Who would show love to these poor unfortunate girls were it not for such as we? The Good Shepherd himself was more concerned about the one lost sheep than about the safe ninety-and-nine. We are but following in his steps in this work we are doing. Now as to the matter of one Angela Sartoris. She insists upon keeping her child, in fact is quite hysterical about it. Now I firmly deny her request. It is not good for these poor girls to be encumbered by something which shall always remind them of their sin."

Susan thought the part of the speech about the Good Shepherd was beautiful, but her heart rebelled against the latter part. Poor Angela!

As Mrs. Laird concluded, Susan appeared at the door with the napkins. The three guests who served on the committee were lovely to Susan, whereas her own mother seemed apologetic to them about this, the youngest of her two daughters.

"Vera is such a girl, such a good sport, in for every-

thing that comes along," said Mrs. Laird repeatedly about her oldest daughter, a girl who was one of the smart young society set. "But Susan! My dear, I don't know what is to become of that child. She worries me continually!" sighed the distracted mother.

"Why, Mrs. Laird, I think she is a lovely young lady," said Mrs. Dupont, sincerely.

"So do I!" agreed Mrs. George with enthusiasm.

"Indeed, friends, she won't do one thing other normal, healthy young girls go in for! Won't even learn bridge! I have been stern with her, but she is adamant. Doesn't go out with boys, like Vera, one time with this one, the next with some one else—you know I don't believe in crushes, anyway. Vera's crowd picnic at Four Corners, Jagged Rocks, Falls of Tuncha—everywhere. I ask Susan what she has planned for the afternoon or evening, and it is always the same. 'Mama, I believe I'll stay here,' or 'Mama, I'm going to church,' It seems absolutely uncanny to me. I am afraid she will become a fanatic on religion. Goes oftener to the Rescue Mission than to Dr. Lamont's church. I felt so badly about her that I spoke to Dr. Lamont. You know, he was real sympathetic. His daughter is the best sport, the gayest of the gay, Vera's best friend. He thinks it is lamentable that Susan is so eccentric. His very words. He even said a clever, prominent woman like I deserved something better!"

Mrs. Laird finished with a half sob, mopping her eyes with a tiny pink square of lace which had cost only one dollar of money her husband had earned by no means easily.

The evening in question was a busy one for the committee. They had no time for their usual bridge game before leaving, but repaired to the Home for fallen girls. Especially to attend to the case of Angela Sartoris. Mrs. Laird had posted a young childless couple to go to the home and see Angela's baby, if perchance they should wish to adopt it.

Susan washed the dishes, and prepared a frozen dessert for the following noon. Her father was working that evening, so Susan had to retire without a tête à tête with him. She read the story of the ninety-and-nine, and the prodigal son, before she turned out her bed-lamp. She was alone in the house, but had long ago decided not to be afraid, in the hour before her father should return. As to Mrs. Laird, her committee meeting at the Home was a stormy one, for Angela, brought before them, was tearfully heart-broken as these ladies reasoned with her and finally delivered her child to the couple waiting in the reception room. Vera was always the last one in, usually three or four hours before Susan's alarm should waken her to her duties of housewife. Susan slipped downstairs the back way in time to get her father a nice breakfast before he went to his office. Mrs. Laird and Vera were in deep slum-

ber. Susan stayed up, and went ahead with the housework.

Altoona, Pa.

What Have the Youth of Today a Right to Expect From Christian Women?

BY EMMA SNYDER

BOTH the pulpit and platform raise the question: "What is the matter with our young people?" It is true they are not perfect, but since many never can see God except as he is seen in his people, how important it is that he be seen in those who name his name!

Edgar Guest once wrote: "I'd rather see a sermon than hear one any day." Christian women must be examples; they must be as signboards saying, "This is the way." Youth is not asking for criticism, which is often harmful, but for example. The command from these is not, "Tell me," but "Show me." Demonstrate to me that the Christian life can be lived, that it is not mere theory, an unattainable something, but a practical living way. If our youth are to be Christlike, let them see that Christ is living in his followers, for how shall youth know unless he be seen in the pattern which is set for them? And what a serious matter it is if the pattern is not true!

How can the impatient, fretful youth or fault-finding woman teach patience, kindness and good temper? How can the vain woman teach humility? How can the woman greatly absorbed in keeping up with the pomp and vanities of life, eager for place and show, teach youth the true principles of a happy life? How can the selfish woman teach generosity or kindness? Or even the discontented woman teach contentment? Or the deceitful woman teach honesty?

Let Christian women everywhere, in every occupa-

From the Morning's Mail

SPEAKING of the MESSENGER of January 13, Sister Walter Kern writes: "Last week's paper was worth lots to me. The poem, 'Father Has Fallen Asleep,' expressed my feeling concerning my own father's death."

Did you read that poem? You missed something if you passed it by. It isn't safe to pass by anything in the MESSENGER. Often the nuggets are found where you least look for them. That's why you want to read "from cover to cover" when you turn to the MESSENGER. The nuggets appear on every page, in every article. After all, it is this sharing of the experience of others that makes a paper, especially a religious paper, worth reading. In such reading the weak find strength, the sick find health, the disheartened find inspiration, the sorrowing find comfort and those dead in sin may find a Savior.—J. E. M.

tion of life, live the abundant Christ-filled life. Let them not hide it under a bushel, but live to the honor and glory of God.

Most women are not in daily contact with many people. Thus, they may feel that their contribution to life is too small to be felt. Christ was satisfied to fellowship with a mere handful of disciples. To them he imparted, through teaching and example, his highest and best purposes. In a world where ideas about the home are often distorted, and where divorces are far too numerous—what a challenge to Christian women! Let them show to youth that God's plan for home life is still the only one that is safe to follow. Let our Christian women be happy and satisfied with their work—glorifying every task they set for themselves. Let this apply to Christian women in the home, in the school, or in the office. Let all the fine Christian graces of love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance be overflowing in her cup of life. Then the corner where she lives will be radiant.

If you in your small corner, and I in mine, live true to our highest Christian calling, we shall be giving to our fellow-men, everywhere, an example of Christ living in those whom he created.

"I'd rather see a sermon, than hear one any day."

East Petersburg, Pa.

Is Your Boy Happy?

BY GRACE HILEMAN MILLER

"ALL delinquent little boys are unhappy. This unhappiness breeds behavior problems, and these problems result in crime many, many times," declared a woman in a recent P. T. A. meeting. And because this woman is connected with a school in which delinquent little boys are placed, we all sat and took notice to what she was saying. "I have helped examine over five hundred such boys. As the psychologist of the institution, my job is to find out what is wrong and the cause. In every case I find the trouble starts with an unhappy child, unhappy for various reasons. Usually it starts with a very little thing, like teasing a child about his sweetheart, refusal of money for some little thing that all the other fellows have without an explanation of why he can not have that nickel or dime. Fear of disapproval of teachers and parents is a very general one; so also lack of approval on the part of these same people."

Well, many of us came away from that meeting feeling that the happiness of our children was of vital importance, and we also felt that we as parents were often the cause of this unhappiness, even when we do not realize that we are doing anything harmful. The younger the child the more important it is that he be happy. I call to mind a certain pair of boys who are quite adept at drawing in school. When asked when

they began, one replied: "I don't know, can't remember that far back. Ma always let us have paper and pencils and things and let us draw all we wanted to and we just kept it up." When the mother was interrogated she replied that she often wondered whether it paid to let them waste so much material, but it kept them happy and in her busy workaday life, it was very helpful to have them contented and happy instead of cross and troublesome.

Again, I recall another pair of boys who are very unhappy and troublesome in school, Sunday-school, in the neighborhood, everywhere! A careful study of their home life reveals that they have been very unhappy, always wanting what they can not have. Their mother is delicate and nervous; the father very stern.

Again, I am thinking of two very efficient boys from two different homes. Both are understood by their parents who are very chummy with them. These boys are a joy not only to their parents, but to their teachers in school and Sunday-school.

What a difference a little thing can make! How a little ignorance on the part of a well-meaning parent may wreck the life of his boy. Is your child happy?

La Verne, Calif.

Women's Work Forum

How Raise Our Funds

BY MRS. H. L. HARTSOUGH

THE women of the Church of the Brethren in America have assumed the responsibility of giving \$15,000 each year to the Girls' Boarding Schools of India, China and Africa.

We are confronted with the problem of how to raise this money. If we think of it as a whole it doesn't seem to be a problem. There are 50,000 of us women. If we gave just one penny a week to this worthy cause we would have almost twice as much money as we need. "He that seeth his brother in need and shutteth up his bowels of compassion against him, how dwelleth the love of God in him?"

I have faith in the women of the Church of the Brethren. Perhaps we have failed to lay the following facts on the hearts of our women:

That the Girls' Boarding Schools' work is the Lord's work and he is expecting us to carry on.

That to fail here and now would cripple the work of the Church of the Brethren's missions, which have cost the church so much in life and sacrifice and money.

That this is a great opportunity for us to coöperate with God in saving the men and women of three continents.

That it is the best and safest investment we can make, yielding dividends in the happiness of Christian living, in their lives and also in ours.

North Manchester, Ind.

CORRESPONDENCE

THE LIGHT GROWING BRIGHTER

Chandeliers that served the Upper Claar church with light from coal oil for more than half a century were replaced with electricity in 1934. Esther Walter expressed a sentiment on the departure of the chandeliers that gave the inspiration for the writing of this poem. It is respectfully dedicated to her. "God said let there be light and there was light. And God saw the light that it was good."

When darkness brooded o'er the world,
Before the dawn of light,
The whole creation slumbered in
One lone unbroken night.
At God's command the light appeared,
And darkness fled away,
The light came down from heaven above,
And made the glorious day.

The Lord who made the heaven and earth,
Had wisdom in his plan,
And so devised the elements
To serve the wants of man.
These chandeliers were lighted up
By oil the earth sent forth,
And never failed to do their work,
Which proved their wondrous worth.

Thus from the darkest scenes of earth,
Was found the source of light,
And resting in its lovely beams
Our souls were all delight.
'Twas here we met to sing and pray,
In fellowship so sweet,
And found our souls were greatly blest,
While at the mercy seat.

The friends who sat beneath the light,
Are sundered far and wide,
The dearest ones of all the group,
Are on the other side.
We hold the place in memory dear—
To us it is a shrine,
'Tis like a guiding polar star,
To keep our hearts in line.

Our friends who sang beneath the light
Of these grand chandeliers,
Are singing with the angels now,
With vision bright and clear.
We're resting in the blessed hope,
Of pure and sweet delight,
That we shall meet to sing with them
Where Jesus is the light.

Holidaysburg, Pa.

Jas. A. Sell.

MEMORIES

Not being able to go to the house of the Lord for worship today, I take this opportunity to write a letter to my beloved ones in the Lord. Since I am almost ninety years old, many of my friends have gone to the spirit world. They have left the church militant to join the church triumphant. So I scarcely know whom I am addressing. Let me think—among my personal friends were: Eld. James Quinter, M. G. Brumbaugh, T. T. Myers and wife, J. T. Myers and wife, our well beloved and greatly missed Sister Mary S. Geiger, Isaiah Harley and wife, Isaac Hunsberger and wife, Jonathan Eisenhower and wife, Jas. S. Harley, the Hartman

brothers—Charles and Harry, Silas Thomas, my own dear husband—J. S. Thomas, and ever so many more who have fought the good fight, kept the faith, finished their course and have now gone home to their reward.

Their names bring back sweet memories,
No tongue can tell how we loved these
Precious ones to heart and home;
But in our sorrow we all can say,
We hope to meet again some day—
Meet no more to roam.

Our loss is their eternal gain,
Therefore there comes the sweet refrain:
Weep not, they're safe at home above,
Their pilgrimage on earth is done,
Their battles fought, the victory won—
Redeemed by Jesus' love.

Therefore we will not say good-bye,
It will only be adieu
Until some great, glad day again
Our kinship we'll renew.
Most glorious hope, most sacred thought,
We'll know each other there;
And best of all, yes, best of all,
A crown of life we'll wear.

Another item of possible interest to our brethren and sisters is the fact that the first mothers' society known to active service in our church was founded in the First Church of the Brethren, Dauphin and Carlisle Streets, Philadelphia. From there it went to the first Annual Meeting held in Hershey, Pa., and from thence it became the mothers and daughters' society. Now it has grown into the Women's Council and it looks as if great fruits may be expected under the presidency of Mrs. Ross D. Murphy. Why not? "Great streams from little fountains flow, great oaks from little acorns grow."

Mrs. J. S. Thomas.

Philadelphia, Pa.

THE NATIONAL BIRTHDAY PARTY

Several days ago every American citizen was urged to help celebrate the birthday of our President as well as contribute to a great fund which I understand amounted to nearly two million dollars. This fund is to be used for the maintenance of the Warm Springs Sanitarium, which does a great work for infantile paralysis sufferers.

All this was well worth while and every citizen wishes the President Godspeed in times such as we are now facing, but how much more of a moral success this great effort would have been if its sponsors had used a different kind of entertainment rather than the dance and hilarious parties.

The man whose name this dance party was honoring and the cause for which it was held is worthy of a cleaner and more uplifting entertainment than the dance and all the other evils that go with it. God pity a people who must resort to such tactics in celebrating its President's birthday.

The writer is aware of the fact that the opposition will say that it is all for a most worthy cause, to which we all agree, but I want to ask such persons the question: Where was God taken into consideration in this Great Birthday party? I am very much afraid our people are trying to get along without God, as indicated in our last wet and dry election. He surely was not considered in this vote and had no place in the national birthday party. I believe it is time for people to look to God for help in this great effort to restore prosperity, rather than try all of these man-made

ideas first. I wonder how many senators and congressmen today are really praying men. I wonder how many judges today are looking to the Lord for spiritual guidance in their decisions. I wonder if things would not move a whole lot smoother, if our people today would only let God have his share in this great recovery campaign. Let us remind our lawmakers that there is still a God in the heavens who will rule this entire universe and the sooner we get back to his way, the sooner prosperity will be restored.

New Paris, Ind.

Everett E. Miller.

S. W. GARBER

Solomon W. Garber, eldest son of Abraham D. and Magdalene Wine Garber, was born April 25, 1849, near Mt. Sidney, Va. He was baptized into the Church of the Brethren on Sept. 14, 1866, at the age of seventeen. He was married Sept. 21, 1876, to Catherine S. Hansberger. He was chosen to the deacon's office in 1879, to the ministry in 1881 and advanced to the eldership in 1897. He taught in the public schools for twenty-nine years and in Bridgewater College two years. He never let his teaching interfere with his ministerial work.



In 1893 he and his family moved to Lawrence County, Ill. While here he served the Allison Prairie church. In 1902 he came to Decatur, Ill., where he served as the

first regular pastor of that church. He also held pastorates in Iowa, Missouri and Kansas.

His wife died in Ottumwa, Iowa, on Dec. 24, 1916. A son died in 1917 and a daughter in infancy. Three children survive: Dr. Howard M. of Mattoon, George of Oakley and Mrs. C. W. Ashenfelter of Decatur, also two brothers and two sisters, ten grandchildren and two great-grandchildren. He died at the home of his daughter on Jan. 26, after having lived almost 85 years and serving in the ministry 53 years.

He kept his faculties until the end, having on the Sunday before his death taught his Sunday-school class, assisted in the morning church service and the communion service in the evening. Truly a noble character has lived among us.

Funeral services were conducted by the writer in the Decatur church where he labored so long and faithfully. Burial in the Cerro Gordo cemetery.

N. H. Miller.

Decatur, Ill.

THE PASSING OF ELDER T. J. SIMMONS

On Jan. 30 the end came to nearly fifty-eight years of active ministerial service. On the above date Eld. Thomas Jefferson Simmons passed on to his reward. He was born at Rogersville, Tenn., Feb. 1, 1856. Twenty years later the church at that place called Bro. Simmons to the ministerial service of the church and for almost fifty-eight years Brother Simmons was active in advancing the interests of the kingdom of God. He was the last of the group of early ministers and elders who were active in the establishment of the church in Middle Missouri. He came to Missouri in 1883 and settled near Osceola. It was there that he participated in the founding of the church. In many of the churches of the district he is very kindly remembered by those in middle life as their spiritual father. He conducted

evangelistic meetings in many of the churches of the district. He served his own church for thirty-eight years and the Deepwater church twenty years as elder.

He leaves his companion and eleven children to mourn his going, but it is not a mourning of sorrow, but of joy to know that he has passed on. They were happy to see him active to the last. During the month of January he conducted two funeral services in his home church. His life gives a challenge to the men now serving to carry on the work laid down by this faithful soldier of the cross.

Funeral services were conducted by Eld. James Mohler, of the Leeton church. He was assisted by Bro. W. R. Argabright, of the Deepwater church and the writer. The esteem in which he was held was evidenced by the fact that an audience of between two hundred fifty and three hundred came to pay a last tribute of respect. D. C. Nagy,

Rich Hill, Mo.

District Field Secretary.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Jeffries-McGonigle.—By the undersigned at the parsonage at Navarre, Kans., Nov. 11, 1933, Coke R. Jeffries of Hutchinson, Kans., and Alma R. McGonigle of Sterling, Kans.—W. A. Kinzie, Carleton, Nebr.

Seaberg-Flory.—At the Bethel church near Carleton, Nebr., Jan. 28, 1934, James Harold Seaberg of McPherson, Kans., and Sylvia Pauline Flory of Carleton, Nebr.—W. A. Kinzie, Carleton, Nebr.

Shenk-Reber.—By the undersigned in the Maiden Creek Church of the Brethren, Jan. 27, 1934, Bro. E. Titus Shenk of Sheridan, Pa., and Sister Lillian C. Reber, of Mohrsville, Pa.—Henry H. Reber, Mohrsville, Pa.

FALLEN ASLEEP

Bachman, Samuel S., died after a brief illness of pneumonia, aged 78 years, 11 months and 20 days. He was a public school teacher for thirty-one years and served as postmaster at Bachmanville for many years. He is survived by three children, ten grandchildren and eight great-grandchildren. Funeral services at the Brethren church at Bachmanville by Frank Carper and Noah Risser. Burial in the Spring Creek cemetery at Hershey.—Mary Gible, Elizabethtown, Pa.

Baum, Sister Barbara H., widow of Michael Baum, died at her home at Round Top, aged 65 years. She was a daughter of Samuel and Barbara Hoffer and was born in Dauphin County. She is survived by two daughters, three grandchildren, one sister and brother. Funeral services at the Spring Creek church at Hershey by John Zug and John Hostetter. Burial in adjoining cemetery. She was a member of the Brethren Church for many years.—Mary Gible, Elizabethtown, Pa.

Beal, Harry W., aged 64 years, departed this life Dec. 13, 1933. He was united in marriage to Verdie Bean. To this union were born four girls, all still living. He was a member of the Church of the Brethren for about twenty-five years and lived a faithful life. His wife preceded him to the spirit world seven years ago. Funeral services were conducted by the writer at his home church, Beans Mill, W. Va.—Obed Hamstead, Morgantown, W. Va.

Butterbaugh, Anna Martha, died at her home near Hagerstown, Md., Jan. 26, 1934, aged 72 years. She united with the church in her teens and had spent fifty-five years in its service. She is survived by her husband, J. O. Butterbaugh, six children, two sisters, brother and twelve grandchildren. Services by H. R. Rowland, assisted by E. S. Rowland and A. B. Miller. Interment in the Beaver Creek cemetery.—Pauline Rowland, Hagerstown, Md.

Cripe, Betty June, daughter of Brother and Sister Roy Cripe, died Jan. 7, 1934, of pneumonia. She was born June 16, 1930. Besides her parents she leaves two brothers and three sisters. Funeral services by Bro. Edwin Jarboe in the New Paris church. Burial in New Paris cemetery.—Mrs. Peter Plew, Syracuse, Ind.

DeMoss, Thomas M., born March 12, 1861, departed this life Jan. 1, 1934. He was united in marriage to Susanna Ball, Nov. 10, 1884. To this union were born eleven children; eight still survive. He was a member of the Church of the Brethren for about thirty-five years and served in the office of deacon for fifteen years. Bro. DeMoss was the last one of a family of nine children. Funeral services were conducted by the writer at his home in Grafton, W. Va., in the First Brethren church.—Obed Hamstead, Morgantown, W. Va.

Fahrney, William T., died Oct. 9, 1933, aged 60 years. Bro. Fahrney was an invalid for about ten years. He is survived by his wife, one daughter and two sons. Services from the Timberville Church of the Brethren, of which he was a member, with his pastor, Bro. Samuel D. Lindsay, in charge, assisted by Rev. A. W. Ballentine of the Lutheran church. Burial in the Timberville cemetery.—Mrs. Samuel D. Lindsay, Timberville, Va.

Fansler, Sister Mary, daughter of Michael and Catherine (Brener) Wogoman, died at the home of her foster daughter, Mrs. O. Tedrow, near Inglewood, Calif., Jan. 27, 1934. She was born at Castine, Ohio, Nov. 13, 1855. She united with the Church of the Brethren Aug. 14, 1879, at Gainesville, Texas, and lived a consistent life. She married Noah Fansler Sept. 14, 1882; he preceded her May 16, 1921. She is survived by her foster daughter, an adopted son and two foster grandchildren, two brothers and three sisters. Funeral at the Inglewood church by Eld. W. H. Wertenbaker, assisted by Ora E. Weddle, the pastor. Interment in Inglewood Park cemetery.—Mrs. Susan B. Thomas, Inglewood, Calif.

Fasnacht, Sarah Ann, born to Jacob and Eva Hepner, near Dayton, Ohio, April 22, 1856, died Dec. 5, 1933, after a period of severe illness. She was one of a family of ten children of whom six survive. May 12, 1876, she married S. S. Fasnacht; they were among the early pioneers of Kansas. For the last twenty-four years they had resided in McPherson. They united with the Church of the Brethren in 1877. She was faithful and active in the church. She had formerly led a choir in a Reformed church. For many years she taught a Sunday-school class and was active in women's work. One daughter with her father and her family is left. Services in the McPherson church by the writer. Interment in McPherson cemetery.—H. F. Richards, McPherson, Kans.

Gingrich, Zellers S., of Lawn, died at the hospital, Lebanon, following a ten-day illness of apoplexy, aged 44 years. He is survived by his widow, daughter, mother, sister and three brothers. Funeral services at the Spring Creek Church of the Brethren at Hershey. Interment in the adjoining cemetery.—Mary Gible, Elizabethtown, Pa.

Heaston, Mary, daughter of Isaac and Elizabeth Teeter, born in Jefferson County, Iowa, Aug. 16, 1846, died Jan. 4, 1934, at Augusta, Kans. She married Lewis Heaston Dec. 31, 1871. To this union were born ten children, four of which died in infancy. She and her husband joined the Church of the Brethren soon after their marriage and remained devoted members until death. From their home in Iowa they moved to Gage County, Nebr., in 1884, and in 1906 to Boise, Idaho. After a short residence there they returned to McPherson, Kans., where they resided at the time of Mr. Heaston's death April 12, 1919. Since that time she had lived with her children. She leaves one sister, two brothers, six children, eleven grandchildren and eleven great-grandchildren. Funeral services at the church by J. J. Yoder and V. F. Schwalm.—J. J. Yoder, McPherson, Kans.

High, Bro. Harold I. G., son of Sister Martha (Tyson) High, of near Pottstown, Pa., died Dec. 18, 1933, after a lingering illness, aged 35 years. In early manhood he joined the Coventry Church of the Brethren near Pottstown and remained a faithful member. He is survived by his mother, one sister and one brother. Funeral services in the Coventry church by the pastor, Bro. T. P. Dick. Interment in East Coventry Mennonite cemetery near Pottstown.—Mrs. Albert D. Hartley, Pottstown, Pa.

Hostetler, Sarah Lucinda, born near Accident, Md., July 13, 1897, died at her home, Fruitland, Idaho, Jan. 7, 1934. At the age of five she was stricken with paralysis, the effects of which she never entirely overcame. During her last few years she suffered heart trouble, followed by dropsy which caused her death. While young in life she united with the Church of the Brethren. She was very faithful in her Christian life. She always took an active interest in the mission work of the church, corresponding with some of the foreign workers on the field. She is survived by her father, Jonas Hostetler, three sisters and four brothers. Funeral services at the home by her brother, Harvey Hostetler, and at the church by the undersigned, assisted by Samuel Bollinger. Interment in the Riverside cemetery, Payette, Idaho.—McKinley Coffman, Fruitland, Idaho.

Judy, Sister Maude, wife of Bro. W. H. Judy, died Jan. 27, 1934, at Weston sanitarium, W. Va., after a prolonged illness, aged 59 years. She was a member of the Church of the Brethren for nearly thirty years, living in the Smith congregation. She leaves her husband, three daughters, two sons and seven stepchildren. Services at Smith Creek church by O. F. Bowman. Interment in Judy cemetery.—Ruth Bowman, Harrisonburg, Va.

Klepinger, Wm. Henry, born near Dayton, Ohio, Sept. 20, 1860, where he grew to manhood and received his education. He died Jan. 17, 1934, at his home, McPherson, Kans. Dec. 25, 1885, he married Annata Bock; to this union were born two sons. The family moved to Nampa, Idaho, thinking that the change of climate would be beneficial to Mrs. Klepinger; however, she died Dec. 21, 1902. May 6, 1904, he married Rebecca Ebbert Puterbaugh who died July 17, 1926. He married Mrs. Laura Folger in August, 1928; she survives with one son, two grandchildren, two foster children, two sisters and one brother. He was a member of the Church of the Brethren from boyhood on. He was a valuable and faithful worker for the ideals of the church and served as a deacon for many years. He was buried at the Monitor church cemetery. Services by J. J. Yoder, assisted by Ora Garber.—J. J. Yoder, McPherson, Kans.

Knupp, Frank, died Dec. 13, 1933, at his home near Timberville, at the age of 76. Surviving are his wife and several step-children. Fu-

neral from the Timberville Church of the Brethren by Rev. Scott C. Hutton, assisted by Bro. Samuel D. Lindsay. Burial in the Timberville cemetery.—Mrs. Samuel D. Lindsay, Timberville, Va.

Kulp, Sister Marian Hoeffcker, wife of Bro. Clarence A. Kulp, of near Pottstown, Pa., died Jan. 15, 1934, after a lingering illness. For several years she took an active interest in the Sunday-school of the Coventry Brethren church of which her husband was superintendent. She is survived by her husband, three daughters, one son, parents, three sisters and two brothers. Services in the Coventry church by Bro. T. P. Dick and Bro. L. A. Krouse. Interment in East Coventry Mennonite cemetery near Pottstown.—Mrs. Albert D. Hartley, Pottstown, Pa.

Livinghouse, Sister Sarah, born Nov. 8, 1849, in Elkhart County, the daughter of Mr. and Mrs. Andrew Sheline. She died Dec. 29, 1933. She married Wm. Livinghouse who died Feb. 11, 1929. Since that time she made her home with her daughter. She had been a member of the West Side Church of the Brethren for many years. Surviving are one daughter, son, seven grandchildren and one brother. Funeral services at West Side church by Foster Berkey. Burial in West Side cemetery.—Mrs. Clayton Ganger, Goshen, Ind.

Mast, Sister Dessie Irene, daughter of Nathaniel and Luella Wise, born May 14, 1911, died Jan. 30, 1934. She married Wm. Mast Dec. 25, 1928, to which union two sons were born. She leaves five brothers and five sisters. She united with the church at the age of ten years. Services at the Yellow Creek church by Bro. Chas. Herr and the writer.—Irvin Miller, Goshen, Ind.

Mellinger, Catherine, died at the home of her daughter, Mrs. Roy Sautschi, in Glen Ellyn, Ill., Dec. 25, 1933, aged 74 years. Her husband, Isaac Mellinger, preceded her three months ago. She was the daughter of Adam and Hettie Raffensbarger. She leaves five daughters, four sisters and one brother. She was a member of the Church of the Brethren most of her life and a member of the Syracuse congregation at the time of her death. Funeral services by Bro. J. E. Jarboe in the Syracuse church. Burial in the Goshen cemetery.—Mrs. Peter Plew, Syracuse, Ind.

Miller, Sister Elizabeth, born June 8, 1853, died Jan. 26, 1934. She was the daughter of Jacob and Regina Shickel. She united with the Church of the Brethren when seventeen. She married Benj. F. Miller in 1881. Her husband died Sept. 14, 1918. She lived a consistent Christian life and was a fine neighbor and friend. She leaves five sons, one daughter, brother and sixteen grandchildren. Funeral services by Brethren A. S. Thomas, Jos. M. Foster and O. D. Lambert. Interment in Beaver Creek cemetery.—Mrs. S. E. Garber, Bridgewater, Va.

Mowbray, Sister Susan, born near Sangerville, Va., July 23, 1859, died at her home in Elk Run congregation, Augusta County, Va., Jan. 26, 1934. She had been an invalid for several years. She was a member of the Church of the Brethren and never lost faith in its doctrines and practices; she was anointed at least twice. She leaves four brothers and three sisters. Funeral services in the Elk Run church by Eld. W. H. Zigler, assisted by Dr. White and N. J. Miller. Interment in the adjoining cemetery.—Esther E. Miller, Mt. Solon, Va.

Ooley, Chas., born in Iowa, April 1, 1878, died Jan. 13, 1934. He moved to Oklahoma in 1902. Oct. 25, 1904, he married Elva Lung. He united with the Church of the Brethren May 8, 1922. Services by the undersigned and burial near Hydro.—Ed. R. Herndon, Weatherford, Okla.

Peoples, Wm., son of Francis and Mary Jane Maxton Peoples, born near Fairfield, Greene County, Ohio, Dec. 8, 1852, died Jan. 8, 1934. When he reached manhood the family moved to the vicinity of Medway where they resided on the farm until the members of the family separated to make their own homes. Dec. 4, 1879, he married Anna Musselman. They lived near Medway until 1890, when the family moved to a farm near Dayton and in 1901 to the present home. In April, 1887, he united with the Dunkard Church and remained a devoted member until his death. His religion was a reality to him and he exemplified by his life the faith that was his. Funeral services at the home by Elders J. B. Gump and D. S. Dredge. Burial in the Mennonite cemetery near Medway.—J. B. Gump, New Carlisle, Ohio.

Rash, Eliza Ann, born near Noblesville, Ind., May 26, 1854, died Dec. 29, 1933. She was the daughter of Isaac and Elizabeth Wampler. She married Wm. R. Rash March 21, 1875, to which union were born seven children. She is survived by her husband, five children, two brothers and five sisters, thirty grandchildren and twenty-seven great-grandchildren. She united with the Church of the Brethren at the age of ten and was a faithful, earnest church worker all her life. She with her husband was chosen to the deacon's office in 1885 at Walnut Grove church, Mo. In 1889 the family moved to Hickory County, Mo., where they were instrumental in starting up the Spring Branch church, which has grown to be a great power in that community. In 1902 they moved to north central Washington, where they endured many hardships of pioneer life. Here too the seed of the church was sown again by Brother and Sister Rash. In 1912 they came to California, making their home at Empire until 1922 when they moved to Waterford where she lived since. Funeral in the church by the writer and Bro. M. S. Peters. Interment in Modesto cemetery.—W. C. Gammon, Waterford, Calif.

Renalds, Virginia, died Nov. 12, 1934, at her home in Richmond, Va. She was born at Quicksburg, Va., Feb. 8, 1902, the daughter of Mr. and Mrs. W. R. Doll of Roanoke. She is survived by her parents, who now live near New Market, Va., two brothers, her husband,

Melvin Renalds, and two sons. She united with the church in 1920 at the Central church in Roanoke, and two and a half years ago her membership was transferred to Richmond.—Mrs. Samuel A. Harley, Richmond, Va.

Rexroad, Earl, Jr., son of Earl N. and Minnie M. Rexroad, of Long Beach, was instantly killed by a hit-run driver. He was a faithful member of the Sunday-school and a loyal member of the Y. M. C. A. He was born in Fresno, Calif., Jan. 24, 1921, and died Jan. 6, 1934. Besides his parents, he leaves four sisters.—Maud M. Trimmer, Long Beach, Calif.

Rowe, Elery Wilson, born in Snyder County, Pa., died at his home near Middlebury, Ind., Feb. 5, 1934, aged 78 years. In 1884 he married Cora Reed; his wife survives with two sons and one daughter. Funeral services by the writer.—J. H. Fike, Middlebury, Ind.

Rowland, Sister Lettie, wife of Chas. Rowland, born Dec. 3, 1849, died Jan. 26, 1934, at the home of her adopted daughter, Mrs. Shirley, near Brucetown, Va. She was a faithful member of the Church of the Brethren. Funeral services at Brucetown by Cephas Fahnestock, assisted by L. R. Dettra and David Messick.—Cephas Fahnestock, Winchester, Va.

Shaffer, Robert Dorsey, son of Brother and Sister Dorsey Clyde Shaffer, died Jan. 7, 1934, in his tenth year. Besides his parents, a brother survives. Funeral in the home by the pastor, T. F. Henry, and burial in Berkey cemetery.—Jerome E. Blough, Johnstown, Pa.

Shahan, Sister Michal Levina (Nestor), born April 24, 1859, died in her home near Grafton, Jan. 21, 1934. April 22, 1879, she married W. F. Shahan. There were nine children, eight of whom survive with thirty-seven grandchildren and five great-grandchildren. She united with the Church of the Brethren then in the Shiloh congregation about 1895 and lived a faithful, consistent Christian life until death. Funeral services in the Knottsville M. E. church by the writer, assisted by the pastor. Interment in the cemetery near by.—A. C. Auvil, Thornton, W. Va.

Shifflet, B. B., aged 71 years, died Jan. 31, 1934, at his home near Greenmount. He had been ill for more than a year. He was a faithful member of the Church of the Brethren. He is survived by his second wife, son, two daughters and two brothers. His first wife died in 1917. Services at the Greenmount church by C. E. Long, assisted by S. I. Bowman. Interment in the Greenmount cemetery.—Anna Wampler, Harrisonburg, Va.

Smith, Dean, son of Roscoe and Chloe Smith, of the Syracuse congregation, was born March 3, 1925, died Jan. 24, 1934. He was one of our most faithful Sunday-school boys. Besides father and mother he leaves one brother. Funeral in the Syracuse church by Bro. J. E. Jarboe. Interment in the New Salem cemetery.—Mrs. Peter Plew, Syracuse, Ind.

Snyder, Phoebe Dillworth, eldest daughter of Brother and Sister Scott Crouse, born in Dallas County, Iowa, July 18, 1888, died Jan. 17, 1934, of pneumonia. In 1909 she married Milo Snyder who survives with seven sons, three daughters and her mother. In her girlhood she was a regular attendant at Sunday-school and church services and became a member of the Christian Church, in which faith she lived and died. Funeral services by Bro. Olin Shaw at the church. Burial in the East Linn cemetery near Redfield.—Mrs. Susie K. Wicks, Adel, Iowa.

Sterner, Russell Samuel, died Jan. 2, 1934, at the York hospital, aged 27 years. Death was caused by complications following an operation. He is survived by his widow, Sister Marie Spangler Sterner, parents and one brother. Services in the First church by Eld. M. A. Jacobs. Burial in Greenmount cemetery.—Florence Keeney, York, Pa.

Stramsburg, Eva Day, born March 14, 1890, died Dec. 19, 1933. She was married to J. O. Stramsburg July 8, 1908; to this union were born one son and one daughter. She was a member of the Brethren Church for several years preceding her death. Funeral services by Bro. Jas. M. Mohler.—Salome Mohler Baile, Leeton, Mo.

Stump, Bro. John Henry, son of John and Leah Stump, born in Elkhart County, Ind., Dec. 17, 1904. His mother died following his birth and his sister and brother-in-law, Mr. and Mrs. Henry Myers, became his foster parents. He married Mary Lucile Schieber on Dec. 17, 1928. About two years ago he contracted influenza from which he never fully recovered. About two weeks ago he contracted pneumonia which, with other complications, resulted in his death Jan. 7, 1934. He was converted at the age of seventeen and united with the Mennonite Brethren in Christ; in 1932 he transferred his membership to the West Goshen Church of the Brethren, where he actively engaged in Christian service. He leaves his wife, son, stepmother, six brothers, three sisters and a foster brother. Services in the West Side church by Elders David Miller, S. E. Miller and M. D. Stutsman. Burial in West Side cemetery.—Mrs. Clayton Ganger, Goshen, Ind.

Wallace, Alma Leona, born July 6, 1867, in Owen County, Ind. March 1, 1885, she married Hines Wallace. She leaves her husband and ten children. She was converted and baptized into the Brethren Church soon after her marriage. Funeral services by Bro. Jas. M. Mohler, assisted by C. A. Lentz.—Salome Mohler Baile, Leeton, Mo.

Weaver, Donald Eugene, infant son of Brother and Sister Cleo Weaver, born May 6, 1933. Besides his parents he leaves one brother, two half brothers and a half sister. Funeral by Bro. J. E. Jarboe in the Syracuse church. Interment at Syracuse.—Mrs. Peter Plew, Syracuse, Ind.

Weaver, Sister Maranda, wife of Joseph Weaver, departed this life Nov. 30, 1933, aged 79 years, 7 months and 22 days. She united with

the Church of the Brethren thirty-three years ago, and lived a faithful Christian life till death. She was a member of the Shiloh congregation, and with her husband was always found at church services when it was reasonable for them to be there. Funeral services were conducted by the writer.—Obed Hamstead, Morgantown, W. Va.

Weybright, Wm. Henry, son of John and Joannah Lindenman Weybright, born in Elkhart County, Ind., Dec. 26, 1848, died at the home of his daughter and son-in-law, Brother and Sister John Stout, near Milford, Jan. 30, 1934. Death followed a stroke of apoplexy. He married Susannah Geyer of near Nappanee, Ind., June 12, 1873. Soon after their marriage they moved near the Bethany church where they spent sixty years of wedded life. In early youth he was baptized and received into the Church of the Brethren at Bethany where he labored for sixty-two years. He was an interested and active worker in Sunday-school and Christian Workers' Meeting. He leaves his wife, four children, nine grandchildren, twelve great-grandchildren and one brother. Services by Elders Frank Kreider and Chas. Arnold.—Frank Kreider, Goshen, Ind.

Wogoman, Sister Julia Anna, daughter of Mr. and Mrs. Sol Miller of Elkhart County, Ind., died at the age of 82. She spent most of her life in Indiana until twelve years ago she went to the home of her daughter, Rockford, Ill. She had been blind for the past fourteen years. Surviving are one daughter, nine grandchildren and eleven great-grandchildren; her husband and one son passed away some years ago. Services at the West Side Church of the Brethren by Wm. Hess and M. D. Stutsman. Burial in West Side cemetery.—Mrs. Clayton Ganger, Goshen, Ind.

Wolfe, A. R., son of John and Cathryne Wolfe, was born at Sbrewsbury, Pa., Dec. 19, 1862, and passed away at his home near Roanoke, Ill., Dec. 10, 1933. He was united in marriage to Miss Anna Tawzer; to this union nine children were born, three having died in infancy. Six children with their mother survive. The funeral was in charge of Eld. C. B. Smith of Bridgewater, Va., assisted by the writer. Interment was made in the cemetery near by.—J. E. Small, Roanoke, Ill.

NEWS FROM CHURCHES

ARIZONA

Phoenix.—The church has just concluded an evangelistic campaign under the leadership of Brother and Sister O. H. Austin. The sermons were Spirit-filled and inspiring, resulting in very good attendance and interest. Mrs. Austin very ably conducted the singing and gave stories helpful to old and young. There were twenty-one confessions, fifteen were baptized, one reconsecrated and others awaiting the rite. We feel greatly encouraged since several were led to rededicate themselves to the Master's service.—Mrs. H. M. Fields, Phoenix, Ariz., Feb. 7.

CALIFORNIA

Hermosa Beach.—Jan. 21 Bro. Brooks of La Verne and his family were with us. Sister Brooks gave a talk to the children at Sunday-school and Bro. Brooks gave us a good sermon. Then a basket dinner was enjoyed followed by a program of musical numbers and an interesting talk on India by Sister Brooks. Brother and Sister Carl were also present and the former talked, bringing encouragement to us and matters of interest. In the evening Sister Brooks directed the junior group and the young people had services and fellowship with a group of young people from La Verne. Bro. Brooks gave another talk and demonstrated some India customs. All felt we had had a day of joy and blessing. Jan. 25 the grammar school mid-year commencement was held in our church. Since the earthquake in March the school auditorium has not been in use. Many such things have caused a greater coöperation among the people of the community.—Mrs. Vinna Bowman, Hermosa Beach, Calif., Feb. 2.

Long Beach.—The Laymen's Brotherhood put on a banquet served by the Golden Circle class for the benefit of Women's Work, at which Dr. Jensen of the First Baptist church was the main speaker. The evening of Jan. 21 the Nu Nu Sigmas society put on a missionary play in the Inglewood church. This society met at the home of Mrs. Mary Keene Jan. 30 to make toys for the church nursery. It will meet again Feb. 6 to put on a benefit dinner, the proceeds to go to Women's Work. Jan. 30 the district directors of the Women's Work visited us. They made short speeches, put on a missionary play and showed stereopticon pictures. One new member was received into the church by the right hand of fellowship.—Maud M. Trimmer, Long Beach, Calif., Jan. 31.

Modesto.—Jan. 25 Bro. J. F. Baldwin and his three sons arrived here from Sterling, Ill., to take up pastoral work in the Modesto church. Jan. 28 the Reedley young people gave us a good program. Various numbers of music and readings were given and the morning message was brought by Stanley Keller. At noon the Modesto young people served dinner in the church basement in honor of the Reedley group. About seventy-five young folks were present. That evening Bro. Baldwin gave his first message in our church. Feb. 4 we had an all-day meeting with a basket lunch at noon. The morning message, God's Four Gardens, was given by Bro. Baldwin. In the afternoon Bro. M. S. Frantz of Empire conducted an impressive installation service for our new pastor.—Irene Kauffman, Modesto, Calif., Feb. 6.

COLORADO

Haxtun.—Our former pastor, Bro. I. C. Snively, resumed his work on Sunday morning, Jan. 7, preaching a sermon from the text, Matt. 4:18-23. On Sunday evenings our adult Bible class is studying the book of St. John, led by Bro. Roscoe P. Baker. We are all enjoying this study and have some very interesting and helpful discussions. Following the class study we have a short sermon by the pastor. Jan. 7 a number of our congregation attended services at the Sterling church to hear Miss Ella Ebbert who gave some inspiring messages. The young married people's class is sponsoring a play, *The Lost Church*, to be presented Feb. 11. Bro. Roscoe Baker is directing the play. Jan. 13 our Ladies' Aid served an oyster supper, the proceeds to be for the benefit of their treasury. At Christmas time they and the W. C. T. U. went together and distributed baskets of provisions to worthy ones.—Mrs. Warren D. C. Wood, Haxtun, Colo., Feb. 7.

Sterling church observed Christmas in the usual way. The primary and junior departments gave a dramatization of the birth of Christ. The young people gave the service as outlined in the Messenger. Our pastor gave a missionary sermon in the morning and an offering was received for the General Mission Board. Jan. 7 the ladies' missionary society gave a program of music, readings and two lectures by Sister Ella Ebbert, home from the India mission field. The talks were very interesting and instructive and were greatly enjoyed. The offerings were given to the missionary society for their work.—Mrs. Agnes Nickey, Sterling, Colo., Feb. 3.

DELAWARE

Wilmington.—Jan. 19 the Ladies' Aid Society went by bus to Philadelphia to visit an ice cream plant. Transportation, a guide and information as well as a generous sample of their ice cream was furnished without cost to the society. The society made a charge of 35 cents per person which went to their treasury. Jan. 14 our pastor, Bro. Wilbur Bantz, was unable to conduct the evening services and his place was filled by Rev. Rickerbaugh, White Clay Presbyterian church, Newark, Del. On Feb. 13 our pastor will broadcast a religious service over station WDEL, this city, and every fourth week following. Jan. 23 the young people's class met at the home of Miss Betty Moyer. Following the business meeting of the class the hostess' mother, Mrs. Roy Moyer, was given a surprise party in honor of her birthday. We are glad to say the attendance of our Sunday-school is increasing, the average for the year being 113.—Mrs. Laura Spicher, Wilmington, Del., Feb. 3.

FLORIDA

Lakeland.—A Christmas program was given Sunday morning, Dec. 24, followed by a basket dinner at the noon hour. Since our last report four more letters of membership have been received. There is also increased interest and attendance in Sunday-school and church services. Jan. 21 eighteen different states were represented at our church service. The church decided to hold an evangelistic meeting in the near future with Bro. B. M. Rollins of Keyser, W. Va., in charge. Our love feast will be held Feb. 24, beginning at 5 P. M.—Mrs. J. S. Leckrone, Lakeland, Fla., Feb. 6.

IDAHO

Bowmont.—A group of workers from the district held a revival meeting here Oct. 2-22. The group included Bro. Harper Will of Twin Falls, as minister, Mrs. Will as director of the children's work, Bro. Mark Schrock of Nampa as personal worker, and Mrs. Schrock as pianist, Bro. Austin Her of Boise Valley, a personal worker, Sister Mary McClure of Nampa, leader of music, and Marjorie Shank, personal worker and assistant with special music. Twenty-four were baptized. Bro. H. G. Shank, our minister, has held meetings at Twin Falls, Emmett and Nampa.—Mrs. Fred J. Metzger, Bowmont, Idaho, Feb. 3.

ILLINOIS

Polo church met in business meeting Dec. 8. Bro. Fred Miller was elected church clerk and the writer, correspondent. It was decided to elect our Sunday-school officers at the June council, to take office Oct. 1. Our Sunday-school attendance is exceeding previous records, averaging 187 the last quarter of 1933, having gone over the 200 mark three times. The church presented at Christmas time the pageant-cantata, *The Lost Carol*. The true Christmas spirit was reflected by the members sharing with the pastor and family, giving them a miscellaneous shower. Among the larger gifts were a set of Lange's Commentaries and a set of International Encyclopedia. New Year's eve an interesting program was presented, consisting of the reports of the different departments of the church and Sunday-school, giving every one a chance to know the full program of the church. A social hour followed. The children's missionary project netted \$24.25. The missionary committee is already getting material for the coming year. The women of our church are taking up the study of the book, *Eastern Women Today and Tomorrow*. Our B. Y. P. D. is resolved to attain the full standard this year. Miss Anis Heckman is the new president. The young people gave a peace play this winter in our church and also at the Methodist church. The Polo churches are putting on their annual standard leadership training course. Seven courses are being given. Our Sunday-school superintendent, J. P. Melvay, acts as registrar and the pastor, Bro. A. L. Warner, is teaching a course in recreational leadership. The pastor and Sister Myrtle Travis are also teaching religious education in the public schools. The Loyal Helpers class gave the play this winter, *Thanks-*

givin' Ann. We have recently organized a Pioneer Boys' Club in charge of Bro. Francis Shenefeld.—Mrs. Alice M. Warner, Polo, Ill., Feb. 3.

Sterling.—Bro. Earl Zigler of Broadway, Va., delivered a much appreciated message on Dec. 10, at the Sterling church. The Christmas season was fittingly observed with a children's program of recitations and songs on Dec. 24 in the morning, and with an inspiring program of scripture and song in the evening. A group picture of the members was taken on Dec. 24 following the morning service. On Dec. 31, after the evening service, the members and friends of the church met at the parsonage to watch the old year out and the new year in. It was a farewell surprise meeting for the pastor and his family. An appropriate program had been arranged for the occasion. Many present gave expressions of appreciation for Bro. Baldwin's work with us, and wished him success in his new field. On Jan. 7 Bro. Baldwin delivered his farewell message to us. It was a message long to be remembered. Following the service there were five applicants for baptism, one of whom has been baptized up to the present time. Bro. John Heckman, of Polo, Ill., has been filling the pulpit since Bro. Baldwin's departure. The church is fortunate in being able to secure Bro. Ezra Flory for our next pastor. He is coming to us about the first of March to take up his pastoral duties for the third time at the Sterling church. He is loved by all who know him here. On Feb. 4 the Ladies' Aid Society had its annual mite box opening and an excellent program. The proceeds of the mite box offerings will go toward the support of the church home at Mt. Morris, Ill., as it has for several years. An interesting temperance program is to be given Feb. 11 by the young people who have been members of the temperance class for the past year. A play, *Not Unto Himself*, is the main feature of the program.—Helen Hoak Eikenberry, Sterling, Ill., Feb. 7.

INDIANA

Elkhart Valley.—Our revival meetings began Nov. 19 and continued for two weeks with Bro. Edwin Jarboe as evangelist. He preached a number of inspiring sermons and visited in many homes. The church was filled each evening and twenty-five stood for Christ. A white gift service was held at Christmas time and many baskets were distributed to the needy. Bro. Paul Kendall is giving a series of peace talks to the Y. P. D. and is having good attendance. The Ladies' Aid is having good attendance; they had a baked sale in Elkhart in order to raise some necessary funds.—Mrs. Lucile Stull, Elkhart, Ind., Feb. 7.

Mt. Pleasant.—On Sunday, Jan. 28, we had the members of the "Christo-Centric prayer band" with us to join us in the study and discussion of the Bible and they gave us some interesting talks on what they have been studying at their prayer meetings in the various homes. The service lasted from eleven o'clock until two o'clock in the afternoon. Some of the subjects discussed were *The Resurrection*, *The Last Supper*, *What the Bible means to us*, *What the church means to us*, *The work of the Holy Spirit*, *Rightly dividing the Word of Truth*. People of several different persuasions of faith were present and took part in the discussion. Many of our own denomination are members of the prayer band. There is more interest in Bible study in our church than I have ever seen before. Sister Lina Stoner had charge of the service and assigned a number of the subjects for discussion and others spoke on subjects that were especially dear to their hearts. The service was informal and the Holy Spirit was the director. We had with us Evangelist Fred E. Maxey, who was instrumental in organizing the prayer band; he spoke briefly on the subject "Rightly dividing the word of truth."—Mable Jameison, North Salem, Ind., Jan. 31.

Shipshewana.—Bro. Galen Bowman of Middlebury was elected elder for the year. We feel that his leadership will mean much in maintaining an interest at this place and hope that we can continue to have regular Sunday morning services. Bro. Claude Ullery has been assisting with the preaching. Lester Stutsman was elected Sunday-school superintendent with Homer Yoder, assistant. Several weeks ago three members of the Y. P. D. cabinet were with us; their messages were much appreciated.—Mrs. Geo. Brandeberry, Shipshewana, Ind., Feb. 7.

Syracuse.—Our love feast was held Oct. 24 so Bro. Jarboe could be with us. Those who assisted in the work here while Bro. Jarboe was holding a revival at Salem were Bro. G. A. Snider, Bro. Otho Warstler and Bro. Swihart. The following Elkhart Valley ministers assisted in the work during the latter part of November while Bro. Jarboe was holding a meeting at Elkhart Valley: Brethren Frank Kreider, Paul Kendall and Geo. Stull. The meeting of the ministerial association of Northern Indiana, held at our church Dec. 9, was unusually well attended and a beneficial program was enjoyed. The new Sunday-school rooms and other improvements added to our church in the last few months have brought us a great amount of praise and appreciative response from outside folks as well as our own people. A balcony was built, doors and partitions were put in to make Sunday-school rooms and other improvements were added. The service of dedication was conducted Dec. 17 by Eld. Frank Kreider. Dec. 24 the elementary department of our Sunday-school gave a Christmas program. Our school year has been a most interesting and helpful one. Each department has shown unusual interest, especially our young people. The attendance record was the largest of any year in the church, the average being about 228. Recently one young man was received into the church by baptism. As Bro. Snyder and Bro. Bagwell were visiting Bro. Jarboe Jan. 28, the pastor persuaded them to bring the Sunday mes-

sages. Bro. Bagwell spoke in the morning and Bro. Snyder in the evening. Our folks helped to furnish a truckload of supplies sent to Bethany Biblical Seminary in January.—Mrs. Peter Plew, Syracuse, Ind., Feb. 3.

Woodland.—The peace contest was held Nov. 12 with three contestants, the winner taking part in the county contest. The young people's class filled Thanksgiving baskets and gave them to needy families in the community. The men of the church were responsible for the Thanksgiving program given Dec. 3; C. G. Bucher, a member of the mission board, gave a talk on the mission work and its need in the southern district. M. R. Zigler, home mission secretary, was in our congregation and held a conference with some of the workers, trying to outline the church program. Jan. 14 Rev. Riley Brillhart of Kansas was with us. The quarterly report of the Sunday-school was favorable; six of the eight teachers were present every Sunday and fifteen pupils had perfect attendance. The offering for mission work was \$8.88. The Stand True and Ready class sponsors a sunshine band which goes into the homes of shut-ins to have services. This class has also been granted the privilege of sponsoring a Vacation School. At our business meeting Jan. 31 reports of various committees were given, also the yearly report of the treasurer and Aid Society. Through the efforts of the pastor the Messenger now goes into fifty-three homes. It was decided to extend the service of Bro. Hartsough to Sept. 1, 1934.—Mrs. Reuben Wickert, Ipava, Ill., Feb. 3.

West Goshen.—Dec. 3 Bro. D. R. McFadden of Smithville, Ohio, began a series of evangelistic services which closed Dec. 18. Attendance throughout the meeting was exceptionally good, many coming from neighboring churches. Home talent was used for the song services. Bro. McFadden read much from the Bible, giving a short talk on some of the principles of the church preceding prayer. His sermons met with hearty approval. Twenty-one decided for Christ, fourteen were baptized and seven reclaimed and the church renewed in spirit and zeal. This was Bro. McFadden's third series of meetings in our church. Since the meetings two more have been received into the church by baptism. Many families were made happy with the gifts of groceries and gift hoxes at Christmas from the Sunday-school and Aid Society. Jan. 21 Rev. Roy Huddleston of the Indiana Anti-Saloon League spoke to us.—Mrs. Clayton Ganger, Goshen, Ind., Feb. 3.

KANSAS

McPherson.—On Dec. 3 the members of the McPherson church enjoyed a communion service. Our pastor, Bro. H. F. Richards, officiated. Nine letters of membership have been received and three granted during the last quarter. Three of our dear aged mothers were called to their heavenly home. At various times in the absence of our pastor the pulpit was filled by Bro. Schwalm, Dean Replogle and Rev. J. M. Evans of the Congregational church. Jan. 14 the college Christian Endeavor had charge of the evening service. Everett Fasnacht, a college student from Wiley, Colo., was granted a minister's license. On the evening of Dec. 17 the church choir, under the direction of Prof. Voran, rendered a beautiful musical program of Christmas carols. The college students participate in this program, so it is given before they return home. Dec. 24 the Sunday-school children gave a program at which time an offering and the dime cards were taken. Recently the Y. W. C. A. girls of the college held a silver tea to which all the community ladies were invited. This event was enjoyed by all. A leadership training class which numbers from fifteen to twenty-five, mostly college students, is being conducted by Dean F. A. Replogle. It has completed the unit on: The Message and Program of the Christian Education and is on the second unit, Social and Recreational Leadership in Religious Education. The third unit will be started about the middle of April on Adolescent Worship. Denominational and international council credit will be given. The Women's Work held a fellowship dinner and bazaar Dec. 8 which netted \$96.73; besides, a fine community fellowship was enjoyed throughout the day. At our last missionary meeting our mite boxes were opened and the offering amounted to \$28.49. This amount goes to help support a native Chinese nurse. Mrs. Harnly gave an interesting report on chapters 4 and 8 of Eastern Women Today and Tomorrow. Missiongrams and the share letter were read. The Men's Work held a father and son banquet Nov. 20, and has sponsored two fellowship suppers. They hold monthly meetings and seek avenues through which they can be helpful to the church program materially and spiritually. Bro. R. E. Mohler was recently elected president of the trustee board. The church missionary committee of which Mrs. Ellen Wagoner is chairman has sponsored four missionary lectures. These were held on Thursday evenings preceded by a family supper together in the church basement. The first lecture was, The Missionary Message by Bro. Schwalm, the second The Missionary Motive by Ray Petry, the third The Missionary Situation by J. J. Yoder, and the last What Shall We Do About It? given by Bro. E. F. Weaver. All felt the challenge to move forward in the great missionary enterprise. A splendid fellowship was enjoyed during the supper hour. Meals were brought from the homes and were very simple. Plans are now under way in the city for a union evangelistic meeting to begin Feb. 11. The meetings will be under the direction of Mr. and Mrs. Horace F. Erwin, evangelistic singers, but local pastors will deliver the sermons. The World Day of Prayer will be observed in an all-day meeting with the women of our city.—Mrs. J. Hugh Heckman, McPherson, Kans., Feb. 4.

MARYLAND

Longmeadow church held its semiannual communion on Nov. 11 with Bro. Earl Mitchell officiating. Other ministers present were Levi K.

Ziegler, D. R. Petre, Jacob Hollinger and the home ministers. On Thanksgiving morning Bro. E. S. Rowland brought us a message. During the fall and winter months the B. Y. P. D. has been conducting a series of programs on Home Life. Dec. 24 the children of the Sunday-school rendered a short program after which Bro. Kenneth Strite delivered the Christmas sermon. The week of prayer was observed in our church with a final service on Jan. 14 when the theme for the morning was Prayer.—Pauline Rowland, Hagerstown, Md., Feb. 6.

University Park (E. Md.).—Since our last report the work of our church has necessarily been carried on in the absence of our pastor, J. H. Cassady, who is answering the Lord's call to several months of evangelism in California. Through the interest and loyalty of our members, work has been progressing in ways both satisfactory and commendable. Attendance at both the Sunday-school and the morning worship shows an increase over the previous year. It was our pleasure on Nov. 5 to have with us a group of the B. Y. P. D. representing the pioneer district organization. Sister Hollinger of Baltimore gave the morning address on the subject, What Isaiah Saw. The pulpit is being filled by visiting ministers and Bro. S. L. Brumbaugh, whose recent talks on the Tabernacle have been both interesting and instructive. Under the direction of Sister Cassady a missionary program featuring our work in Africa was rendered Jan. 28. As a result our members are bringing an offering for missions Feb. 11. Arrangements have been made for Bro. Cassady to continue work in California until Conference time. An increased interest in our church paper is being manifested on the part of our membership.—Delia L. Brumbaugh, Washington, D. C., Feb. 7.

MICHIGAN

Midland church held its regular council meeting Dec. 9. Church officers were elected as follows: Elder, Bro. Spencer; clerk, Bro. Ray Baker; treasurer, Sister Van Meter; trustee, Bro. Harry Ray; church correspondent and Messenger agent, the writer; local correspondent, Bro. Van Meter. The mothers and daughters' society held a missionary program Nov. 5 in which they presented the play, New Melodies. There also were songs and recitations by the children and a talk by Sister Van Meter on the Condition of the Foreign Missionaries Today. At the close an offering of \$4.75 was lifted. The Ladies' Aid reorganized with Sister Whitmer as president.—Vera Van Meter, Midland, Mich., Feb. 3.

OHIO

Lincoln Heights Mission.—Christmas was observed Dec. 24 by special songs by the young people's class and recitations and songs by the children. The evening before the young people sang carols at various homes in the neighborhood. Dec. 8 the Ladies' Aid held a bazaar in connection with a chicken supper with good results. Recently the Aid made some bedding and clothing for the poor in the community. A teacher-training school is being conducted by the churches of the city. Eight of our group have enrolled to take the various courses. Our work here is progressing nicely, although attendance at times has been lowered by much sickness.—Mrs. Eva McFadden, Mansfield, Ohio, Feb. 7.

Toledo.—Since Nov. 1 Bro. R. R. Hatton has been giving full time to the First church. Rally day was held Sept. 24 with a special program. Promotions were made from the various classes and seventeen scholars were awarded Robert Raikes certificates for perfect attendance. Baby day was held Nov. 12 with the Cradle Roll superintendent, Mrs. John Van Dyke, in charge. The Sunday-school superintendent for the year is Henry Torrence, with Roy Eberly, assistant. Nov. 19 we had an illustrated address on Africa given by Amelia Bertsche, who spent seven years on the Africa mission field. At our council Dec. 6 Bro. J. F. Hornish was reelected elder for the eighth consecutive year. It was decided to begin our revival on Feb. 11 with the pastor in charge. This will be the eighth revival that Bro. Hatton has held in this church. Our communion will be held on Thursday, April 5, at 7:30 P. M., with a preparatory service on Wednesday evening, April 4. Delegates to District Meeting, to be held in the Pleasant View church in March, are John Van Dyke and Ralph R. Hatton. Our happy hour services began on Sunday, Sept. 17; the attendance has averaged 250, many evenings the church being filled to capacity. Dec. 17 the secretary of the colored Y. M. C. A. spoke on the subject, If I Were a White Man. And our pastor spoke on, If I Were a Negro. There was music by a colored male quartet. Our Christmas program was held on Sunday evening, Dec. 24. Dec. 31 we had our annual candle light service with a potluck lunch at 10 P. M. and the watch night service at 11. Our pastor is conducting a Sunday evening forum; we are now discussing the Doctrines of the New Testament. At the same time, 6:30, we have a Brethren league for boys and girls up to fourteen years of age. Their advisor is Sister Naomi Hatton; the attendance runs from twenty to thirty. Jan. 14 we organized a B. Y. P. D. which meets at 6:30; this is for young people from fourteen up. At the first meeting twenty-seven were in attendance. Bro. Roy Eberly is their advisor. On Wednesday evenings the pastor is conducting a through-the-Bible course. Jan. 14 we had youth night, in charge of the athletic board and the pastor. The speaker was the football coach of the Waite high school. Music was furnished by a Negro children's chorus. An offering was taken for the athletic board. Our Sunday-school has grown to such an extent that we have two boys' classes with about 40 in attendance, meeting in the parsonage basement. During December and so far in January our average attendance was 155. Sunday morning, Jan. 7, we observed roll call Sunday. Our pastor preached on the subject, Our Christian Duties. The roll

of membership of the church was read, each one present being asked to reply to his name. Sunday morning, Jan. 14, we had a service in observance of the day of prayer and fasting, with special music and a sermon on, Believing and Receiving.—Mrs. Fern Thornton, Toledo, Ohio, Jan. 27.

White Cottage.—Our Sabbath School rendered an appropriate Thanksgiving program Nov. 26. Dec. 9 the chorus gave a "Sermon in Song," or a musical program following Y. P. D., to an appreciative audience. Dec. 24 the Sabbath School gave their Christmas program. The pastor and family left Dec. 22 for a two weeks' visit with relatives in Illinois and Missouri. The Y. P. D. sang carols Christmas eve and again on Christmas night to shut-ins in White Cottage and near-by country, which were enjoyed by all concerned. Jan. 15 quite a number of our people heard Dan Poling at the meeting in Zanesville, sponsored by the Allied Youth, in which some of our young people are quite active. The Y. P. D. gave the pastor an electric clock as a token of appreciation of his work as adult advisor since its organization over three years ago. Sister Goldie Slack is the new adult advisor, and Paul Shrider the new president. Our average attendance for Sunday-school for the quarter ending Dec. 31 was 80, although 111 were present for Sunday-school and the Christmas program Dec. 24. This being our pastor's senior year in Muskingum College, he is kept quite busy, so his good wife who is our song leader, helps him where she can. She sometimes relieves him of the cares of the Sunday evening service by presenting a "Sermon in Song," assisted by the chorus, which is always appreciated and helps to raise the average attendance. Some of our people are following the reading of the New Testament as mentioned in the Messenger last fall. We feel this is good, and pray that not only our own congregation, but professing Christians everywhere may become more familiar with the Book of books.—Mrs. J. F. Shrider, South Zanesville, Ohio, Feb. 7.

OKLAHOMA

Oklahoma City.—Our church officers for the year include the following: presiding elder and pastor, D. J. McCann; treasurer, J. E. Franks; church clerk, Cullen Wooten; Messenger agent, C. C. Clark; Sunday-school superintendent, W. Stanley Myers; assistant, Ray Wilson. We have 108 on our membership record but some of these are non-resident. Only twenty-nine of these are heads of families and just eight of these have jobs now, and two of the young people. Five of those employed now have had steady employment but have taken extreme cuts in salaries. It certainly has taken a faithful pastor and wife, a good many fine sermons on Faith and unceasing prayer to hold this band together through these trying years.—Mrs. W. Stanley Myers, Oklahoma City, Okla., Feb. 7.

PENNSYLVANIA

Akron church closed a series of meetings on Sunday evening, Jan. 21, in charge of Bro. Norman Frederick of Souderton, Pa. His messages were edifying and uplifting and provoked a desire for deeper spiritual life and thought. As a result there were two confessions.—David H. Snader, Akron, Pa., Feb. 5.

Conewago.—Nov. 11 and 12 our love feast was held at the Bachmanville house with Eld. John Ebersole of Lancaster officiating. At this time Brother and Sister Clayton S. Hollinger were elected to the deacon's office. Nov. 26 a series of meetings started at the Conewago house with Eld. John Ebersole of Lancaster as evangelist. His sermons were powerful and appealing. During the meetings eight decided to accept Christ. Dec. 24 Eld. John Ebersole spoke to the Conewago and Bachmanville Sunday-schools at Bachmanville. Bro. Clayton S. Hollinger was elected superintendent of the Conewago house. Our spring council will be March 1 at Bachmanville.—Mary Gible, Elizabethtown, Pa., Feb. 6.

Coventry.—A most enjoyable Christmas season was spent by our church and Sunday-school. Dec. 24 the school held a unique entertainment, each class from the infant department to the adult Bible classes having a five-minute program and presenting their gifts to the King. A substantial sum was realized for missions. In the evening the choir gave a fine cantata. Many of the young people sang carols in the community. Our pastor, Bro. T. P. Dick, preached a series of sermons for the young people in January which were most inspiring and timely.—Mrs. Albert D. Hartley, Pottstown, Pa., Feb. 7.

Greencastle church met in council Jan. 8. All church officers were elected for the year. Sister Nettie Senger recently gave us a fine message on her work in China. Jan. 14 Bro. I. S. Long began an evangelistic service which closed Jan. 28. As a result of these services eighteen were baptized by our pastor, Bro. Jesse Whitacre.—Kate E. Gilland, Greencastle, Pa., Feb. 3.

Hopwood.—We still have Sunday-school in our schoolhouse. Our attendance seldom if ever goes below forty. Right now we have been having zero weather with snow almost every day. Bro. Calvin Wolfe preaches for us every two weeks. The weather never keeps him from coming, although he has some very bad dirt road to travel over. His services are very much appreciated. Bro. G. L. Baker of Waterside held a ten-day revival for us beginning Nov. 26. We appreciated his splendid sermons, also his visits with us.—Mrs. Pearl Fischer, Hopwood, Pa., Feb. 7.

Smithfield.—We enjoyed a spiritual love feast Nov. 5. Since our last report two of our Sunday-school girls were baptized and two adults reclaimed. The young people's organization sponsored the program which was given the evening before Thanksgiving; this included a play entitled, Thankful at Last. The offering was used for world-wide

missions. The young people's Sunday-school class will conduct the opening exercises of the school once a month; the junior girls also take part in either the opening or closing exercises. Our school is progressing under the leadership of Bro. Harry Pheasant. A fine Christmas spirit was shown in the Sunday-school. A play was given on Dec. 24 entitled, Unto One of the Least. The offering was used for home missions. At our quarterly council church officers were elected for the ensuing year as follows: Bro. Ira Holsopple, elder; Bro. C. D. Baker, clerk; Bro. Harry Longenecker, treasurer; E. B. Hoover, board of trustees; the writer, Messenger agent and correspondent. A pastor was not elected at this time; for the present we are depending on different ministers of the community. It was also decided to hold evangelistic meetings during the first two weeks of August; the evangelist has not been definitely decided upon as yet. We have organized a Cradle Roll department with Mrs. C. D. Baker, superintendent. At present twelve are enrolled. More than two dozen certificates and seals were given out at the close of the year for perfect attendance. We decided to have a Bible institute conducted by Juniata College instructors this month. The young people of Fairview have offered to bring us a program on Purity on Feb. 11.—Dorothy Wineland, Martinsburg, Pa., Feb. 5.

Windber.—Our programs during the latter part of 1933 were many and varied. Dec. 3 pupils of the primary department of the Sunday-school surprised us with several special Thanksgiving numbers in song and recitations. Nov. 11 Sister Martha Dilling of Kane, Pa., showed slides of the Passion Play and gave an interesting talk on her experiences while in Germany. The Live Wire girls' class sponsored a program by local musicians Dec. 3. The offering was used for their building fund pledge. Nov. 12 Sister Ida Shumaker gave one of her stirring messages, and although we have been having many appeals for money we were glad to note that the offering was quite good. Sunday morning, Dec. 24, a Christmas program was given consisting of songs, recitations and exercises from the children's division and a tableau by one of the intermediate girls' classes. In the evening the Sunshine Circle class presented a pageant, Follow the Star. New Year's night a select chorus rendered a cantata, The Light of the World. Jan. 18 the teachers and officers of the primary department sponsored a musical by the Barnes sisters. The offering was used for the building fund. The Y. P. D. has had a live organization the past year. They met prior to the church services almost every Sunday evening at which time some problems vital to the young people were helpfully discussed. Special programs also were rendered. Last Sunday evening the leader feeling that the subject of missions was too large for their hour, in cooperation with the pastor planned to use the preaching service. An interesting program was given with a number of members speaking. Bro. Blough has been giving a number of inspiring missionary sermons the past month, leading up to achievement Sunday. A junior mission band was organized recently with Sister Irene Berkey as leader. The junior project is being used with a study of the book, In the African Bush. Although Bro. Chas. W. Blough has been secured to preach for us only on Sunday, he with his wife and family has found time to be with us in many of our weekday activities as well as teaching classes in the Sunday-school and helping with our Vacation Bible School. In spite of the depression, 1933 has been a wonderful year in our church; we have been greatly blessed in many ways.—Mrs. Calvin L. Blough, Windber, Pa., Jan. 27.

Yellow Creek.—Since our last report one letter has been granted. Our local ministers are having preaching services each Sunday evening which are well attended. Feb. 4 four of the Student Volunteers and Prof. Yoder of Juniata College rendered a program. Our Sunday-school enrollment is 135 and Feb. 4, 129 were present. A Teacher-training class has been organized.—Mrs. Bertha Snyder, Hopewell, Pa., Feb. 7.

VIRGINIA

Timberville.—In the district young people's exchange of programs our B. Y. P. D. presented a program at the Broadway Baptist church Nov. 19 and the B. Y. P. U. of the Broadway church gave us a program Nov. 26. Both programs were well given, using as a theme, Finding God in Music. The union Thanksgiving worship was held in the Reformed church with our pastor, Bro. Lindsay, delivering the sermon, assisted by Rev. Ballentine and Rev. Behrens. A Christmas cantata, Christ the Light of the World, was presented Dec. 17 by members of the church school. The young people sponsored a watch night candle light worship. A one week revival was held at the Mt. Olivet church the last week of October with Rev. Stevens of Edinburg as the evangelist. As a result of the meeting four were received into the church by baptism. Another was baptized on Christmas, making a total gain of five since our last report. In the illness of our pastor, Eld. J. Carson Miller preached for us Jan. 24, and Eld. Mason L. Huffman on Feb. 4. Cabinet members of our local young people's organization represented our church at the Y. P. conference at Bridgewater College.—Mrs. Samuel D. Lindsay, Timberville, Va., Feb. 10.

WEST VIRGINIA

Mt. Dale (Orchard).—We have been permitted to keep our Sunday school moving along during the winter months. We had an all-day Thanksgiving service that was enjoyed by all. A nice Christmas program was given by the Sunday-school. Bro. Geo. E. Yost gave the welcome address and our elder gave the closing address. Bro. Shanholtz was with us for a New Year service. We like to see our pastor come for he always gives good biblical appeals to the members for a deeper consecration of life.—Myrtle V. Yost, Paw Paw, W. Va., Feb. 3.

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GOSPEL MESSENGER

Vol. 83

Elgin, Ill., March 3, 1934

No. 9

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"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

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EDITORIAL

Our Man-Made Troubles

MORE of our troubles than we know are due to man's ignorance or perversity. Though far from being a sportsman, the writer understands that duck shooting is not what it used to be. The cause? Man's upsetting of the balance of nature. The draining and breaking up of more northern lands to produce more wheat than we need has brought the depression to the wild ducks' breeding grounds. And so man has more wheat than he knows how to use and fewer ducks than our sportsmen want to shoot.

Look around you and see how man has wiped out forests and come to grief with floods, upset natural control and suffered from pests, specialized on this or that until he has either exhausted natural resources or loaded himself down with surpluses. Let us not blame God for what we have contrived to bring on ourselves. Rather, let us seek wisdom to use aright the manifold blessings of the Giver of every good and perfect gift.

H. A. B.

Twilight of the Millionaires

THE times which have proved rather difficult for average persons have also brought our millionaires to an age of twilight. In the long ago the millionaire was the man who was worth a million dollars or more. Then came a brief golden age during which even a million looked small. It was then that 513 Americans drew down net annual incomes of a million or more. Now any one familiar with figures can appreciate the difference between an old style millionaire and the new style multimillionaire.

But as we were saying, a period of twilight has set in. The latest income statistics available bring the sad news that the glamorous company of 513 multimillionaires of 1928 has shrunk to a mere 20 as of 1932. We

are not attempting to say what all this means. The truth is, that we do not know. But since it now seems pretty clear we can not all be millionaires, it is perhaps just as well that the multimillionaires take their reductions along with the rest of us.

H. A. B.

Trying Aspects of the Times

"TIMES that try men's souls" is a classic phrase, good to conjure with in any times, for what times do not do exactly that? Times of great prosperity delight the senses much more than the kind we live in now, but they are no less trying on men's souls. They are more so. Prosperity is harder than adversity to endure successfully.

But that is not the medicine for today, for most of us. We are sick with a different disease and it threatens our soul life. These times are trying the souls of men.

The main factors in this situation, at least some of them, are not hard to locate. Most conspicuous and directly felt is the financial loss. Laborers are without employment and without wages. Farmers are without a market for their produce. Manufacturers and merchants are without purchasers for their products and wares. All this is hard on the souls of men. Even the wealthier classes, the deflation of whose securities and dividends has brought them only inconvenience and humbled pride, no real physical hardship, may have more trouble keeping their souls in decent shape than their poorer brethren. The loss of the means of sustenance, any heavy loss in material things, does try men's souls.

The political situation in our country is disturbing. The heroic and gigantic efforts of the President and his advisers to bring about national recovery compel admiration. They can not however quiet all misgivings as

to the possible outcome. The unprecedented piling up of the national debt, the increasing demands for places in the already vast army of governmental payrollers, the multiplying opportunities for graft, the manipulation of the codes by big business for its own advantage over the "little fellow" and the consumer, the insistent question whether the water is going to start coming up from the well itself before the priming water is all poured into the pump—all this is rather trying to the souls of nervous folks. We hope all works out well, but it does try our souls.

When we look at the present state of affairs within the nations abroad and the relations between them, one's soul is not much comforted. Little wars and rumors of greater ones fill the news. The mad race in armaments continues in the face of actual or threatened impoverishment, and disarmament conferences are repeatedly postponed. One hardly dares to contemplate what another great war would mean to civilization. The threat of war is very trying to men's souls.

A trying aspect of these times which one can not overlook is the questioning of long accepted moral standards. For some years advocates of greater freedom between the sexes than monogamy permits have been gradually growing bolder. Right now the drinking of alcoholic liquors is busily engaged in clothing itself with the garments of respectability. To what lengths this moral let down has carried us may be seen when such a solidly entrenched virtue as honesty is put up before the firing squad. In a popular magazine a young man of manifest good heritage openly and frankly expresses his doubt of the value of being honest. And he isn't going to try to be, unless somebody can give him a better reason than he has found. Verily these are times that try men's souls.

This leads naturally to the general present day outlook for aspiring youth. Recall the eloquence with which college chapel speeches of a generation ago stirred the red blood of student audiences with pictures of an impatient world waiting to give them places of responsibility and power. Commencement orators are hard put to it these days. What can they say that doesn't sound like hollow mockery, in a world feverishly hastening to commandeer its young men for slaughter, or slamming its doors of opportunity in their faces? When did the old question whether life is worth the living press itself upon the hearts of youth with such terrible insistence? Unless the universe itself is a gigantic cheat there is an answer to youth's puzzled brains and hungry hearts, but it will take a lot of trying of men's souls to find it.

We have already all but named specifically the supreme factor in the disturbing atmosphere of our day. It is the question whether man is anything more than a superior breed of horse or dog? Or a cornstalk

watered and cultivated and fertilized into consciousness? Are delicate desserts and downy cushions and dainty lingerie the utmost in human satisfaction? If so, the facts pointed out in the preceding paragraphs have one meaning. If not, another. And more: These very facts give added sharpness to the issue. They make it hurt. Or compel an answer that gives peace. This tangled mess of dire material distress, political and social uncertainty, the threat of world chaos or destruction, the breakdown of moral standards, the discouraging prospect for the oncoming generation—it all impinges on the main question whether there is any such thing as real value and if so, what. That tries men's souls. *That tries men's souls.*

Is there any way to go through such a trial successfully? Are there any principles of procedure that promise help? Might the gospel of Christ be worth considering in this connection? What would you do with it? What is there in that which bears on the matter in hand?

E. F.

Still Seeking a Definition

THERE was quite a discussion in the class on the relative merits of several proposed definitions of education. Some liked this one: "the introduction of control into human experience." It does have its good points, surely, at least in the eyes of those who believe it not best to let the wild beast in human nature just roam at its own sweet will.

"The developing and directing of human capacities" is a statement that appealed to a goodly number. How do you like it? Give due weight, please, to both ideas in it. A variant of this was "the discovery of capacity and loading it to the limit." This seemed faulty, however, in leaving out the directing idea.

What do you think of "turning possibilities into actualities" for a fair statement of the case? Of course we should want it to apply only to the good possibilities and maybe that is not sufficiently understood without some words to that effect. But we know what we mean, don't we?

"The perfecting of personality" commended itself to many. For brevity and real richness of content it would be hard to surpass this one. One could wish for words of fewer syllables and somebody might object that it sounds too much like the goal of religious activity. But would that be very serious? What if we *should* discover that the end of education and the end of religion are the same?

Was it something like this that Paul was thinking of when he said: "Till we all attain unto . . . a full-grown man, unto the measure of the stature of the fullness of Christ"? Wonder if he did not know the difference between education and religion.

E. F.

GENERAL FORUM

God's Way

BY MILDRED ALLEN JEFFERY

"And though the Lord give you the bread of adversity, and the water of affliction . . . thine ears shall hear a word behind thee, saying, 'This is the way, walk ye in it'" (Isa. 30:20-21).

"Lord, teach me how to love," I prayed.
And then God took from me
My dearest friend—and in his place
He put an enemy.

"O Lord, increase my faith," I cried,
"To trust thee more each day";
Bank failure and a debt or two
Swept everything away.

"Oh, teach me patience, Lord," I wept.
And to my consternation
My path grew harder, darker still,
With added tribulation.

And then God spoke, he said: "My child,
Why hast thou come to me
With these requests except thou meant
That I should answer thee?"

"To love one's friend is not enough—
I sent to thee a foe;
Thou trusted in thy bank account—
Thy money had to go.

"And it is written in my Word
For all mankind to see,
That patience is the wholesome fruit
Of much adversity.

"In Christ all things are thine to walk
Triumphant—in his power
Thou canst have perfect victory
Down through earth's closing hour."

Hawthorne, Calif.

Making Bible Characters Real

BY HELEN HOAK EIKENBERRY

MANY times I have become conscious of glaring errors in the teaching of the Bible. But the most painful error of all is the failure to make the Bible a reality. I think my Sunday-school teachers were as good as the average, and they were, without a doubt, sincere. But they seemed to have committed a great error. There was unreality in their teaching which almost approached untruthfulness. As a child I gained many wrong impressions of Bible characters. I have been shocked and disappointed, even at the peril of my faith.

I recall one incident which hurt and surprised me beyond words. David was to me an ideal hero. He was a shepherd boy who became a great king, a perfect character, incapable of wrong-doing. But I chanced one time to hear a mention of his wicked conduct in the winning of Bathsheba for his wife. So high was David in my estimation that I refused to believe it was the

same David of whom I had been taught. The sin was so awful because David had been to me very admirable. To admire any character as perfect, and to later have his imperfections revealed, is a blow from which one does not entirely recover. It cripples respect. A sin unsuspected, and suddenly revealed, is monstrous in its revelation—a hundred times more monstrous than if it has been known right along to exist. This was my experience concerning David. His goodness faded, and his sin held the foreground in my new picture of him. It was all wrong, but it was a natural result. Every child suffers the same mental shock, everything being thrown out of proportion, and perhaps never set right, when his mental images must be so readjusted. Do you recognize like experiences in your childhood?

Reasoning shows you qualities in their true proportion, but your natural feeling does not. You know that for Noah to get drunk after leaving the Ark was a sin, but to a child who has been taught that Noah was upright and irreproachable, that sin is hideous and doubly important upon its discovery. And it is never forgotten!

The Bible is frank. Why should teachers not be? The Bible does not teach us to believe any character perfect but Jesus. Yet, through teaching, children get the idea that the good people of the Bible were perfect, that the wicked were thoroughly wicked. The child learns that the people around him are part good and part bad. To him some one is good when the good is more striking, wicked when the wickedness predominates. If he is going to believe us and believe the Bible, he must never find that we have seemed to deceive him by hiding something which might be hard to teach. We must picture Bible characters as they are pictured in the Bible. Because it is easy to expose some characters and shield others, we must be very sure we understand and sympathize with every one we would portray.

A child who has been fooled, and disappointed with some of his Bible heroes, is in a mood to take what the teachers, the quarterlies, and even the Bible says, "with a grain of salt." When he thinks we have misrepresented things to him he wants to rely upon himself and his own experience and observation. It is a serious condition.

My plea is for Bible characters as real as the people around us, not gilded over, nor clouded with mystery, because of things in their lives which are difficult to teach. Let us not through carelessness or cowardice allow children to receive distorted pictures which may later cause them to mistrust us, and the Bible also.

Besides frankness, there is another way to make Bible characters real. Make them attractive. Bruce Barton, in his little book, *The Man Nobody Knows*, refers to Christ as he had been wrongly presented to him,

weak, effeminate, passive. What an untrue picture! How can a sturdy youngster learn to love and respect a Christ in such guise? We must first learn to appreciate Christ ourselves, as a Man who caused the young, the old, the poor, the rich and the wise to come unto him; as a Man who could do a man's work and talk easily of the tasks of the world. Then we will not present him as a weakling with no zest.

We should find the human traits in the characters we would have children know. They can be made interesting and real if we will do this. Anything personal with regard to mannerisms or dress is not too trifling to mention. It can help to make impressions.

I have considered two ways of making Bible characters real. I feel that frankness is very important. A lack of frankness does sometimes cause irreparable harm. The human element in the portrayal of Bible characters is essential to true and effective character images, and is worthy of a great amount of consideration.

Sterling, Ill.

Homecoming Here and There

BY W. J. SWIGART

Canto Primus

WHAT suggestive term *homecoming* is! How much of sentiment and fact and deepest experience concerning the affairs of this world and of this life—and of the world and life to be—is gathered up just in the word itself.

It has been my lot and pleasure to participate in many church homecomings—but rather as an outside guest, and probably as a helper in the services.

Not until the tenth of September, 1933, when the interesting occasion was held in the Spring Run church in Mifflin County, Pennsylvania, was I permitted to function as a very part of the affair, and as one of the veritable homecomers. That made it different—altogether different. Ever since I have known anything outside of my father's own home and yard, I have known the Spring Run church—even before it had that name.

I was born in the "Old Cottage," up against Jacks Mountain, long since torn away, within two miles of the church, March 19, 1850. Or so my mother told me many a time—and who had any better right to speak authoritatively on the subject?

Here I was brought up. In the schoolhouses and in the church from time almost immemorable I went to Sunday-school, barefooted, care free and happy. We had Sunday-school only in the summer, and I went barefooted for two reasons. First, it was customary and entirely comfortable. Second, because I had no shoes. Even yet the slipping patter of bare feet on a

bare floor is musical to my old ears. The Spring Run church was the only church I knew till I was sixteen years old.

To my regret, home engagements prevented me from being at the morning session and hearing Milton Swigart's sermon. Everybody said it was appropriate and heart-stirring. When I arrived for the afternoon reminiscence meeting, the campus was full of happy people. I had another little errand on my heart which could not be crowded out, and for that reason I thought it better to let it take precedence. And so with some flowers in my hand, and before greeting a single person, but evading all in the company, I cut up the hill, regardless of trees or trails, to the cemetery. There I stood a few minutes with uncovered head in the September sunshine, at the graves of my parents and sister and brother. Immediately beside was the new-made grave, so newly made that there was no marker nor chiselled legend, where we so recently laid the worn and wearied body of my last and youngest brother, whose life and heart were close-knitted with mine own for more than fourscore years. We were more than brothers—we were friends.

I had noted at other homecomings that many of the folks wandered from the social groups and walked and lingered in the cemetery: although I never needed any explanation of this fact, now my own heart bore ample testimony and explanation. And I was not alone, as I had almost hoped I might be—for there were many walking there in the same quest which brought me. I could have spent the afternoon there, conning over the familiar names and interesting data carved on the silent marbles, while personalities, some so well and affectionately remembered, and some forgotten for a time, and all "lost for a while," rose up before me. Meanwhile I assure myself that I know this group sleeping up here a whole lot better than I know the crowd greeting and laughing down yonder. For it is fifty-six years since I went in and out among them here as one of them.

It is the people who change with the years. The physical environments of a country community remain much the same. The familiar and well-loved mountain is there with its even and regular crest, just as it was when I used to watch the shadows of the clouds glide up or down, or note the shades of the afternoon creep silently down its huge sides, reminding me of the coming eventide. The valley and ridge are not changed. The roads and lanes, the farms and fields, the houses and barns even, are the same for the most part. But, why do the people whom I know so well not appear to greet me? And who are these strangers who look inquiringly at me when I halt at their door? The fields are full of corn such as the autumns of half a century ago produced. The orchards show red and yellow with Baldwins and Pippins just as of yore. But, the owners

and tenants are absolutely changed, and the personnel of the congregation has only an occasional one who was present when I was a member in the Spring Run congregation.

I linger at many mounds and read the inscriptions. It is all interesting to me. Here is one at the very limit of the old part of the cemetery that holds me silent as I read: "Caroline Hanawalt, consort of George Hanawalt, died June 8, 1858." Below, this is inscribed, "The first interment in this cemetery," and fresh memories are awakened, for I am reminded that I stood on the porch of her residence, on that June evening, holding to my father's hand and looking wonderingly through the open window upon the face of the dying woman and the weeping friends around. It is my earliest remembrance of the presence and view of death. It is all as fresh and as real and as vivid as though it occurred last week, instead of seventy-five years ago.

The first lonely marker in the cemetery, indeed! But today, behold the forest of them, for it is become a veritable and literal city of the dead, and has attracted into its citizenship hundreds. And so many of the su-

Doing Something About It

BY A. R. COFFMAN

I BELIEVE the Lord is coming in my time. I could not believe that he is coming today if I did not believe he is coming in my time, and the words of the Master are certainly to the effect that we should be expecting him back today (Luke 21: 34-36; Matt. 24: 42-51; 25: 13; Mark 13: 33-37). I am doing something about it, too. I am seeking first the kingdom of God and his righteousness (Matt. 6: 33), and believing that food, drink, clothes and shelter will be added. I am endeavoring to get as many other people as possible to put their trust in the Lord rather than the activity of man, and to believe that Jesus is coming soon, very soon, today, this hour. I want them to belong to the church of the Lord Jesus Christ so that they will be gathered together to be caught up into the air with all the resurrected saints at the coming of the Savior for his people (1 Thess. 4: 13-18). And when anyone really believes in the coming of the Lord he passes the word on to another so that the circle of activity becomes ever larger and larger. The fact that I accept in simple faith the teaching of Jesus and declare myself to be expecting his return is doing something about it. Writing this article is doing something about it. As we see the complexity, confusion and distress about us, let us lift up our heads and encourage all others (with whom God gives us the opportunity) to do the same thing, for the Lord himself has said that our redemption draweth nigh (Luke 21: 28).

Martinsburg, Pa.

perscriptions bear the records and names of my own kith and kin that it seems a replica of our own family tree. This field, once marred only by the shallow scoring of the plowshare and receptacle only for the seed that matures in a season, has been subjecting itself to the deeper scoring of the gravedigger and the reception of other seed "sown in corruption but to be raised in incorruption" when Jesus comes.

Changing indeed, and freakish, are the fashions of this earth: but here is a fashion that continueth the same. Aye, "that old fashion that came into the world with the garments of our first parents and will continue unchanged until the heavens shall be rolled up as a scroll—the old, old fashion: death." Then came graciously to me the triumphant challenge of the apostle: "Oh grave, where is thy victory?" And also the words of the Savior himself so often pronounced on this hill-side, "I am the resurrection and the life." And I walk on content and satisfied.

But, I must go down and meet the other homecomers. And I pass into the gracious shade of those spreading maple trees, and I stop to admire them. And now memory and emotions are astir again. Deary me! I recall when those trees were planted, and I could encircle them with my thumb and finger. And now they are tall and massive. I look and admire again. And, anon, another consciousness springs at me: these trees are flourishing and buoyant and even youthful yet, and I find myself guilty of old age. My me! How wonderful is a tree.

"Speeches may be made by fools like me,
But only God can make a tree."

But, I came to meet the other homecomers, not to dream alone up here.

Huntingdon, Pa.

Healing an Integral Part

BY CHARLES R. OBERLIN

My heart was made to rejoice upon reading paragraph four of Bro. E. H. Eby's article in the Jan. 13 GOSPEL MESSENGER on the subject, "The Program of Christianity," in which he makes the statement: "The ministry of healing and of propagating the laws of health is an integral part of the Christian program," basing the statement on that part of Luke 4: 18 which reads, "The recovery of sight to the blind." Recently in an effort to outline the program for the Christian church of today, I heard E. Stanley Jones place the same interpretation on that Scripture.

Knowing, as we do, that a very large part of the ministry of Jesus was a ministry of physical healing, Matt. 9: 35 and similar references; that sickness was atoned for by his death on the cross, as well as was sin, Matt. 8: 17; that he promised to supply all of our needs, Philpp. 4: 19; that both the Twelve and the Seventy

were charged with the ministry of healing, Luke 9: 1, 2; 10: 9; that all who believe are promised power for this ministry, Mark 16: 17, 18; and that therefore, the ministry of healing must be included in the "all things" of the commission, Matt. 28: 20; why not make the ministry of healing a much larger integral part of our church program? Why not encourage our people to write more articles on the subject for the MESSENGER? Why not more preaching on the subject? Why not give it a more prominent place on our Conference program from year to year? Why not follow the traditions of our fathers who advocated the preaching of the whole gospel? In all seriousness, Why not?

Peru, Ind.

Go Teach!

BY HAROLD D. FASNACHT

I. The Good Teacher

THIS civilization is in deliberate chaos! The most optimistic schemer does not, for a moment, doubt the terribleness of this chaos! Within the last generation we have seen nations become angered and ten million men thrown ruthlessly into their graves as a result of the anger and jealousy in the hearts of men. We have seen the accomplishing of a national prohibition, legally; and we were standing by as its broken wall crumbled heavily upon a tattered nation. Within this generation has come a period of prosperity; but stealthily upon these "seven fat years" crept a malady or disease known as a depression. Unfortunately, the depression was more than a financial disease.

The scales of our great economic machinery have lost their proud balance and the mightiest brains of Christendom have been unable to swing the balance to a just equilibrium. Security has been overcome by fear. Human personality and endeavor are wasting themselves in idleness and worry. We see, as this generation passes, a threatened domestic tranquillity, an already severed international understanding, a society dwarfed morally, a people unappreciative of value, a nation more intent upon having beer, than education for its children or religion for its populace; in general the situation is one of chaos!

The *good teacher* is aware of all these. Only knowledge and its right application can free the world from such a bondage.

The Christian teacher has a greater responsibility than ever before in the history of the world. He who would be a teacher in this immoral and uncertain democracy must know what he is about, for if he does not, how can those who hear be guided safely?

The Christian teacher has two responsibilities to those whom he teaches: First, it is his duty to teach people to do better the *desirable* things they already do; and second, he must reveal to people and cause them to

desire *new* and *higher* types of activities than those they now have. Too many teachers are satisfied with one or the other, but do not realize the importance of both these responsibilities. The world can not be changed in a day. The good teacher must work with people; first, as they are; then from the status of life, reveal to them a higher, truer, and nobler way of living. His aim should be to make life ultimately more beautiful than it now is. Before any teacher can successfully do these things he must be able to realize and appreciate the good things people do. He must have a constructive and awakened social conscience which will inspire and help people so that "whatsoever things are true . . . pure . . . good" will be the subject of thought. He must then make the following preparations for his work as teacher:

1. In the first place, the excellent teacher (for such is the truly Christian teacher) *must study his Master's life*. Only by a comprehensive study of the Word of God can the good teacher make reasonable, sane, and authoritative decisions. Most certainly, if we are to teach the way of truth and light to the world, we must be skilled as teachers in that subject matter. The shepherd who is not a student of Christ has no right to stand before lambs and try to show them the fold. Moreover, Christ was the perfect Example, not only in his living, but in his teaching. No teacher will go wrong to follow the Master's methods.

2. Secondly, the Christian teacher *must learn and know people*. He must understand the desires of people, their activities, and their needs. The good teacher feels the pulse of every student's mind and is able skillfully to direct that mind. As Christ met each man on his own thinking, so must the teacher of today study people in order that he may be prepared to help each student of God, from his own level of understanding, through a willful thinking process, to a higher plane of realization.

3. In the third place, the Christian teacher *must study society as a whole*. He must know his true place in society and have a fair and Christlike conception of what he is directing people to become. The good teacher teaches people, and he keeps the motives of a society before them at all times. It is a difficult matter these days to know what we as individuals should do; how much more important is it that the teacher know what should constitute the pillars of our great social domain.

4. Finally, the good teacher can strive to *be an example before all*. He finds his niche in society and successfully fulfills his obligations to his fellow-men. He reverences his God and practices to the best of his ability the teachings of his Master. The good teacher is an example who applies the Master's teachings to his own life problems. Christ was the Example who could say: "I am the way, follow me."

II. The Good Teaching

Good teaching consists first, but not only, in being prepared. A teacher is judged by his product, just as an artist is judged by the picture he paints, a carpenter by the structure he builds, or a mechanic by the efficiency of the machine he repairs. In the great scheme of developing Christian citizenship, then, the responsibility of the teacher is almost infinite. The one aim of all Christian education today should be the development of desirable citizenship—a citizenship which is Christ-like, which is worthy of the Master's approval. The subject matter and the methods of the good teacher are determined by the needs of those who are to be taught.

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2. The good teacher *trains people in the development of desirable habits*. It is not enough that people be told about good things; these good things must be put into people's lives, into their everyday activities, into their every habit. Too many teachers plan on telling people in the Sunday-school classroom, what they should do, and then expect them to make those things a real part of their lives during the week. That is not enough! The good teacher reveals desirable habits, and actually trains his followers in the performance of those habits. Habits of right living should become natural ways of acting, rather than the unnatural.

3. The third aim of teaching should be to *cultivate the attainment of worthy appreciations*. In these times of stress and worry, the average man must find his appreciation in other things than material values. It is not a question of wanting to forget material things—it is a necessity. He must develop a desire for the beautiful, for the good, and for the nobler things which are stored up in appreciation of human welfare. The good teacher must cultivate the appreciation of personality, motives, ideals, stewardship, and true living.

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the ideal of living one's best, regardless of social standards, are higher than all else. Then, too, there is the ideal of leadership. Never has the world had too many leaders. We need not more leaders who are willing to study the crowd and determine which way they *are going to take* in order that they may get in front to direct, but we need leaders who will study and determine which way the crowd *ought to go*, then dare to lead that way!

The good teacher has a great task. But he counts no task too great. He considers that anything which can be done to better human welfare is his frontier. We have been shown that business can not solve this maladjustment. We are certain that all the laws Congress could enact would not set things aright. It is evident that our press and cinema are doing all in their power to make things even worse. There is only one thing left for society to do—go teach! What we as teachers do to untangle the chaos will depend first, upon our preparation as teachers, and secondly, upon what we teach. The final test of our teaching is the product we finish and send out into citizenship.

Wiley, Colorado.

The Cross in Poetry and in Life

BY IRA H. FRANTZ

THOSE fine old hymns of the cross! I love them. They tell me of redemptive love and suffering innocence beyond my power to comprehend. I would not lose them from our Christian hymnology for anything. To the Christian who is finding his own cross hard to bear they afford strength in hours when it is sorely needed. "Jesus, keep me near the cross."

But they are dangerous! The beautiful music and poetic sentiments tend to hide the ugly cruelty of the real cross. They tend to lull us into a feeling that everything is all right, to make the cross a "flowery bed of ease" on which to "be carried to the skies." They tend to make us forget that Jesus said more about the necessity of his disciples bearing crosses than he did about the blessing of his own cross to them.

And a cross is not lovely. The real cross is not a beautifully draped, flower covered miniature that we use in some of our church programs. A cross is rough and hard and heavy. Human bodies sink exhausted beneath the cruel load. Its nails pierce and rend quivering human flesh. Righteous hearts break in agony for the sin that lies back of it.

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acceptance of our own crosses in sharing with him the great work of redemption. Only by cross bearing, which means suffering vicariously, is the world ever to be redeemed from sin. More than that it is only by cross bearing that we experience in any full degree the blessing of Christ's cross to us. "Except a man take up his cross he can not be my disciple."

It was others than slave traders and slaveholders who suffered to rid our land from slavery. It is others than drinkers and drink dispensers who are suffering to rid our land of liquor. It will be others than soldiers and munitions manufacturers who will suffer to rid the world of war. Every step in the achievement of social righteousness and every conversion of an individual from sin is paid in vicarious suffering—Christ's plus another's.

Fruita, Colo.

Pride

BY D. E. CRIPE

THE people were astonished at the eloquence of the royal-robed Herod and praised him as more than man. This filled him with pride and haughtiness and he gave not God the glory, and he was smitten by an angel and died a shameful, miserable death (Acts 12).

There is scarcely a single sin that injures only the one who is guilty of it, and does no particular harm to any one else, that is so severely reprov'd as the sin of pride. "He that hath an high look and a proud heart will I not suffer" (Psa. 101: 5). "Every one that is proud in heart is an abomination to the Lord" (Prov. 16: 5).

In the Christian dispensation pride is no less condemned. "God resisteth the proud, but giveth grace to the humble" (1 Peter 5: 5; Jas. 4: 6). Jesus in his mild and gentle way teaches humility: "Come unto me. . . . I am meek and lowly in heart, and ye shall find rest unto your souls" (Matt. 11: 29). Those who come unto him and learn of him also become meek and lowly, and thus only can they find peace to their souls. Those who are proud always want something more than they now have, and thus they can not know peace and rest. Because Jesus was meek and lowly in heart he never was discontented or discouraged.

Too often we hear from good people the expression, "I am proud of the church." "I am proud of the young people." They are proud of many things and use the language perhaps without knowing how unbecoming it is for a Christian to say he is "proud" of anything, for pride is as unbecoming a child of God as any other sin.

The Old Brethren, knowing the deceptive power of pride, seem to have feared and dreaded this evil as much if not more than any other sin. Because of this fact they put much emphasis on the importance of plain

clothing, and this in a day when worldly fashions were not as demoralizing as they have since become. In the light of what later years have brought forth we can not blame them much for their great caution. Then came others who taught that there was no religion in clothes, and that fine clothes did not develop pride. The result was that worldly fashions swept away most of our plainness, and we are following after the many other churches that have been engulfed by worldly fashions.

Any one who has seen a peacock parading before a window, preening his rainbow-colored plumes and admiring his beautiful reflection in the glass can not doubt that he is a proud bird. His mate is as good as he, but is dull-hued and plain. She tries to hide with her little brood, never cares to look in the glass, and shows no evidence of pride. It was a colored woman who made the astonishing statement that "Fine clothes are so uplifting to the spirit."

The Old Brethren feared a salaried ministry would develop pride, but some thought there was no danger. Years ago an uneducated Sunday-school superintendent used to talk about "my Sunday-school," very much as he would have talked about his horse or his farm. We overlooked it and thought it was the result of his lack of education. Now and then we hear an educated, salaried pastor talk about "my members," and "my church," as if they were his individual property. The church may have a right to say "our pastor," for they have secured him by a stipulated sum of money, and he is now their servant, but the church is of the Body of Christ, or else it is no church at all. It does not belong to the pastor.

The Old Brethren were also afraid of establishing colleges lest they might foster pride. To others this did not look reasonable, for the more a man knows the better he can show how little his knowledge is when compared with the immensity of the things he has not yet learned, and this ought to make him more humble. If a man can write better than others who have not enjoyed the privileges which were his, or has learned to speak with the eloquence of the royal Herod, it should not make him proud, for the praise belongs to God. And yet we sometimes see things which make us believe that the Old Brethren had a true vision.

Humble, peace-loving people who believe in the simple, modest life, like the Quakers and the Dunkers, have always disliked empty titles, even the common, simple title of "Mr." which is an abbreviation of master, has been offensive to many, because we acknowledge no earthly master. Custom has so completely established this simple title that it is now used by most every one without any thought of its original meaning.

Still more have objected to the title of "Rev." for a minister. This is an abbreviation of reverend, a word that is used only once in the Bible, and is applied to the

Lord. Custom has made this title almost common for a minister, and this can be said for it, in the use people make of it, it means a certain thing, and means nothing else. It is the title of a minister who preaches the gospel.

The title "Doctor" has been used for a long time for those who try to relieve human suffering, be it a physician or a surgeon. Every one knows what "Doctor" means. Indeed, the title is guarded so jealously that a pretended healer may not use it unless he has passed an examination. However, there is a worldly custom that when a man obtains a certain degree in college he may be given an honorary title of "Doctor of Divinity," or "D. D." Of late so many college people are using this title, or their friends are using it for them, that it is confusing. No one can tell by a man's looks whether he is a doctor to be called in case of sickness or not.

Divinity means God, or something pertaining to God. The Bible is divine. Perhaps the origin of this honorary title came from the learned Jews, who in the time when Jesus was on earth and before, explained or made plain the old Scriptures. Even in modern times the explaining of the Bible was largely left to learned men called Doctors. It still takes doctoring to make the scriptures harmonize with the peculiar teaching of some sects. But the Church of the Brethren takes the plain Word of God as it reads, and it needs no doctoring, and we have no desire to have it changed. Therefore we have no work for the "Doctor of Divinity," and the title is an empty title, but it is confusing.

Does this high-sounding title tend to foster pride and haughtiness in the church? If not, what does it foster? At least, the friends of these Doctors of Divinity take great pride in calling such, "Doctor, Doctor," rolling the word over and under the tongue as a very sweet morsel.

An eminent "D. D." preached a great sermon. Then the crowd—especially the women—surged around him,

A Crusade Against Military Training

BY ROBERT J. NOFFSINGER

AN attempt to give birth to a new collegiate crusade against compulsory military training was made and is being made by at least twenty-eight Antioch College students, at Yellow Springs, Ohio.

Their announcement is that they oppose forced drill in any school and will attempt to form similar groups in all Ohio colleges. Charles Johnson, Chicago, is chairman of their executive committee.

As members of the Twenty Thousand Dunkers, and as members of a Church that has long opposed the war system, we congratulate these our friends who are more interested in banishing fear from the earth than having huge army reserves.

Dayton, Ohio.

and the word "Doctor, Doctor," was heard. An old deacon waited long until he had an opportunity of a few words.

"Doctor, do you practice in the country, or only in the city?" he asked.

"I do not practice," the great man replied. "I preach." Then the full meaning of his answer came to him. He had placed himself in the rank of those "Who say and do not."

Willows, Calif.

Thoughts Set Apart by the Pen of E. B. Hoff

BY JAMES H. ELROD

BY CERTAIN circumstances there came into my possession a few books from the library of our dear brother of sacred memory, E. B. Hoff. In reading their pages I was impressed by the passages marked by his pen. These marks reveal to me the source of the secret of his beautiful life. Because of necessity I quote but three. These are taken from a small volume entitled, *Flowers of Thought*, by Cecelia M. Tibbits.

The first is a part of the poem, *What Is Age?* written by Wm. V. Kelley:

"And as for men, they grow not old on earth—
They have not time; they but begin to live.
They do not even come to ripeness here,
But only yonder in the great unseen.
It takes a million years to make a man!

"What man gets on earth
Is just a start in life,
And it is well with him, whate'er his years,
Who is well started."

The second is a quotation on *Love*, by Phillips Brooks:

"Duty makes us do things well, but love makes us do them beautifully."

The third is from a poem, *Every Year*, by General Albert Pike:

"But the truer life draws nigher
Every year,
And its Morning Star climbs higher
Every year;
Earth's hold on us grows slighter,
And the heavy burdens lighter,
And the Dawn Immortal brighter,
Every year."

We have revealed here three things, not only recognizable in the thinking of Bro. Hoff, but recognizable in his life. First, he lived as though he was getting ready for eternity; second, he served as though his life was a part of eternity; and third, he rejoiced in the approach of eternity.

Could you think of a thing more tragic than that such souls should cease to exist with the death of the physical?

Wichita, Kans.

If, and When, the World's on Fire

BY C. H. SHAMBERGER

THERE are always hazards in moving from one's habitual group. For one thing, the vocabulary and classifications are different. I made my first discovery of this in a year at the university. I had moved among my group long enough and extensively enough to be considered a liberal by those who classed themselves as conservatives. But in the university I found myself to be a conservative alongside of those who were admittedly liberals.

The second discovery came in 1932. I have always been politically independent and consistently voted for the Republican nominee for president. So when a group of us were together and the inevitable subject of the election came up I had no hesitancy in stating that I would vote Republican. It did not take me long to discover my classification among those younger, college-bred, business and professional men. They were amazed that anyone with my opportunity for education and observation would stand by a party so oblivious to the social, economic and political needs of the American people. They had been captivated by the social pronouncements of the Democratic nominee. They were not angry with me, they just pitied me.

Such classifications as "liberal" and "conservative" have never disturbed me greatly but some other things do. I don't want to be unaware of the things that are happening around me. I don't want to go around with my eyes open, thinking I see things when I am, in reality, blind. I neither want to fiddle while Rome burns nor be in Rome when it's on fire and not know there is a fire.

If the fire broke out in 1914 and the social and economic order has been tumbling ever since I want to know about it now rather than look back twenty-five years from now when my daughters ask what I was doing when things went to pieces.

And that is exactly what many of my younger friends think is happening now. They see our vaunted civilization smashing and think a good many of us are going about our business unconscious of the catastrophe. They see us on the edge of another "Dark Ages."

But like most prophets they hold out promise of averting disaster if we do certain things. For example some of them see hope in the New Deal. They see the end of capitalism. There will be shorter hours of work. Incomes will be standardized. Any man who works will receive comfortable compensation. No man will receive more than a limited income irrespective of his industry, craftiness or his lack of scruples.

However, others look upon the New Deal as a trick to avoid fascism or something of the kind. It is a stop gap. Capitalism is dying but it is still in the saddle and

the great middle class is headed for serfdom or something worse. Only an intelligent and aggressive uprising upon the part of the middle class will save the situation, as this group sees it.

Two things are rather striking about these younger people who seem so decidedly in earnest about things. One is that these champions of a more just social and economic order are not ignorant men out of employment. Many of them come from the best universities and have secure positions with adequate salaries.

The other is that few of them see any possibility of working in and through the church for better social and economic conditions. Most of them put the church in a group of institutions that are hopelessly conservative. They contend that churchmen escape easily into such generalities as "Jesus Way," rather than face the actual situation with definite plans for a better order. They point out that the churches almost without exception have blessed war and charge that their programs go forward on the profits of a capitalism which is a contradiction of the social creeds of the churches.

I am concerned when intelligent young men and women outside of the church are more passionately interested in liberty, equality and fraternity than equally intelligent young people within the church.

One might take refuge in the oft repeated suggestion that America has always come through times of depression and been more prosperous than before. But there is always the fact that such an opinion might be wrong this time and that these prophets of social justice are right. We can grant that a crisis always brings forth extreme opinions and convictions but we can also go back into great social changes and find good people who said smugly that there was no use getting excited, things always have come out all right. No responsible person wants to be alive in a world of change and be unaware of it. Nor does he want to sit by and see change without contributing his influence to the best interests of society.

Elgin, Ill.

What Am I?

BY RUTH HORNING BROWN

I AM a power for good or evil. By my beautiful colors and life portraits, youth is fascinated, middle-aged encouraged, childhood enraptured and old age made to dream dreams.

It is well and good when I am used for the honor and glorifying of the beautiful and true—alas, woe unto me when I am made to tell lies—to deceive little children, to smirch and debauch the youth of the land, to bring sorrow and disappointment to the middle-aged and only a nightmare of despair and remorse to old age.

I am Advertising.

Larned, Kans.



MISSIONS

This Department

Conducted by

H. Spenser Minnich



Word of Appreciation

"WE received the little paper-mat made by the Chinese school children. They are surely wonderful indeed." This statement of appreciation comes from one of the one hundred and fifty groups which have sent in their offerings to the Mission Board for the 1933 China project and to whom the little mats have been sent. It came from the group at Everett, Pa.

The Gospel Messenger—A Source of Mission Material

FROM a church in Idaho comes this testimony: Yesterday it was my privilege to present the gleanings from half a dozen GOSPEL MESSENGERS on missions to a large number of our Aid Workers and neighboring friends. I also boosted for our splendid church paper. They were all very much interested and several said they were going to subscribe."

Suppose You Try Something Like This in Your Church

HERE is a quotation from a letter from McPherson, Kansas: "I am coming to you for a bit of help. The McPherson church is putting on a School of Missions, meeting four Thursday evenings, beginning this week. We are to have a fellowship dinner at six o'clock, following which, comes the lecture on missions. I am to speak the third Thursday evening on "The Missionary Situation." I wish you would give me such facts about the present missionary situation as I can use."

A Christmas Offering Service

(From a Church That Used the Dime Cards)

SISTER BERTHA MILLER of Conemaugh, Pa., gives the following report of the splendid Christmas offering service held in their church: "During our Christmas program our Young People's Department of the Conemaugh church presented the Dime Card Exercise—the program sent us by the General Mission Board. The manner in which each dime of a missionary dollar is spent was explained, and after that the president of the Young People's Department called for the general offering. When the ushers brought forward the offering, prayer of consecration was offered by the pastor.

Then this general offering was placed together with the dime folders on a large ship held by two of the girls.

This ship was constructed of white cardboard, as a replica of a steamer. This ship was then placed on two pulleys. Then it was silently drawn up through the building and out through the balcony, while the choir sang, "Speed Away." The ship had a small light within it, which lighted up the words painted on each side: "God's Word Abroad. Go Ye."

A light was kept on the ship while the room was in darkness, and the whole was very effective.

Our offering totaled \$64.81. This was sent to the General Mission Board for World Wide Missions."

Treasurers with Excellent Attitude

THE treasurer of a Pennsylvania church writes and says, "Brother — was elected treasurer to succeed me. In the future he will be sending mission money. I can recommend him as a true, honest and sincere Christian brother. I want to thank you for your Christian courtesy shown me as treasurer these ten years. Our relationships have been pleasant."

This is the second such letter the mission rooms have received this month from treasurers. The other was from a treasurer in California, who on giving up his position after long years of service, graciously recommended his successor because of his sterling quality. Having known of some treasurers who did not make this adjustment so kindly, we are deeply impressed by the fine Christian spirit of these two who wrote us.

A Missionary Letter from California

TODAY as I gave our first-of-the-month-report to our congregation, I tried sort of an inventory to get the members to feel some personal interest. The plan was like this: I handed out small papers and asked the members of adult division to give any suggestions they felt might be helpful to our missionary work. Some very splendid things were said and I felt like sending a copy of some of the statements in:

1. Be of good courage. God's work *will* be done. If we fail, it will be our loss.
2. Renewed value of life and a fresh consecration of all to Christ and his church.
3. That we pray with more earnestness for this wonderful work—prayer changes things.
4. Pray more, give more.
5. Less expense in the home church and more money for missions.
6. "I always eat an egg for breakfast, but on Sunday I put three cents in my mite box and do without the egg."
7. "Close unprofitable home points, and use money in strategic foreign points. There are a number of

home points not really missionary and not prospering."

8. More prayer.

These few statements may help some one else. May God save the mission points in our foreign fields where the workers have given so much in service.

Signed: Missionary Superintendent.

News From the Field

CHINA

Liao Chow

Elizabeth W. Oberholtzer

Ma Tien Class

Three of our evangelists report a good Bible class at Ma Tien, held the first week in December. There were twenty adults in attendance, a number of whom had walked twenty miles over the mountains to be present. "Sin" and "A Change of Heart," were subjects of some of the talks. The women and children enjoyed learning Bible verses, songs and hand-work, taught by a kindergarten worker and the Bible woman. On Sunday a love feast was held, which was a fitting closing for the meetings.

A Mountain Church

Some miles from Ma Tien on a high bluff is a small village where there are several Christian families. Bro. Chiao, who has been a Christian here for some years, is very earnest and has helped his and other families to know something of the gospel. He has fitted up a nice room in his own courtyard for a chapel and here he and his neighbors meet each week for prayer and a simple worship service. They take turns at leading and the interest is growing. We rejoice in the simple faith of these rural Christians.

Christmas Joys

Christmas day began with carols sung from door to door. Groups of singers from schools and hospital, and neighbors' children, began singing at 10 o'clock Christmas Eve. They sang several times during the night, the last group finishing at daylight. The Christians and their neighbors knew that the glad time of Christ's birth had come, when they heard these beautiful hymns being sung.

Our Schools

Christmas has come to be the greatest time of real joy in our schools. The preparation for it no longer needs to be done by the missionaries, but as the time approaches pupils begin to suggest what to do. Thus the largest part of the responsibility for programs is now assumed by the teachers. A Sunday school class in America made it possible for each child to have a gift and their hearts were gladdened by these. Some of the children are coming to feel the real spirit of Christmas and without suggestion made simple gifts and gave them to others.

The girls are showing a growing interest in Bible classes. When some of their leaders were ill, they kept inquiring about when their classes could begin again.

The Boys' school gave a very good program on the Saturday before Christmas, illustrating the story of Christ's birth. The program was appreciated by a large crowd. Because of small space, the Girls' and Women's schools gave programs for their own group and had a joyful time.

A Christmas Sale

The members of the Sisters' Aid Society were busy for some weeks before Christmas preparing for a sale of toys. Our aim was to tell parents more about Christmas and help

them make the children happy by giving them a cloth toy. Posters telling of our aims and the toys were made and put up by the school boys. Our sale was held Dec. 21 and 22 in the Reading Room not far from the church. We were busy most of the time both days, meeting people, telling them about Christmas, toys, their children, and playing some records. We were able to sell enough toys to buy materials for another year. We feel that we made friends with a number of mothers and in this way can reach some new homes.

The Hospital

The hospital reports the saving of the lives of three young mothers within the past month. Also a middle-aged woman blind in both eyes, had the eyesight of one eye restored to her, and a man who came to us seriously ill will soon be well enough to return home to care for his family. Miss Hutchison rejoices in being able to return home after a long illness of nearly ten weeks. She was down with bronchial pneumonia.

At five o'clock Christmas morning patients and helpers took part in a program telling of the life of Christ. All enjoyed the quiet service of songs and prophecies and story of Christ's life and work.

Christmas at the Church

Christians and their friends were invited to the worship service at the church. Beautiful hymns, Bible verses, and illustrations of the Christmas story were enjoyed by all. These exercises and the happy faces of parents and children emphasized the fact that Christmas does really mean something in the lives of our people at Liao Chow. May Christ be born anew in every heart is our prayer.

What to Pray For

Week March 5-11

"LISTEN to the noise in yonder building! Two kinds are discernible. In one end the children are preparing this lesson for the day in proper Eastern vociferous fashion. At the other end several babies are lustily making their likes and dislikes known.

"Training up a child in the way he should go that the life may be lived to the fullest every day, not only that when one is old he will not depart therefrom but will always desire to keep growing—in such effort is the time spent of the one in charge of these two institutions, the Girls' Boarding School and the Babies' Home. As a side issue she gives supervisory help to the five village schools and their teachers. Pray with her that all these avenues of service may redound to the glory of our Lord."—*Goldie E. Swartz.*

Sister Anna Brumbaugh spends the greater share of her time touring out through the villages both with the evangelistic groups and with the medical traveling-dispensary. Being able to speak the language with great ease and fluency, Sister Brumbaugh is able to help the India Christian evangelists in a very definite way. To know the language of a country well is one of the finest accomplishments of any missionary. At the Dahanu station, too, she has many duties to attend to. Hers is a very busy life. Pray for such as these whose hands and hearts are always filled with loving ministrations to those about them.

Ping Ting

Anna Crumpacker

The Church Continues to Grow

The latter part of November a week's Bible class was held for the applicants for baptism. Forty-one were baptized, making one hundred and fifty-two baptisms in the Ping Ting territory for the year 1933. This is the largest ingathering in our history. These new converts come from villages in various parts of the two counties. There are now nine hundred and eighty-one names on the Ping Ting church roll. Some of them are real lights for the Master, some are going along in a somewhat half-hearted way, and some—well, we don't say very much about them. I am sure you have all seen all three assortments. We hope you remember them all daily before the Father's throne. Our love feast following the baptisms was attended by about two hundred and fifty.

The Effective Message of a Play

"The Challenge of the Cross" was recently given at the church. This play was translated by Mr. Ku and was slightly changed in order to meet more perfectly the Chinese viewpoint. We did not announce the play in advance as such an announcement always brings a large crowd, and we felt this would be more effective if only the Christians and regular church attendants were present. A number of the listeners told of how the service had "moved their hearts." We never have had a more quiet, reverent audience.

The class for the lay country leaders has just closed. This class was in session twenty-four days. Forty-eight were enrolled. This is double the enrollment of any such class in previous years. Pastor Yin and Bro. Crumpacker were the Bible instructors. C. T. Yin taught music and Paul Yin taught the thousand character books. Paster Yin became quite ill before the class closed, so some of the local leaders helped. The interest was splendid to the last.

Various Christmas Programs

Our Christmas programs were inspiring. On Christmas eve the pageant "Love" was well rendered by the girls' school. The boys' school gave "The Other Wise Man." On Christmas morning we were wakened by the girls singing Christmas carols. At 10:30 the church was well filled, and a program consisting mostly of songs by various organizations and departments was given. An offering for the poor of a little more than \$34 Mexican was lifted. There were many, many Chinese callers throughout the day. At 4 P. M. a program was given in the women's ward of the hospital. To most of the patients, it was the first Christmas festivities they had ever seen or heard. A gift of a picture from U. S. A. was given to each patient and there was a little treat of fruit and peanuts for the children.

The Church Overflowed

In the evening two more plays were given at the church. The building was filled a few minutes after the doors were opened. Many remained in the yard but the large gate was closed. The crowd could not be accommodated. The Prodigal Son was dramatized by the teachers and pupils of the women's school. A church group gave a pageant portraying people from different nations and walks of life coming to worship Jesus. There is a marked improvement in the last ten years in the type of play which the Chinese select, as well as the way in which these plays are rendered.

Soldiers Leave Ping Ting

Most of the soldiers have left our city, thus vacating the buildings formerly occupied by the government school. These schools will now vacate the mission property which they have been occupying. They voluntarily presented the mission \$150 Mexican.

Ping Ting Hospital Filled

The hospital has been entirely filled for awhile—men's and women's hospital as well as the nursery. Slightly over sixty patients can be accommodated. This year we have had about one-fourth the funds from U. S. A. of previous years. We are glad that even under these circumstances we have been able to add some much needed equipment. Dr. Tai has done splendidly during the past year. He is looking forward to the time when the medical recruits from home can take up their work.

Women and Girls Make Hospital Supplies

The Aid Society meets regularly each Saturday afternoon. Usually the members sew to earn money for some project, but during the year they have made over four hundred articles for the hospital. The girls' school also made over one hundred articles. The fifth and sixth grade girls also spent most of an afternoon preparing sponges and nursery supplies. They all seemed so happy in thus giving of their time to help the sick.

"Jesus Is Too Precious to Deny"

The last Friday evening of the year 1933 the Christian girls of the school held a testimony meeting. Those from Christian homes have a rather easy road, but the ones from non-Christian homes find it much more difficult. One girl who was baptized over a year ago said that when her family worshiped the ancestral tablets she did not join them. First they coaxed her, then threatened her, saying that she could not eat unless she joined in this ancestral worship. She said: "Oh, it was so hard, but Jesus was too precious to deny. I did not know what I would do without food to eat but I just trusted." After it was all over one of the family said: "The church of Jesus is also a good institution, let her eat," and thus it was all settled. Many of these girls pray most earnestly for the conversion of their home people.

Eastern Women—Today and Tomorrow**PROGRAM IV****Chapters 5 and 9—"Higher Health Levels and Other Christian Contributions"**

"Jesus went about healing all manner of disease and all manner of sickness."

"God had one Son. And this Son was a physician."

Worship.

Hymn: Come, Thou Fount of Every Blessing.

Scripture: Mark 2: 1-12.

Hymn: The Great Physician Now Is Near.

Prayer: Give thanks for the great physician who can bring relief to sin sick souls. Pray for the doctors and nurses of the orient as they make their contribution.

Duet: We've a Story to Tell to the Nations.

Lesson Outline.

"We seek health not for health's sake, but for the sake of being useful in the world."

1. Higher health levels.

- Present conditions in the orient, pages 72-74.
- The mission hospital, pages 74 (top), 77, 78, 80.
- The health program, pages 75, 76, 78 bottom, 79.
- Developments of medical service, pages 141-144.
- "One of tomorrow's nurses." (See bottom of page.)

2. Contributions of Christianity.

- Permeating influences of Christianity, pages 128-132.
- Mission schools—the foundation of education for girls, pages 134-138.
- Other types of teaching, pages 138 (bottom)—140.

Doxology.

KINGDOM GLEANINGS

Calendar for Sunday, March 4

Sunday-school Lesson, Jesus' Testimony Concerning Himself.—Matt. 11: 2—12: 50.

Christian Workers' Meeting, Loving the Folks Who Live With Us.

B. Y. P. D. Programs:

Young People—Group Living.

Intermediates—Seeing a Task Through.

* * *

Gains for the Kingdom

Two baptisms in the Oakland church, Calif.

Seventeen additions to the Ivester church, Iowa, meetings held by the pastor.

Four baptisms in the Morgantown church, W. Va., Bro. Guy West of Bridgewater, Va., evangelist.

Thirty-two baptisms in the West Wichita church, Kans., Bro. W. T. Luckett of Hutchinson, Kans., evangelist.

Two baptisms in the Reedley church, Calif., Bro. J. H. Cassady of Washington, D. C., evangelist; three baptisms before the revival.

* * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. I. S. Long of Bridgewater, Va., April 22 in the Huntsdale church, Pa.

Bro. John E. Rowland of Mechanicsburg, Pa., Feb. 25 in the Rouzerville church, Antietam congregation, Pa.

* * *

Personal Mention

Bro. I. M. Neff, Ballston, Va., has joined the great majority. Though the event occurred Feb. 9, the fact has just been reported to us. More biographic details are promised later.

Bro. R. H. Nicodemus writes us that he is now in position to conduct revival meetings at dates to suit the convenience of the churches. Address him at 320 Grove Street, Sidney, Ohio.

Pastor M. J. Weaver, Lancaster, Pa., says the Lancaster church went over the top "in her missionary giving over last year, in spite of supporting a pastor which they did not do last year. Give much credit to three consecrated sisters who are keeping missions in the center of the activities of each class from kindergarten to the oldest classes I ever saw in any Sunday-school." The last remark is an allusion to a dozen members more than eighty years of age. We would also here acknowledge our indebtedness to Bro. Weaver for the interesting information contained in another item on this page.

Bro. J. B. Longenecker of Weilersville, Ohio, is greatly interested in the Vinson Naval Bill. No, he isn't for it. He thinks it "most dangerous" and we agree with him. He thinks we ought to do a better job in education on this subject than we did on the Eighteenth Amendment, and again we agree. He has some appreciation also of another fact for which we are glad. It's this: One part of the Messenger constituency is constantly prodding it to greater activity on these lines, while another part deeply regrets that

so much space is given to things which do not belong to the simple gospel. This is one reason why there are so few dull days in the Messenger offices.

Eld. Jacob Q. Truxal of St. Peter's Reformed Church of Lancaster, Pa., who lost two sons in the late war, is now convinced that the prayers "for the victory of our forces" and "the promises of our statesmen were a mockery." He is trying to persuade his church to take a strong stand against war and war preparedness to the end that conscientious objectors may have this support in their opposition to military training and military service. He has introduced resolutions in appreciation of the President's wish that "war by governments shall be changed to peace by peoples," and citing the inconsistency between this and the "radical increase in naval, military and aviation expenditures on the part of our government."

Dr. Garry Cleveland Myers, formerly an occasional contributor to the Messenger, is now Head of Parent Education at Western Reserve University and Editor of Junior Home Magazine. He is one of several readers who have called to our attention the remarkable article by Westbrook Pegler in the Chicago Daily News for Feb. 15, in which this noted newspaper correspondent says many fine things about the "Dunkards" he met last winter at Norfolk, Va. There is some confusion as to fact or identity in Mr. Pegler's information, but let us hope these words may always be true of us: "One Dunkard doesn't cheat or steal from another and they take no such elaborate precautions against larceny in their dealings among themselves as other people do. The other people who have dealings with the Dunkards know they can be trusted to the penny, not only because they are honest people, but also because they do not go in for ex-

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travagance, and therefore aren't likely to run up debts beyond their prospects."

Bro. Samuel J. Kesler and wife are rejoicing in pleasant memories of their visit with friends in California and their safe return to their home in Kansas City, Kans. Some memories, however—what they saw of the flooded districts and the loss of life—are more vivid than pleasant.

Two China missionaries are scheduled for early furloughs. Minerva Metzger, missionary to China since 1910, two years after the China mission was first opened, is leaving Kobe on the S. S. Russia, March 29. Myrtle Pollock, R. N., missionary to China since 1917, is also coming on furlough this spring, but will come later than Sister Metzger.

Sister J. F. Danner of Frederick, Md., passed on from the scenes of earth Jan. 20, but we have just learned of it. She was widely known for her interest and activities in behalf of missions. Her sales of China industrial handwork in the last ten years ran into thousands of dollars, some evidences of which many readers will no doubt recall having seen at Hershey Conferences. More extended notice of her busy Christian life will appear shortly.

♦ ♦ ♦ ♦

Miscellaneous Items

"What is to be done with gold coins that have been hoarded beyond the time set for their surrender? At least one legitimate use for them has been discovered. Church treasurers are reporting here and there that eagles and half eagles are making their appearance on collection plates. They seem to be encouraging the practice, strange to say."

"I received your letter of explanation . . . also your remarks concerning my article which I appreciate very much, and it is perfectly satisfactory with me . . . I am submitting another short article for your examination. Whatever you decide to do with it will be O. K. with me. I am benefited by writing them." There is something about that we like, bless his heart. May his tribe increase.

District Meeting of Eastern Pennsylvania for 1934 will be held on April 25 and 26, at Elizabethtown College. Elders' Meeting will convene at 9:00 A. M., on the 25th, in the College chapel. The business sessions will be held on the 26th, in the Gymnasium-Auditorium. Any churches or committees having anything that should appear in the booklet should send it to A. C. Baugher, Elizabethtown, Pa., not later than March 31.

Observe Easter for Christian Education. Following the annual custom of the brotherhood, Easter is to be a day of decision for Christ and of giving an offering for the cause of Christian Education. The Annual Conference has assigned to the Board of Christian Education the development of suitable Sunday-school literature, leadership training, moral welfare work including peace and temperance, guidance for children's and young people's workers. Material helpful in developing the Easter occasion is being sent to Sunday-school superintendents so they will receive it not later than March 5.

District Meeting, Northwestern Ohio, will be held in the Pleasant View church March 13-15. The church is located one and one-half miles south of Highway No. 30N; turn south two miles west of Beaverdam or four miles east of Cairo; also one mile north of Highway No. 25; turn north three miles southwest of Beaverdam or seven miles northeast of Lima. Breakfasts will be free, and for the other meals, free-will offerings will be accepted. The elders of the district will convene Tuesday, March 13, at 1 P. M.

District Conference convenes on March 15. Inspirational meetings Tuesday evening and Wednesday.—I. Clifford Paul, Clerk of Elders' Meeting and District Conference.

♦ ♦ ♦ ♦

News and Views

"Your correspondent, who has lived in Chicago, Boston, and New York, has never seen anything to equal the filth, squalor, and misery of what pass for homes in this prosperous city. Twenty-five people were found sleeping in one room of one slum. In an 8 by 10 shack five persons were found to be sleeping—this horrible place, open to the weather through great cracks, being parlor, bedroom, and bath, for the unfortunates using it."

"The importance of our universities rests upon the fact they are the guardians of spiritual values of art, literature and science won so laboriously through the centuries. It is not enough that we have a chicken in every pot and a car in every garage. It is not enough that we reduce poverty if we leave no permanent contribution to civilization for following centuries. No amount of material success can make up for the failure to do that."

"Along with the religious chisellers are the church tramps. People who come to a new community and run from church to church as sermon tasters, get all they can out of it all, but never tie up with any church, never render any service, or assume any obligation. They are sponges absorbing all they can get and, like the Dead Sea, receive and give nothing back. It is dishonest and cheap to do that, when Christ's harvest field is so white and ready for workers."

THE QUIET HOUR

Merit Discovered and Rewarded

Gen. 41: 14-45

For Week Beginning March 11

Pharaoh Sent for Joseph, v. 14

In the hour of need real merit is sought out and placed in a position of responsibility, while incomplete leadership is thrown aside (1 Kings 11: 28; Esther 6: 11; Dan. 2: 48; 3: 30; 5: 29; 6: 2).

Not in Me but in God, v. 16

How self-effacing Joseph was! The biggest obstacle that ever gets in our way is self. No great service is possible until self is overshadowed (Gen. 18: 27; Ex. 3: 11; 4: 10; 1 Sam. 9: 21; Prov. 30: 2; Mark 1: 7; 1 Cor. 15: 9).

What God Is About to Do, v. 26

A leader can perform no greater service for his people than to acquaint them with the purposes and works of God in the world (Dan. 2: 22; Amos 3: 7; John 15: 15; 1 Cor. 2: 9, 10; Eph. 1: 9, 10).

Let Pharaoh Look Out a Man Discreet and Wise, v. 33

The most important matter in all our affairs is to find the right man for a particular place (Deut. 7: 6; Psalms 4: 3; 1 Cor. 1: 26; Eph. 1: 4; Jas. 2: 5; 1 Peter 2: 10).

Can We Find Such a One as This? v. 38

Joseph had proved himself; Pharaoh knew that he could be depended upon (Job 5: 17; 23: 10; Psalms 119: 67; 2 Cor. 4: 17; Heb. 12: 11; Rev. 7: 14).

Discussion

Would virtue be less attractive to you if it were not rewarded by promotion in this life?

R. H. M.

PASTOR AND PEOPLE

The Place of the Cross in Modern Preaching

BY A. B. MILLER

III. The Cross of the Believer

"THE Central Place of the Cross in the Gospel Message" was the title of the first article of this series. "The Meaning of the Cross of Christ" was given as one reason why the cross is central in the second article. We shall now deal with "The Cross of the Believer" as a second reason why it is central.

A. My Cross Essential to Discipleship

To the young ruler Jesus said in essence: "Take up the cross" (Mark 10: 21). To a group of disciples he laid down as a principle: "If any man will come after me, let him . . . take up his cross daily" (Luke 9: 23). Matthew's account adds a wider application and a new emphasis. "He that taketh not his cross . . . is not worthy of me" (Matt. 10: 38).

Later, Jesus stamps it with universality and absolute necessity: "*Whosoever* doth not bear his cross . . . can not be my disciple" (Luke 14: 27). These scriptures need no further comment to reveal the fact that my cross is essential in discipleship.

B. The Nature of the Cross of the Believer

What did Jesus mean by his cross in these passages? Just what is my cross? We may find the answer by studying it in relation to Christ and three other individuals.

We read concerning Christ's cross, "He bearing his cross went forth" (John 19: 17). The record concerning the cross of the unrepentant thief is in Luke 23: 33, 39. The account of the cross of the repentant thief is in Luke 23: 33, 40, 43. And the cross of Simon of Cyrene is found in Mark 15: 31.

Now all these crosses have certain things in common. All four were produced by sin that issued in guilt. All symbolized punishment, the outgrowth of guilt, that ended in suffering. The sting was at this point—suffering. But the sting of suffering was projected by sin—their own sin or that of others. These are some of the similitudes.

Next, let us turn to two striking contrasts. First of all, Christ's cross was related to the sins of others only. "For he hath made him to be sin for us, who knew no sin" (2 Corinthians 5: 21). The other crosses were related to the sins of those who bore them. Yes, we mean Simon's cross too. It is true that he helped to bear Christ's cross, but on that cross were his sins as well as those of others. Also, we should recall that God did not command him to help bear it. Nor did Jesus request it. Nor could he help to bear it in any vital way. Christ must be able to say, "I have trodden the wine-press alone" (Isa. 63: 3).

Secondly, more striking is this contrast: Christ's cross was one of choice, while the others were crosses of compulsion. Christ said, "I lay down my life. . . . No man taketh it" (John 10: 18, 19). Both thieves would have evaded the cross if they could. "And they compelled one Simon . . . to bear his cross" (Mark 15: 21). Not one of the last three chose to "take up the cross." Only Christ did that.

My cross of Luke 9: 23 then is as follows: (1) It represents burdens, suffering and sorrow. (2) The burdens, suffering and sorrow are not of my making. They are related to others. (3) It is the cross of others' burdens, suffering and sorrow that I choose to take up. His love for me, generating in me, and my love for others, makes this possible.

C. Application

Some confuse the cross we must take up, as disciples, with affliction, which is the result of their own folly. Others confuse it with certain commands difficult to obey. Others confuse it with the pain they bear because of the waywardness of their children through parental neglect. Others confuse it with suffering they are compelled to bear for others' sins. Still others confuse it with self-denial that may be unrelated to others at all, in any vital sense.

We may be pardoned a personal reference. I am hard of hearing and wear an acousticon. A good brother said, "You, too, have a cross." Perhaps he is right. It may be a cross, but it is not my cross of Luke 9: 23. Of this I feel certain, for two reasons: First, it is probably the outgrowth of my own youthful folly in neglecting my health. It is not, therefore, the burdens of others I bear. Secondly, I did not choose it. I would lay it down if he wills, this very day if I could. If my being hard of hearing is the cross under consideration, it is such to my devoted wife, my loyal officials, the members of my congregation and my many friends who bear inconvenience and suffering to help me to do my work and to have a glorious time in his service.

We suggest a few positive cases. Assuming their sincerity and unselfishness, there are Livingstone in Africa, Carey in India and Robinson of China of the century that is past; and Kulp in Africa, Blough in India, Wampler in China and their collaborators, in our day. And we can point to certain teachers and officers, laymen and laywomen in our congregations who are, we believe, fulfilling this command. They have chosen deliberately to get under burdens whose making they had no part in. They bear them under the constraining love of Christ and for the sake of the love they bear others.

If Christ were to sift our churches today by this test, how many members would be dropped from our rolls? Would it cut into rolls not only among the "inactive" and "active," but also among those considered "in good standing"? And, my brother and sister, where

would you and I come in? Or rather, come out in such a sifting? I have been looking about to see just whose burdens I am vitally under, by choice. It might be well for you to do some looking about this also. Although none of us would desire to talk about it, or be especially self-conscious of it, yet we ought to know.

"His cross" of Luke 9: 23 is one of our supreme needs today. We are looking out for number one. Hence, it is no wonder the League of Nations, disarmament conferences, economic conferences, etc., break down. We need not marvel that nations are slow to co-operate with other nations and races. We even shun it in our own communities. Self-preservation is our first and chief interest. This cross-bearing business cuts squarely across our present day attitudes. It does not, generally, "take." It is now, as in the days of the Apostles, "the offence" to the unregenerated and carnal. This reveals how far afield we are. However, without it discipleship can not be.

Hagerstown, Md.

"I Am Jesus Whom Thou—"

BY H. H. HELMAN

"Who is Jesus?" This question is still being asked. Some ask it in derision because Jesus' ideals are too high for them. Others ask it in order to impress their modernity and self-styled intelligence. Many ask it simply to keep active that subtle doubt that demands additional evidence before fully accepting him—the open mind type. Still others ask it because Jesus is so unique that there is no human explanation of his character and being. Folks are still asking, "Who is Jesus?"

Paul had this question settled, and as a young Jewish upstart, decided to suppress all followers of this mistaken Galilean. He thought he knew who Jesus was. His mind was closed against all future evidence. To the question, "Who is Jesus?" he would answer, "He is an impostor." But one day out of the Heavens came a voice, "I am Jesus whom *thou* persecutest." Paul took himself to the bar of honest conviction and emerged with, "What wilt thou have me do?"

That voice may be speaking out of the Heavens to many today, "I am Jesus whom thou—" Maybe instead of saying, "persecutest," it is "forgettest," or "shamest," or "shunnest," or "despiseth," or "disappointeth." There are so many words that Jesus could add. And one might fit me, another you and another some one else. Jesus knows what word to add and each one of us could easily put in the one that just fits our own self.

This is the answer to that question, "Who is Jesus?" It is the answer that each one ought to hear. "I am Jesus whom thou—" It is a splendid bit of soul culture to first put in the word that just fits our most care-

less and indifferent attitude toward him. In one quiet moment let it sink into the consciousness. After that put in the word or words that ought to be there—"I am Jesus whom thou *lovest*," or "*followeth*," or "*serveth*," or "*worshipeth*." "Who is Jesus?" should be, "Who is Jesus to me?" The answer is, "I am Jesus whom thou—" You fill in the right word.

Elgin, Ill.

Teaching Parables of the Kingdom

BY PAUL MOHLER

See Sunday-school Lesson for March 11

THERE is a remarkable group of parables in Matt. 13: 31-33, 44-52, chosen for the uniform Sunday-school lesson for March 11. When uttered, they must have been very hard to appreciate; it should not be so hard now, and we should find them even more interesting than did those who heard them first.

For study, use a sheet of paper; for teaching, use a blackboard. Read verses 31 and 32. What fact in regard to the mustard seed does Jesus set forth very clearly, using all the other facts to emphasize and illustrate this one fact? If you can find such a fact, we may be reasonably sure that it is the key to the parable. Postpone consideration of all other features until you have found a word that expresses what Jesus seems to be centering on. Try the word *growth*. What does he say about the size of the mustard seed? What does he say about the size of the herb growing out of it? Is not the whole force of the parable engaged in contrasting the small size of the seed with the large size of the tree? Write *growth* on your paper or board.

Take the second parable, verse 33. What word expresses the fact set forth here? What happened to the meal when the woman put in the leaven? When she took the meal, it was just meal, then she put in the leaven. Did it remain just meal? According to Jesus, it was all leavened. Whatever you know about the process of leavening, you must know that the meal was very radically changed. So write *change* on your board.

For the parable in verse 44, set down *value*; for verses 45 and 46 set down the same word, but be sure to set it down once for each of these parables.

Find a word for 47-50. Try *consummation*. Let us leave verses 51 and 52 for later consideration.

Look again at *growth*. Did Jesus speak of the growth of the kingdom as a world movement, in individual development, or in both? Test for both. Opposite *growth*, draw a brace and write: (1) In the World; (2) In the Individual.

How does the influence, power, activity and prominence of Christianity in the world today compare with what it was when couched in the Babe in the manger at Bethlehem? Is it enough larger than that small beginning to justify the figure Jesus used in the parable?

Ask yourself and your class if the progress to date is assurance of the final complete fulfillment of this prophecy. Are there any lands today in which no missionaries are working and making progress? If the growth of the kingdom is halting in any place, what is the thing to do about it? Is there any place for a quitter in the army of the Lord? Is there any lack of wisdom or power in our King? Do we lack anything needed in carrying on the conquest? Will the parable be fulfilled soon if we are faithful? Are we really doing all that we can to finish the work begun so long ago? If not, why not?

Now test for individual growth. Do you know anybody in whom the kingdom began in a very small way, then grew until it dominated every area in the individual's life, completely absorbing the powers and activities of body, mind and spirit? Has that been your own experience to any extent? Is the power and influence of the King growing in your own life? Do you believe that it will continue to grow until the parable is fulfilled in you? Are you doing your part in fulfilling the conditions of spiritual growth? If not, why not?

Deal with *change* as you have done with *growth*. Setting these headings before the eye helps to hold the mind to the line of thought. Consider first, world changes. What changes have taken place with the spread of the gospel? What has happened to slavery? To polygamy? To regard for women and children? To the search for truth? To international relationship? To education? To medical and hospital service? To treatment of war prisoners? To the general attitude toward war? To intemperance? In this discussion, be fair; don't look only for the dark spots, or for the bright spots alone. Examine the evidences for actual conditions in social, industrial, political and religious life when Jesus first came. You will find that the changes for the better are beyond calculation. This may be made more vivid by contrasting conditions before and after the beginning of Christian missions in any of the earth areas but recently touched by Christ through the church: India, China, Africa, etc.

Ask these questions, of yourself and of your class: Have the changes been as great as they might have been if all Christians had been faithful? Have we reason for gratitude for the changes already effected? Have they been sufficient to inspire confidence in the final, complete fulfillment of the parable? Is there any force in the world able to stop this work of change; can we count on God to continue this work through those who are faithful, and through every one in proportion to his faithfulness? Are we doing our part in effecting these changes? Can we do more than we have been doing? How?

Now consider change in the individual. Do you

know anybody in whom the life changes resemble the picture in the parable? Changed thinking, changed feeling, changed willing, changed activities, changed motives, purposes, ideals and attitudes? What changes have you noted in yourself? Have they been encouraging? Is life better? Is it more valuable? Is it effecting good in yourself and others? Is your life now "hid with Christ in God"? Are further changes due? Is Christ able to effect them? What is hindering progress in your life change? What are you doing about it? What had you better do? How much depends upon the effecting of these changes? What will they be worth to you?

Consider the first *value* also under the two heads, writing them on the board. Is the kingdom of God the most valuable thing in the world for the world today? What would it be worth to the world if all the people, small and great, could be changed so that honesty, purity, unselfishness and love could reign supreme in every nation in its relation with other nations? In every government in the relation between ruler and subjects? In every institution of commercial, industrial, political, social, educational and religious activity? What would it be worth to you to live in a world so changed? Consider what it would mean in taxes alone if all rulers were honest and unselfish, and if nobody lived at the expense of others unless necessary. Is the parable figure of values overdrawn?

Consider what it is worth to the individual to be so changed. How much is it worth to you? What would you take to go back to your life of sin? How much would you give to see those changed whom you love most? What are you giving? How much should you be willing to give?

Consider the second parable of *value*. Use the two subheads again. What did God give to establish the kingdom? Is John 3: 16 the measure? What did Christ pay for the kingdom? Does Rev. 5: 9 give the measure? If God and Christ gave so much, how much should the church give? Is there any danger of giving more than it is worth? Does the growth of the kingdom depend upon the price-paying of the kingdom? Will we pay the price?

What did God give for each of us? What does Christ give? How much is it costing the kingdom to save us, to sanctify us, to feed us, to guide, guard, direct and protect us as individuals? Are we worth the cost? If individuals are worth so much to God, how much should we be willing to spend to bring souls into the kingdom? How much will we spend?

Now consider the *consummation* picture. Is this where values really appear? Did Jesus have this in mind when he said: "Rejoice not, that the spirits are subject unto you; but rejoice that your names are written in heaven" (Luke 10: 20)? Is God's "catch" as

important to him as fish are to a fisherman? What is it worth to the world to be saved in the consummation? To the individual? To God to have a large number saved through Christ?

Now for the scribe who becomes a disciple. When a scholar becomes a Christian, do the truths he has earned lose their value? Do they not rather find their value in relation to the great body of truth that is set forth and exemplified in the gospel of Christ? He has at his command every ray of light, both new and old, for use in his light-shedding service as a "householder" in the kingdom of God.

Pasadena, Calif.

Echoes From Ohio State Ministers' Convention

Just recently it was the privilege of a half dozen or more of our brethren ministers to attend the Ohio Pastors' State Convention that met for four days in January at Columbus. We were very agreeably impressed with the general tone of the convention. We were again made to recommit our appreciations in favor of the time-honored principles for which our own church has stood for these many years. In order that others may see the trend of thought of other conscientious thinkers, I am here enclosing a copy of the resolutions passed by this interdenominational body. Will you please publish them in the Gospel Messenger.—Clyde Mulligan, Thornville, Ohio.

Report on Compulsory Military Training at Ohio State University Adopted by the Ohio Council of Churches and the Ohio Pastors' Convention, January 31, 1934

This group records:

1. Its deep satisfaction that the Ohio State University has for the past two years extended the recognition of the conscience of the individual student in the matter of military training to include not only those of the Quaker, Mennonite and Church of the Brethren persuasion but Methodists, Presbyterians and others and is now offering substitute courses in International Relations and Physical Education.
2. We ministers are, however, profoundly disturbed at the action which the University has taken in attempting to pass judgment upon the sincerity of the 32 young men, who for reasons of conscience, have found themselves unable to take military drill. In carrying out this policy, 15 students have been exempted from drill, 9 have capitulated in the interest of continuing their education, and 8 have been judged "insincere" and suspended from the University.
3. We believe that conscientious objectors should be honored when bona fide personal and documentary evidence has been presented.
4. Many of these boys who claim exemption have arrived at their present convictions because of the teachings of church and synagogue. These convictions are clearly the products of religious teaching, hence, should be considered valid grounds for exemption.

Others have arrived at their convictions on scientific and humanitarian grounds. They look at the problem of war objectively. They see in war, not an instrument of progress but an engine of destruction. They are convinced that true citizenship is attainable only by the complete abrogation of war and of military training which is a direct preparation for war. It is our judgment that this class is entitled to exemption no less than the religiously conscientious objector.

Be it therefore resolved:

1. That we will uphold the freedom of conscience and the right of young men to an education in our tax supported

University without having their moral convictions repudiated and their thoughts regimented.

2. That we ministers reaffirm the unqualified peace pronouncements of previous conventions and call attention to actions taken by church bodies such as the Methodist Episcopal, Presbyterian, Evangelical Synod, Congregational, Disciples of Christ, and many others regarding compulsory military training and the whole war system.

3. That we pledge ourselves to the organization of the Protestant ministry in Ohio for a united protest against compulsory military training in connection with our educational system and to the active support of such conscientious objectors as may be threatened with sacrifice of their education in the meantime.

Report on the Liquor Issue Unanimously Adopted by the Ohio Council of Churches and the Ohio Pastors' Convention, January 31, 1934

The repeal of the Eighteenth Amendment to our national constitution, and our state prohibition amendment and laws bring us to a crisis of major importance in the field of moral and social reform. The battle for sobriety must be continued. There is no alternative for the Christian forces but to rally and oppose the traffic in intoxicating beverages. A consistent program of education of our people must be carried forward. Abstinence and the ultimate "extermination of the beverage liquor traffic" shall be our goal.

We reaffirm our belief that the traffic in intoxicating beverages legal or illegal has no place in our modern world from a standpoint of psychology, physiology or sociology. That is, is a hindrance to the higher development of mankind. The poison in alcohol robs man of the control of his finer senses, and causes him to neglect the support of those for whom he is responsible, and thus places a greater burden upon society. The small amount of good claimed for alcohol is incomparable to the amount of evil to the individual and society. We therefore believe it should be curtailed in the largest possible way.

Since the traffic is again with us we believe the authorities of nation and state should take up the matter of teaching the public the harm that comes from its use, and the grave danger of attempting to operate a motor vehicle while having slightly partaken of intoxicating liquor. We believe that any person convicted of operating a motor car or plane while intoxicated should be refused the right to drive a car or plane for a period of one year. We recommend a campaign for the adoption of a Liquor Damage Compensation Act which will provide a fund for the payment of damage to citizens injured in person, property or in means of support wherein the sale, manufacture or use of intoxicating liquors has been a major factor in such damage.

We commend the action of the National Board of Directors of the Anti-Saloon League calling for a meeting of the leaders of the religious bodies of America to face the entire temperance and prohibition cause. We believe the time is most propitious for such a meeting. We dare not fail to face frankly the entire organizational approach in the battle for sobriety.

We therefore, as a group of ministers, urge the forthcoming conference of our church leaders to plan for a reorganization of our forces. Program and method should be changed to meet the changed situation since repeal. Sound science should supplant questionable politics. The leaders of the movement should be predominantly educational in type.

We urgently request Dr. Frank Slutz to prepare a pam-

phlet presenting basic materials for such type of education, that this material be ready at an early date and made available through the office of the Ohio Council of Churches.

We oppose the use of revenue derived from the sale of liquor for paying the salaries of our public school teachers, or the support of education in our public schools.

We believe a frank facing of facts as presented today is essential. The educational program must be based upon sound scientific facts. We must differentiate between true and false propaganda. The repeal movement is a good illustration of false propaganda, but the people will soon discover the falsehoods of the wets and the insincerity of many and shall turn from wet leadership.

The organized forces have done valiantly in the past, the W. C. T. U. has earned our grateful praise, and we trust their hands may be strengthened for the future fight. The Anti-Saloon League has accomplished marvelous things, it has contributed much to the cause of sobriety. Facing today's conditions, however, we believe emotions and sentiment should be set aside and that every effort should be made to unite the forces on the new battle front. We therefore urge our church leaders to face these facts and bring to us a program of organization and education, reliable and scientific, and we pledge our support and coöperation in a new crusade for a sober and God-fearing nation.

HOME AND FAMILY

The Uplift of Susan

BY ADA CASSELL SELL

Chapter IV

SUSAN was good enough when it came to work. Invariably it was Susan who washed the dishes, and did most of the cooking. Mrs. Laird appeared busy, from eleven to twelve, mornings, going about with a pencil and pad, writing down her grocery order. Her bustle was chiefly designed to keep her hands out of real work. Invariably Susan had attended to ordering, for what household can wait until eleven to get the wheels of its machinery oiled? Susan had hers oiled and running expertly when she saw her mother bustle into the kitchen. Susan did love her mother in spite of all, and the pencil and pad were finally laid aside for Mrs. Laird to drink her orange juice Susan had ready. It was too long to wait until one o'clock dinner. Vera barely made it in time to dinner. Such a scramble as she had getting dressed, when she couldn't find her own hose, or hadn't washed any, appropriating Susan's without a qualm.

Mrs. Laird tried to represent that her welfare work occupied most of her time. This was another pretty piece of fiction, but no one put any obstacles in her easy way. Vera was full of engagements. Afternoon and evening.

Poor Susan, all the thanks she got for her labors was to be told a thing lacked salt, or sugar, or whatnot. Or it had too much salt. Mrs. Laird liked salt, and Vera didn't. So how could Susan please both? The out-

come was the everlasting recurrent jangle directed against Susan for her mistakes in seasoning. Susan was accustomed to it, and loved her mother and sister devotedly in spite of it. Daddy was different. He often praised Susan's culinary efforts. Not in front of his wife, to be sure. He knew his wife wanted him to think she herself prepared the tasty dishes that found their way to the table. The few times he had praised Susan at the table, Mrs. Laird had taken her wrath out on her younger daughter to such an extent that her husband refrained from open appreciation of Susan. Mrs. Laird was wont to say that half of the cooking was in planning and ordering. Another fiction of hers, because she lacked interest and ambition to even order. Her interest was in the eating. Her forty pounds overweight attested to that.

It was after Mrs. Laird had disappeared to her beloved committee meetings or bridge, and Vera to the smart society set, that Susan had her hour. Evenings daddy was at home. The girl almost felt her mother's angry eyes upon her as she and daddy did the supper dishes. Or as daddy read his paper, and she sat on the arm of his chair, with her arm about daddy, his about her. They oftentimes read poetry together for an hour. Daddy had always loved literature, and gave the most wonderful explanations of things Susan had learned by rote, but never understood.

"Let's have memory gems!" daddy would suggest at times. I'll give the first one:

"But pleasures are like poppies spread,
You seize the flower, its bloom is shed,
Or like the snowfall on the river,
A moment white, then gone forever.' "

"I know that too, daddy, but what does it mean?"

"The difference between pleasure and happiness, daughter. Pleasure is something we set times for, some place we love to go, or some sport we love to engage in, but happiness—it is a state we can be in always. I am always happy with you, dear, for instance, you are happy when you are doing things for others. Vera has to have a constant round of pleasure."

"You don't often find happiness by searching for it then? I mean, suppose I'd let my work go here, and start out in search of happiness, that wouldn't be the way to secure it?"

"No, daughter. Now, you give a gem."

"Vice is a monster of so frightful mien,
As to be hated, needs but to be seen,
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace.' "

Then daddy explained how we hate a habit, but may later become addicted to it.

Then daddy started.

"What plant we in the apple tree?" There followed the story of great-grandma's tree brought from Eng-

land, still standing, casting its shade over the little ones at play just as it had long years ago witnessed the merriment of first settlers. If it could talk!

Then the part from *Thanatopsis*. "So live that . . ." Susan liked that. She was often timid and had a strange feeling around death, but Bryant's philosophy of what should be one's attitude toward death seemed right to her.

They stayed longest with Sir Launfal. "Who gives himself with his gift feeds three, himself, his hungry neighbor and me." Susan had a love for drama and visualized clearly the picture of the handsome, proud Sir Launfal tossing a coin in scorn to the beggar. Susan loved Sir Launfal, and felt so sure he would change toward the beggar, as he did. Daddy told her again about the Bible story with the same teaching.

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

After the hour came to a close, Susan and her father walked. Walked and talked. It was her father who knew that Susan was more than a mere drudge—that she had aspirations, dreams. She wanted to go to school to prepare for kindergarten teaching. She was apt with little children. Daddy knew that, as he watched Susan playing with little ones in the park, where some of their walks led them. More often than not, it was with dark-skinned, dark-eyed boys and girls Susan spent her time. And her father was perfectly

Seasons

BY MAUDE PUTERBAUGH

When south winds blow and seem to say, "Tomorrow it will rain,"

I do not fret, for well I know the sun will shine again.
And when the rain comes pouring down, and storm winds wildly blow,

I know the day is good because my Father made it so.

When cold winds blow with icy breath, and threaten from the north;

I'm sure the winter of today will later prove its worth.

The icy winds may shake the trees and lock the lakes and streams.

The trees and flowers will waken when spring calls them from their dreams.

The snow and ice protect and help to fallow up the soil.

The winter time is nature's time to rest from busy toil.

The seasons come and go away. They bring the snow and rain;

But always in the good God's time the sun will shine again.

The promise comes to you and me that while the earth shall last,

Seed time and harvest, heat and cold, shall come as in the past.

So let the day be cold and drear or be it bright, I know

The days will bring what's best for us. The Father made them so.

Dayton, Ohio.

willing that she should do so. Susan was perfect in his eyes. The things that made Mrs. Laird bemoan her as eccentric, spelled character to him. He promised Susan that as soon as finances permitted, possibly in another year, he would send her to the school of her choice. He did not go over it to Susan, but Vera's demands for clothing and pleasure in the last two years had been a heavy drain on his pocketbook. He was going to see that Susan got a share too.

Altoona, Pa.

Letter to the Wife of an Unbeliever

BY MAUD MOHLER TRIMMER

Dear Mary: I am so sorry to have you tell me that you and John have had an argument about religion. I have lived a good many more years than you and am convinced that it seldom pays to argue, particularly about religion. If you are observing you will notice that an argument leaves each debater more firmly fixed than ever in his opinion and in nine cases out of ten one or the other is in an angry mood. Your best point in the debate with your husband would be a plump cherry pie. You know, dear, the old saying that you can catch more flies with molasses than vinegar, and you will recall the old fable by Æsop of the sun winning in its contest with the wind in the effort to remove the man's coat. So I wouldn't argue. I would try to win him by being winsome.

I notice that you seem bitter against John. Are you sure that you appreciate him, or realize your dependence on him? What would you do if suddenly forced to earn a livelihood for yourself and the children without his help? For love of you, and that you may live in comfort, he toils hard day by day. I know that women often say that men little suspect the many little turns they make in the day just to please the lord of the household, but I wonder how many wives realize the number of little helps given so freely by their husbands. How often women demand that their spouses lift or move a heavy load, or use their leisure hours to keep the house and the tools of the household in repair. I hope you are quick to show John that you appreciate these little kindnesses. Men crave gratitude and affection as much as women.

You will win John to Christ if you are able to demonstrate to him that you are beautiful in character because you have touched the hem of the Savior's garment and been healed of frailties of disposition. Your husband must feel that his home is attractive and his wife superior because she is a Christian. Then he will wish to have his own life to be in keeping and long to tap the source of your power. This is your task and your opportunity.

My child, I hope you will be patient with the meddling of an old woman if I point out some of your mis-

takes. I thought the last time I called that you had grown so interested in your church work and outside duties that you were growing a bit negligent about the house. You can not afford to do this. Your husband is working hard all day for you. He comes home tired, looking forward to the comforts of home. If the house is unattractive it will be irritating to him, and whether you know it or not, to you. Be careful to have it tidy, as tasteful and inviting as possible. Of course, in these times you can not buy bric-a-brac or furnishings to add to its charm, but it is possible for you to keep the vases filled with fresh flowers, his favorite chair in inviting position with the newspaper handy and whatever may occur to you for his comfort.

Be especially careful on rainy or gloomy days when you have your greatest opportunity. Have bright flowers, a fire, a steaming kettle or anything cheerful and a palatable meal suitable for enjoyment in such weather. And look as attractive as you can yourself, as you should on all occasions. John is proud of you and wants the other men to see what a fine wife he has.

I suppose you do not now know as you will in later years how much your moods affect the whole household. It is mother who gives the cue for the family attitude. If she is cheerful, so are they; if fretful or complaining the whole group are snappish. I noticed when I was there the other day that the minute John came home you began a catalogue of your vexations, aches, pains and the children's mischief. Any man who has faced aggravations all day long has no appetite for more of them. If you must unburden yourself why not wait until he is well fed, rested and in a good humor?

The mood in which your husband leaves the house may either fill the entire day with cheer and courage or else for the same period set him on the road of indifference and discouragement. For that reason it is imperative that you be cheerful and loving so that he starts the day right. It is of equal importance that you give him such a welcome when he returns that he will look forward to the homecoming.

You may think you are giving more than your share of attention and courtesy. You may think John so selfish and unappreciative that the effort will be lost. You may think you are making of yourself a doormat for your husband. But won't you please try it for at least a month? Remember that you are a Christian and that it is up to you to prove that followers of Christ are finer and truer than other people. Else why change? Your husband has not learned to love the Christ. How can you expect him to see things from your viewpoint and act accordingly? Remember also that he came from a non-Christian home and has not your training and background. Do you realize that John knows more of the Christ from contact with you than from any other source?

Never waver in the example you set. Be sure to attend the services of the church faithfully yourself. Do not absent yourself from the house of God because you must go alone, though occasionally to please him and show an interest in his preferences you should go somewhere with him, even on a Sunday, and not nag at him to go with you. Invite him occasionally, but not to the point of being a nuisance.

At heart John is a good man and I admire him very much. He has no vices and is pleasant to meet, thoroughly honest and clean. You have much to work upon. Think of his good points and try to ignore his faults. You know you have a quick temper, Mary. When there are times of difference between you, you should hold your tongue. You ought to be better able than he to exercise self-control. Spiritually you are stronger than he. You should show the chivalry of the strong to the weak. Chivalry should not be exclusively a masculine virtue. And don't be too sure that John will not respond. Kindness begets kindness.

At any rate this seems to me to be your best method to win him to Christ. Now, my dear, I hope you realize that I have no desire to meddle, but long with all my heart to help you to happiness. I had an experience similar to yours. My plan worked for me. You know what a happy Christian home I have and how my children have gone forth boldly to serve the Master, and how great an interest my husband takes in the affairs of the kingdom. That is what I long to see established for you. Please write and tell me how it all works out. We all send you our fondest love.

Your loving Aunt Elizabeth.

Long Beach, Calif.

Be Not a Disappointment to God

BY IVAH M. BITTEL

It was nearing Christmas and Grandmother Nixon wrote a letter of invitation to her married daughter and family to come home for Christmas dinner. There would be a good dinner for all and they should come early as it would be served at twelve. Grandfather registered the letter and returned home in great anticipation of the homecoming.

Mary was very busy preparing the noonday meal when the letter from her mother arrived, and feeling that it must be very important she carefully laid it up in the bookcase so that it would not be destroyed. Following the busy noon hour and some important housework and a caller and numerous other details the afternoon soon slipped away and the letter remained unopened, neglected, then forgotten.

Christmas was a busy day for Grandmother Nixon and Grandfather had his important work to do, too, in preparation for the day. Time slipped away and as

noon approached fear began to spring up in the hearts of the old couple. But they waited anxiously until far past the time set for the meal. They were left alone to partake of it.

"Ungrateful children!" I know you are thinking. But how much different are we?

Nineteen hundred years ago God made provision for every child of his to come sit at his bountiful table. "My God shall supply all of your need according to his riches in glory" (Philpp. 4: 19). He is still waiting on some of them to partake of his riches, unlimited.

But how shall I make these promises my own? How shall I appropriate these blessings he is waiting to bestow? Is it not a matter of faith? And what is faith? Webster says it is: "A firm conviction of the truth of what is declared by another, simply on the ground of his truth or faithfulness." Heb. 11: 1 says: "Now faith is assurance of things hoped for, a conviction of things not seen." A present day evangelist has said: "Faith is expecting God to do what we know it is his will to do." Moffatt says: "Faith means we are confident of what we hope for, convinced of what we do not see." Therefore, I conclude that faith is taking God at his word, for he "can not lie." "Without faith it is impossible to please him." It is not an easy victory to arrive at the point of complete faith in God. But we need to remember in this fight that we must "Believe that he is, and that he is a rewarder of all them that diligently seek him." "Fight the good fight of faith." Since "faith cometh by hearing," I can not lay my Bible on the bookcase shelf, and through neglect and ignorance expect to claim God's promises. I must acquaint myself with his Word. I must also get right with God. "If I regard iniquity in my heart the Lord will not hear me." I am requested to begin praising God now, not waiting for any further manifestation of his goodness, Heb. 13: 15. I am to praise him though "poor and needy." Thus I can expect to acquire his riches, to fulfill my need. "Rejoice and be glad for the Lord will do great things." Thank God for promised blessings while asking for them. "In nothing be anxious, but with thanksgiving let your requests be made known unto God" (Philpp. 4: 6).

Wm. Carey's words are very timely. "Attempt great things for God and expect great things from God." Jesus told the fishermen who had toiled all night and caught nothing, to "Launch out into the deep and let down your nets for a draught." That is our challenge today. Cut loose from the shore. Place yourself entirely upon God and his Word. In this way will the age of miracles be continued and God need no longer wait in disappointment for the child he covets to come home and sit at his table of plenty. Beware of the sins of neglect and ignorance. Spend much time with God's Word and in prayer with him. "Delight thyself in the

Lord and he shall give thee the desires of thy heart." "All things are possible to him that believeth."

Peru, Ind.

Women's Work Forum

How May Ministers' Wives Most Efficiently Contribute to Our Women's Work Program?

BY EFFIE V. LONG

THE "church with a program" will have a local Director of Women's Work. She may be a minister's wife or she may not be, but surely every minister's wife (why can't we have a word for it—"ministress"—or something!) should be a bright and shining example in our Women's Work program. She should be an example:

(1) *In attendance*, always present at every meeting—by her presence boosting the work, for others do look to her as an example and leader.

(2) *In knowledge*. She needs to keep up with the program to know what we stand for, what we plan for and what we hope to do in a certain time. She needs to have our goals—the goals of the Women's Work program ever before her. She needs to read THE GOSPEL MESSENGER.

(3) *In giving*. Perhaps she can not give as liberally as some others, but she can give cheerfully and prayerfully, and as often as opportunity comes, and thus she can encourage others to give.

(4) *In doing*. A minister's wife many times has advantages others do not have, for she has the help of her husband, suggestions, she travels more, has the opportunity for a broader vision, has access to her husband's library, etc., so she can do more and get more done by others if she fills her sphere.

Then she needs an understanding and sympathetic attitude to win the confidence and loyalty of the group in order to lead them into fuller service.

She needs an optimistic spirit to encourage others to greater devotion and consecration. Many women who do attend church regularly, do not give to our women's program; but let our dear Mrs. Minister see that her neighbors—every one—get a little envelope for the special offering, and if she carries it to them herself, it is almost sure to be used!

Last, she needs to be loyal to our Women's Work program, explaining, defending and lauding it at every opportunity, thus enlisting the loyalty and support of others. And, of course, she will be loyal and helpful to the Women's Work Director.

Then if she is not easily discouraged she will keep on pegging away, even when the offerings are small and the quota not reached. Some one has said: "Not only does every cloud have a silver lining, but even an old coat has a shiny side!" She needs to see the shiny side!

Bridgewater, Va.

CORRESPONDENCE

MISSIONARY MASS MEETING

Feb. 4 marks a great day in the missionary activities of Southern Ohio. Bro. B. F. Studebaker, our representative on the General Mission Board, with Bro. W. D. Fisher, pastor of the Trotwood church, who is very closely associated with Sister Ida Shumaker, called a meeting of the different boards of the district at the Y. M. C. A., Dayton. The concern of this group was how best stimulate interest in the cause of missions both at home and on the foreign field.

Sister Shumaker had already been assigned to some of the churches, but the question was: Should there be a mass meeting of all the membership of the district? After some discussion it was thought best to have two meetings, one at Covington to accommodate the northern part of the district, and one at Trotwood to accommodate the southern part. Also it was decided to call Bro. A. D. Helser of Africa to help supply the inspiration of the day.

As the arrangements were completed, Sister Ida Shumaker and Bro. Otho Winger gave the messages at Covington in the afternoon. At the same time Bro. Helser spoke at Trotwood. Both houses were filled to capacity. In the evening Bro. Helser spoke at Covington, and Sister Shumaker and Bro. Winger at Trotwood. The Manchester quartet accompanying Bro. Winger, added much to the inspiration of the day. An offering was taken at these meetings amounting to \$358.98 in cash, with some pledges additional.

Arrangements have been completed for Sister Shumaker to stay in Southern Ohio until March 4, speaking in almost every church in the district. The inspiration of these meetings has left a lasting impression on our membership.

Trotwood, Ohio.

Orion Erbaugh.

OPEN DOORS

Doors are open to us on every hand. Some are exceeding wide and high, some medium, some are very small, some so small we must get on our knees to enter. Just take a look into the rooms entered by some of the doors.

A door that has been thrown open is one for the making of money. Any way it can be made seems good to some people. For example, the dry laws have been repealed—and what for? To secure revenue to help the government build war ships and guns, and provide poison gas to kill not only the youth of the land but the helpless men, women and children. Those who would follow Jesus will find no pleasure in passing through this door.

We are all working with our might to help lift our country out of the depression. We are ready to do most anything the government asks. We stop raising cattle, sheep, hogs, corn, wheat and cotton so the price will be higher. But when we look at the depression in all its phases, Mr. James P. Warburg, an American adviser at the London monetary conference, may not be far wrong, when he said: "A depression is such a complicated thing that it can not be relieved by anything so simple as juggling the money or artificially raising prices." He thinks this country may be storing up future trouble by resorting to such makeshifts.

Other doors that are standing ajar are doors to the movies, pool rooms, public bathing pools and a host of other things which are inviting us to enter and spend our life in riotous living.

There are many doors open that will lead to a useful life.

Yet so few enter these doors compared with those who enter the wrong doors. The church doors are always open and calling young people to stand up for the right, even though the crowd is going the other way. The church is calling for all professing Christians to be foursquare. We have too little concern about our fellow-men, to see the need they have for the kingdom.

If we would gain an entrance to the kingdom, we must enter the door that points the heavenward way. There are several doors we can enter that will lead to the kingdom for the young people the B. Y. P. D.; for the juniors the Junior League; for the women, the Women's Work; last but not least, for the men, the Men's Work. These are doors we can enter for service that will help keep us on the strait and narrow road that leads to life eternal.

"Help me to walk from day to day,
With guarded steps, the narrow way,
While Christ my Savior leadeth on
From earth to that bright world beyond."

Salem, Va.

Orien D. Eller.

PASSING OF ELDER B. F. PETRY

Benjamin Franklin Petry, son of Michael and Catherine Petry, was born near Palestine, Ohio, Dec. 10, 1866. He died Jan. 22, 1934, at the age of 67 years, 1 month and 12 days.



Following a year at Mount Morris College and a short term at Manchester College he spent some ten years in teaching. He was married to Jennie Kitterman on March 23, 1891. In early youth he united with the Church of the Brethren. Elected to its ministry in 1893, he served faithfully as pastor, elder and evangelist for more than forty years. He acted in numerous official capacities in the work of many district and General

Conferences.

After giving more than thirty years of loyal service to the Upper Twin congregation near Eaton, Ohio, he moved, with his family, to Lincoln, Ind. Here he was pastor of the Upper Deer Creek church for two years. Since 1926 he had been pastor and elder of the Burnettsville, Ind., church. His life and that of his family has been affectionately associated with the Burnettsville people, whom he greatly loved. He made common cause with the other denominations and civic organizations in his earnest labors for church and community. He, in turn enjoyed the love and coöperation of the many people with whom he lived and worked.

Elder Petry was the father of four children, two of whom, Ray C. Petry of McPherson, Kans., and Mrs. Charles Beasley of Camden, Ohio, still survive. A son Orvie died in infancy. A son, Glenn, aged 23 years, preceded his father in death by seven months. In the joys as in the sorrows of his active life he had known the love and encouragement of his cherished wife. During the recent months of her illness, and the increased sufferings from his own malady, he showed himself strong and unselfish in his passion for the cause of Christ and of men.

He ended his effective career at the St. Elizabeth Hospital, Lafayette, Ind., following a major operation, which his

heart was not strong enough to withstand. He is survived by a wife, two children, a son-in-law, a daughter-in-law and five grandchildren. These, together with five brothers, three sisters and a multitude of friends, find solace for his passing in the abiding memories of his noble life.

Services were conducted in the Burnettsville church in Indiana by Eld. Otho Winger of Manchester College, and the following day in the First Brethren Church, Gratis, Ohio, by Elders C. G. Erbaugh and J. W. Fidler. Burial was made in Gratis cemetery.

Ray C. Petry.

McPherson, Kans.

IN LOVING MEMORY

I was much saddened on learning of the death of my old-time friend, Wealthy Burkholder. It was in the early days at Juniata that I met and loved her. In my later visits to the college I missed the sainted souls whom I met there in those dear old days.

Eld. H. B. Brumbaugh and his good wife took me into their home my second term. It was there I met Sister Wealthy who was editing *The Young Disciple*. Among the many lessons Bro. H. B. taught me was this, that the first step in an acquaintance is to live with the party. I was assigned to a room with Wealthy. I found her capable of a very deep love. Her love of God was supreme. She wrote me while she was writing her reminiscences, lamenting for one whom I also knew, who had neglected the church and gone with his wife to another form of belief. She loved the church and attended services as long as she was physically able.

She loved to write. She could spread her heart on paper. She wrote many messages of love and cheer. She lived to a good old age. Length of years is a divine gift. In the book she loved to read I find that age can be clearer than the noonday.

Linnie Bosserman Grigsby.

El Reno, Okla.

PASSING OF DANIEL D. BOLLINGER

In the passing of Bro. Daniel D. Bollinger, on Feb. 5, 1934, one of the most godly fathers of the Church of the Brethren passed to the better home beyond. Of Abraham it was said, "In thy seed shall all the families of the earth be blessed." And yet in his own generation the family of Abraham did not more richly and fruitfully bless all the nations of the earth, than has the immediate family of Brother and Sister Bollinger.

Born Nov. 12, 1855, at Lodi, Ohio, he grew to manhood there and united with the Church of the Brethren at about twenty years of age. In 1881 with his parents he migrated to Missouri, and two years later was united in marriage to Elizabeth Moyer of Wakarusa, Ind. They lived five years in Missouri, then in Northern Indiana until 1913, when they moved to Fruitland, Idaho.

Early in his Christian life he was elected to the deacon's office, and in 1895 he was ordained into the ministry, in which office he remained till the close of his life.

His excellence was more in what he was than in what he did, and his best achievements were probably found in his home life. Of the children, two died in infancy, but of the eight who survive, every one is today faithfully engaged in some phase of church work. One son, three sons-in-law, and one grandson are in the Christian ministry.

He is survived by his wife, Elizabeth; eight children: Elsie (Mrs. Clyde C.) Cripe, Auburn, Ind.; Elnora, Kalamazoo,

Mich.; Galen G., Payette, Idaho; Wilbur R., Chicago, Ill.; Wilma (Mrs. Harvey) Hostetler, Rocky Ford, Colo.; Amsey, missionary at Ahwa, India; Mary (Mrs. Samuel R.) Mohler, Seattle, Wash.; and Vesta, Fruitland. He is also survived by sixteen grandchildren, three sisters, and one brother.

Though he suffered recently with a sickness of the mind, he will ever be remembered by his family and friends, for his quiet, but powerful, noble and inspiring example of the Christian life as he lived it daily. The writer bears tribute to him personally, and as a representative of that increasing multitude in America and India, who have been blessed and enriched by that hallowed atmosphere which has been reflected directly, and through the family of Bro. Bollinger.

Funeral services were conducted at the Church of the Brethren, Fruitland, Idaho, on Feb. 7. The pastor, McKinley Coffman, spoke on the appropriate text: "For me to live is Christ, and to die is gain." And we were glad to assist as best we could in the service. Interment was made in Parkview cemetery, New Plymouth, Idaho.

Nampa, Idaho.

Mark Schrock.

CALVIN H. BOGGS

Calvin Harvey Boggs was born in Churubusco, Ind., Aug. 28, 1892. He was the oldest of a family born to James D. and Mary (Gross) Boggs. He died Jan. 13, 1934, as the result of a skull fracture received the day before and caused by a blow on the head with a gun barrel in the hands of a hunter crossing the place on which he lived. His head was badly crushed. As soon as possible he was taken to the University Hospital, Iowa City, a blood clot removed and all medical skill could do was done for him.



Bro. Boggs was a graduate of McPherson College and Bethany Biblical Seminary. Sept. 28, 1924, he married Carrie Elizabeth Showalter. Upon his graduation from Bethany in 1925 he was licensed to the ministry. From October, 1925, to July, 1926, was spent in Northeastern Ohio. July 15, 1926, he took charge of the Beatrice city church, Nebr., as pastor. Two and a half years he labored there. In April, 1927, he was installed into the full ministry. He worked for the Burlington Railroad Company for one and a half years. In April, 1930, he with his family moved to Garrison, and endeavored to carry on the pastoral work for two years. Since that time they have made their home there.

Surely a good man is gone from us. We have not only lost a loving father and husband, but a real friend. The whole theme of his life was, "Let goodness be attractive." This was the subject of his last sermon preached in the Martinsburg, Pa., church in June. That those who knew him best loved him most was evidenced by the many letters received from friends from east to west in praise of his Christian character and his steadfastness of purpose.

He is survived by his wife and two daughters, his father and three sisters. We can not understand it all now, but we shall some day. This we do believe, that God has said: "It is enough, come up higher."

Garrison, Iowa.

Mrs. Ralph Scott.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Gilbert-VanSickle.—By the undersigned in his home Feb. 11, 1934, Mr. Richard Ivan Gilbert and Hazel Mae Van Sickle, both of Emporia, Kans.—Oscar R. Fike, Gridley, Kans.

FALLEN ASLEEP

Bernard, Jas. W., son of Walter and Abigail Bernard, born in Franklin County, Va., Aug. 6, 1863, and died Jan. 21, 1934. He came to Indiana in 1886 and settled in Mexico where he spent nearly his entire life. He married Anna M. Fisher Feb. 15, 1887; to this union were born four sons, three of whom are living. He united with the church March, 1888. During his last sickness he received the anointing with joy and comfort. Services by Eld. L. O. Ockerman and Frank Fisber. Burial in Greenlawn cemetery.—Margaret Swank, Mexico, Ind.

Botkin, Sister Nancy Agnes, died Feb. 4, 1934, aged 78 years. She spent all her life in the Lynn Rock community. She was a devoted member of the Brethren Church for a number of years. She is survived by two sisters. Funeral services at the home near Lynn Rock by her pastor, M. J. Craun. Burial in the Botkin cemetery.—Janie Botkin, McDowell, Va.

Boyer, Sister Annie Edith Young, born at Johnstown, Pa., Sept. 19, 1894, died of a heart attack, Jan. 13, at Tire Hill, Pa. She is survived by her husband, six sons, daughter, mother and several brothers and sisters. She united with the Church of the Brethren Oct. 6, 1933, and for the few months since her baptism had been regular in attendance at church and Sunday-school. Services by Arthur L. Rummel, her pastor, in the Tire Hill church. Interment in the Berkeley cemetery.—Mrs. Arthur L. Rummel, Johnstown, Pa.

Brown, Lovina, daughter of Daniel H. and Elizabeth Grubb, born near North Liberty, Ohio, Aug. 1, 1853, died at her home in Fredericktown, Ohio, Dec. 29, 1933. Jan. 29, 1872, she married Thos. D. Brown to which union were born four daughters and one son. The son and her husband preceded her. At an early age she united with the Church of the Brethren at Ankenytown. Funeral services at the Owl Creek church at Ankenytown, Ohio, by G. S. Strausbaugh, assisted by J. D. Zigler, pastor. Interment in adjoining cemetery.—Mrs. G. S. Strausbaugh, Columbiana, Ohio.

Burgard, Sister Elizabeth, died Feb. 4, 1934, of apoplexy, at the home of her son in York, Pa., aged 80 years. She was a member of the Church of the Brethren for many years. She is survived by her husband, Bro. Noah Burgard, one son, three daughters and six grandchildren. Services in First church by Eld. Daniel Bowser, assisted by Bro. J. M. Baugher. Burial in Mummerts meetinghouse cemetery.—Florence L. Keeney, York, Pa.

Cohick, Sister Florence, born at Wooster, Ohio, died in Pennsylvania, aged 69 years. Left an orphan when young in years, she was brought to Pennsylvania and reared by an aunt at Mt. Holly Springs. She married Wm. Cohick and soon afterward they united with the Church of the Brethren, being baptized at Green Spring. Bro. Cohick died young in years and left a family to care for. Sister Cohick and several of her children went to Akron, Ohio, for some years but at the time of her death she was with friends in Pennsylvania. She was buried by her husband's side at Council Bluffs. Services in the Church of the Brethren in Newville by the pastor, Bro. C. B. Sollenberger. She leaves three children, two brothers and one sister in Akron, two children and one sister in Pennsylvania.—Clemmie Gayman, Newville, Pa.

Covell, Ethel Eulalie, daughter of Ezra and Louise Green, born near St. Louis, Mich., April 7, 1881, died Feb. 4, 1934, in her home, at Demmings Lake, Mich. Aug. 30, 1899, she married James Covell. To this union were born one son and two daughters. At an early age she accepted the Christian faith and united with the Methodist Church in which she remained. She leaves her husband, and children, seven grandchildren, three stepbrothers and one stepsister. Funeral by the undersigned at the M. E. church of Medina, Mich. Burial in the cemetery near by.—J. A. Guthrie, Blissfield, Mich.

Deeter, Levi B., son of Abraham and Nancy Deeter, born April 15, 1858, died Jan. 29, 1934. He married Ellen Reeser who survives with four sons, eleven grandchildren, four great-grandchildren, brother and one sister. Most of his busy life was spent in Darke County. About twenty years ago he united with the Church of the Brethren at Harris Creek. A few days before his departure he requested the anointing. Services from the Bradford church by Eld. S. E. Porter and the writer. Interment in Harris Creek cemetery.—J. E. Overholster, Bradford, Ohio.

Detwiler, Sister Anna, died of pneumonia, Jan. 19, 1934, at the home of her daughter, Mrs. Lewis Ehredt, Fredericksburg, Pa. She was the daughter of Joseph and Mary Kyle, and was born Nov. 4, 1863. She

married Henry Dilling Detwiler Aug. 14, 1883; he preceded her several years ago. She lived a quiet life and was a model of Christian womanhood. She was a member of the Clover Creek Church of the Brethren and was teacher of a class of junior girls in the Sunday-school for fourteen years. Surviving are two sons, three daughters, twenty-three grandchildren and two great grandchildren. Funeral services in the Clover Creek church by her pastor, Bro. A. R. Coffman, assisted by Bro. I. B. Kensinger. Interment in the cemetery at Piney Creek.—Mrs. J. H. Fornwalt, Martinsburg, Pa.

Diehl, Nathaniel, born in Montgomery County, Ohio, Jan. 23, 1857, died in Trotwood, Ohio, Feb. 10, 1934. He was the son of John and Susanna Diehl. He was married Oct. 12, 1879, to Mary Ellen Garst; to this union were born three sons and eight daughters. He leaves his wife, three sons, six daughters, nineteen grandchildren and one great grandchild. February, 1885, he united with the Church of the Brethren at Bear Creek and for forty-nine years was active and faithful in church work. He was a helpful friend and neighbor, interested in the uplift of community life. Funeral services by his pastor, the undersigned, assisted by Eld. Wm. Swinger. Interment in the Bear Creek cemetery.—W. D. Fisher, Trotwood, Ohio.

Dixon, Sister Margaret, daughter of Geo. and Mary Conner of near Stephen City, Va., died Feb. 4, 1934, in her 33rd year, at the hospital, Winchester, Va., following an operation. She leaves three children, her husband, parents, three brothers and five sisters. She was a faithful member of Salem church near Stephen City. She joined the Church of the Brethren at the age of twelve. Funeral services by Bro. Cephas Fahnestock, assisted by L. R. Dettra, David Messick and W. L. Riggelman. Interment in the cemetery at Refuge church near Stephen City, Va.—Frances Fahnestock, Winchester, Va.

Dresher, Mary A., daughter of Lewis and Elizabeth Myers, was born April 22, 1856, and peacefully passed away at her home Feb. 2, 1934. She lived her entire life near North Hampton, Ohio. She united with the Church of the Brethren in the year 1886, of which she had always been a faithful, consistent member. On Sept. 2, 1886, she was united in marriage to Henry Dresher, who preceded her in death, 3 years, 8 months. To this union were born four children, one son who died in infancy, and three daughters. Funeral services at the Donnels Creek church by Eld. Cyrus Funderburg, assisted by Eld. R. F. Flory. Interment in the Myers cemetery.—Mrs. Cyrus Funderburg, Springfield, Ohio.

Flowers, Ella Mae (Zook), born at Geneva, Nebr., July 26, 1884, died of pneumonia, Jan. 27, 1934, in the hospital at Ventura, Calif. At the age of fifteen she with her parents moved to North Dakota where she spent most of her life; two years ago she went to California, making her home at Satcoy and later at Ventura. She united with the Church of the Brethren when a young girl. She married Nelson P. Flowers July 10, 1904. She leaves her husband, nine children, two sisters, brother and nine grandchildren. Funeral services by Rev. W. B. Teaford. Burial in the Ivy Lawn cemetery.—Chas. A. Zook, Minot, N. Dak.

Gibble, Jos. S., born Jan. 27, 1852, died at the home of his niece, Jan. 14, 1934. He married Emma Stauffer who preceded him in 1897. His second wife, Kate A. Mark, died Sept. 21, 1932. He is survived by four brothers and one sister. Funeral service in the Palmyra church by Elders J. H. Longenecker and J. C. Zug. Interment in the Palmyra cemetery.—Mae E. Basehore, Palmyra, Pa.

Henard, Miss Jane, fourth child of E. J. and Catherine Henard, born Aug. 9, 1847, died Oct. 20, 1933. She spent her entire life at the old home place; her life was one of service for others. In early life she united with the Cedar Grove Church of the Brethren. Her devotion to her Savior and church was manifest all her life; even in declining years she was a regular attendant at worship. Aug. 13 she suffered a fall, resulting in a fractured shoulder and a double fracture of the hip. She was moved to the hospital where she spent ten weeks. Funeral services at Cedar Grove church by Wm. Wine. Interment in the near-by cemetery. Surviving are two sisters.—Mrs. E. J. Humbert, Rogersville, Tenn.

Henard, John, eldest son of E. J. and Catherine Henard, born Nov. 10, 1845, died Jan. 25, 1934, after a short illness at the home of his daughter in Converse, S. C. He united with the Brethren Church in early life and although he had been separated from the fellowship of the church for several years his love for it grew stronger with the years. His first marriage was to Susan McNeely who died in 1890. Nine children were born to this union. Later, he was married to Delphia Bailey; four children were born to them. He is survived by his widow, eight sons, three daughters and two sisters. Funeral services by Brethren Kelly, Paige, Cannon and Simpson. Interment in near-by cemetery.—Mrs. E. J. Humbert, Rogersville, Tenn.

Henard, Simeon Francis, son of E. J. and Catherine Henard, born April 7, 1857, died Oct. 31, 1933. He united with the Cedar Grove Church of the Brethren a number of years ago and lived a devoted life. Funeral services at Cedar Grove church by Wm. Wine. Interment by the side of his sister. Surviving are two sisters.—Mrs. E. J. Humbert, Rogersville, Tenn.

Horne, Sister Mina Shultz, born June 13, 1898, died near Johnstown, Pa., Dec. 23, 1933. Surviving are her husband, daughter, parents and two sisters. She united with the Church of the Brethren Nov. 6, 1920, coming from the Roman Catholic; she lived faithful to the end. Services in the Tire Hill church by Chas. W. Blough. Interment in Maple Spring cemetery.—Mrs. Arthur L. Rummel, Johnstown, Pa.

Jacobs, Leslie Earl, died at his home in Waynesboro, Pa., Dec. 27, 1933, aged 49 years. He had been in ill health for one and a half years but worked until two days before his death. He is survived by his mother, Sister Nancy Jacobs, his wife, Rhoda (Marshall), two sons and three daughters. Services by Elders H. M. Stover, C. R. Oellig and L. K. Ziegler. Interment in the Price church cemetery.—Sudie M. Wingert, Waynesboro, Pa.

Jacobs, Sister Mary Elizabeth, died from a complication of diseases, Jan. 27, 1934, at the home of her daughter and son-in-law, York, Pa., aged 76 years. She was a member of the Church of the Brethren for many years. She was the widow of Peter B. Jacobs. Surviving are four daughters, four sons, fourteen grandchildren, nineteen great-grandchildren, two sisters and three brothers. Services in the First church by Elders M. A. Jacobs and Daniel Bowser. Interment in Greenmount cemetery.—Florence L. Keeney, York, Pa.

Kline, Mary C., wife of Eld. John H. Kline, died at her home at Edom, Va., Feb. 8, 1934, aged 73 years. She was an active member of the Church of the Brethren since early childhood. She is survived by her husband, five sons, daughter and two brothers. Funeral services from the Linville Creek church by C. E. Long, assisted by I. C. Senger and J. W. Wampler. Interment in the Linville Creek cemetery.—Anna Wampler, Harrisonburg, Va.

Malcom, Sister Savannah Michael, died at her home Feb. 1, 1934, aged 78 years. She married Morgan Malcom who has been dead many years. She is survived by five children, one sister, three brothers and numerous grandchildren. She had been a faithful member of the Church of the Brethren for many years. Funeral services at Hiner church by her pastor, M. J. Craun, assisted by L. M. Moffett. Burial in McKindree cemetery.—Janie Botkin, McDowell, Va.

Marshall, Levi S., died of pneumonia, Feb. 8, 1934. He was born Dec. 19, 1847. At the age of twenty-four he was married to Isabel Hylton of Floyd County. To this union were born five sons and two daughters; four sons and one daughter survive. Funeral service by Eld. A. N. Hylton, assisted by Alvin Harmon and Hampton Marshall. He had been a member of the Brethren Church and a faithful Christian for twenty-four years.—Hampton Marshall, Ocala, Va.

Martin, Bro. Robert D., died Jan. 31, 1934, aged 59 years, 11 months and 26 days. He was a son of Harvey A. and Anna Martin. He is survived by his companion, Lizzie Staub, two stepsons, three brothers, four sisters. He was baptized into the Brethren Church, Monocacy congregation, nearly twenty years ago and had always enjoyed the fellowship of the church. Funeral services in the Manor church by Eld. T. S. Fike and the writer. Burial in adjoining cemetery.—John S. Weybright, Thurmont, Md.

Miller, Carrie Elsie, daughter of Henry E. and Lizzie Crooker, born in Mattoon, Ill., in 1869, died at her home near Gridley, Kans., Jan. 11, 1934. She moved with her parents near Gridley when she was nine years old. Early in life she accepted Christ as her Savior and at the time of her death was a member of the Church of the Brethren. During her sickness on Dec. 26 she called for the anointing service. She married Samuel R. Miller Jan. 27, 1892. To this union six children were born. She leaves her husband and children, two sisters and nine grandchildren. Funeral at the Gridley M. E. church by Oscar R. Fike and Rev. C. Z. Allsbury. Interment in the Gridley cemetery.—Clara Kaufman, Gridley, Kans.

Mock, Mrs. Nancy B., died Jan. 11, 1934, from the effects of injuries received in a fall ten days previous. She was a daughter of Eld. John B. and Elizabeth Replogle and was born June 28, 1857, on a farm near Curryville. She married Jas. E. Mock Nov. 9, 1882; he preceded her Aug. 7, 1924. She united with the Church of the Brethren at the age of eleven and willingly and faithfully labored for her church and community. She leaves two sons, one daughter, foster daughter, eleven grandchildren and one brother. Services in the Curryville church by her former pastor, Bro. J. E. Rowland, assisted by Bro. J. H. Clapper. Interment in the Eshelman cemetery.—Alice M. Baker, Curryville, Pa.

Oren, Eld. Noah, died at his home in Carthage, Jan. 4, 1934, aged 88 years. His health had been declining for several years. He was the son of George and Elizabeth Oren, born April 18, 1845, in Ohio, the youngest of twelve children and the last of them to pass away. He was baptized Sept. 5, 1874; was elected to the ministry Nov. 18, 1897, at Carthage, Mo.; also served several years as elder. He was married to Sophia Brown who passed away Dec. 5, 1888, at Altamont, Kans. To this union were born two sons and one daughter; the daughter survives. His second wife was Mary Ann Benbo who survives; she has been blind for several years. Funeral services by Bro. Renfro. Interment in the cemetery in Carthage.—Olive E. Holmes, Carthage, Mo.

Shafer, Geo. Sylvester, born March 30, 1874, died Feb. 4, 1934. He married Mae Clark April 21, 1895. To this union were born eleven children. There survive eight children, six grandchildren, his wife, three brothers and three sisters. He was a frequent attendant at our services, Sister Shafer and two daughters being active members. Services at the Olive Branch U. B. church near Wapakoneta, a former home, by Eld. S. E. Porter. Interment in near-by cemetery.—J. E. Overholser, Bradford, Ohio.

Smith, Mary Josephine (nee Fixmer), wife of V. V. Smith, died at her home in Aitkin, Minn. She was born Aug. 18, 1882, near Great Bend, Kans. She united with the Church of the Brethren at the age of eleven and was a faithful Christian to the end. She leaves her husband, four sons, four daughters, eight grandchildren, her mother,

five sisters and three brothers. Her father preceded her two years ago.—Mrs. Dora Brubaker, Tacoma, Wash.

Snyder, Bro. Jacob J., son of Bro. David and Sister Mary Snyder, born near New Bedford, Ohio, April 7, 1875, died Feb. 3, 1934, at the hospital, Dover, Ohio, after an operation. He united with the Baltic Church of the Brethren in early youth and remained a faithful member. Sept. 23, 1906, he married Sister Ida Bollman. One son died in infancy. He is survived by his widow, six brothers and two sisters. Funeral at the Baltic church by Eld. Edw. Shepher. Burial in the church cemetery.—Mrs. Ellen Miller, Baltic, Ohio.

Steele, Mary A., born near New Bedford, Ohio, died Feb. 9, 1934, aged 92 years. In early life she taught school for six years in Ohio and Indiana. June 1, 1865, she married Geo. E. Steele, and they moved to Indiana. The home was blessed with seven children, five of whom with the husband preceded her. One son was Eld. Lafayette Steele, who in his day was one of the leaders of the church, having served as a member of the Sunday-school board of the church. Surviving are two daughters, ten grandchildren and five great-grandchildren. From childhood she led an active Christian life; she was for many years affiliated with the Church of the Brethren. The hope and faith which were hers made it possible for her to live above life's problems. The last few years of her life were lived in physical blindness. Funeral in North Liberty.—H. A. Claybaugh, North Liberty, Ind.

Stoner, Bro. Paul M., died Jan. 27, 1934, aged 57 years. He was a member of the Church of the Brethren for a number of years. He is survived by his widow, Sister Mary Altland Stoner, one daughter and two sons. Services in the First church by Eld. Daniel Bowser, assisted by Bro. J. M. Baugher. Interment in Greenmount cemetery.—Florence L. Keeney, York, Pa.

Stover, Bro. J. Koontz, born at Clay Hill, Pa., Jan. 20, 1896, died in the Waynesboro hospital, Jan. 28, 1934. Death was due to injuries sustained three weeks previous when he was struck by an automobile. He was the son of J. Alfred and Annie Winger Stover. About twelve years ago he united with the Church of the Brethren. He is survived by his wife, Delia (Stoops), two sons, two daughters, three brothers and five sisters. Services in the Waynesboro church by Elders L. K. Ziegler and H. M. Stover. Interment in Browns Mill graveyard near Greencastle.—Sudie M. Wingert, Waynesboro, Pa.

Wickert, Martha Jane Horwedell, died Feb. 6, 1934, aged 65 years. Her mother died when she was ten days old and her aunt, Mrs. Katie Caltreider, gave her a home. Dec. 29, 1885, she married Conrad Wickert. She leaves her husband, six children, one brother, two half brothers, one half sister and ten grandchildren. Nov. 19, 1885, she united with the Church of the Brethren and remained faithful to the end. About three weeks ago she enjoyed the anointing. Funeral services by the writer in the Woodland church. Burial in the Woodland cemetery.—Max Hartsough, Summum, Ill.

The Church of the Brethren

Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5: 28, 29; 1 Thess. 4: 13-18).

3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28: 19; Acts 2: 38); feet-washing (John 13: 1-20; 1 Tim. 5: 10); love feast (Luke 22: 20; John 13: 4; 1 Cor. 11: 17-34; Jude 12); communion (Matt. 26: 26-30); the Christian salutation (Rom. 16: 16; Acts 20: 37); proper appearance in worship (1 Cor. 11: 12-16); the anointing for healing in the name of the Lord (James 5: 13-18; Mark 6: 13); laying on of hands (Acts 8: 17; 19: 6; 1 Tim. 4: 14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.

4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6: 18-20; Philpp. 4: 8, 9); stewardship of time, talents and money (Matt. 25: 14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6: 1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5: 21-26, 43, 44; Rom. 12: 19-21; Isa. 53: 7-12); violence in personal and industrial controversy (Matt. 7: 12; Rom. 13: 8-10); intemperance in all things (Titus 2: 2; Gal. 5: 19-26; Eph. 5: 18); going to law, especially against our Christian brethren (1 Cor. 6: 1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19: 9); every form of oath (Matt. 5: 33-37; James 5: 12); membership in secret, oath-bound societies (2 Cor. 6: 14-18); games of chance and sinful amusements (1 Thess. 5: 22; 1 Peter 2: 11; Rom. 12: 17); extravagant and immodest dress (1 Tim. 2: 8-10; 1 Peter 3: 1-6).

6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28: 18-20; Mark 16: 15, 16; 2 Cor. 3: 18).

7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.

NEWS FROM CHURCHES

CALIFORNIA

Reedley church has had a wonderful feast of good things brought to us from God's Word by Bro. J. H. Cassady of Washington, D. C. He preached eighteen sermons and we feel that much more good could have been accomplished if he could have remained longer. As a result of the meetings there were many reconsecrations and two were received into the church by baptism. A few united with the Mennonite church. Three were baptized into our own church just before the beginning of the revival.—Ida R. Miller, Reedley, Calif., Feb. 10.

CANADA

Irricana.—First church held its last quarterly council meeting Oct. 27. Bro. Wieand was elected elder for the remainder of the official year. Bro. Weber, our pastor, was retained until March, 1934. Oct. 28 at our love feast we were glad to have Bro. Wieand with us. Also to have Brother and Sister Burger and Brother and Sister Norton visit with us. After the communion Bro. Wieand gave the children a short talk on the meaning of the Lord's supper and the communion. Oct. 29 was harvest meeting and Thanksgiving Sunday. Bro. Wieand delivered an interesting sermon in the forenoon. In the afternoon Brethren S. Burger and I. M. McCune of our District Ministerial Board took charge of the service. Our pastor, Bro. B. B. Weber, was installed into the ministry with Bro. McCune officiating. The interest and attendance had been very good up until the winter weather set in, making the roads hard to travel. The women's organization has been having meetings regularly; they made up some Christmas boxes for needy families and have been doing some quilting also. Every two weeks a social is being held in some home; these are attended quite well and the evening is enjoyed with games, music, talks and lunch.—Mrs. Paul Wagoner, Airdrie, Alta., Feb. 10.

FLORIDA

Okeechobee.—Another mission point has been opened under the Sebring church, at Okeechobee, Fla. The first meeting was held at the writer's home on Nov. 5, 1933, with fifteen present. A number of brethren have been wanting to see the work start here but have been holding off for lack of funds. Then the use of a vacant dwelling was donated by a brother, the building remodeled and repaired, seats, pulpit and piano put in. Nov. 19 we met in the new building with twenty-seven present to organize Sunday-school. The building was dedicated Dec. 5 with some over a hundred present, good music with Bro. Sam Miller as song leader, good speaking and fine interest. Bro. Spangle delivered the dedicatory sermon. Other speakers were Brethren Harry Swank, J. H. Moore, W. J. Swigart, D. K. Miller and L. L. Lininger. A basket dinner was served on the grounds. In the beginning it was most convenient to hold Sunday-school in the afternoon with preaching services every other Sunday. But the time was changed to 10 A. M. with preaching services at 11 every Sunday. We have about twenty-seven members here and have an average attendance of twenty in Sunday-school. Bro. Lininger has charge of both this place and the Bassenger mission eighteen miles distant. We welcome any members who may be passing through to stop and worship with us, and any others who would care to settle here and help us with the church work.—Mrs. Victor Domer, Okeechobee, Fla., Feb. 12.

ILLINOIS

Decatur church closed a two weeks' revival meeting Jan. 14 with Bro. E. S. Coffman as evangelist. As a result ten were baptized, all young people. We feel our church has been built up spiritually. Jan. 21 we held our communion with eighty-three members attending. It was the largest attendance for several years. Jan. 26 Bro. S. W. Garber passed on to his reward; a great life has gone from us. He was with the Decatur church thirty years. Jan. 28 the regional B. Y. P. D. gave a program. The young people from La Place gave a temperance play which was much appreciated. Feb. 7 the Men's Work and Women's Work groups united in a fellowship supper; about eighty attended. After the supper a varied program consisting of songs, readings and talks was enjoyed.—Mrs. N. H. Miller, Decatur, Ill., Feb. 10.

INDIANA

Goshen City church met in council Feb. 2 to discuss plans for a new heating plant. A group of our young people attended the district B. Y. P. D. conference at West Goshen church Jan. 28 and 29. The young people took part in the program planned in observance of Christian Endeavor week Jan. 29 to Feb. 5. Feb. 1 a musical program was put on by the Goshen young people in our church. Feb. 11 a special missionary offering was taken to go towards the support of Sister Burke, missionary to Africa, and Sister Shaffer of Japan. The missionary society and Aid Society have been active in their work.—Lillie Tulley, Goshen, Ind., Feb. 15.

KANSAS

Fredonia.—The interest in our Sunday-school and church work has been growing since our revival meetings last May when Bro. W. T. Luckett was with us. During July and August we united in the Sunday evening meetings of the community. There is a unique spirit of coöperation and fellowship among the various churches of our city, its influence being felt throughout the community. Our Sunday-school

report for the last quarter showed a marked increase in average attendance and amount of offerings over the preceding quarter and even more so over the same quarter a year ago. During the summer our Sunday-school, church and Aid Society redecorated the Sunday-school rooms as well as the main auditorium of the church. Our Thanksgiving and Christmas offerings from the Sunday-school to Conference budget amounted to \$60. Jan. 7 Bro. Walter Sell of Chicago, who recently graduated from Bethany Biblical Seminary, gave us an inspiring message. In the evening he delivered the sermon at the Methodist church and the following evening spoke at the Christian church to a large group of men. All who heard Bro. Sell hope it will be possible for him to return in the near future. Jan. 28 we united with the other churches of our community in a temperance meeting sponsored by the W. C. T. U.—Helen Sell, Fredonia, Kans., Feb. 13.

Ottawa.—The women's missionary group met at the home of the president, Mrs. H. B. Wheeler, on Jan. 18 to further the study of the book, Eastern Women of Today and Tomorrow; this is proving to be one of the most interesting books the group has studied. Jan. 19 the men's organization sponsored a non-sectarian fellowship supper. Talks and readings followed the meal, after which all went to the church auditorium to listen to a program put on by Rev. Olmstead and family of the Christian church. Sunday morning, Jan. 21, Mr. Anderson, who teaches in one of the downtown Sunday-schools, was guest teacher of the women's Bible class. The men's class were guests in order to hear Mr. Anderson. The Vesta Club, composed of the younger women of the church, recently washed the new dishes purchased for the church, cleaned the cupboards and rearranged the kitchen. Deputation teams are going to some isolated places and helping with the Sunday morning services. The church goes on record in sending a message to Congress, "abhorring the effect of war on our nation, said body to lend influence toward peace." The men's Bible class surprised the pastor by informing him that they expect to make it possible for him to attend the regional conference at McPherson. Miss Letha Allen has been appointed to have charge of the different posters and literature to be placed before the church to keep us informed on all the issues of the day. Our pastor is planning pre-Easter services with a variety of programs for each evening. The mid-week services are being held in the different homes each week and prove to be quite inspirational; the pastor leads us in the discussion of church history, followed by choir practice.—Mrs. J. E. Ott, Ottawa, Kans., Feb. 10.

MISSOURI

Carthage.—The first of the year our pastor and elder, Bro. Lester E. Fike, and family, left Carthage to take up the pastorate of the church in Clovis, N. Mex. We are not having church services at present but are continuing the Sunday-school. Bro. Ira Witmore of Rich Hill, Mo., was elected to serve as elder of the Carthage church.—Olive E. Holmes, Carthage, Mo., Feb. 12.

NEBRASKA

Lincoln.—Our pastor, Bro. Leonard Birkin, has been quite ill, and was unable to be with us last Sunday. Bro. S. Gable had charge of the morning service. We have been having some very good services, giving us excellent food for thought. Interest especially among the young folks seems very keen. Various groups are working in every way possible to make money for the budget. And they do succeed! The Kensington ladies opened their mite boxes last week and were very happy with the results. Our pastor and a few others from the church plan to attend the regional conference at McPherson this month.—Mrs. Wray Whiteneck, Lincoln, Nebr., Feb. 10.

OHIO

Ashland (First).—Eld. D. R. McFadden came to us Jan. 21, in the interest of a series of evangelistic services. His ability being so well known to the people of our town, the arrival of Bro. McFadden was eagerly awaited. Inclement weather prevailed throughout the time he was with us, yet interest and attendance were excellent. Meetings closed Feb. 4, with an auditorium crowded to capacity. There were eight accessions and one reclaimed. Beginning Feb. 7, a teacher-training class will meet at the church each Wednesday evening with Dr. J. Allen Miller of Ashland College in charge.—Oma Karn, Ashland, Ohio, Feb. 9.

Bellefontaine.—Last October when our new pastor, Bro. L. D. Young, and family arrived we did not have any formal reception for them. Anxious to express our appreciation for their services the members of the congregation quietly spread the word around that on Sunday, Feb. 4, we would take our baskets to the church and have dinner together. It meant care and the ability to keep said baskets out of sight. The pastor was puzzled because he was informed ahead of time that the church chorister desired to have a closing song. But when she made certain announcements all was clear. Quickly the tables were arranged and the congregation had a bountiful dinner with the guests of honor. The air of friendly fellowship was one long to be remembered. The different departments of church work are moving along nicely under the general supervision of Bro. Young. One day in January a doughnut sale was held by coöperation of the entire church: men gave supplies, the women baked, and three groups delivered doughnuts. We cleared over \$16 to be sent to district missions. Our revival meeting will be held by the pastor in March immediately after District Meeting.—Leo Lillian Wise, Bellefontaine, Ohio, Feb. 10.

Danville.—The children gave a short Christmas program on Dec. 24. On Christmas night the choir furnished music and the young people gave a dramatic presentation, God's Gift of Love. The pastor, G. W.

Phillips, attended the ministerial institute held at Hartsville Dec. 26-28. An offering is taken for missions the first Sunday of each month. President V. F. Schwalm of McPherson College, who is a brother of the pastor's wife, gave us the morning sermon Jan. 28. The Aid Society has been quilting once a week for several weeks.—Pearl Ross, Danville, Ohio, Feb. 12.

Pleasant View church enjoyed a real treat Sept. 10 in the presence of Miss Nettie Senger, missionary from China. She told us by word and picture of her work with the Chinese. Oct. 1 was our annual homecoming day. President Otho Winger of Manchester College was with us for the entire day, bringing us two splendid addresses. Oct. 29 a spiritual love feast was enjoyed by a good representation of our membership, our pastor officiating. Nov. 19 the young people of the Lima church brought us a timely message through the play, *The Sacrifice*. Our young people later took a program to the Lima church which included the play, *The Gift*. Nov. 24 seventy-three men of the community assembled for our annual father and son social. The Ladies' Aid served the supper, which was followed by an appropriate program. We held services on Thanksgiving eve with an unusually good attendance. Thirty-two of our young people attended the district B. Y. P. D. conference Nov. 27-29. The Sunday-school children gave a Christmas program Dec. 24. This was followed by a white gift service. Before the program our pastor conducted a service when ten babies were dedicated to the Lord. In the evening our young people gave a program. We are now making plans to entertain the District Meeting in March.—Mrs. I. Clifford Paul, Lima, Ohio, Feb. 8.

Upper Twin (Eaton).—Our work is steadily moving along on a constructive basis, the most noticeable progress being made by our young people. The B. Y. P. D., having won the banner for the best consecutive attendance in their county meets, is maintaining its zeal and pushing onward. Last Sunday a young man from their group gave us a fine talk on World Conditions Favorable to a Better World Status. All special and holiday occasions have been appropriately observed by joint programs and the finest spirit of cooperation prevails among all classes. We will entertain the county Sunday-school convention this summer and in conjunction with two sister churches help to feed overflow crowds at the yearly meeting of the Old German Baptist church which meets near us in May. The pastor of the Richmond church, Ind., Bro. Walter J. Heisey, recently brought a number of converts to our faith and baptized them in our baptism. Our series of meetings conducted by home talent is scheduled to begin March 17 and will be followed by the love feast. The writer is using with good effect Bro. Kurtz's splendid tract on Ideals of the Church of the Brethren, as a text book in his Sunday evening adult Bible class, preceding regular preaching services.—A. G. Crosswhite, Eaton, Ohio, Feb. 10.

OKLAHOMA

Hollow.—Since our last report we have had with us Brethren Q. D. Reed and Tom Reed. The former gave us a good message and the latter gave us a message in song and music, which we appreciated very much. Dec. 23 we had our Christmas program. Bro. D. P. Neher was with us Feb. 4, giving another good message and much encouragement. We are planning to do some repair work on our church soon.—Orpha Loshbaugh, Hollow, Okla., Feb. 12.

OREGON

Ashland church is glad to have Sister Phyllis Harding of Portland with us to assist in home visitation and Sunday-school work. The members of our group who live in Medford and vicinity gave a program in our church Dec. 17, giving the history and message in song of Christmas carols. This was led by Sister Marie Pence. A Christmas program was rendered on Sunday evening, Dec. 24, by the Sunday-school. The young people have taken turns at doing the janitor work at the church to earn their share of the support of Bro. Wm. Beahm of Africa. This is the project of the young people of Oregon. Almost all our church officers were retained. Blanche Lininger is our Sunday-school superintendent; Samuel Ellenberger, church clerk; M. C. Lininger, elder in charge; the writer, correspondent. Bro. Samuel Ellenberger who was licensed for the ministry has given us several very good messages.—Mrs. M. C. Lininger, Ashland, Ore., Feb. 10.

PENNSYLVANIA

Waynesboro.—Our two weeks' meetings with Bro. Rufus D. Bowman of Elgin, Ill., as evangelist, closed the evening of Jan. 28. A chorus of more than thirty voices assisted in these services. Appreciation of the work of Bro. Bowman was evidenced by the interest manifested in the meetings. The spiritual results have been two reconsecrations and thirty-six baptisms. Several have expressed their intention of bringing their letters to our church. Jan. 16 we had a women's meeting at which time Bro. Bowman gave an address especially to the mothers of school age children. In the open forum which followed some of the problems of mothers and teachers were helpfully discussed. Sunday afternoon, Jan. 21, a rally for the men of the Church of the Brethren of Cumberland Valley was held here. Bro. I. S. Long of Bridgewater, Va., conducted the devotions. Bro. Bowman gave an inspiring address on the Men's Work Movement. About 200 men attended this meeting. An organization to further this movement was effected by electing officers, the chairman being E. E. Lehman of Waynesboro. The a cappella choir of Juniata College, under the direction of Prof. C. L. Rowland, gave a concert in our church the afternoon of Feb. 4 which was an inspiration to lovers of good music.—Sudie M. Wingert, Waynesboro, Pa., Feb. 12.

VIRGINIA

Belmont.—Our B. Y. P. D. gave an interesting Christmas program Dec. 24 at which time an offering was taken for the District Mission Board. Dec. 30 we held our regular council meeting and reorganized for the year. I. N. Zigler was chosen as elder again, with L. L. Mason as associate; R. E. Mason, treasurer; Howard Mason, clerk; Jacob Zigler, Messenger agent; Hannah Mason, correspondent; J. M. Mason, Sunday-school superintendent for Belmont, and W. R. Brooks, for Brooks mission; Alma Mason, president of B. Y. P. D. We are looking forward to having Bro. I. S. Long hold our series of meetings at Belmont the early part of June. Two letters of membership were granted.—Hannah M. Mason, Belmont, Va., Feb. 10.

Green Hill.—Our regular business meeting was held Dec. 17. The following church officers were elected for the coming year: Bro. L. N. Kinzie, elder; Mrs. L. M. Austin, clerk; I. S. Austin, treasurer; Messenger correspondent, Edna Austin. The reports from the finance committee were very satisfactory; the committee has proven efficient in securing funds for local expenses, missionary and building funds. The B. Y. P. D. meets each Sunday evening. The young people are showing remarkable interest. The adult advisor, Mrs. L. N. Kinzie, and eight members of the group attended the teacher-training school held in Roanoke recently. We send ten members to the quarterly meeting of the round table. The young people are taking an active part in the new church building program. Progress has been made in the new church. Brethren E. C. Crumpacker and J. S. Showalter were with us Sunday, the former delivering a most interesting sermon. Bro. Showalter conducted an ordination service for Bro. Allen Kinzie who was ordained to the ministry.—Edna Austin, Salem, Va., Feb. 10.

WASHINGTON

Olympia.—Since the last report church work generally has progressed nicely. Our pastor and wife, Mr. and Mrs. Harry Thomas, have gotten into many homes; they are awake to opportunities for general helpfulness. The Aid Society sponsored a visiting program during January, thus reaching many who are not so regular in church attendance. A Christmas program given by the children composed the morning service Dec. 24. In the evening the adults rendered a program of music and readings. During the holidays the young people enjoyed a banquet. A number of those who are in school and teaching were home at that time. The commission plan of organization is being tried out in the Y. P. D. Recently we organized a junior church league which meets Sunday evenings. Good work is being done in this department under the direction of Mrs. Harry Thomas and Milo Barnhart. The intermediate boys have also organized and are in charge of Bro. Elfred Michael. About thirty teachers and officers of the Sunday-school held a banquet and conference recently which included the workers at the Lacy Children's Home. On prayer meeting evenings we have taken up the study of stewardship, combining it with the prayer service. The class is enthusiastic about the study which our pastor conducts. Our young people took entire charge of the morning service recently, handling it in a splendid manner.—Orpha Barnhart, Olympia, Wash., Feb. 10.

Wenatchee Valley.—Brother and Sister H. S. Will and children were with us and held services over the last sabbath. They had been called to this church and were on a trip of investigation between their evangelistic engagements. He delivered two sermons of great power and we are indeed rejoicing that the work of this church will be in such able hands. The services are being handled by the elder and various associate ministers until spring when the new pastor will take charge. The church has ordered a number of Bro. Kurtz's Ideals of the Brethren and it is hoped that the deacons will be able to call and place one in every home. The Women's Work group is planning to carry its share of the load in this period of transition and give two strong programs in the near future, one on peace and one on temperance.—Geraldine Eller, Wenatchee, Wash., Feb. 10.

WEST VIRGINIA

White Pine.—Eld. Russell G. West of Indiana held a series of meetings Aug. 28 to Sept. 10. He preached sixteen sermons with great power, ending with the love feast Sunday evening. A large and interested crowd was present for every sermon. He gave a talk to the children each evening before the sermon which was appreciated very much. Mrs. West led the singing. The members were spiritually strengthened; several reconsecrated their lives to the Lord and seven were baptized. The District Meeting was held here Oct. 7. We had an interesting meeting with representatives from nearly all the churches. Much interest was manifested in the work of the church. Sept. 24 the men's organization from Keyser gave us a fine program and urged the men here to organize for work. This has since been done and all are working together earnestly. The women's home mission band organized two years ago for the purpose of building an addition to the church. We wish to add two rooms for Sunday-school classes and a basement. We meet monthly at the homes of the members, have programs and socials and are progressing slowly but surely towards the goal. A special council was called Jan. 20. By a unanimous vote we re-elected Bro. W. W. Bane as elder for another year. We reorganized the Sunday-school by retaining the same officers who have served so faithfully for several years. I. L. Hockman is superintendent and Carl L. Cunningham, assistant. The officers of the Sunday-school appoint the teachers. The B. Y. P. D. is meeting every Sunday evening and gives a program. The group decided to give a peace program once every month.—Sarah Cunningham, Furgitsville, W. Va., Feb. 10.

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THE GOSPEL MESSENGER

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No. 10



"I am the good shepherd; and I know mine own, and mine own know me, even as the Father knoweth me, and I know the Father; and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd" (John 10: 14-16).

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Adapted from a statement by J. Elmer Morgan, Editor National Education Association Journal

THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

Vol. 83

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EDITORIAL

Small Business

How much merit there is in the claim that the codes of the times are operating to the advantage of the big companies and combines and the corresponding disadvantage of the small business man and the consumer we shall not presume to say. But the controversy has focused some new attention on the importance of our smaller social units and even of the individual person. It is just such stuff that society is made of, when one comes to think of it, and it certainly can not afford to neglect that.

And so is the kingdom of God, as one of our finest little parables would say. What happens to that depends mainly on the fortunes of individual Christians and such local units as families, classes, churches and the organized activities which center in them. The true glory of boards and conferences and colleges and seminary and the larger institutions generally is enhanced in proportion as the "small business" of the church is functioning well. The life of the church is there, if anywhere. We must take care of that. E. F.

When Leadership Fails

CONDITIONS in France provide a convenient illustration of what happens when leadership fails. We do not mean to say there are no good men in that land, but if Cæsar were living today he would doubtless divide all Gauls into three classes—good, bad and indifferent, with emphasis on the latter.

When noble and trusted leaders are few the fortunes of the common man run low. When confidence is lacking, business declines and industry stagnates. Meanwhile, strife and violence smite through the land as class battles class or ambitious men contend for power.

When leadership fails the common man can do little but set his own house in order and wait for a change in tide. There may be little incentive for this since what

one poor man can do seems so utterly trifling. And yet, it is from such springs that the river of better things must come. For, from the homes thus set in order, the needed leaders of a holier order arise—and with them the fortunes of the common man.

It should not be forgotten that most nations are re-deemed, not from the top down, but from the bottom up. Think how many of the prophets and founders of new eras have been of the seed of common men. This is why, even when leadership fails, there is promise of a better day.

H. A. B.

Two Tests of Trial Progress

MEN's souls are undergoing trial. The lines of direction for your thinking which were suggested last week, and others which must have occurred to you, leave no doubt of that. Are there any principles of procedure, any tests, by which one can tell how his soul is standing up under this ordeal? Let's take a look at only two.

To begin with the most obvious and tangible, not most vital but most directly in front of your very eyes, how is this depression in material goods affecting you? Can you discover in your own soul a growing desire that the common physical comforts of life should be shared by all? Would you like to see a redistribution made according to need, rather than according to ability to grab and hold? Would you be willing to have less, that others might have more? If it should come to this, that you and your brother might both have doughnuts, or, you could have angel food while he has no cake at all, which alternative would you choose? Are you ready to do without cake a while, for the sake of one who has no bread, until it can be determined whether all may have both bread and cake?

Some better system of caring for the physical necessities of mankind there must be. That much is settled.

There is too much wrong with things as they are. The better way must make need primary, but to determine this, due account must also be taken of industry and laziness, of righteousness and wickedness, so that each virtue and vice will get its proper reward or punishment. To judge what progress your soul is making while this trial is on, could you go as far as some of the early Christians did, that is, so far as to say that naught of what you possess is your own, but is at the call of the committee on just distribution? The right to individual property is very sweet. The constitution takes great care to safeguard it. Could you forego this in the interest of a larger ownership? It seems evident that many could not satisfactorily replace personal profit with public service as a motive power. But how about yourself? Could you? These are times that try men's souls. And we are trying to see what trend the trial is taking.

The second test of soul growth in this particular matter, standing up under the trial of the times, is a sound appraisal of the value of individual enterprise. This is quite out of fashion now. The process of herding, regimentation, is all but exterminating persons. Conformity is the thing. "Rugged individualism," in one phase of its meaning, deserves all the scorn being heaped upon it. It was a cloak for selfish greed and the most ruthless disregard of the rights of others. But that phrase also conceals a virtue too precious to be lost. They greatly err who innocently imagine that once the right system has been inaugurated the economic happiness of everybody will be assured. Whether this is a reformed capitalism or a more socialized scheme in which individual property holding shall be entirely done away, matters far less than whether all persons are doing the utmost that is in them, and using their creative genius for the benefit of all. Without that, either system or any system will be a failure.

It's very interesting how like certain old-fashioned doctrines of the New Testament this principle is. Paul was ready as much as in him was, to preach the gospel to anybody. To the utmost of his resources, that means, please observe. Jesus said a soul is of more worth than all the world besides. That is because of the possibilities latent in it. If the testing of these times results in a deeper conviction of this truth, and a deepening determination that everyone shall have the chance and the urge to make the most of what is in him, all will be well. The growth of such a conviction in anybody's soul is a sign that in his case at least, the trial is proceeding splendidly.

The universe has only begun to yield its secrets to the resistless pressure of man's attack. Every possible encouragement must be given. The motive power must not be lessened but the motive of personal advantage must be eliminated. In place of it must be put

the mightier driving force of love, a consuming passion for the good of all. If you find something like that coming into flower within the confines of your soul and yourself unable to confine it there, set the outlook down as good. These are times that try men's souls.

The most crucial test of all lies in what may be happening to one's estimate of the eternal values, what man is and what he can be, what God is and what he wants with this universe of his. We may hope to speak of this at some later date.

And then there's that trying question about the outlook for youth. Who that was ever young himself can fail to be moved by it most profoundly? E. F.

Care of the Poor

To one glancing back over our church history it is interesting to note the Brethren's attitude toward the poor. The account book detailing the money received and spent by the deacons of the Germantown church from 1747 to 1806 shows that the poor of that congregation were considered its responsibility and that they were chiefly widows, orphans and the aged.

So far as the attitude of our church is recorded in the Minutes of Annual Meeting it seems that the Germantown practice was the rule for the brotherhood. In 1788 it was decided that a brother or sister should not beg from church to church or house to house. Overseers of churches were charged with seeing that the poor were cared for, and expected to call for help from adjoining congregations if the load was too heavy. In the quaint phraseology of 1840 we read: "Considered, that the church to which such a [poor] member belongs ought to investigate the case, and to take care of her own poor according to the gospel."

But in these days we have come to a more difficult problem in poor relief. The problem today is not simply that of relieving a few widows, orphans or indigent aged persons. Whole congregations, communities, even the nation, is facing the problem of making a living. To Christ's statement that the poor are ever present, we may now add that they are everywhere!

Obviously, such an increase in the extent and complexity of the problem makes it impossible of solution on the old basis. The church is finding herself in the position of Peter and John, when the first of the two said: "Silver and gold have I none." But the financial limitations of the church do not absolve her of responsibility. She may offer something better than silver and gold. And that is an appreciation of real values, the spirit of brotherhood and the faith which will enable leaders to find the way out. May we gird ourselves to find and pass on that which is infinitely better than silver and gold.

H. A. B.

GENERAL FORUM

God's Work

BY IRENE HECKER

The work of the Lord is a glorious work,
With joys bright and fair ever glowing;
Why shun it, or think for a moment to shirk
When it fills life with joy overflowing?

Then claim it—the joy that this work brings to you,
In its doing all God's will pursuing;
It's your work, it's my work, it's *our* work, praise God,
And be glad for a part in its doing.

Mt. Morris, Ill.

The Value of Our Young People's Program

BY HATTIE V. COOL

Not until 1920 was recognition given the young people of our church. Prior to that date there was no Young People's Department, no summer camps—nothing in which they could take an active part in the church. Because of this inactivity in a group of naturally active people, and the pressure of outside influences that were rapidly becoming dominant in every community, our young people were losing interest in the church. For something was lacking in the religious program.

One of the best known methods to interest people is to give them something to do. Recognizing this fact, the Young People's Department of our church was organized. Two years later, 1922, camps and conferences were begun, and by 1930 this movement had spread to such a degree that the young people were asking for room in the Annual Conference schedule for themselves. Thus, in 1931 at Colorado Springs, met the first annual National Young People's Conference.

What is happening to these young people through their weekly meetings and the summer camps and conferences? Since you help to support this program through the Board of Christian Education, it is right that you should know the answer to this question. Many of you have seen and are seeing for yourselves results of this work. However, here are a few of the many values being achieved in this line of endeavor.

The producing of Christian character is the primary aim of our program. Young people must be given guidance socially, morally and spiritually; they must be challenged to noble living; they must be able to contribute constructively to a more righteous social order.

Just emphasis has been given to the promotion of peace. There are many active workers for this cause among the young people. With the present hovering war clouds, this particular phase of the work needs to be pushed.

Temperance, also, must be taught to a greater extent than ever before. The repeal of the Eighteenth Amendment and the consequent return of intoxicating drinks makes it imperative that youth be educated to see the complete debauchery that so often follows in the wake of alcohol. We must prepare again to hew down and cast into the fire the tree that bringeth forth corrupt fruit.

One of the greatest accomplishments of our present program is the development of leaders. Young people, on the whole, are very active in the church of today. Outside of their own department they take an active interest, especially in intermediate work. Some teach Sunday-school classes in this department, and in many of the intermediate camps the program is almost entirely in the hands of the young people. You will find them directing the music, taking charge of recreation and teaching courses. Naturally, before being able to do these things, they must have received training. And where did they get it? From the program that our church is now sponsoring for its youth.

Fellowship is rapidly growing among the young people in the various churches of our faith. Probably camp influences are responsible for this to a large degree. There, many meet, become friends, and in their desire to be together more and to help those not so fortunate as they in getting to camp, they have organized themselves into districts, meeting together for socials and for worship. Thus they strive to carry on.

The young people are also learning to share. They are contributing from their own earnings to missions, the local church program, their camp program, and to other needs. Some of the organizations have their own budgets and strive hard to fulfill them. Many of the young people are not yet earning. Because of this fact they put on special programs and try in other ways to make the money necessary for their projects.

Without a doubt, I believe that our camps and conferences have done more than any other single factor to bring about our present program. In camp, the seeds are planted, inspiration gained, practical material for program use given and help in the solution of problems confronting youth received. The leaders are sympathetic with youth and the problems of youth; they understand young people and know how to work with them. And in camp, also, is created in many hearts that steadiness that is needed in a turbulent world.

There are many more things which can be pointed to as a direct result of our young people's program. It is impossible to measure, or even estimate, the influence for good that our program has had upon young lives. Even so, the work is not finished; there are greater possibilities ahead. Every region needs specialists in different phases of the work—in music, eugenics, economics, psychology, home making, peace, temperance,

recreation—specialists to whom youth can turn for guidance and aid. These experts must not only have a deep interest in the welfare of young people, but must have the abiding peace of the Christ in their hearts. They must be a living example of what they teach; they must be able to enthuse in youth the desire to follow in their footsteps, to out-distance them and to set new goals of attainment. The Young People's Department, then, will be something at which the church may look with increasing pride.

Wyoming, Del.

The Value of Our Children's Program

BY ELMA RAU

THE value of any system, program or organization is usually tested by its visible results. However, we have learned from past experiences that many of the most valuable things of life are invisible to the physical eye. The purpose of this brief article is to tabulate some of the visible results of our Children's Work program.

Although a Children's Work program in the Church of the Brethren is still young in years, yet we can see many healthful signs of growth and development, and wholesome progress is being made. Parents and workers with children are being aroused to the need and value of such a program. Churches are beginning to accept the challenge childhood offers, and an earnest attempt is being made to reestablish the evaluation Jesus placed upon child life with all its possibilities and potentialities.

Increasingly church school leaders are catching the vision of an organization adequate to meet the needs of growing life, and are making an earnest effort to sympathetically understand the problems and experiences of child life at each stage of its development. This is bringing about many changes in organization, materials and methods. Church schools are becoming more closely graded and departmentalized, and children are enjoying more activity. The new graded lesson material is meeting a real need in this new type of program.

Slowly the idea of clean, comfortable, convenient, cheery rooms for children is growing. Some groups have been moved from dark, damp basement rooms to more comfortable classrooms. More suitable equipment has been provided at small cost, and teaching conditions have been greatly improved.

Parent-teachers' councils and workers' conferences are growing in favor. These two groups offer splendid opportunities for more sympathetic understanding and better coöperation between church school and home. Vacation Bible Schools are increasing in number each summer. A new interest in leadership training is manifest each year by larger numbers attending our training schools and camps. Training by correspondence and

reading keeps many books and magazines in circulation. Some church schools provide the needed books and magazines for their workers. Others maintain a workers' library by adding a few choice books each year. And still others send their workers to training schools each year. Thus, we see that the training of an adequate leadership becomes the major task in the Children's program of the church.

It was J. Vincent Mendis who said: "The church that grows and progresses is the church that focuses its attention on the young and sets the child in the midst." Conserving the youth of today is building the church of tomorrow. Our tomorrow will be the results of today. The following story is told, and illustrates the heart of this message:

In a remote district of Wales a baby boy lay dangerously ill. The widowed mother walked five miles in the night through a drenching rain to get a doctor. The doctor hesitated about making the unpleasant trip. "Would it pay?" he questioned. He would receive no money for his services; and, besides, if the child's life were saved, he would no doubt become only a poor laborer. But love for humanity and professional duty conquered, and the little life was saved. Years after, when this same child—Lloyd George—became Chancellor of the Exchequer, the doctor said: "I never dreamed that in saving the life of that child on the farm hearth I was saving the life of the leader of England." In working for the little ones, we never know how much we are doing.

A Child

A child am I, yet in me lies
Part of the future of the race.
A child in whom the good or ill
Of ages past have left their trace.

A child, with right to dream and play;
To grow just as God's flowers do.
A child—look deep within my eyes
And you can read God's message true.

Protect me now, for the Master said:
"Let little children come to me.
And yet, whate'er ye do to them,
Ye do it also unto me."

Protect me—ye of larger growth,
Hear my appeal: Please take my hand
And lead me safely through the days
Of childhood into Grown-Up-Land.

—Olive G. Owen.

Beaverton, Mich.

"When Am I a Christian?"

BY BERNARD N. KING

WHEN, at the age of being capable of deciding for myself, I confess Jesus Christ as my personal Savior and am baptized into the fellowship of the church; when, after years of experience I can look back with an

overwhelming sense of gratitude at the wonder of the "call" and the revelation of his guiding hand in a world of vice and sin; and when he has opened my eyes that I may see glimpses of truth of him everywhere—then I am a Christian.

The Christian church and the world (those forces of evil opposed to goodness and to God) are two entirely separate divisions of our social order. I am a Christian; therefore, my joys, attitudes, tastes, beliefs, friends and places of frequenting are contrary to those of the crowd. The church means "called out."

The Jesus way of life is also a great spiritual adventure of growth "in grace and in knowledge of our Lord and Savior Jesus." I must be spiritually sensitive to a hungering and thirsting after righteousness. Inwardly I have a craving for the fellowship of saints in heavenly places. Day and night I "meditate upon the law of the Lord." The love of Christ, my church and my friends become more precious day by day. Is not growth the true measure of a man's life?

Believing on the Lord Jesus Christ assures salvation (Acts 16-3). Therefore, one should serve Christ not to earn his salvation, but in gratitude for his salvation. "Faith without works is dead." The proof of my salvation is how I serve him in the minute and major activities of my life. I must pray: "Not my will, but thine, be done," and, "Lord what will thou have *me* to do?" This prayer is answered in a consecrated life of service.

Life for the Christian is a glorious pilgrimage in a strange land. My Spirit-filled life in Christ endows me with peace, temperance, meekness, patience and love (Gal. 5: 22, 23). It makes me able to live triumphantly above the anxieties, materialism, turmoil and sin of this world. By the cross of Christ a Christian shall conquer.

Denton, Md.

Interpreting the Times

BY M. CLYDE HORST

AN interesting conference of ministers was held at Temple University Feb. 13 in connection with the celebration of the fiftieth anniversary of the founding of the institution. The conference was held under the auspices of the School of Theology of the University and its leaders were such well-known authorities as Dr. Rufus M. Jones of Haverford College, Dr. Samuel M. Zwemer of Princeton Theological Seminary, Dr. Stewart G. Cole of Crozer Theological Seminary, Bishop E. H. Hughes of Washington, Dr. Frank Kingdon of East Orange, N. J., and Dr. D. A. Poling of New York. Members of the Faculty of the University's School of Theology also participated in the various discussions.

The general topic of the conference was "Interpreting the Times." A fitting setting for the conference

was given by the opening challenge of Dean Zimmerman that the times be interpreted in the light of the cross of Christ. The chief divisions of the thought of the conference were clearly outlined in the opening remarks of Professor Jones when he declared that the two outstanding phenomena in the realm of Christendom in the last fifty years were the spiritualization of religion, and the social application of Christianity.

The address of Professor Jones on "Open Religion and Some of Its Problems," traced modern developments in the spiritualization of religion. "Open religion" was defined as direct contact with the source of inspiration in contrast with closed ecclesiastical systems. It was declared that much of the belief in the world today is belief in some one else's belief, rather than that which is the result of personal experience. It was contended that there is a "beyond" in the nature of man; that he is an amphibious creature, being capable of having correspondence with two worlds. Karl Barth, because of his insistence that God is "das ganz anders," was cited as an illustration of the modern denial that "spirit with spirit can meet," the scepticism that leaves to religion "no east windows." Subjectivism and negation were however freely conceded to be fatal by-paths leading from the mystic way. The words, "The spirit of man is the candle of the Lord" (Prov. 20: 27), were pointed out, however, as a wholesome guard against such religious vagaries. While there is no "spiritometer," the genuineness of a real mystical experience can readily be ascertained by the fruits of the spirit (Gal. 5). Outward life must agree with claims of the inward "deep calling unto deep." While it is freely conceded that mysticism has its dangers, thoughtful Christians will "never again be satisfied with a religion that offers peace and joy only in the next world."

Dr. Frank Kingdon seemed to justify his reputation as a social prophet in his address on "Progeny of the Social Crisis." He averred that instead of assuming an attitude of despair with reference to "the times," such as was common about the year 1810 when the shadow of Napoleon seemed to darken Europe, the present crisis had better be regarded as a "period of gestation," that will bring forth in due time a better regime. The period from 1776 to 1816 was such a time, and the period that began in 1914 may prove to be a similar era. The product that is likely to result from this time of travail promises to be a democracy that will be social and economic as well as religious and political. The new state will be politico-economic—one in which power and authority shall be conscious of their moral and spiritual implications, and in which human values shall figure in the estimate of industrial institutions. Throughout this unrest, the church must maintain its "consciousness of the ages," and be the incarnation of faith and adventure.

A very timely address on "Religious Education at the Cross Roads" was given by Professor Cole. He said that our civilization is turning a corner and we hardly know what is round that corner; but apparently we are passing out of an historic culture that was agrarian into a new civilization that might be termed collateral urbanism. The generation that is passing had developed a rugged morality based on universals, but the children of the present are confused by the conflict of various codes of conduct, and have the spirit of "dare" and experimentation. Not only are the issues of life out of the heart, but the heart is determined greatly by the issues of life. The motion picture was cited as largely responsible for the modern crisis of character, and religious educators were asked what ought to be done in view of the situation in general.

The constructive phases of Professor Cole's presentation were organized and summarized in the searching criticism of "Methods in Religious Education," which was made by Professor Snyder of the University Faculty. He pointed out that before an adequate method can be adopted, the ultimate aim of religious education must be defined; and it was asserted further that the aim of religious education can not be ascertained without making clear what the goal of life really is; and in defining the goal of life we come back finally to those universals which the present generation is slighting. Whatever be the method, it must be organically related to the aim, or else the process will represent an indiscriminate dualism, instead of an organic monism. Bishop Hughes in his popular address expanded the idea to include the whole program of education and declared that knowledge that is not related to life and its ultimate realization is not worthy of serious consideration.

It is apparent therefore, that the progress of thought in the conference indicated that not only is religious education at the cross roads, but that Christendom itself is at the parting of the ways. Dr. Poling, in his popular address on "Youth and Life," declared that if youth is to be saved from despair amidst the currents of modern life it must be "overtaken" by that same spirit that apprehended Saul of Tarsus on the way to Damascus. The spirit of "dare" and adventure must be captured in the interest of transcendent considerations. A fitting climax in the conference, therefore, was the masterful address of Professor Zwemer on the "Unique Character of Christianity." Among the ten or more points enumerated several were especially striking and impressive. If numbers mean anything Christianity outvotes by far any other religion. Christianity is the only religion whose scriptures are universally translated and translatable. It is the only religion with a satisfying theism. Christianity's manger and cross have commanded, and given expression to, the world's finest art.

Christianity is preëminently the children's religion. No child would nestle in the arms of Mohammed or Buddha. But Jesus' spirit as well as words say: "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of heaven." No other religion teaches universal brotherhood, for while Confucius was Chinese, Buddha Hindu, and Mohammed Arabian, Jesus was more than a Jew; he was the Son of Man. Finally, "We discuss everything and change nothing (surveys for example); he discussed nothing and changes everything." Finally, "The preacher with such a message," declared Professor Brock of the University Faculty, "still has a place and hearing in the modern world."

Lewistown, Pa.

The Possibilities of a Bone Pile

BY HOWARD H. KEIM, JR.

THE history of the Hebrew nation might have ended tragically with the Babylonian exile had it not been for the stimulating and unifying prophetic work of Ezekiel. Israel, the ten tribes, went into captivity with the fall of Samaria under the attack of Shalmaneser IV in 722 B. C. Judah suffered the same fate at the hand of Nebuchadnezzar when Jerusalem fell under his power in 586 B. C. The Jewish slaves of Babylon were thoroughly disorganized and broken in spirit. A more discouraged group could hardly be imagined. Had it not been for Ezekiel's prophetic vision the Jews would probably have accepted their defeat as final and died in oblivion, never having realized their golden, Messianic age for which their greatest spirits had long hoped. The people were saying, "Our bones are dried up, and our hope is lost; we are clean cut off." They had witnessed the decline and fall of their nation and so hopeless were they of a restoration that they thought of themselves as lifeless, parched, scattered bones, to which a return of life was unthinkable. Jehovah, so they thought, had completely deserted and forsaken them.

While pondering these hopeless phrases of his countrymen Ezekiel received a vision. The question was presented to him, "Can these bones live?" "Is there a possibility of recovery?" His answer was evasive, but at least he was willing to act, prophesy, proclaim hope and faith in Jehovah, to his debilitated fellows. To his joy and perhaps to his surprise, he saw a gradual reorganization of his people and saw them instilled anew with life, through the Spirit of God.

These are dark days. Our discouragement sometimes rivals that of the Jewish slaves in Babylon. We hear on many sides: The church has lost her power. There is little interest in missions. The members are lax and indifferent. They have only a lukewarmness of devotion. "Our bones are dried up, and our hope is lost;

we are clean cut off." No honest and informed person can deny the large element of truth in these statements.

But there is a way out, a way of moral and spiritual recovery. The first step in the program of spiritual rejuvenation is that we accept our personal responsibility to act, to "prophesy" to all who feel that they are dry bones that there still is in all, and above all, a God who is perfectly able and always desirous to give us the kingdom. God always works through human agencies. Faith increases by action. The more people we can get to prophesy the less dry bones we will have. The kingdom of heaven is at hand, but it enters our hearts only after we have made room, prepared for it within our lives and given it permission to transform our thoughts and activities.

The second and last step toward the new life stage is taken care of by God as quickly as he has permission of us, for he never overrides our right of moral choice. Such recurring times as this reveal to us the continuity of God's redeeming work in the world in spite of tremendous hindrances which to the human eye seem insurmountable. The entire history of his relationship to man is a continuous process of raising dry bones, dead souls, to pulsating, vigorous life. It is the process of constructing the kingdom of God out of fallen humanity. Perhaps we should confess that we have all had our moments of discouragement, but they came because we ceased aggressive activity. Let us tirelessly proclaim to all dry bones the life giving hope in a Christlike God. "Ye shall live."

Ottawa, Kans.

Homecoming Here and There

BY W. J. SWIGART

Canto Secundus

As a people we are certainly a social people, and it was a socially, fusing crowd I joined. People were greeting and smiling in the finest manifestation of social goodwill. A friendly, homecoming spirit filled the campus and seemed inclined to stay.

There is no bell on the church, and the old-time signal for assembly, singing within the church, did not work. The two o'clock meeting did not get assembled till two-thirty. Lawrence Ruble, the elder, was in charge, and gave some very interesting history, in which it appeared that the churchhouse was built in 1858 and dedicated Jan. 1, 1859. A list of preachers and deacons was given from the very first—all of whom I knew so well.

The preachers at and about the time of organization were Joseph Rothrock Hanawalt (the first bishop of this church), Peter S. Myers, George Hanawalt, S. Z. Sharp, Archie Van Dyke, Samuel Musser, Abram Myers, Samuel Myers, George H. Swigart, Samuel J. Swigart and John S. Hanawalt.

The preachers living now within this congregation are: Lawrence Ruble (grandson of Eld. Peter S. Myers), H. W. Hanawalt (son of Eld. John Swigart Hanawalt) Wilber C. Swigart (son of Eld. John C. Swigart so recently deceased), David Hanawalt (great-grandson of Eld. Joseph R. Hanawalt, the first bishop) and Paul Swigart (grandson of Eld. George Hanawalt Swigart). The names of the fathers have not departed, neither hath their spirit forsaken these who still carry on the work.

Lawrence asked all who were present at the dedication or remembered about it to stand. And four of us stood up long enough to be counted and looked over—something as fossils of a past age are looked over and wondered at, I suppose. Three of them were women who, when asked to speak, said they would give way to older ones; and I said the same thing.

At the time of the dedication we lived several miles from the church. I did not attend, but my two older brothers were present, and told with enthusiasm of the day and of the new church. I regret to say, however, that it was not the sermon or the service that seemed to have attracted them most or was of most interest to us who heard with wonder and admiration. It was the "splendor" of the wonderful lamps that illuminated the church and showed up the congregation. Kerosene was just then crowding out the tallow-dip, and those suspended lamps, with their tin reflectors, and a pulley and plow-point weight hidden somewhere in the regions above, pulled down and slid up—all of which went to junk long ago—described by my brother Ike, excited great pleasure in John and myself to go soon to church to behold this radiance and wonder. Following the advent of the coal oil lamp came the change in form of announcing an evening service from "early candle-lighting" to "early lamp-lighting."

Evening meetings, excepting at love feast time, were not common—unless a visiting preacher would come in. When that would occur, Eld. Peter Myers would send his boys around to inform the people of the meeting. Irv Myers would tell us "there is a stray brother around, and there will be preaching at early lamp-lighting."

Myers was a common name in the church and in the valley. The hymns in the hymn books had the meter of the hymns indicated in initial: C. M., P. M., S. M., etc., and we boys, while we should have been better occupied, interpreted these letters as standing for Crist Myers, or Peter Myers, or Sam Myers. Hymn books were not plentiful, and the preacher would read the hymns through, and then line out two lines, tell what meter it was suited to, and then add, "Will some one please raise the tune?" And, sure enough, some one would sometimes surely "raise it." And, occasionally, some one might get meters and tunes mixed up.

The church has been remodeled a couple of times. In the olden times there was no pulpit. There was a table—stout and long—along the side. The preacher stood on the floor to preach. There were raised seats at either end. There were two long outside stairs up to each of two entrances to the church—one for the men and one for the women, and the men and women kept their own sides sacredly. There was a sort of middle wall as high as the pews, between the sides. Sometimes a swain and his lady would come in at proper doors, but by some sort of accident they would get in at the ends of the same pew, with only the banister partition between them. If some dasher would venture in on the women's side and sit with his lady friend, the boys would look knowingly at each other, and wonder where the "booby" came from that didn't seem to know any better. And the preachers did not look on the innovation approvingly.

Huntingdon, Pa.

Next Door

BY FLORENCE S. STUDEBAKER

A CERTAIN wealthy lady confronted her pastor, recently, bewailing the horrors of her experiences with a beer joint in her neighborhood. "It's a terrible condition, Mr. W. I don't see how I can stand it much longer. Almost every hour of the day drunken men go staggering past my door. My backyard has turned into a wallowing place for beggars."

Mr. W was properly sympathetic. "Why, my dear woman. I am surprised to hear such statements from your lips. If I remember correctly you voted for the return of liquor."

"Yes, I voted for the repeal of the Eighteenth Amendment," she acknowledged, "but I didn't dream they would put a beer joint next to my beautiful home. I—I can't believe it. I don't know what I'm going to do."

Many of us are having similar experiences whether we voted for it or not. We are discovering that right next door to our boys and girls, the devil and all his imps have moved in with the return of liquor. Tears, remorse, despair are of little avail. The evil is here and the innocent must suffer with the guilty.

Perhaps some of you will recall the repeated statements of candidates a year or so ago in which they declared themselves opposed to the old time saloon, pledging themselves to fight its return. If anyone thinks the saloon has not returned let him look at present day conditions. Indeed, the present method makes the saloon of pre-prohibition days look like a decidedly respectable place. Today our cities have the popular night clubs, nearly every one of which is a disgrace to the city, a place where the boys and girls in their teens who should be under the parental roof are drinking and carousing

and forming habits on which to build an unsuccessful adult life.

But some one asks: "Isn't there a law forbidding the sale of liquor to minors?" From one who observed the incident, comes this statement: "In one night club a number of signs are conspicuous, *No Minors Allowed*. A youth entered and was asked: "You're twenty-one, aren't you?" Before the one queried has a chance to reply, the waiter hastened to say, "Well, if anyone asks, you're twenty-one, see?" Yes, there is a law but was there ever a time when the devil and his agents manifested any respect for it?

Some time ago the editor of a local newspaper carried a lengthy article in his paper with the heading: "Nude Dancer Is Feature With Liquor. Night Clubs Operating at Full Tilt. Decent Citizens Wonder What City and County Authorities Propose to Do About It?" Then there followed a vivid picture of the many night clubs, an actual testimony given by a citizen who had visited most of them. Quoting from his testimony:

"It is difficult to describe exactly what goes on in these night clubs from night to night, as naturally it is necessary to have a variety to attract and hold customers, but enough takes place in some of them to make police interference desirable; in fact necessary if youngsters in their teens whose parents will not govern them are to be looked after by police authority. Repeal of prohibition certainly did not repeal decency. There is no moratorium on morals. Not all night clubs make female lewdness an attraction. Some would not tolerate it for a moment, going no further than serving intoxicants, but in some places nude women dancers are a feature.

"Usually the dance floor is so small that, as one visitor remarked, 'The girls almost shake talcum-powder in your beer,' so close do they get to the patrons in an exposition of their nakedness.

"One club, operated by one who ran afoul of federal court in those days of bootlegging and learned what it means to be a guest of Uncle Sam, contains the longest bar in the city. The place is patronized by youngsters of high school age. One night, Dec. 20, 1933, the place was almost packed. A study of the crowd suggested that fully 95 per cent were under twenty-one years old. Beer is served in thin goblets which hold about seven ounces and costs ten cents per glass. Here the waiters are said to receive ten dollars a week and tips. *No Minors Allowed* signs do not appear to be regarded seriously by the proprietor and his young guests.

"Another place which the police authorities seem to have overlooked is known for the character of its female dancers, the women appearing in little more attire than nature gave them at birth. Here, beer is the principal drink. On the night of Dec. 16 the place had many guests. Some parents of the city would have

been surprised had they dropped in to find at the tables their sons and daughters in their teens. The almost nude, cellophane dancers entertained their audience with their suggestive contortions while the drinks flowed freely and the comments were not quite what could be termed parlor conversation."

Thus the black picture goes on and on. What is true in one city is no doubt true in all centers of great population; even small towns and villages do not escape the ravages of the "new style saloon." There is no worse corrupter of morals, for there teen age boys and girls are learning about the shady side of life. And this is the result of the carelessness of the "stay-at-home-voter," and the greedy souls who would exchange the souls of boys and girls and men and women for revenue in the treasury, and those who ignorantly thought the return of the saloon would not be "next door."

Mr. Z, a cafe operator in our own city who has not sold beer as yet, declares that others of his trade regret having applied for licenses. A traveling man who frequents his place of business says: "Don't be a fool. Keep the beer out. You'll lose the best trade if you don't. Now, I like beer but when I get into a restaurant to eat, I dislike even the smell of beer. I want food."

Last summer a tourist traveling through our city, stopped to eat at Mr. Z's cafe. Not long ago she wrote a letter commending him for his stand in refusing to sell beer. "I wish men of like conviction would establish cafes in every city so that decent people might eat in respectable quarters."

A certain old-time saloon in Chicago is said to have been the scene of a murder, the blood stains of which for some mysterious reason can never be removed. America is daily killing the moral life of her young people, their blood stains cry to us from the ground. This blot can never be removed from our records unless we do our utmost to wipe out the evil that is causing this moral and spiritual death.

Let us then as Christians rise in the strength of Jehovah, throwing every ounce of energy into the strengthening of home, church and school, the agencies of all that is good and pure and noble.

Nappanee, Ind.

Stopping Too Soon

BY MRS. J. H. SHRIDER

JOASH was asked to do a single thing. Pound on the floor. He did so three times, and stopped. The dying prophet rebuked him, saying he might have had victory had he been willing to go on even though he could not see the value. He stopped too soon.

It is said a woman once started out to find the Christ Child. She traveled for days, then got discouraged, saying, "I might as well go home. I can't find him. He is either a myth or else Herod has had him killed." So

she gave up, not knowing that only a few rods farther down the street the Christ Child lay peacefully sleeping in his mother's arms. She stopped too soon.

After working for years we had prohibition written in our constitution, but failed to continue proper education. We let wet propaganda creep in and poison many minds, deceiving them, like Demetrius of old did those at Ephesus in order that he might fill his pockets with gold. We stopped too soon. Perhaps we did not altogether stop, but we did slacken our vigilance sufficiently to let the enemy creep in. Now we have a lot of work needing to be done over because we stopped too soon.

Let us keep on even though the way seem dark and we meet with one discouragement after another. God is with us and right will win.

We must not stop too soon!"

South Zanesville, Ohio.

Easter in Your Sunday-school

Among the many important things to happen in your church at Easter time is the offering for Christian Education. Begin now to plan for this important event. A few facts will help.

Offering date: April 1, Easter Sunday.

Purpose: For Sunday-school work (Christian education) in and by the Church of the Brethren. The forces of evil are rampant and the church must build the walls of righteousness. Leadership training, peace, temperance, moral welfare, young people's guidance, training of children's workers, parent training and preparation of Christian literature are all part of the work to be achieved through the Easter Offering.

Who Uses This Money? The Board of Christian Education is assigned by Conference the direction of Sunday-school and Christian education work.

How Much Is Needed? \$19,000 for the year's program beginning March 1, 1934.

Is There a Quota for Sunday-schools? The giving ability of schools varies. Twenty-five cents per enrolled member of all Sunday-schools will supply the need. Able schools should exceed this average.

Is This Offering a Part of the Conference Budget? Yes. An offering for this purpose gives your congregation credit in the annual record of giving.

Where to Send the Money: The General Mission Board, 22 South State St., Elgin, Ill., is the receiving agency for all funds to be a part of the Conference Budget. Designate your Easter Offering for Board of Christian Education.

Individual Gifts: If God has blessed you with money or the willingness to give, either or both, you can do no better thing than to send a generous offering for Christian education. The forces of evil are arrayed against the forces of right and the battle is terrific. Contributions of \$100 and more are much needed.

Organize by Classes: Superintendents should take this matter up personally with the officers of each Sunday-school class. By the class setting a goal and making a definite issue of the offering a much larger sum can be raised.—H. S. M.



MISSIONS

This Department

Conducted by

H. Spenser Minnich



What to Pray For

Week of March 12-18

NINE years ago the Juniors of our entire brotherhood were working to earn money to erect a hospital at Dahanu, India, for women and children. Our Juniors



Medical staff and evangelistic workers at our Dahanu Hospital

worked at every honorable kind of work in order to make their offerings for this big project. In 1926, the new medical building was dedicated and in these last eight years some 36,000 patients have been cared for in the hospital and dispensary. Long before there was a hospital to which people could come, Dr. Barbara Nicky was giving of her strength to help the suffering ones around her. During the nineteen years Dr. Nicky has been in India her life has been devoted to the healing of bodies and hearts. Those of us who live within telephone call of a doctor, can scarcely realize just what the doctor means in lands where but one competent doctor for 1,000,000 people can be found. Suppose that the great city of Chicago had but three or four capable doctors! Pray for Dr. Nicky, whose days and nights are not her own.

In the India number of THE GOSPEL MESSENGER—the last issue of January—turn to page 14 and reread the interesting account written by Hazel Messer. This

clear story of her work as nurse will show you the manner in which she is devoted to her task. In a recent letter Dr. Barbara Nicky writes:

"In our medical work we have opportunity to minister to rich and poor, high caste and outcaste, Hindu, Parsi, Mohammedan and Christian alike. As patients come to us suffering and in need, and find relief for their pains, many dear friendships are formed. This gives us many opportunities to tell of God's love manifested in Jesus Christ. Pray for the doctors and nurses and other staff members that our lives and services may reflect the life and love of Jesus.

"Pray for Miss Messer in her work of training nurses in Christian life and service.

"Pray for Evabai as she gives the gospel message and distributes Christian literature and literature on health improvement subjects.

"Pray for the motor dispensary staff (Miss Messer, Dr. Peter, Evabai and John the motor driver and evangelist) as they go out every Wednesday to take medicines and the gospel to the distant villages.

"We very much appreciate generous gifts for the work. Some have given liberally in money. A Mohammedan charcoal dealer has donated the charcoal being used in the hospital this year. A Parsi merchant sells us petrol and motor supplies at a substantial reduction because of the work our motor dispensary does to relieve the poor. We appreciate a Christian congregation that prays continually for the doctor and staff, and for the sick who come for relief. I often feel that if it were not for this, with the terrific strain of working continually at high speed through long days and broken nights, my physical strength could not hold out. We want your prayers too."

Dramatization

Plays, Pageants, Pantomimes, Dramas, Tableaux, Cantatas, Representations, Skits

BY ANETTA C. MOW

Let's Give a Play

AMONG children the request is, "Tell me a story," and among young people and adults the modern demand seems to be, "Let us have a play."

This present day desire for plays and dramas has become so common some one has said that "the notion is abroad that whenever two or three are gathered together it is appropriate to produce a play!" The demand from various church groups for religious dramas is great, and this compels religious educators to study the whole subject and see what values may be found in these types of religious presentations.

This seems to be a visual-minded age—perhaps more so than generations of the past. And yet we need but turn the pages of history to remind ourselves of the Indian, Chinese, Japanese, Persian, Egyptian, Greek and

Roman drama. All of these rose to classical heights.

What Has Been the Attitude of the Church?

For many centuries there has been a question in the mind of the church concerning the use of the drama. Far back, even back to the fourth century, those who visited theatres instead of the churches on Sundays and holidays were excommunicated, and the clergy were absolutely prohibited from entering the theatre. However, in the face of such condemnation, along in the ninth and tenth centuries, drama appeared within the very walls of the church. The medieval drama had found its direct source in the liturgy of the church itself. Thus the mystery plays held a prominent place in the religious teachings of the church for many decades. There were also along with these mysteries and miracle plays, the moralities which personified virtues and high morals. These forms of presentation were used in practically all Christian churches of Europe. And down to the present time, in one form or another, the church has continued to make use of religious presentations.

Attitude of the Church of the Brethren

Naturally enough some denominations have held aloof from all such demonstrations. A number of the more conservative sects have felt that there was too much danger connected with the use of the drama and some have criticized all forms of representations very strongly.

Our own church held itself apart from all acting for many years. Many of the fathers of the church were opposed to all dramatic performances—and yet, strange to say, some of these same men owned a copy of Shakespeare and read his plays as a major part of their literary training, along with the Bible.

But changes come, and during the past ten years, and especially during the last five years, an increasing demand comes from our own churches for religious, moral, missionary, peace and temperance plays. Scarcely a week passes without several orders coming to the Board of Christian Education, Brethren Publishing House, and to the Mission Board, asking for just such dramatic material. And what is to be done about it?

What Have Been the Elements of Danger?

History shows us that playing, acting, imitating is instinctive in man. For man desires to give expression to his feelings and ideas, and has ever found pleasure in imitative action. The history of religious drama also shows us that it, as well as the classical drama, lost its place and came under severe condemnation whenever it lowered its ideals to mere spectacle and show, and when it failed to distinguish between the nobler and the looser elements in the drama, and when it allowed "the art of acting to sink to pandering to the itch of eye and ear."

And again on the other hand, when the religious drama was purified and when it held firmly to the high aim of revealing and portraying the noblest purposes of life,

it took on new life and proved itself of high worth.

'Twas always the lack of lofty purpose and high ideals which brought its downfall. Surely the church of today should profit by the experience of the past. Will we?

Varying Motives

Churches differ in their motives for using religious plays—some want them for entertainment, some for education and some for worship. It is gratifying to know that increasing numbers are asking for dramas which aid in worship. It is imperative that a religious play should have such an effect upon the audience, that it leaves the service "exalted in spirit and with a deeper sense of understanding of the spiritual struggles of life and a closer fellowship with God and man." The characters of the play need to do Christian deeds and challenge the audience to Christian deeds.

Tests of a Good Play

What tests should be applied to each dramatization given by church groups? Dr. Eastman, who has studied the religious drama very carefully, has stated six very essential requisites of the religious play. They are as follows:

1. Are the characters real; do they seem to have the breath of life in them?
2. Does the play reflect a struggle common to the experience of the audience?
3. Does the plot include adequate situation, conflicts, suspense, choice, climax, solution?
4. Does it succeed in reaching the emotions?
5. Does the play come within the limitations of the cast and equipment?
6. Will it have a religious effect upon the audience and upon the actors? After knowing the ideals set before it, the church should hold to its high purpose of giving a lofty Christian message in every play it undertakes, and never fall to the low level of mere entertainment and attractions.

Dramatization Demands Real Thought and Effort

Dramatization and plays require real labor and effort. They should be given the best endeavor the cast is capable of. All too often plays are sad failures because the cast was lazy and careless.

When plays call for special costumes, stage-setting, lights, equipment, etc., earnest attention should be paid to these accessories, because they will add much to the atmosphere and spirit of the message. Those who have authority for their statements say that "more plays fail because of inadequate staging, lighting, and other backstage functions than because of inadequate acting."

Turn to *Our Young People* of March 3, page 6, and read the article entitled, *Missionary Play—Before the Whole Church* by Dan West. This emphasizes the gist of the whole matter.

Careless costumes can ruin the finest type of play. When a play represents a certain country (for example China) and calls for costumes of that land, conscientious effort should be made to dress the characters correctly. To dress Chinese people in queer, outdated American clothes, or to represent the people of India in old ragged blankets, is to do violence to the peoples of those lands. It would be fine to bear in mind when giving a play: "If a cultured, educated Christian Chinese man sat in the audience, could he approve of our representation?" Costumes and stage-settings should add to the beauty of the message of the play. And a play should be a work of art, the same as a lovely painting.

Magnify the Theme of the Message

The theme of the play needs to be clearly understood by every member of the cast, even to the extent that each one feels himself to be an integral part of the whole message. Each one becomes a channel through which the message is revealed to the audience. If the audience fails to understand the message of the play, and fails to respond in a positive way to the high ideals portrayed, then the presentation has been a failure.

Plays in Stock

It is not an easy matter to select and hold in readiness a list of religious plays which will satisfy all orders, but real effort has been made to select the best types of plays. Much of this material is free. But even when a price is listed, no profit is made.

If those who order plays would realize the cost on postage alone, perhaps they would the more frequently enclose stamps to cover the postage expense. And while speaking of expense, perhaps it would be well to make a request. The request is this: Please do not ask for plays on trial. So many times such returned material comes back to the office with "the last state worse than the first!" It means that all too much has been spent on postage, and usually the Mission Board and other Boards are the losers. A full description is being given of each play with the hope that those who order may have a fair idea of what they are ordering.

In addition to the plays which the Mission Board has on hand, the Board of Christian Education has a list of some sixty-eight plays which may be classed as temperance, peace, problem, Christmas, Easter, Biblical and miscellaneous. Write to the Board of Christian Education, Elgin, Ill., for their list of plays.

Also plays and dramas may be secured from the Brethren Publishing House. Frequently these are advertised in THE GOSPEL MESSENGER. Lists of seasonal plays are given from time to time, such as for Easter, Thanksgiving, Christmas and Mother's Day.

Turn to last week's GOSPEL MESSENGER on the cover page for a list of Easter plays which the Publishing House has on hand.

Nor do these three sources exhaust the possibilities of other materials. Here are the addresses of several publishers who furnish splendid dramas. Write to them for their catalogs: The Abingdon Press, New York, Cincinnati, Chicago; Missionary Education Movement, 150 Fifth Ave., New York; Presbyterian Board of Christian Education, Philadelphia; The Methodist Book Concern, 740 Rush St., Chicago.

PLAYS AVAILABLE FROM THE GENERAL MISSION BOARD

Missionary Plays

IF THEY ONLY KNEW

India

1 act play

13 characters: 6 women, 5 men, 1 girl, 1 boy

About 40 minutes

Medical play showing typical work at Bulsar. Patient after patient is given attention at the dispensary, and the conviction grows that far greater good could be accomplished if the church at home knew the real conditions.

Price 10c

NANU WAITS

India

1 act play

17 characters: 8 men, 5 women, 3 boys, 1 girl

About 40 minutes

Play representing medical work at Bulsar. The little untouchable boy, Nanu, with badly injured arm, waits until other patients have been served, not knowing that at a Christian Hospital all castes are cared for in their turn.

Price 10c

MOTHER INDIA

India

1 scene pageant

16 characters: 4 women, 2 girls, 10 others—either men or women.

About 40 minutes

The Spirit of Truth, Spirit of Christianity and the missionary bring light to Mother India in her distress, as messengers of poverty, disease, superstition, caste and iron-clad customs press in upon her.

Price 10c

A SEARCH FOR GOD

India

1 scene

2 men (or 2 women)

About 10 minutes

Making a long tortuous pilgrimage to Benares in search of God, a Hindu finds him when he meets a missionary of Christ.

Free

THE HOPE OF INDIA

India

3 scenes

14 characters: 2 men, 10 women, 2 boys

About 40 minutes

The light of the gospel is seen penetrating the age-long purdah system (the seclusion of women) of India, and India's women are stepping forth into usefulness and prominence.

Price 10c

HIS FATHER'S HOUSE

India

2 acts

16 characters: 7 men, 5 women, 2 boys, 2 girls

About 40 minutes

The broken home, the mourning as if dead, and the time of severe testing is shown when a Hindu son becomes a follower of the Christ.

Price 10c

AN INDIAN PRODIGAL

India

1 act, 3 scenes

15 characters: 8 men, 4 women, 2 boys, 1 girl

About 40 minutes

The conversion of a holy man (sadhu) of India to the way of the Lord Jesus Christ.

Price 10c

THE PLIGHT OF THE OUTCASTE

India

1 scene

8 characters: 2 men, 3 women, 2 boys, 1 baby

About 12 minutes

The helpless state of the outcaste when held under the ruthless caste system.

Free

THE LOST SHEEP

India

1 scene

2 characters—women

About 15 minutes

Portrays the hunger of a soul searching for "Our Father Who Art in Heaven," and the joy of knowing that the Good Shepherd found the lost lamb.

Free

THE PILL BOTTLE

India

4 scenes

24 characters: 4 men, 20 women

1 hour to 1½

Story of Ida M. Scudder who became a medical missionary in India.

Price 20c

THE HEROINE OF AVA

Burma, India

3 parts

12 to 18 characters: 4 men, 8 women or more

About 1½ hours

Tale of Burma in the days of Adoniram Judson, showing Ann Judson's heroic efforts to get her husband out of prison.

Price 25c

(To Be Continued)

Junior Worship Program*To Be Used in Connection With the Africa Project***Hymn:** I Would Be True.**Theme:** Playing the Game.

Aim: To help us realize how necessary justice and fair play is to goodwill and peace, and to create within us the resolve to be fair to others and to help in every way possible those causes which seek to build up justice among men.

Call to Worship:

A grateful heart

A peaceful mind

A love of all that's true

A helping hand

Real tolerance

And lots of things to do.

Prayer: Pray for the spirit of fairness and justice in our play and work, at home, at school and in every relation with others.

Hymn: I Live for Those Who Love Me.**Lesson Thoughts for Discussion:****Two Letters to Be Read by the Leader****First Letter**

Dear Sir:

We have heard rumors that one of your players is a colored boy. Our basket ball team had a meeting and decided that it would not care to play against a team which has a negro on its team. If this report is true, and you are not able to substitute a white man in his place before our game which is scheduled for March 17 in your Gym, please write us immediately.

We trust that you will understand our position in this matter.

Yours truly,

.....Manager.

Letter in Reply

Dear Sir:

We have received your letter and note your position concerning the place of the colored boy on our team, and your decision concerning the coming game. It so happens that this same negro lad is down sick with pneumonia at the present time, and hence can not be one of the players on our team for the March 17 game. We should have needed to place another man on in his stead.

However, we feel that this is not the question at issue. Our school has for one of its fundamental principles that discrimination shall not be made against any one on account of color or race. We believe thoroughly in this attitude. And so if the vote of your team is the vote of your school, and stands for the attitude of your institution, we shall still need to stand by our principle of showing justice and fair play to all our students, and so we decline to play against your team in the game scheduled for next Saturday.

Perhaps you may be interested in knowing that the colored boy is the son of a highly respected Methodist minister of our city, and the boy holds a splendid record here in the school.

Yours sincerely,

.....Superintendent.

Questions:

Why are "principles" and "rules of the game" necessary?

What results when any player refuses to abide by rules?

How may we avoid unfair treatment of others?

How does the Golden Rule apply to such habits as calling people of other races by contemptuous nicknames, such as "Dago," "Nigger," "Sheeny," "Chink"?

How do courtesy and fairness toward others create the spirit of justice and peace?

Offering Thought:

Love thyself last. Look near, behold thy duty

To those who walk beside thee down life's road;

Make glad their days by little acts of beauty,

And help them bear the burden of earth's load.

Benediction.

KINGDOM GLEANINGS

Calendar for Sunday, March 11

Sunday-school Lesson, Parables of the Kingdom (Peace Lesson).—Matt. 13: 1-52.

Christian Workers' Meeting, Build Friendships, Not Battleships.

B. Y. P. D. Programs:

Young People—District Young People's Conferences.

Intermediates—Getting the Most Out of Church Services.

* * * *

Gains for the Kingdom

Thirteen baptisms in the Belvedere church, Calif.

Twenty baptisms in the Whitestone church, Wash., Bro. Lee Crist of Tonasket, Wash., evangelist.

Five baptisms in the First church, Los Angeles, Calif.

Five baptized and one reclaimed in the Cerro Gordo church, Ill., Bro. E. S. Coffman of Elgin, Ill., evangelist.

Eleven baptized in the Muncie church, Ind., Bro. R. G. West of Indianapolis, Ind., evangelist.

Eight baptized in the Portland church, Ore., Bro. H. S. Will of Twin Falls, Idaho, evangelist.

Fourteen baptized in the Fairchance mission, Pa., Bro. Geo. Wright, pastor-evangelist.

Five baptized and seven received on former baptism in the Union Grove church, Ind.

Ten baptisms in the Beaver Creek church, Md., Bro. I. S. Long of Bridgewater, Va., evangelist.

Thirty-six baptisms in the Nampa church, Idaho.

Twenty-four baptisms in the Glendale church, Ariz., Brother and Sister O. H. Austin of McPherson, Kans., evangelists.

Fourteen baptized and two received on former baptism in the New Salem church, Ind., Bro. Edw. Stump of North Liberty, Ind., evangelist.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. J. H. Cassady of Washington, D. C., Feb. 26 to March 11 in the Bakersfield church, Calif.

Bro. E. R. Fisher, pastor of the Four Mile church of Southern Indiana, March 11-25 at Hamilton, Ohio.

Brother and Sister Oliver H. Austin of McPherson, Kans., March 14 to April 1 in the Washita church, Cordell, Okla.

* * * *

Personal Mention

Bro. W. R. Argabright of Deepwater, Mo., writes us that he will have time for two revival meetings this year, aside from his pastoral duties.

Bro. Ernest S. Coffman, Home Missions and Ministerial Evangelist, was a recent caller at the Publishing House. He is now at Piqua, Ohio, where he works until March 18. He is to be at Troy, Ohio, March 19 to April 1; at Christiansburg, Va., April 8-22.

Sister Sudie M. Wingert is Secretary of the Historical Committee of Southern Pennsylvania and is eager to secure all possible data about persons and happenings connected with the early history of that important section of the brotherhood. If you are one of the many in possession of inter-

esting facts along this line she would be glad to hear from you. Address her at 207 South Broad St., Waynesboro, Pa.

Bro. Dana L. Eckert of Pittsburgh, Pa., and the other bereaved ones will have your sympathy with ours, in the sudden passing of his good wife, Sister Mollie Horton Eckert. More particulars are promised for later publication.

Eld. L. R. Brumbaugh, the story of whose life and passing from the scenes of earth will be briefly told in our next issue, "got a great deal of joy from the Messenger," our informant tells us. There are some that do, and we get some joy out of that simple fact.

Bro. D. W. Kurtz, President of Bethany Biblical Seminary, will be at the Fostoria church of Northwestern Ohio, this Saturday evening, March 10, and all day Sunday, March 11. Bro. John W. Vetter asks adjoining churches to note that an invitation is extended to all.

Bro. D. M. Brubaker and wife of Weilersville, Ohio, have lately passed the fifty-fourth milestone of their wedded life and the fiftieth of Bro. Brubaker's labors in the ministry. They are long time readers of the Messenger, "think it has improved each year" and "enjoy it very much."

Bro. Galen B. Royer acknowledges the kindness of those who favored him with copies of the hymn, "Oh ye young, ye gay, ye proud," but please do not send him any more. He says the reactions on the disuse of that hymn "are most interesting." He "may write a short article" on the subject.

Bro. O. G. Davis while at the Publishing House last week dropped in to extend his greetings to the Messenger and to say also that he is open for week-end engagements and a few evangelistic meetings. He says he manages to make a living but would expect you to feed him while he preaches to you. His new Chicago address is 6131 Vernon Avenue.

In **Bro. W. J. Swigart's** first Homecoming article, published last week he said he was born March 19, 1850. According to that he must be in line for another birthday soon. Four score and four is a fairly good collection of them, but you will join us in hoping that he is not weary in well doing and will just keep right on piling them up. In

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accordance with his annual winter custom he is now at Sebring, Fla.

Bro. I. J. Kreider, pastor of the Salamonie church of Middle Indiana, succumbed to an attack of heart failure Feb. 24, and passed on from labor to reward. We shall no doubt have more details later.

Bro. Cecil O. Showalter, a senior at Bethany Biblical Seminary and for three years a student pastor at Batavia, Ill., will be in, or near Virginia from June 3 until Sept. 1. He will be available for several more evangelistic meetings during the summer; also he desires to take up a pastorate in some open field. His address is 3435 Van Buren St., Chicago, Ill.

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Miscellaneous Items

All matters for the Southern Ohio District Conference to be held at the Castine church April 19, should be in the hands of the undersigned not later than April 1, in order to be printed in the program.—J. H. Eidemiller, Secretary, New Carlisle, Ohio.

No address and only half the name but here is part of what she said: "I surely missed it [the Messenger]. . . . One almost loses out with the happenings and work of our beloved church. Bro. Bonsack has just been here and gave us an inside view of the work of the House in its every phase, which was interesting and instructive. . . . It made us appreciate your untiring efforts more fully."

Lovers of Peace Must Speak. The Vinson-Trammel bill, designed to bring the American navy up to the maximum treaty limits, has passed the House and it is expected to pass the Senate soon. This bill is a threat to world peace and each individual should let his Senators and the President know at once how he feels about it. The naval program authorized last year and financed largely by the \$238,000,000 diverted from PWA funds was the largest single construction program to be undertaken by any government since the World War. This action had serious effects in other countries, particularly in Japan. The Vinson-Trammel bill aims to supplement that unprecedented program by additional building. Its passage will further embarrass the already serious international situation and will place a thorn in the path of the possibility of concluding a new naval agreement at the 1935 Conference. Friends of Peace must act now or it may be too late. Speak! The fate of a generation of young people depends on our ability to avert a world catastrophe.—R. D. B.

* * * *

Did We Do as Well as Last Year?

Total Conference Budget receipts are as follows:

For year ending Feb. 28, 1933\$201,716

For year ending Feb. 28, 1934 (Tentative report) \$183,847

It is obvious that we did not meet last year's record of giving, but some comparisons with other years will show that splendid achievement was made in the latter part of the year.

	Year Ending Feb. 28, 1932	Year Ending Feb. 28, 1933	Year Ending Feb. 28, 1934
Nine months March 1 to November 30	\$125,096	\$111,070	\$ 87,595
Two Months December 1 to January 31	47,765	34,953	40,669
Month of February	60,518	55,693	55,583*
Total for year	\$233,379	\$201,716	\$183,847*

* Subject to revision when the final report is issued.

At the beginning of the year, March 1, 1933, the wide-

spread readjustments in banking facilities, and the thousands of bank accounts that were not accessible were definite factors in the loss of giving. The Annual Conference Offering last June was a tremendous disappointment as compared with previous years. The June receipts 1933 were \$34,502 as compared with June, 1932, of \$45,715. Our failure to do as well as last year can be charged up to the first nine months.

During December and January this year there was a definite increase over the corresponding months of the year before. February, 1934, held its own with February, 1933.

How Interpret the Situation?

We are in a world, desperately needing the gospel in the life of humanity. Our Conference Budget calls for \$275,000 to carry on the work of the church. Our total receipts for the year are approximately \$183,847. This is 9% below what we gave last year. We are in no position to pat ourselves on the back.

But on the other hand, we know of so much faithful striving, of so many courageous people, of much sacrificial giving, all of which is very commendable. We count it very significant that the church during the past three months has turned the corner and has started an upturn in giving.

Facing the New Year

Dwell not long on the successes nor the failures of the past year, but face the future with a deep purpose to keep the church serving. Easter, April 1, is the date for all Sunday-schools of the brotherhood to raise a good offering for the work being done by the Board of Christian Education.—H. S. M.

THE QUIET HOUR

A United and Happy Home

Gen. 48: 1-16

For Week Beginning March 18

And Israel Strengthened Himself and Sat Up in Bed, v. 2

His son and grandson had come to see him. There is no greater joy for an old man than that which he has in good children (Psa. 127: 4, 5; Prov. 17: 6; Matt. 19: 14).

God Almighty Appeared Unto Me at Luz, v. 3

How fine to hear an old man talk of God's goodness (Gen. 12: 7; 17: 1; 18: 1; 26: 2; 35: 9).

Thy Two Sons Are Mine, v. 5

Some might say that Joseph's sons, half Egyptian and foreign born, were not true heirs of Jacob. Jacob takes care of that, "As Reuben and Simeon, they shall be mine" (Joshua 24: 15; Job 1: 5; Luke 8: 39; John 4: 53; 1 Tim. 5: 4).

Bring Them Unto Me and I Will Bless Them, v. 9

This was a beautiful act of love and devotion. It meant a great deal to both Jacob and his two grandsons (Joshua 8: 35; 1 Sam. 2: 18; John 6: 9).

Jacob's Prayer, vs. 15, 16

One should memorize this prayer. Observe what it involves: two godly fathers, God's kindness to himself in feeding him and in saving him from evil, and a prayer that this precious tradition may pass on to the two boys (Deut. 5: 16; Prov. 8: 32; Isa. 40: 11; Mark 10: 14).

Discussion

In what ways may the fellowship of old and young be a blessing to both?
R. H. M.

PASTOR AND PEOPLE

When the Evangelist Came to Town

BY D. E. MILLER

It is a question in the minds of some whether we are not overworking the word *depression*. Perhaps people might not be so self-conscious about it if we preachers did not refer to it so frequently. In the eighth chapter of Acts Luke gives us two vivid pictures. We will call the one *depression* and the other *aggression*.

As to the first picture, he tells how the mother church at Jerusalem was having a hard time of it. No sooner had the lamentations over Stephen's death abated than bitter and relentless persecution broke out, not only in the city proper, but throughout the province of Judea, and even Samaria. Moffatt's translation puts it that "one house after another" was entered by those who had search warrants, dragging out men and women and consigning them to prison. Here was a real crisis. Homes broken asunder; parents no doubt ruthlessly torn from children and carried off to jail. It must have been a time of sorrow and great testing of faith.

The other picture is quite the reverse. Without a word on the part of the author that any of these refugee Christians were complaining of their hard lot, the account briefly runs that they "went everywhere preaching the word." There is not a hint that anybody was fleeing for his life. But the writer does say that Philip *traveled* down to a town in Samaria and started a revival meeting. Were it not for the textual background, one might conclude that he was only spending a few days of his vacation at this city. Where he left his wife and children nobody knows, but we do know that a few years later the great Apostle to the Gentiles was hospitably entertained in Philip's home, where there were four splendid daughters who were all interested in the Lord's work.

Now when Philip began his work in that Samaritan village, did he go up and down the streets swinging his arms and telling what a narrow escape he had made? No, the book says he preached Christ to the people and that the crowds came thronging after him, hanging upon his words and watching the miracles performed by him. Unclean spirits came screaming out and there was great rejoicing in that town. What a difference in this picture as compared to the first one! In the midst of the wave of persecution which was sweeping out over Samaria, here was a town that was filled with rejoicing. Might it not be worth while for us in this twentieth century to stop and reflect? Instead of sitting down and nursing fearful forebodings as to what is going to happen this winter or next year, or worrying as to how that boy or girl is going to get his college education, or how the interest money is to be made up,

should it not be a time of making great forward-looking plans, a time of hustling around to see that the gospel is being carried everywhere? If our faith is strong enough to do this, who can say that some of the results of Philip's ministry may not be coming our way? There are still some "unclean spirits" lurking around that need to be ousted. There are some paralyzed limbs and stiff joints that need to be loosened up for the Lord. Some lame people hobbling around on crutches who ought to be "doing their part" in the revivals that must be started throughout the brotherhood. And even though there may be a few taken into the church who are not wholly converted, as there were in this meeting of Philip, they'll come along all right by the time that Peter and John get there. May the Lord help us to forget some of the trying experiences back at Jerusalem and look forward to the time of "great rejoicing" that is coming when the Evangelist Philip comes to town.

Sebring, Fla.

Apt Illustrations

BY SAM'L H. HERTZLER

GOD has promised that he will with the temptation also make a way to escape (1 Cor. 10: 13). On the way to escape the following illustrations apply:

1. A drunkard asked a Quaker how he could get rid of the drink habit. The Quaker replied: "It is as easy as opening your hand. Whenever you have a glass of liquor in your hand ready to drink, just open your hand."

2. It is said that people who catch monkeys fill a box partly full of nuts, bore a hole in the top of the box just large enough for the monkey to get his paw through, then tie the box on a tree where the monkeys are. The monkey is fond of nuts, inserts his paw and grasps all the nuts the paw will hold. The monkey catcher knows he will not let go of the nuts, so he climbs the tree and bags his prey. The monkey could have escaped if he had opened his "hand." That is the way men catch monkeys, and that is the way the devil catches men. The Quaker was right.

3. This is one from a cartoon in the *Ram's Horn* of forty years ago. Satan is pictured as dragging a man toward the cemetery through a dirty, slimy slough. A long chain passed from the victim over Satan's shoulder. Upon investigation I noticed that the chain was not around the body of the victim and securely fastened as I had expected, but the man held on to it with both of his hands. If he had opened his hands he would have been free. Satan tried it on our Lord. He did not take hold. All the rest of us have. He did not need to let go. We must, or take the consequences. The way to escape is to let go of the Tempter. The Quaker was right. *Let Go!*

Elizabethtown, Pa.

Teaching the Embarrassment of Jesus

BY PAUL MOHLER

See S. S. Lesson for March 18

THEY who never think of Jesus as the Son of Man encountering difficulties as we do must miss a great deal of interest in the study of his life. To have been "in all points tempted as we are" he must occasionally have been where he could not do what he wished to do, just as we have. He, too, must have sweat from embarrassment at times. One such experience is recorded in the Sunday-school lesson for March 18, or in Matt. 15: 21-31.

Jesus was outside of Jewish territory, among Gentiles. Why? Going back a bit, we learn that his work in Galilee had grown so large that scribes and Pharisees had come up from Jerusalem to spy on him. Not daring to attack him directly, they criticized his disciples. That drew a hot fire from him, and he set them down properly, for he was always more than a match for them in both wisdom and wit, and he could undoubtedly have held his ground there indefinitely in spite of their criticism. If you or I had been in his place with his ability to meet them on all grounds, we might have stayed there and had a great time swapping punches with them; and the controversy would have grown hotter, and the crowd would have divided, and then somebody would have started something, and the devil would have had the laugh on all of us. Jesus knew better than to get caught in such a trap, so he took his disciples on an over-due vacation (Mark 6: 31) over into the vicini-

Ashes Over Fire

BY ARLO GUMP

ONE winter night I talked to a man about his furnace. He told me that when he wished to suppress the flame through a long winter night he covers the fire with ashes. Perhaps you tend your furnace or stove like that.

A few days ago I heard one fellow ask another for some help with his life philosophy. He was apparently having some trouble with his thinking, but had begun to comprehend a little of the Truth of Galilee. The other fellow, a rather respected man in the community, proceeded to give the needy one a complete word thrashing for the errors he had already made. I saw a little light (like a candle flame) flicker and almost go out in the eyes of a tired man.

This morning I have given some thought to the words and deeds of mine of the last few weeks. I think I shall get me a burner of some type and try a few experiments.

Neighbor, how are you getting along with your hovel and grate?

Churubusco, Ind.

ty of Tyre and Sidon near the coast, until the excitement in Galilee should subside and his enemies return to their lair. Matthew does not tell us how much rest they got this time—he probably did not think that was "news"—but he does tell us what broke it up—a woman.

How do you suppose she found him out? Womanly curiosity? Why did she think he might help her—a descendant of the ancient enemies of Israel? Was it optimism born of mother love? Why did she call him "Son of David"? Do you suppose she saw the parallel between David's leaving Israel because of the jealousy of Saul, and Jesus' leaving because of the jealous interference of the scribes and Pharisees? Or had she heard the expression coming from the Jews? Smart woman, wasn't she? And how she did go after what she wanted—the healing of her daughter! And it was she that put him in a tight place.

And wasn't it a tight place! Here was a man who just loved to heal the sick and comfort every kind of distress, but—he had a great mission to fulfill. That mission had to begin with the Jews, be established with them, then spread to others. If he began with the others too soon, he would never win the Jews, and they were a necessary part of the whole movement.

Suppose he had healed her daughter, would she have told her neighbors? Surely she would—she was the telling kind. Then suppose the whole population had crowded in with all of their sick, as they did when he healed Peter's wife's mother, and suppose the report of this Gentile healing had gone up to Jerusalem to the leaders there, already critical; how they would have been scandalized! Would he ever have heard the last of it? Hardly!

And you know Jesus' way of referring all questions to the One who had sent him; he had warned his disciples not to work among the Gentiles, or even among the Samaritans, on their first missionary journey, but to "go rather to the lost sheep of the house of Israel" (Matt. 10: 5, 6). Here we find, in verse 24, that he had, himself, been limited to the same field of labor. Remember that even when he was dealing with the woman at the well of Jacob and with the men of her village, he did no healing. Jesus had had his orders, and orders were *orders* with Jesus.

Now list on a sheet of paper, or your blackboard if teaching, the reasons *for* and *against* healing the little girl. As reasons *for*, what will you list first? The need? And second? The mother's appeal? And would you list as a third, his own strong sympathy? And do you think we ought to list his evident love of healing, as so often manifested?

As reasons *against* healing the child, what shall you list? Was his limitation to "the house of Israel" his principal reason? Write first, Not of Israel. Second,

Liable to talk. Third, Danger of crowd. Fourth, Prejudice of Jews. Fifth, Danger to his program. Looks bad for the little girl—but she had a mother!

Now consider Jesus' dilemma when she said, "Have mercy on me." If he helped her, he would be disobedient and his whole program endangered; if he didn't, she would be so grievously disappointed, the child would still suffer, and his own heart would be sore with sympathy. And this was one time when even Jesus did not seem to know what to say, so he didn't say anything!

Evidently the disciples undertook to get rid of her; but what could a dozen men do with a woman aroused in the interest of her daughter? When they were at their wits' end, they put it up to him again. Was he much better off? Could he do anything but just quote his orders? How do you suppose he looked?

Then the woman got past the disciples and on her knees at his feet, with her "Lord help me." But Jesus was still putting up a fight. All he had left was that expression of the characteristic attitude of the Jew toward the Gentile, "It is not meet to take the children's bread and cast it to the dogs," with all the sting that might bear to her racial pride. Did that stop her? Not that woman; that was just her cue, and how she did come back with her "Yea, Lord; for even the dogs eat of the crumbs which fall from their masters' table."

What do you think that showed? That she saw how infinitely greater his real mission was than just healing the sick? That what she asked was but a crumb from his table? That he was "the bread of life"? Had the Father "drawn" her? Was she showing the same faith that Israel had when he wrestled with the angel? If so, according to Paul (Gal. 3: 7) she was a true daughter of Abraham and belonged to the true "house of Israel." And what a relief it was to him when he saw it. Strike off that "Not of Israel" from your blackboard. On the other side write "Of the True Israel." See how that tips the balance! How does his face look now? Oh, what a change! And his voice; how it must have rung!

But there had to be quick work, for them to get away before a crowd could gather. Matthew says they went clear across to a mountain near the Sea of Galilee; Mark indicates that it was on the other side of the sea—as far away as he could get from Syro-Phoenicia and still be in Israel. And how he did work! When the crowd gathered, he did nothing but heal—no record of anything else. His sympathies, dammed up during that Gentile sojourn, broke out in a very floodtide of ministry to the dumb and maimed, the lame and blind. Wouldn't you like to have been with him there and then? Let's go to him now, and take our friends who are in any distress. We know how he loves to help!

Pasadena, Calif.

HOME AND FAMILY

The Mountains

BY O. P. THOMAS

Before me stand the mountains—
Majestic, oh so grand!
Their summits reaching skyward;
Their slopes, a wonderland.

To me they teach a lesson
From God's eternal Word;
Created in their beauty,
The home of beast and bird.

The glory of their splendor,
The vastness of domain
Reveal the mighty power
Of God that does not wane.

Among the craggy ledges
That bristle high in air,
Are found the lowly creatures
That need the Master's care.

On life's tempestuous ocean
Fraught with its waves so high
Are souls who need God's guidance;
Alone they will but die.

Sipesville, Pa.

The Uplift of Susan

BY ADA CASSELL SELL

Chapter V

SOME evenings Susan would slide from daddy's embrace at eight o'clock.

"What now, duckling?"

"Church, daddy."

"Er—ah, what do they do at this mission, sis?"

"The ministers of the city take turns occupying the pulpit. They have bread night, too. They feed poor folks after services, and furnish beds to the needy."

"And you, daughter?"

"I play the organ, daddy."

"How lovely, sweetheart. They need you, I know. Just as daddy needs you, and all of us."

Once Susan asked daddy to go with her. But he only gave her a promise to go some day. And once Susan burst into tears when daddy said he and the rest of the family needed her.

"Why, darling, what is it?"

"Mama says I'm not a normal girl! She told Dr. Lamont about me, and he called me eccentric! Mama says if I don't get some life into me something will have to be done. She's so ashamed of me!"

"Ugly duckling, eh," muttered Mr. Laird under his breath. For the thousandth time he wished Susan had a mother worthy of her. The chasm between his wife and himself had become so great that they almost spoke

different languages. He had his working hours, and when he had any leisure at home his wife was away with the wind. He saw no solution, could hope for no change in her. Wasn't she the soul of complacent goodness, busy in Dr. Lamont's welfare work? Mr. Laird could not bear to go to church to hear Dr. Lamont. If there was anything he did not like it was compromise. It seemed to him that Dr. Lamont was eternally compromising, everlastingly toadying to some of his wealthy and worldly members. As Mr. Laird looked at it, there was no compromise with sin. He liked a straightforward preacher of the truth, fearless, not ashamed of the gospel of Christ. Albeit Mr. Laird should have been able to worship in a church even if the minister was Dr. Lamont, he never darkened its doors. He knew his heart was no longer as tender as Susan's, and he hoped life would deal gently with her. He was so afraid the attitude of Susan's mother and sister would develop in Susan a complex of inferiority. He prayed that some day Susan should have a companion for life who would appreciate the girl and love her for her own sweet self.

All daddy could do for Susan's tears was to dry them on his own immaculate handkerchief Susan had laun-

Bits of Brotherliness

AS TOLD TO MAUDE PUTERBAUGH

LAST spring there was employment offered to many people in the factories. Notices were sent out to the experienced folks to call and apply for a job. One young married woman, whose husband had been unemployed but was back again, received a card. She went to the factory thinking that here was a chance to get back on their feet.

When she arrived at the employment office she met some of the girls with whom she had worked, and they talked of their circumstances. Some told of long continued unemployment and showed in their faces their need of good food.

This young married woman, being a Christian, thought of the condition of the girls who needed work so badly. She thought of her home and how fortunate she was to have the necessities of life. It seemed to her like taking from the needy to take the proffered job, a place that she could easily have secured because of her experience.

As the line dwindled before her she slipped out quietly and went home, gladly relinquishing her place to some less fortunate girl.

If every one who has, would show this same spirit, what a pleasant world this would be! To see the need of our sisters and open our hearts to that need, does that not indicate the love of God in our hearts?

Dayton, Ohio.

dered. And tell her she was lovely, just what he wanted her to be.

So Susan went to the mission. She watched the poorly clad people come in. Black, brown, white. Happy, sad, down-and-out. Hollow-eyed, sunken-cheeked, stooped. Hungry, ravenous for spiritual food, some of them were. Some, Susan had to admit, were there merely for the sake of the bread and bed which were theirs for the asking. That had shocked the girl at first. She had expected all would be eager for the gospel, all would be penitent. But life was different. Even the disciples had a Judas.

How the audience enjoyed the singing! They never could sing nearly all the requests. Susan tried to cover up the wheeze in the organ as much as possible. How the men and women enjoyed the singing by the men's choir, composed of good consecrated singers from some of the city churches.

"One more!"

"Please, just one!"

"Rugged Cross!"

"In the Garden!"

"Steal Away!"

"Lord, I Want to Be a Christian."

Right out in the meeting, they begged the choir to sing again. Susan wished her mother would let her tell about the mission services. But not a word. If Susan merely started about it, it was always the same.

"Susan! What did I tell you? Not one word about that place! I'm almost afraid to allow you there for sanitary reasons alone. In fact, I may forbid it any day. Get dinner on the table!"

"Psalm-singer! What a specimen you are! Whee! Ted said if he had such a sister he'd give her a little chloroform and take her on a real spree!" yelled Vera as she patted her marcelled waves, and peeped into the dining-room.

"Hurry, Suz! Have to eat and dress in twenty minutes!" she added peremptorily.

"Are you a cripple, or what?" growled Mr. Laird at Vera. He had entered unnoticed. Vera blushed painfully at the reproach. It spoiled her fun for five minutes. But her spirits arose at the thought of the good time they would have, four girls and four fellows, four roadsters. A lovely picnic basket in each shining car. Hers and Ted's basket prepared by Susan, two hours' work on a hot morning, while Vera was enjoying her forenoon sleep.

The meal was eaten quietly. Susan was actually sorry daddy had scolded Vera. There are natures like that. She decided to say nothing to Vera about her crystal necklace which she was sure Vera had worn, and perhaps lost. Or her new pair of mesh hose absent from Susan's drawer.

Chapter VI

Susan always dreaded the evenings Vera entertained her set. If Susan had been allowed to slip out and follow her own plans for those evenings, but no, indeed! It was Susan who had to prepare the most of the refreshments, after having cleaned the house to suit Vera, who for once noticed how the rooms looked. It was Susan who had to serve. Susan sometimes felt as though Vera would have liked her to appear in a maid's uniform to serve, had Susan not been her sister. But she immediately dismissed this thought as unworthy.

Susan had to submit to jibes and sneers. While she was serving, trying to be pleasant, she met them, open and in murmurs.

"Goody-goody!" whispered Lena Dousey.

"How's the organist?" called out Jim Sloat, mostly in fun.

"Bring her along tomorrow, will you, Vera? Room in my car for her," coaxed Chester.

If only they'd mind their own affairs, and let her alone! Susan did not mind serving them, but the jibes were almost more than she could bear.

But she was able to bear it until one of Mrs. Lamont's best friends came to reason with Susan. Told her she was a regular ascetic, posing as better than other people. Folks like Susan never did others much good, because they were so different. Some of the things Vera and her friends did weren't so bad, really. It was all in the way you looked at it, after all. A girl smoking a cigarette could be painted as a big sinner, when after all she was only a girl smoking a cigarette. You couldn't live out of the world. Why, if you didn't play cards these days you didn't amount to a row of pins socially!

Susan was angry at first, but gradually a new idea crept into her thought. If Dr. Lamont, if her mother, if Vera's set, thought she was eccentric, perhaps she really was! Having allowed the presence of this thought, it was only one little step to a resolve to be a good sport. Not to do anything wrong, but have a good time with the rest.

Would Susan go with her son and some other young folks the next evening? They were scheduled for a club meeting and a drive to Moonlight Bridge after that.

Susan accepted. Mrs. Laird's good friend gave the waiting mother a careful account of the conversation between herself and Susan. She assured Mrs. Laird that she really believed Susan would still be a credit to her.

Susan felt a great relief. It was nice to please others, and really she had felt so keenly her differences. She even recalled a verse in the Bible that said if you wanted friends you would have to prove yourself friendly. She felt no pangs of conscience. Not until

she remembered the mission services she had promised to play for the next evening. Well, she couldn't be both places, so she called up the chorister and asked him to find some one to take her place.

Altoona, Pa.

Women's Work Forum*Helps in Directing a Forum Discussion*

BY MRS. DAN WEST

(The following discussion is directed to women's groups, but is applicable to other groups as well)

THE discussion method for group procedure has proved very successful, and has earned its right to stay. However, those of us who attempt to lead a discussion, should know more about the "best way to go at it."

Too long we have cherished the idea that the discussion leader should know all. That has barred most of us from attempting the job. The leader more than the listeners should hunger after truth, and in this mutual quest should guide, should direct, should referee the journey. She should be a companion traveler, harboring no pet theories to prove, no haven of bliss at which to arrive.

There are a few character qualities and attitudes of the leader which are more fundamental in the success of a discussion than a fund of knowledge. First of all, she should want to do her job. She should really like the group that she is about to lead. She should have a sense of care freeness, manifested in the knowledge that the blue won't fall out of the sky if her discussion isn't one hundred per cent perfect. She should have a sense of humor. This may lead to a sympathetic understanding of those trying to contribute. She should try to catch the significance of all the statements made, and then try to weave any new thought contributed, though seemingly small, into the discussion pattern. The latter effort, if well done, will keep the group from going astray on the subject. It will get one farther in a given direction. The leader should not manifest "power over" but "power with," the group. The leader should forget herself in a discussion. This releases more energy for the actual work itself.

There are certain mechanics that lend to a good discussion. The group should be brought together. There should be a blackboard for thought development and perhaps a scribe to write points down. Whatever papers or preparations for the discussion are needed should be entirely ready before beginning the discussion.

Starting the discussion is an important mile in the discussion journey. First of all, however, if the subject is chosen before the meeting, it should be within the experience, need, and interest of every person present. It should be like the little bear's porridge, not too hot nor too cold, but "just right." If this be true, you

at once can justly assume intelligent response from the group. The leader should have the attention of everyone before starting, and perhaps waiting for it is the best method. That silence will help to focus their attention on the subject at hand. It is good sometimes to have them vote yes or no on certain very obvious questions, which have their roots in the larger subject. This physical expression, though small, sometimes releases muscular tension and this allows them to talk. The first venture of thought should be watched for, guarded and used to point to the subject in hand. The leader should protect and notice all thought offerings. This will encourage the timid ones to speak. Asking certain persons for their opinions on the subject will also encourage them to help.

There are certain steps that need to be taken sometimes during the discussion. The one who thinks differently from the group should be protected. The dishonest or long-winded should be effectively and tactfully deflated. Guard against too definite groups or sides of thought being formed. The leader should mould the group into a unit.

Effectively closing the discussion is very important. No quest for truth can ever be finally finished. Therefore the discussion should not seem closed, but should challenge them to go on thinking. All important values should be integrated and woven into a mosaic, only partly finished, but a pattern that will call them to go on trying to complete the whole.

The discussion leader may be likened to an orchestra conductor. She must see that the group is ready. She must see that every player plays his part and that there is harmony, out of possible discord. The players must be guided and directed but not dominated. The conductor is never sure just how a discussion will turn out, but if the participants want to play again, he has in part at least, succeeded.

Elgin, Ill.

CORRESPONDENCE

A GOOD TIME TALKING FINANCE

When it comes to figures, most folks seemingly would rather stay away from a meeting for considering them. At least the writer has felt that way sometimes when it was a hard thing to balance a budget.

We received our call to meet at North Liberty, Ind., in just a formal announcement that all pastors, treasurers, finance committees and leaders were expected to be present.

We were surprised to find that so few attended. So we felt like telling our experience, perhaps thus giving some inspiration to others to attend like meetings.

It was on the eleventh of February that five members of this church arrived in North Liberty, Ind., just ten minutes before the scheduled time of meeting—10:30 A. M. I suppose one thing that did not appeal to the writer was that it started out late. That caused us to be less enthused, feel-

ing that it was going to be a dry, commonplace meeting telling us that we had a deficit and that we needed to awake and do our share. Though we felt that this would be the truth, we decided to allow ourselves to be whipped, hoping that it would bring some results. And we confess that it brought results, but they were much different from what I expected.

"That's Dan West there, that just came in," we remarked to our companion. "He writes for the young people's department in Our Young People and attends our camps as an instructor and leader. . . . I wonder what that is he is putting in the window. Oh, yes; mottoes . . . and they are good ones, too. And there is Minnich . . . H. Spenser . . . you know, you saw him at the district conference of Northern Indiana that met at Pine Creek last year."

Bro. Charles C. Cripe opened the meeting and introduced Bro. Minnich. And the latter worked a surprise on some of us, perhaps nearly all of us, by organizing a church! The name of this church was, The Come and See Church. It was made up of both city and country folk and had approximately two hundred members. Bro. C. C. Cripe was elected as elder, with H. A. Claybaugh as the pastor. Their finance chairman was Bro. Stuntz, Goldie Rohrer was finance clerk, and Bro. Wilbur Rupel made an interesting clerk of the day's work. Sister Canfield was selected as the clerk in charge of the literature while Bro. Stricker was chosen as a Contrary Deacon. Bro. Minnich then gave us some facts preparatory to the day's service.

We have somehow looked on money as a bad thing and speak of it occasionally as tainted, but we have learned a lot about money in the last four years. We have found that it is needed badly, that it is an essential of our civilization. Misery comes without it and misery comes with too much of it. I found that money can be the medium of a blessing to me, for money is a part of my life. It represents a portion of my energy and thought.

Bro. Minnich said that more and more members of the General Board felt that they should be helpful to the churches in their financial problems. "So we are going to have a church meeting here today and face our financial problems."

Listing our problems, we found we had fifteen of them as follows:

- (1) The method of bringing in the money.
- (2) How to enlist everybody, those able and those not.
- (3) How much to give.
- (4) What are the duties of the finance board?
- (5) The relation the pastor sustains to the finance board.
- (6) How to keep a good record.
- (7) Relation of ministerial board to the finance committee.
- (8) How to make a living as a Christian (or honestly, in view of conditions).
- (9) Training solicitors.
- (10) Developing joy in giving.
- (11) Stewardship beliefs.
- (12) How to teach stewardship.
- (13) Building a budget.
- (14) Giving a vision of spiritual need.
- (15) How to get and train finance board members.

The newly organized church decided to consider No. 14 first: Giving vision of spiritual need. Should we use high pressure methods? Should we accept some money and not other? This subject brought out some very fine thoughts by the pastor and some others of the church. Our pastor impressed us with the thought that "When we make chick-

en raising, farming, etc., sacred, then we will have sacred money flowing into the treasury. One of our energetic, sincere, young married brethren asked the pastor why it was that a man he knew, who could plow corn better than others, who had made a lot of money and finally lost it, had then committed suicide.

Our pastor replied with the illustration of a man whom he knew, who gave him two runts when he was pastor in a certain place. Bro. Claybaugh said that he raised the runts and got something out of them, but the giver had a runt spirit.

In conclusion the summing up of the thoughts brought us to this, that in order to get a vision of spiritual need and how to give we need to teach the fruits of the Spirit. We need to get folks to see the cross and what it means, and then people will give and love to give.

We then thought through what we believed about stewardship: (1) God is the Owner, we agreed. Even the Contrary Deacon and a few assistants made us think deeply. (2) Man is the possessor. (3) Man must give an account and the account should be to the glory of God. Then at 12:30 o'clock we reluctantly closed the discussions and went to get some fine refreshments that the sisters had prepared in the basement.

At 1:30 o'clock we began our discussions about tithing, feeling after having checked up, that we as a church are not against tithing, nor are we so strictly legal that it should be the tithe and nothing more or less.

Our energetic and sincere brother then told of asking an insurance man to come to this meeting. He asked the reason, and when he was told it was about finance, he said: "Oh! I suppose you will tell them to give as God has prospered them, but how can you do that in these times?" Well! the brother spoke of the good health that God had prospered him in, the faithful wife and children, food to eat and good neighbors. He said that though one has no money he can still share in an attitude.

Bro. Forney gave us some splendid teaching on how to lead folks in the study of stewardship. Enumerating the methods of how to teach stewardship we found these points: Stewardship can be taught in sermons, by class discussions, through the distribution of literature, by example in practicing it, and by home discussion. We found that interesting literature on the subject can be obtained from our publishing house.

Bro. West was not idle during these hours, and in one short talk he said: "I grew up in a tobacco patch and it was no question to me as a lad. Then some ministers of the church even raised it, and few members thought it wrong to raise and sell tobacco. I saw that the church took tobacco money when it was given. But as I got to thinking it through, I quit raising it. This brings us squarely up to the question of how to make a living as a Christian—or honestly. Recently a conscientious school teacher asked if it is wrong, now, since whiskey is legalized, to take her salary raised by such revenue. John Wesley said that one should 'Get all, keep all, give all.' I do not agree with that even though John Wesley was a wonderful man. I have no right to take out of God's world as an income, any more than I need. This will take some deep thinking. This does not mean living in overalls and eating only bread and water, but living decently, simply and laying up some in store, but not to leave for others to squander. We need just enough comfort to live effectively. Not giving but sharing should be the motto. Who gets the most in the home where the mother is a real mother? The one that needs the most. We need to listen and walk more closely. We need to lead as

a church people. It will be too bad if we let others interpret Christian living. Some one has said that the counter is our communion table, but I do not agree in going that far, for there is much in the communion as we practice it; but we should love our neighbors as ourselves. I heard this and I'd like to pass it on to you: 'From every man according to his ability, to every man according to his need.' I am sure of my direction but have not yet found out how to do much."

Thanks, Dan, that did some good!

Ways to bring in the money were discussed and the envelope system seemed to be favored. Some ministers speak of various items in the budget as the offering is lifted. By this we mean that they mention one item at one time and another at another time. For instance, on a cold morning, mention the fact that we all appreciate a warm church, that helps people to see why coal is needed.

Then, after this discussion, we proceeded to build a budget for The Come and See Church.

After a sufficient repast in the basement at 5:30 o'clock, we gathered around informally with Dan and Spenser. Many good questions were asked and some good thinking provoked. The evening service began at 7:00 o'clock with experiences of joy in giving. This was followed by a demonstration of a poor way to visit a member to have him share in the need. After that we had a successful method presented by several persons ably demonstrating it. Sister Shively of Plymouth, Indiana, led us in the closing devotions. We did not experience any tiredness until after the meeting, but we felt it was worth every bit of it. So we had a good time talking finance.

La Porte, Ind.

B. R. Cross.

THE OXFORD BIRTHDAY PARTY

A year ago, a great international team introduced the Oxford Group Movement to California. Recently an Anniversary House Party was opened on Friday to last until Sunday night, in the Mission Inn at Riverside. It was a happy birthday party.

A much smaller team came from the East this year, the working force being recruited from California in the person of "groupers" just "one year old" or less. The announced purpose of the meeting was to provide intensified instruction in life-changing, and it was supposed to be limited to former groupers who were ready for active, aggressive work; but spiritual hunger is too great. It is impossible to keep people away from what promises to solve their life problems, so the attendance ran into the hundreds, probably 400-500, and included many who have been changed but recently, and quite a number who were changed during the meeting, in spite of the fact that there was no public effort to that end, and the days were so filled with meetings that one wonders who had time or strength to talk individually with inquirers.

I was interested to see how many of last year's groupers had remained faithful, how successful they had been, how well they had recovered from the inevitable slumps, backslidings and defeats, and how they would face the future. What is their attitude to the churches, what is the church thinking of them, and how can the movement go forward without any organization?

There were many reports of successes, failures, defeats and victories. Faith, hope and love ran high, and "Resurrender" was the watch word of the meeting. Saturday had meetings from 9:15 to 1 and from 4:30 to 6, yet from 7 to 9 P. M. the group sat in intense interest while one after an-

other rose and talked soberly, sometimes haltingly—not eloquently or magnetically—of God's work in them and their associates. There was no music, no oratory, no speeches—just experience and a marvelous atmosphere of spiritual presence. On Sunday night there was the same ending of the meeting, and a quick departure of the groupers to the newly surrendered homes, businesses, life relationships and life purposes.

It was most interesting to see what a strong bond of unity there is in surrender to Christ. I heard not one word of disloyalty to any church by any member present, but there was the warmest sympathy for every one who had been changed by Christ to a new life of guidance, obedience and service. How this does knit people together! "And what God hath joined together, let not man put asunder."

There was frank discussion of opposition to the movement, especially on the grounds of theological questions. No one present could imagine how any movement for improving the quality of life in members of all churches could undertake the task of setting forth any creed for all the people involved, even if it were profitable to do so. I think the feeling was general that all that could be done toward presenting a satisfactory theology to the world has already been done or will be done by the theologians, and that the thing for all groupers to do now is to do the work of the church in all places with all the might and main that God can give and we can receive. There are so many unhappy homes, so many burden-ridden individuals, states and nations, so much danger of war and the break-up of civilization, all of which Christ can cure and correct, that our business is to change ourselves, our neighbors and all whom we can set in motion by the power and grace of God. The movement is going on, in spite of lack of organization.

Pasadena, Calif.

Paul Mohler.

ALFRED H. REEVES

Alfred H. Reeves was born at Washington, in Washington County, Iowa, June 27, 1852. He departed to be with his Lord Feb. 5, 1934, at the home of his son, H. G. Reeves, aged 81 years, 7 months and 8 days.

In June, 1857, his parents moved to Benton County, Iowa, and located nine miles southeast of Vinton. Later they move to Brown County, Kansas, and located on the exact spot where Morrill, Kansas, is now located; here the deceased began going to school, but was hindered very much because of the Civil War. His parents moved back to Benton County, Iowa, in 1867, and

Bro. Reeves was able to complete his common school education.

In 1876 he was united in marriage to Maria Long who preceded him to the glory world some years ago. Together with his wife he began farming in Benton County, Iowa, and continued until 1880. Then they moved to Clay County, Iowa, and located near Gilletts Grove. Here in 1883 he was converted to the faith of the Brethren and was baptized by Geo. Studebaker at Aurelia, in Cherokee County.

In September, 1885, he and his wife were two of the charter members of a small band of members that were organized

into a church known as Gilletts Grove church, Bro. S. H. Miller assisting in the organization. At this time Bro. Reeves was elected to the ministry, which duties he assumed in a very large way at this place.

In 1900 Bro. Reeves and family moved to Barnum, Minn., and here he held meetings in the homes and in the school-houses, baptizing several. Some members moved in, so that in 1903 the district mission board had Brethren Sibert and Beaver organize them into what is now known as the Nemadji church. Here Bro. Reeves was very active and the work grew until there were some sixty members in that church. From here in 1919 the family moved to Sunnyside where Bro. Reeves remained faithful until his departure. The children left are: John, Herbert and Ann of Sunnyside; Wilbur of Seattle and Charles of Long View.

Services were conducted at the Church of the Brethren by the undersigned. Text: Job 19: 25-27.

Sunnyside, Wash.

B. J. Fike.

A GOLDEN WEDDING

On Dec. 20, 1933, Bro. William Stover and Sister Maude Stover, his wife, celebrated the fiftieth anniversary of their marriage.

Among the invited guests were our pastor, Bro. J. W. Whitacre, and the writer.

The meal prepared for the occasion was both palatable and bountiful. After thanks for the food, each one seemed to prove his faith by his works, at the table. It is of especial interest to note that many of the table furnishings at this meal were on the table and used on the occasion of their marriage. Some of these included napkins, spoons, knives, forks, teacups, saucers, and salt, pepper and vinegar containers. Even the vinegar container was half-full of first-class vinegar; not only the same container, but the same vinegar which was on the table fifty years before.

Brother and Sister Stover never raised any children of their very own, but reared five other children.

This aged couple are liberal church workers. They have been blessed with a most splendid home and everything seems to be plentiful about them, evincing the touch of careful hands.

The evening was spent in pleasant conversation and manifold reminiscences.

We then departed, wishing them continued happiness, and judging from their fine health and clean lives, their last days will be their best days, and our prayer is that when life's sun shall set, it may be tinged with a bright halo, announcing for them a bright tomorrow.

Greencastle, Pa.

J. C. Beahm.

SISTER PHEBE K. EBEBY

Mrs. Phebe King Ebey was born Oct. 1, 1878, west of North Manchester, Ind., and died Feb. 9, 1934, at her home in Pontiac, Mich., aged 55 years, 4 months and 8 days. She had been in failing health for several years from heart trouble and had been seriously ill for nine weeks. Funeral services were conducted by Brethren L. H. Prowant of Durand and A. O. Mote of Detroit, at the church in Pontiac, on Feb. 11. The body was then taken to the home of Bro. Adam Ebey, at North Manchester, Ind. Funeral services were conducted at the West Manchester church Feb. 12, by Bro. J. Edson Ulrey of Onokama, Mich., with the text, "For thou art greatly beloved" (Dan. 9: 23). Bro. Otho Winger assisted in the service. Interment was in the cemetery by the West Manchester church.

Phebe was the daughter of Daniel and Mary King. She graduated from the North Manchester High School and Manchester College and taught school for seven years. She was married to Enoch J. Ebey, July 31, 1908, and lived for five years at Green River, Utah, where two children were born, Allen and Louise. The family then moved to Pontiac, Mich., where they have since resided with the exception of two years at Marilla, same state.

In 1920 a Sunday-school was started in the Ebey home out of which grew the present church at Pontiac, Mich. She united with the church in her youth and was an active worker in the church, Sunday-school and Aid Society. Surviving are the husband; four children, Allen, Mrs. Louise Ihrke, Robert and Dorothy; her mother, aged 87 years, who made her home with the deceased daughter; her sister, Alice King Ebey, of North Manchester, missionary to India for thirty years; a brother, John E. King of Hemet, Calif.

Her creed for life was The Kindergarten's Creed by Randall J. Condon, and she lived and worked accordingly:

"I believe in little children as the most precious gifts of heaven to earth. I believe that they are immortal souls created in the image of God, coming forth from him and to return to him. I believe that in every child are infinite possibilities for good or evil and that the kind of influences with which he is surrounded in early childhood largely determines whether or not the budding life shall bloom in fragrance and beauty . . .

"I believe in freedom, but not in license; in prompt, cheerful obedi-



ence; in punctuality, regularity, accuracy, industry and application; that wisely directed self-activity should result in self-control, in self-forgetfulness, in an increasing desire to choose the good, true and beautiful.

"I believe in cultivating the intellect and the will, but I believe, too, in soul culture, and that out of this cultivation comes the more abundant life bringing forth the fruits of the spirit—kindness, gentleness, joy, peace, truth, faith, hope, love, reverence for God, and for his lowly creatures.

"I believe that the White City of God, with its river of life and its tree of life is the divine type of the kindergarten with its life-giving love, sunshine and companionship, and its symmetrical unfolding of all the beauties of child life—physical, mental, moral, spiritual. I believe that the work of the kindergarten is the holiest and happiest of all earth's tasks.

"To this work, Father, I believe thou hast called me, and to it I give all that thou hast given me of insight and wisdom and love and gentleness and patience and humility."

Proof that Sister Ebey lived up to this creed was given by the tribute of respect as the large group of small children sang the song she loved to teach them while Primary Superintendent.

Pontiac, Mich.

E. J. Ebey.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Clemens-Nyce.—By the undersigned at his home Feb. 3, 1934, John C. Clemens of Mainland, Pa., and Ella C. Nyce of Vernfield, Pa.—A. A. Price, Harleysville, Pa.

Jarboe-Sprague.—By the undersigned Feb. 17, 1934, at the home of the bride's parents, J. Wm. Jarboe, of Lincoln, Nebr., and Miss Nell Elizabeth Sprague of Syracuse.—J. Edw. Jarboe, Syracuse, Ind.

Shank-Shank.—By the undersigned Feb. 4, 1934, in the Richardson Park church, Del., Mr. Harvey A. Shank of Carthage, Mo., and Miss Marjorie Rene Shank of Bowmont, Idaho.—Wilbur M. Bantz, Richardson Park, Del.

Sprenkle-Griffith.—At the home of the undersigned Feb. 17, 1934, Everett Sprenkle of Oxford, Pa., and Ethel Griffith of West Grove, Pa.—David Kilhefner, West Chester, Pa.

FALLEN ASLEEP

Brinkley, Sister Mary Elizabeth, widow of J. D. Brinkley, died of heart trouble, at the home of her sister and brother-in-law, Brother and Sister Harry Spangler, Altenwald, Pa., Jan. 4, 1934. She was 66 years old. She leaves two daughters, four sons, four sisters and one brother. She was baptized on March 6, 1932, and enjoyed her church relationship to the fullest. Hers was a meek and quiet life and she was the model of Christian womanhood. She came to the home of her sister for a visit where she took sick and lived just two weeks. Six days before her death she called for the anointing. Funeral services were conducted in Chambersburg by Eld. Welty Smith, assisted by the other home ministers. Interment was made in the St. Johns cemetery near Shiremanstown, Pa.—Grace E. Smith, Waynesboro, Pa.

Brown, Wm. Lestie, born Oct. 25, 1874, in East Brady, died at his home in Tire Hill, Pa., Feb. 11, 1934, of apoplexy. He is survived by his widow, three sons, three daughters and one granddaughter. Services at the home by Arthur L. Rummel, pastor of Tire Hill church, with interment at Reynoldsville, Pa.—Mrs. Arthur L. Rummel, Johnstown, Pa.

Casteel, Sister Rebecca Ann De Berry, born in 1852, died Dec. 1, 1933, at Morgantown, W. Va. She married Dock Casteel and to this union were born five sons and three daughters. Her husband preceded her twenty-three years ago; one daughter died in infancy. She leaves five sons, two daughters, fifty-one grandchildren, seventy-two great-grandchildren, one brother and two sisters. She was a member of the Brethren Church at Mt. Dale for a number of years. Funeral services at Cuzzart church by Lloyd Myers. Burial in the Parnell cemetery.—Grace Sisler, Hazelton, W. Va.

Clower, Mary Elizabeth, born in New Jersey, Feb. 25, 1837, died Feb. 13, 1934, at the home of her son, Charles, in Morrisonville, Ill. Her parents were Mr. and Mrs. Wm. A. Tompkins. In 1856 she married Thos. Clower. She was a member of the Church of the Brethren and although for many years isolated from the church of her choice, she remained true to the last. Although nearly ninety-seven years old she was active and always enjoyed reading the Messenger. She leaves five children, twelve grandchildren, twenty-seven great-grandchildren and three great-great-grandchildren. Services at the home of her son by Bro. E. F. Caslow, assisted by Rev. Roy Doland. Interment in the cemetery near by.—Lola Brubaker, Virden, Ill.

Darr, Sister Mary, daughter of Christian C. and Anna (Shaffer) Gnagey, born in Meyersdale, Pa., March 14, 1852, died Feb. 15, 1934.

All of her life was spent in Somerset County. Sept. 2, 1873, she married Eld. John H. Darr; he died seventeen years ago. Since that time she had made her home with her daughters. She united with the Church of the Brethren in the early years of her life. She was a member of the Sipesville congregation but attended church service in the Geiger congregation for the past two years. She was a loyal, faithful and consecrated worker in the church. She is survived by two sisters, one brother, eight children, thirty-seven grandchildren and thirty-four great-grandchildren. Funeral services at the Sipesville church by Elders N. D. Cosner and H. Q. Rhodes. Interment in the adjoining cemetery.—Wilbert G. Beeghly, Geiger, Pa.

Detrick, Robert, born May 26, 1863, at Nora, Ill., died Feb. 7, 1934, at his home, Oklahoma City, Okla. He had been in failing health the past two years. His early life was spent in Illinois, Iowa, and Kansas. He came to Oklahoma about forty-five years ago. The past twenty years he lived in Oklahoma City. He united with the Church of the Brethren at Marlow, Okla., forty-three years ago. That country was then called the Cherokee Nation. He remained faithful to the church through life. There survive his good wife, three daughters and seven grandchildren, all living in Oklahoma City. Two brothers live in California, and one in Oregon. One sister lives at Ames, Okla. Interment in the Rose Hill cemetery, Oklahoma City.—D. J. McCann, Oklahoma City, Okla.

Early, Mrs. Mary Miller, died at her home on Jan. 7, 1934, after a brief illness, aged 88 years. She was the widow of Samuel Early who died many years ago. She was a faithful member of the Brethren Church most of her life. Surviving are two sisters, one half brother, three stepchildren and a number of grandchildren. Services at the Bridgewater church by J. S. Flory and G. L. Wine.—Mrs. O. F. Foley, Bridgewater, Va.

Greenwood, Edward Lewis, infant son of Bro. E. L. and Sister Lona Greenwood, died of pneumonia, Jan. 12, 1934. Surviving are the parents and two sisters. Funeral services by Bro. D. D. Fleishman. Burial in the cemetery adjoining the church.—Abbie S. Pote, Ripley, Okla.

Hewitt, Sister Malinda E., daughter of Geo. and Martha Bucklew, born Oct. 20, 1864, died at the home of her daughter, Mrs. Walter Vansickle, in Hazelton, W. Va., Dec. 5, 1933. She married Marcellus W. Hewitt Dec. 17, 1882. To this union eleven children were born; she leaves six daughters, two sons, eighteen grandchildren, two sisters, two brothers. She was a member of the Brethren Church for a number of years. Funeral at Glade Union church by Bro. Jeremiah Thomas, assisted by Geo. W. Vansickle. Burial at the Willet cemetery.—Grace Sisler, Hazelton, W. Va.

Hodgden, Martha, died Feb. 18, 1934, from a complication of diseases, aged 77 years. She was born in Miami County, Ind., the daughter of Eld. David and Hannah Neff. She married Eld. Dorsey Hodgden in 1878. To this union were born five children, all of whom are living. She united with the Church of the Brethren at an early age and was active in the line of duty. Bro. Hodgden spent much of his time in the work of the church, serving as a traveling evangelist for twenty years. By their united efforts many souls were brought into the kingdom. Her early life was spent in Indiana but in 1912 the family moved to Dayton. For the past twenty-one years the church home has been the West Dayton church. Funeral services at the College Street church by Bro. Perry Prather, assisted by Parker Filbrun. Interment in Lower Miami cemetery.—Parker Filbrun, Dayton, Ohio.

Hylton, Charlotte Canady, born May 30, 1856, died Jan. 10, 1934, at the home of her son near Loomis, Wash. She spent her youth in Virginia where she married Abel Duncan. To them was born one son, who with the father died some years later. About the year 1895 she married B. B. Hylton who died in 1929. To this union were born two children; one died in infancy. Besides her son she leaves four stepsons and two stepdaughters. About 1897 she and her husband moved to Douglas County, Mo.; later they lived for a short time in Idaho and California and for a number of years in Washington. She united with the Church of the Brethren in youth and took cheerfully the duties coming to her as a minister's wife. During her last illness she called for the anointing. Funeral services by Bro. H. M. Rothrock and the writer.—C. E. Holmes, Tonasket, Wash.

Johnson, Mary Elizabeth, daughter of Peter and Elizabeth Royer, born Feb. 22, 1865, at Bader, Ill., and died at the home of her daughter, Mrs. Arthur Goenner, at Zenda, Kans., Feb. 8, 1934. She was the oldest of a family of nine children, three of whom survive. She married August Johnson March 30, 1873; to this union were born six sons and one daughter; one son died at the age of twenty-one. She also leaves seven grandchildren. She and her husband came to Kansas about 1878, taking a claim near Cleveland, where the family lived for twenty-four years. In 1902 they moved to Kingman, living there four years, then moving to a farm near Norwich, where they resided until the death of her husband Oct. 18, 1920. Since then she had made her home with her daughter. She united with the Church of the Brethren when about sixteen years of age and lived a conscientious Christian life. Funeral services in the Zenda M. E. church by W. T. Luckett. Burial in the Cleveland cemetery.—Ruth Sloan Weniger, Cleveland, Kans.

Jourdan, Bro. Joseph Z., died April 9, 1933, at his home near Fruitdale, Ala., aged 75 years. In young manhood he with his parents moved from Pennsylvania to Nebraska. Feb. 22, 1881, he married Hattie A. Dilling of Curryville, Pa. They made their home in Nebraska until 1897, when they moved to Fruitdale, Ala., where he resided until death. He was a member of the Brethren Church from

early life. Funeral services by Bro. G. W. Petcher. Interment in Fruitdale cemetery.—Mrs. E. F. Carpenter, Fruitdale, Ala.

Kenney, Wilbur C., born Jan. 6, 1861, died Feb. 1, 1934. He married Mollie Gaby in 1892; to them were born four children. He professed faith in Christ at an early age and joined the Church of the Brethren. He lived a consistent and active Christian life and served as deacon for several years. He leaves his wife, three children and five grandchildren. One daughter preceded him several years ago. Funeral services from the Mt. Valley church by Glenon Brown. Interment in near-by cemetery.—J. Lee Wine, Baileytown, Tenn.

McVay, Phebe, third daughter of Samuel and Hannah (Wimmer) Goodman, born in Wayne County, Ind., Dec. 10, 1852, died at her home in Leon, Iowa, Feb. 7, 1934. She married Abram McVay in 1882 and he survives. She united with the Church of the Brethren in 1877 and continued faithful to the end. Funeral services in the Leon Brethren church by Brethren Miles Taber and J. W. McKee. Interment in the Leon cemetery.—Jemima Kob, Leon, Iowa.

Moyer, Bro. Isaiah, a lifelong resident of Norristown, Pa., died at his home Feb. 8, 1934, aged 86 years. Death was due to a fall on the icy pavement. He was a Civil War veteran and had been cited for bravery. He is survived by his second wife, Sister Jennie Evans Moyer, two sons, two daughters, sister, five grandchildren and one great-grandchild. Funeral services in the Mingo church by his pastor, Bro. Wm. J. Wadsworth, Jr., assisted by Bro. J. N. Cassel. Interment in Mingo cemetery.—Mrs. Wm. J. Wadsworth, Jr., Norristown, Pa.

Murphy, Flora Jane, wife of Eld. Wm. Murphy, born Nov. 19, 1857, died Jan. 15, 1934, aged 76 years, 1 month and 26 days. They were married fifty-six years in November. For more than fourteen years Sister Murphy was an invalid. She is survived by her husband and one daughter, Ruth, at home. Funeral services from the home by the writer and Eld. J. E. Trimmer. Interment in the Westminster mausoleum.—H. M. Snavely, Carlisle, Pa.

Puterbaugh, Henry Harrison, fourth child of Samuel and Mary Klinger Puterbaugh, born Oct. 1, 1850, in Montgomery County, Ohio, died at the Miami Valley hospital Feb. 16, 1934. Nov. 28, 1876, he married Jane Brandenburg; to this union were born fifteen children. Nov. 19, 1905, he was baptized into the Trotwood Church of the Brethren. He always lived in this district and held his membership in this church. Sept. 29, 1927, his wife died. Two of the children were at home to care for their father. He leaves seven sons and two daughters. Funeral services by his pastor, assisted by Wm. Swinger. Interment in the Bear Creek cemetery.—W. D. Fisher, Trotwood, Ohio.

Quakenbush, Alson Jacob, born in Chatham County, N. C., Sept. 11, 1855, died at the hospital, Emporia, Kans., Jan. 26, 1934. He was the last member of his family. In 1866 he with his parents came to Kansas, locating in the Lakeside neighborhood. He married Miss Fannie Buck and to them six children were born. One daughter passed away in 1923. He united with the Church more than thirty years ago and was a faithful and consistent member. He leaves his wife, children and five grandchildren. Funeral services at the Friends church by Oscar R. Fike, assisted by Eld. S. E. Lantz. Interment in the Cottonwood cemetery.—Mrs. Leila E. Quakenbush, Madison, Kans.

Robison, Frank Joseph, son of Joseph H. and Edna Pugh Robison, died Dec. 8, 1933, aged 13 years. He was a student of Oak Grove school and Zion Sunday-school. He is survived by his parents and two sisters. Funeral services by Obed Hamstead.—Mrs. Samuel Hayes, Morgantown, W. Va.

Smith, Marietta, daughter of Edw. and Elizabeth Wood, born in Delaware County, Ind., June 25, 1849, died Feb. 17, 1934, at the home of her daughter, Mrs. Andrew Finckh. She leaves three sons, one daughter, an adopted daughter, eighteen grandchildren, nineteen great-grandchildren, two brothers and two sisters. When she was four years old her family moved from Indiana in a covered wagon to Black Hawk County, Iowa. In 1874 she married Geo. Smith and to this union were born five children. In the spring of 1887 they moved to southern Missouri and later to Iowa. In the spring of 1897 they purchased a farm near Reading, Minn., which was her home until one year after the death of her husband in 1912. Early in life she united with the Methodist Church, but soon after her marriage she became a member of the Church of the Brethren. She was one of the few surviving charter members of the church. She lived an exemplary Christian life. In the fall of 1933 she suffered a stroke, followed by a second and third. Funeral services at the church at Worthington by Bro. J. Schechter. Interment in the church cemetery.—Mrs. H. H. Hanenstein, Reading, Minn.

Starns, Nola, born Aug. 1, 1902, died Feb. 6, 1934. She joined the Church of the Brethren at an early age and always lived a true Christian life. She leaves her husband and two daughters. Funeral services by Eld. W. H. Wine and Glenn Brown.—J. Lee Wine, Baileytown, Tenn.

Taylor, Samuel W., born Nov. 21, 1850, died Feb. 9, 1934, at the home of his son, Amos Taylor, at Ephrata. He was a minister of the Church of the Brethren in the Spring Grove district for many years. He was a son of John and Sophia (Weaver) Taylor of near Blue Ball, and is the last of his family. A brother, Eld. I. W. Taylor, well known throughout the Brotherhood, died in April, 1933. In 1897 he was elected to the ministry at the Blue Ball church; two years later he was advanced to the second degree ministry. In 1913 he was ordained elder of the district; he also served as a deacon in the old Conestoga church. In 1921 he moved to Ephrata. His wife, Fannie

(nee Zimmerman), died June 16, 1928, after which he lived with his son. He is survived by two sons and four grandchildren. Services at the Ephrata church by Eld. David Kilhefner, assisted by A. P. Wenger, pastor of the church. Interment in the Blue Ball cemetery.—Gertrude R. Shirk, Ephrata, Pa.

Thompson, Sarah Ellen, daughter of John and Amenck Greer, born at Peoria, Ill., June 13, 1857, died at the home of the writer, near La Fayette, Ohio, Feb. 11, 1934. She was married three times; all three of her husbands preceded her. In October, 1919, she united with the Church of the Brethren in which she lived until death. She leaves one brother, three nephews, one stepson and three stepgrandchildren. Funeral services at County Line church by the writer with interment in the Desenberg cemetery.—J. L. Guthrie, La Fayette, Ohio.

Warstler, Esther L., daughter of Ancil M. and Bertha Likens, born Aug. 16, 1901, died Jan. 31, 1934. She confessed her Savior and united with the North Winona Church of the Brethren Sept. 19, 1920, and lived faithful until death. She married Hugh Warstler Dec. 25, 1930. Engaging in the teaching profession in 1927, she continued until her death. She leaves her husband, two stepchildren, father and mother, three brothers and a foster sister.—Mrs. Elmo Shock, Syracuse, Ind.

Watts, Mrs. Bertha Parks, was born May 24, 1900, in Blackbear, Idaho. In 1916 she married Roscoe Watts, to which union was born one daughter. On April 26, 1928, she united with the Church of the Brethren at Nampa. Death came to relieve her long suffering with tuberculosis on Jan. 24, 1934. Funeral services at the Nampa church by the pastor.—Mark Schrock, Nampa, Idaho.

Whitlow, William H., was born in Floyd Co., Va., Nov. 27, 1854, and died near Fresno, Calif., Jan. 19, 1934. He was married to Sarah F. Childers Jan. 31, 1884, who died Aug. 27, 1895. To this union were born four children, two sons and two daughters, all of whom survive. On Feb. 19, 1902, he was married to Amanda C. Stutsman, to which union was born one daughter. He gave his heart to God and joined the Church of the Brethren when a young man, serving as deacon for a number of years. He leaves his companion, five children and ten grandchildren. Services in the Lisle Funeral Home, Fresno, Calif., by the writer, assisted by Brethren Leo H. Miller and John H. Price. Interment in Belmont Memorial Park, Fresno, Calif.—John I. Coffman, Lindsay, Calif.

NEWS FROM CHURCHES

ARIZONA

Glendale church from Jan. 21 to Feb. 18 experienced a most stirring and memorable revival conducted by Brother and Sister Oliver H. Austin of McPherson, Kans. We had looked forward to their coming for over a year and four weeks before their arrival our pastor, Bro. Barnhart, organized special prayer groups. The attendance throughout the campaign was the best we have had in years and great interest was awakened from the first, reaching a glorious climax on the last Sunday. This was the Austins' two hundred and thirtieth campaign in the eighteen years they have been in the field. Because of their wealth of experience and deep consecration, they are rendering a great service to the church for which they are giving their lives. Bro. Austin's sermons are thoughtful, convincing, challenging gospel messages which bring conviction to the hearers. We were also extremely gratified by Sister Austin's earnest and stimulating ministry in song and story. She organized both a young people's and junior class chorus that attracted many people to the meeting. They with Bro. Barnhart made over one hundred calls in the community and in this personal contact accomplished much for the church. As a result of the meeting, there were twenty-four confessions for Christ all of whom have been baptized. Many of these were adults, eight being husbands and wives who have thus united their homes religiously, a thing for which we are truly thankful. Surely the Glendale church has been wondrously blessed and gloriously awakened to greater Christian endeavor. May God continue to bless the Austins in their labor of love.—Emma E. Sine, Glendale, Ariz., Feb. 22.

CALIFORNIA

Belvedere.—At the close of prayer meeting on Feb. 1 thirteen were baptized and received into the church. At the regular morning worship Bro. Steinhour is giving us a series of helpful sermons on, What Does Christianity Mean? Feb. 16 our church with six others of the community met at the Methodist church in an all-day prayer service. In the evening Bro. Bonsack gave us an inspiring message in our own church on, Our Mission Field.—Mrs. John H. Wolfe, Los Angeles, Calif., Feb. 22.

Hemet.—At Christmas time our C. E. young people and children gave us a splendid program. A short play "Ourselves and Others" was particularly helpful. Recently we have enjoyed visits by several of our ministers, who have added to the interest in our work with helpful sermons. Eld. W. M. Platt of San Bernardino with a group of the young people of that church came and gave a playlet and sermon. Eld. S. W. Funk of Covina worshiped with us and brought a helpful message on Feb. 11. These variations from our regular program were enjoyed by all. Our adult group are following the chapter-a-day Bible reading program, and using scripture read each week as a basis of the Sunday evening discussion. On Feb. 13 Brethren Bonsack and Brubaker visited us in the interests of the mission work

of the church. We met for a meal at the church at noon. Bro. Bonsack gave a much appreciated talk on the work of our various missions. An open forum followed which was both interesting and instructive. Bro. Bonsack's sincere, informal responses to questions asked, were highly appreciated. His wide experience made this part of the day particularly helpful to our group.—Mertie B. Dickey, Hemet, Calif., Feb. 17.

Oakland.—Attendance and interest at both church and Sunday-school are steadily increasing. Pastor Cunningham has been giving us a series of sermons on Getting Acquainted With Jesus; these are interesting and helpful. During the Christmas season we enjoyed a pageant entitled, The Beautiful Story, presented by the Laurel P. T. A. choral. Our choir gave the cantata, The Music of Bethlehem. The women's auxiliary is meeting one day each week to sew for the Red Cross. At our pot luck dinner in January a prominent attorney of our city was guest speaker and gave a timely address on the subject of Liberty. Jan. 21 we enjoyed the fellowship of a delegation from the Baptist church in Oakley. Rev. Hylton, pastor of the church, conducted the devotional part of the evening service. Feb. 4 Bro. Hoover of Altoona, Pa., brought us a fine gospel sermon. We have recently installed a choir loft in the church and have a fine choir which is a splendid addition to the church services. Pastor and Mrs. Cunningham attended the Bible institute at La Verne. During their absence Rev. Jackson, student minister at the Pacific School of Religion in Berkeley, brought us the morning message Feb. 11. In the evening Howard Frantz was in charge. Since our last report two have been received into church fellowship by baptism and two by letter. Our Y. P. D. was host to the young people of Modesto Feb. 3 and 4, when they came to play basket ball. We observed the World Day of Prayer Feb. 16. The program was sponsored by the women's auxiliary.—Mary Heisel Woody, Oakland, Calif., Feb. 17.

COLORADO

Wiley.—Our average Sunday-school attendance for October-November-December was ninety-seven, a gain of thirteen over the previous quarter. A class for young married people has been started. Our Sunday evening attendance is growing. The discussion group for the earlier evening meetings is interesting both youth and adults. Our pastor, Chas. Dumond, recently began a splendid series of evening sermons on the Beatitudes. A class for the study of soul-winning meets every second Tuesday. This group is working definitely toward the winning of souls both previous to and during a coming series of meetings. On alternate Tuesday evenings the prayer group meets. A pageant was given on Christmas eve. Following this a group went caroling. The radio program is being continued once a month over KIDW from Lamar. The men have had several get-together meetings lately. The Women's Work is functioning. Films giving the work in the girls' schools in the three fields were shown in November. Recently through the opening of mite boxes and envelopes more than \$20 was received for these schools. In December the Aid served a turkey dinner. At a recent mother and daughter tea names were drawn for mystery mothers and daughters. Our pastor with six others plans to attend the regional conference at McPherson.—Naomi E. Fasnacht, Wiley, Colo., Feb. 19.

FLORIDA

Miami.—Our service, held yesterday at the Westfall home, Coral Gables, was better attended than we expected, due to the coming of a number of Pennsylvania brethren and sisters, who added much by their interest. The Sunday-school lesson was as helpful as any we have had. Then followed a good sermon by Bro. Simon Richardson, our dinner, the social hour and the return home. In spite of a steady rain, all was cheerful and spiritual inside. The collection taken for the Annual Conference Budget offering amounted to \$9. Our love feast will be held at the Noah Cripe home, northwest of Homestead, on March 18. We trust a goodly number of the members who are visiting in Florida will find it convenient to be with us at that time. They will be most welcome, and we are sure their presence will be helpful.—Grant Mahan, Homestead, Fla., Feb. 19.

Tampa.—Our church during the last month has been visited by members from Ohio and Pennsylvania who took some part in our services. We are glad for those who come to worship with us while they are here enjoying the warm sunshine. Attendance at Sunday-school has fallen off a little since we have such cold mornings occasionally. We have taken another step recently toward our goal of having a well-graded school: a nursery class has been started, being held in a nearby home until such time as we can build an addition to the church-house. Sister Viola May is president of our Aid this year. With the help of our pastor the women of the church carried out the program for World Day of Prayer. Each topic was assigned to a different person. Both our ministers were present and their talks added much to the spiritual power and value of the hour.—Sarah H. Lauver, Tampa, Fla., Feb. 21.

ILLINOIS

Cerro Gordo church met in council Jan. 14. Because of the resignation of our pastor and elder, it was necessary to elect a new elder and Bro. I. D. Heckman was chosen. Bro. G. O. Stutsman will take up his new charge at Greenville, Ohio, April 1 and it is with genuine regret that our congregation sees him depart after so many years of faithful and fruitful effort. Brother and Sister E. S. Coffman were with us in evangelistic effort the first two weeks of December. Five were baptized and one was reclaimed. Because of inclement weather conditions it was necessary to postpone our love feast until spring. M. R. Zigler was with us recently for a Sunday evening service. Sun-

day evening services have been conducted largely by church organizations—B. Y. P. D., missionary society, etc. This plan adds variety and is quite successful.—Edith L. Eller, Cerro Gordo, Ill., Feb. 21.

Hastings Street.—Election of officers was held at the regular council meeting Dec. 27. Officers elected were: Roy White, Sunday-school superintendent; Lillian Dama, church clerk; Clarence Fike, church treasurer; Eugene Schmidt, Messenger correspondent and missionary secretary; Wm. Cunningham, Messenger agent. The annual watch night service was held New Year's eve. The program included musical selections, readings, slides on the life of Christ, games for entertainment, refreshments and night watch. We were entertained Jan. 6 by the well-known Krantz family, who put on an enjoyable concert.—Eugene Schmidt, Chicago, Ill., Feb. 17.

Virden.—Jan. 28 a basket dinner was served at the church and in the afternoon the women's council held a meeting. Mrs. A. B. Gibbel was reelected as general director for the coming year. During the past year the women's council purchased new silverware for the church, also kitchen supplies. At Christmas time the children gave a program and on New Year's eve the B. Y. P. D. held a candle light service. We enjoyed having Bro. Otho Winger, president of Manchester College, with us on Jan. 14. He gave us a timely message. Appointments were made on various committees. By unanimous vote we decided to retain Bro. E. F. Caslow as pastor for another year, beginning Sept. 1, 1934. Services will be conducted during passion week by our pastor. We decided to purchase the new hymnal for use in our regular services.—Lola Brubaker, Virden, Ill., Feb. 19.

INDIANA

Middletown.—Bro. Wm. Dillon talked for us today; two weeks ago his subject was Our Attitude of Thought in Church Services, and today, Our Attitude of Thought at All Times. Bro. McCullough has been quite ill but is able to be at his work through the week and on the Lord's Day. The Aid Society will hold a market Feb. 24 and also March 31. The Sunday-school contributed \$10 to the church. Our business meeting will be held March 3. Bro. J. A. Miller will be our elder since the resignation of Bro. Frank Dillon. We are glad to state that Bro. Ora Zirkle who was seriously ill last summer is able to be with us again. We have fair attendance at Sunday-school and church. We attended the World Day of Prayer service at the Campbellite church on Thursday to which all of the churches were invited. Two of our number attended and the writer was called on to lead the circle of volunteer prayers. One of the ministers led the devotional services and three gave good talks on Prayer; one was a Methodist, one a United Brethren and the other the pastor of the church. Bro. Otho Winger and four students from Manchester were with us two weeks ago.—Florida Green, Middletown, Ind., Feb. 19.

Muncie church enjoyed a series of revival services from Feb. 4 to 18. Bro. Russell G. West, pastor of the Indianapolis church, with our pastor and his wife, Brother and Sister Boomershire, labored faithfully, and although the weather was somewhat inclement, keen interest was manifested throughout the two weeks. Bro. West gave a variety program at each service, including children's stories, chalk talks, lantern slides, followed by a strong gospel sermon. The Buck creek, Anderson, and Indianapolis churches favored us with special music well rendered and greatly appreciated. The immediate results of these services were eleven baptized, four remaining applicants, one reconsecrated to Christian service, one received by letter, and the church greatly strengthened in Christian service. A mass meeting was held on the last Sunday afternoon in which Bro. West presented the stand the Church of the Brethren takes on the subject of peace. Two young brethren, Joseph Mathews and James Barnhart of Indianapolis, each gave a creditable reading on the subject of peace; both were well received and greatly enjoyed.—Geo. L. Studebaker, Muncie, Ind., Feb. 20.

IOWA

Ivester church has been very active since our last report. In September the Aid Society and the community club conducted a lunch stand at the Grundy County Fair. Early in October the men and women met in the community hall on Aid Society day, and as a token of goodwill to the pastor and family, the Aid had a hen shower, in which the parsonage chicken-house was well stocked with a variety of laying hens. The men went to a near-by grove and sawed wood for the church and parsonage. Since wood is not too plentiful in this prairie country the men's organization has sponsored the buying of coal to finish the winter fuel supply at the parsonage. The pastor conducted a ten-day meeting, closing on Thanksgiving, with an all-day service. A liberal home mission offering was lifted at the morning service. There was baptism in the afternoon and communion service in the evening. As a direct result of these meetings seventeen were added to the church and two other letters have been received since our last report. On Dec. 5 the men sponsored a father and son banquet, which was very successful. Christmas season brought much good cheer and appropriate exercises, including a white gift service. An all-church watch night service was held on New Year's eve. Early in January the finance board of the church sponsored a very successful fellowship supper at which time pledges were taken for the church budget the coming year. So many expressions of appreciation were heard about this meeting that the church cabinet is recommending a monthly fellowship meeting during the winter and early spring. The February meeting was sponsored by the men's organization on Feb. 14, at which time a large group of people gathered at the church and enjoyed real fellowship together. Rev. Hawkins, of the Eldora M. E. church, gave an inspiring address. Plans are being made for appropri-

ate Easter programs. Brother and Sister Oliver H. Austin will be with us in a revival meeting just before the Ames Conference.—Mrs. Bessie Albright, Grundy Center, Iowa, Feb. 17.

KANSAS

Independence.—There has been one baptism and three have been received by letter since our last report. Our pastor, Bro. C. Ernest Davis, is attending the regional conference at McPherson College this week. Our church will cooperate with the ministerial alliance of the city in a week of pre-Easter services to be held in the various churches with a different minister each night.—Mrs. B. S. Miller, Independence, Kans., Feb. 22.

West Wichita.—From Jan. 7 to 21 we experienced one of the most successful and spiritual revival meetings in the history of this church. Thirty-two were taken into membership by baptism and seven by letter. Thirty-seven reconsecrated their lives. Bro. W. T. Luckett of Hutchinson was the evangelist. The church was filled to capacity nearly every night during the meeting. The communion service was held Jan. 26. Our pastor, Bro. H. L. Ruthrauff, conducted a successful meeting at the Hutchinson church ending Nov. 12. We are now using the unified service plan and find it entirely successful. The church membership has increased and there is no loss for Sunday-school. Church begins at 9:45 and Sunday-school at 10:45, dismissal being at 11:30 after a short session for announcements. Separate services are conducted during the church hour for beginners and primaries. Two new organizations are now functioning, a girls' chorus and a junior chorus. The young people have organized an octette under the direction of their teacher, Mrs. Esther Ruthrauff. The regular choir has added several to its membership. The mid-week service group has taken up the study of the book of Acts. Every third week is being spent on a study of the history of the Brethren Church. The young people have established a "friendly hour," a period of games and fun for the purpose of becoming better acquainted with each other and young people of the community who are invited. This is held once a month, directly preceding the regular C. E. hour. The young people also sponsored an unusual box supper Feb. 2, to which the boys brought boxes and the girls brought pocketbooks. The proceeds were more than enough to send \$10 to the General Mission Board toward the support of Frank Crumpacker. Before this they sponsored a play, Where's Grandma? given twice for the benefit of their pledge to the church budget. A religious play, The Lost Church, has been entered in a contest being sponsored by the dramatic league of the council of churches of Wichita. The men of the church have again cut enough wood to furnish the supply for the winter. They also redecorated the basement. A pre-Easter meeting is being planned.—Dorothy Stephens, Wichita, Kans., Feb. 19.

MICHIGAN

Ozark church concluded a six-day revival meeting on Nov. 26, the services being held by our field worker, Bro. Chas. Forror. Two decided for Christ; baptismal services were held Dec. 1. Both new and old members received a great blessing. Our church met in council in September. All officers for the coming year were elected. Our pastor, Bro. J. E. Wells, was unanimously elected to serve as elder for the coming year; Sister A. C. Lovegrove, clerk; Sister S. D. Lovegrove, treasurer; Bro. A. C. Lovegrove, Sunday-school superintendent, with Sister C. D. Shipley, assistant. Members were also chosen on the finance and ministerial boards and on the general program and auditing committees. Attendance in Sunday-school has been very good for the year. The Willing Worker class and their teacher, Sister J. E. Wells, had an enjoyable picnic in October with nineteen of the class present. The men built a foundation under our church last autumn for which we are thankful. We had a dinner and program on Sunday before Thanksgiving which was very successful and enjoyed by all.—Mabel Ball, Ozark, Mich., Feb. 23.

NEBRASKA

Enders church held a rally day on Feb. 18. The regular attendance was more than doubled. Programs were given both morning and evening, including orchestra numbers, exercises by the children and young people. The school children presented an impressive play, Lest We Forget. A large crowd ate dinner together in the church basement.—Vesta Wine, Enders, Nebr., Feb. 22.

OHIO

Center.—One was received by letter at our council meeting Jan. 10. The work is progressing nicely. One older brother believes in interesting the children and everybody and has offered rewards for perfect attendance. Also he has purchased an attendance banner and the class having the highest per cent attendance for the quarter gets its name on the banner. Many are trying not only to have perfect attendance themselves but for the class as a whole. We will have services for three nights prior to Easter with a love feast on Saturday, March 31, at 7 P. M.—Mrs. G. W. Riemenschneider, Canton, Ohio, Feb. 20.

Oak Grove.—Evangelist R. N. Leatherman of Grand Junction, Colo., held a series of meetings at the Oak Grove church beginning Jan. 11. His preaching is forceful and absolutely scriptural. During the first week a prayer meeting was organized by the young people, sponsored by the evangelist. This group grew from ten to fifty-six and many experienced a taste of heavenly glory. About ten different denominations were in this prayer group at one time. Jan. 16 morning services of prayer and Bible study were held. The first eight chapters of Romans were studied. These services continued for eight days in two series, extending in two different weeks. Jan. 21 the young people

gathered for instruction in personal problems and Christian experience. A meeting for married people was held Jan. 28 in which Bro. Leatherman instructed the older folks. About fifteen people made public profession of Christ; seven were baptized at the Fostoria church Jan. 29 by Bro. Freed, pastor of the Oak Grove church. A large number of people of many denominations attended regularly. On Sunday evening, Jan. 21, all standing room was occupied. Bro. Freed and Bro. H. M. Thomas assisted Bro. Leatherman in the young people's services.—Glenn Fruth, Alvada, Ohio, Feb. 21.

Painter Creek.—We have had some very helpful experiences in the last few weeks from our church program. On the evening of Feb. 14 Sister Ida C. Shumaker gave one of her inspiring messages on India. The Pittsburg congregation joined us in this service. The next morning she addressed our centralized school; the teachers and pupils were intensely interested in her talk which was delightfully instructive. Feb. 15, 118 fathers and sons of our community gathered at the church for a fellowship supper. Bro. Chas. L. Flory of Piqua was the guest speaker. Supt. H. T. Darst of the local school and other home talent gave some helpful contributions to the program. For several weeks the subjects for the morning sermon have been supplied by the different Sunday-school classes. The first was given by our young people, The Problems of Youth and How to Meet Them. Fifty-two young people sat in a group that morning and listened to a most helpful sermon prepared especially for them. They gave two special numbers of music. Another morning the Home Builders' class occupied the place of honor and listened to the subject, The Chain of Responsibility of Home Builders. Feb. 18 the Willing Workers supplied the subject, The Vine and the Branches. They gave one special number of music. For Feb. 25 the subject has been supplied by the older men's class, Fifty Years and Beyond. Our Sunday-school averages larger than a year ago at this time. The object lessons by our pastor to the children continue every Sunday morning with fine interest. The children do not want to miss and the adults enjoy them as well. We feel our children are being prepared to carry on the church of the future. On Sunday evenings we have three interesting groups: the C. W. for the adults, the Y. P. D. and the junior mission study for the children, followed by a short sermon by the pastor. We are planning to have pre-Easter evangelistic services conducted by Bro. Honeyman, beginning March 22 and continuing over Easter Sunday.—Mrs. Levi Minnich, Greenville, Ohio, Feb. 20.

Pleasant Hill.—Feb. 15 we had the pleasure of having with us Sister Ida Shumaker, a returned missionary. She gave an interesting talk on her work in India. She also spoke at the high school in the afternoon, which was greatly enjoyed by both teachers and pupils. We are enjoying a series of sermons on the Sermon on the Mount by Bro. I. R. Beery. Our church and Sunday-school are growing under his leadership.—Ella S. Bowers, Pleasant Hill, Ohio, Feb. 20.

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General Mission Board
OF THE CHURCH OF THE BRETHREN
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Sugar Creek.—The Ladies' Aid held its regular monthly meeting at the home of Sister Martha Marshall; the day was spent in quilting. We usually have an attendance of eleven to fourteen, there being twenty-one members on the roll. All money our society has been able to earn in any way, including membership fees, is being used in the advancement of the kingdom. Our next meeting will be held at the home of Amanda Zimmerman on March 8. Feb. 2 at Union church we had the privilege of having with us Sister Ida Shumaker, missionary in India for twenty-three years. Bro. H. Spenser Minnick of Elgin, Ill., and Bro. Deardorff of Hartville, Ohio, also helped to make this meeting a success. Music for the evening was furnished by Bro. Young and family; he is pastor of New Philadelphia. We had the privilege of having meetings at Sugar Creek and Baltic conducted by Brethren Edw. Shepler and Martin Krieger. A successful young people's meeting is being conducted at Baltic church in charge of Bro. Krieger.—Sadie Shaffer Domer, Sugar Creek, Ohio, Feb. 19.

OKLAHOMA

Big Creek church elected Bro. O. E. Fillmore as the new Christian Endeavor president. Installation services were held for the newly elected church officers the first of the year. In connection with a community social Feb. 2 a surprise grocery shower was planned for our pastor, Bro. D. D. Fleishman, and family as a token of appreciation of their faithfulness and untiring efforts in behalf of the work at this place. The Aid meets each week. An offering was lifted Feb. 11 for the General Mission Board. Arrangements have been made for our pastor to attend the regional conference at McPherson.—Abbie S. Pote, Ripley, Okla., Feb. 13.

OREGON

Albany.—The church held its homecoming and Thanksgiving meeting Nov. 26. At 11 o'clock Eld. C. H. Barklow from Myrtle Point delivered a fine message on the subject, Nearness to God. In the afternoon Bro. Victor Whitmer from Waterford, Calif., gave several good talks. The children were included in the program and several numbers of special music rendered. All present enjoyed this splendid meeting together. Oct. 22 in the absence of our pastor, Rev. Lee of the Albany College faculty filled the morning appointment. The children and young people rendered an appropriate Christmas program. Dec. 14 the Ladies' Aid held a bake sale and bazaar. During the holidays our Aid held their annual Christmas party. Appropriate songs and recitations and the exchange of gifts made up the program. Also at this time officers were elected for the coming year with Mrs. D. H. Holl as president. Our Aid has been helping out here and there as needed. A nice sum was raised for the Women's Work project by the women of the church.—Jennie Holl, Corvallis, Ore., Feb. 14.

PENNSYLVANIA

Ephrata.—Jan. 18 Sister Ida Shumaker, returned missionary from India, gave an impressive talk on conditions in India. Jan. 30 the a cappella choir of Juniata College, Prof. C. L. Rowland directing, rendered a splendid program to a large audience. Feb. 4 Bro. Harry B. Yoder of Lancaster gave an inspiring sermon in the morning, also a talk to the children. In the evening the Y. P. D. had charge. Special songs and discussions on vital subjects were featured. Feb. 11 Bro. Nevin Zuck, recently elected to the ministry, had charge of the morning service. He gave an impressive discourse. In the evening the young people of the Middle Creek church rendered a program at the young people's service at Ephrata church. Special music was rendered and fine talks were given. Sunday evening, Feb. 18, Paul E. Moyers, fourteen-year-old boy preacher, spoke for us. He is well versed in the Bible and his fluent discourses attract much interest wherever he appears.—Gertrude R. Shirk, Ephrata, Pa., Feb. 21.

Greencastle.—Just before the Thanksgiving season our congregation began their preparation for the annual donation to the Old Folks' Home and the Children's Home of our district, and at the Sunday evening service a splendid array of vegetables and canned goods was brought for these two homes and placed around the pulpit. A Christmas program was given by the Sunday-school, including songs, recitations and dialogues by the children and a pageant, The Coming of Our King, by the young people. Jan. 7 Sister Nettie Senger gave a heart-stirring message after which an offering of \$52 was taken for missions. Jan. 14 Bro. I. S. Long of Bridgewater, Va., began a two weeks' meeting. His messages were practical, biblical and convincing. On Wednesday after the meeting closed the pastor baptized seventeen who gave their hearts to the Lord. Our church and Sunday-school attendance has been very good during the winter months. The B. Y. P. D. will give a pageant in May and the Sunday-school is planning to have a program at Easter. We are looking forward to the pre-Easter services with great anticipation.—Jesse W. Whitacre, Greencastle, Pa., Feb. 19.

Huntsdale.—Eld. I. S. Long of Bridgewater, Va., will conduct evangelistic services beginning April 22 and closing with our love feast Sunday evening, May 6. Mrs. J. D. Reber of Shippensburg, children's division director of Southern Pennsylvania, visited our school Feb. 11 and spoke in behalf of the children, urging that they be properly organized and given suitable places in the building; also that there be a nursery class in every school for all mothers with children under three years of age.—Mrs. J. G. Hutchinson, Huntsdale, Pa., Feb. 16.

TENNESSEE

Mt. Valley church met in council Feb. 3. We decided at this time to have our spring love feast April 21 beginning at 6 P. M. We had

an all-day meeting on Thanksgiving, with a basket dinner which was much enjoyed by all. The Women's Work society gave a program, also the children gave recitations and the men met in their work. The day of prayer and fasting was observed Jan. 11. We had several testimonies and prayer services—a blessed day indeed.—J. Lee Wine, Bayleton, Tenn., Feb. 22.

VIRGINIA

Antioch church met in council Feb. 3. Reports from the different committees were given. Five letters were granted. The church treasurer gave a good report. The Sunday-school began a reading course Jan. 1 which is planned to continue through April. During this time the four gospels will be read. At the beginning of each month a review is given on the book and at the close of the month a discussion is given. The B. Y. P. D. of Brick church gave us an interesting program Jan. 28.—Blanche Scott, Rocky Mount, Va., Feb. 15.

Beaver Creek.—The Montezuma congregation met in council Feb. 6. It was decided to remove the shutters to the church and frost the windows, as the shutters needed considerable repair. The first Sunday of each month the church collections go toward missionary support. It was decided to take two such collections during February in order to have more money for this work. The officers consisting of secretary and assistant treasurer, correspondent and Messenger agent were reappointed. Those appointed to lift the offering for Montezuma were Carl Ringgold and Chas. Click. Beaver Creek reappointed Ray and Roy Simmons. The annual old folks' singing will again be held at Montezuma church Feb. 22. The Sunday-schools at both churches are moving along nicely as well as our Sisters' Aid Societies. Recently the Bridgewater W. C. T. U. gave us an instructive and enjoyable program at Beaver Creek at which time Beaver Creek and Spring Creek organized a chapter known as the Anna Gordon W. C. T. U.—Mrs. S. E. Garber, Bridgewater, Va., Feb. 21.

Bridgewater church met in council Feb. 5. Bro. G. L. Wine was elected delegate to Annual Conference with J. S. Flory, alternate. Delegates to District Conference were: D. C. Craun, G. L. Wine, Mrs. G. L. Wine, S. W. Long. The missionary society composed of fourteen young girls is doing good work under the direction of Mrs. I. S. Long and Mrs. G. L. Wine. They meet once each month and have just completed the study of the book, The Young Revolutionist; they are now taking the book, Today's Youth and Tomorrow's World. Our church is putting on a pre-Easter evangelistic effort under the leadership of our pastor. Sunday morning and evening services during the month of February are devoted to church loyalty and the month of March to evangelism. Mrs. E. C. Bixler of New Windsor, Md., spent some time in our midst recently and gave several helpful and inspiring talks to the women. Sister Bixler not only talks but organizes and sets in motion real activity for the promotion of peace and temperance. The lectures of C. C. Ellis during our spiritual life conference were helpful and much appreciated by large audiences. We were gratified to have with us also during the conference Brother and Sister Desmond Bittinger from Africa.—Mrs. O. F. Foley, Bridgewater, Va., Feb. 19.

Cedar Grove church (Flat Rock congregation) met in council Feb. 10. Delegates elected to the District Meeting are Brethren C. L. Myers, David Good and Wilbur Miller. Dec. 24 a program of recitations was given by the children and a pageant, The Star Leads On, by the young people and adults. Jan. 28 we had a community singing which was greatly enjoyed by a large crowd. The male quartet and a soloist from Timberville sang several selections which added much to the interest. An offering was taken recently which was used to help a sick member of the community. We are expecting Bro. I. S. Long of Bridgewater to give a series of lectures beginning Feb. 25 and continuing for several nights.—Refa Wampler, New Market, Va., Feb. 17.

WASHINGTON

Chewelah.—The young people's group has been having regular monthly meetings. In October Florence Bakie was elected president of the group. The young people have been interested in gathering information about the beginning of the Mt. Hope church; also about some of the pioneer workers in the church. In January they surprised Bro. J. O. Streeter and wife by calling at their place to sing and to listen to narratives of the early days of the Mt. Hope church. Bro. Streeter came to Chewelah twenty-eight years ago last January. The February meeting, also a surprise, was held in the Clapper home. Bro. Clapper came to Chewelah in 1903 and preached in the old schoolhouse, where services were held for three years previous to the coming of Bro. Streeter. Sister J. E. McFarlen, who has been a cripple for nearly thirty years, has been unable to be about for almost a month. In spite of her handicap and the necessity of being in a wheel chair, she has been one of the most faithful attendants at church services. A few months ago she entertained the entire group of young people at her home for Sunday dinner. The Christmas program given at the church was well attended. A committee has been appointed to have charge of the Easter program. Our Ladies' Aid meets once a month. We elected new officers in January; Alice M. Streeter continues as president. Our work consists mostly in helping the needy.—Alice M. Streeter, Chewelah, Wash., Feb. 21.

Whitestone church closed a successful revival meeting Jan. 23 conducted by Bro. Lee Crist. Thirty-two accepted Christ, twenty of whom were baptized. At our last council Bro. C. E. Holmes was re-elected elder for another year; Sister Grace Stiverson was elected Sunday-school superintendent, and the writer, Messenger agent and correspondent.—Mrs. C. E. Holmes, Tonasket, Wash., Feb. 19.

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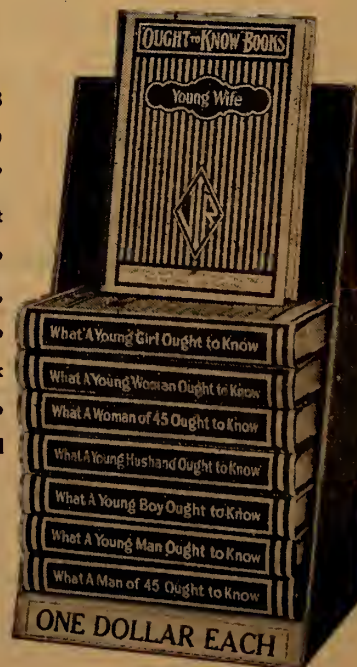
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GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

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EDITORIAL

They Want Bread

PREACHING is "thirty minutes to raise the dead in," Karl Barth quotes Ruskin as saying, and then adds on his own account, "and only the living Word of the living God can work such a wonder."

It is a thunderous plea he is making for giving the people of our time the word their hearts are crying out for, when they have been awakened to a sense of their own gnawing hunger. Many are awake right now. Many are not. They all alike need the gospel of Jesus Christ, the living word of the living God.

Don't try to fool them with something else. Don't cheat them. Only the Bread that cometh down from heaven will meet their need. When they see that's what you have, they'll want it.

E. F.

Looking for an Open Window

"THINK of last March, how a few dollars wisely invested, reaped fortunes. Again, in July, when certain little-known stocks shot upward." And so the enticing letter from an investment securities company goes on. "You can't have rising gold and commodity prices with inflation, and not create a great profit-making opportunity."

And when the lucky ones have made their killing and the rest have taken their proper place with the increasing crowd of mourners, what will that do for the general welfare of a country still uncertain whether it is on the way out of the woods, or going farther in? Anyway, we are to understand that the remedy is more of the same kind that heralded the down grade rush of four years ago!

Whether we are on the way to so-called prosperity or not, one thing seems pretty clear. We are not very far on the way toward greater reliance on thrift, hard work,

common honesty and justice to all. That old-fashioned "door" into the kingdom of happiness isn't very attractive. We'd rather try climbing up some other way, some way that costs less in repentance and righteousness.

E. F.

The Moral Basis of Life

THERE is abroad a tendency to question the importance of morality. If not in word, at least by life, there are many who act as though the ancient proprieties did not matter. It is not our purpose to review the gamut of laxity exhibited by the American people, for the sordid details of all this are common property. But we are interested in the question of whether or not there is a moral basis to life.

Those who represent themselves as completely emancipated would have us understand that morality is something arbitrarily imposed from above, a kind of kill-joy which can now be laid aside with impunity. According to these liberated ones there is nothing to be learned from the codes of the past, but every one should now be free to find out what it is "good for the sons of men that they should do under the heaven all the days of their life."

Now the answer to this naive estimate of the importance of morality can not be put in a mere word or sentence. A true judgment in this case involves orientation with respect to many facts. And to get our bearings it may be just as well to begin with the fact that there is little which is essentially new in the problem of human conduct. For thousands of years men have been experimenting and thoughtful persons have been drawing and testing conclusions. That is, the historic approach to our question shows that the so-called new is in general only new to us.

It is therefore significant to note what this means with respect to the codes of conduct which have survived out of the welter of all that has been tried. Now with respect to such, the presumption is that the thing which has survived must have been useful in some vital respect. We do not insist that mere survival proves a thing is wholly good, but that it appears to have been better than that which was dropped. For example, head hunting, human sacrifice and slavery have been discarded but for the merest vestiges. Meanwhile the liberties of the common man, and more recently of women and children, have been greatly enhanced. That is, the most useful and worthy things tend to survive. If they did not, progress would be impossible.

In a world of flux and change the appeal to experience is the most ancient test we know. In the beginning one may assume that there was nothing for man to do but taste and see. However, not many generations could go by without the more thoughtful persons beginning to see there were some things to be gleaned from accumulating experience. We believe that it is thus that the codes arose, that they are to be interpreted as a kind of summing up of human experience. For example, Hammurabi, Solon and Justinian collected and perhaps revised what had grown up as the essence of experience. To their generation and to men since they have appeared as great lawgivers. But actually they were but clarifying and repeating what experience had indicated had some survival value.

What is true for law in general is also true for the strictly moral codes. They may seem to be handed down, but there is also a sense in which they were handed up out of experience. Take the book of Proverbs, which begins: "The proverbs of Solomon, the son of David, King of Israel." Here a king is represented as handing down wisdom to his people. But one does not have to read far to see that this is really not the whole truth. The speaker has had a better than ordinary chance to review the life of his time. He attempts an up-to-date summary of human experience. This he codifies in terms of proverbs for his people. He is but handing down what was first handed up to him through generations of living.

The historic approach but adds, if such a thing were possible, to the validity of the laws of Moses and the way as taught by Christ. Moses spake as one inspired, but what he said had to be expressed in terms of the life experience of his people. He could not speak otherwise if they were to understand. Or, take the law as reinterpreted by Christ. What was the nature of the vitalizing element added by the Great Teacher? Was it not in the Master's deliberate effort to live and teach in terms his people could understand? He spake not as a scribe or rabbi, but from the vantage point of one who had shared life with man. It was this which gave a new range to his comprehension of man's problem, a

new mellowness to his understanding, and a new vitality to his teaching. But in all his testing he recognized the obviously good in the past; he used this as the stepping stone to the better thing he would have men accept.

All of which means that few indeed are wise enough to set forth on a deliberate recheck of the meaning of life. Modern experimenters should ponder well the fact that the appeal to experience is not new, that the codes we have represent the essence of long lines of experimentation, that a recheck will most likely get one no farther than Ultima Thule for the first prodigal. He found that there was something after all in the fatherly counsel he had affected to ignore.

Whether we like it or not there is a moral basis to life. It is not an arbitrary, adventitious element, but a true flowering of experience. It can not be flouted with impunity. Long ago it was said that righteousness exalts a nation while sin constitutes a reproach to any people. The millenniums which have passed since this was spoken have but added proof to proof that this is so. Today, even as St. Paul observed so long ago, a man reaps just about what he sows.

Wise men do not fight against the stars. They work with the laws which determine the rise or decline of life in this universe. They know full well that there is no point in consuming energies rechecking experience where there is essentially nothing new to be revealed. They know that if there is to be progress the lessons of the past must be accepted as the basis for the next advance. Progress does not consist in the eternal return to beginnings; but in nailing down the obvious, especially in the moral realm, and then in throwing one's energies into the realization of the better life reserved for those who try.

H. A. B.

College and the New Era

IN a day of questioning, there are naturally those who wonder if a college course is worth four years out of a young person's life. That there may be nothing else for the young person to do does not answer the basic question. Even so, we will still have the problem of whether or not a college course fits one to live.

We agree with Dr. Harold Willis Dodds of Princeton when he says: "I believe that this four years of detachment fits and equips a boy for a life of strain. I can't show graphs on this, but I know it to be true. It gives him opportunity for mental development."

This is not saying that a college course is good for everyone, or that the typical course is perfect. But the strain of our times does suggest the need of the best in training and time to attain maturity. Now as always, other things being equal, the man with a liberal education is best fitted to meet the problem of change whether it be his own or that of others.

H. A. B.

GENERAL FORUM

Education for Such a Time as This

BY RUFUS D. BOWMAN

For Such a Time as This

THIS is a period that tries our hearts. Sometimes I comfort myself by thinking that we are in the darkness which comes just before the light of dawn. But whether or not this proves true will depend much on what we do to bring the sunlight of righteousness to rule our world.

This is a world of sin much in need of salvation. In spite of the cost of war in human suffering, in moral corruption, in economic devastation and in sowing the seeds of future wars we have not learned our lesson. We are actually preparing for war and it looks as though in some places war has actually begun. In a nation where seven million children are hungry, we destroy such gifts of God as grain and cattle. But malnutrition is not as serious as spiritual starvation. Homes and communities have been so depressed, so full of fear, that children have not been led to develop the spiritual view of life. The attention of children has been focused upon material things because of the struggle of the household for the necessities of life. Instead of the atmosphere of joyous and courageous faith, there have been fear and the feeling of insecurity. What a challenge for Christian education to lead parents to see that at all costs children must be reared in an atmosphere of spiritual sunshine.

The liquor problem is upon us with its awful tragedies. The repealers promised that the old saloon wouldn't come back. But the new saloon has come which is worse than the old. Supreme efforts are being made to clothe it with the garments of respectability. For the first time human eyes see women, young women, in the saloons reaching forth their eager hands for the glass of liquor. The liquor industry aims to increase consumption by developing the drinking habit in

our young people. Our government purposes to help balance its budget from revenue—revenue from blood. Yesterday for the first time in five years, I saw a staggering man pass my office window. He was going home to his family.

Greater temptations face our young people. Lest you misunderstand me, may I say that I believe in youth. The problems of our day are not the problems of youth, but of adults. We can not blame youth for the sins of our time. Our children and young people are influenced by adults. They graduate into an adult world which assimilates them. Young people need sympathetic friends and counselors who have faith in God, faith in life, faith in the possibility of a better world, and who can help them find their way. Many are the storms that beat upon the souls of youth. Long accepted moral standards are being questioned. Business leaders whom they trusted have proven false. Some are even doubting the value of such a time-honored virtue as honesty. Added to this, young people

feel that organized preparation for war will possibly lead them to the field of slaughter. They turn to the church for direction, for an answer to the deepest problems of their lives. What is the church's answer?

I am constrained to say something more. Never was the need greater for the values of Christian education. Never was it more imperative to strengthen the forces that deal with Christian education. Yet limited financial resources have forced such curtailments in the program that the Christian churches feel like Moses upon Nebo's top, seeing the promised land, knowing what needs to be done, yet unable to accomplish it. Will the church provide more adequate means to meet the needs of "such a time at this"?

Violence or Education?

We came to the present world situation through human ignorance, unbridled competition, and unrestrained greed. The peoples of the world are restless. The feeling is paramount that they have not been given a square deal. Laborers demand a new epoch in which they have a larger share of the world's goods and in

"Not only to believe on him, but also to suffer for his sake" (Philpp. 1:29).



He Carried the Cross

which both industry and government are clearly dominated by the motive of human welfare. Unless these conditions can be brought about through education, they will be forced through violence. Violence has already broken out in places. The Christian method is education. The church must lead the forces of righteousness through educational methods.

The type of Christian education which we offer for the needs of today involves a change in fundamental attitudes and values. No education will suffice that does not change persons. The profiteer must be led to give up his greed. The liquor dealer must see that the soul of one child is worth more than all the profits and revenue from drink. The war maker must see that his business is a traffic in blood. In other words, the fundamental change that is needed is conversion. Yes, conversion—a change in the deepest springs of our thought, and feeling, and action. A conversion in which human selfishness and greed are expurgated by opening the windows of the soul to the light of human welfare.

These times demand adult education—emergency adult education. We should not cease to recognize the importance of Children's Work and Young People's Work. But adult education is emerging as the strategic issue in Christian education today. We have often spoken of building a new world through childhood. But let us not forget that the influence of the adult world presses upon our children and tends to assimilate them. Furthermore, if we do not get vital adult education pretty soon, education that changes fundamental

attitudes and values, there will not be any world left. We need emergency adult education.

Christ at the Center

While I offer Christian education as the solution, have in mind a certain kind of education—education with Christ at the center. Jesus gave us ideals and principles to guide our living. Education to be Christian, education to meet the needs of such a time as this must be imbued with the spirit and teachings of Jesus. We need to teach the ideals of Christ for life. The church should continuously realize that the supreme goal of the teaching function is to produce Christian character. We need new confidence in the power of God to transform life and the vivid realization that we are partners with God in building a new world.



Christ in life of the home



The picture gives the answer: Christian education is the solution to the problems of the world.

The special emphasis which the Christian education forces of our country have adopted for 1934-35 is *Christ in the Life of the Home*. The picture means this to me. We can readily see that it is an humble home. Children are there. I wonder if it isn't one of those homes like we were talking about where fear and insecurity are paralyzing the spiritual life and the children are spiritually starving. Christ comes and he brings peace, and calm, and hope. After all isn't the supreme task of Christian education to bring Christ into the life of persons?

We must not allow the problems of our day to crush us. Rather they should challenge us. We must have faith in God, faith in our fellow-men, and faith in the possibility of a better world. With all of the sinfulness of our time, I still believe that a better world is possible and that a dynamic church should lead the way in creating it.

The Passion Week will soon be here and we will be thinking about the cross. There is a text in Holy Scripture which we may well call to mind: "Not only to believe on him, but also to suffer for his sake" (Philippians 1: 29). Most of us believe on him, but how many are

illing to suffer for his sake? I mean willing to suffer so that the church may be more able to meet the needs of such a time as this?

Elgin, Ill.

Our Task in Temperance Education

BY W. W. PETERS

THE Board of Christian Education of the Church of the Brethren is deeply concerned and is seriously considering just what should be the objectives of and the procedures in the present educational program of the church in respect to alcohol as a beverage. The members of the board are our representatives and in their efforts to promote the ideal of temperance both in the church and in society in general they need and deserve our loyal devotion and support. The office of the board in Elgin should continue to be the headquarters and clearing house for information, suggestions, advice, inspiration, program materials, organization plans and literature. For the office to be most effective and authoritative the brotherhood must supply the necessary funds.

I have known rather well since 1907 the constructive part the Church of the Brethren has played in local and county option and in state and national prohibition. In Miami County, Ohio, where I spent most of my boyhood and early manhood in the days of local and county option it was commonly stated that the Brethren could always be counted on to vote dry and that they held the balance of power in the county. No doubt what I have just said could be duplicated in a large number of communities in the United States and I have stated it in order to refresh the memories of some of us and to call the attention of our young people to the fact that their church in general has always held an enviable and noble position in reference to its attitude toward beverage alcohol.

Our church both prayed and worked for the outlawing of alcohol as a legalized beverage and rejoiced in the national prohibition amendment. Indeed it was considered to be a "noble experiment" and there are those of us who still feel the experiment was magnificent in its inception and was a worthy one in spite of the many mistakes and abuses accompanying the enforcement of its provisions. The Eighteenth Amendment was the result of a long period of education, consecration, devotion, courage and sacrificial support and service of honorable men and women of varied ages, and of many different occupations, and religious affiliations. Alcohol as a beverage was understood to be a dangerous poison accompanied by so many personal and social evils that the only safe and justifiable position for a Christian to take was that of total abstinence. Believing that we were our brother's keepers and that we should love our

neighbors as ourselves we earnestly and definitely sought to rid our nation of the curse of alcoholic beverage by prohibiting its manufacture and sale.

But the great propaganda drive against prohibition has succeeded and the Eighteenth Amendment has been repealed. The manufacture and sale of alcohol for beverage purposes are again legal and with the much emphasis upon revenue to be derived from its sale it would seem that the government will be pleased with an increased consumption.

Does repeal of the Eighteenth Amendment mean that you and I as Christians in the Church of the Brethren have changed our attitude toward total abstinence? Does it mean that we believe that our country can drink itself prosperous? Do we feel comfortable to encourage the sale of alcohol as a beverage in order to support public education? Does the relegalizing of alcohol make it any less a dangerous poison? Are those who make profit from the sale of alcohol any more likely to be law-abiding and to be any less interested in getting your boy and girl to drink it now than before prohibition? Do we believe there will be no saloons and that there will be less drunkenness? Do we believe that alcohol can be made non-intoxicating by legislation? May it be that some of us have been lulled into a moral stupor by all of the confused thinking and reckless living during and since the World War in part of which time we tried to carry out the provision of the Eighteenth Amendment?

The above questions and others we must answer satisfactorily for ourselves before we can become very effective in the new offensive to subdue our old but very present personal and social enemy, alcohol. Those of us who still know and believe that alcohol is a poison, that its use is habit forming and that it is one of the major causes of human suffering and political corruption, accept the challenge of repeal and move from the defensive to the offensive position in the new phase of the old battle.

For some of us, our task in temperance education is to come to ourselves and to get our heads above the fog that was generated by loose, low, pagan thinking and living of the past several years. As Christians we must come to understand that in reference to that which we eat and drink temperance means moderation or the right use of that which is useful and good, and in reference to that which is harmful, the only safe position is abstinence. We need to determine our objectives and to plan carefully for their realization. We must fortify ourselves with an abundance of intelligent information and we must act with conviction and courage based upon a maximum of reason and a minimum of mere notions and sentiment. We must develop a profound respect for competent authority and must come to rely

generously upon scientific research and knowledge. We must counteract false propaganda and psychology with fact and truth. We must reemphasize the social and moral aspects of the alcohol problem. We must make clear to ourselves and to our young people the reasons for the adoption of the Eighteenth Amendment and the unfavorable social, moral, political and economic conditions that militated against its enforcement. We must understand why repeal came and be honest enough to admit abuses and mistakes even on the part of well intentioned folks so that in the future we can act more intelligently. Our program must be basically educational, but it must be supplemented by suitable activities that will be considered valuable enough and sufficiently attractive to enlist with an abandon our young men and women. To be a "dry" must be made the "regular" thing. Abstinence in reference to beverage alcohol in any form must be made an ideal to which are attached honor and satisfaction.

In conclusion, our task is fundamentally that of providing an adequate educational program in which the truth about alcohol in all of its aspects (personal, social, economic and political) is sought fearlessly and with a determination to adjust one's life accordingly. Our young people must feel and understand that they are enlisting in a great adventure in which hundreds of thousands of youth are coöperating intelligently and with heroic courage.

Champaign, Ill.

Start Now

BY S. PAUL DAUGHERTY

THE best advice given to the world was given through the spoken words of Christ, our Redeemer. It was he who advised the immediate surrender of self—which only means that now is the time to start. Whatever the task may be, today is the opportune time to make our vow and then make it a practical and living one. Each day that we tarry means a loss to our spiritual life. Therefore, let us rise early and start the practice of systematic giving.

The principle may be stated in one brief sentence: A Christian is to contribute not on impulse, or in a haphazard way, but by plan. Jacob seemed to realize that the tithe was to be the practical side of his life.

(a) Every young Christian should start now. (b) The settled habit of giving will grow out of a settled exercise of giving. (c) True Christians do not wait for impulse or excitement. (d) But as the Lord prospers. Has he prospered you? Answer him. (e) Dare we be merely mechanical? Our New Testament says, "He that soweth sparingly, shall reap also sparingly." Sparing may be interpreted grievously, regretfully; holding back after we have presented our gift. (f)

May we discharge this duty and privilege only with a diligent comparison of means with ends. Such a system in giving is the secret of kingdom success.

What is the measure of Christian giving? (a) Give the tithe or tenth to start with. (b) The tithe to start with will lead us to increase as we grow in fortune. When life grows easier and gains more abundant, evidently the good Lord, whose stewards we are, raises his rates of loan and expects more liberal returns.

Consider with me a moment. (a) Think of what God, our Savior and Redeemer, has done—then give. (b) Think of the grace of our Lord—then give. (c) Remember from whence our prosperity came—then give. (d) Consider the extent and scope of the kingdom that the Church of the Brethren is definitely responsible for—then give. (e) Consider the promises which reward the free giver. "The liberal soul shall be made fat." Now start giving.

"The gift without the giver is bare."

Pleasant Dale, W. Va.

Homecoming Here and There

BY W. J. SWIGART

Canto Tertius

IN the afternoon reminiscent meeting, things became exceedingly interesting. "Anybody and everybody" was invited to talk. But, for reasons, for once, I did not think I wanted to talk. In fact, I did not know whether I could talk. I would rather just be still and think. Whether I could control myself—whether, if I would get up, the will or the emotions would sit in the saddle and hold the reins restrained me. And "A flood of thoughts came o'er me that filled my eyes with tears," and the very flood-gates of my being seemed to be opened, and I wished I might get out somewhere and "bawl" right for awhile.

And then, as it was reminiscences, and seventy-five years ago was involved, strange and incongruous as it would seem, boyhood and boyhood pranks would come to the surface, and, like alternating April showers and sunshine, risibilities and serious emotions would contend for place. The risibility tendency served in some stead to camouflage other emotions, however—like one whistling to keep up his courage when he is scared half-to-death.

Lawrence had said, when announcing the reminiscence open forum, and inviting everyone to speak, that speakers on rising shall first give their names and then tell why they are here. Some were so intent on why they were present they forgot to give their names. The speaker's name seemed so insignificant to the speaker, that in some cases the name could hardly be pumped out of them. My name? I could say with a good many of the women in the assembly that "before I was married

was a Swigart." And the rest of it has had a good many variations clear on from babyhood. It is interesting to think of it, for it is a reminiscence too, that will not, down. My school teacher called me William; my father and little sister called me Billy; my mother—God bless her sweet memory!—called me Willie; the girls called me Will; the boys called me Bill; and some more of them just made faces at me. I recall that my father called me Billy—generally—but when mother and the rest of the household could not get me out of bed in the morning, there might come a significant click at the stair door, and, as though something had exploded up the stairway, my father called, "WILLIAM JOSEPH!"—only this, and nothing more—but it was enough; the tone and inflection carried with them unuttered volumes. It was quite appealing and entirely convincing, and I was suddenly persuaded that it was really time for me to rise. And what alacrity it put into the process! If the house happened to have two stairways, I went down the other one, and came in round behind, so that I could say: "Pap, I have been down some time, and am waiting around for breakfast, so that I can get an early start to the potato patch before things get any hotter around here." That was seventy-five years ago. But, pardon this irrelevant digression. It is probably not as real and pungent to you as it is to me. But, this is not a family affair—but homecoming.

Huntingdon, Pa.

Did You Read This?

BY ROBERT J. NOFFSINGER

1. THE Remington factory is running "full force" making armaments for Germany.
2. No Japanese, or descendants of that race, are allowed to visit the Wilbur Wright Flying Field of the United States Army at Dayton, Ohio.
3. This year, not counting city relief work, the American Legion is the only organization that has been permitted to advertise on the lawn of a courthouse in a certain large city in Ohio. (Roy A. Burkhart says, "This is an organization that is empty; it makes a lot of noise!")
4. "War Plan No. 2" of the United States calls for a defensive war in the Pacific, according to Paul Malton, a Washington correspondent. Under it, the Philippines would be surrendered without much of a struggle and defense would be set up around Hawaii. In all the war games, the invader has not been able to take Hawaii.
5. The Vinson Bill is being rushed through congress. It proposes to give the United States a navy second to none.

These facts bother members of the Twenty Thousand Dunkers. We must erase such happenings before

saying to our friends of other nations: "Come, let us go up to the mountain of the Lord!"

Dayton, Ohio.

How Shall We Give?

BY G. G. JOHN

"LET every one lay by him in store the first day of the week as God has prospered him."

Some hold that this precludes all thought of having all things common, or the apostolic pattern of full consecration.

There were four men who read this command, each putting his own interpretation on it. They all went to the same church and we will say received \$100 per week wages.

They did not fail to assemble on the Lord's Day. One of them as regularly as the day came round and the deacon passed the plate, placed a dollar bill in it. His was systematic giving; it was proportionate. If he had received \$200 per week, he would have placed two one dollar bills in it.

A second, as regular as the first, placed a ten-dollar bill on the plate. This was a tenth. And the deacon smiled at him and said: "If all would do that we would take the world for Christ in one generation."

The third just as regularly and proportionately placed a fifty-dollar bill in the plate—fifty-fifty with the Lord. And the deacon exclaimed, "Wonderful! If all would do that we would take the world for Christ in one decade!"

The fourth man, just as systematically and as proportionately, placed a one-hundred-dollar bill in the plate. One old bald-headed brother leaned over to his seatmate and remarked: "I believe that brother is carrying that thing just a little bit too far, don't you?" The other one nodded.

The deacon was dumbfounded and fixed to the floor, immovable. But while he stood thus, the one hundred per cent Christian reached over and picked up the ten per cent Christian's ten-dollar bill and put it in his pocket in order that he might live until the next Lord's Day. And the deacon scowled at him for lifting the ten dollar bill.

And yet that was the only time that this deacon had performed the office of a deacon. What were deacons appointed for? The daily distribution and not the weekly collection. Now there is not a question about all the four being regular, systematic and proportionate in their giving. The question is, which gave as the Lord prospered him? And which one gave as his Lord gave for him? Like the widow who was commended of the Lord? Like the rich young ruler did not and brought from our Lord the statement about the camels and the rich man in favor of the camels? Which paid

to the uttermost farthing? And could sing, "Take my silver and my gold, not a mite would I withhold," and make the imps of perdition laugh? Which one did what he could? Which one recognized the fact that he was not his own, but that he was bought with a price? The 100 per cent Christian. And the Lord divided with him in the "daily ministration." Which method fits the prayer we are taught of our Lord, "give us this day our daily bread"?

There is no shadow of a doubt about the 100 per cent Christian giving as the Lord prospered him. He could not give more and he could not give less. The other three and Ananias and Sapphira "brought a certain part." Ananias and Sapphira lied, of course, but they did not sing it as we do.

The Springdale Colony is going to try giving as the Lord prospers us, not giving it away or casting it before swine, but first ourselves and all we are and have and hope to have, laid in full consecration at our Lord's feet. Then we will obey his command to lay down our lives for the brethren in mutual burden bearing, that there may be peace on earth and goodwill among men.

That the trouble is not that we can not produce enough for our needs, is attested by the fact that food and clothing material are being destroyed, and a check being put on production by law. And yet the people are hungry and naked. That locates the trouble in the zone of distribution. And all men say there is where it is.

In the church it is in the office of the deacon. The diaconate is dead, and has been dead for hundreds of years. We have a weekly collection, but nothing that can be called a "daily ministration or distribution to every man according as he has need."

The world of wisdom racks its brains in vain to bring order out of chaos. They never realize that he who breaks God's law will be ground to powder when the fact of that law asserts itself. None but God and little children seem to know the solution to the problem.

Are there burdens to bear? Let everybody help by bearing his share. Are there showers of blessing? Let every one receive his share. Under both these heads the deacons take care of all in the daily ministration.

The Springdale Colony will not destroy food nor clothing while little children hold empty hands toward us with a cry of hunger. We are going to pray our Lord to raise the office of deacon from the dead. If he is bound hand and foot, we will loose him and let him go, by choosing seven men of clean character, full of the Holy Spirit and good common sense, upon whom we will lay the burden of the daily ministration of the production and distribution of the things we all must have in order to live and "glorify God with our bodies and spirits which are his."

Springdale, Ark.

Reporting the Conference Budget Year

To "Do as Well as Last Year" became a rather general slogan during the last few months of the Conference Budget year which closed February 28. By the thermometer we see that the attainment was \$183,847 which was about 9 per cent below the previous year and about 34 per cent below the budget approved by Annual Conference.

How do the General Board members and others close to the situation feel about it? There are mingled feelings. If you were depending entirely on a field of wheat for the necessities of your life and a couple of months before harvesting, crop reports indicated a 73 per cent yield and then after threshing you found you had a 91 per cent yield you would heave a sigh of relief and say, "God be praised." At the end of June, 1933, Conference Budget giving was actually 73 per cent of the previous year's record. Had the year continued at this rate, total receipts would have been only about \$147,000.

No Increase in Deficit

The Boards anticipating that the year's giving might be as low as 73 per cent determined to cut expenses so that there would be no increase in deficits. This was done by slashing salaries or withholding them, by detaching missionaries, by cutting down on peace and temperance promotion, by secretaries cancelling plans for personal contacts among the districts and any other means possible without totally stopping the progress of the church work. There is satisfaction in reporting that none of the Boards will report a deficit greater than a year ago and some deficits are decreased. But when we see the forward march of evil throughout the world, the gains of militarism, increased use of alcohol, tobacco and the pall of paganism spreading over our churches in many quarters, we find no sweet satisfaction in having reduced the efforts of the general church workers.

The Challenge Fund

The Challenge Fund launched by earnest minded individuals encouraging the brotherhood to do as well as last year reached approximately \$7,000. On these pledges over \$6,000 has been paid. The pledges were based on the brotherhood reaching its last year's goal. We consider it a mark of the second mile spirit that nearly all will pay their pledges even though the brotherhood goal was not met.

Great Stewards in Giving

An Achievement period always brings to light many magnanimous whole souled members who give because they love much. A school teacher who is already tithing to her local church, decided last June to give \$100 per year toward the work of her sister, a missionary, on the foreign field. During February, in addition to

that, she sent another \$100, to apply on the Conference Budget fund.

The Year Ahead

God bids us to be adventurers of faith with him in bringing to pass a reign of righteousness among the children of men. The prophets are not agreed as to future days. Some predict a great cataclysm in which the world shall be engulfed in a war that will annihilate civilization. Others predict the greatest era of prosperity the world has ever known. Those who predict the latter say we can have it so far as material abundance, scientific achievement and inventive genius are concerned. But they hasten to add that it all depends on goodness, on righteousness among men in high and low places. We would say, on the redemption of men and women from sin individually and socially.

What a charge to the church! No other agency is so definitely appointed of God to bring into action the healing balm of God's love and wisdom among his children on the earth.

The Easter Offering

Is there any reason in the church year when Christians fathom the depths of life's meaning more than at Easter? Church attendance is best then. People are more willing to sacrifice. There is a hunger for reality. The death of Christ on the cross and his resurrection give us a glimpse of him so identified with God that we say he is God. All of this makes Easter a time ripe for expression in some very vital way.

An offering of money for something significantly worth while seems in place. The Church of the Brethren makes religion a matter of life. Redemption means lives, changed in practical ways. Jesus used the teaching method of changing lives. The Board of Christian Education is giving large direction and much inspiration to the teaching work of the church. There is the planning of adult education, guidance of youth, the storing of children's minds with vital truth. There must be a trained leadership for all this teaching. Adequate Sunday-school lesson helps and methods of teaching must be made available.

The work of peace and temperance is overwhelmingly urgent. No other board or organization in the church is so responsible as the Board of Christian Education for direction on moral issues. Last Easter the offering was not nearly so large as needed. It will be well to lay plans for an offering this year doubled or trebled that of last year.

Get an early start in your Conference Budget giving. During the year just past we were unable in the last half of the year to recover the lost ground of the first half. Your Easter offering applies on your Record of Giving to the Conference Budget.—H. S. M.

MISSIONS AND CHURCH SERVICE (CONFERENCE BUDGET) THERMOMETER

The mercury shows cumulative receipts by months.

Last Year	This Year
Amount Raised	Amount Raised
Year Ending Feb. 29, '33	Year Ending Feb. 28, '34

Conference Budget \$275,000

Feb. 100.0% \$201,114

Feb. 91.1% \$183,847

Jan. 72.5% \$145,799

Dec. 62.0% \$124,690

Nov. 55.3% \$111,320

Oct. 50.5% \$101,510

Sept. 46.0% \$92,359

Aug. 42.7% \$85,915

July 39.5% \$79,455

June 35.0% \$70,515

May 12.3% \$24,799

April 7.4% \$14,888

Mar. 4.4% \$9,048

Jan. 63.7% \$128,264

Dec. 51.5% \$103,738

Nov. 43.4% \$87,595

Oct. 39.6% \$79,829

Sept. 35.4% \$71,195

Aug. 31.3% \$63,028

July 29.1% \$58,653

June 25.6% \$51,648

May 8.5% \$17,146

April 4.7% \$9,573

Mar. 2.0% \$4,037

The church through Annual Conference has launched Brotherhood-wide work. Church Boards have been elected to give direction to this missionary and service program. Conference approved a goal of \$275,000 for this year. Because of the uncertain financial conditions the achievement of last year, \$201,114, is considered a challenging goal this year. This thermometer gives a picture of the funds received month by month.



MISSIONS

*This Department
Conducted by
H. Spencer Minnich*



Mission Study Appreciation

FROM Kansas, from a pastor out "on the front lines," comes the following testimony concerning the mission study book entitled, *The Christian Missions in America*: "The book is full of real life and inspiration. It is not, as some, over our heads and impractical. It has been very helpful."

Such statements bring the assurance that those who desire to take up mission study and make it a vital part of their church program, find it helpful and of real value. It is always a question in some minds whether churches which never buy mission study books and never take up some definite mission study courses, are growing churches. Hence such testimonies as the above one from Kansas bring encouragement.

Being Dead, Yet Speaketh

SADHU SUNDAR SINGH is a name which became known throughout the Christian world a few years ago because he was so truly a man of God. Being a son of India, and knowing so well the thought and life of the holy man of his country, he decided to live the life of a holy man dominated by the spirit of Jesus Christ, and he was thenceforth known as a Christian Sadhu. His step into the Christian faith cut him off forever from his family. It was given unto him to not only believe on his name, but to suffer for Christ's sake. He became as one dead to his relatives.

Sundar's heart was especially turned to the dark places in the far north regions of India, up in the mountainous regions of the Himalayas. He longed to reach the peoples who had no means of hearing of Christ and so he set his face steadfastly toward Tibet and Nepal. He entered regions closed by their governments and many were the strange experiences he had, some which almost cost him his life. Again and again he was miraculously spared. He also toured other countries, including Japan, China, England, America and Australia. Wherever he went he showed the way.

Surely God would choose to use such a witness for many years to come, sending him up and down the land. But no, he went again into the land of Tibet and was

never heard from any more. Some Christian missionaries risked their lives, crossing the border into the forbidden land and searching for him. No trace was found. And now after several years of waiting and hoping, it has been decided that he lost his life. A petition for presumption of his death was granted and probate of his will was signed. About eight hundred and thirty dollars per annum become available and it is to be directed toward training evangelists for work in Tibet and elsewhere, and for promoting Bible knowledge among boys, girls and mission workers. Sadhu Sundar Singh being dead, yet speaketh.

What to Pray For

Week of March 19 to 25

ANNA HUTCHISON's work is in the Women's Bible School. The students in this school are women who are married, and they bring their children along with them. Here they learn to read the Bible and learn the meaning of Christianity, child training and hygiene. After several years of study, the best of them are sent out to the near-by villages to tell the gospel story to the village women. This is a very good time of the year to go out to the villages because the women are not so busy and have time to listen. Pray for Sister Hutchison and her helpers in this work that the Holy Spirit may work in the lives of those who do not know God.

Winnie Cripe is working in the Girls' School. She has charge of the kindergarten, grades, and also has a kindergarten and religious education training class to prepare native workers. Pray that these may prove faithful and can be used in the Lord's work in the future.

Myrtle Pollock, R. N., is supervisor of Nurses in the Hiel Hamilton Hospital at Liao Chou. She has many problems. Many cases of sickness are neglected be-



These four young women are the Liao Chow Hospital nurses who cared for Sister Hutchison during a recent illness. Think what it would mean to you to have competent medical care if ill ten thousand miles from home

cause of superstitious customs. A mother brought a child whose head was covered with watery abscesses. The mother felt that if the nurse would but put a red string of cash (money) around the child's neck it would get well quicker. This was her daily request. She was told that the necklace could not keep her child from the disease because such an idea was only superstition. She was told over and over that if she would protect her child's health she must do it by means of clean food, clean body, clean clothes and good air. Pray that the gospel light may overcome these binding superstitions which continually keep many individuals away from the medical treatment which is at their door.

Dramatization

Plays, Pageants, Pantomimes, Dramas, Tableaux, Cantatas, Representations, Skits

BY ANETTA C. MOW

(Continued From Last Week)

OVER THE TEA CUPS

China
1 act
2 women
About 20 minutes
Conversation between two Christian Chinese women shows the splendid help they receive by attending their Bible Classes.
Price 5c

SLAVE GIRL AND SCHOOL GIRL

China
3 parts
7 characters: 2 men, 2 women, 2 girls, 1 boy
25-30 minutes
Shows a Chinese bookseller's experiments with "western learning," and his daughter's friendship with a kidnaped slave.
Price 15c

THE COLOR LINE

China
1 scene
6 characters: 3 men, 3 women
About 30 minutes
Resentment against imperialism, which too often is found among American Christians—changed when God's spirit of love is recognized in real Christians.
Price 25c

LAROLA

India
1 scene
8 characters: 5 women, 3 men
About 50 minutes
True story of a Hindu woman condemned to widowhood when her husband becomes a Christian.
Written in blank verse
Price 25c

JEVA HELPS HIS PEOPLE

India
4 scenes
11 to 20 characters: 5 women, 6 to 15 men
Between 40 minutes and 1 hour
After Jeva goes to a Christian school and becomes a

Christian, he does all he can to teach his own people about the new faith he has found.

Free

A WHEELBARROW FULL OF LIFE

China
1 scene
11 characters: 3 men, 3 women, 1 boy, 4 girls
About 30 minutes
Vivid representation of the distressing industrial conditions in China.
Price 15c

NO LANTERN FOR WU LEE

China
1 scene
16 speaking parts, as many more as desired
About 1 hour
Shows the influence of a missionary doctor in breaking down prejudice.
Price 25c

AT THE CITY GATES

China
1 scene
10 characters: 4 men, 1 woman, 3 girls, 1 boy, 1 baby
About 15 minutes
Conversation carried on at the city gate shows the kind of work done in the Christian hospital, schools and in the church.
Free

LET'S BE FRIENDS

China
For Juniors
1 scene
5 characters—girls
About 15 minutes
These girls although they realize that ways of doing things are very different in different countries, decide that they can still be the best of friends.
Price 10c

THE HONORABLE GUEST

Japan
For Juniors
1 scene
9 or more girls
About 30 minutes
Shows how much alike are the children of Japan and of America.
Price 25c

THE HONORABLE MRS. LING'S CONVERSION

China
14 characters
About 1 hour
A Chinese play in which humor and pathos are admirably blended with the realities of life in a Chinese home and in a mission station.
Price 35c

BLESSED ARE THEY THAT DO HUNGER AND THIRST

China
1 scene
15 or more girls
About 12 minutes
Weary and sick of heart after calling in vain on deaf gods, a little Chinese woman finds peace in him who says: "Come unto me and I will give you rest."
Price 10c

THE DAWNING

Africa

3 acts

14 to 18 characters. 7-10 men, 6-8 women, several children

About 40 minutes

This play shows several of the astonishing changes which come to Buraland as the Gospel of love and enlightenment is brought to them.

Price 10c

ROBERT AND MARY

Africa

3 acts

13 characters: 3 men, 10 women

About 1 hour

A missionary romance adapted from the true story of the Moffats.

Price 25c

LIVINGSTONE HERO PLAYS (for Juniors)

Africa

Booklet of four Africa plays. 15c

The Mill Boy

1 scene

5 characters: 3 boys, 2 girls

About 10 minutes

Picture of David Livingstone's home when a small boy.

A Fight With a Lion

1 scene

8 boys

About 10 minutes

Livingstone's encounter with a lion.

The Slave Raiders

1 scene

30 to 35 characters: 20-25 boys, 10-15 girls

About 20 minutes

Just as the slave traders are taking away their bound slaves, Livingstone meets them and cuts the ropes and sets the captives free.

Faithful Friends

1 scene

11 to 16 boys

About 10 minutes

Preparations are made to carry the body of their beloved friend—Livingstone—to the coast.

All 4 plays for 15 cents.

PERSECUTION OF AFRICAN CHRISTIANS

Africa

4 scenes

20 characters: 15 men, 5 women

About 40 minutes

Presents the steadfastness of faithful African Christians under sore trials.

Price 10c

KANJUNDU

Africa

3 scenes

15 characters: 4 men, 5 women, 6 boys

About 1 hour

Shows the waning of the witch-doctor's power in Africa when challenged by Christianity.

Price 25c

ORDERED SOUTH

Africa

6 characters: 4 men, 2 women

3 scenes

About 30 minutes

Shows why a young man decides to go to Africa instead of entering his father's profession.

Price 15c

SHARING OUR BENEFITS

5 episodes

29 characters: 5 men, 7 women, 6 boys, 1 girl, 10 young people

1 hour or more

Portrayal of religious blessings passed down to this day and age, and the great need of recognizing them and passing them on to others.

Price 10c

WHAT LACK I YET?

Stewardship

(In a booklet containing another fine play: Great Possessions) 10c

1 scene

7 characters: 6 men, 1 woman

About 40 minutes

The struggle in the life of a splendid young man between becoming rich and making big returns, or investing his life in behalf of the Kingdom of God on earth.

Price 10c

THE MASTER WANTS YOU

2 scenes

2 women

About 8 minutes

Individual, personal responsibility in carrying on the missionary work of the church.

Free

THE SEARCH FOR THE HOLY GRAIL

1 scene

19 characters and chorus

About 35 minutes

Excellent as a Christmas play. The theme is clearly brought out that "he who serves his fellow-man is surely kin to me," and finds the Holy Grail.

Price 10c

THE MISSIONARY AWAKENING AT ELM GROVE

3 acts

15 characters: 4 men, 3 women, 3 boys and 5 young girls

About 40 minutes

Awakening of a deep missionary spirit within a church group; attitudes change and interest quickens when one of their own number plans to go to China.

Free

GREAT POSSESSIONS

Stewardship

(In a booklet containing another fine play: What Lack I Yet?) 10c

1 scene

7 women

About 40 minutes

Although the majority of a missionary committee feel that these days demand cutting down budgets with a steady hand, one thankful, hopeful woman revives faith and trust in an all-resourceful God, and awakens the consciousness of great possessions.

Price 10c

BEGINNING AT JERUSALEM

3 scenes

10 characters: 9 women, 1 man

About 30 minutes

Shows how an opportunity for work among the Jews was overlooked.

Price 25c

THE CHALLENGE OF THE CROSS

1 scene

7 young women and choir

About 25 minutes

Evangel reveals to the six disciples that their crosses are not to be chosen, but borne.

Price 25c

A CROWN OF STARS

Missionary Pageant

1 scene

23 characters: 11 women, 6 men, 6 children

30 to 40 minutes

The beauty and joy of little homely tasks done day after day. Theme: "And let us not weary in well doing for in due season we shall reap if we faint not."

Price 15c

THE SWORD BEARER

2 scenes

20 to 30 characters: 7 women, 2 men, 11-21 captives

About 25 minutes

Those pleading voices. . . . Some one must go. . . .

Take unto you the whole armor of God . . . the sword of the spirit.

Price 10c

LOVE'S LIGHTED CANDLE

Musical Reading for Mother's Day or for Mother and Daughter Service

8 to 10 minutes

Gives message of the silent influence of a wonderful mother.

Price 5c

THE WHITE FLAME

Easter

1 act, six tableaux

40 to 50 characters: 12 women, 25 men, 2 boys, 1 girl, 1 child

About 30 minutes

Brings forth "the ought to be" that keeps men divinely unsatisfied, and like a flame it burns in them to create that which "shall be." A lovely drama; will require much care in its presentation.

Price 15c, 10 copies for \$1

CHRIST IN AMERICA

Home Mission Pageant

1 scene

14 or more characters

The challenge facing Christian America as immigrants come in from other lands.

Price 15c

THE MAGIC BOX

A Magic Box Demonstration

1 scene

11 women

About 20 minutes

Love fills the Mite (might) boxes.

Price 10c

THE FIVE WISE AND FIVE FOOLISH STEWARDS

1 scene

12 women

About 15 minutes

Five excellent virtues and five negative characteristics

brought forth in sharp contrast, as they await the noble "recreated womanhood of the world."

Free

HOMES AND HOMES

2 scenes

4 characters: 2 mothers, 2 daughters

About 12 minutes

One negative, one positive home.

WHY DIDN'T YOU TELL?

Easter

For Juniors

1 scene

27 or more characters, boys and girls

About 30 minutes

Nature's children, flowers and creatures, try to tell the children of other lands of God's love, but when they can not tell it fully, the Christian child explains it so they understand.

Price 15c

Plays for Juniors

HIS BOOK

1 act

7 to 15 characters: boys and girls

About 20 minutes

Tells the story of a Mexican boy and a Bible.

Price 10c

AMERICA FOR THE AMERICANS

1 scene

11 to 18 characters: 2 girls, 16 boys

About 15 minutes

Amazement and heart searching shown as two American girls realize that Americans are not the only peoples of the earth.

Price 15c

PEPITA'S ADVENTURE IN FRIENDSHIP

4 scenes

20 or more characters: 3 women, 9 girls, 7 boys, 1 baby

About 20 minutes

About Mexican people in the United States. Shows the place of friendship in life of a Mexican girl in the United States.

Price 25c

JUST PLAIN PETER

3 parts

10 or more characters

About 30 minutes

Story of Italian orphans in a tenement helped by a visitor from the mission.

Price 25c

FARE, PLEASE

2 acts

18 characters: 2 or more men, 2 or more women, 5 girls, 1 boy

About 20 minutes

The Golden Rule is said one way in churches and another way in street cars.

Price 10c

BLACK TENTS

1 act

7 or more characters: 4 boys, 3 girls

About 20 minutes

Among the Bedouins in Syria, showing the influence of medical missions.

Price 25c

KINGDOM GLEANINGS

Calendar for Sunday, March 18

Sunday-school Lesson, Jesus Responds to Faith.—Matt. 15: 21-31.

Christian Workers' Meeting, Letting Others See Our Goodness.

B. Y. P. D. Programs:

Young People—Missionary Play.

Intermediate Boys and Girls—Intermediates and Their Money.

* * * *

Gains for the Kingdom

One baptism in the Independence church, Kans.

Four baptisms in the Pymont church, Ind.

Seven baptized in the Oak Grove church, Ohio, Bro. R. N. Leatherman of Grand Junction, Colo., evangelist.

Nine additions to the Camp Creek church, Ind., Bro. G. G. Canfield of Plymouth, Ind., evangelist.

Nine baptisms in the First church, Toledo, Ohio, Bro. Ralph R. Hatton, pastor-evangelist.

Fifty-seven additions to the Walnut Grove church, Pa., Bro. D. R. McFadden of Smithville, Ohio, evangelist.

Twenty-nine baptisms at McFarland church, Calif., Bro. John H. Cassady of Washington, D. C., evangelist.

Twenty baptisms in the Live Oak church, Calif., Bro. H. S. Will and wife of Twin Falls, Idaho, evangelists.

Four baptisms in the White Oak congregation, Pa., Bro. B. W. S. Ebersole of Hershey, Pa., evangelist.

Five baptisms in the church at Marion, Ohio, Bro. S. L. Cover, pastor-evangelist; two baptisms since.

Ten baptisms in the Manor church, Md., Bro. J. Rowland Reichard, resident minister, evangelist; one baptism previously.

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Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Cecil O. Showalter of Batavia, Ill., March 21 to April 1 at Douglas Park church, Chicago, Ill.

Bro. M. J. Weaver of Lancaster, Pa., April 1 in the Lebanon church, Pa.

Bro. J. H. Cassady of Washington, D. C., March 14 at Covina, Calif.

Bro. J. A. Robinson of Johnstown, Pa., April 2 instead of March 12 in the Stonerstown church, Pa.

Bro. Edw. Stump, pastor, April 15, in the Second South Bend church, Ind.

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Personal Mention

Bro. J. R. Jackson of Pampa, Texas, is available, we are informed, for two evangelistic meetings this spring or summer.

Bro. I. R. Beery, Pleasant Hill, Ohio, writes us that he will have time for several revival meetings during the period from May 1 to August 31.

Bro. Virgil C. Finnell, Secretary of the No-Tobacco League of America, addressed 208 Pennsylvania audiences in January and February, totaling over 46,000 persons. After a few days at home during the Easter season he will return to Western Pennsylvania for a campaign of several weeks, in which he will be pleased to serve any of our churches de-

siring a message on the tobacco problem. Address him at North Manchester, Ind.

Pastor Ira E. Long, Akron church, Northeastern Ohio, recently underwent a very serious operation. He is reported as making satisfactory progress for which we join his family in thankfulness.

Bro. L. W. Shultz, Vice-Chairman of our Board of Christian Education, was a Messenger office caller last Saturday morning. He was in attendance at a meeting of the Young People's Commission.

Bro. L. L. Teeter, Elder of the Buck Creek church, and one of Southern Indiana's recognized leaders, passed on from the scenes of earth early last week. The end came as the result of a stroke of apoplexy about ten days before.

Bro. T. G. Weaver, experienced in both the pastoral and evangelistic fields, will be available for several series of meetings from April 1 on through the summer, or for a summer pastorate. If interested write him as soon as practicable at Wakarusa, Ind.

Sister C. E. Williams of Kremlin, Mont., writes us a fine letter of appreciation telling what the Messenger has meant in her home in recent months. The piece about The National Birthday Party was especially enjoyed, since "out here where there are so few members it seems as though all we hear of in the community is dances and cards."

Bro. A. W. Martin of Elizabethtown, Pa., passed peacefully into the life beyond March 3, at the ripe age of 83. So his daughter, Sister Martha Martin of Elizabethtown College, informs us. "We think of it as his coronation day," she says, "but we miss him so much here at home." Eld. Nathan Martin of Ephrata, Pa., is a son of the deceased.

Sister J. W. Cure of Price, Utah, wishes us to say that she received so many good letters in response to her brief communication in the Messenger some weeks ago that she does not feel able to reply to all of them individually. Some were as newsy and homey as if coming from old friends. They were much appreciated and she wants to thank the writers for them.

The Walnut Grove church, Johnstown, Pa., celebrated the beginning of Pastor J. A. Robinson's fifth year by getting out a directory with a little extra historical information. Other pastors who have served this congregation are W. M. Howe of sacred memory, M. Clyde Horst, W. D. Keller and Galen K. Walker, with C. C. Sollenberger acting in a three months' interim. Missionaries to whom the church contributes full or partial support are: Sweden, Lois Detweiler Norris; China, Byron M. Flory and the Flory twins, Anna Hutchison, V. Grace Clapper; India, Ida C. Shumaker, Olive Widdowson; Africa, William Beahm, Marguerite Burke.

The Messenger desk is in receipt of a beautifully printed and illustrated announcement of extension courses and lectures offered by the faculty of Bethany Biblical Seminary. The men available for this work are President D. Webster Kurtz, Dean John W. Lear, Professors Albert C. Wieand, Warren W. Slabaugh, Elgin S. Moyer, Floyd E. Mallott, Perry L. Rohrer and Alvin F. Brightbill. These courses and lectures include Bible Study, Christian Doctrine, Church Administration, Christian Education, with a wide range of miscellaneous subjects, but all bearing on some phase of Christian Life and Work. This service is given in the summer vacation or on week-ends near Chicago, sometimes by individual speakers, sometimes in a conference held by two or three instructors. No financial guarantee is required but communities served are expected to furnish entertainment

and offerings. For further information and arrangements write to Bethany Biblical Seminary, 3435 Van Buren St., Chicago, Ill.

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Miscellaneous Items

Notice to the Churches of the First District of Virginia: The District Meeting will be held in the Ninth Street church, Roanoke, Va., on April 4, 5 and 6. All papers intended for this meeting should be in my hands not later than March 20.—D. P. Hylton, Secretary, 550 Arlington Road, Roanoke, Va.

Somebody living in the Brethren Home at Greenville, Ohio, who forgot to sign his name, writes to tell us how happily the residents of the Home are situated and how glad they would be to have you come and visit them. He pays fine tribute to the superintendent and matron for their excellent care of the forty-three who are living there at this time.

A Men's Mass Meeting will be held at Camp Mack June 3, 2 P. M. and 6:45 P. M. All men and boys of our church within driving distance are urged to be present and enjoy this day. There will be many numbers of special music. Addresses by Dr. D. W. Kurtz, H. L. Hartsough and others will be given. A special vesper service is planned and lunch will be served on the ground. Please tell your men about this and plan a good delegation.—L. W. Shultz, North Manchester, Ind.

Camp Mack is fortunate in securing the services of Miss Nellie C. Young, State Director of Children's Work, for the Training School June 25-30. She will work with Miss Olive Bagwell in planning and directing the Laboratory School and classes for children's workers. Will pastors and superintendents who read this notice please pass the word along to your teachers of children and plan to have some of them in training this summer in camp.

* * *

With Our Schools

Juniata College

Nine additional students were enrolled for the second semester.

The second Lyceum number was a lecture by Attorney C. Ray Hansen, criminal investigator and international lecturer, on the subject of "Will the War Against Crime Fail?"

The A Cappella Choir of about fifty voices made a tour through Maryland and Eastern Pennsylvania recently, and is scheduled to give a number of programs through the central and western part of the state within the next few months.

The Student Volunteers, about 56 in number, have conducted services and are scheduled to conduct services in more than sixty churches during the year.

Dr. Frank E. Gaebelein, headmaster of the Stony Brook School for boys, delivered a sermon to the students and church members on the subject of "The Unsearchable Riches of Christ."

Recently Prof. H. H. Nininger, Secretary of the Colorado State Museum of Natural History at Denver, lectured on the subject of "Some Interesting Experiences of a Star Chaser."

The Right Honorable H. B. Lees-Smith, who was a cabinet minister in two British governments and for more than twenty years has been a distinguished member of the Brit-

ish Parliament, delivered a lecture on the subject of "Problems of 1934."

Manchester College

Manchester has recently been host to a great debate tournament, one of the largest of its kind in the country. On Feb. 23 and 24 thirty-four colleges sent ninety-six debating teams, two hundred eighty-eight debaters, to participate in a two-day contest. Forty-eight debates were in progress at one time. Each team had five debates. So in the two days there were two hundred forty debates held at the college and in town. In all more than three hundred visitors were entertained by the college. One of the Manchester teams was one of five teams to go through the tournament without defeat. All the colleges engaging feel that this work is very much worth while. Debating at Manchester has become a real rival of athletics for the interest and activities of students. On Feb. 22 a debating team and their coach from Juniata College were with us for two debates. Their visit was very much appreciated.

The Manchester musical quartets have been very active during the winter in visiting churches and high schools. The Madrigal Club took an active part in a great song fest held at Goshen. Professor D. W. Boyer of our faculty was one of the promoters of this great musical program.

THE QUIET HOUR

A Mother Defeats a King

Exodus 2: 1-10

For Week Beginning March 25

Kindness and Cruelty

Sooner or later, kindness always conquers cruelty. God and his universe are on the side of kindness (Rom. 12: 10; 1 Cor. 13: 4; Eph. 4: 32; Col. 3: 12; Gen. 49: 5; Ps. 27: 12; Prov. 11: 17).

For a Little Child

Pharaoh was concerned about the power of his throne. The mother was interested in her babe. The throne of Pharaoh is forgotten. We are making a new world by following the example of this mother (Gen. 33: 5; 48: 9; Ps. 127: 3; Isa. 8: 18).

Courage

We can so easily overlook the courage required to do what this mother did. She took her life in her hands when she dared to defy the will of that cruel tyrant (Num. 13: 20; Deut. 31: 6; 2 Chron. 19: 11; 32: 7; Ezra 10: 4; Phil. 1: 28).

Cleverness

She set the trap and Pharaoh walked into it. She made him pay her for nursing a baby that he had said must die (Job 28: 16; Prov. 3: 13, 14; 8: 11; Eccles. 2: 13; 7: 19).

She Had Compassion on Him

There are no racial or class lines among children. Love and charm are free there (2 Chron. 28: 15; Job 29: 13; Luke 10: 33; Acts 16: 33; 28: 2).

He Became Her Son

Though the adopted son of Pharaoh's daughter, he was really the son of his mother and a brother of slaves (Gen. 15: 3; 48: 5; Ex. 2: 10; Esther 2: 7).

Discussion

Does God watch over childhood today? What are some dangers from which childhood should be guarded? Do any of these exist in your own community? In your own home?

R. H. M.

PASTOR AND PEOPLE

Teaching Peter's High Point and Low Point

BY PAUL MOHLER

See Sunday-school Lesson for March 25

If anybody thinks he has ups and downs in his Christian experience, let him not think that he is the first in that line. Peter can show the most dazzling hit and miss performance on record. In the Sunday-school lesson for March 25 (Matt. 16: 13-26) we have the story, and it is worthy of our most careful study. When Jesus breaks out in enthusiastic appreciation of any man's performance, that is something to look into. When he breaks out in withering denunciation of any man's performance, that also is something to look into. When he does both of these things with the same man in apparently close connection, we had all better look alive. There must be some deadly pitfall at hand, not only for Peter but for every one.

Have you taken pains to wonder why Jesus was so much pleased with Peter's great confession? As you have read Matthew's story of Jesus' career, you have seen picture after picture of what looks to you to be a glorious succession of triumphs in the physical, moral, and spiritual realms, and because of what you have heard all your life about who and what Jesus is, you have accepted these accounts as evidence of his Sonship. If you had not been told who he is, but had just read of what he did, would you have guessed that he was "the Christ, the Son of the living God"? There were a lot of good people who saw his great works, and yet saw just another prophet. Would you have been like them? If not, why not?

Jesus said that Peter knew, because God had revealed. Why didn't God reveal as much to all others? Have you thought of that? Does that question belong in the discussion of this lesson? That depends upon whether you plow deep or just skim the surface. Back of every fact there is a cause, and often the cause is the more important part of the fact. It is so in this case. Let us dig deep for the cause.

Jesus gives us the key. "Flesh and blood hath not revealed it unto thee." Just a little later, he said: "Thou mindest not the things of God, but the things of men" (American Version). Why did he receive a revelation from God in the one case, and follow the thought of men in the other? Find the answer in verse 23b, "Thou mindest." It was Peter's own attitude that decided whether he was taught of God or of men. Is that clear? Think it through. Now prepare your blackboard.

Across the top of the board (or your sheet of paper if you are just studying) write, *Setting the Mind*. Divide the board into right and left sections; over the left

side write, *With Men*; over the right side, *With God*. Ask your class, and yourself if it is possible for any man to deliberately set himself to "mind the things of God," or are we all just boats adrift without a rudder? In considering that question, consult Psalm 16: 8a: "I have set Jehovah always before me." Also, John 8: 44: "Ye are of your father the devil, and the lusts of your father it is your will to do." These and others will help you to understand that while no man can come to Christ as a true believer unless the Father draw him, it is also true that of the many who are called, only those are chosen who will to be chosen. The remarkable thing about this lesson is the great extremes which it shows to be possible in any man's life, all controlled by the way he sets his mind.

Under your right-side heading write, 1. *Opens the mind to God*. Under the other heading write, 1. *Opens the mind to men*. Now look at those statements carefully. Are they true? Can you recall examples from the Bible records? Can you remember any from your own observation or experience?

If you read John 1: 35-42, you will not be surprised at Peter's being open to God's enlightenment. You may even think it strange that Jesus should have had to ask what the disciples were thinking of him; but remember that first impressions do not always last. A great deal had happened since John had pointed out Jesus as being "the Lamb of God." John himself had begun to doubt, as time went on and Jesus failed to act as he expected him to. What wonder if the disciples should change their minds? And an easy change of notion was suggested by the people—that he was John the Baptist risen from the dead, or Elijah, or Jeremiah, or some other prophet. They could still love, admire, and even follow him as a great prophet, without accepting him as the Christ. Why didn't they do so? Don't you think that they must have been setting their minds with God fully on that subject?

This raises a very far-reaching question: Have you ever wondered how some good people can be so "sound" on some religious doctrines and so "unsound" on others? Study Peter in the next scene and see if you find the explanation.

In verse 21, we learn that Jesus began to show his disciples that he must suffer many things, be killed, and raised again. Now listen to Peter: "Be it far from thee, Lord; this shall never be unto thee." Quite solicitous, wasn't he? And confident in his own opinion? Was he as sure of himself as he was in the former scene? Did he feel as deeply loyal this time as before? Would he have fought the enemies of Jesus to prevent their abusing him? You know that he would—and later did. Why, then, did Jesus rebuke him so severely? Was his mind, this time, with God? Or was it against him? Why was he against God? What does Jesus

say? "Thou mindest . . . the things of men." In other words, toward whom was his mind open at this time? Toward men? There is no doubt about it.

Turn again to the board. Suppose you write on the right side: 2. *Insures Reception of Truth*, and on the left side: 2. *Insures Reception of Error*. Ask the class if that proved true with Peter. See if they will accept it as a general principle—providing of course that there is a contrast between the views of God and of the men consulted. Do good work here; bring your class to a conclusion on this point.

Try this next: 3. *Wins Jesus' Highest Praise* (right side); 3. *Receives Jesus' severest condemnation* (left side). Test this by the lesson; bring the class to see the point and to face its implications. Do you see what this lesson does to the popular idea that it doesn't make any difference what one believes, just so he is sincere? Have you the courage to face this teaching in your own life—and to reject for yourself the beliefs and practices you have held just because they were taught you by others? Are you willing to set your mind with God on all subjects? Think it through.

Pasadena, Calif.

Why I Go to Church

BY HELEN HOAK EIKENBERRY

I HAVE always attended church. It is a habit for me, just as it is a habit for some people to stay away from church. It was required of me when I was a child, and it was expected of me as I grew older. There have been occasional times when I have preferred not to go to church. At a certain age I experienced some revolt toward the continuous program laid out for me by the family, with church attendance as Sunday's feature. I even tried to convince myself that I wanted to enjoy my Sunday by worshiping God in the out-of-doors, or wherever I might see things which should inspire me to reverence. But the truth of the matter is that I did not worship God when I stayed away from church.

I have come to the belief that no person can sincerely object to attending church if he claims to believe in God. If we think fairly and admit honestly we will own that about all the apparently reasonable excuses are actually based upon selfishness. They amount to something like this: "The minister's sermons are not interesting to me, for they are about spiritual things"; or "One or two of the members do not pay their debts as promptly as I do, so I am therefore disgusted with all of the members," or "I can hear more prominent ministers speak over the radio." But these excuses all indicate insincerity toward our religious duties and our spiritual life.

I go to church of my own volition. I need its atmosphere of spirituality and fellowship toward God and man. But even if I did not so keenly feel my per-

sonal need of the church, I should consider it my duty to attend church services, since my support and my attendance are needed. The church has done infinitely more for us than any of us can do for it. It is the most perfect institution I can find. For me it is the only satisfactory source of teaching, of friendship, of aid in right living. There is nothing desirable which the church does not offer me.

I am proud to be classed along with the great numbers of church-goers, for among them are the world's most admirable men and women. The most admired buildings of the world are beautifully constructed churches. It is the most powerful, the most unselfish, the most enduring institution with which I can ally myself.

Sterling, Ill.

From the Morning's Mail

"JONES' 'Christ and Human Suffering' was wonderfully inspirational to me. I felt that it was worth as much as the entire shipment cost." So writes Howard H. Keim, Jr., in a letter in which he orders four other recent Gish books. These four new books will cost him \$1.95, though the regular retail price is \$8.50. To such an extent do the ministers of the Church of the Brethren benefit through the Gish Fund when they purchase these books. Verily Brother and Sister Gish made a real investment when they left their estate to be used in this way.

The comments of Bro. Keim are similar to others that are expressed by many who regularly avail themselves of the books offered through the Gish Fund. Occasionally there is an adverse criticism, but most of our ministers realize that very few authors can write a book which will be approved in every particular by the thousands who read it.

"I think I will begin to build my own library, now that father has located at —," writes E. Paul Weaver, a young minister who is at present teaching school. And then he orders a number of Gish books. His father being an active pastor, and one who has been using the Gish books for a long time, the son had access to his father's library. But now he is away from home and wisely plans to build up his own library. And what a boon the Gish Fund is to a young man just out of school—often with a school debt waiting or rather pressing to be liquidated.

These two cases illustrate how Brother and Sister Gish's estate continues to bless church workers long after those two saints have gone to their reward. While the money came from the Gish estate it might be well to remind our ministers that it was the far-seeing eye of Bro. J. H. Moore that originated and developed the plan by which the Gish estate was thus dedicated to the Lord's work.—J. E. M.

HOME AND FAMILY

Spring Song

BY RUTH SLOAN WENIGER

Sing a song of dainty daisies
Nodding in the breeze,
While robins call, "Wake up! Wake up!"
To the sleeping trees.
Sing a song of fragrant lilacs;
Butterflies on the wing;
Buds a swelling, green things growing—
Sing a song of spring!

Cleveland, Kans.

The Society of Bluebirds

BY JESSIE WINDER

First Day

"TRUTH beaten into the ground will spring up again," Jean dramatically quoted.

"I don't think that is just the way Miss Smith said it in the Sunday-school lesson last Sunday, but maybe it's better," Janet said. "Anyway, something needs to be done about the cause of truth, and Miss Smith said that each girl in the class could help. She said there is hardly anyone who actually is truthful all of the time."

"But she didn't say what we could do about it except being truthful ourselves, and we want to do more than that. If only we were living a long time ago we could have been crusaders or got a knight to help us," Jean sighed.

Janet sympathetically agreed. "But Miss Smith always says 'begin at home,' so maybe that is what we ought to do about truth."

Jean brightened. "Let's do! How do they do such things now?"

"I guess most everything is like mother's club now. She always talks about organization and committees and rules," Janet replied.

Jean seemed to be recalling something. "Isn't it a constitution that comes first? Remember how mother and those other ladies worked last summer doing over their constitution? They said everything else was waiting on it. They call it some kind of laws, don't they? And when the United States first began, a constitution was about the first thing they did."

Janet looked thoughtful. "Then I suppose we will have to organize. What could we be? There aren't enough of us to be in a club like mother's. Why, they have dozens of officers. Let's see. Mother has her club, Ronnie his gang, daddy a faculty, Beatrice her sorority, and Gloria, what does she have? Set, I guess. Anyway, that is what Ronnie calls Gloria's friends. We want something different from any of these. What are you doing?"

Jean was looking in the huge dictionary. "Now listen: organization, club, association, corporation, fellowship, partnership, society—maybe we better be a society."

"Suits me," Janet answered. "You be president and treasurer and I'll be vice-president and secretary."

"Joy! Joy! I've never been president of anything before," Jean exclaimed.

"Be quiet," warned Janet, "or we'll waken grandmother or Dealia will be coming to see what we are doing. This will have to be a deep secret. And we'll have to hurry or we won't get done before the folks get home from the lecture. Aren't you glad we were too young to go? Even if Beatrice and Gloria and Ronnie do think we are such infants, I think they almost wished they were young tonight so daddy wouldn't have insisted on their going along. I wonder if I'll ever be as interested in anything as daddy is in sociology."

Jean continued in a subdued tone: "I thought you said we would have to hurry? I suppose our color ought to be blue because Miss Smith said that blue stood for truth. And everybody who belongs to anything, or mostly anyway, has a pin or a badge or something to show it."

"And the name! We nearly forgot the name." Janet was getting excited.

For a moment the Blake twins looked serious. Then Jean spoke: "Our name ought to be something blue, hadn't it? Think hard. Blue, blue, what's blue? Blue clothes, blue paint, blue sky, blue water, bluing—"

Janet interrupted: "But we can't cut any of those out of paper and wear for an emblem. Let me try—blueberries, blue flowers, blue birds—"

"Bluebirds! Society of Bluebirds! How's that? Nobody will ever, ever guess what it means. Now we must have a sign too," Jean said.

"That's great! And I've got an idea for a sign—crossed fingers of left hand laid on bluebirds which we'll wear pinned above our hearts. And the right arms, we might need them, but if not they can rest hands on hips with elbows out like we do in the exercises at school." Janet beamed as she demonstrated the pose.

"Now we'll have to fly to get this all done tonight, and we just must begin to uphold truth in the morning. We've got to make the birds and our laws yet. I'll get the things for the birds and you get them for the constitution. The United States still calls it a constitution, so I guess we better too." And Jean flew for crayons, paper and scissors.

Janet looked speculatively about the book-lined library. "Now what do we need to make a constitution? Here's the dictionary." And she soon assembled an encyclopedia, a World Book and a United States history. Also a strip of heavy paper, pen and ink.

The two black heads bent industriously over the table. Soon two paper birds appeared and were colored a brilliant blue.

"Now we'll have to hurry on the constitution. You're the secretary, Janet, so you write it. It will have to be done in ink. Isn't this exciting!"

"Well, tell me what to write," Janet replied, pen in hand. But Jean looked as puzzled as did Janet.

Finally, after careful perusal of the constitution of the United States, puckering of brows, much use of the dictionary, writing and rewriting, the following constitution was made:

"We, the members of the Bluebird Society, in order to form a more truthful family (including Dealia), establish perfect truthfulness, insure the whole truth at all times, provide for the spreading of truth outside of the Blake family, promote the general but downtrodden cause of truth, and secure the blessings of truth for all of the Blakes and after a while to everyone else, do pledge ourselves to call attention to every untruth we hear, and do ordain and establish this constitution for the Bluebird Society." Signed: Jean Coral Blake, Janet Carol Blake.

Two impressive looking seals were duly affixed with soot from the fireplace applied by two smudgy thumbs.

"We won't need any articles and sections, will we? And amendments can't be made until later. I believe we are done," Jean sighed.

"Such awful big words! Those men who made the constitution for the United States must have known about all of the words in the dictionary. I think it's done too. Anyway, we haven't time for any more tonight. We'll have to get these things put away before the folks get here. It must be a long lecture. Now we are all ready to begin in the morning. But I'm not very anxious for morning to come, are you?" Janet asked.

His Last Words

BY JULIA GRAYDON

IN reading a book called *Letters of Peter Jay*, written by his grandson, John Jay, I was interested in reading about his busy life as a prominent man; but I was even more interested when I came across his last words to his children, as he lay on his death bed. Here they are: "My children, read your Bible and believe it."

Words like that can never be forgotten by those who hear them. What wonderful advice to give to those he loved! And I like to dwell on the last part especially—"believe it." That is the test of our love for Christ, believe on him and accept his word as true and infallible. Many today are trying to take from the "Book of Life" things which we live by.

All we can do is to read it faithfully and defend it against its foes, who try to draw a veil over our eyes.

Harrisburg, Pa.

Jean shook her black curls negatively. "Neither am I, but we'll not give up before we even begin. Just remember all that Miss Smith said about how neglected truth is. And maybe it will be a lot of fun too."

As the last book was being returned to its place, they heard the car turn in at the drive.

Jean hastily rolled up the constitution. "What will we do with this?"

Janet ran to the mantle and removed the lid from a queer-shaped old teapot. "Quick, put it in the old teapot. No one will find it in there."

Then, each one carefully carrying a blue paper bird, they quickly ascended the stairs, hoping to be at least apparently asleep when their mother should look in to see whether they were properly tucked in for the night.

(To Be Continued)

Waldo, Kans.

The Uplift of Susan

BY ADA CASSELL SELL

Chapter VII

THE subject of the club conversation and study proved to be that of poetry. It seemed Susan was way back when it came to poetry, she learned in a trice. Listened and never said a word. Listened to choice bits of modern poetry held up as good, but to Susan they seemed to express too much doubt of things she had always believed in; and then, too, some of them expressed the body cult. Exalted sex, forgot reticence. Declared itself to be concerned no longer with the glimmering stars and the twittering birds, but in working reforms through poetry, and frankness especially about sex. In jest, one of the members of the club read a poem by one who was loved in home and church circles.

The reader explained that this poet's subject matter was trite, and his technique atrocious. As sacred words linked with prayer, and love, for instance, were read in the poem, comments came from Vera and others. Trite! Hackneyed! Poeticisms!

The leader of the meeting proposed making a graveyard of dead words. Quite a list was made, including these: lest, afar, yonder, bade, whene'er, fair, naught, wondrous, ere, morn, methought, midst, aft, bedeck, morrow, robed, sallied, essayed, erstwhile.

Susan was at first indignant at the tone of the meeting. Could expressions like "Heaven above," ever be trite? But later on she caught herself laughing with the rest at a poem some old fellow had sent in to the club secretary. A poem full of trite and hackneyed expressions, and crowded with poeticisms and other mistakes. It did sound out of place.

Had Susan had time to think things over, she would have come to the right conclusion, that although it is all right to make room for new forms of poetry, it most certainly is wrong to use modern poetry as propaganda

against established beliefs and for the body-cult.

The meeting over, the drive to the Moonlight Bridge followed. Susan was intoxicated with happiness. It was so good to be alive, exchanging banter for banter. Susan, in this setting, and out to be a good sport, was a lively Susan. Her little mouth said many a thing that started the crowd to laughing. Vera was by no means a match to Susan in wit. Ted said he did not know her for the same girl. Susan possessed that intense nature which made her enter into everything with her whole heart.

Chester Rainer became very attentive to this new and sparkling Susan before the evening was over. Susan was pleased by his admiration. Their names were paired before the ride was over, and a date or two arranged for.

Before they parted, Chet had asked Susan if she could dance.

"Not very well," admitted Susan reluctantly.

"I'll teach you," said Chet good-naturedly, "we'll start the radio and you'll soon learn."

So she did and learned it so well that the other fellows, even Ted, were always cutting in. Susan was transported with what she then thought was happiness.

The night Susan entered Vera's set had grown into the next day before the girls reached their own room for the night. Susan was tired, almost too tired to read the tiniest of Psalms before turning out her bed lamp. And too tired to spend any time in intercession for her converted drunkard, and folks who had come to her Rescue Mission. Each night she felt less and less inclination for her devotions, until finally they were apparently a forgotten thing.

Chapter VIII

The night of Vera's birthday dance was at last near. How the two girls had hustled that afternoon to get ready. Their mother was as indolent as ever when it came to housekeeping, and it kept Vera and Susan on the alert to get the work done between engagements. Susan was still the more industrious, getting up hours before Vera to wash, or iron, or cook. Poor daddy, now no one paid much attention to him, thought Susan guiltily at times.

Vera and Susan had new evening gowns for the occasion. So had most of the other girls. The arrivals were all punctuated by thrilled exclamations of delight about the beauty of each other's gowns. Susan was pleased most of all by Chet's comment.

"It's perfect, beautiful!" said the admiring lover. That evening he could hardly be dragged from Susan's side.

One thing worried Susan. It was not what had worried her in former days—that her mother should have wine passed upon such occasions. This time it was Chet's drinking too much. Susan knew what it led to.

Had she not seen many a wrecked man at the Rescue Mission?

She tried to reason with him. Finally he said, "Take me away, then, beautiful!"

So they went for a ride. Susan was loath to go, but she was strongly attached to this handsome lover of hers, and could not refuse. He was not too much influenced to drive properly, she assured herself.

They drove to the city park, around the lake, and along the Friendly Boulevard. Susan enjoyed the moonlight on the water, and the lights of the Casino reflected on the waters of the lake. The Park on a moonlight night always had such a Christmassy look, stars, above and stars of reflected lights on the lake.

Chet drove with one arm. The other was around Susan, nestled close to him, receiving and answering kisses. Before Susan had realized where they were going, the nose of the car was pointed down a secluded path that led to a bit of woods. Susan remonstrated, only to be laughed at by Chet. One minute she felt like jumping from this car, away from the arms of this man reeking with liquor. The next moment she gave herself to the spell of the moonlight glade and the arms of an ardent lover. She threw discretion to the wind.

Again, on the way home, Chet laughed at Susan, who was utterly ashamed.

Life for months to come was a drag to Susan. Chet somehow, although he still was attentive at times to Susan, seemed to lose interest in her. As for Susan, life was a puppet show, and she one of the marionettes. Hiding her guilty secret, she became as a machine, doing things by rote, and going to various functions. Going, but not enjoying. But pretending to enjoy.

She no longer felt herself worthy to go back to her former life, before the jazz period. If she only could. She! That would be hypocritical. She laughed when she remembered how she had done personal work at evangelistic services. She did not pretend to read the Bible, or pray. She became less tender of heart, going over and over within her own heart her own condition, and wondering what the future could hold.

Then came the day when the good Mrs. Laird, benefactress, head of the Home for fallen girls, learned about Susan's state.

"Mother!" wept Susan as Mrs. Laird then and there disowned her, and ordered her out of that city.

"That's kind of tough," ventured Vera, who saw no reason for such high-handed treatment. But Mrs. Laird was resolute.

On Susan's dresser she found the address of another Home for fallen girls in a distant city. Money for the train fare was also in evidence.

Thus did the noble woman push her daughter down, down, down until Susan could as it were feel the impact

of the tip of her mother's jewelled evening slipper.

Susan could not get ready rapidly enough to suit herself. Somehow her mother's ridiculous stand gave her an aggressiveness which, while not softening the daughter's heart, nevertheless helped to adjust her to her fact of life.

Altoona, Pa.

Which Would Be Easier for You?

BY GEORGIA ROBERTSON

IF your doctor said it was necessary in your case to give up candy, of which you were fond, would it be easier if it were banished from your home and office, or would it be just as easy to let it alone if it were within reach all the time? You know without making the test.

Or, if it were your child would you feel you were giving him a square deal in carrying out the doctor's orders if you kept candy in his sight and also ate it before him? Would he be more likely to disobey orders with it in easy reach all the time to tempt him, or if you planned so he would seldom see it and would have difficulty in getting it? You know the answers.

Will it lessen drinking to have beer and light wines sold in a multitude of places where men, women, young people and children continually have occasion to go—as grocery stores, drug stores, lunchrooms, restaurants and hotels?

Will there be less temptation to use alcoholic beverages when sold in these respectable places where every one must go—even women, girls and boys—with beer and wine bottles on display and freely sold, with apparent perfect respectability and "good form" to partake of, or to have the same beverages sold in the old-time-saloon behind darkened windows and screened doors as though something to be ashamed of, and indulged in only when hidden from sight and where women and young people were forbidden to enter, and into which self-respecting men used to be ashamed to be seen going?

And what of the vast army of young girls and young men who must virtually become bartenders in these stores and eating places unless they give up their jobs and face starvation for themselves and their dependents? If they remain they will also have constant temptation thrust upon them.

These new-time saloons frequented by women and girls will cause more drunkenness than the old-time saloons.

Are you going to be one of those who by your example will help to make serving of alcoholic beverages fashionable and popular among your "set" and so be instrumental in causing drunkenness? Are you going to make no protest against having hundreds of licensed

places in your town? Dare you say it does not concern you?

Washington, D. C.

Women's Work Forum

*What Do We Want Our Women's Work to Be
Five Years From Now?*

BY MRS. J. HUGH HECKMAN

1. Our Missionary Phase

CHRISTIAN women are promoters of missionary ideals. Through the various departments of our Women's Work we have been able to help in the great missionary program of the church. Through our larger women's organization more missionary societies have been formed throughout the churches the past few years. In this way more active work is being done.

The missionary society should be the spiritual impetus of the Women's Work. It has launched a program which has helped our women at home and in the orient. From our mission study courses we have learned more about our foreign sisters, and thus a mutually helpful feeling is growing among our women which is world-wide.

The missionary project that has been carried on abroad, to support our girls' schools in India, China and Africa, has borne some great results. The work in these schools has brought to many an outcaste girl an awakening to a fuller life of joy and happiness. These girls are becoming leaders among their own people.

I looked at a picture in which were thirty Chinese women, college students and graduates, who will be future Chinese leaders. Some of these already hold positions as nurses, Bible teachers, and evangelists. Some will become mother to rear families. The fact that we have many trained eastern women leaders now, should urge us on in our Women's Work to help many more to become leaders.

So what shall we say about the next five years? Have we reached the peak? Are we satisfied? Do we as Women's Work groups feel the pulse of our missionary program? Are our missionary societies helping to raise the missionary temperature of the whole church? Surely we have moved forward in our missionary activities knowing it is our Father's will to promote his work among women everywhere. Our work in the future will be according to our interest and work now. There is much work yet to be done. There remain many of our local churches and communities to be brought into our organizations, thus helping them to find their Savior.

I wish I could predict that there would be an active missionary society in every Church of the Brethren at home and abroad five years from now. As we witness the drama of change which is affecting the life of the

women in the East we know not what projects we may wish to undertake. Perhaps it will be to continue to help in our girls' schools. With the words of the Master in our hearts may we continue to work: "If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; and so shall ye be my disciples."

McPherson, Kans.

CORRESPONDENCE

CLOTHING BUREAU, CHURCH OF THE BRETHREN INDUSTRIAL SCHOOL

Since the school was temporarily closed last June, inquiries have been received from individuals, Aid Societies and others asking about the clothing bureau. The following lines are intended as an answer to these inquiries.

Yes, the clothing bureau is still operated. The need for it is great among the poor mountain folks, greater probably than ever before because of the pinch of the times. Many of these poor people are scantily clad, even in the coldest weather, with scarcely food enough to satisfy hunger, and no money with which to buy. The clothing is given to the most destitute and sold at a nominal figure to those who are able to pay something.

And the business of the bureau is a decided help to the church work in the community. It creates interest and a favorable attitude toward the work on the part of those helped and also those not helped. Besides, it brings in a little revenue used to maintain the work. While not a big affair, the bureau is an important factor in the work.

Cast-off clothing for children and grown-ups, still having some wearing value, is solicited. It is gratefully received, and will do a lot of good. New clothing and the better grades of cast-off clothing are appreciated still more, when the good friends of the work in Greene County feel to contribute such.

All goods sent by freight or express, should be addressed to the Church of the Brethren Industrial School, Barboursville, Va. Geer, Va., is the post office address. Send no goods by mail or rail to individuals. It is important that all goods intended for the bureau should be addressed to the School.

We wish to heartily thank all who have contributed to the bureau in the past and beg your continued favor.

Dayton, Va.

H. C. Early.

SIGN YOUR NAME HERE

It is said, that during the long pastorate of Henry Ward Beecher, he found a certain book, very helpful in dealing with complainers and fault-finders.

He labeled this book: "Complaints of Christians Against Other Folks." As soon as a complainer began to pour out to the pastor, Beecher at once handed the book to the visitor and asked that he write it all down very carefully in the book and sign his name. As a complainer read the title: "Complaints of Christians, etc., he would lay the book down and begin to speak of other things. Pastor Beecher says: "During my forty years of pastoral work, I have had no one who dared to write his name, in this book, substantiating his criticisms, complaints and charges."

I am wondering how such a book would work in the Church of the Brethren? I think that I shall have this question, written out in large print: "Did You Go According to Matthew 18?"

"Blessed are the peacemakers for they shall be called the children of God."

J. Kurtz Miller.

Pottstown, Pa.

ACCOMPLISHMENT—OR MEN'S WORK AT NAPERVILLE

The Church of the Brethren with headquarters at Elgin, Ill., of which this congregation is a part, has, among many other organizations, an organization of Men's Work. This organization is designed to function in each local congregation.

Leaders of men in many congregations and districts have become discouraged because they have attempted to promote Men's Work theoretically. Thirteen years ago there were people in Naperville, and some of our members, who were questioning the continued existence of this congregation.

But the men met one evening on the lawn at the home of one of our members and a new impetus led these men to begin building a \$10,000 addition to our churchhouse three years later. The men worked, but because of the necessity to complete as soon as possible, carpenters were employed.

About five years ago we purchased the adjoining property for \$2,500. Our men do not attempt so much theoretically but the actual accomplishment of a task is their goal. They purposed among themselves nearly a year ago to build a parsonage by gratuitous labor. This was accomplished with the exception of plastering. The plastering was done by contract. With joy and satisfaction we can today look upon the fruits of our labor.

Much could be said about the forty-five men, young men and boys who labored so faithfully. There are several whom I desire to give special mention: To Paul E. Shiffler, Earl S. Fry and our pastor, Ralph E. White, the church owes much more than many realize. Paul was our architect, and carpenter in charge; Earl, a trustee, carpenter, plumber and bricklayer; Bro. White labored faithfully in addition to his pastoral duties. Sailor Good, loyal and faithful all the way, was the one who kept us in good humor.

Others deserving of special mention are: Wm. Buhrnsen, a trustee, cash donation and much labor. John W. Erb, a trustee, donation of sand, gravel, cement blocks and labor. Arthur Ott, original purchaser of property for the church, donation of brick. L. G. Burson, electrician. John G. Fry, decorator. John Schusler, cement finisher. Marshall Erb, delivered by truck sand, gravel, dirt, stone and coal. Chas. Barkdoll, cash donation and labor. Eld. Harvey Barkdoll, Glendora, Calif., donation \$200. Arthur Netzley, kitchen sink. Young ladies' Sunday-school Class, window shades. Home Builder's Sunday-school Class, electric light fixtures and installation. The Ladies' Aid, curtain rods, Dora Shiffler's Class, towel racks. I. L. Ellenberger, cash donation. Chester Warren, rubber mats, stairway. Chas. Shiffler, carpenter, and Mr. Woods, painter, gave us a helping hand just when it was needed most, for which we are most grateful.

Those of us who helped here and there have the satisfaction of having helped to accomplish this great task. After laboring together for nearly one year we now regret that soon we will be separated. A fine spirit of coöperation has drawn us close together.

The parsonage, a modern frame semi-bungalow, can be described as follows:

Basement—foundation 23x46 which provides ample rooms for laundry, fruit, coal, hot air furnace and an extra large additional space.

First Floor—reception room connected with music room by archway, also connected with dining room by archway. Kitchen with entrance to basement. Bedroom (w) separated from bedroom (nw) by stairway.

Upstairs—(2) bedrooms, bath room, bedroom and pastor's study. There are wearing apparel closets in each bedroom. Smooth finish plaster in kitchen and bath room; rough finish plaster elsewhere. Linoleum on floor in kitchen and bath room. Hardwood (oak) floors elsewhere. Woodwork, (darkstained) and varnished. All floors varnished.

Outside—bungalow drop siding painted white and trimmed in green. Turkey red composition roof. Front and side porch.

Garage—12x20 frame construction.

Lawn—to be landscaped. Trees and shrubbery to be planted.

To the people of Naperville who have so generously complimented us for undertaking the work and for their help in the accomplishment of this great task, we express our thanks.

E. B. Williams.

Naperville, Ill.

THE CLOSE OF ANOTHER MISSIONARY YEAR

The last month of the missionary year has been a short month of great activity in the Norristown church. Sunday, Feb. 18, at the close of Sunday-school the smile of our pastor and superintendent, Wm. J. Wadsworth, Jr., burst into such a broad grin that the congregation sat spellbound waiting for an expression in words of his happiness. The short suspense was broken by the announcement that our missionary offering for district and world-wide missions was more than our quota.

As in several previous years, the achievement envelopes were used for world-wide missions and it was indeed gratifying that although the depression is still with us, yet we did not permit the missionary cause to suffer loss. Our pastor feels that Lent is not the only season for sacrifice, but that real Christians must sacrifice three hundred and sixty-five days of the year. I am sure that the last few years we all more fully appreciate what real sacrifice means.

But not only should we share our earthly gifts, we must advance spiritually as well. With that thought in mind, Mrs. Wadsworth as chairman of our Women's Missionary work, planned an all-day missionary meeting for the women and girls of our church. This meeting was held Feb. 20; and although three of our women who live suburban to Norristown now more thoroughly appreciate the poem "Snow-bound" by actually traveling through one of the deepest snows we have had for years, yet their faces radiated warmth of spirit as they joined our meeting and took their respective parts.

Mrs. Wm. H. B. Schnell from the First church in Philadelphia was the guest leader of the meeting, and we were indeed grateful for her helpful suggestions. Following the devotional period we entered into the study of the book—"Eastern Women Today and Tomorrow." The twelve chapters were very thoroughly discussed by our women. It might be interesting to other missionary groups to know that Sister Lettie Ellis, who is eighty-two years of age, gave a wonderful discussion of the chapter assigned to her. Young girls just out of high school took their parts too, so age was no barrier in our meeting.

At the noon hour we went to the basement for the covered

dish meal. With the addition of hot mint tea it required very little time to prepare the sustenance required for our bodies.

The afternoon was spent in further reports, songs and prayers, after which a general discussion was led by Mrs. Schnell and Mrs. Wadsworth. Although the weather was rather stormy, yet we had a fine representation and we feel that the day was a splendid closing for the missionary year, which ended Feb. 28.

Norristown, Pa.

Mrs. Nevin Shaulis.

A TRIBUTE TO ELDER L. R. BRUMBAUGH

The earthly pilgrimage of Eld. Levi Replogle Brumbaugh was ended Feb. 6, after an acute illness of about five months. It seems fitting to speak of the passing of this good man rather as a translation into "the city of the faithful," for his life was beautifully modeled after him who said, "I go to prepare a place for you."

Upon hearing of Bro. Brumbaugh's death, a certain woman who had known him intimately for years, said, "he was the most consistently good man I ever knew." Another said, "I never hope to see a better man." Another said, "I don't believe he ever had an evil thought." And still another said of him, "Truly he was created in the image of God."

Such a life can not die. Men do not easily forget the beauty or lose the inspiring touch of a life like his. Although quietly and humbly he moved among his fellows, he was loved, respected, and admired by all who knew him. They sought his calm judgment, his careful and sympathetic advice, and his fatherly counsel. His passing leaves a vacancy in his church and community that will be hard to fill.

While yet a young man, Bro. Brumbaugh moved with his wife, Ella Woodcock Brumbaugh, from Morrison's Cove, Pa., to the Eastern Shore of Maryland, near Ridgely, which later became his home and where they resided until about twelve years ago, when they moved to Greensboro, Md., where they were living at the time of his death.

Elder Brumbaugh was a member of the first board of trustees of Elizabethtown College, and was an organizer and charter member of the Ridgely Church of the Brethren at Ridgely, Md., organized in 1884, and he served that church faithfully for fifty years. During the last fifteen years he was the active elder of his church, and his fatherly counsel and wise leadership have meant much to that church. The most significant testimony to the wise leadership of this good man in his church is the fact that the young people seem to feel very keenly the loss of a sympathetic and understanding friend.

Elder Brumbaugh died within four days of his seventy-fifth birthday. He is survived by his wife, Ella Woodcock Brumbaugh; two daughters, Mrs. N. L. Rairigh of Denton, Md., and Mrs. F. D. Dove, of Bridgewater, Va.; and two sons, Arthur W. Brumbaugh of Greensboro, Md., and A. Irvin Brumbaugh, also of Greensboro.

The influence of a life like that of Elder Brumbaugh seems in a peculiar way to belong to the world, and must needs live on after him in

Life's After-Glow

When day is done for him whose life is good,
There follows then a radiant after-glow
That touches life with beauty, as it should
To show the light of him who wills it so.

Who patiently has shared his life with all
That need a helping hand to lift or bear,

And labored that his fellows might not fall,
Has earned the right of living "over there."
Life is so rich and beautiful for him
Who spreads a benediction as he lives,
And ended, seems to shed a brighter gleam,
That we may follow by the light it gives.
Though mystery or doubt or fear may hide
The light of heav'n from us who need it so,
The image of the Master will abide,
To bless a good life's radiant after-glow.

Bridgewater, Va.

Fred D. Dove.

EMMA LEASE MUMMERT DANNER

Emma Lease Mummert Danner, wife of Bro. John F. Danner, died at her home, Mt. Olivet Boulevard, Frederick, Md., Jan. 20, 1934, aged 47 years. She leaves her husband,



two sons and two daughters. Her father, Geo. M. Mummert, Menges Mills, Pa., also survives, her mother having died one year and one day before. Funeral was held from the home of her father at Menges Mills, with interment in Gerber's Mennonite cemetery, Menges Mills, Pa., her pastor, M. G. Wilson, Frederick, officiating.

The deceased united with the church in 1914 and her life had been one rich in service. From the information I

have been able to gather together I find during her 20 years of Christian fellowship, a life bubbling over with Christian enthusiasm. With a deep interest in missions she did much to promote this cause. From April 11, 1923, until Aug. 18, 1933, she found sale for China Industrial Handwork in the amount of \$8,118.39 and no doubt many of the readers of the Messenger will recall having seen her and her display of the goods at Annual Conference at Hershey in recent years. She had entertained in her home the Stovers, the Brights, the Oberholtzers, Sister Hutchison, I. S. Long and other missionaries.

During her residence in Frederick she taught in the colored Daily Vacation Bible Schools and also found an interest in visiting and working among the slums of our city. Before moving to Frederick, while living in York, Pa., she assisted in teaching Italians to read and write and gave instruction in the study of the Bible. It was through her effort that Bro. John Caruso of Brooklyn went to York to work among the Italians and his sojourn of one week there was in Sister Danner's home.

While she had been in failing health for about one year she did not become bedfast until about six weeks before her death. Her pastor anointed her on the day before her demise and little did she realize the seriousness of her illness. She selected her favorite text many years ago (2 Tim. 4: 6-8) and had it marked in red ink "My Favorite Text" in a Bible which her father presented to her, Jan. 20, 1923, exactly 11 years before her death.

Evidence of her sympathetic feeling for the sorrowing is shown by the fact she attended ninety funerals during her residence in Frederick from 1924 until the time of her illness. In going from her home to the church and back each Sunday morning, then in the afternoon to the City Hospital and to the County Almshouse where she distributed to the

inmates church literature, and again to the church in the evening she covered afoot at least six miles or more each sabbath. She was regarded by those who learned to know her as a messenger of mercy.

She organized the Mothers' Class in her church here in Frederick and at the time of her illness was serving as church pianist, which position she had held for years. She also taught a class of Junior boys when her illness began. Because of her interest in the cause of temperance she was made a life member of the Young People's Union of the W. C. T. U., Oct. 24, 1929, for which cause she spent much of her time in directing their activities. To have known and observed the life of such a noble Christian character in her church and community activities is to make an average Christian ashamed of the things he has left undone. Those of us who have been acquainted with the deceased have marvelled at her enthusiasm and accomplishments, for while others tired easily, she carried on.

Frederick, Md.

Jesse C. Shaver.

SISTER MINNIE LAYMAN IKENBERRY

On Jan. 14 the Daleville church sustained the loss of one of its most faithful and beloved members. Minnie Layman Ikenberry was the daughter of the late George G. and Albina C. Layman. She was born Nov. 22, 1877, at Daleville, and spent most of her life in the community in which she was born. She is survived by her husband, Eld. C. S. Ikenberry; three children: Miriam Ikenberry Duffy, Cecil C. Ikenberry and Dorothy Ikenberry; and grandchildren Jean Frances and Richard Allen Duffy. Besides these six brothers and two sisters survive.



At the age of sixteen she united with the church at

Daleville and was engaged in active church work throughout her life. On July 31, 1901, she was united in marriage to C. S. Ikenberry. The realm in which she lived was that of queen of her home, and the crown she wore was studded with diadems of human kindness. She strove to reach and maintain her high ideals of Christian home life. In addition to the home duties she was much interested in the church, education and community life. For many years she was teacher or superintendent in the children's department of the Sunday-school. The evening previous to the fatal stroke she completed a course in Junior work in a Standard Training School. With book in hand, she was reading "Larry," when stricken never to regain consciousness. She was one of the pioneers in Ladies' Aid work and at the time of her death was a member of the District cabinet of Women's Work. Friends of Daleville College and Academy will long remember her hospitality extended to faculty members, students, ministers and leaders in Bible Institutes.

The funeral was conducted by her pastor, F. E. Williar, assisted by Elders E. C. Crumpacker and W. M. Kahle. The following poem is her pastor's interpretation of her noble and unselfish spirit:

To be a companion to a devoted husband,
A mother to my children was my fondest hope;
But I tried to be more.
A thousand children, through Daleville, passed my door,
And I the old, the wise, the tall,
Tried to be a mother to them all.

I never thought a lot of love,
That always only loved its own;
For we have never found
The boundary of the love of God,
That we have known.

Surely others should not find
That only to our own we're kind.
By each tale that we have told,
By each deed that we have done,
Each must be a mother to the other's son.

I pray you, therefore,
Be a mother to mine.
When I their mother have gone away
Forever, let your light so shine
That no mother's son will ever stray.
For we, the old, the wise, the tall,
Must be a mother to them all.

Daleville, Va.

F. E. Williar.

A GOLDEN WEDDING

Jan. 31, 1934, was the fiftieth anniversary of the marriage of Eld. A. B. Horst and wife of Spencer, Ohio. Although the notice was short and the weather cold, a number of their neighbors, relatives and friends called at their home during the day and evening. Many who could not be present in person found it convenient to send their congratulations by mail, thus making their contribution to the quiet observance.

The marriage of father and mother occurred in 1884 and was solemnized by Eld. Samuel Sprankel, of sacred memory, at his home near Massillon, Ohio. There are two children—Cora, wife of Eld. C. C. Sollenberger of Uniontown, Pa., and the writer. The grandchildren number five.

Father and mother were baptized Aug. 3, 1884, in the Wooster congregation by David M. Irvin. Their calls to special service were varied, and included the deacon's office in the West Nimishillen congregation in 1891, the ministry (1899) and the eldership (1905) in the Black River church. Besides the Black River congregation, where they now reside, they have served the Mt. Zion, Greenwood, Stony Creek and Bellefontaine churches also, in the ministry. Father served on the District Mission Board for several terms and held the oversight of the Akron and New Philadelphia churches for brief periods. The Eden, Zion, Black Swamp, and Deshler churches are among those assisted in special revival effort.

Father and mother have enriched many in their long life of sacrificial service and their example is an inspiration to their children. They are truly veterans of the cross. Now, having reached their "three score and ten," it is hoped that life's evening may not be without its normal sunset.

Lewistown, Pa.

M. Clyde Horst.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Downey-Suderman.—By the undersigned at the Church of the Brethren, Feb. 3, 1934, Mr. Stanford Downey and Miss Alice Suderman, both of Pasadena.—Forest S. Eisenbise, Pasadena, Calif.

Henderson-Torgler.—By the pastor, Feb. 10, 1934, Bro. Otis Henderson and Sister Hazel Torgler, both of New Philadelphia, Ohio.—Walter M. Young, New Philadelphia, Ohio.

McCulloch-Falk.—By the undersigned at the Church of the Brethren, Feb. 10, 1934, Mr. Richard McCulloch and Miss Minna Falk, both of Pasadena.—Forest S. Eisenbise, Pasadena, Calif.

Reinke-Orr.—By the writer at the Black River Church of the Brethren Feb. 25, 1934, Bro. James Herman Reinke and Sister Charlotte Orr, both of Spencer, Ohio.—Arthur L. Dodge, Spencer, Ohio.

Roddy-Penrod.—By the undersigned at his home Jan. 31, 1934, Wilbert E. Roddy and Ona Margaret Penrod, both of Waterford, Pa.—W. E. Wolford, Ligonier, Pa.

Waggoner-Ogg.—By the undersigned at the home of the bride's mother near Preston, Minn., Feb. 14, 1934, Newell Waggoner of Fredricksburg, Iowa, and Hazel Ogg.—J. S. Flory, Preston, Minn.

FALLEN ASLEEP

Barger, Bro. Geo., 86 years old, died Nov. 10, 1933. He suffered about fifteen years with rheumatism and was an invalid at the time of his death. He united with the Brethren Church after he became afflicted. Funeral service by Peter Garber, assisted by Bro. Kepfinger. Jan. 15, 1934, his wife, Milvina, followed him. She also was

held in high regard for her Christian life. A son, Bro. Kinnie Barger, is a deacon in the church.—Jesse R. Cook, Streby, W. Va.

Bomberger, Eli M., born to Alvin and Lizzie Bomberger, at Reistville, Pa., Dec. 19, 1904, died at the hospital in Philadelphia, Feb. 12, 1934. He was an active member of the Lebanon Sunday-school. He is survived by his parents and four sisters. Services in the Heidelberg church by Eld. Nathan Martin and Bro. Perry Sanger. Interment in adjoining cemetery.—Mrs. Sadie Lehman, Lebanon, Pa.

Byrd, Sister Rissie, wife of Jeff Byrd, died at her home, in January, 1934, after an illness of nine days. She was a member of the Brethren Church and was faithful until death. She is survived by her husband and four children.—Fred E. Harrell, Relief, N. C.

Coler, Frank, born Aug. 25, 1872, died at the home of his brother, Rush, in Norton, Feb. 15, 1934. He came to Norton County, Kans., with his parents from Portage County, Ohio, where he grew to manhood. In 1910 he married Miss Luella Walton. Six children were born to this union. The mother with three sons and two daughters survives, also one sister and two brothers. While yet a young man he united with the Church of the Brethren and later was ordained into the ministry in the Brethren Church. While living at Wilsonville, Nebr., he transferred his membership to the M. E. church. Funeral in Maple Grove church by Rev. Carlton. Burial in Maple Grove cemetery.—Lizzie Miller, Norton, Kans.

Dively, Sister Rachel, daughter of Geo. and Barbara (Claar) Lingenfelter, born Jan. 25, 1844, died Feb. 11, 1934. She was married Sept. 11, 1864, to Martin Dively who preceded her forty years ago. She is survived by five children (two children preceded her), two sisters, forty grandchildren, 101 great-grandchildren and twenty-two great-great-grandchildren. She also reared two grandchildren and two great-grandchildren. She was a member of the Lower Claar Church of the Brethren for sixty-seven years, also a member of the Lower Claar Sunday-school, being faithful to the end. She will be missed in the home, the church and the community. Funeral services in the Upper Claar church by Bro. D. I. Pepple and Bro. John B. Miller of Woodbury. Interment in the Upper Claar cemetery.—Mrs. Fred L. Walter, Claysburg, Pa.

Fasnacht, Mrs. Ida, of Campbelltown, passed away at the home of her daughter, Mrs. Daniel Siegfried, aged 69 years. She was a member of the church at Annville. Funeral services at the Palmyra church by Bro. F. W. Carper and S. G. Bucher. Burial at Gravel Hill cemetery, Palmyra.—Sarah Winters, Lebanon, Pa.

Geib, Sister Ida M. (nee Scholl), died Feb. 2, 1934, aged 72 years. Surviving are her husband, Bro. Abraham Geib, one sister, daughter, two grandchildren and one great-grandchild. She was a member of the Brethren Church for forty-one years. Services and interment at the Heidelberg church by Chas. Zeigler, H. F. King and Peter Heisey.—Kathryn Brubaker, Schaefferstown, Pa.

Harris, Elizabeth Shively, born to Owen and Hannah Shively, near New Lebanon, Ohio, April 29, 1848, died at Okeechobee, Fla., Jan. 13, 1934. She was the mother of eight children, only one of whom survives—Jerusha Overholser of Okeechobee, Fla. There are five grandchildren and nine great-grandchildren. She was a lifelong member of the Church of the Brethren, residing in Dayton for many years. She was also a faithful worker in the Ladies' Aid Society and a member of the Women's Bible class in the West Dayton church. Funeral services in the West Dayton church by the undersigned, assisted by Bro. Dorsey Hodgden.—J. Perry Prather, Dayton, Ohio.

Harter, Jack W., son of Mr. and Mrs. Willis Harter, residing southeast of Flora, was born Feb. 26, 1933, died Feb. 4, 1934. Death was due to complications following pneumonia. Funeral services at the Bachelor Run church by the writer. Interment in the Maple Lawn cemetery.—Wm. L. Angle, Bringham, Ind.

Hartman, Sister Lydia, died at the home of her son in Schaefferstown, Feb. 17, 1934, aged 92 years. Her husband preceded her twenty years ago and also one daughter; two sons, five grandchildren and seven great-grandchildren survive. She had been blind for four years and confined to her bed for nine months. Services at the Heidelberg church by H. F. King and A. J. Bachman. Burial in adjoining cemetery.—Kathryn Brubaker, Schaefferstown, Pa.

Holden, Mabel, wife of Bro. Jos. Holden, passed away at her home in Owosso, Mich., Feb. 15, 1934, aged 49 years. Funeral services by the writer in the Elsie church. Burial in the Ford cemetery near by.—L. H. Prowant, Durand, Mich.

Knically, Sister Elizabeth, daughter of Michael and Carrie Knically, died Jan. 11, 1934, at the age of 20 years. She leaves father, mother, four brothers and three sisters. Services at the Branch church by Eld. A. S. Thomas. Interment in the near-by cemetery.—Stella V. Wine, Bridgewater, Va.

Ladwig, Archie, born in Carroll County, Ind., Nov. 3, 1883, died Jan. 19, 1934. He is survived by his wife, one son and granddaughter; one daughter preceded him. He was a devoted member of the Church of the Brethren. Funeral services from the Bachelor Run church by Elders Ira Kreider, Wm. L. Angle and R. Flora. Interment in Maple Lawn cemetery.—Wm. L. Angle, Bringham, Ind.

Lammedee, Frederick Wm., son of Barnhardt and Elizabeth Lammedee, born in South Bend, Ind., June 6, 1848, died Feb. 13, 1934. In 1870 he married Lydia Whitmer who died in July, 1895. To this union three sons and two daughters were born. At the age of twenty-eight years he united with the Church of the Brethren and was a faithful member until death. Since April 1, 1925, he had made his home

with his son-in-law and daughter, Mr. and Mrs. F. B. Freeberg of Los Angeles, where he died. In November, 1896, he married Mrs. Mary Arnold who passed away in August, 1924. Funeral services at the North Liberty church by the undersigned. Interment in Sumption Prairie cemetery.—C. L. Morningstar, South Bend, Ind.

McKinney, Geo. B., died at his home in Lebanon, Feb. 21, 1934, aged 70 years. In 1885 he married Sarah A. Wehry. To this union were born six children. June 20, 1897, he was baptized and received into the Church of the Brethren. He was chosen to the deacon's office May 27, 1899. He is survived by his wife, an invalid son and two daughters, three grandchildren and one sister. Services in the Lebanon church by Elders Jacob Longnecker and Nathan Martin. Interment in Mt. Lebanon cemetery.—Mrs. Sadie Lehman, Lebanon, Pa.

Miller, Emma Luella, born Dec. 4, 1885, at Sabetha, Kans., died at Baldwin, Kans., Feb. 23, 1934. April 28, 1906, she married Lloyd James Miller who died Dec. 8, 1918. To this union four children were born. Thirteen years ago she moved to Abilene and later to Baldwin, where two of her daughters are in school. She was baptized into the Church of the Brethren and later united with the Evangelical church at Abilene and worshiped with the Methodist Episcopal church at Baldwin. She is survived by three daughters, her mother, Mrs. Sarah Kimmel, two sisters and two brothers. Services in the Church of the Brethren at Sabetha by the undersigned, assisted by Robt. Sink. Interment in the Sabetha cemetery.—Paul S. Longenecker, Morrill, Kans.

Mills, Lewis Evans, born March 13, 1857, died at the home of his son, Lewis E., Jr., near Indian Springs, Md., Feb. 7, 1934. He became a member of the Church of the Brethren many years ago and lived a faithful Christian life. He served about forty years in the office of deacon. He married Miss McLucas who preceded him several years ago. He is survived by one son, seven daughters, one sister, two brothers, twenty-nine grandchildren and fourteen great-grandchildren. Funeral services at Licking Creek church by Bro. John Mellott, assisted by Bro. B. E. Waltz, with interment in the cemetery adjoining the church.—Maggie M. Waltz, Needmore, Pa.

Myer, Edwin D., died at his home near Flora, Feb. 2, 1934. He was the son of Wm. H. and Sarah Myer and was born March 23, 1883. He married Ethel Clingenpeel Jan. 25, 1910. He united with the Church of the Brethren in 1911 and was faithful to the last. During his six months' illness he called for the elders and was anointed. Besides his widow and son he is survived by his father and two brothers; his mother, one brother and sister preceded him. Funeral services at the Bachelor Run church by Elders R. O. Shank, Wm. L. Angle and R. Flora. Interment in Maple Lawn cemetery.—Wm. L. Angle, Bringhurst, Ind.

Negley, Bro. Andrew C., of Stonerstown, near Saxton, died at his home Feb. 18, 1934. He was born in Springfield Furnace on April 22, 1853, a son of Thos. and Mary Carberry Negley. Surviving are his wife, Sara (McGraw) Negley, eight children, twenty grandchildren and fourteen great-grandchildren. He was a member of the Stonerstown Church of the Brethren. Funeral services by L. R. Holsinger in the Stonerstown church. Interment in the Fredericksburg cemetery.—Ola Stapleton, Saxton, Pa.

Rinker, Emily, born Aug. 23, 1848, died Jan. 8, 1934. She was the daughter of Geo. and Lydia Arnold High and the widow of Sylvester Rinker. She leaves two sons, two daughters, nine grandchildren and one sister. She with her husband served faithfully in the deacon's office as long as she was able. She was a faithful member of the Church of the Brethren from girlhood days. Eld. Albert S. Arnold preached her funeral at the home.—Sarah C. Cunningham, Purgitsville, W. Va.

Shaffer, Elizabeth, born in Somerset County, Pa., died at her home near Hollidaysburg, Dec. 30, 1933, of pleuropneumonia, aged 25 years. She was the daughter of Eld. J. J. Shaffer and is survived by her father, stepmother, two sisters and three brothers. Her mother died when she was very young. She was baptized in early childhood. Funeral at the home by B. F. Waltz, assisted by F. J. Byer, her pastor.—Wesley Brubaker, Hollidaysburg, Pa.

Stewart, Wm. A., son of Mr. and Mrs. Wm. Stewart, born Feb. 20, 1859, in Carroll County, Ind., died at his home in Pymont, Feb. 20, 1934. Feb. 23, 1888, he married Susanna Swartz and to this union were born two daughters. In 1892 he united with the Church of the Brethren and ten years later he was elected to the office of deacon in which capacity he faithfully served. Surviving are the widow, one daughter, two grandchildren and one half brother. Funeral services by Jeremiah and D. L. Barnhart. Interment in Pymont cemetery.—Mrs. Edw. Sommer, Delphi, Ind.

Tipton, Sister Mary, wife of Hiram Tipton, died at her home, in December, 1933, after an illness of three years. Early in life she united with the Brethren Church and lived a devoted life. She is survived by her husband and two children.—Fred E. Harrell, Relief, N. C.

Trout, E. E., son of Russel and Flora Bell, was instantly killed on Thanksgiving morning. He was delivering papers and was struck while driving out of a lane onto the public highway. He was married to Loretta Varner; she survives with four children and three grandchildren. He had been baptized when a boy but drifted away. After moving to the city he again got in touch with the church of his choice, and he with his wife was baptized April 2, 1911. He was very much devoted to the church; no sacrifice was too great. In 1927 he was elected a deacon and served faithfully; he also taught a Sunday-school class and assisted the young people in their regular monthly services at Galilee mission. Funeral services at the home, Philadel-

phia, by the pastor, Bro. Ross D. Murphy. Interment at Arlington cemetery.—Mrs. Wm. H. B. Schnell, Philadelphia, Pa.

Veach, Frank, son of Henson and Margaret Jane Leatherman Veach, born Aug. 9, 1889, died of pneumonia Dec. 3, 1933. He accepted Christ as his Savior and was baptized into the Church of the Brethren in 1920 and was an earnest worker in the church. He was secretary and treasurer of the Sunday-school for nine years. He was also elected deacon and served a year or more in that capacity. He leaves father and mother, three brothers and one sister. Funeral by Eld. Albert S. Arnold. Burial in the home cemetery.—Sarah C. Cunningham, Purgitsville, W. Va.

Wakefield, Bro. Ira C., age 79 years, passed away at his home Feb. 11, after a period of continued illness. Bro. Wakefield was a faithful deacon in the Portland church. He is survived by his wife, Sister Mattie A. Wakefield, and four daughters, also by two sons. Services were held in the Holman and Lutz funeral parlor, with Bro. F. H. Barr, pastor, officiating. Interment was made in the Lincoln Memorial Park mausoleum.—Mrs. F. H. Barr, Portland, Ore.

Walker, Sister Minnie, daughter of Mr. and Sister Amphrey Walker, born March 3, 1910, died of a complication of diseases, Feb. 21, 1934. She is survived by her parents, six brothers and sisters. Early in life she was received into church fellowship and lived a consistent Christian life. Services in the Black Rock church by Brethren N. S. Sellers and E. S. Miller. Interment in the cemetery adjoining the church.—N. S. Sellers, Lineboro, Md.

Wenger, Jacob H., died at his home in Schaefferstown, Pa., Jan. 19, 1934, aged 89 years. Surviving are two daughters, son, sixteen grandchildren, seventeen great-grandchildren and six great-great-grandchildren. Services and interment at the Heidelberg church by Eld. H. F. King.—Kathryn Brubaker, Schaefferstown, Pa.

Winger, Bro. Henry H., age 86 years, passed away at the home of his daughter, Mrs. J. W. Merrill, Garden Home, Ore., on Jan. 16. Bro. Winger was a minister and served in that capacity for more than fifty years. His active ministerial days were served in Colorado. In this state he had the joy of doing a great deal of pioneer work for the Lord. The funeral services were held in the Portland Church of the Brethren, with Bro. F. H. Barr, pastor, officiating. Interment was made in the River View cemetery.—Mrs. F. H. Barr, Portland, Ore.

Zeigler, Loretta Lois, infant daughter of Brother and Sister Paul Zeigler, died at the hospital, Lebanon, Feb. 17, 1934. Surviving are her parents, two brothers and five sisters. Services by Bro. Perry Sang-er. Interment in Midway cemetery.—Mrs. Sadie Lehman, Lebanon, Pa.

NEWS FROM CHURCHES

CALIFORNIA

Bakersfield.—We are anticipating two weeks of evangelistic services to be led by Bro. J. H. Cassidy of Washington, D. C., beginning Feb. 26 and closing March 11. Our regular quarterly business meeting was held Jan. 12. We have had two visitors in our pulpit recently—Bro. Blickenstaff of McFarland and Bro. Hylton, formerly of Modesto. The young people of this division of the district held a conference at our church all day Dec. 17. They gave a fine selected program in the evening. Our women have reorganized their work, supplementing their Aid work by a Bible study and a missionary society meeting, each once a month. Mrs. Iris Montz was elected general president of Women's Work, with Mrs. Anne Fike, president of the Aid, Mrs. Erma Van Horn in charge of Bible study, and Mrs. Myrtle Fox heading the missionary society.—Mrs. Ruth Walton, Bakersfield, Calif., Feb. 23.

Glendale Mission.—A suitable light for the church entrance has been donated by Brother and Sister Carl. Strangers who come to our services are invited to leave their name and address. Later they are given a call. This is a means of promoting church growth and reaching people in need. Our pastor's sermons have been evangelistic in nature of late and all are profited thereby. Our regular council meeting was held Dec. 10, presided over by Eld. H. A. Frantz. A balance was shown in each financial report given. The total of these balances the clerk reported was \$284.43. Decisions toward finishing the interior of the church were made. One letter was granted. H. J. Brooks, returned missionary of India, and Paul Rupel, returned missionary of Africa, have been in our midst with missionary pictures and messages which have been appreciated. The final achievement offering was taken Feb. 18. The offering was more than the expected goal. We have a young people's orchestra which provides splendid music. We are expecting Bro. Cassidy to hold evangelistic meetings for us. It was our privilege to have Bro. C. D. Bonsack speak for us the evening of Feb. 18. The district officers of the Women's Work met at our church the evening of Feb. 16. An especially interesting program was given, including pictures by Mrs. C. P. Shaffer.—Lulu Terford, Glendale, Calif., Feb. 23.

IDAHO

Nampa.—Jan. 24 our revival opened with a good attendance. There had been prayer and preparation. This was one of the district series conducted by home talent. Bro. H. G. Shank, pastor at Bowmont, did the preaching. Bro. Clement Bontrager, pastor of the Emmett church, conducted the devotionals and, with our pastor, Mark Schrock, did the personal work. Sister Mary McClure of Nampa, assisted by the pastor's wife, had charge of the children's work. There were seventy-

five children in the booster club to advertise the meetings and give invitations. Bro. B. E. Harris of Nampa had charge of the music. The attendance was good throughout the meetings; twenty-one sermons were preached; the atmosphere was worshipful. The meetings closed on the third Sunday evening with a full house. Sixteen were baptized after the morning service and twenty more on Feb. 14; two were received on former baptism. Afterward a reception was given to the new members. Several letters have also been received so that our membership is now around 300, making this the largest Church of the Brethren in the northwest except Wenatchee, Wash. Classes have been formed for instruction of the new members, the adults in charge of Eld. C. A. Williams; the juniors in charge of Sister Keim. The prayer meeting has been reorganized under the leadership of Sister Schrock and the choir under the direction of Bro. Harris.—H. H. Keim, Nampa, Idaho, Feb. 24.

INDIANA

Camp Creek.—In our quarterly business meeting of December we elected the following officers: Elder, Bro. David Metzler; clerk, Sister Erma Shively; treasurer, Bro. Carl Danner. Jan. 14 the choir of the Nappanee church, directed by Sister Cora Stahly, gave us a musical worship program. At the close of a two weeks' revival meeting in January, nine members were added to the church. Bro. G. G. Canfield of Plymouth, Ind., gave us very helpful sermons and messages in song. We appreciated having Sister Cora Stahly conduct the song service. We were also thankful for the music contributed by the neighboring churches.—M. Shively, Etna Green, Ind., March 1.

New Salem.—Bro. Edw. Stump of North Liberty, Ind., conducted a successful two weeks' evangelistic meeting for us, beginning Jan. 8. He presented spiritual, gospel messages and a splendid interest was manifested throughout the meeting. Attendance was very good of our own people and also of those in neighboring churches. The music was conducted by our chorister but we appreciated very much the special numbers by those who came in from other places. On the last Sunday fourteen were baptized and two received on former baptism. The attendance at regular services has been quite good this winter. A special effort is being put forth to encourage more Bible reading. Our young people have taken quite an interest in this; in the last few months several of them have read the Bible through and others the New Testament. We sent quite an amount of foodstuff to Bethany Biblical Seminary on the truck which was loaded by several churches. At Christmas time the Aid helped in the local distribution to the needy. It was purposed that every needy family in the community be supplied with some of the necessities of life. A program was given at the church. At this time Sister Mary Morris is giving lectures on the book of Revelation. At a recent council it was decided to send our pastor, Bro. Russell Weller, as delegate to Annual Conference.—Mrs. Dora A. Stout, Milford, Ind., Feb. 26.

Plymouth.—Jan. 14 the Harmony Four, colored quartet of Kokomo, rendered an interesting program in song which was greatly enjoyed by all present. Feb. 5 to 19 Rev. E. M. Cobb and wife of Spencer, Ind., conducted Bible study every afternoon, and every evening showed graphic views of their travels in the Holy Land. The interest and attendance were good throughout the meeting. Four were added to the church by baptism.—Mrs. Edw. Sommer, Delphi, Ind., Feb. 26.

Union Grove (Mississinewa).—The ministerial committee of the church succeeded in securing Bro. E. R. Fisher of Kitchel, Ind., to assist us in a revival effort. The meetings started Jan. 4 and lasted two weeks. It was a Spirit-filled meeting. We were glad to have with us delegations from our neighboring churches, seven of them. All of them brought special messages in song. In the past eighteen months seven have been taken into the church on former baptism and five have been baptized.—Mrs. G. Fadely, Union Grove, Ind., Feb. 24.

IOWA

English River church met in business meeting Feb. 24. We are planning for a revival meeting some time during the summer, and for a spring love feast, the definite date to be decided later. A committee was appointed to arrange for a Vacation Bible School. March 24 we intend to have the drama, Prisoner at the Bar, given by a number of local people, assisted by a representative from the Anti-Saloon League. During the second week of April we expect Bro. Kermit Eby to be with us in behalf of world peace and international relations. Our B. Y. P. D. work is progressing. It has recently adopted the standard put out by our state cabinet and has resolved to attain the full standard during the coming year. Miss Nina Coffman is the new president. Our Aid Society has been meeting every two weeks at different homes. A great deal of sewing has been done for needy families in the community, also jars of fruit and vegetables have been given them. Bro. Lynn Brower was elected to represent our church at the Ames Conference.—Tressie Myers, Kinross, Iowa, Feb. 27.

KANSAS

Maple Grove.—Last Sunday evening the younger members of the church gave a play entitled, An Old-Fashioned Mother, sponsored by the ladies' church auxiliary club. They give a program about once each month. On Christmas eve they gave a cantata, His Star. The next program will be at Easter.—Lizzie Miller, Norton, Kans., Feb. 24.

Topeka.—In December all officers were elected for another year. Bro. Roy Kistner, our pastor, was unanimously elected elder for the coming year; Bro. H. C. Taylor, Sunday-school superintendent. Bro. O. H. Feiler, of Quinter, Kans., passing through Topeka one Sunday in January, stopped over with us and delivered the sermon both morning

and evening which was much enjoyed. Our young people have joined the county Christian Endeavor society; they are taking on new life with a good crowd of young people present each Sunday evening. A chorus has been organized under the leadership of Hazel Rhoades, church chorister.—Mary M. Smith, Topeka, Kans., Feb. 28.

MARYLAND

Beaver Creek congregation closed a two weeks' evangelistic meeting at the Fahrney Memorial Chapel conducted by Bro. I. S. Long of Bridgewater, Va. The fifteen minute talks on India and her people were educational and interesting. They also impressed on the people the problems and opportunities of the workers there. Prayer meetings were held each evening preceding the services. The special music given by the neighboring churches and groups was greatly enjoyed. The appreciation of Bro. Long's visits in the many homes and the schools of the community was shown by the attendance and interest not only by the membership but in the coöperation of the Christian people of the community and surrounding territory. As a direct result of the meetings ten accepted Christ and were received into the church by baptism. We feel not only the church has been strengthened, but many lives have been blessed and brought nearer to God.—Katie M. Fabrney, Mapleville, Md., Feb. 24.

Brownsville.—The women of our three churches gave a missionary program here on Sunday night, Feb. 18, to a large and appreciative audience. Special songs, readings, recitations and a short pageant, Darkness and Light, made up the program. An offering for the Women's Work project was taken and that with a few other contributions made our quota of \$49.50. Our achievement offering, taken at the three churches the Sunday before, totaled \$50. Our pastor, Bro. Earl Mitchell, is conducting a leadership training class at present. They are studying the Old Testament. Bro. Mitchell is planning for a week of pre-Easter services to be held here, in which the three churches will coöperate and assist. Our Aid Society has been quilting all day on Wednesdays during the winter and has much work completed.—Mrs. Ira L. Kaetzel, Brownsville, Md., Feb. 27.

Long Green Valley church met in council Feb. 10. Eld. I. S. Long, returned missionary from India, has consented to hold a two weeks' series of meetings at this place beginning March 4. The Ladies' Aid Society is diligently using the winter months to press forward in their work. The B. Y. P. D. work is going forward with the usual interest. On Sunday afternoon, Feb. 11, the group rendered a program of worship to an afflicted sister and presented her with some fruit. The Vacation Bible School has not been fully arranged for; the committee is still devising plans for a superintendent and teachers. Delegates elected for District Meeting are Eld. J. M. Prigel and Bro. Sylvester Prigel; alternates, Sisters Rena Breidenbaugh and Edith Prigel. The Sunday-school continues in a prosperous condition under the efficient superintendency of Bro. C. P. Breidenbaugh.—Mrs. John C. Breidenbaugh, Long Green, Md., March 1.

Manor.—Jan. 7 Bro. J. Rowland Reichard, our resident minister, began a two weeks' series of meetings for us at this place. He delivered fifteen sermons in all, which were filled with good advice and helpful suggestions. Good crowds were in attendance to hear the gospel messages which were preached in all purity and simplicity. Bro. Reichard also did quite a bit of personal evangelism. As a direct result of the meetings ten accepted Christ and were received into the church by baptism on Jan. 21. Dec. 3 one of our little Sunday-school girls was received into the church by baptism, having confessed Christ at a meeting held at the Progressive church. The work of the B. Y. P. D. continues to hold the interest of the young folks. Through their efforts many needy folks have been helped, and the sick have been cheered through the mission of flowers. The young people observed a white gift service at Christmas. Each member was asked to contribute some article of food and enough was received to cheer three needy families.—Naomi H. Coffman, Fairplay, Md., Feb. 27.

Myersville church feels that it is progressing. Our Christmas services were very successful and now we are planning other services. March 16 and 17 our Y. P. D. is giving a play, the proceeds to be used toward fixing the church auditorium. At Easter the young people are planning a play for the benefit of missions. The children are also planning a service for that time. Much new equipment has been secured for our Sunday-school rooms. The Ladies' Aid has reorganized for the coming year and has planned some very worth-while projects. This month they are going to have a lunch counter at a public sale in the community. Feb. 3 we entertained the Juniata a cappella choir from Huntingdon, Pa. On the World Day of Prayer the churches of the community held a union service in our church. The young people's society has set up some new standards for the coming year. Programs are getting better and the people seem to feel more responsible than before.—Virginia R. Shepley, Myersville, Md., Feb. 26.

MISSOURI

Deepwater church met in council Feb. 4. In the absence of our elder, Bro. C. A. Lentz; our pastor, Bro. W. R. Argabright, took charge. Sunday-school officers for the next six months were reelected, superintendent, Bro. Ralph Skaggs. A new plan for the church financing was introduced and adopted. Brethren Fred Adkins and Paul Woods were appointed to go to individuals and secure their pledges of some marketable products, to carry out this plan. We feel this plan will help us clear up our indebtedness. In the evening of Dec. 12, Bro. D. C. Gnagy of Happy Hill gave us an interesting sermon. On the next evening, Dec. 13, he with Brethren R. J. Gibbs and Walter Pip-

penger of Kansas City and James M. Mohler, C. A. Lentz and Ira Saxton of Leeton, Mo., was with the Men's Work organization in a fellowship meeting. We were greatly blessed Christmas eve with a splendid program from the children and a play from the young people. For the past three weeks the Women's and Men's Work organizations have been meeting at the church one day each week for the purpose of redecorating the interior of the church. Each day we took a luncheon, and an hour of good fellowship was enjoyed at noon. The men also cleaned the church yard and cut wood. We were thankful for the coöperation of the members and others during these work days.—Erma Lucille Argabright, Deepwater, Mo., Feb. 26.

NORTH CAROLINA

Brummetts Creek.—Our Sunday-school is progressing very nicely. Although the weather is very cold our new heatrola makes it very comfortable for us. The Ladies' Aid Society is doing some excellent work; they have recently raised money for mission work and have a balance in the treasury for various things. We are planning for a revival during the summer.—Fred E. Harrell, Relief, N. C., Feb. 26.

OHIO

Beech Grove church met in council Feb. 24. It was decided not to send a delegate to Annual Conference. Delegates to District Conference are Bro. Perry Eby and E. S. Hollinger. The young people of our church have organized a B. Y. P. D. and through the splendid help of our adult advisor are progressing quite well in attendance and interest.—Myrtle M. Hollinger, New Madison, Ohio, Feb. 27.

Lower Stillwater (Happy Corner) church held her members' meeting Feb. 13. Bro. Sylvan Bookwalter of the Southern Ohio Ministerial Board had charge of the installation services to license Bro. Ben Schoepner and wife to the ministry. Bro. Bookwalter has been called to our church four times in two years to assist in similar services. Bro. Jesse Bookwalter was ordained elder, Bro. Ira Oren licensed and later advanced to the full ministry. Feb. 7 Sister Shumaker gave us a missionary address. Feb. 11 we had our Sunday-school workers' meeting. The primary department gave \$80 towards the support of the girls' school in India. Our total missionary offering for the year was \$622, being \$100 more than last year. Our pre-Easter services will be conducted by Bro. R. W. Schlosser of Pennsylvania. Our Sunday-school is progressing nicely under the faithful supervision of Lon Karns.—Altha M. Bowman, Dayton, Ohio.

Poplar Grove (Ohio).—Dec. 3 the mothers and daughters' organization presented the pageant, Glimpses of Life's Day, one of the best programs ever given in our church. Dec. 24 the children rendered a Christmas program, followed by a beautiful and inspiring white gift service. It was a great privilege and inspiration for a large number of our women to attend the annual Women's Work meeting at the Salem church Feb. 14. Poplar Grove is now organized in all divisions of the Women's Work. We have recently enjoyed splendid missionary, temperance and Bible programs. Feb. 16 we heard a thrilling message by Sister Ida Shumaker at the Union City church. For several months our home ministers have been filling the pulpit. Bro. Wilmer Petry, who is our elder, has been secured as part time pastor. Delegates to District Conference are U. R. McCorkle and H. M. Blocher; delegate to Annual Conference is Theo. R. Eley. Our communion will be held Nov. 3 at 10 A. M.—Bessie Huffman, Union City, Ind., Feb. 27.

Swan Creek.—Our regular business meeting was held Feb. 18, with Bro. Jay Hornish in charge. Brethren Herman Peters and Geo. Sampson were chosen to represent us at the District Meeting, with David Eberly and Jacob Wyse, alternates. The church decided to have pre-Easter services beginning on Sunday, March 25, and continuing till Friday, March 30, 7 P. M., the date set for our communion service. They also decided to try to secure D. W. Kurtz for our next homecoming.—Mrs. Nancy Dixon, Wauseon, Ohio, Feb. 24.

OREGON

Portland.—Sunday, Dec. 17, the congregation had the pleasure of having Bro. Luther Shatto, Oroville, Wash., present at the morning worship service. He delivered a very helpful message on the theme, Sacrifice. The chorus group of the church rendered a program of Christmas music Sunday morning, Dec. 24. The Church School gave a program to a capacity audience in the evening, featuring songs, recitations, exercises and a short drama entitled: What the Shining Star Club Did About Christmas. Bro. Marvin David was the director. On Jan. 14 our revival services began with Brother and Sister H. S. Will, Twin Falls, Idaho, as evangelists. The services continued for two weeks, closing Sunday evening, Jan. 28. Sister Will ministered to the children each evening with a song and story service after which Bro. Will would deliver a soul-stirring evangelistic message. Eight souls gave their hearts to the Lord. Feb. 4 Dr. A. L. Clark, representing the Anti-Liquor League of Oregon, gave an address at the morning worship service. Feb. 7 Dr. Clark also presented a temperance motion picture, entitled: Let's We Forget. Friday evening, Feb. 16, the Y. P. D. held a missionary birthday social for the benefit of the district B. Y. P. D. project of helping to support Bro. William Beahm on the Africa field. The proceeds of this event completed the quota of \$39 for the local group.—Mrs. F. H. Barr, Portland, Ore., Feb. 23.

PENNSYLVANIA

Fairchance mission just closed a successful two weeks' evangelistic meeting conducted by our pastor, Bro. Geo. Wright. The singing was ably led by Sister Eva Wright. Cottage prayer meetings were held in some of the aged members' homes prior to the evening services. In-

terest was good and there was an average attendance of 125. Offerings lifted were sent to district missions. As an immediate result of the meeting fourteen were added to the church by baptism. Among this number was an entire family of five. Bro. Arthur Durr of Fairview assisted with the meeting one evening. The love feast at the close was well attended with Eld. C. C. Sollenberger of Uniontown as the visiting minister. A father and son meeting is being planned for the near future.—Mrs. Fedora Kissinger, Fairchance, Pa., Feb. 24.

Hanover.—Dec. 19 Sister Ida Shumaker gave us a touching message concerning her field of labor. The practical application for us was, Go and send, pray and spend. We held our regular council on Dec. 20. Bro. Geo. Shriver was elected treasurer for three years; Bro. Chas. Langerman, on board of trustees; J. E. Myers, C. W. S. president. Bro. E. E. Baugher after a year's license to preach was, with his wife, installed into the ministry. Dec. 24 a program was rendered by the Sunday-school in the form of song, recitation and reading. Bro. C. L. Baker spoke fittingly of Christmas. Our love feast will be held May 6 at 6:30 P. M.—A. P. Hetrick, Hanover, Pa., March 5.

Philadelphia (First).—Feb. 21 instead of our regular mid-week prayer service, we had a Washington birthday dinner. Each scholar who attended Sunday-school five out of seven Sundays received a free ticket; others could buy tickets. There were 188 present. After the dinner Bro. Desmond Bittinger, returned missionary from Africa, gave an interesting talk. The children as well as adults had a very profitable evening. The junior choir rendered the music. Each woman and girl received Lenten envelopes and a fellowship prayer booklet. The envelopes are to be returned on Palm Sunday evening. Sister Bittinger will then give a talk on the work in Africa. Feb. 4 the junior choir gowns were dedicated. Sister G. H. Rosengren, representing the music committee, Bro. Roland L. Howe, the deacon board, and Bro. J. M. Fogelsanger, the trustees, gave talks. Sister H. B. Burritt, director of the choir, gave a talk on biblical vestments. The choir rendered the music. At the December church business meeting a committee was appointed to plan a get-together meeting to discuss the needs of the church. This committee suggested a supper on Feb. 7 for the officers of both church and Sunday-school. Two questions were discussed: what can the church do for the adult and what can the adult do for the church? and what can the church do for the young people, and the young people for the church? After much discussion two committees were appointed to act upon the suggestions. They have decided to hold four such meetings a year. A men's adult organization is in the making.—Mrs. Wm. H. B. Schnell, Philadelphia, Pa., Feb. 27.

Philadelphia (Germantown).—A young people's conference was held Oct. 7 and 8 with Miss Ida Shumaker, home on furlough from India, and a Miss Fesmire, missionary from Tibet, as guest speakers. The latter gave an inspiring missionary message at the Sunday-school hour, the entire school being assembled. Miss Shumaker gave a message at the morning church service, one in the afternoon, and one in the evening, at a combined meeting of the church service and the young people's group. Miss Shumaker brought before us most vividly the life and need of the people of India; her messages will long be remembered. During this conference a number of young people gave themselves to the Lord for his service. We have a group of young people who have organized as the foreign volunteer band. Oct. 15, rally day, an interesting and helpful program was given by the different departments of the Sunday-school. The oldest scholar present, 91 years, and the youngest, a baby girl fourteen months old, were given small tokens. Nov. 5 Sister Swigart was officially installed to her position as elder and pastor's wife. Four deacons and their wives were also installed at this time, Bro. Bricker officiating. A victorious life conference was held Nov. 5-12. Guest speakers were Mr. and Mrs. Desmond Bittinger, on furlough from Africa, Rev. Albert Hughes, director of the Sudan Interior Mission, and Mr. Addison Laws of Keswick, N. J. This conference was another time of great spiritual blessing, fellowship and inspiration. We held our love feast and communion service Nov. 9 with Bro. Earl M. Bowman, pastor of Bethany church, officiating, assisted by Bro. Desmond Bittinger and our pastor. On Thanksgiving Day our pastor preached an appropriate sermon. For several months a missionary forum was held on Saturday evenings, conducted by Miss Fesmire. A resumé of the different mission fields was given which proved most helpful and enlightening. On Sunday afternoons for several months a class in personal evangelism was held. This study proved a great blessing. Several hundred gospels of St. John were distributed by those attending the class in class rooms, offices, etc. Dec. 3 Robert Frasier, the blind (radio) evangelist, was with us. At the Christmas season baskets were distributed to the needy. Our juniors and young people went caroling. Dec. 24 our pastor preached his Christmas sermon, Wisemen Seek Jesus. At the evening service the Christmas story was given in Bible verse and pictures with appropriate music rendered by choir and congregation. Dec. 26 the boys and girls of the Sunday-school gave an interesting and helpful Christmas program in story and song. Bibles were awarded those having a perfect attendance during the year. Dec. 30 we held a watch hour following the regular evening church service. During the year our pastor preached 101 sermons, baptized 21, performed two marriages, conducted 10 funerals and made over 800 calls. At our business meeting Jan. 4 Bro. Swigart was elected pastor and elder for another year. We are continuing our cottage prayer meetings each Wednesday evening at the homes of the members. Much blessing is being received because of these meetings; the attendance is splendid. A mothers' meeting is held the last Friday evening of each month with our pastor's wife in charge. These are interesting and helpful; at

the close a social time is enjoyed. A victorious life conference was held Feb. 16-18 with Rev. L. L. Legters, field secretary of Pioneer Mission Agency, as guest speaker. An all-day of prayer is observed the last Saturday of each month. A Bible study of the book of Philippians is being held each Sunday afternoon with an able and inspiring young leader, Lon Hitchcock, from Westminster Seminary.—Mrs. Marie E. Shaffer, Philadelphia, Pa., March 1.

Pittsburgh.—Beginning with the special holiday features, our church shows an increase in spirit and attendance among our young people. Dec. 17 the Y. P. D. gave a Christmas program directed by their advisor, Sister Fern Jameson. The following Sunday evening the Bible School and intermediates gave a Christmas program, directed by their superintendents. All these services were well attended, greatly appreciated and left a real spirit of sacrifice and service with all who rendered or heard them. The morning sermons by our pastor, Eld. N. M. Shideler, are practical teachings from the parables in the Gospel of Matthew. The special musical numbers are an inspiration. Bible class on Wednesday evening is just closing a study of the book of Revelation. Sunday evening services in charge of the young people are a source of much inspiration. Many vital problems are studied and discussed by the group, then summed up and answered by the pastor. Evangelistic services will be held during the two weeks before Easter at which time we hope to recruit our forces spiritually and in numbers. During the past year the Sisters' Aid has worked just as much as in previous years; yet our earnings are less in cash received or disbursed. However, we gave to the General Mission Board \$10; to Old Folks' Home, \$10; to district missions, \$5; to national project, \$15. The balance we are using in our local church for Bibles and special needs in this financial depression. Fifteen women constitute our working body and during the year have completed about twenty-one quilts.—M. Elizabeth Barnett, Pittsburgh, Pa., Feb. 27.

Rouzeville.—Nov. 19 the Christian Workers' group from Waynesboro presented a full program in this church. Feb. 11 our Christian Workers went to the Waynesboro church and rendered a program. Feb. 23 the King's Youth Bible class held its meeting at the home of H. C. Muck. We had the installation of new officers. Feb. 22 the Rouzeville male quartet presented a program in the African M. E. church at Chambersburg, Pa. Our revival meetings are now in progress, being conducted by Bro. J. E. Rowland of Mechanicsburg, Pa.—Mildred L. Palmer, Rouzeville, Pa., Feb. 28.

White Oak.—Our revival during the latter part of November conducted by B. W. S. Ebersole of Hershey was very well attended. Bro. Ebersole brought us many spiritual sermons which we feel have strengthened the church. As a direct result four stood for Christ and were baptized Dec. 10. Jan. 20 Sister Ida Shumaker gave us a missionary talk at the Manheim house. Feb. 22 our annual business meeting was held at the same house. Delegates elected for Annual Meeting are Milt Hershey and Chas. Cassel; to District Meeting, Chas. Cassel, Levi Fahnstock, Robert Hevener and Milt Hershey. We expect Bro. Phares Forney to conduct a revival some time in May at the Manheim house. Our love feast will be held May 16 and 17 at Graybills and May 30 and 31 at Kreiders, both at 1:30 P. M.—Graybill Hershey, Manheim, Pa., Feb. 28.

TENNESSEE

Liberty church met in council Feb. 24 with our elder and pastor, A. M. Laughrun, presiding. We decided to have a revival beginning on Sunday night, April 8, and closing with a love feast April 28.—Mrs. J. B. Isenberg, Jonesboro, Tenn., March 1.

VIRGINIA

Branch.—Nov. 4 we held our love feast with Bro. D. H. Miller officiating. The three churches of the congregation gave a Thanksgiving program at this place. At night the young folks of the three churches rendered a pageant. Our Christmas program was given by the children. The dime cards were used for our Christmas offering. Our Women's Work council is rendering programs one Sunday night of each month. The B. Y. P. D. employed Jos. Wine of Bridgewater in a music class which consisted of seven lessons. The interest and attendance were good and a program was rendered at the close.—Stella V. Wine, Bridgewater, Va., Feb. 27.

Cloverdale church met in council Jan. 17, with Bro. J. S. Crum-packer acting as moderator. Minutes of the previous council meeting were read and accepted. Our pastor, F. A. Myers, gave a general outline of his church program for the year. A proposed budget for the year was accepted by the church. Bro. E. C. Crum-packer was retained as elder for another year. Various boards and committees of the church made reports of their work since the last council meeting.—Lurline Showalter, Roanoke, Va., Feb. 14.

Moscow church met in council Dec. 16. World Day of Prayer was observed preceding the business session. We decided to have our love feast on Easter Sunday at 7:15 P. M., with preparatory sermon at 11 A. M. Bro. I. S. Long has been engaged to conduct our evangelistic services in September. Delegates to District Meeting will be elected later. Our achievement offering amounted to \$137, and the Women's Work project offering to \$16.46. The young people of the Elk Run church recently brought us an interesting and helpful program. Our young people plan to take a program to Elk Run soon. Our Sunday-school and church services have kept up very well this winter considering the weather.—Mrs. C. W. Zimmerman, Mt. Solon, Va., Feb. 27.

Salem church met in council Feb. 17. Bro. Scott Cline and Wm. Harris were chosen delegates to District Meeting with Bro. Robert

Lynn and Cephas Fabnestock, alternates. We decided to hold a revival meeting about the middle of the summer. The writer was chosen Messenger agent and correspondent. We feel that our church has progressed greatly in the last year. More interest is being taken in the Sunday-school, especially the young people's program which is held every other Sunday.—Ollie Cline, Stephens City, Va., Feb. 26.

Summit.—A union Thanksgiving program was given in our church with the Reformed and Methodist churches. The following Sunday night the men's Bible class gave a program when an offering was lifted for home missions. Bro. I. S. Long preached for us on the morning of Dec. 24. The Thanksgiving and Christmas offerings amounted to \$82.24. The B. Y. P. D. has been doing some splendid work with Miss Helen Shiflett as president. Quite a number from this group went caroling on Christmas eve. A special effort was made to have every member of the B. Y. P. D. present at our love feast Nov. 12. Nearly 100 per cent were present. The women's missionary society rendered a program Jan. 28 consisting of special music, reading, playlet and a short talk by Mrs. Rufus Bowman. Our church observed the World Day of Prayer in a union service at St. Michael's Reformed church. The achievement offering on Feb. 18 amounted to \$158.80. Brethren J. T. Glick and E. B. Craun were reelected elders for 1934.—Mattie V. Craun, Bridgewater, Va., Feb. 20.

WASHINGTON

Seattle.—Since the moving of Sister W. B. Stover, our alert Messenger correspondent, to California, the work at Seattle has been going forward, in spite of the lack of reports. A. L. Sellers, our pastor, has been putting forth his best efforts to build up the work here as well as to get the churches of the district better organized. Our Women's Work and our Ladies' Aid have been active during the winter. Sister A. L. Sellers is the president of the Women's Work and Sister Harry Baker is the president of the Sisters' Aid. Both have been working diligently for the promotion of the common cause. A number of interesting programs were presented during the winter under the auspices of the Women's Work. The Ladies' Aid have been sewing for the needy. Under the leadership of Sister Baker, three of the sisters served a luncheon at the home of Sister Lawrence and took in \$15. This along with the money in the mite boxes has taken care of our Women's Work quota and supplied some money for a past due account.—Mrs. Earl W. Roop, Seattle, Wash., Feb. 27.

WEST VIRGINIA

Jordans Run (North Fork).—Sept. 17 Bro. D. W. Bucklew of Lebanon, Pa., began a revival meeting and continued until Oct. 1. On Sunday night two were reclaimed. Our love feast was held Sept. 30. Brethren D. W. Bucklew, A. S. Arnold and Peter Heisey officiated in this service together. On Sunday, Oct. 1, we had a union all-day meeting. The church, in which we worship is a union church, owned by the Baptist Brethren and United Brethren. There were six ministers present: D. W. Bucklew, A. S. Arnold, Edgar Keplinger, Peter Heisey, D. L. Whitner and Carl Hiser. Brethren Bucklew and Whitner did the preaching. Mrs. H. G. Duling, a musician from Gorman, led the singing. The Maysville mixed quartet gave several selections. At the close of the Sunday night service the Heiseys favored us with two Dutch songs which were a treat for the people of this community. Jesse Cook was sent as a delegate to the District Conference Oct. 7 at White Pine church. The Christmas program on Dec. 23 was in charge of the Brethren but the other churches also assisted.—Jesse R. Cook, Streby, W. Va., March 1.

Morgantown church convened in council Jan. 23. In view of the improved financial conditions an increased budget was adopted for the coming year. Everyone seems to want to reach the goal, realizing that God's kingdom should be first. The church basement is getting some much needed improvements through the efforts of volunteer workmen. An interior decorator is donating his services. The Queen Esther class will give a penny supper for the benefit of the church when the basement improvement is completed. This class with other help of the church bought new carpet for the auditorium. Services are held each month by this church for the inmates of the county home. The Ladies' Aid resumed their activities after the holidays. They meet every Thursday afternoon. Teachers' meeting is held weekly on Thursday evening. Bro. Guy West of Bridgewater, Va., held a very successful meeting of three weeks' duration. The interest was so great that chairs had to be borrowed to accommodate the large crowds that assembled every night. The church was much strengthened and encouraged by these meetings. Four were baptized. A love feast was held on Sunday evening, Jan. 21, and was attended by sixty-five members. During the six years of Bro. Obed Hamstead's pastorate 103 new members have been received by the church. The following brethren have held successful meetings during that period: Russell and Guy West, B. M. Rollins and wife and W. K. Kulp, the last named being from Mt. Pleasant, Pa.—Mrs. Samuel Hayes, Morgantown, W. Va., Feb. 17.

Mountain Dale church met in council in January. Officers for the year were elected: writing clerk, Emra Sisler; treasurer, E. F. Sisler; Messenger agent, Walter Vansickle; correspondent, the writer. Bro. Jeremiah Thomas preached for us Oct. 22; Bro. Geo. W. Vansickle on Nov. 26 and Dec. 24; Bro. Chester Thomas, Jan. 28. All these sermons were much appreciated. Bro. H. M. Snively, evangelist of Carlisle, Pa., will begin a two weeks' meeting at Mt. Dale church Sept. 2, closing Sept. 16; the love feast Sept. 15.—Grace Sisler, Hazelton, W. Va., Feb. 22.

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THE GOSPEL MESSENGER

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THE OAKS WILL SOON AWAKE

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GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

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EDITORIAL

Take Hope

MUCH has been said about the youth of today. Much of it by those who know little about the youth of former generations. Many bewail the degeneracy of youth. If the youth of today are bad there can be only one reason—because they are our children. For that reason it behooves us not to slander them too much lest we heap reproach upon ourselves.

The youth of today are not hopeless but offer many proofs of their sterling worth. A fine example is furnished by the youth of England.

The young people of the churches of Great Britain were asked the four men who in their opinion are enriching the world today. Think what that question means. With pencil in hand write the names of these four men. After doing that read the following:

These young people passed by all monarchs, disregarded all warriors, forgot all inventors and voted for Albert Schweitzer, the missionary doctor of Africa; Mahatma Gandhi, the nonresisting reformer of India; Toyohiko Kagawa, the evangelist-business man of Japan; and Sir Wilfred Grenfell, the self-sacrificing physician-missionary of Labrador.

These young people may have voted right; they may have listed the wrong men. But it is significant that they selected only those who in a very high degree exemplify in their daily lives some of the great fundamentals taught by Jesus Christ. And a generation of young people with such ideals is not to be despised.

J. E. M.

"Chemist, Spare That Tree!"

IF George P. Morris were living today he might well change his famous line to read: "Chemist, spare that tree!" For the chemists, rather than our woodmen, hold the future of the world's forests in their hands.

Rubber and camphor are products obtained from

trees. But within recent months synthetic rubber and camphor have been developed on a commercial scale by one of the largest chemical manufacturing concerns in the country. Though yet expensive, these new products are for many uses superior to the old.

In the case of synthetic rubber, the chemist is literally sparing rubber trees, for his compound is produced from acetylene, salt and water. But he is less considerate of trees in the case of camphor. There the American chemist is merely substituting pine tree products for the gum of the Japanese camphor tree. In this case there is still point to the poet's revised line: "Chemist, spare that tree!"

H. A. B.

The Test of a Tried Soul

DID you hear Warden Lawes the night he told about Gene? Gene was a "trusty" and had used his opportunity to escape from prison. The temptation was too much for him, feeling as he did the sting of the injustice done him in connection with his imprisonment. Although the act which had put him behind the bars was a crime in the eyes of the law, he knew he had been more sinned against than sinning. Society owed him his freedom anyway. And so he walked out.

And went straight home to see his old and worried father and mother. Honest and unlettered folk they were. Migrating years before from the mountains of "Kaintuck," as the mother called it, they had sought to better their earthly state by going north. They had found a small and run down farm within forty miles of Sing Sing. Here they went to dairying and prospered until they were victimized by a powerful dairy corporation and lost about everything they had but the one thing they could not, would not lose, their honor.

Were they glad to see Gene back? Yes, and no. Mother did most of the talking. So well had she done her part in Gene's boyhood days, so thoroughly had she

drilled into his mind a true sense of life's greatest value, it did not take her long now to convince him that his stolen freedom would be worthless with that precious treasure, honor, gone. Yes, he must go back, and back he would go, and did. Through forty miles of snow and zero weather he trudged his way, gave himself up, served out his term, and then went out into life again, free in mind as well as body. When truth makes a man free, he is free indeed.

Do you still believe that, hard enough to make you stand up for it under the heavy fire of these times as they try out the souls of men? Here is the real test of what the times are doing to us. When all is lost, save honor, which seems greater, what is saved or what is lost? How much do you value honor, and its kindred virtues?

Don't you see that the answer to that leads right down to rock bottom? Whether a man will save honor at the cost of *everything* else, depends on this: Does he consider it a part of something that endures eternally, something that survives "the wreck of matter and the crash of worlds," or does he regard it merely as a convenience useful in the handling of material things? If the latter, he has his price. You have only to bid high enough and he will sell out. If the former, nothing can move him. All that the whole world could offer will look cheap to him beside the eternal treasure on which his eyes are set. His feet are planted on the Rock and his soul is filled and thrilled with joy unspeakable.

Let's go on down. You see of course what that capital R signifies. No one who believes in the permanence, everlastingness, of anything at all, can have any trouble with his faith in God. To him such faith is natural if not inevitable. The folly of the man who has said in his heart there is no God is indeed beyond all estimate, but I have not found one who could say that and at the same time see any other enduring thing. Not to see God is not to see anything that lasts. To see anything imperishable is an irresistible invitation to look at God himself.

But we must not be tempted here into trying to construct an argument. We set out on better business. We noticed that these are times that try men's souls and we wanted to point out ways of telling, each one for himself, how the trial is coming on. We have already spoken of two tests that are helpful. Here is the most crucial one of all. The whole case is summed up in this. Is the vision of eternal values becoming clearer? At the heart of these is God. Do you see him with new confidence and attractiveness? Do you prize harmony with him above everything else in the world? If so, you have nothing to fear. You are coming through gloriously.

How about those old and threadbare copy book maxims, chapel talks, sermonettes and essay preachments on

the supreme worth of character? Do they seem as trite and uninteresting as ever, or has the pressure of the times put new life into them? Does finding honesty, justice and friendliness in your relations with your fellows, give you a new deep sense of satisfaction and fill you with a new appreciation of their worth?

If so, the times have big things in store for you. These are attributes of persons. Only beings of intelligence and will can have such qualities. You are growing. The universe is succeeding in its aim to produce immortal spirits capable of the highest satisfactions, and you are one of them. The life of God is in you and you are becoming more and more a temple for his spirit. And that means a temple for him, for he is spirit. You have laid hold on the Infinite. Nay, rather, the Infinite has at last been able to lay hold on you.

It is all so very wonderful that when we see it clearly enough to make the perplexed youth of our day see it too, as Gene's honest and unpolished old mother made him see it, discouragement will give place to good cheer. Life will look good again, full of invitation to eager young manhood and womanhood to come and take its open places of responsibility and power.

What if Jesus was right about the way to hundred-fold life? The times are trying us. When they have finished, we shall come forth as gold, if that is what we are.

E. F.

How It Is in Sweden

As an illustration of why people are confused regarding legislation on liquor control and why it is difficult for them to accept statements in the press, we cite the following, quoting from one of the big metropolitan dailies: "Sweden is sober; why? Beer, wine and no saloons! Sound liquor at a reasonable price, with the supply and hours of drinking controlled are the twin secrets of Sweden's sobriety. There is no alcohol problem and little demand for complete prohibition. What demand exists comes from a small group of fanatics who condemn all alcoholic drinks on moral grounds."

At the same time the above was printed in America, Bishop Raymond J. Wade of the Methodist Episcopal Church, resident in Stockholm, Sweden, in addressing a union Epworth League meeting, said, "Beautiful Sweden is marred by drunkenness. A charming people is being spoiled by intoxicating drink. A week ago Mrs. Wade and I passed three drunken men in less than three blocks. Last night in walking for 15 minutes in one of the finest sections of Stockholm we passed seven drunken men, ten before getting back to our hotel. Tonight we passed eight men so drunk they could not walk straight. I have been in all of the large cities in the United States and I am prepared to affirm that prohibition is far superior to any other plan of handling the liquor traffic I have found in any country."—William Bernard Norton in *The Indian Witness*, Jan. 25, 1934.

GENERAL FORUM

Peace

BY BURLIN B. HAMER

Bright, wondrous, evening star of heaven, you shine
So bright upon the world below, that we,
In gazing on your light of love divine
Can not but wonder if perchance through thee
The Lord is making known to all his will
Of peace on earth to all mankind who dwell
Below your stately beams of light. And still
Again we think what angel lips did tell
To lowly shepherds on that morning clear.
'Twas peace they did proclaim to all below.
And now we gaze upon your light so dear
And feel that tranquil peace in your bright glow.
O star, you led the shepherds on their way,
Lead us, we pray, toward world-wide peace today.
Ames, Iowa.

Four Fundamentals for Life

BY E. M. HERTZLER

THE characteristic of wisdom in a man lies in his ability to differentiate between what is important, and everything else. A wise doctor diagnosing a case is not misled by unimportant complaints, but puts his finger on the symptoms that are really serious. A wise teacher wastes no time on trivialities, but stresses the fundamentals that are paramount. A wise human being reveals his wisdom by his power to get at the gist, the heart, the essence of the happenings of life. He knows the difference between the things that really count and the nonessentials.

Most of us, however, are not wise—but otherwise. Therefore our lives result in endless controversy, confusion and waste. This is true in almost every phase of our daily life. In politics, business, our social contacts, and even in our religion. Our conflicts, our quibblings, our misunderstandings are usually over nonessentials. But we can never quit caring about the real fundamentals of life. In fact that is exactly where we must start if we wish to get at the real issues of life. Whatever principles bear directly upon life, making it larger and more lovely, these are the fundamentals. Jesus dealt in such fundamentals. He said, "I come that ye might have life, and have it more abundantly." He revealed to men the polar star of truth, and taught them to think more clearly. He uncovered the touchstone of love, and urged men to feel more unselfishly toward each other. Jesus opened the portals of courage, and challenged men to act more honestly. He pushed out the skylight of faith, and invited men to trust more unwaveringly.

A little verse, written by Van Dyke, expresses the importance of these fundamentals very nicely, when he says:

"Four things a man must learn to do
If he would make his record true:
To think without confusion clearly,
To love his fellow-man sincerely,
To act from honest motives purely,
To trust in God and heaven securely."

That little verse is a pretty good creed for every one to live up to; and if we would so live we would find that life would be very much richer, nobler and grander.

Using this little verse as an outline, may we look briefly at the more abundant life which our Savior came to extend to all of us. First, "to think without confusion clearly." Is it not true that most of the trivial disputes with our neighbors come from lack of thinking clearly about the causes of the disputes? Two neighbors begin to disagree about some very meager difference of opinion. They begin to harbor hatred in their hearts toward each other. That hatred grows into acts of meanness toward each other. The longer it continues the more intense it becomes until the breach becomes almost irreparable, while the cause for the difficulty was not at all essential to either.

In a certain small town two neighboring families had a quarrel about some incident arising from their children playing with each other. The parents took it up and mean words passed between them. The next day the children had forgotten all about the matter and were playing with each other until one of the parents saw them and took her child away. That again infuriated the other and more harsh words were exchanged. The children were taught to avoid each other. Parents refused to recognize each other. They tried to avoid all contacts with each other and even attempted to influence their friends in their hatred. This went on for years. The children grew to be adults, but still they continued their hatred. One day the angel of death visited the one home, mellowing the hearts of both families and drawing out their sympathies for each other. They spoke to each other and discovered that both had really forgotten the cause for their differences. They began to think clearly about the matter and found that they both had lost years of rich friendship by the trivial incident of years before.

The same is true of men working side by side, of women living in the same apartment house, of children in the same school. We often act without thinking clearly. We do not take time to study the other person's viewpoint. To think without confusion clearly means to put away all prejudice, selfishness and malice in our relations with others. Think of the injury we inflict upon ourselves by our lack of clear thinking. Think of all the ghastly and ruinous result of erroneous or corrupted thinking of mankind in the past. The duels that were fought because men were vain, silly, selfish, sensitive and had diseased notions of honor. The wars in which men have engaged were fought because

governments failed to think clearly. Reduce this war business to its lowest terms, and what is the essence of it? Simply, that nations fight for the same reasons boys do—because they are childish, lack self-control and have not yet developed sufficient rational clarity to realize that brute force attains nothing save the destruction of those who resort to it.

The second great fundamental, "To love his fellow-man sincerely," is to have the right feeling. Love is the great key word of the moral universe. What then is the love enjoined? Simply this, a genuine desire for the welfare of all men. To love your fellow-man is to seek his highest good. It is an ethical injunction, not a sentimental one. To love is difficult sometimes, but it is possible. It is practical. It is compulsory too. We have tried every other way of settling our disputes and have failed utterly. Hate, intimidation, coercion, fear, force; all these man has tried but they have solved no problems. They have caused vastly more calamity than they have cured. Industrially, socially, politically and religiously there is but one way out of our difficulties, and that is down the road way of love. We must deliberately place the welfare of our fellow-men above our selfishness, whether they be white or black, Jew or Gentile, laborers or capitalists. To some, such a philosophy may sound soft, pious, mossy; but it is not as sentimental as it seems. The truth of the matter is, this love business has teeth and claws in it. This old world, tottering on the verge of chaos, dizzy with the dangers which confront it, is at last being driven to the inevitable realization that there is but one way out. We simply must love each other. Industrially and commercially this principle is the foundation of our National Recovery Act. We simply must love each other.

The third fundamental is right acting, "To act from honest motives purely." Right thought is the right condition of life. Right feeling is the right motion of life. Right action is the right expression of life. Goodness is not a gift of nature, it is an art. We must develop it by practice. We must daily and hourly allow good impulses to find their way to outward action, and constantly repress evil influences. Thus the good finds more and more place in our character and the evil gradually dies out. Whoever persistently allows himself to practice what he feels to be wrong will gradually find himself without the power of moral discernment, gradually rubbing out the lines which separate vice from virtue and honor from baseness. Thought and feeling correspond to the sap of the tree, action corresponds to the leaves. Constantly cut away the leaves of a tree and soon the sap will cease to flow and the tree dies. Likewise a life which is not permitted to express its thought and feeling into right actions will soon disintegrate.

What does it mean to "Trust in God and heaven se-

curely"? It means very much indeed. But the essence of it all is this: to believe with all your heart, soul, mind, and strength that good is stronger than evil, that truth is more powerful than falsehood, that righteousness is the ultimate law of things, that the man who is honest, courageous and clean in thought, motive and action has behind him the unseen forces of the universe to fight for him. To "trust securely" is to believe all this when there is every reason to disbelieve it, when all the arguments of expediency clamor against it. It means to believe it to the extent that you are willing to risk everything on its ultimate validity, and to stake your very soul's salvation on it.

Brooklyn, N. Y.

Isolating the Germ of Death

BY G. G. JOHN

IN the flood there were "eight souls saved by water." All the rest of them were destroyed by water. We will suppose that when these four families came out of the ark, two of them went down one side of Ararat and the other two on the other side. But this side came directly to the sea. However, there was only a narrow strait between this island and the next so they crossed over to the other island. When they had landed they sat down to consider what manner of society they should build. One of them said, "I believe in rugged individualism. So I will take care of myself and you of yourself." The other said, "All right. We will divide the island in the middle and you take half and I will take half."

They argued long as to what was half. And each praised the half he did not want, in the hope of putting it over on the other. However, they were each smart enough to see why one should praise one side and want the other. But after much disputing and bad feeling, the land was divided, each fearing that after all he had got the worst of it. All of their dealings with one another were on this basis.

One of the families fell sick and the other had to take care of them. They charged a great price for the service. Although the patients recovered, they could not pay and had to give a lien on their land. The worry over this brought on nervous prostration. On top of this the lien was foreclosed. Those who now owned it did not need it to cultivate so they used it for pasture and playground. And as the dispossessed were too honest to steal, they starved.

Now we go over to the other island and see how the other two families fare. They sat down to consider their form of society. One said, "Let us divide the land in the middle of its value. Where is that? You divide it from east to west in such a way that you will be willing to take either side and not grumble. Mark it on paper. I will do the same thing. Then we will exchange papers and see how near we are together."

They did so and there was 100 acres between the lines, so they divided that and each had fifty acres more than that with which he would have been satisfied.

One said: "If we could vary this much in our judgment, both opinions may be wrong, and by things yet undiscovered, one tract may be worth much more than the other. So, to forestall any trouble or injustice that might arise between us or our children, let us work the land under one head, and each be as though he had nothing, and yet possessed it all. We will, according to our several abilities, bear alike in burdens, and share alike in blessing. If you get sick, I'll take care of you. If I get sick you take care of me, and for this service we will make no charge." And so this plan was adopted.

Their land produced well. There were none of them that lacked. There was no suspicion or envying or coveting, no anxiety as to what they should eat or wear tomorrow. They had whatever they needed and were content. In short, there was peace on earth and good will among men, and peace sustained health in so much that they did not get sick.

It occurred to one of these men to cross the channel and see how their brethren were faring. And so he did. He first came to a squalid hut, and knocked at the door, but there was no response, except that a bat flew out of the attic window. He pushed the door in and there in the cradle was the skeleton of a baby, of a woman in the bed and of a man on the floor. He looked around for a cause. There was no flour in the barrel, nor any sign of meat. Nothing but emptiness in all the vessels, nor was there clothing in the wardrobe.

He looked out across the fields and there was much stock grazing, and splendid fields of grain ready for harvest, and fruit in abundance. He mused: this family starved. But why? He climbed to the top of the ridge and looked down into the next valley and there beheld a magnificent home, surrounded by beautiful fields. He made his way to this home, ascended the steps to the magnificent front and knocked at the door. There was no response but that an owl flew from an open window.

He pushed on the door and it yielded and he stepped inside. It was still as death. He went into what was the dining room, and there on the table were the remains of the most beautiful meal he had ever seen, with the evidence that two people had eaten an overabundance of good things. They had celebrated the first anniversary of the day they came into possession of all of the land.

He went into the next room and found the two, one lying on the bed and the other on the couch, dead; with medicine for indigestion at hand, telling the story of death from indigestion. And so that was the end of

that group. So he went back across the channel, and was asked to report.

"They are all dead over there!"

"Dead! Why, what in the world!"

"Well, one family starved to death and the other ate themselves to death. There was enough for all, but one family had nothing and starved. The other had it all and tried to eat as much as two families should and did, and died!"

A little boy standing by listening could not stand it any longer and said, "Well, what a fool stunt!"

The father started to rebuke him for his irreverence, but when he considered that it was not irreverence he allowed his own mind to consider it as frankly as a little child, he soon saw he could not improve on it, and let it go at that.

Then what is the germ that destroyed them, body, mind and soul? They "strove" when our Lord said they should not. The highest pinnacle of success in competition is when your competitor, by your own hand, lies dead at your feet. And "as a man soweth, so shall he reap." So both are dead. Competition is death, *the germ*. The blood poison of all human society. But some say it makes one thrifty and shrewd, not to say crafty, and develops one's mind. That is, competition is a thing "to be desired to make one wise."

Adam and Eve had enough. They wanted it all. And death passed upon all men.

Notwithstanding the little child saw the germ of death, we go right along with him who is going up and down in the earth seeking whom he may devour, believing the same old lie, "Ye shall not surely die," and seeing that it is pleasant to be able to overcome your fellow-men, and that it is a thing to be desired to make one wise, we put forth our hand and take the life of our brother by producing conditions under which he can not live. And we think we shall *not* surely die. It is the same old argument of the same old devil.

Now this germ might have reacted in a multitude of different ways in the family that starved before they would steal. They might have stolen, taken Cain's method, kidnaped the other's child or wife, bootlegged, padded the pay roll, or stuffed the ballot box. They might have done anything from selling a gold brick for a million, to selling the Son of God for thirty pieces of silver.

The man who possessed the island of strife could have curbed his appetite and possibly would have. He might have hired this other family to do his work and send the poor man and his children to work and his own to play. Even if he did not hire the dispossessed, the rich man could have told the poor man to come by his stables every night for a free cup of hot coffee and a bun, and a bed in the barn loft.

Though he exercised authority over them in giving them work, or even bread and shelter, he would be, and is now, called a benefactor. But Jesus says: "So shall it not be among you."

But see the germ of death! Two people with enough for all the needs of both! Each striving to get it all! One succeeds and the other's body and his own soul die when they might have had all of that for which they fought one another to the death, even eternal death, and had it without a fight, under the Prince of Peace plus the reward of eternal life. This same germ is justful in David, crafty in Jacob, covetous in Ahab, cruel in Jezebel, reckless in Judas, deceitful in Ananias, cowardly in Peter, forgetful in the state, and timid in the church. But wherever it is, it is intimately associated with death.

From the blood of righteous Abel to the innocent blood of Jesus, up to this good day when innocent children starve where there is too much food this germ of death persists. Competition walks in the blood of the innocent and Pilate still washes his hands, but has nothing, wherewith to wash his soul.

We, the members of the Christian Colony at Springdale, Arkansas, have repudiated this arch enemy of the human race, and are what Jesus said we are—all brethren. And to know the Lord and his will is our education, to do it is our action, and to do this with our whole soul, body, mind and means is our consecration.

This we do not do as isolated fragments of a body, but as an assembled body members of one another, that we may all be one that the world may believe.

Springdale, Ark.

Homecoming Here and There

BY W. J. SWIGART

Canto Quartus

THIS is a church homecoming. This is a church affair, and it is the dear old Spring Run church. *Why am I here?* Has any one a reason to be here? I, more. How much I owe to this church and to those who constituted its membership and carried it on! How thankful we all are that our fathers built this house here seventy-five years ago. What has it meant to this community? Are there happy and redeemed souls in heaven today because this house was established here and became a center of religious teaching; and the religious fires have been kept ablaze upon the altars, and faith and hope and love have been kept aflame in human hearts through these years? These walls have reverberated the songs of Zion. Within these sacred walls holy men have preached the regenerating gospel of Jesus Christ, and have ministered in word and doctrine and in the holy sacraments of the church for three-quarters of a century. The sacred charge was committed to

them. This same charge have they committed to faithful men who now carry on. I think there are men and women in heaven today who might have missed it, had not this center of religious teaching and activity been established and maintained here.

The pure and high ethical standards emanating from our holy religion have here been studiously taught and manifested in the community life in keeping sacred the marriage and home relations and maintaining neighborhood integrity and right living. This is one of the best neighborhoods on the earth. There is scarcely a family in all the community and the valley that does not now join in the work and worship of this church.

And a word about these early preachers. Theirs were the first voices I ever heard in public proclamation of the gospel and of religion. The preachers were known among themselves and among the members in the community by their first names—and sometimes even by the ending *ie*, as *Josie*, *Sammie*, *Johnnie*—not from over-familiarity or lack of due reverence, but, I suppose, by accepted custom.

They did not have much academic training. They did not have many books. The only study some of them had was the kitchen or the common sitting-room. And, of some of them it might be said, the only study they sat in was the saddle, as they rode to their place of preaching. But, they knew the Bible. They had the Holy Spirit for their teacher and illuminator in their preaching. They were sincere men of God. *And, they were preachers.* There was a row of them behind that table. One of the deacons would read "a chapter in course." Sometimes, perchance, it may have been rather lame reading, and the tongue might trip over some of those unfamiliar names in the family records of the patriarchs. Then the Bible would pass from one to another, with the simple statement: "I wish freedom, brethren." One would rise, and his first statement might be that he did not know he was to preach until he arrived. He would begin by quoting one Scripture after another till one would catch in his mind, and an inspiration would come, and he would branch off with forensic freedom. He would "open the subject" and by that time it was working in the minds of others, and the "bearing of testimony" was often vigorous and practical and appealing.

Extemporizing was the almost dominant method of preaching, and it was not without its merit and power. The preacher who works out or writes out his sermon entirely within his study sometimes experiences more of the spontaneity or unction or thrill and freshness while alone, and in the preparation. Thus when he comes to the delivery, these qualities may not be present in such conscious measure. While the sermon may be complete in form and order and logic, it may also be more formal and stated and mechanical, and lack in

freshness, force and fire. I am writing somewhat from personal experience. I never preached without some preparation. The influence of an awakened and sympathetic audience of people is very inspiring, but I believe I have been affected and actually moved to tears from the thrilling consciousness of some great and awakening and quickening thought from God and of his indwelling presence within the solitary sanctum more than when in the presence of my people. Indeed, the most moving, uncontrollable homiletic flashes come to me sometimes when I am in bed and ought to be sleeping. And a few complete and powerful sermons have been preached in my dreams.

A certain homiletic authority has said that the mind rarely, if ever, exactly duplicates itself. That is, while the idea is retained, the first concept does not, in expression, have an exact mold. While the thought abides, the first impression or effect may be lost, except it be at once recorded.

So these extemporaneous preachers gave their first love, their first thought, in its new born spontaneity, to their hearers, when it was first born and spirit born.

Joseph R. Hanawalt was an eloquent preacher and spoke fluently from a consciousness of the truth he was uttering. Peter S. Myers was eloquent and profound. They held their audiences in a marvelous way.

Why am I here? Why was I there at the Spring Run homecoming? A thousand memories spring up and cry out in answer. Many of these memories are glad and gracious. Some, alas, are withering and wounding. Impressions of youthful experiences seem to come in plenitude and vividness with the years of old age.

Oh youth! "Keep thy heart with all diligence, for out of it are the issues of life." "Oh Timothy, keep thyself pure." Youth is a seed-time, and the harvest, though deferred decades and scores of years, is certain to come. "Keep thy heart with all diligence." I suppose no life has been so immaculate that, in the reviewing of it, there are not some pages that one would gladly tear out and consign to everlasting oblivion.

Blessed would life be were there no regrets. "Son, remember," said Father Abraham to a certain rich man, "that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted and thou art tormented." Doubtless they both remembered; but the differences in their remembrances are the difference between heaven and hell.

Bless God, who healeth all our diseases, who forgiveth all our iniquities; who hath not dealt with us after our sins nor rewarded us according to our iniquities; bless God for the blood of Jesus Christ that cleanseth us from all sin. Else, how could any one stand?

In old age one forgets the things of last week, but

thousands of impressions of early life come down upon him thick as falling leaves on a morning in autumn. Oh youth, guard well thy sowing. Challenge peremptorily the wanton and salacious and wayward and selfish and foolish thought-seed. Encourage and nurture the true and the noble and the pure that in the harvest-time of old age there may come holy gatherings of pleasant and gracious memories—that in the autumn of life, when the leaves are cast, they may be beautifully tinted and fall gently. But I so soon and so certainly digress.

Huntingdon, Pa.

Forward Together in Christian Education

AN Old Testament story has a parallel in our present situation. Recall how God's people were camped against an impassable sea. They were pursued by murderous enemies who would drag them back to worse than bondage, make dogs of their women and kill their children. They were flanked about with mountains and a deadly wilderness. In this impossible situation God commanded Moses to speak to them that they go forward. Using his staff to smite the waters he led the children of Israel across on dry land.

We are camped against a sea not of hydrogen and oxygen, but of moral indifference, of spiritual illiteracy and deadly spiritual apathy. We are pursued by deadly enemies who would carry us back to the bondage of superstition and ungodliness. False prophets and outright enemies of the church would defeat us by destroying our spiritual outlook. We are flanked with impossible difficulties if we look only to our human strength.*

In this impossible situation we hear the clear, commanding voice of God to go forward. The wisdom of God's marching strategy is just as potent today as then. By going forward the children of Israel had another lesson in faith. God himself introduced the project method of teaching. The children of Israel were demoralized by doubt. Rebellious against God, they were ready to go back to the flesh pots of Egypt. Nothing could save them but a new experience in faith.

Instead of asking Moses to preach a sermon on faith, they were led where nothing but an experience of faith could save them. The practice of trusting God is the only possible way to develop faith. We can study and read about it, but still be beset by doubts. To absolutely throw itself upon the leadings of God and go forward is the only way to give the church the strength and courage it must have to win.

Going forward meant emancipation. Going backward meant a renewal of bondage. Forward lay the promised land of hope and liberty. Backward lay the onions and garlic of Egypt.

Christian education is a work of emancipation.

Wherever you find Sunday-school teachers or church workers consecrated, capable and faithful to their tasks, you can rest assured evil forces are not having full sway. God speaks to us today as to Moses, that we go forward. God evidently does not choose to make the world a Garden of Eden while we sit in easy chairs and watch him do it. He needs us, men and women, to help bring into being the kind of world that is fit for us and our children to inhabit.

This is all written as preface to the fact of the Easter Offering for Christian education. Conference has assigned some mighty responsible tasks to the Board of Christian Education and has approved a budget of \$19,000 for the work being done this year. Let every Sunday-school realize its partnership in the brotherhood program and give generously in this offering.—H. S. M.

That Old Hymn, "O Ye Young, Ye Gay"

BY GALEN B. ROYER

SEVERAL weeks ago at my request our obliging editor put a notice in the MESSENGER for a copy of an old hymn which began "O ye young, ye gay, ye proud." To date, March 6, I have about a hundred responses showing a much appreciated interest and revealing some things worth noticing.

First, however, our sister, Mrs. L. H. Muller, eighty-nine years old, is one of 120 members of the Home Department of the Morrellville Church of the Brethren Sunday-school. Like many others, the first lines came to her mind one day. When I called she asked me if I knew the hymn. That was the beginning. You may judge her own Christian life by the fact that she used to be a frequent contributor to our church papers a half century or more ago—that she wrote verse quite frequently and is the author of a rather long poem of which these lines are a part:

It is enough for me to know
I've follies of my own;
And on my heart some care bestow
And let my friends alone.

What are another's faults to me?
I'm not a vulture's bill
To pick at every flaw I see
And make it wider still.

I have handed all the letters with copies of the hymn to her. How I wish that each of those responding could have seen her countenance of delight when, all unexpected on her part, I gave her the tokens of kindness of those who wrote me.

The Hymn. Sister K. H. Gillard, Greencastle, Pa., copied the hymn having three verses from a book published in 1841, entitled "A Prayermeeting and Revival Hymn Book, from various authors, published by John Winebrenner, V. D. M., Harrisburg, Pa." This broth-

er, the publisher, had been pastor of the German Reformed Church of Harrisburg for ten years when, in 1830, being dissatisfied with some of the older members of his church because they did not favor revivals, he gathered those loyal to him and organized the Church of God, or Winebrennerians. Evidently the hymn itself is about one hundred years old.

As early as 1862 a book entitled, "German-English Hymns, A New Collection of Hymns" published by King and Baird, 607 Sansom St., Philadelphia, has the hymn with four verses. The book has a preface signed, "We remain yours, &c," no names, however. This book was largely used one time by the members of our church. Sister Kilhefner of Ephrata, Pa., sent me a copy dated 1879 and Bro. John Bechtold of Girard, Ill., a copy dated 1862. The hymn appears with "an old familiar melody" in "Gospel Songs and Hymns, No. 1" by Geo. B. Holsinger, published by our Brethren Publishing House in 1899.

The four verses are as follows:

O ye young, ye gay, ye proud!
You must die and wear a shroud;
Time will rob you of your bloom,
Death will drag you to the tomb.

Refrain:

Then you'll cry and want to be,
Happy in eternity, eternity, eternity
Happy in eternity.

Will you go to heaven or hell?
One you must, and there to dwell.
Christ will come and quickly too;
I must meet him, so must you.

Refrain.

The white throne will soon appear,
And all the world must draw near;
Sinners will be driven down;
Saints shall wear the starry crown.

Refrain.

His commands let all obey.
We may be happy, sure we may;
Then we'll all unite and sing,
Praises to our God and King.

Refrain: Oh, how happy we will be, etc.

It is safe to say the fourth verse is of later date than the first three of 1841.

Judging from the remarks of a number who sent a copy of the hymn it was very generally used in certain communions. Though very searching, it made lasting impressions. Our beloved editor in reply to my request wrote: "Yes, I remember well the poem to which you refer; in fact I committed it to memory and recited it in school. But I could not do it now." Many comments, some of which are the following, were received: "I heard my grandfather sing this hymn at many funerals. He was no song leader or soloist, yet his words and voice ring in my ears still." "I sang this song when a girl of ten and I am now 71." "There is a

lot of meaning in it. I have seen sinners repent when this was sung." "I heard Christian Long sing this hymn when a boy in my teens and have never forgotten it." "This is a wonderful hymn. It is a pity it is not used any more. As a child it made an impression I never forgot."

As far as I know the hymn has been dropped from general use. Why? Surely its teaching is more Biblical than some of the flimsy, rattly songs in Sunday-school collections, which fall into disuse within a decade. Is the reason unintentionally suggested by a sister who writes: "The tune is attractive but the words are startling, repelling to the young. The old saying is, 'The young may die; the old must.' I feel more patient with the young than the old. Sometimes the young are interested in Sunday-school and church where they have a chance." Has the influx of young people into the church tended to the discarding the hymn, then? If so, surely all will agree it is better to do without the hymn than to have the one time idea of a number of denominations—no one is expected to become a Christian until he is married and settled down in life.

Or is a certain minister who wrote, who easily can dip back sixty-five years in experience, yet tries to see things fair in these days, correct in accounting for its disuse thus: "It was likely deleted along with this: 'Hark! from the tomb a doleful sound, My ears attend the cry!' Then the neighbors with shovels rolled rocks and stones on the rough box."

Of course changes have come in the last half century or more—a great pity for the church had they not come. Even sin has changed its face, but it is still sin. And say what others may, the only hope for salvation for sinful man is in and through the atoning blood of the Cross.

Christ robbed death of its "sting" but he left the lesson of death for each of us to learn the uncertainty of life. Are we today learning the lesson? A number of times I have attended funerals where in the cemetery was erected a large tent because the weather was inclement. (It is to be commended thus to protect the living.) Within the tent was a large green mat covering the ground. No sight of an open grave. Even the casket rested above the mat during the service. Everything possible being done to hide any suggestion of death and burial. True, the message is loud enough for the family; but how about the others? Again, certain parents reared their children without any knowledge of death, at least from observation. In their middle teens, like a terrific storm, death with only two days' warning, took the mother from them. Pity those children. Was the course pursued fair to them? No, no, I am not arguing for the old way. I consider any minister untactful and grossly thoughtless who will use the term "widow" at the funeral services of her husband.

Those "weeds" are realized soon enough without a man of God who should comfort, throwing them into her face.

Is discarding what the old hymn represents and taking on our present day expensive funerals in better keeping with what Christ would have us do? Is it too much to say that funerals are not only a great burden financially, but almost a great show also? "I must go; I want to see the floral display." Or "Really it took an extra auto for the flowers." Such remarks seem to engage the mind of many instead of the presence of death. As I observe these things I ask myself: Has the church joined the world in extravagance and flaunting pride perhaps less pleasing to Almighty God than "rocks and clods on the rough box"?

Then I see in the *Literary Digest* "The Waning Belief in Heaven and Hell" starting out with the words: "Hell holds no terror and heaven no hope for a number of . . . ministers." 54% of responses to questionnaire says "there is no devil." 41% "were sufficiently doubtful of the existence of heaven to ask that it be eliminated from Sunday-school teaching. 39% said they did not believe in the Judgment with 13% more undecided. Might there be a remote connection between such an attitude and the discarding of the teachings the old hymn represents?

"Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." May I add: Providing you want it.

Johnstown, Pa.

Vacation School in 1934—A Good Investment or Not?

BY RUTH SHRIVER

Is a vacation school a good investment for 1934? It costs, both in time and money: and values should be weighed before your church makes a decision. Money is still scarce; time is plentiful with many people. There is a possibility that these two factors offset each other.

First, is there a need for helping our boys and girls?

"Crime costs the taxpayers thirty millions of dollars daily. This amount is 50% greater than the combined net earnings of all our corporations. The average age of those convicted is nineteen, and this means that ten years ago the average prisoner was in the grade school. But what is more significant is the fact that the men who will be in the prisons in 1943 are the boys who are in the public schools today. . . . One-fifth of all the arrests last year were mere boys, and over 42% were repeaters."

Surveys of character education the last several years have revealed that none of us—home, church, or school—is doing the character education job too effectively. There are hopeful promises on the horizon that

both the home and the school will gird up their efforts in the next few years.

What shall be the place of the church? Until these hopeful promises of the home and school become a greater reality, we can not afford to lessen our direct efforts in helping children to more abundant living. The church has held character and religious education as its unique function—*let's stay on the job!*

Second, does the summer of 1934 present any unusual challenge?

It presents the same challenge as last summer: Many, many children in homes clouded by the depression who are in need of cheerful, constructive activity for a part of the summer; and numbers of very fine leaders in your community who are unemployed, and who would eagerly turn to helping in your school if they were asked.

In addition, the summer of 1934 offers the most attractive new curriculum materials we have yet had. There are four new courses:

Beginner—"Our Happy World"

Primary—"Learning About Our Church"

Junior—"Friends at Work"

Intermediate—"Discovering God in the Beautiful"

In 1935, the second year of each of these will make its appearance, as follows:

Beginner—"Happy Times in God's Out of Doors"

Primary—"Living in God's Out of Doors"

Junior—"Living in Our Community"

Intermediate—"Dare I Be Christian?"

Now for the problems!

Money. If you start in time, and your teachers have plenty of time to plan their work, it is amazing how little the cost can be; and how many people can be enlisted to give their voluntary support in various ways.

Leaders. Here is the only really serious problem! Children's work in the Church of the Brethren is on the trail of *quality first* in its program.

Don't have a school unless you can have a good one. A good teacher could teach almost without a textbook; a weak one will have difficulty even with the book.

But there should be teachers to be had for the *asking* in 1934—much depends on the enthusiasm of the pastor and superintendent in getting started.

"Whoso loves a child loves not himself but God;

Whoso delights a child labors with God in his workshop of the world of hearts;

Whoso helps a child brings the kingdom of God;

Whoso saves a child from the fingers of evil, sits in the seat with the builders of cities, and the procurers of peace."—Norman Duncan.

Write to the Board of Christian Education for a full list of 1934 materials.

Elgin, Ill.

Monthly Financial Statement

Conference Budget

During the month of February contributions for the Conference Budget and agencies within the budget totalled \$55,583.37. Total cash applicable to the Conference Budget for the year beginning March 1, 1933, \$183,847.85, detail as follows:

	For the month	For the year
General Mission Board	\$35,965.01	\$121,994.07
Ministerial & Missionary Relief		40.00
Board of Christian Education	298.90	3,564.27
Bethany Biblical Seminary	813.74	7,518.74
General Ministerial Board		7.00
General Education Board		57.55
American Bible Society		29.98
Undesignated funds	18,505.72	50,636.24
	<u>\$55,583.37</u>	<u>\$183,847.85</u>

General Mission Board

During February contributions were received by the treasurer of the General Mission Board as follows:

	Receipts	Total rec'd since 3-1-33
World Wide Missions	\$10,298.89	\$32,880.70
Student Fellowship Fund, 1932-1933	440.52	1,041.37
Women's Work Project	8,322.60	14,297.61
Home Missions	426.80	6,713.95
Foreign Missions	836.38	4,829.11
Junior League Project	421.24	1,687.08
B. Y. P. D. Project	286.47	928.81
Home Missions Share Plan		63.30
Intermediate Project	71.72	223.99
J. B. Emmert Memorial Fund		23.50
India Mission	697.82	2,644.37
India Native Worker	60.00	164.50
India Boarding School	202.62	1,065.20
India Share Plan	540.86	2,056.81
India Hospitals		5.00
India Missionary Supports	4,532.94	19,256.56
China Mission	329.01	1,370.92
China Native Worker		48.10
China Boys' School		26.31
China Girls' School		17.00
China Share Plan	812.59	1,196.34
China Hospitals	10.00	10.00
China Missionary Supports	3,378.63	11,517.32
South China Mission	70.00	409.45
Sweden Mission		35.00
Sweden Missionary Supports	650.00	1,400.00
Denmark Mission		5.00
Africa Missionary Supports	3,368.19	12,162.82
Africa Mission	1,147.07	4,652.67
Africa Share Plan	521.38	1,220.12
Ministerial & Missionary Relief		40.00
Africa Leper		41.16
Poor Relief		67.00
Conference Budget	19,661.30	50,394.63
Conference Budget Designated for—		
Bethany Biblical Seminary	349.01	3,714.51
Board of Christian Education	200.80	1,772.97
General Ministerial Board		7.00
General Education Board		57.55
American Bible Society		29.98
Conference Budget Share Plan	164.42	241.61

Note. The Challenge Fund of \$6,275.00 has been distributed into the above accounts.

The following shows the condition of mission finances on February 28, 1934:

Income since March 1, 1933	\$169,403.37
Income same period last year	141,978.21
Expense since March 1, 1933	141,895.80
Expense same period last year	172,164.76
Mission deficit February 28, 1934	5,589.20
Mission deficit January 31, 1934	39,884.64
Decrease in deficit during February, 1934	34,295.44

A Nebraska Church Sends 64c. It is worth noting, for evidently conditions are very bad and the members don't have ability to give more. The ailing ability is either a spiritual or a physical one and we suspect it is the latter. Many of us will need to give much more than our per capita share if the whole task is to be done.



MISSIONS

This Department
Conducted by
H. Spenser Minnich



Has Some One Seen Christ in You?

Christian, look into your life, I pray;
 There are aching hearts and blighted souls,
 Being lost on sin's destructive shoals,
 And perhaps of Christ their only view
 Maybe what of him they see in you.
 Will they see enough to bring hope and cheer?
 Look to your light! Does it shine out clear?

—Selected.

About Missiongrams

EVERY month 1,550 copies of the *Missiongrams*, bringing the most recent news of missionary movements to our churches, are sent directly to pastors, superintendents, and missionary leaders. Along with each news sheet, a short worship service serving to introduce the items of mission interest, is also sent. Sometimes the question arises: How many churches are using this material which it requires hours of time to prepare and not a little expense to supply?

And so it seems as a "refreshing breeze" to receive such a letter as the following from California, from the missionary superintendent of the church: "The *Missiongrams* are very valuable information, and especially so to our members who are so far away from mission headquarters. We are grateful for such help. May God somehow preserve our mission points, and guide us to do our part earnestly. The mission notes in our GOSPEL MESSENGER are very good, too."

The Campaign Against Untouchability

BY C. G. SHULL

As one surveys the year 1933 he is constrained to feel that two social movements will take their place in history as of special significance for the welfare of India's millions. The first of these is the anti-untouchability campaign led by Mr. Gandhi; and the second, the increased attention being given toward helping the rural people of India through rural reconstruction. This last movement is receiving the attention of missions, government and private organizations, and we may have more to say about it in a subsequent article. On this occasion

we confine our attention to the work being done to help the untouchables.

It should, of course, be borne in mind that for years the British government and foreign missions have been doing much to help better the conditions of India's lowest classes. But obviously a Hindu working among his own coreligionists can accomplish some things which are not possible even to a foreign government or foreign missions, and herein lies the significance of the Gandhi movement.

It was on Nov. 7 that Mr. Gandhi began his all-India tour in the interests of the untouchable class. It is a tour which will cover nearly all of India and last for eight months. Every detail has been carefully planned. Its object is to induce the high caste Hindus, especially, to treat the so-called untouchables as brethren. Complaints have been made against the movement to the effect that it was too exclusive, particularly that Christians from the untouchable class were not receiving scholarships for education and other benefits of the movement. Mr. Gandhi has spoken in unequivocal terms against any such partiality and has declared that he hopes the movement may serve as a unifying force between all communities, Hindu, Moslem and Christian. He says: "If Hinduism rids itself of the distinctions of high and low the Hindus will be in a position to mix with Moslems, Christians and others on terms of absolute equality. Today there is a bar between them. I would like to lift that bar. We have our private religious opinions, but why should they be a bar to the meeting of hearts?"

Working and living in India we are reminded every day of that *bar* which Mr. Gandhi mentions. As I visit in the homes of Vada and surrounding territory I am time and again offered tea as is the custom in showing hospitality to guests. Of course tea is taken unless I feel that the rules of cleanliness and sanitation will be too severely violated. One sometimes has to shut his eyes and drink! But in the high caste homes where there is no objection with respect to cleanliness, one knows full well that these Hindus will not accept the same hospitality from the missionary by coming into the missionary's home and drinking tea prepared by a Christian cook. Caste is the great *bar* to proper fellowship in India, and one is grateful for every movement tending to break down this divisive custom.

At first it will seem strange to know that Mr. Gandhi's platform does not include this matter of inter-dining. In answer to repeated inquiries on this point Mr. Gandhi said: "Everybody knows what my own personal views are. Since my youth upward I have consistently dined with all, so long as the rules of cleanliness have been observed. But that has nothing to do with the present movement. Inter-dining and the

rest is a question for each individual to decide for himself. The movement organized by the Servants of Untouchables Society stands for the simple removal of untouchability in every shape and form in so far as it is special to the so-called untouchables. They should have the same public rights and facilities as are enjoyed by every other Hindu, that is to say they should have access to all public institutions, such as wells, schools, roads, temples, etc." Certainly consistency and the principles involved in the campaign to abolish untouchability demand that caste in all its phases be ultimately abolished. In God's providence intermingling will some day be a feature of Indian life. But for the present it is certainly wise strategy for the movement to be confined to the abolition of those inhuman manifestations of untouchability mentioned in the last sentence of the above quotation. Time and again I have been pained, when in the villages, to see the kind of water which the untouchables often find it necessary to drink and to use for their cooking. Sickness often results from it. And yet in crying out against this huge injustice to his fellow countrymen, Mr. Gandhi is meeting very stiff opposition from the orthodox section of the Hindu community. If he at the same time demanded intermingling among all castes, then he certainly would get no hearing. Moses, because of the hardness of hearts, suffered bills of divorcement; every reformer must proceed with patience.

On the other hand, the four months since the beginning of the all-India tour have given unmistakable evidence of the continued popularity and influence of Mr. Gandhi. On this point the current issue of the *Indian Review*, an independent monthly, says: "Since the second week of November, Gandhi has covered the Central Provinces, Berar, United Provinces, Delhi, Andhra Desa and Madras in connection with the Harijan (Untouchable) tour and tens of thousands have followed him with an enthusiasm that only *he* can command. The collections we are told average about Rs. 2,000 a day, a record in these times of depression and financial strain." The paper goes on to say that the opposition only serves to bring into relief the "enormous enthusiasm evinced by the personality of the Mahatma and the great cause for which he stands." The weekly reports of the actual accomplishments are indeed encouraging. Reports of wells, schools and public roads thrown open to the untouchables; of new day schools for the Harijan children and night schools for the adults; scholarships for advanced students; volunteer service in cleaning dirty roads and living quarters; free medical assistance; easy term loans to those in financial distress—these are examples of the type of work being done. As one has well said, if the leaven continues to work it can result in nothing less than a "social revolution."

But the opposition is strong and the task stupendous.

Opposition comes from the orthodox section of the Hindus as mentioned above, from economic interests which will be vitally affected if the untouchables secure their rights, and again from prejudiced groups or from those who have honest misgivings as to the sincerity of the movement. On this last point Mr. Gandhi has admitted that many have been attracted to it from unworthy motives, such as a desire for popularity or for mere employment. It was to cleanse the movement that the famous twenty-one day fast was endured and the cleansing process is still needed. It is the heart-felt conviction of many of us that only the Christian dynamic of service and sacrifice as exemplified in the incarnation, life and death of Christ is adequate to permanently sustain a movement of this kind. Further, many Christians who otherwise might be inclined to cooperate with Mr. Gandhi find it impossible to do so because Mr. Gandhi would ask that no effort be made to bring these groups into the Christian church. To such a condition the Christian church can never agree. The church welcomes every effort to better the condition of this downtrodden class. It rejoices that a voice so influential as Mr. Gandhi's is sounding a clarion call to Hinduism to repent of this great sin against one-sixth of her population. But we are nevertheless convinced that Christ alone can bring India to true repentance, and through him alone will the worth of every individual and the brotherhood of man become a reality in India's life.

Vada, Thana Dist., India.

News From the Field

CHINA

Tai Yuan

Sara Z. Myers

Memories of Christmas

The Christmas season with its rush of programs has come and gone. As for our own church we felt that the different services were better and more warmly received than ever before.

On Saturday night before Christmas a pageant was given. The Manger Scene was most impressive with a beautiful young mother representing Mary sitting by the baby. The sixteen boys of our Boys' Club all had parts. Some of them sang most effectively, "Hark, the Herald Angels Sing." Coming from a distant room, singing as they came, they made the song most impressive as they, dressed in appropriate costumes, approached the manger. The shepherd boys with their crooks likewise acted their parts well and we felt that the whole story was splendidly given. We especially hope that the impression made upon the sixteen boys themselves will be of lasting benefit.

On Sunday morning Rev. Y. C. Li, a young minister of our city who is a returned student from England, preached an excellent Christmas sermon. Again the sixteen boys sang for us. They themselves so thoroughly enjoyed taking part in the Christmas services that it was a joy to watch and hear them. At each service the chapel was well filled.

Again this year the coöperative churches of the city held a Christmas Carol service in the Baptist church. Various groups, schools and churches prepared special selections and rendered them on that occasion. The church was packed, about seven or eight hundred people being present, and many went away for lack of room. This is the third year that we have given this sort of program, and it is growing in favor with the Chinese. We hope there may come lasting good from these efforts.

Food for the Poor

There being very many desperately poor people in the city the YMCA and YWCA made plans to help some of them to a small treat on that day which means so much to the most of us. The YMCA prepared a hot, tasty meal for boys. More than one hundred and thirty enjoyed it. The YWCA issued tickets and gave to those presenting them a small bag, containing several pounds of millet. More than two hundred people were supplied.

We are glad to report that Mr. Ikenberry is again able to be about his work at the YMCA. He was ill over all of the Christmas and New Year period with "shingles" and suffered much pain.

As the Chinese New Year approaches all schools have closed for a longer or shorter period. Many of the students have gone to their homes, this being the time when if possible a Chinese family wants to have its members together. The absence is very noticeable on the streets as well as in our services. However, a few are still here and some of the Bible classes are keeping right on.

Promising Inquirers

Bro. Myers is having some rather unusual students in Bible classes just now. One man who was a mining engineer in Manchuria before the Japanese invasion comes regularly each Sunday afternoon eagerly seeking to know Bible truths. Being a well educated man his many questions are most intelligent and show real interest in desiring to understand the gospel message.

Recently a group of almost middle-aged men asked to study the Bible and come regularly once a week earnestly seeking gospel light and knowledge. These classes are most encouraging and we are earnestly praying that these men, who are fathers and leaders of their people, may continue on in the study of the Word of God and thereby find in it the true way of life.

Shou Yang

Frances S. Smith

Women's Bible Class Work

During November and December was held the annual Women's Bible class. As it followed our revival, it proved to be one of the best such classes we have held. There were around twenty in daily attendance. Our hope and prayer for the class was that every woman and girl in attendance should come to know God in a personal way ere the class closed. So it was with joy that we saw six register their desire for baptism and five others enlist as inquirers. Many of the women in attendance were Christians. These six weeks of study and association together gave most of them new inspiration and a zeal to go back to their homes and live more consistent lives. Some of these young women are the only Christians in their villages and homes, so it is not easy for them. One of them is opening her home for an evangelistic band to come and live and work in her village for several weeks during the first month of the Chinese new year. Another young woman wants to give as much time as possible in voluntary evangelistic work. We praise God

for these evidences of a closer fellowship with the Lord and hope that these women will all be better mothers and homemakers because of these weeks spent in the class here. The usual inspirational meeting at the close of the class was omitted as Miss Neher was suddenly attacked with pneumonia, and with Miss Clapper nursing her through several days of illness the teaching staff was lessened by two.

Bible Institute

Our yearly Bible Institute for all Christians in Shou Yang and Yu counties was held December 17 to 23. The Institute leaders for this year outside the local group were Bro. M. M. Myers from Tai Yuan Fu and Bro. Chang of Liao Chou. They brought us many inspiring and helpful things. The attendance was small but quite regular.

Ministerial Support

The regular church business meeting was called at the close of the Institute. At this meeting the church decided to try to raise \$100 by subscription to help in the support of their ministers, Brethren Chao and Ho, for the year 1934.

Additions

On Sunday, Dec. 24 a number of men, women and children were baptized into the fellowship of the church. There were fifteen in all. One old lady of sixty-five years, who had heard the gospel when about seven years old, was one of the group. How she regrets that she has waited all these years. One day at Aid Society as she was musing over the joy of association with the Christian group she remarked: "If heaven is like this, I shall like it."

Meeting of Field Committee

From Jan. 8 to 11 the Field Committee met to discuss and solve the problems connected with mission work for the coming year. The Shou Yang station had the pleasure of entertaining them this year.

Answered Prayer

We praise the Heavenly Father for answered prayer in behalf of Mrs. Hsing, our doctor's wife who has suffered intensely from pneumonia and complications. Feeling his helplessness, Dr. Hsing called for special prayer at two different times and a blessing came to the sick one and all of us who upheld her before God.

What to Pray For

Week of March 26-April 1

BROTHER AND SISTER O. C. SOLLENBERGER went to China in 1919, and since then their home has been at Liao Chow. During these fifteen years their hearts have been buried deep in the joyous service of bearing the glad, good news to the people of Shansi province. In spite of physical affliction in the home, Sister Sollenberger has continued to encourage Bro. Sollenberger in his evangelistic work, urging that he make tours among the villages and spend as much time as possible in the midst of the people. She forgot to think of herself and her own needs in order that he might devote all possible time to preaching.

As Paul tells us so clearly, there are differences of gifts. Some are well and strong and can go anywhere, others testify by the quiet, hidden spirit of their lives. Who can estimate the worth of the testimony given by gracious kindly souls as they witness for Christ?

KINGDOM GLEANINGS

Calendar for Sunday, March 25

Sunday-school Lesson, Confessing and Following Christ.—Matt. 16: 13-26.

Christian Workers' Meeting, Two Crosses—Christ's and Mine.

B. Y. P. D. Programs:

Young People—Exchange Programs.

Intermediates—Money—a Master or a Servant.

* * * *

Gains for the Kingdom

Two baptisms at La Porte, Ind.

Four baptisms in the church at Claysburg, Pa.

Two baptisms in the Ozark church, Mich., Bro. Chas. Forror of Brethren, Mich., evangelist.

Fourteen baptisms in the church at Brethren, Mich., Bro. J. Edson Ulery of Onekama, Mich., evangelist.

Nine baptisms in the Tyrone church, Pa., Bro. R. Paul Miller of Berne, Ind., evangelist; two baptisms previously.

Seven accessions in the Liberty Mills church, Ind., Bro. J. Edson Ulery of Onekama, Mich., evangelist.

Eighteen confessed Christ at East Fairview, Pa., Eld. R. P. Bucher of Quarryville, Pa., evangelist.

Fifteen baptized in the Moxham church, Johnstown, Pa., Bro. John D. Ellis, pastor-evangelist.

Fourteen baptisms in the Holsinger house, Woodbury church, Pa., Bro. J. H. Clapper, pastor-evangelist; four baptisms in Woodbury Sunday-school.

Fourteen baptized and four reclaimed in the Anderson church, Ind., Bro. R. N. Leatherman of Grand Junction, Colo., evangelist.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. D. I. Pepple of Woodbury, Pa., March 18 at the Eastwood mission, Akron, Ohio.

Bro. E. C. Swihart of Elkhart, Ind., March 18-31 at Buchanan church, Mich.

Bro. Chas. Forror of Brethren, Mich., May 7 in the Thornapple church, Mich.

Bro. Wm. E. Thompson, the pastor, March 18 in the Dixon church, Ill.

Brother and Sister C. R. Bowman of Myersville, Md., March 21 in the Marion church, Ohio.

Bro. John E. Rowland of Mechanicsburg, Pa., April 15 in Three Springs house, Perry congregation, Pa.

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Personal Mention

Bro. A. J. Beeghly, R. 5, Somerset, Pa., would be glad to correspond with churches seeking a pastor. Until permanently located he is in position to devote his entire time to evangelistic meetings.

Bro. A. G. Crosswhite would be thankful for a copy of the poem, "The Model Church." The first lines run something like this: "Well, wife, I've found the model church. I've worshiped there today. It made me think of good old times, before my hair was gray." If you can tell Bro. Crosswhite where to find the complete poem, write him at Eaton, Ohio, R. 1.

Bro. Charles A. Spencer is elder-in-charge of the Midland church of Michigan, Clerk Ray Baker asks us to state, thus correcting an error in the Yearbook. Bro. Spencer's address is Shepherd, Mich.

Bro. Geo. K. Miller, Waddams Grove, Ill., youngest brother of the more widely known D. L. Miller of sacred memory and last surviving member of the family save only Sister Galen B. Royer of Johnstown, Pa., joined the brothers on the other side last Tuesday, March 13. Further particulars will no doubt be given us later.

Bro. S. S. Blough expects to close his five-year pastorate with the Fort Wayne church of Northern Indiana, Sept. 1 and hopes "there is a fine period of opportunity still ahead of us in the church we love." His address is 2202 Smith St., Fort Wayne, Ind. He thinks the Messenger "should be in every member's home and would do good in many others."

Sister Eleanor J. Brumbaugh of Huntingdon, Pa., has passed into her final rest, according to word which reaches us by way of the La Verne Leader, La Verne, Calif. We regret that this event, which must have occurred about March 1, was not known to us in time for earlier mention. Sister Brumbaugh was widely and most favorably known, for her long life was singularly beautiful in its unselfish simplicity and service to the church. Her going also recalls the distinguished career of her lamented husband, Eld. J. B. Brumbaugh. A suitable biography will be published in our columns as soon as available.

* * * *

Miscellaneous Items

The District Meeting of Middle Maryland will be held at the Broadfording church April 19, 8:30 A. M., with elders' meeting on April 18, 1:30 P. M.

The Loyalty Crusade at Meyersdale is on. It is "a united effort to quicken the spiritual life of the individual, to arouse interest in all departments of church activity, to generate evangelistic zeal, to bring people to Christ and church membership." We found it in the March "Our Church Visitor" of the Meyersdale church of Western Pennsylvania, Bro. George L. Detweiler, pastor.

Student Volunteers from our eastern colleges gathered at Juniata last week-end in conference with Secretary Bonsack and others interested in missions. Did you know there still are such people? A student at one of our schools not in the eastern group said recently, "We don't hear much about missions here." Presumably they have more important subjects to study than the problem of the Great Commission. It would seem that the Christian leaders of the first century thought of little else. But depressions were too common and constant in those days to be interesting. They had to talk about something different. So they took up the matter of world evangelization and became tremendously absorbed in it.

There are many men, and some women, eager to help you solve whatever problems you have, if you have also the price. One such "will put you in touch with the Infinite Powers" for \$28 on the installment plan or \$20 cash. See how you can save \$8? This "Doctor" wants to send you his 6,000 word treatise on "Psychiana" in which he tells about his long search for truth, how he learned to commune directly with God and to use this power to secure health, happiness and financial success. And then he wants your money so he can send you the whole course which will enable you to get whatever you want. Our own pastor at this man's town says of him: "In the first place he does not

have the first symptoms of a Christian man. He smokes cigarettes, uses vile language and has two places where he sells beer." This ought to be enough to show anybody how he can save, not only eight but twenty-eight dollars, and his reputation for common sense also.

District Conference of First District of Virginia will meet in Ninth Street church, Roanoke, April 4-6. Elders' conference, Wednesday, 1 P. M. 7:30 P. M., Address, What Is the Christian Message?—M. E. Clingenpeel; What Can the Church Do Now About Temperance?—W. P. Binns. Thursday, 9:30 A. M. The Minister an Example of Christ.—J. S. Showalter; Making Membership Meaningful.—C. M. Key; Christ and the Rising Generation.—W. M. Kahle. 1:15 P. M. Correlating Our Group Activities.—C. S. Ikenberry. 2:15 P. M., Sectional Conferences: Men's Work, Women's Work, Young People's Work, Children's Work. 7:30 P. M., What Can the Church Do Now About Peace?—D. P. Hylton. Making Christ Known to Others.—Paul H. Bowman.—D. P. Hylton, Roanoke, Va.

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Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

After He Had Risen, by Hugh Thomson Kerr. Fleming H. Revell. \$1.00. 95 pages.

Most pastors have felt seriously the drop that follows Easter. For weeks they have built up their services climaxing in the Easter effort. But after that—

The author tries to bridge the depression. His contention is that the resurrection should leave to us a living, resurrected Christ who through the Holy Spirit energizes true disciples and sends them on to conquest. Otherwise we have not a living Savior. With this as his purpose he gives us eight chapters entitled as follows: The Easter Gospel, The Christ of the Emmaus Road, The Difference Easter Has Made, The Man Who Missed Easter, The Easter Hope and the Social Gospel, Easter and the Missionary Message, The Spiritual Meaning of the Ascension, and Pentecost—Yesterday and Today. The book is suggestive and stimulating for all pastors who wish to carry the spirit of Easter on through the months following.

100,000,000 Guinea Pigs, by Arthur Kallet and F. J. Schlink. Vanguard press. 324 pages. \$2.00.

No, this is not a book to tell you how to raise guinea pigs. Better than that it tells you how you may be misled by advertisements in papers and over the radio—advertisements that tell the virtues of medicines that are really poisons, of foods that impair health, of nostrums that may be harmless, that will not cure, or that may be highly injurious. Even some foods that are heralded as godsendings may be poisons to your system. And the beauty of this book is that it names the product and the manufacturer so that you are not left in the dark. Here you have full descriptions of the contents of some of the popular patent medicines, of the poisons in certain tooth pastes and hair dyes and restorers. Read 100,000,000 Guinea Pigs and you will discover that "government inspected" is not a guarantee of purity, but often merely hides something. One hundred million American humans are the guinea pigs on whom fakirs practice and from whom they reap a rich harvest. You and your family should know the contents of this book that you may protect yourselves.

The Day—A Manual on the Christian Sabbath, by R. H. Martin. National Reform Press. \$1.00. 190 pages.

An informing volume that tells you the origin of the Christian sabbath, shows the proper use of the same, recounts how we are desecrating it, and suggests ways of securing proper sabbath observance. The author exposes the false propaganda that has spread over the country about the so-called "blue laws" of the early settlers, laws that never did exist. He also shows how the movie interests and others who have no regard for the sabbath combine to violate the law where there is a law and to secure a change or repeal of laws that hinder their Sunday operations. The book will provide ample and reliable material for ministers and other religious workers who would teach their people the right use of Sunday, and the many devices abroad to tempt all from the Christian way of life. Valuable maps and tables present a vivid picture of conditions.

THE QUIET HOUR

The Call of Moses

Exodus 3: 1—4: 17

For Week Beginning April 1

I will turn aside now and see, 3: 3

The burning bush aroused Moses' interest. He was eager to know more about it. This is an essential step (Deut. 4: 29; 2 Chron. 7: 14; Prov. 8: 17; Luke 11: 9).

I am the God of thy fathers, 3: 6

That is, as God helped them so will he help Moses (Psa. 27: 8; 40: 17; Isa. 41: 10; 50: 9; Heb. 13: 6).

I have surely seen the affliction of my people, 3: 7

God has seen: let oppressors take warning; let their victims take new hope (Psa. 30: 5; 34: 19; 41: 3; 43: 2; John 14: 1, 2; Rom. 8: 38; 2 Cor. 4: 17).

I am come down to deliver, 3: 8

The great almighty God has come down to deliver all who are oppressed, and he will do it (Gen. 19: 16; 1 Sam. 17: 37; Dan. 3: 27; 6: 22; Jonah 1: 22; Acts 5: 18; 12: 7; 16: 26; 27: 44).

Come now therefore and I will send thee, 3: 10

When God delivered Israel he did it through a man. "I have come to deliver. . . . Come thou and I will send thee" (Matt. 9: 12; 21: 28; 28: 7; Luke 10: 37; John 8: 11).

Who am I? 3: 11

Moses felt unable for the task. But notice God's answer, "I will be with thee" (Gen. 41: 16; 1 Sam. 18: 18; 24: 14; 2 Sam. 9: 8; Dan. 2: 30; Luke 1: 43).

Who art thou? 3: 13

This is a proper question. We should know him in whom we have believed (John 8: 58; Rom. 1: 18).

They will not believe me, 4: 1

Fear was speaking in the heart of Moses now (Matt. 14: 30; 17: 6; Mark 4: 38; 5: 33; 16: 5; Luke 1: 12).

I am not eloquent, 4: 10

Moses was thinking too much of himself, not enough of God (Prov. 17: 27; Matt. 5: 37; Col. 4: 6; 2 Tim. 1: 13; Tit. 2: 8; Jas. 3: 2).

Send some one with me, 4: 13

This request was quite natural, but it showed distrust of God (Psa. 119: 63; Mal. 3: 16; Acts 2: 43; 1 John 1: 7).

Discussion

In what respects is the call of Moses like the calls which modern men experience?
R. H. M.

PASTOR AND PEOPLE

The Cause of the Master's Grief

BY C. ERNEST DAVIS

A Lenten Thought

ON that memorable day when Jesus entering Jerusalem stood with the jubilant procession on the summit of the Mount of Olives and saw at his feet the city spread out in all its magnificence, he wept over it, saying: "If thou hadst known in this day, even thou, the things which belong unto peace! but now are they hid from thine eyes. For the days shall come upon thee, when thine enemies shall cast a bank about thee, and compass thee round, and keep thee in on every side, and shall dash thee to the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation."

Later in the week we hear him saying: "O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her! How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate."

What was the cause of the Master's grief? Did he review the history of his people with its long record of cruelty to prophets and spiritual leaders and did the shameful story unlock the fountains of his grief? Or was his glimpse of the future siege, capture, and destruction of the city so vivid in its terrible horror that sympathetic grief brought forth the burst of tears?

These visions of past and future seem but the background for the real cause of the Lord's sorrow, the focal point of which is the present impenitence of the people. He could forgive the past and avert the future if their present attitude were different. But they know not the time of their visitation and will not receive him.

Why was Israel so spiritually blind that they could not recognize their own Messiah—often prophesied and long awaited? At least a partial answer is found in their satisfaction with legalistic ceremonialism and its consequent religious pride, in their materialism and devotion to vested interests, and in their cult of nationalism. The astigmatism of Pharisaic righteousness and the strabismus (cross-eyed condition) of devotion to vested material interests, combined with the glare of nationalistic ambitions that painted the Messiah as a conquering general and a magnificent earthly monarch, produced inward spiritual darkness that was unable to recognize their divine visitation, their destiny's flood tide of opportunity, the crisis in their history.

During this Lenten season may we examine our own hearts and the state of American religious life lest we repeat the ancient errors. Mere perfunctory cere-

monialism in religion, a cross-eyed attempt to keep our vision on both God and mammon, and the elevation of the state to the throne of deity will prevent discerning vision today just as certainly as it did nineteen centuries ago. Where there is no vision peoples perish and houses become desolate.

Independence, Kans.

Teaching the Risen Christ

BY PAUL MOHLER

See Sunday-school Lesson for April 1

How would you like to go to heaven—now? How would your Sunday-school class like to? Ask them and find out. I wonder how many of us would like to go half-way to heaven, as Jesus seems to have done at the time of our lesson for April 1, John 20: 1-16. Whether or not any of us shall ever stop on the road as Jesus did, it is interesting to study his experience to see what changes there were in him and to note the direction in which he was moving.

To measure travel, you must note the starting point and successive stages. So divide your blackboard or paper into lower, middle and upper sections. In the lower section, note Jesus' physical, mental and spiritual character before crucifixion. It would be fine if we could show an accurate picture of him, in brief terms; but most of us are pretty hazy in our ideas of Jesus. Let us set down, however, some things that we all know if we have read the gospels. Physically, he was "in the flesh" as other men. Mentally, he learned, thought, and expressed himself as other men, but with exceptional power and accuracy. Spiritually, he was united with God in the same Spirit, which manifested in him the grace and truth of God.

You can not write all of this on your board, so note: Physically normal. Mentally normal but superior. Spiritually, One with God. Manifestations: wisdom, skill, power, love, tenderness, patience, mercy, self-sacrifice, devotion and such other qualities as you may recognize and have room to note.

In the middle section, note the characteristics you find in him between his resurrection and ascension. Go through Matthew 28, Mark 16, Luke 24, John 20, and Acts 1 for material. Sift it for evidence of changes. This may be more important than you think. If a body is moving in a straight line, when you know its starting point and any later point, you can determine the whole course; we wish to know what Jesus will be like all through eternity. Everything for us depends upon that.

In this middle section, you will find him physically abnormal. Able to eat, but apparently not needing to; able to walk, but not needing to. Able to appear and to disappear at pleasure and to pass through walls without openings. Mentally, do you find any difference? Spiritually any difference? Examine the records carefully

on this point. This is the important point. See if he is any less loving, thoughtful, careful, solicitous and patient. Don't guess at things—study every word and scene that time permits. I find no difference, myself, in either mental or spiritual characteristics, but the more you study him in search of these things, the better you will know him, the more you will love him, the swifter will be your change into his likeness, and the steadier will be your walk in his footsteps. So don't take my word for it, or even the oft quoted statement that he is "the same yesterday, today and forever." Find out for yourself.

In the upper section, you will set what you find of his characteristics in the after ascension life. You will find a very wide range of materials on this in Acts, Epistles and Revelation, also in the history of the church, ancient and modern, and in the experiences of individuals, likely including yourself. Do not get lost in the technicalities involved in his work in the world since his ascension; give your attention to the character of it. You will find 1 Cor. 15: 35-58 most enlightening here, also Rev. 1: 9-18, but do not neglect Acts 23: 11. Set down the following if you find it accurate: Physical—became spiritual; Mental range infinite; Spirit—unchanged but in power and authority. Check this and double-check it. If this be true, Jesus Christ is today the one great factor on which every human hope depends.

Having studied Jesus in his three life stages, let us see if we have anything corresponding. Let us set our pre-conversion life for the lower, our present life for the middle, and our life in glory for the upper. In which stage will the likeness be clearest? (See 1 John 3: 2.) When shall we be changed into his likeness? (See 1 Cor. 15: 35-58.) Can we be changed in any wise before that day? (See John 1: 16, 18; Rom. 12: 2; 2 Cor. 3: 18.) What changes did God make in you at your conversion? What changes would he like to make now? Why doesn't he make them? Will he make them without your strong desire and coöperation? Why should you desire these changes later if not now? If you never want them now, will he make them later?

Assuming that we desire changes in ourselves, is that enough? Should we desire changes in others? Why? How many others? How strong is our desire? Suppose that all Christian people had been as busy in changing lives during the past fifty years as they have been in changing physical conditions; would the world be in its present condition? Suppose that we should all go to work now, utilizing all of the power and grace that God has made available for changing lives, might the world still be saved from great distresses? If so, why not do it?

This lesson comes at Easter. It has come at Easter before, when it had to meet new clothes as a competitor

in interest. It has been studied a little, discussed a little, and then largely forgotten. Few have realized that a new life is as practicable as new clothes and infinitely more important. The good news of a good life has not been mixed with faith, or else faith has not had its perfect work, so that but little has resulted. Why not let this Easter be the beginning of a new life, rich in all of the spiritual blessings which God desires us all to have in Christ Jesus? Will you do your part to make this a really New Year in your own life and in others?

Pasadena, Calif.

This and That

BY VIRGIL C. FINNELL

"Mayor Banishes Some Magazines" was the welcome headline in the Newcastle News of Pennsylvania one day recently. The newspapers gave considerable space to the story of how the mayor had visited news stands and notified the dealers that certain of their wares must be withdrawn from circulation. This ban of obscene and smutty magazines was a prompt response to the Sunday afternoon mass meeting in a downtown church which was attended by some four or five hundred men who passed strong resolutions against erotic literature, indecent shows and the like. The meeting was initiated by the city Ministerial Association.

The liquor dealers are bringing out their worst tricks already. Complaints are nation-wide against the sale of candy and ice cream that contain as high as 20 to 23% of alcohol. In Philadelphia the political bosses issued orders that local officials should keep "hands off," in an attempt to stop prosecution of those guilty of selling and making the liquor candies. It is hoped that the Food and Drugs laws may be applied and thus wholesale distribution checked.

During the week of Feb. 17, the state liquor stores in Pennsylvania reported 438,231 customers. One store in Pittsburgh had 13,232 patrons that week. Two stores in Lawrence County sold \$6,444 worth of liquor and Allegheny County reported sales totalling \$132,000 for the week. With new state liquor stores being opened daily, the sales are sure to mount rapidly. And yet the "wets" told us that the return of beer and light wines would soon do away with hard liquors. One day in February the state Liquor Control Board announced the arrival in Pittsburgh of 46 carloads of liquors. And please remember that that does not include the figures on beer and wines.

The U. S. Treasury coffers were enriched by \$335,524,622 collected from the cigarette smokers during 1933. This was about \$25,000,000 more than the total for 1932. Total tobacco taxes for the year 1933 were \$409,208,921.

Five principal officers of the American Tobacco Company received a total of over Fifteen Million Dollars in salary and bonuses during 1932. And what did the poor cigarette smoker get for his money?

According to state hotel commissioner, J. B. Sullivan of Florida, winter visitors to that section are spending \$7,500,000 daily which will amount to at least \$250,000,000 for the season. Some of the luxury trains are running in two and three sections in order to accommodate the passengers going south. And yet many of the same lavish spenders are

unable to continue their support of the church at home, or the world-wide missionary program of their denomination.

"Tobacco is a filthy weed—I like it.
It satisfies no normal need—I like it.
It makes you thin, it makes you lean,
It take the hair right off your "bean"
It's the worst vile stuff I've ever seen.
I like it."

North Manchester, Ind.

Keeping Records of Sermons

BY EZRA FLORY

I DESIRE to be helpful to my brethren and sisters in the ministry, and with that motive I submit what many have gained by sitting at my desk and seeing my system.

In the first place, I have numbered my outlines which are made on loose leaf paper of four pages, for a notebook $3\frac{1}{2} \times 6$ inches. Mine are kept at the handiest place in a top drawer and are set on edge with a card divider at every 100. I now have 670 in all and it is a simple matter to turn to any one in a moment. Thus I am able to keep them growing and to refer to them for various other reasons.

I provided myself with a small paper punch with which I make all my sheets for outlines. When I have considerable matter I use two sheets (eight pages). I seldom need that much, however.

In another loose leaf book made of cardboard and rings that open, I keep a record of these outlines consecutively.

Near the outlines I have a card index where subjects are written under letters of the alphabet, thus: *Home* under *H*, has special subjects under numbers 59, 76, 505, 435, 412. Holy Spirit is recorded 246, 400. Prayer has 250, 538, 460. Each number carries its special subject.

One of the first things I do after making an outline is to record it alphabetically and then consecutively. This has helped me so much that I desire to pass it on.

I have a common notebook, the third volume, in which I record sermons used. Thus across two pages the record for my last one is written: Dec. 31, '33, *Conflict of Ages*, New Paris, Ind., 665 (the number of the sermon) and 6,392, the total number of times I have spoken since in the ministry. I often want to know if I used a certain subject at a certain place. A glance at my record tells me. At another place in this record I have a list of numbers to be used at; also a list for revivals, a list for children, another for funerals.

This may seem like much detail that is unnecessary. But it is a simple matter when you once prepare for it, and its returns are justifying.

Sterling, Ill.

Again "Till Jesus Comes"

BY S. E. HYLTON

THE article on this subject in THE GOSPEL MESSENGER for September 9 appealed to me as I think the time is near for the coming of Jesus as referred to in those three words. I certainly do not wish to take issue with the writer as to Jesus' spiritual presence here in this time as promised in John 14: 16, 17—15: 25 and 16: 7, and fulfilled on Pentecost (Acts 2) as prophesied by Joel in chapter 3.

Jesus has been coming to his people from the beginning of time and will come to the end. If we live close enough to him we may feel his spiritual presence. The burden of my prayer is expressed in the song in the hymnal, "Lord, help me live from day to day." He came to serve and we get near him through service to others.

However, there is more to it than spiritual presence. He sometimes takes form as to Abraham at the Oak Mamre, to Jacob at the Brook Jabbok, Moses at the burning bush and John on the Isle of Patmos. He was very real to the disciples the three years he wore the form of man that was climaxed on Olivet's brow when he was received up to glory. There the angel said: "Ye men of Galilee, why stand ye here gazing up into heaven? This same Jesus ye see go into heaven shall so come in like manner as ye have seen him go." This is a very definite statement by God's heavenly messenger.

John's revelation closes with "He [Jesus] which testifieth these things saith, Surely I come quickly." And John says, "Amen. Even so come, Lord Jesus." The disciples looked for his coming in their day. A few have always been watching in obedience to his command (Matt. 24: 42 and 25: 13; Mark 13: 35; Luke 21: 36). And in these gospels he describes the condition of the world at the time of his second coming. This description could well be applied to this age. Many preachers shun to declare the whole counsel of God and teach a delayed coming.

Commercialism is sapping the spiritual life of the church. Some of the most popular preachers are drawing men not to God but to themselves. The chief one in this state is a woman. She is as different from the "meek and lowly Nazarene" as could well be. However, there are some who "look" and will enjoy the fulfillment of Heb. 9: 28 and Rev. 19: 11-21.

Jesus' first coming was in meekness and lowliness. The second will be with power as "King of kings and Lord of lords." Let us teach that he is coming and persuade men to prepare for his coming.

"Even so, come, Lord Jesus."

Strathmore, Calif.

HOME AND FAMILY

My Baby

BY RUTH SLOAN WENIGER

As evening shadows gather round
My quiet country home,
I love to hold my baby boy
And think of years to come.
I wonder what the future holds,
For one so sweet and fair,
And wish that I could plan it all
Without a single care.

I look into those baby eyes,
So innocent, so true—
May they ne'er have a guilty look
From things that he may do.
I hold in mine those chubby hands;
I fondly kiss each one.
May never hearts be sadly tried
By things that they have done.

I fold my baby closer, then;
I can not plan the way,
"Oh Lord, do guide and keep my boy,"
I bow my head and pray.
Then as adown life's path he treads
He'll ever serve and love,
And daily strive to point the way
To God and heav'n above.

Cleveland, Kans.

The Society of Bluebirds

BY JESSIE WINDER

Second Day

THE next morning the twins appeared, a brilliant blue bird pinned on each dress front somewhere in the region of the heart.

Ronnie was the first to see them. "Why all the decorations?" he teased. "Say, just what are those supposed to be? Want me to ask my biology teacher? Maybe he would want them for the museum. We're starting to collect for one."

"In the name of all that is artistic," Beatrice demanded, "why are you wearing those hideous things?"

They received no satisfactory replies. Jean and Janet merely looked solemnly at each other, crossed fingers of left hand on bluebirds, with right elbows akimbo, as if rehearsing something.

Gloria's lifted eyebrows expressed disapproval. "I certainly hope that none of my friends see you two today."

During breakfast Professor Blake made various comments concerning the lecture of the night before. He was head of the social science department at Ormount College and took it for granted that all of his family were as interested in the subject as was he.

"It was one of the best I've heard for some time. Ormount was exceedingly fortunate in arranging for Dr. Wilkes to include us in his itinerary," he remarked.

Beatrice yawned slightly. "Perhaps so, but I thought I'd pass out before he finally decided to stop."

Two pair of black eyes sought each other, fingers and elbows flew into position. Then the youngest Blake looked straight at their eldest sister. Jean spoke, "That isn't the truth, Beatrice. People don't die from just listening to a lecture."

"Why the sudden interest in truth?" Beatrice asked, annoyed but tolerant. "Did you never hear of anyone speaking figuratively?"

Jean was nonplussed, but Janet carried on. "Any kind of speaking must be truthful."

Mrs. Blake interrupted, "Beatrice has an eight o'clock class this morning, so don't delay her."

Professor Blake continued, "It was indeed an excellent lecture. I was pleased to see Rev. Colwell present. He is certainly going to seed. His last Sunday morning's sermon was one of the poorest I've ever heard from him. Observing the style and content of Dr. Wilkes' lecture ought to help him."

"Beatrice, you will have to hurry or you'll be late to class," Mrs. Blake reminded her.

Beatrice looked out of the window. "I detest walking! I do wish Lester Harris would happen along in his new car. He is a regular flat tire, but his car makes up for that. He has the classiest car of any one on the campus. It is simply magnificent." And she made a hurried departure.

Mrs. Blake helped Dealia carry out the dishes. Jean and Janet went toward the library and a dictionary. "What does figuratively mean?" Jean questioned.

"I don't know, but we'll soon find out," Janet replied.

When the youngest Blakes arrived home from school at noon, they soon became aware, from voices in the direction of the kitchen, that Dealia's demeanor was somewhat ruffled. "There were just enough currant cakes left for lunch today and one extra, and I gave you that extra one yesterday evening when you came home from school. Now there are four gone," Dealia said and looked accusingly at Ronnie.

"I ate only one of the cakes; the one you gave me," Ronnie replied.

Mrs. Blake looked at him searchingly.

"I ate only one," he maintained.

The twins appeared in the door. "We saw you leave the kitchen with your pockets bulging. And then we saw Bob, Ned, Lorry and you eating something out back of the garden fence. It looked like apples and currant cakes to us. Why don't you tell the whole truth?" Janet spoke convincingly.

"Aw, shucks! Can't a fellow do anything you two

don't know about?" Ronnie asked in disgust. "We had to go collect some specimens for biology and the other boys didn't have time to go home first for something to eat."

"We'll just have plums without the cakes for dessert, Dealia," Mrs. Blake began, but Janet and Jean did not wait to hear how the situation was concluded.

It was still evident at lunch that it would take several days for Professor Blake to recover from the lecture of the evening before. He said to Grandmother Blake, "I wished that you had gone with us last night. It was an unusually stimulating lecture."

Doubt was registered on several faces. Ronnie burst out, "Now if it had been something about biology, I could have been listening yet."

The code of the Bluebird Society went into effect. "You know you couldn't have stayed awake listening this long. That doesn't sound real truthful," Jean said.

"Can't a fellow even say anything around here, either?" Ronnie demanded fiercely.

Grandmother interrupted, "It's probably just as well I didn't go. I didn't sleep well as it was, and there was so much noise in the street this forenoon I couldn't get in a nap."

Paper bluebirds crackled. "Why, grandmother, when we came home from school a while ago you were having a good nap in your chair," Janet said.

"You didn't even wake up when we came in the house," Jean added.

"Really, I think I ought to know when I'm asleep and when I'm not," grandmother said.

Mrs. Blake looked worried. "Janet and Jean, I don't know what is the matter with you. You act so strange today. Aren't you feeling well?" she asked anxiously.

"I feel all right, mother," Janet replied.

"And so do I," from Jean.

"Maybe they've got spring fever," Ronnie suggested somewhat scornfully. "And don't you two know that it's too early for any kind of blue birds? We're making a list of the birds as they arrive this spring, and my biology teacher said so this morning."

"Biology! That's practically all we've heard since you started to Junior High," Gloria said in exasperation. "It's beyond me how anyone can be so wrapped up in tadpoles and worms and such things."

"You just tell me what you see in French or in Beatrice's art," Ronnie retorted. "Biology—"

"Let's not talk about it," Gloria said. "My head aches badly enough. That lecture last night must have caused it. I believe I won't go to school this afternoon until time for French class at three; I don't want to miss that unless I feel worse. And I simply can't miss the sophomore class party tonight."

"Perhaps you had better lie down for awhile, dear," Mrs. Blake replied as they left the table.

Soon after dinner that evening Gloria began dressing for the party. She had a new green dress for the occasion. "I don't see why I had to have a headache today, of all days. It doesn't ache now, but I'm so afraid that I look tired or something. Do you think the dress will look all right?"

"You look a trifle pale, dear, but just forget about it," her mother reassured her. "The dress is lovely on you."

Jean and Janet had been watching proceedings from the door. Jean remarked, "Pale! Why, that green makes her look positively yellow. Surely you can see it, mother."

Gloria, near to tears, turned a stricken face to the mirror. Mrs. Blake looked severely at the twins. "Now you have spoiled Gloria's evening for her. Do you think that was a kind and tactful thing to do?"

"But it was the truth, mother," Jean insisted.

"I don't see that the truth had anything to do with it. You girls must not be well. Stick out your tongue, Janet. And you too, Jean." Mrs. Blake made careful inspection. "Anyway, one can't always tell by that."

She turned to Gloria. "Are you ready, dear?"

Gloria was not quite ready. "Mother, if they were my children, I'd do something about them."

"Now, Gloria, don't mind them. They're not feeling well today," Mrs. Blake insisted. "I do hope they aren't coming down with anything."

Gloria went on, "This afternoon when Helen and Carolyn and I were coming home from class, Patricia Morton, that new girl, you know—she's been to a girls' school and everything—was walking with us. Just as we turned into this block, here came Jean and Janet on their roller skates, those hideous paper birds flapping in the wind, and, worst of all, they were eating bread and butter and apple sauce. It was awful! I could have fallen through the pavement!"

Jean braved further storm. "Oh no, you couldn't, unless an earthquake or something had made a big enough hole in it."

"That's just not quite the truth, Gloria," Janet added.

Mrs. Blake motioned the twins to silence.

Gloria continued: "Apple sauce on their faces! And such thick slices of bread that they had to open their mouths fully three inches wide! I was so mortified!"

Jean whispered to Janet, "Open your mouth. Let me see if it is three inches wide." Janet complied with the request. Jean looked puzzled. "I can't tell, but it looks pretty wide. Let's get a yard stick, quick."

Mrs. Blake followed them into the hall. "I want you girls to go to bed immediately, and if you're not

tomorrow, I'll get you some medicine. I'll look as soon as Gloria leaves. So hurry!"

Dejected but undaunted, the members of the Blue-
rd Society trudged off to bed.

(To Be Continued)

Waldo, Kans.

The Uplift of Susan

BY ADA CASSELL SELL

Chapter IX

It was on the train that the tenseness of Susan's emotions was loosened. What a blessing that she could sob, or what would we do if we had not this outlet? How can sin be sorrowed for, if our hearts are never softened?

The kind old gentleman two seats in back of Susan noticed the heaving shoulders. He was positively shocked at the stormy intensity of the grief. When all passengers but himself and Susan had left, he went to her.

Waiting until the tears had ceased, he tried to guess what could be the reason. Seeing the kindness in his eyes, and sensing the love in his heart, Susan made him her confidante. Somehow she was given words to tell him her story. By degrees he learned more and more of her story, at last about the Susan who had spent her time working at home, and going to the mission.

For the first time since Susan had sinned, she felt that there was forgiveness for her. She loved Jesus again, and was made to feel that Jesus loved her far more. She did not hate her mother, and no one else. He promised to read her Bible again, and to avail herself of the solace of prayer.

Rev. Gray was glad she would be in his city. He promised to see her often, before her ordeal. He urged her to put all consideration and love into preparing for the advent of the little new life, which deserved as much expectancy as any other. Susan promised. She gave herself wholly into his keeping.

Chapter X

The period of waiting did not seem too long. Rev. Gray helped so much to lighten its times of despondency. He struck a self-confidence into her which had been completely shattered by her mother's attitude added to her own feeling of having herself allowed sin.

One day Rev. Gray brought a visitor. Nancy Johns, good-hearted cheerful Nancy. Susan looked, and rushed to willing, enclosing arms.

"Nan! Nan! Nan! I'm glad to see you!"

Susan cried and laughed and cried again.

Their old laundress, who had moved from Susan's first city to her present one. Susan had been apprentice to Nan when the jovial laundress had worked for Mrs. Laird. Nan had comforted the little Susan after

many a bump. Nan had taught her to launder, pitying the fourteen-year-old girl who would as Nan thought, have to do the work. No use to expect Mrs. Laird to do it. She might roughen her fat, pudgy white hands.

Then Nan had to hold baby Faith. Susan had named her that because it was while the little life was growing that Susan's shattered faith had been restored.

"Nan, isn't she darling?"

"Yes, she sure is," said Nan, happily. Glad to see the girl loved her baby, knowing that so many girls in her place did not.

"Nan, help me keep it! The head lady wants to give it away! Tomorrow they're coming for it!" said Susan with distraction.

Nan wondered many things. How could this have happened to her Susan? Who had meddled with her life? Of one thing Nan was certain, that some one had been a bad influence upon Susan's lovely, innocent nature. But the woman wisely abstained from questions, and gave Susan a blessed answer.

"We'll go to my home tomorrow, precious. You'll be my girl. That will give me more chance to do washings away from home and you can take care of my grandchild, Bobbie, and your Faith," finished Nan quickly, to make the girl feel it was for value received.

"How will we get their consent, Nan?" whispered Susan, for fear the very walls should tattle.

"Rev. Gray has arranged things!" said Nan in another blessed response.

"He's my pastor!" assured Nan.

"Mine too," said Susan in delight.

Little Faith cried and Nan could not give her quickly enough to Susan. Two radiant faces, a young girl's and an old laundress' seamed one, bending over a tiny mite of a girl.

Nan hustled away to get a bassinet, a second-hand one she had seen in a window. Rev. Gray had a taxi ordered for the next afternoon at three. As the old laundress' plodding steps hustled down the hall to the elevator, Susan's heart was full to bursting.

The happy girl felt herself being lifted up, up, up! Higher and higher! And Jesus used the arms of the laundress to lift her up to heights of happiness.

Altoona, Pa.

The Bible Intact

BY REBECCA FOUTZ

WHEN people say that they do not believe or accept certain things in the Bible, or when they try to explain away any of its doctrines or teachings, the assumption is that that removes it from the Bible, at least in effect, particularly as far as they are concerned.

But all the unbelief that ever has been or is in the world has not erased or made of noneffect one jot or

tittle of the Word of God. Nor will it ever do so. Even when heaven and earth have passed away, it will all be there intact to meet us in judgment—the parts people did not believe as well as what they accepted. It contains the standards by which we will finally be measured, the same ones it gave us to live by.

Philadelphia, Pa.

Women's Work Forum

Are We Headed in the Right Direction?

BY AMY N. T. WHITE

WHY should anyone answer that question in the negative?

Certainly most of us believe that our methods are sound for the most part and we are carefully selecting our objectives. If we know ourselves we would do good and sacrifice much for the cause of right and truth. Yet the fact remains that we can not always be positive. We know that it is necessary to change our plans, shift our point or points of emphasis and sometimes even reshape our entire program. Therefore, we may do better work as women of the Church of the Brethren, if we frequently ask ourselves the question: "Are we headed in the right direction?"

It is not natural and therefore not easy for the writer to turn critic and there is no serious intention of doing so. It is more in keeping with the good spirit to congratulate those who have made possible the present program for women. It is such that it is deserving of the very best that we can put into it.

At the same time there are three things we should note as we plan and execute: *First*, our program is not the most important thing nor is it necessarily perfect as such. *Second*, we should expect much of it, but not be greatly discouraged when we find it breaking down in some places. A program can not be built on this earth which is one hundred per cent workable when human kind is given a part in it. *Third*, all movements are very successful when by our planning and promotion we generate and preserve a spirit of goodwill to all men.

The work of the church transcends definition and so also that part of it which may be thought of as peculiarly belonging to women. There is no criterion by which we can determine whether a certain type of work belongs to men and women or to the young people. There may be those who feel that the women have undertaken too much. I know not by what process they reach that conclusion. There are those who do not believe in certain types of work which our women are sponsoring. Our program is flexible enough to care for these. There may be some who do not believe in any sort of a program. Such should at least have helped to plan their own program in the name of a Christ who did some very careful planning.

Therefore, if we are open-minded and seeking the best methods with charity for all; if we are doing all we can to make the program we have workable by adapting it to our needs, if we are making our communities better through a real service rendered, if we are making our influence felt as widely as possible to the end that life for all may be more abundant, then I am sure our direction is right; and more important, we shall achieve worthy goals. But in striving to attain, may we always remember that our biggest task after all is that of working over ourselves into the likeness of Christ.

Nashville, Tenn.

CORRESPONDENCE

SIXTY YEARS AT GREENE, IOWA

For the sixtieth anniversary of the church at Greene, Iowa, Sister Elizabeth Lichty of Waterloo wrote the following stanzas. She composed them in sacred memory of the early workers of the church where she was born and raised, and for the encouragement of workers today.—Elsie A. Pyle, Greene, Iowa.

Three Score Years

With reverence we recall today—
Our fathers, who have worshiped here
Who brought to us our faith and creed,
And firmly planted for our good.

For three score years their faith has stood,
And faltered not through testing fires;
But comes to us as gold refined,
A heritage of sacred mind.

Could praise arise from souls redeemed—
Within these sacred temple walls,
How grand the anthem they would raise
Of God's great power and love to man.

Help us, O God, to labor on—
With faithful hearts and spirits brave,
That dying souls may learn to know
And glorify the Christ our King,

SOUTHERN OHIO B. Y. P. D.

In the course of the year 1934 B. Y. P. D. members of Southern Ohio are going to live out some fine ideas and ideals that were gotten at the winter conference at New Carlisle Dec. 29-31. The conference opened on Friday evening with the presentation of the "Tinker" a three-act play by Fred Eastman. The play was given in the high school auditorium to a capacity audience who received the presentation enthusiastically. The success of this production was due in a large measure to the untiring efforts of Miss Susanne Gump who directed the play. Members of the cast were as follows: Walter E. Stebbins, Philip Studebaker, Lydia Bright, Lenore Cole, James Fourman, Bernice Wenger and Paul Kinsel.

The people of the play are victims of the modern craze for more things, but in the end they gladly exchange things for love, comradeship and the joy of service. They are happy to learn that there is a road that leads to something higher than things—up to where you can look down upon them.

Registration took place on Friday evening with more than 15 enrolling for the full three day session. The hospitality of the people of New Carlisle was remarkable and played no little part in making this one of the finest conferences ever held in Southern Ohio. Free lodging and breakfast was furnished to all who cared to stay over night. Members of the New Carlisle Church of the Brethren, members of other churches and officials of the village all contributed to the success of the meeting.

Speakers for the general sessions included Kermit Eby, Perry Rohrer and Dan West. Various members of the cabinet served as chairmen of the sessions and conducted devotions. At each session there were numbers of special music furnished by young people of the district.

Kermit Eby in the several addresses which he delivered emphasized again and again the absurdity and futility of war; however, he did not deny the possibility of war in the Far East within the near future. In part Mr. Eby said, "One of the things that impresses one most in Japan is the eagerness of Japanese youth to learn. Japan is the most literate nation in the world, 98 per cent can read and write. The people of Japan are living under a constant strain caused by the fear of war and the fear of starvation. Manchuria is an economic vacuum and history has proved that people will always fill up these vacuums. Japan is overpopulated; she must choose between territorial expansion or starvation."

Perry Rohrer used as his subjects, Making Life Meaningful, and Cheating Myself. In his first address he pointed out he need for some one to interpret to young people the meaning of life. He believes that people have not learned to appreciate the mysteries of life as they should. To him the great mysteries of life are: life, love, suffering and death. In his last speech Perry said: "We need to do a little tinkering with the really worth-while things on the inside, rather than things and conditions on the outside. We must face our shortcomings squarely and each one must be his own soul's doctor. The greatest need of our day is a leadership that is intellectually honest."

In addition to his part in the installation of the new cabinet, Dan West addressed the group on Saturday morning and again on Sunday morning. Speaking on the subject, Anxious Living, he explained that there is a difference between anxious living and good living. He suggested the following as aids to good living: admit your bad points to yourself; realize that you with all your faults are still worth while; accept today as it is and start from there; cultivate a sense of humor.

On Sunday morning Dan gave a challenging talk which centered around the idea of sacrifice. He suggested that Southern Ohio young people assume two new burdens in 1934, namely: a greater portion of the burden of the home church in working and giving; lending support to the missionary work of the brotherhood in a very substantial way. Following this stirring message a motion was passed that the cabinet encourage a program of sacrificial giving in each of the fifty churches comprising the district.

It is encouraging to note that in the few weeks which have elapsed since the conference a number of groups and individuals have started making sacrifices for the benefit of missions. It is likewise interesting to note what some are giving up in order to help. Among them are: basketball games for the remainder of the season, a Sunday dinner each week for the remainder of the year, extension courses, candy, ice cream and shows.

Cabinet members for this year include: Robert J. Noff-

singer, president; Paul W. Kinsel, vice-president; Rachel Erbaugh, secretary; Alma Studebaker, corresponding secretary; Harold E. Stoner, treasurer; Walter E. Stebbins, editor; Mark Shellhaas, adult advisor.

Dayton, Ohio.

Walter E. Stebbins.

THE MISSIONARY AND PRAYER SPIRIT

After carefully reading the article, "United Foreign Missions Conferences," appearing in the Messenger for Feb. 17, page 9, we were made to study the present day work of our church. Many of us were rocked in cradles of conservatism, and have not learned comparative differences in principles and method. Nothing will disturb the peace of a conservative congregation so quickly as to remark concerning old methods of work.

In our town of Thurmont, Md., the spiritual leaven of united effort is growing. We have five churches for 1,200 people, adding a Catholic, High Episcopal and a one-hundred-and-seventy-five-year-old Moravian church two miles out. The five churches working much together are the Lutheran, Reformed, United Brethren, Methodist and Church of the Brethren, the writer acting as chairman of the local ministerial board.

Feb. 23 the women's missionary societies of the five churches held a highly spiritual program in the Lutheran church called, World Day of Prayer. A feature of the service was an address by the Methodist pastors' wife, Mrs. W. E. Netson, who with her husband spent five years in Africa mission work. The program was arranged by the wives of the pastors of the five churches. The topic of the day, which was the same in all the churches observing the service the world over, was: "Peace in Jerusalem." The offering was turned over to charity work. The program committee for next year's prayer service was appointed. The meeting was very satisfactory.

Thurmont, Md.

John S. Weybright.

COLLEGES OF KANSAS AND MISSOURI

A united effort to acquaint the church people of Kansas and Missouri with the work of their colleges in these two states is the plan recently worked out by the presidents of the church colleges in a series of meetings covering a period of several months.

The plan adopted will help the church colleges to work in coöperation throughout the two states. As the move gets under way in these states, it is also likely that it will be adopted by the church colleges of Nebraska.

The schedule as reported contemplates that the pastor of every Kansas or Missouri church associated with the present movement, will present the cause of the church college in his church on the date announced for his community. The united effort is to begin in greater Kansas City Sunday, April 8. Already plans have been adopted by the ministerial associations of the city to make their pulpits available for the message of the church college. Many of the college presidents, faculty members and prominent alumni of these institutions will coöperate with the pastors in presenting the story of their particular college.

On that date, the glee clubs, quartets and other musical organizations of the Kansas and Missouri colleges will be heard in the churches and over a number of the radio stations of this section.

Starting on that date in Kansas City the movement will spread to Topeka, Wichita, St. Louis, Jefferson City, Springfield, St. Joseph, and other large cities on the 15th of April.

The coöperation of pastors in those cities has already been pledged. From the above centers the combined move will be taken to every other town and city in both states on April 22. In these communities the pastors are asked to deliver addresses each on the achievements of his own church college and its contributions to Christian citizenship.

The colleges coöperating are: Kansas—Baker University, Bethany College, Bethel College, College of Emporia, Friends University, Kansas Wesleyan, McPherson College, Ottawa University, Southwestern College, and Sterling College. In Missouri—Central College, Culver Stockton College, Drury College, Lindenwood College, Missouri Valley College, Park College, Tarkio College, Westminster College, and William Jewell College.

Thos. A. Evans.

Baldwin City, Kans.

"IS CHAIN LETTER WRITING A MENACE?"

Today I was very much impressed by two pieces of mail that I found lying side by side in my mail box—two pieces that came from the same direction, probably traveled thousands of miles side by side and from all outward appearances were both bound on a similar mission. But how different the contents! One, The Gospel Messenger, came on a mission of helpfulness, uplifting, feeding and nourishing the soul; the other, a chain letter, came on a mission of mystery, misleading and instilling of fear in the mind of the reader. The contrast was plainly seen when the contents of each were read. To me, the one was as the name implies, a message of good news sent through the Power of God; the other, a message of mystery, sent through Satanic power to instill fear of what man may do into every soul who reads it.

True, each one used a Biblical quotation near the heading: "Thy Kingdom Come" and "Trust in God, Who Supplieth All Your Needs." Both quotations are splendid if used correctly; but may be mockery if used only as a catch to mislead. It is just one of Satan's cunning methods of entangling the weaker ones.

As I see it, this chain letter fad is becoming a besetting sin. It is becoming altogether too prevalent and is entangling and misleading entirely too many of our good friends; yes, even our Christian brothers and sisters. I do not feel that it is God who guides when such letters are sent. No, I am not saying that he who sends one can not be a Christian. Many times Christians are misled, tempted and make mistakes. "He who says he is without sin, is deceived and the truth is not in him." But again, "He who knoweth to do good and doeth it not, to him it is sin." When we are enlightened and come to the realization that we are sinning, we have an Advocate with our Father. We can repent and sin, in a like manner, no more. For this reason, I feel the growing sin in this chain letter fad. We need to warn the weaker ones. How many weak ones are led to fall; not only one, but thousands soon are entangled. And what good comes from it?

Any one who has received one of these chain letters knows that the thought of trusting in God, the heading, is absolutely dropped as ones goes on through the letter. Straightway through to the end, the aim is to instill fear of man and what a terrible thing will happen if the chain is broken; but what good fortune is sure to be had if the letter is sent immediately to five friends. And so it goes on and on in its evil intent, bringing fear, mistrust and uneasiness to five more, then twenty-five more, then one hundred and twenty-five more, and on and on.

In comparing this evil mission with the mission of spread-

ing of the gospel of the Messenger, I could not help but feel forcefully this great wrong that is spreading so ruthlessly, yet seemingly so little is being done to hold it in check. In this comparison I had to note the great need of funds just at this time to carry on the work of the church: the call for more giving, more sacrificing, more self-denial. Then to think of this great waste for just postage on these chain letters! Take, for instance, my letter received today. Within twenty-four hours I am to send letters on to five friends, whom I wish to prosper. It may take five days to reach them. Each of the five in turn to send on to the five more and on and on. In thirty days the number is way up in the thousands. Thousands of souls would thus be entangled and the dollars wasted in postage amount close to \$500. This is only one month's gleanings. How about the years and years it goes on? And some of our Christian people are helping in this dreadful work because of thoughtlessness and fear of man, fear of what might happen. If I just had the dollars thus wasted on this chain letter menace for one month, and if I gave it to missions, how many souls I might be the means of leading to God, who would not mockingly but truly trust in God!

Christian brother, sister and friend, or whoever may read this, should you receive such a letter, do not spread this evil farther. Cast it into the fire, and indeed and in truth trust in God for whatever good fortune he will send in the following nine days and in the days to come. If we trust in God we will not try to put things into the hands of our fellow-men, but leave them with God.

Jefferson, Ore.

Mrs. Ruth Moyer Arbogast.

IN MEMORIAM

Eld. Isaac J. Kreider, son of John S. and Elizabeth Kreider, was born in Lebanon County, Pa., Aug. 25, 1887; died Feb. 24, 1934, at Lancaster, Ind. After a month's illness he passed beyond due to heart failure. He was conscious to the very end.

Eld. Kreider made thorough and extensive preparation for his life work. After teaching two years in the public schools of Pennsylvania, he entered the first Pennsylvania state normal school at Millersville, completing a three-year course in 1911. Then he taught another year in the grades. Feeling called to be a teacher, he entered Elizabethtown College in 1912. Here he carried on his college course at the same time teaching in the academy. His senior year in college was spent in Franklin and Marshall College, Lancaster, Pa. He received the Bachelor of Arts degree from both named colleges in 1916. In 1919 he spent a summer term in Columbia University. From 1916-21 he was principal of the high school at Bainbridge and Denver, Pa.

He united with the Church of the Brethren in the Annville congregation in 1906. His call to higher service came from the Ephrata church which installed him into the Christian ministry in 1921. He immediately entered Bethany Biblical Seminary, receiving the B. D. degree in 1923. While engaged in preparation for pastoral work in Chicago, he filled the pastorate of the church at North Liberty, Ind., which congregation he served four years.

In 1927 he accepted the call to become pastor of the church at West Milton, Ohio. In September, 1930, he began his work as pastor of the Salamonie church, Ind., where he ended his earthly labors. The last two years he was the elder in charge.

Eld. Kreider and wife endeared themselves to their parishioners in each congregation they served. He was a splendid representative of that sturdy and staunch type of Ameri-

can known as Pennsylvania German. He was fully devoted to the cause of his Master and his whole-hearted, unselfish service was a strong challenge to the members who responded so nobly and unanimously in aiding the family when he could no longer minister to them in the pulpit. One may truly say that another of God's noblemen has fallen and that too in the prime of life.

He leaves the widow and a ten-year-old daughter, besides four brothers and five sisters. As an expression of appreciation of his worth to the community and to the district at large, the funeral services were largely attended, thirty-six of his fellow-ministers being present. A service was held at Lancaster, Ind., in charge of Eld. Roy Teach, assisted by Elders Wm. Ulrich and D. C. Reber. A second service was conducted at Ephrata, Pa., in charge of Elders H. K. Ober and A. P. Wenger. Interment took place in the cemetery at Mohlers churchhouse near Ephrata.

North Manchester, Ind.

D. C. Reber.

THE MESSENGER IN THE HOME

I read in our correspondence column of Feb. 9 of a home-sick sister in Utah who would greatly appreciate some one sending her the Messenger, also an editorial note of having similar calls.

May I mention a personal experience? As Messenger agent I have used my commission for this purpose from the beginning of my agency.

No one who is really interested in reading our church paper should be denied this blessing through lack of funds. I recall one home where the mother, as a girl, was interested in the Brethren Church, and who later married a foreigner and moved into a town where two-thirds of the population are foreigners. They now have five children who know nothing of Sunday-school and little of Protestant church services. Through the Messenger being sent into their home the five children are now regular in attendance in a Protestant Sunday-school. The two older ones are being taken into the church at Easter, while the mother is a happy church attendant.

Frederick, Md.

Mrs. John W. Wolfe.

A TOUR AMONG THE CHURCHES

March 4 Sister Ida C. Shumaker completed quite a tour among the churches of the district of Southern Ohio. She delivered thrilling messages in forty addresses among our churches to many thousands of our members interested in missions. She also gave many lectures in high schools throughout the district. She delivered two addresses on Feb. 14 at District Women's Meeting at the Salem church. It seemed the messages carried direct to the hearts of the people as they responded with an offering of \$300. Results of the seed sown at this time will only be revealed in the future.

Transportation was by automobile over approximately 1,000 miles to reach the various churches. Sister Shumaker's messages were given with power and were heart-searching, soul-inspiring to those who heard. She visited eight of our mission churches. Members of the District Mission Board were with her at some of the churches to encourage and inspire with the good to be accomplished. President Otho Vinger of the General Mission Board and Bro. B. F. Studebaker, also a member of the board, were present in several of the meetings.

We feel this is one of the greatest accomplishments of our district and we want to thank all who had a part, and

to lift our hearts to our heavenly Father for permitting this to come to pass.

J. Alfred Flora.

Trotwood, Ohio.

RESOLUTIONS AGAINST MILITARISM

The Church of the Brethren has been an organization opposed to militarism in all of its forms from its earliest history. For the reason our Savior taught "my kingdom is not of this world, else would my men fight." And, "Put up thy sword, for they that take the sword shall perish by the sword." It has come to the notice of the Minot church that some students of the University of Ohio have been expelled because of its policy; therefore be it resolved:

That we, The Minot congregation of the Church of the Brethren, assembled in its regular members' meeting, take this method of condemning the practice of the University of Ohio, at Columbus, Ohio, in which a committee of three passes its judgment of whether a student is a conscientious objector, compelling the said student to take military drill arbitrarily against his conscience.

That a copy of these resolutions be sent to the president of the University of Ohio at Columbus, Ohio.

That a copy of these resolutions be sent to The Gospel Messenger, at Elgin, Ill.

That a copy of these resolutions be spread upon our minutes.

Signed: Ray Harris, Elder.

Blanche Zook, Clerk.

DEATH OF GEO. W. SENSENBAUGH

In his home in Cerro Gordo, Ill., on the eve of Jan. 19, the end of a devoted life came to Father Sensenbaugh. He was born near Dayton, Ohio, on Feb. 22, 1857, and at the time of



his death was 76 years, 10 months and 27 days old. For nearly sixty years he lived in the bounds of the Oakley and Cerro Gordo churches. He united with the church when a young man and filled many positions faithfully, serving as treasurer of the District Mission Board of Southern Illinois for over twenty years. He was a man of strong convictions and punctual in keeping his appointments.

He was married Aug. 19, 1877, to Catherine Blickenstaff

who survives with one daughter, four grandchildren, two great-grandchildren, seven brothers and one sister. A daughter and a son preceded him.

Funeral services were conducted in the Cerro Gordo church by Eld. G. O. Stutsman. Thus another father in Israel has left us, but we are the richer for the example of Christian service and fatherly advice.

Cerro Gordo, Ill.

I. D. Heckman.

FRICK GOLDEN WEDDING

On Sunday, Jan. 21, 1934, Mr. and Mrs. W. Ezra Frick of Akron, Ohio, celebrated their fiftieth wedding anniversary. During the morning worship at the First church, a short service was held in their honor in charge of the pastor, Eld. Ira E. Long. The Sunday-school presented them with a beautiful bouquet of cut flowers.

At noon a family dinner was served in the home where Mr. and Mrs. Frick have resided during all of their married life. Covers were laid for sixteen. Mr. and Mrs. Frick have four children: three sons—Harry E. of Akron, Carl E. of Chicago and Walter of Los Angeles,

and one daughter—Mrs. F. L. Fullmer of Akron. Mr. Frick is seventy-eight years of age and Mrs. Frick is seventy-seven. They received many beautiful gifts and well wishes from their friends and relatives.

Akron, Ohio.

Plum Muller.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Ritchie-Browning.—By the undersigned Feb. 15, 1934, at the parsonage in North Manchester, Mr. Robert Ritchie and Carol E. Browning, both of Muncie.—H. L. Hartsough, North Manchester, Ind.

FALLEN ASLEEP

Anglemyre, Laura E., born in Huntington County, Feb. 27, 1852, to Reuben and Martha Gill. She married Geo. Anglemyre June 27, 1872. Three children are dead. She had been a member of the Church of the Brethren for almost sixty years. She received the anointing service with much joy and comfort. Services were conducted by Eld. E. H. Gilbert and Bro. Wike assisted. About three weeks after the death of his wife, Geo. Anglemyre passed away at the age of 90. He was born in Columbiana County, Ohio, to Geo. and Elizabeth Anglemyre. He had been blind for more than twenty years. He was a member of the Church of the Brethren almost his entire life. Funeral services by Eld. E. H. Gilbert and Bro. Wike.—Mrs. E. H. Gilbert, North Manchester, Ind.

Bouch, Bro. David D., aged 83 years, died at his home in Armstrong County, Pa., Feb. 28, 1934. Ten weeks ago he suffered a broken hip when he fell on the ice. He is survived by four sons, three daughters and a number of grandchildren. Services by the writer, his pastor, in the Glade Run church of which he was a member. Interment in the adjoining cemetery.—J. Lloyd Nedrow, West Kittanning, Pa.

Bucklew, Silas, born in Pendleton County, W. Va., Dec. 23, 1863, and passed away in the city hospital, Martinsburg, W. Va., following an operation Feb. 25, 1934. He is survived by his wife, Mary L. (Peer), one daughter, Mrs. C. E. Grapes, two sons and three granddaughters. He was a son of Eld. Wm. Bucklew and a nephew of Eld. Solomon Bucklew. He had been a faithful member of the Church of the Brethren since early life, spending the most of his life in the bounds of the Tear Coat congregation. Funeral services in the Methodist church at Augusta, W. Va., by Eld. B. W. Smith. Burial in the Augusta cemetery.—C. E. Grapes, Chambersburg, Pa.

Carver, Clyde F., born in Madison County, Ind., March 14, 1881, to Eli and Belle Carver. He married Dora B. Williams Sept. 6, 1913. Three children were born to this union; two children survive with his wife. He was a member of the Church of the Brethren for several years. Services by Eld. E. H. Gilbert, Bro. Wike and Bro. Miller.—Mrs. E. H. Gilbert, North Manchester, Ind.

Eshelman, Bro. David H., born at Smithville, Ohio, in 1857, died in Waynesboro hospital, Feb. 28, 1934. He moved to Waynesboro, Pa., forty-three years ago and had lived in the Waynesboro and Rouzerville section since that time. He was a lifelong, faithful member of the Church of the Brethren; he held membership at Rouzerville where he also attended Sunday-school. Surviving are one daughter, two sons, three sisters and four brothers. Funeral services at the home of his daughter, by H. C. Muck and H. M. Stover. Interment in Green Hill cemetery, Waynesboro.—Mildred L. Palmer, Rouzerville, Pa.

Eyler, Pha. H. M., of near Thurmont, died Feb. 25, 1934, aged 83 years. Earlier in life he was a member of the Lutheran Church. Some years ago he asked the writer for baptism by immersion, but the Adventists came into his neighborhood. He died without any church relation. He was a son of John W. and Susan Willhide Eyler. Six children survive and one sister; his wife died twenty-two years ago. Funeral services in his late home by the writer. Burial in the cemetery at Creagerstown.—John S. Weybright, Thurmont, Md.

Kagarise, Sister Lecta, wife of Bro. Lester R. Kagarise, was born in Woodbury, Pa., Dec. 5, 1870, and died Feb. 18, 1934. In addition to her husband she is survived by a son and two daughters, two sisters and a brother who live in Roaring Spring, Pa. Sister Kagarise with her family came to Southern California in the year 1909. From this year till 1924, most of the time was lived in Pomona. Since 1924, she lived in Los Angeles. She was married Nov. 16, 1898, and had the joy of celebrating with her husband and family, her thirty-fifth wedding anniversary last November. Before marriage she taught in the public schools for a number of years. Sister Kagarise accepted Christ early in life. To her, church membership meant a walk with God and a life of service. She served as a teacher in the Sunday-school for many years. In recent years she was the superintendent of the primary department, first in the Pomona church, and then in the Calvary church, Los Angeles. To this work she gave her best thought and

untiring efforts. She was an honor to the office she held. As a member of the Aid Society, she was active for years. Her life was not a fruitless one; there are many who can call her blessed. She was a devoted wife, a loving mother, a loyal friend and a faithful Christian. Funeral services were held in the La Verne Church of the Brethren, and interment was made in the cemetery of that same town. The message was given by Bro. H. B. Heisey, and he was assisted in the services by Brethren A. K. Akley and G. K. Walker.—H. B. Heisey Long Beach, Calif.

Mahler, Nancy Ellen Lawson, born in Williams County, Ohio, March 5, 1855. She passed away at the age of 79 years, 11 months and 15 days at the home of her daughter, Mrs. Effie Lawrence of Mt. Morris, Mich. She united with the Church of the Brethren in early womanhood and was faithful. She married Jacob Mahler who preceded her about fourteen years ago. To this union were born eight children, three of whom have preceded her. About fifty years ago she and her husband came from Ohio to Custer, Mich., taking up life on their farm, where they resided until the death of Mr. Mahler. Since then she lived with her children, mostly with Mrs. Lawrence. Funeral services from the church of South Custer by Bro. Edson Ulery. Burial in the Custer cemetery. She is survived by three daughters, two sons, twenty-five grandchildren and thirty-three great-grandchildren.—Dolcie Mahler Eckstein, Scottville, Mich.

Minix, Sister Emma, daughter of Bro. Jonathan and Sister Sarah Flora, died Sept. 20, 1933, aged 56 years. She was a member of the Church of the Brethren for a number of years. She is survived by her husband, Bro. Edgar Minix, two daughters, two sons, three grandchildren, three sisters and three brothers. Services in the Piedmont church by Eld. J. B. Peters, assisted by Bro. John Montgomery. Interment in the family cemetery.—Thelma Flora Leflue, Boone Mill, Va.

Scott, Bro. Thos. W., son of Robert and Martha Scott of Rappahannock County, Va., born May 28, 1884, died at the home of his daughter, in Winchester, Va., March 1, 1934. Death was caused by a stroke of paralysis. He joined the Church of the Brethren about twenty years ago. He leaves five children, one brother, sister and three grandchildren; his wife died some years ago. Services at Little Washington, Va., in the Baptist church by Bro. Cephas Fahnestock, assisted by L. R. Dettra. Interment near by.—Frances Fahnestock, Winchester, Va.

Troxel, Joseph, eldest son of Jacob and Martha Troxel, born in Wisconsin, March 24, 1858, died Nov. 14, 1933. In youth he with his parents moved to Kansas. In 1877 he married Mary Holloway. Eleven children were born to them. He was a pioneer preacher, going when and wherever called. In 1896 he with his family moved onto a homestead in the Cherokee strip, Okla. Soon a sod schoolhouse was built, in which he organized the first Sunday-school in the community. He was the first superintendent and was also chorister. He was there elected to the ministry and did some preaching. About 1907 the North Star church was organized and a churchhouse was built. In 1918 he settled on a twenty-acre ranch five miles from Nampa, Idaho, where he resided until death. Because of infirmities he was forced to give up active church work. In February, 1925, his wife died, after which he lived with his youngest son near Payette for one year. In 1928 he married Nancy Asher of Parma, Idaho; she survives with eight children and a number of grandchildren. Funeral services in the Robinson chapel, Nampa, by the writer, assisted by Eld. David Betts. Burial in the Fairview cemetery.—S. F. Niswander, Emmett, Idaho.

Wagenman, Mary Ann, nee Long, born in western Pennsylvania, Jan. 6, 1846, died at her home in Modesto, Calif., Feb. 8, 1934. Her companion, Eld. Jonathan G. Wagenman, died Dec. 10, 1933; they felt they would not be separated long. They were married Oct. 31, 1868. She leaves five sons, daughter, twenty-five grandchildren, ten great-grandchildren and one sister—the only one left of a family of six. One daughter preceded her many years ago. When a girl she was confirmed in the Lutheran faith. After moving to Indiana she with her husband was baptized by the Brethren in the Union Center church. She always tried to be of service and to encourage the work for the kingdom. Funeral services by Bro. F. M. Hollenberg, assisted by Bro. J. F. Baldwin in the Modesto church. Interment in the Modesto cemetery.—Laura E. Kauffman, Modesto, Calif.

Weems, Sister Fannie, eldest daughter of Eld. J. S. and Cordelia Klepper, born July 25, 1907, died at her home near Persia, Tenn., Oct. 2, 1933. She was married to Ivan Weems Jan. 4, 1933. At the age of fourteen she united with the Church of the Brethren and was very faithful in her Christian life. She loved the church and was a great Sunday-school worker. She is survived by her husband, father, mother, brother and sister. Funeral services at the home by Rev. D. T. Lawson at Cedar Grove church by Eld. Wm. Wine. Interment in near-by cemetery.—Tilda Klepper, Persia, Tenn.

West, Amos Elijah, son of Jesse and Eliza West, was born in Jefferson County, Iowa, April 16, 1845, and died at Ankeny, Iowa, March 3, 1934. He was married to Margaret E. Brown Oct. 18, 1866, and to them were born four sons, all of whom survive, together with five grandchildren and five great-grandchildren. His wife preceded him in 1931. For sixty-seven years he had been a faithful member of the church, and was one of the charter members of the Des Moines Valley congregation. For more than fifty years he served in the office of deacon. Funeral services were conducted at the Des Moines Valley church by his pastor, assisted by Rev. Shult of the Congregational church, and he was laid to rest in the near-by cemetery.—Ray E. Zook, Elkhart, Iowa.

NEWS FROM CHURCHES

ARKANSAS

Springdale church met in council Feb. 24. The writer was chosen messenger correspondent. On account of Sister Montgomery being unable to go to the church, the love feast was held in Bro. Montgomery's home. Bro. Adkins officiated, assisted by Bro. Geo. Neel, also of the Cabool church. The latter plans to locate with us. We miss Bro. Jarboe who served us so faithfully for over two years. We have been lost without any preaching since he left. Bro. Adkins baptized a father while he was here, and several others seemed very near the kingdom. Sister Montgomery asked to be anointed and the service was held preceding the love feast. Any brethren changing location might do well to investigate our country and climate. We need workers and would be glad to render any service to inquirers.—Mrs. Leona Bowman, Springdale, Ark., March 3.

CALIFORNIA

Live Oak.—Our church services have been progressing nicely with an increased attendance. On a recent Sunday evening an impressive candle lighting service was held. Feb. 11 H. S. Will and wife of Twin Falls, Idaho, began a revival effort at this place, closing Feb. 25. Bro. Will preached a strong sermon each evening and Sister Will gave talks to the children. As a result of the meetings twenty were baptized and others will be received later. Brother and Sister Will endeared themselves to the members here. The evangelist in company with the pastor, Bro. Liskey, visited in practically every home in the town, inviting the people to services. Although there were some rainy evenings, the congregations were large throughout the meetings.—Mrs. Bessie Fillmore, Biggs, Calif., March 3.

Long Beach.—The Nu Sigma Club met to sew on toy animals for the church nursery. They will begin sewing a layette for a needy mother. Under the escort of Mrs. Harlow and Miss Ann Jensen of the Long Beach Social Welfare organization the members of this group visited the Salvation Army Dugout, the S. A. Women's Rest Home and the North Long Beach Day Nursery. A silver tea to benefit the Aid Society was held at the home of Mrs. E. H. Brubaker. The choir held a bake sale at the municipal market. The Laymen's Brotherhood held a get-together meeting at the church on Feb. 13 to discuss church finances. Feb. 20 we had the great pleasure of listening to Bro. Chas. D. Bonsack of Elgin, representing the General Mission Board. He discussed economic conditions, world politics and the place of the church in the present situation. It was a masterly address. The Women's Missionary Society will have an open meeting at the church March 2. At that time Mrs. Harlan Brooks will be the speaker. The young people's Endeavor Society elected Kathryn Heisey, president.—Maud M. Trimmer, Long Beach, Calif., March 3.

McFarland.—Feb. 11 Bro. J. H. Cassidy began a two weeks' evangelistic meeting in the McFarland church. There was a good attendance and fine spirit manifested by all. We feel that much good has been done and the membership greatly strengthened spiritually. As a direct result, there were twenty-nine baptized, two were restored to fellowship and a number of others made confessions and reconsecrations.—Mrs. B. C. Shick, McFarland, Calif., March 2.

COLORADO

Haxtun.—The leader of our young people's group is Wendell Heiny. Feb. 25 a joint meeting of the Sterling and Haxtun young people was held at Sterling. The general subject for discussion was, How to Be Happy. Our junior group, directed by Mrs. I. C. Snively, is studying Africa. A temperance play, What Shall It Profit? was presented here on Feb. 26 to an appreciative audience. The players were from one of the Nebraska churches. An offering was taken. March 5 Bro. Roscoe P. Baker substituted for our pastor who was ill and unable to preach. The Haxtun church met in council March 5. The church board recommended that we retain our pastor, I. C. Snively, for another year beginning June 1. This recommendation was accepted. We decided to hold our love feast on Good Friday. Owing to Bro. Austin's inability to be here this spring as previously contemplated, it was decided to accept his open date of Sept. 26 to Oct. 14 for our revival services. Preparations are now under way for an Easter pageant.—Mrs. Warren D. C. Wood, Haxtun, Colo., March 7.

Rocky Ford.—At the regular council in December all church officers were elected for 1934. Bro. Roy E. Miller was reelected elder; Bro. Jesse Weybright, clerk; the writer, church correspondent. We had the pleasure of having Bro. C. D. Bonsack stop over with us on his way to California; he gave us two helpful messages on Feb. 4. Jan. 1-8 the churches of our city observed the week of prayer leading up to and in preparation for our union revival which began Jan. 28. Dr. James Rayburn, evangelist of Newton, Kans., with his son as music director, conducted the meeting which closed Feb. 25. Our community has received a great blessing and spiritual uplift from these meetings, the results of which will be given more fully later. Jan. 10 an all-church social was held; a good program was given which was enjoyed by all present. Jan. 17 our mothers and daughters' banquet was held with 144 present. It was sponsored and served by the men and boys of the church. A fine helpful program was rendered.—Mrs. Viola L. Heckman, Rocky Ford, Colo., March 3.

IDAHO

Nampa.—Feb. 23 at our quarterly council delegates were elected for the District Meeting to be held at Moscow in May. Eld. A. L. Edgecomb and Pastor Mark Schrock are delegates and Mrs. H. H. Keim and Clyde Newland, alternates. The achievement offering was taken Sunday in connection with the regular morning offering and amounted to \$50. The C. W. and B. Y. P. D. had a joint program Sunday evening. Dr. Meredith of the Christian church brought us a message on missions. The house was well filled. Our meetings are all well attended. We shall soon need a larger house.—H. H. Keim, Nampa, Idaho, Feb. 27.

ILLINOIS

Yellow Creek church held their quarterly business meeting Feb. 24. Bro. Roy Faringer was elected delegate to Annual Conference with Orpha Blocher, alternate. Our communion services will be held May 27 at 7:30 P. M. Bro. Dewey Cave who has been our pastor for four and one-half years left Feb. 26 with his family for their new home at Liberty, Ill.; they will serve the church at that place. Feb. 21 a farewell social was held in their honor at the church by the members, neighbors and friends. Bro. Esbensen of Freeport is serving as pastor for the present. Our preaching service will be at 9:30 Sunday morning with the Sunday-school following, to permit Bro. Esbensen to preach at Freeport at the usual time. Our attendance at Sunday-school and church services has been good this winter.—Mrs. Geo. W. Fike, Pearl City, Ill., March 5.

INDIANA

Andrews church enjoyed a splendid address on missions Nov. 5 by Bro. Otho Winger. We were very happy to have Bro. Winger with us and were greatly benefited by his sermons. Dec. 5 the church met in council. The annual financial report was made and the 1934 budget fixed. Everett Bigelow was elected trustee. Dec. 24 a splendid Christmas program was given in the morning by the children and in the evening by the young people. During the year twenty-one were received into fellowship by baptism and one by former baptism. A program of missions was carried out during the month of February. Evangelistic sermons will be preached each Sunday morning and evening during March, and Friday and Saturday evenings before Easter by our pastor, Bro. Lawrence Goodmiller. Easter Sunday will close our meetings and the love feast will follow.—Mrs. Rhoda Rittenhouse, Andrews, Ind., March 5.

Cedar Creek.—Since our last report our church and Sunday-school work has been progressing nicely, with a larger attendance at both morning and evening services. Feb. 1 our church enjoyed having Bro. Spenser Minnich and Dan West with us in the interest of the financial problem. Several members of the neighboring churches enjoyed the services with us. Feb. 11 Bro. Burl Hoover and a group of young

ANNOUNCEMENTS

DISTRICT MEETINGS

Maryland, Eastern, Frederick City, April 25.
Maryland, Middle, Broadfording, April 19.
Ohio, Southern, Castine, April 18, 19.
Pennsylvania, Eastern, Elizabethtown, April 25, 26.
Pennsylvania, Middle, New Enterprise, April 10-12.
Pennsylvania, S. E., N. J., and E. New York, Geiger Memorial, Philadelphia, April 18, 19.
Virginia, First, Ninth Street, Roanoke, April 4-6.
Virginia, Northern, Unity (Bethel house), April 13, 14.
Virginia, Second, Summit, April 25-27.

LOVE FEASTS

California
March 25, 7 pm, San Bernardino.
March 28, Live Oak.
March 30, 7:30 pm, Inglewood.
March 30, Rio Linda.
April 8, 6:30 pm, Oakland.

Illinois
April 28, 7 pm, Panther Creek.
May 2, 8 pm, Dixon.
May 27, 7:30 pm, Yellow Creek.

Indiana
March 30, 7:30 pm, Indianapolis.
March 30, 7 pm, Plymouth.
April 1, 7:30 pm, Pyrmont.
April 1, Cedar Creek.
May 6, Second South Bend.

Iowa
April 2, 7:30 pm, Union Ridge.
May 20, Des Moines City.

Kansas
April 29, 7:30 pm, Ottawa.

Michigan
March 31, 7:30 pm, Buchanan.
May 12, 8 pm, Thornapple.

Ohio
March 29, 7:30 pm, Toledo.
March 30, 7 pm, Swan Creek.
April 1, 6 pm, Akron.
April 8, 7 pm, Springfield City.
April 8, Canton City.

Oregon
March 31, Mabel.

Pennsylvania
April 1, 7:30 pm, Rockhill.
April 1, 7 pm, Uniontown.
April 22, 7 pm, Coventry.
May 6, 6:30 pm, Walnut Grove (Johnstown).

May 6, 6:30 pm, Hanover.
May 6, 6:30 pm, Huntsdale.
May 8, 9, 1:45 pm, East Fairview.
May 16, 17, 1:30 pm, White Oak at Graybill.
May 30, 31, 1:30 pm, White Oak at Kriders.

Tennessee
April 21, 6 pm, Mt. Valley.
April 28, Liberty.

Virginia
March 31, 4 pm, Pleasant Valley (2nd).
April 1, 7:15 pm, Moscow.

people from the Wawaka church gave us an inspiring and uplifting play, *The Lost Church*. Several selections of song also were rendered by the chorus of young people. At the business session of the church it was voted to retain our pastor, Bro. A. F. Morris, for another year. His past services have been appreciated. Our communion will be held Easter evening, April 1. Bro. D. W. Kurtz of Chicago has been secured for the speaker at our township Sunday-school convention to be held April 8 at the Cedar Chapel M. E. church in the forenoon and afternoon. The evening lecture will be given here at the Cedar Creek church.—Mrs. Wilbur Stonestreet, Garrett, Ind., March 5.

Liberty Mills.—Bro. J. Edson Utery came to us on Jan. 28 in a series of evangelistic services. He is well known in this community and the members as well as the friends of the church awaited his coming with much interest and enthusiasm. In spite of the cold weather, the house was filled each evening. Bro. Utery conducted a Bible hour preceding preaching services which did much to enrich the spiritual life of his audience. Our revival services closed Feb. 11 with seven accessions. In December a quartet from the Spring Creek church rendered an inspiring program in song and on Feb. 25 our church gave a program in return. March 11 the young people of the district will present, *The Unknown Soldier Speaks*. The young people of the church have charge of the worship program. A number of our group attended the young people's rally at the West Eel River church. Much interest is shown and the work of the church is progressing.—Ruth H. Lehman, Claypool, Ind., March 6.

Mexico.—The annual missionary services were held Feb. 18. Bro. Ralph Rarick delivered the address after which an offering of \$22.45 was given by the children; a total of \$305 was received. In the evening Bro. Rarick held a special birthday service, honoring all who had birthdays in February. This being his birthday he delivered the message. The girls' choir of Manchester College rendered a musical program Feb. 25. At the quarterly council meeting March 1 four letters of membership were received and two granted. It was decided to have pre-Easter services with Bro. Ralph Rarick delivering the messages. A quarterly report is to be given by our treasurer. The young people were given permission to secure Bro. Dan West, a young people's leader, to come soon.—Margaret E. Swank, Mexico, Ind., March 5.

New Paris church met in council March 1. Bro. Iverson Mishler was chosen as a representative for the Bible School which is to be held during the summer. J. O. Wiger of North Manchester will hold the revival meetings here Oct. 27. Brother and Sister Iverson Mishler and daughter, formerly at the Maple Grove church, were accepted into this church, their letter having been read at the council meeting March 1. Brother and Sister Ezra Flory were granted letters as they have gone to Sterling, Ill., to take up the pastorate. Jan. 20 and 21 the B. Y. P. D. district conference was held at this church with T. G. Weaver in charge.—Mrs. Arthur R. Ganger, New Paris, Ind., March 6.

Second South Bend.—Our church met in council March 2 with our pastor, Bro. Edw. Stump, presiding. It was decided we start a B. Y. P. D. in the near future. Bro. Harold Yoder, our treasurer, gave a favorable report. We have had steady attendance during the winter months for which we are grateful. The Lord is constantly blessing us under the leadership of our pastor and we are looking forward to a great revival to begin April 15, to be conducted by our pastor, followed by a love feast May 6. Our Thursday night Bible class conducted by Sister Mary Morris, has been well attended, the meeting being very spiritual and beneficial. Our Ladies' Aid is progressing nicely under the leadership of our president, Sister Callie Snyder, and Superintendent Sister Alma Finney. Thirty were present at our missionary society Thursday. Sister Gladys Rowe of Buchanan, Mich., gave a very interesting talk on Life of Missionaries. Special numbers were given in readings and songs. The meeting was very impressive. The Soul Winners' class entertained the church in a delightful program followed by lunch a few weeks ago at the Y. M. C. A. Much effort is being put forth for our Easter program under the direction of Bro. Amzy Roose and Bro. George Heeter, director of music. The evening of March 4 the Y. P. of Buchanan church gave an interesting play of three acts entitled "Vashti," under the direction of Gladys Hagley, which was much appreciated.—Ruth Lorenz Smith, South Bend, Ind., March 5.

IOWA

Des Moines City church met for quarterly members' meeting March 5. May 20 was the time selected for our love feast and April 27 as church night, when a reception is given for the new members. Our pastor offered to hold services Wednesday, Thursday and Friday nights before Easter which the church accepted. We decided to have sunrise services on Easter. We have received eight members by letter since our last report.—Mrs. Phoebe Galt, Des Moines, Iowa, March 8.

Greene.—The first week in December Dr. Fred J. Clark of Waterloo accompanied by his wife gave illustrated lectures at the various churches here portraying the life of Christ. They gave the lecture at our church Dec. 5 under the auspices of the home department. Dec. 10 Brother and Sister C. E. Schrock and a group of singers from the Loyal Workers' class motored to the county home near Allison where we have two members and brought cheer in singing for them; Bro. Schrock also brought them a message from God's Word which was much appreciated. Sunday morning, Dec. 24, the children of our Sunday-school presented a Christmas program. Special numbers in readings and song were also given by members of the B. Y. P. D. The dime cards, given out by the missionary committee the Sunday previous, were brought in and the offering amounted to \$12 for world-wide

missions. In the afternoon our pastor and Sister Schrock with members of the B. Y. P. D. told anew the story of the Christ Child in scripture reading, prayer and singing carols in the homes of shut-ins. World Day of Prayer was observed in a union meeting here. Our pastor is giving us a series of Lenten sermons. Feb. 25 after the morning services the members had a surprise for our pastor and wife, it being their twenty-fifth wedding anniversary. A fellowship dinner was given in their honor; they also received a silver offering which was appreciated very much. During the year Sister Ullom of near Nashua, member of the home department of our school, found much spiritual food and joy in reading God's Word. She has read 5,576 chapters of the Bible, averaging fifteen chapters a day. We are glad to report the spirit of Bible reading in our school program for the year. The Loyal Workers presented an interesting program in their class meeting in December from reading a chapter a day in the gospels.—Elsie A. Pyle, Greene, Iowa, March 7.

Monroe County.—Nov. 25 the young people elected officers for a Bible study class. The meetings are being held every Sunday night in our homes, with various ones as leaders. What has been read the past week is discussed and much interest is manifested. Dec. 9 the church met in council. We are glad to report that six homes are now taking *The Gospel Messenger*. Jan. 17 the Ladies' Aid served a sale dinner, clearing \$12. Jan. 28 the Aid was reorganized with Mrs. Leona Cook, president. Feb. 16 our church gave a party in honor of our pastor, Bro. Albin, and wife. Music, readings and games were features of entertainment which we all enjoyed.—Christina A. Henderson, Fredric, Iowa, March 3.

KANSAS

Ottawa.—A new feature of the Sunday-school is the organization of a class of young men from the age of sixteen to thirty, with Bro. S. E. Hume as teacher. They have their own room, conduct their own devotional periods, invite young men from all walks of life, and are doing many worth-while things. The missionary meeting held Feb. 15 at the home of Mrs. Mary Shomber was the most largely attended meeting we have held. This was the day of opening the mite boxes and Mrs. Keim, our pastor's wife, general chairman of Women's Work, informed us that we went over the top with our quota for the Women's Work of the district. The World Day of Prayer was observed by a union service in the First Baptist church, with a number of our members filling important places on the program. The Friendly Forum class with a few others assisting put on the temperance play, *What Shall It Profit?* They expect to give the play in several adjoining churches. The pastor's sermon of Feb. 18 on, *A Call to Service*, was a challenge to all. A peace meeting of the fifth precinct of our city was held in our church. March 2 our quarterly council was held. Our communion date was set for April 29 at 7:30. The sectional young people's conference will be held in this church April 15 when a number of guest speakers will be present. The young folks will have a sunrise breakfast. The regional Sunday-school convention will be held in our city April 25 and our people purpose to do their share in entertaining guests. Our pastor has been granted the privilege of organizing a Boy Scout troop in our church, with all military ideas banished.—Mrs. J. E. Ott, Ottawa, Kans., March 5.

Quinter.—All activities of church work are progressing nicely. The pulpit has been supplied by home talent in Bro. Crist's absence on account of illness. March 4 Bro. Feiler gave us a Spirit-filled message both morning and evening. During the C. W. hour the young people gave a musical program using a half hour. During the next half hour we had a brief report from McPherson regional conference. The speakers were Brethren Chas. Williams, D. W. Kesler and Samuel Bowman. All were appreciated very much. Our high school music teacher, Mr. Falkner, with a community chorus is preparing a pageant to be given at Easter time.—Mrs. Mary Bishop, Quinter, Kans., March 5.

MARYLAND

Glade View.—Nov. 26 the Live Wire class gave an inspiring play entitled, *Changing Dreams*, in which the young people of other classes helped. The program was well attended by the older folks of the community. An offering of \$2 was lifted. Our Sunday-school and church services have been well attended during the winter months and the interest seems to be growing. At our reorganization Bro. Lester Moon was elected superintendent and is doing a fine work. Nov. 3 the Ladies' Aid Society met at the home of Sister Pearl Fike for reorganization. Sister Pearl Fike was chosen president. The Aid has been very busy during the winter months. The meetings are held twice a month, only when special meetings are called. The meetings are well attended by the ladies of the community; the work consists of quilting, sewing and embroidery. Sunday evening services have been discontinued during the winter months, but with the coming of spring the young people are looking forward to months of work and service for the church.—Winona D. Fike, Oakland, Md., March 5.

MICHIGAN

Brethren.—Bro. Edson Utery came here Feb. 18 and gave us a week of very interesting sermons. Fourteen came out on the Lord's side, six Sunday-school scholars and the rest adults; they were baptized by Bro. Forror. Bro. Forror left March 5 for Pontiac and Flint churches; we are thankful he is able to go about again after his recent operation. Our young people are active and pushing forward in many ways for the church. They sang Christmas carols for shut-ins. The juniors had \$15 as a missionary gift. The Ladies' Aid has been busy sewing for the needy.—Mrs. D. W. Leckrone, Brethren, Mich., March 7.

Elmdale church met in council March 3. Bro. Orville Deardorff was elected treasurer. Arrangements for the District Meeting were placed in the hands of the young people and young married people. Our evening meetings have been discontinued until April 1.—Bernice Deardorff, Clarksville, Mich., March 5.

MONTANA

Milk River Valley.—Thanksgiving Day we had an all-day meeting at our church, the Baptist people from Gildford coöperating with us. Rev. Milam, Baptist minister, gave the morning message and Bro. Anderson the afternoon message. We had a basket lunch at the noon hour and every one present enjoyed the fellowship and services of the day. Since our last report we have lost one of our members by death, Bro. Mohr.—Mrs. C. E. Williams, Kremlin, Mont., March 3.

NEBRASKA

Enders.—Sunday evening, Feb. 25, a group of young people from the South Loup church presented a temperance play, *What Shall It Profit?* written by Ira Frantz. The play was well rendered and the lesson it portrayed well received. March 3 the church held its first quarterly business meeting. Plans for extensive improvement of church property were approved. With the help of the Ladies' Aid, the church has authorized the purchase of fifty new song books. Church activities and their values were discussed with a view of broadening the work of the church.—Vesta Wine, Enders, Nebr., March 5.

OHIO

Black Swamp.—Our regular business meeting was held Feb. 28. Church officers were elected for the coming year: Bro. Walter Kurses, treasurer and trustee; Sister Ella Kern, clerk; the writer, correspondent. Other committees were also chosen. Bro. Geo. Garner was retained for our elder for another year. He and his wife were sent as delegates to District Meeting; Sister Ella Kern and Bro. Uriah Garner, alternates. Sunday evening, Feb. 11, the Gospel Messengers from Ft. Wayne, Ind., came to our church and gave a musical program which was much appreciated. Our work is moving along steadily. The achievement offering for missions was \$16.39; and the offering for District Meeting, \$4.50. Our pastor has been giving a series of Lenten sermons which are interesting.—Mrs. Asenath Baker, Lemoyne, Ohio, March 6.

Georgetown.—Oct. 29 the Happy Corner chorus gave a splendid program to a large audience. The primary classes gave an interesting thanksgiving program Nov. 26 followed by a sermon by Bro. S. A. Blessing. The Y. P. D. gave the Christmas program Dec. 24. March 2 Sister Ida Shumaker gave an interesting and impressive address concerning her work in India. March 3 we met in business meeting. Reports were given by the treasurer and Aid Society. The church decided not to send a delegate to Annual Conference this year. Bro. Lester Heisey and Sister Lola Henderson were chosen delegates to District Conference. The primary department assisted by the intermediates plans to give an Easter program the morning of April 1.—Mrs. Flora D. Spittler, Laura, Ohio, March 7.

Oakland church met in regular council meeting March 6. Delegates to District Meeting are Ella Bright, Walter Martin and Ray Petersime. Delegate to Annual Meeting is the pastor, H. B. Martin. The church decided that our pastor should again hold our series of meetings this coming autumn. The time of our communion is Sunday evening, May 7. Sister Ida Shumaker held a very helpful meeting in our church Sunday evening, March 4. Everyone enjoyed her message on India. The offering taken amounted to \$35. The church also decided to invite the men's and women's quartets from Manchester to come Thursday evening, March 29. Our Sunday-school classes are planning a musical program to be given on Sunday evening, March 18. Attendance at our services has been encouraging as well as inspiring.—Elsie Young, Greenville, Ohio, March 7.

Trotwood.—In the past year we have organized a mothers and daughters' association with Sister Fisher, our pastor's wife, as president. Feb. 10 we enjoyed an inspirational and helpful address by Sister Ida Shumaker, missionary from India. She told many interesting and instructive things about the girls and mothers of India. Tea was served, including some Indian bread which Sister Shumaker made for us. An offering was taken for the Women's Work fund. The attendance was seventy-three. Sister Shumaker was with us Sunday morning also and gave a stirring message. She took us to India for a Sunday and told just what we would do each hour of the day if we were native Christians there. All were interested in the dolls she had, showing the different castes of India. Her visit has inspired us to do better in our work and try the plan of "doing without for Jesus' sake."—Mrs. Warren Wagner, Trotwood, Ohio, March 5.

OREGON

Weston church closed a two weeks' revival meeting Jan. 28 with Bro. H. Barklow of Myrtle Point as evangelist. Sister Rachel Michael of Olympia had charge of the singing. We feel our church has been built up spiritually. We held our communion Jan. 29.—Mrs. E. E. Tucker, Weston, Ore., March 7.

PENNSYLVANIA

Reading.—In January one was received by baptism in full fellowship with the church. On Sunday night, Feb. 18, Bro. Caleb Bucher of Lancaster, Pa., spoke to our B. Y. P. D. on the subject of Home

Ideals. It was an inspiring message and a challenge for creating better homes, building our homes on the solid rock of Jesus Christ. March 4 one more was received as an applicant for baptism. Baptismal services will be held on Easter Sunday and until that time our elder, Bro. D. W. Weaver, urged all of our members to try to win more souls for Christ and the church. March 6 our regular council meeting was held. The prayer meeting leader, Bro. Frank Nies, was reelected for the next three months. It was decided to hold services Thursday, Friday and Saturday evenings during Passion Week. We plan to have visiting ministers each night. Delegates to District Meeting to be held at Elizabethtown on April 26 and 27 are Eld. D. W. Weaver, Bro. Howard Kaucher and Sister Florence Nies.—Florence M. Nies, Berkshire Heights, Pa., March 7.

Walnut Grove.—Since the last report our B. Y. P. D. has given our church a splendid program. Our Women's Work organization under the efficient leadership of Mrs. J. A. Robinson, president, and Mrs. R. G. Williams, secretary, has grown both in numbers and interest. Jan. 26 at their regular meeting the Women's Work organization of Scalp Level church rendered a splendid program that was helpful to our local people. Feb. 14 Bro. D. R. McFadden of Ohio began a two weeks' meeting in this church. His gospel messages and gospel singing were so appreciated that the church was filled every service, even though the weather was below zero for nearly the entire time. As a result of the meetings there were fifty-seven additions to the church. We have been very happy for Bro. McFadden's coming. March 1 at the regular quarterly council all business of the church was taken care of. Bro. J. A. Robinson was elected delegate to Annual Meeting. Our love feast will be Sunday, May 6, at 6:30 P. M.—C. T. Noffsinger, Johnstown, Pa., March 3.

Woodbury.—An inspirational revival service lasting two weeks was held in November at the Holsinger house with our pastor, Bro. J. H. Clapper, evangelist. Fourteen were added to the church through baptism. These meetings closed with a love feast Nov. 26. We are also glad to report four new members from the Woodbury Sunday-school who were baptized by other ministers. Our quarterly council convened at the Holsinger house Jan. 20. The present church officers were reelected to serve another term. Permission was granted the Holsinger school to purchase a piano for their church. At a former council the Woodbury school was granted permission to renovate the Replogle house.—Barbara S. Frederick, Woodbury, Pa., March 7.

TENNESSEE

French Broad church met in council Feb. 24. Bro. S. H. Garst and Bro. Glover of Blountville were with us. On Christmas eve the young people gave a splendid program of carols, recitations and pantomime. In February the Sisters' Aid met for an all-day meeting to do quilting. Feb. 4 the Women's Work gave an interesting program on missions. Our pastor, Bro. Pritchett, delivered an excellent sermon on missions in the forenoon. The afternoon program consisted of devotions by Sister Mattie Vesser and poems, readings, recitations and songs by other members of the group. At the close an offering was lifted for missions. Since our last report one has been received into the church by letter. The Sunday-school is progressing nicely with J. E. Williford, superintendent.—Ethel M. Jones, Dandridge, Tenn., March 3.

Pleasant Hill.—We have had some interesting programs this fall. The Student Volunteers of Bridgewater College gave a program and we had a beautiful Christmas cantata. Dec. 12 the ladies of the church met for a potluck dinner with Mrs. Tennie Jordan on her 90th birthday. She is our oldest church member and has been a faithful worker in the church all these years. Brother and Sister S. H. Garst entertained the Y. P. D. with a watch service on Dec. 31. New officers are, Mrs. S. H. Garst, adult advisor; Miss Edna Wine, president. At the February quarterly council new officers were chosen: V. B. Glover, secretary; P. S. Garst, treasurer; Mrs. J. N. Holt, Messenger correspondent. Feb. 18 Mr. Rodgers, principal of Blountville high, gave an interesting address, *Spotless Character*, to the Y. P. D. The quota was raised for the national project. Pre-Easter services conducted by our pastor, Bro. Sam Garst, will begin March 25 and continue until March 29, our love feast following. April 1 an Easter service in song will be given by the choir.—Mrs. Maxine Holt, Indian Springs, Tenn., Feb. 28.

VIRGINIA

Brick.—Our B. Y. P. D. with the help of the Junior League gave an interesting Christmas program Dec. 25. Antioch, one of our neighboring churches, gave us a special invitation to their church Jan. 28 to render a program. The theme of the program was, *Memories of Home*. Our members met in council Feb. 18. Three letters were received and reports from different groups were given. A social committee was appointed to visit our new members. Plans were made to improve and beautify our churchhouse and lawn. Bro. J. B. Peters was sent to the Bible institute at Daleville. Since the last report church work in general has progressed nicely.—Thelma Flora Lcffue, Boone Hill, Va., March 7.

Lynchburg church has had an interesting program for the last few months. The Men's Work group gave an interesting program on Feb. 4 and on the following Sunday Rev. Dura gave an illustrated lecture on *Prevention of Crime*. The Women's Work group put on a baby contest which proved to be a splendid success. We think our church is moving along favorably under the present condition and our attendance has increased over the period of last year.—Mrs. M. D. Campbell, Lynchburg, Va., March 7.

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THE GOSPEL MESSENGER

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No. 13



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Graybill, J. F., and Alice, Bergsgaten 45, Malmö, Sweden, 1911.
Norris, Glen E., and Lois, Spangatan 38, Malmö, Sweden, 1929.

CHINA

Peiping, China, care of College of Chinese Studies

Parker, Dr. D. M., and Martha, 1933.
Wertz, Corda L., 1932.

Liao Chow, Shansi, China:

Cripe, Winnie, 1911.
Hutchison, Anna, 1911.
Oberholtzer, I. E., and Elizabeth, 1916.
Pollock, Myrtle, 1917.
Sollenberger, O. C., and Hazel, 1919.

Ping Ting Chow, Shansi, China

Bright, J. Homer, and Minnie, 1911.
Crumpacker, F. H., and Anna, 1908.
Horning, Emma, 1908.

Show Yang, Shansi, China

Clapper, V. Grace, 1917.
Ncher, Minneva J., 1924.
Smith, W. Harlan, and Frances, 1919.

Tai Yuan Fu, Shansi, China

Ikenberry, E. L., and Olivia, 1922.
Myers, Minor M., and Sara, 1919.

Tsinchou, Shansi, China

Shock, Laura, 1916.
Wampler, Ernest M., 1918, and Elizabeth, 1922.

On Furlough

Metzger, Minerva, % General Mission Board, Elgin, Ill., 1910.
Schaeffer, Mary, 3435 W. Van Buren St., Chicago, Ill., 1917.
Senger, Nettie M., % Hartford Seminary Foundation School of Religion, Hartford, Conn., 1916.

AFRICA

Garkida, Nigeria, West Africa, via Jos

Beahm, Wm. H., and Esther, 1924.
Bosler, Dr. Howard A., and Edith, 1931.
Harper, Clara, 1926.
Inman, Dorothy M., 1933.
Moyer, Edna Faye, 1931.
Utz, Ruth, 1930.

Lassa, via Maiduguri, Nigeria, West Africa

Horn, Evelyn J., 1930.

Kulp, H. Stover, 1922, and Christina, 1927.

Marama, via Damatura, Nigeria, West Africa

Heckman, Clarence C., and Lucile, 1924.

On Furlough

Bittinger, Desmond, and Irene Frantz, 3741 Walnut St., Philadelphia, Pa., 1930.
Burke, Dr. Homer L., and Marguerite, 303 E. 20th St., New York City.
Helsner, Albert D., and Lola, 99 Claremont Ave., New York City, 1922 and 1923.
Royer, Harold A., and Gladys S., 321 Ash Ave., Ames, Ia., 1930.
Rupel, Paul, and Naomi, La Verne, Calif., 2274 6th St., 1929.

INDIA

Ahwa, Dangs, Surat Dist., India

Bollinger, Amsey, and Florence M., 1930.
Royer, B. Mary, 1913.

Anklesvar, Broach Dist., India

Glessner, Ruth Lucille, 1931.
Lichty, D. J., 1902, and Anna, 1912.
Moomaw, I. W., and Mabel, 1923.
Shickel, Elsie N., 1921.

Warstler, Anna M., 1931.

Bulsar, Surat Dist., India

Cottrell, Dr. A. R., and Laura, 1913.
Fox, Dr. J. W., and Besse, 1929.

Mow, Baxter M., and Anna B., 1923.

Dahanu Road, Thana Dist., India

Brumbaugh, Anna B., 1919.
Messer, Hazel E., 1931.

Nickey, Dr. Barbara M., 1915.

Swartz, Goldie E., 1916.

Jalalpur, Surat District, India

Miller, Sadie J., 1903.

Palghar, Thana Dist., India

Alley, Howard L., and Hattie, 1917.

Robinson Memorial, Byculla, Bombay, India

Blickenstaff, Lynn A., and Mary, 1920.

Umalla, Broach Dist., India

Miller, Arthur S. B., 1919, and Mae W., 1922.
Miller, Eliza B., 1900.

Vada, Thana Dist., India

Shull, Chalmer, and Mary, 1919.

Vyara, Surat, India

Blough, J. M., and Anna, 1903.

Widdowson, Olive, 1912.

Ziegler, Edward K., and Iida, 1931.

Woodstock School, Landour, Mussoorie, U. P., India.

Blickenstaff, Verna M., 1919.

Ziegler, Emma K., 1930.

On Furlough

Brooks, Harlan J., and Ruth, 2546 G St., La Verne, Calif., 1924.
Ebbert, Ella, 1310 West D St., Ontario, Calif., 1917.
Grisso, Lillian, No. Manchester, Ind., R. 4, 1917.
Mow, Anetta, care of General Mission Board, Elgin, Ill., 1917.
Shumaker, Ida C., care Mrs. J. M. Gnagy, 105 Beachley St., Meyersdale, Pa., 1910.
Stoner, Susan L., 1005 So. Inglewood Ave., Inglewood, Calif., 1927.

GOSPEL MESSENGER

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EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

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EDITORIAL

On Keeping One's Brother

AM I my brother's keeper? Cain did not think so but everybody admits it now, that is, until the question becomes too searching and personal. The questionnaire which lies before me says, "A successful merchant finds his less efficient competitor going to the wall," and then wants this "brother's keeper" question applied to a situation like that. Isn't that carrying the idea too far?

Suppose you are the successful merchant whose more efficient methods have won the patronage of the community and forced your competitor "to the wall." Is that your concern? Is not the public interest served best when methods are most efficient? Should you do business in a slipshod way so as to give your rival a better chance to succeed?

But would that seem like the last word on the subject if you were the unsuccessful competitor, and did not know what else to do? Especially if your successful rival had frozen you out, not through better goods nor more courteous salesmanship but solely through his greater buying power? What would you think then about the blessedness of individual initiative?

This brother business is a big subject. There ought to be some way to make it work.

E. F.

War as National Suicide

A SENSIBLE and timely word was spoken by the President's wife, Mrs. Eleanor Roosevelt, when she characterized war as equivalent to national suicide. Of course, this thought is not new; but that the President's wife should speak right out and call war by its right name is new. Mrs. Roosevelt's address before the conference on the cause and cure for war should serve to hearten those interested in the triumph of reason and goodwill.

The speaker was also right in pointing out that the patriotism of the past is not enough. The new patriotism demands a life of positive, constructive effort, not the futile gesture of one life given in the hope that yet others will be blotted out. This again is not new, but it is significant because of the standing of the latest one to say it.

H. A. B.

Easter Has the Answer

THIS business of trying out the souls of men, which is what the world is chiefly up to now, is fortunate to have Easter come along at this particular juncture. It promises well for finding, and clinching, the right answer. It says nothing can happen to a man that need do him irreparable damage. It says there is nothing which the times can do to him that will permanently hurt him. If he seizes the Easter opportunity.

All that can be said on this subject has been said many times before, and as well said as it can ever be said again. But the saying of it must go on. The need for saying it this Easter season is very urgent. Men's hearts are failing them because of fear. The saying must go on. Some seed may fall upon good ground. The sowing must go on.

What so great a cause was ever so hopelessly lost as that of Jesus? They had hoped it would be he that should redeem Israel. So far from being redeemed by him, Israel had cast him off as a false pretender. His little band of chosen ones had forsaken him and fled. Their dream of glory shattered, their air castle punctured and crumbled, what were they to do? What was there to do but go back to their old life, and fish for fish instead of men?

But they had once been called to become fishers of men, however little they understood the meaning of it, and fishers of men they were soon to be. What wrought this marvelous transformation of defeated dupes (?)

into such daring defiers of kings and councils? They had seen their risen Lord. They knew he was not dead but alive. They were champions of a great cause. They were caught and held fast "in the grip of an ideal," a vision of "the kingdom of this world . . . become the kingdom of our Lord and of his Christ."

But how could that be? How could this King live and reign when he had been slain and buried in a rock hewn tomb? "Because it was not possible that he should be holden of" the pangs of death. That was Peter's answer on the great day of Pentecost. That is the answer of Easter to the anguish of our hearts today.

Some things are not possible. One of them is the destruction of the indestructible. That is a contradiction which our illogical minds may toy with but it can never become an actuality. It is not a paradox; it is a real contradiction. It is an attempt to put together two absolute opposites which can not live in the same world. It can not be. It never was. It never will be.

The indestructible thing of which we are thinking now is life of the quality that was in Jesus Christ of Nazareth. Some things live a while and perish. Some things come out of the great void into the realm of human observation, live, move, and have their being, such as it is, and pass out again. They have their day and cease to be. But out of this inconceivably vast and mysterious universe come other entities which do not cease to be. They live and move and have their being in God. They share in his life, life with the stamp of infinity upon it, infinite in both extensiveness and intensiveness, infinite in duration and in excellence.

Jesus came that we might have life, abundant, eternal. This is eternal life, life that can't be killed because it is too Christlike, too inextricably intertwined with the life of God. This is the goal of the universe. This is what all creation is groaning about, in travail with the birth pangs of imperishable life. This is the increasing purpose which runs through the ages. This is the far off divine event toward which the whole creation moves.

Depression in industry, catastrophe in nature, war between nations—all these are mere incidents in the ongoing of the ages. The ages have bigger business on hand. *We* are the heirs of the ages. We are what the ages are for. Would they go to all this infinite bother only to throw us on the junk pile at last? Not if there is anything in us worth salvaging. Not if "our life is hid with Christ in God."

Not if we "know him and the power of his resurrection." Not if we have "fellowship with his sufferings" that we may also have fellowship with his triumph. Not if we are "conformed unto his death," that we may also be transformed by his life. So that his life may be our life, unconquered and unconquerable, not possible for death to vanquish.

"Nor tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword." "Nor principalities, nor powers, nor height, nor depth, nor things present, nor things to come." "We are pressed on every side, yet not straitened; perplexed, yet not unto despair; pursued, yet not forsaken; smitten down, yet not destroyed." "For we who live are always delivered unto death for Jesus' sake, that the life also of Jesus may be manifested in our mortal flesh." Do you get that? In our mortal flesh, here and now. It's the quality of the thing that insures its triumph over every opposing force. And therefore also its everlastingness.

"Wherefore we faint not. Though our outward man is decaying, our inward man is renewed day by day." "Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord." Is there any other question troubling you? Easter is the answer.

E. F.

The Scramble for Jobs

THESE are times when most of us know something of the scramble for jobs. The ins hold on, the outs try to get in, and the young people wonder if they are ever to have a chance. A closeup view of what seems to be the actual situation is provided by figures used by representatives of the National Vocational Guidance Association in their appeal to the federal government for "a reliable map of the occupational trends in the nation's changing economy."

It is said that eighty per cent of the population is being trained for twenty per cent of the nation's jobs! If this is true, or even half true, consider the tragic loss in lives and talents! An order of society obviously more slave than free can not persist. Something concrete and constructive must be done about it. The situation is one which kindles to new heat the fires which burn in the bones of every son of Jeremiah.

We may as well face the fact that long run trends indicate that there will be less and less for every one to do. Every improvement in tools, in seed, in stock, in technique and in formulae points in the direction of liberation for man. And one may well ask what is to become of the time-honored custom of working for a living! What strange new problems these prospects raise!

Obviously the solution will not be a simple one. Of course, there will be work for some running and making the machines that serve us. The higher professions will remain. But in the main we shall have to feed the common man—or make it possible for him to do more for himself. In other words, if there is less and less prospect of his working for others for a living, he should at least be so situated that he can make the most of self-help. If we fail here the new freedom will be nothing more than a new slavery.

H. A. B.

GENERAL FORUM

God's Compensations

BY IRENE HECKER

Into our lives sometimes there come deep sorrows,
Black days that never see the light of dawn;
No hope seems left for our tomorrows,
Bereft of all we feel—all anchors gone.

But God so plans that when our hope sinks deepest
Some compensation comes that seems to be
A special gift of his, the sweetest
That oftentimes ever comes to you and me.

For every bitter drop a draught of sweetness,
For every sting a touch of healing balm;
For every cloud a sunset's bright completeness,
For every storm a space of heavenly calm.

For every loss a gain that lifts us higher,
For every heartache comes a joy more great,
For every lost illusion new desire
To rise again prepared for any fate.

Our lives are perfect when we take his choosing,
The scales all balanced when he weighs our years;
For every sorrow we are not refusing
God gives a joy that wipes away all tears.

Mt. Morris, Ill.

The Seventh Lily

BY OMA KARN

BERIAH, the head gardener, thrust a trowel deep into the soft earth. "This, my master, is good soil," he said, permitting the rich, loamy substance he had taken up on the point of the implement to slowly filter between his fingers.

The man at his side stood by uncertain how to proceed. "Aye, it is right thou art as to the quality of the soil, Beriah," he said. "It is the place of planting that fails to please me. I would that—" his voice trailed off. His eyes scanned the grounds. "They must face the sunrise . . . come—" and he abruptly led the way toward the opposite side of the grounds.

Beriah, outwardly compliant, inwardly raging, followed. He had put earnest consideration and hours of hard labor on the nicely turned bed by the entrance gate.

"It is here that I would that they be bedded. Here where the sunlight falls." The master of the garden indicated a space to the left of where the main walk of the grounds made a turn.

"Here?" Beriah scarcely could contain his contempt. The place was about the most inconspicuous nook in the garden! The new tomb, with its perpetual atmosphere of decay, would just about overshadow the bed. Yew trees and myrtle shrubs would hide the lilies from the

admiring eyes of those passing along the highway. What was ailing young Joseph? Imagine a man of his taste in landscaping guilty of the mistake he was making!

"Thou hast taken notice, Beriah," the voice of the owner of the garden broke in on the gardener's unspoken criticism of the master's flagrant lack of taste, "that there are seven bulbs to be bedded. I chose to have it so. Does not our holy law commend the number seven? Place thou six bulbs around the edge of the bed. The seventh, the one with the purple markings, thou shalt plant in the center of the bed. Let no harm befall it. Bestow upon it the finest of thy wondrous skill with plants. Methinks that in course of time in all Judea there will not be found a flower so peerlessly perfect as my seventh lily."

Continuing to grumble beneath his breath Beriah fell to work. The bed, when completed, was an exact reproduction of the one discarded. Six of the costly bulbs, natives of the valley of the Nile, famous for its beautiful lilies, were ranged around the edge of the oval mound. The seventh received careful planting in the center of the bed.

Winter passed. Spring had come to the land of Palestine. The priceless bulbs, snug beneath a coverlet of brown earth, awakened. Life thrilled within them. Tiny fingers of plant life tunneled through the earthy covering, each day coming nearer the light so eagerly sought.

Early in the month of April the buds began to show. Already the plants bearing the buds had attained to fame. In no other garden in all Judea were such lily stalks to be found as those growing in the garden of Joseph of Arimathea.

Beriah was jubilant. "To think," he exulted, "not so much as the loss of one of them! Every plant healthy and promising. How pleased the master will be when, his sitting with the Sanhedrin finished, he comes to look at them."

A day a week later Beriah was hastening through the garden about an hour before sunset. He stepped aside to hover a moment or so above the lily bed. He was surprised to find the buds no further advanced in opening than they had been in the morning. "E'en thou hast felt the reversion of nature this awful day, oh, fair, innocent ones," he muttered. He was turning to hurry on his way when something about the tightly folded bud of the plant in the center of the bed arrested his attention. "God of Jacob," he breathed, bending above the green knob crowning the stately stem, "'tis the still growth [arrested development] the poor thing has! Alas, my poor Master Joseph. 'Tis the blight of thy fondest hopes this day holds. E'en as this green sheath is imprisoning and slowly destroying the beauty of the flower within, so must yonder tomb receive—and

keep—that for which thy heart so longed to see—that the Nazarene was indeed the Son of God.”

That night six of the lilies bloomed. “Death,” sighed the night breeze as the snowy petals unfolded to a world of warm darkness. “Death,” they murmured, nodding one to the other, as they watched lights flitting weirdly about the rock-hewn tomb. “Death,” thought they, fear in their golden hearts as a door clanged sharply shut. “Death,” shivered they, as footsteps dragged heavily past the place where they stood.

For two days the lilies, now arrived at the full glory of their radiant beauty, stood bending and swaying in the bright sunshine. Apparently they were forgotten. The slight was a sad hurt to their exaggerated spirit of pride. Their one solace was satisfaction derived from the knowledge that she who had been destined to reign as queen had been found unfitted for the position. A forlorn figure she stood among them—forsaken, her slender stem swaying in the breeze, her waxen petals tightly folded, her golden heart swelling almost to bursting as she listened to the unkind remarks made by her more fortunate sisters.

Came the morning of the third day of the life of the lilies. Quite early, before dawn, there was the sound of a stir in the garden. The lilies, aroused from sleep, listened. They heard more disturbance in the vicinity of the rock-hewn tomb; then movement, whispers, a low sob, silence. The lilies, restless—it seemed there was something strange in the very air they were breathing—awaited the coming of day.

Heralds of dawn swept the east with their golden banners. There was twitter of birds, and other sounds of an awakening world. The lilies were happy. Behold another perfect day during which to show off their matchless beauty!

Footsteps were heard. The lilies preened themselves. Here at last came some one to admire them—to bestow upon them the praise they felt they deserved.

But the woman approaching—weeping—along the flagged walk, the drapery of her black robes brushing dew from the box hedge by which the walk was bordered, failed to so much as notice the existence of the lilies. They were inconsolable. “Was their meed of praise never to come?”

More footsteps. More preening on the part of the lilies. Expectation running high, they awaited the appearance of the individual treading the walk so recently trodden by the woman of the black robe.

One glance. Alas, how low the heads of the lilies! With reason. For who with guilt in his or her heart could look upon the Radiant One approaching and not feel shame?

Every sense tense, they listened while he of the Shining Presence stopped beside them. A moment's pause and he passed on along the walk. The lilies—the spell

that had held them broken—looked up. Amazement held them mute. The seventh lily stood among them healed, the flower crowning the stately stem the purest, the most perfect bloom among them. “He touched me,” she breathed to the wondering six, “he touched me, and straightway death released me.”

Ashland, Ohio.

Triumphant

BY LEO LILLIAN WISE

FOR days the words, *You must die*, had been sounding and resounding in her ears. And Martha Ward was only twenty-five years of age. The kindly doctor had not said the words that frankly to her. But the halting phrases, the regretful look upon his face, the silent admission when she had pressed him to make reply. All these had given her the verdict.

As she came and went, as she replied to friends, as she directed seekers at her library desk, she was conscious of the aching place in her heart, the somehow defeated purposes of her life. It was characteristic of her that she should take the lonely path of silence. Not one of those who were near and dear to her had heard the least inkling of the throbbing thoughts that welled up within her inner life.

Perhaps there were those unknown to Martha, and there were a few, who noted the intensified warmth of her smile, who noted the searching depth of her gaze; afterward they would understand the thing that had baffled them at the moment. The lonely road that is traveled by one alone does curious things to one sometimes. The lonely road teaches one to walk thoughtfully of others, without murmur or complaint. The folks who travel the broad highway are the ones who make you conscious of their every thought and motion.

Nevertheless the lonely road is not an easy one to travel, when it takes all the grace of spiritual resources to keep from appealing for sympathy, for understanding, yea, for another to help bear the burden. Even so did Martha find it, not easy.

A lovely, winsome bit of womanhood was she. A driving bit of personality. One who would send you off to your task with a lighted torch held high. One who carried high flung banners herself. And yet the lonely road was not easy to travel. Martha Ward, who had been given educational opportunities, who aspired to a life of service, was finding it hard to realize that Death was walking by her side. Death, whom we dread so much, and find so kind after all.

As the Easter preparations were taking shape, somehow she found it harder than ever to agree to take a part. For she would never see the Easter season again! Never walk along alluring paths hunting signs of flowers about to burst through the ground. Never again

would she walk under soft glowing skies, sensing the lilt to the song of the birds, or work in the warming earth with her own hands putting in seeds to bear fruit later. And Martha's mother, heartsick for the girl, and unknown to Martha, found it all that she could do to keep to her *own lonely road*. For mothers travel the lonely road also; they have the catch of pulse beats. They have a stricken smothering sense of poignant coming loss, many and many a time.

But there was the choir practice, the appeal from many a teacher for Easter material. She turned more and more to reading what John, the beloved disciple, had had to say about the gladsome Easter day of long ago. She stopped in time and again to listen to the organist playing the Easter music, music that was to sweep souls during Passion Week as many would stop in each noon to hear the strains. Slowly the music, the scriptures, the Easter messages began to take form and color and beauty for Martha. Then something overheard, one of those curious bits aside, brought a new slant as it were.

Some one was moving away from the city. She had taken part in the church life, though it was not her own communion, and had made that part of church life a vivid bit, but now she was leaving. The president of the organization had said the words which Martha overheard: "I can hardly make myself believe that you are leaving. Why, from the way you threw yourself into that work you made me feel that you would be here the rest of your life, thirty years or more!"

Martha's pencil poised in the air, while her thoughts ran clear: "That is it, to live while I am here so that folks will say that a body would have thought she'd be here for years and years and years! That was living a life triumphant."

No longer was the road to be that lonely lane of despair, leading uphill, it would be a lane, but filled with beauty because the Christ who had walked the lonely way years and years ago, had been over the road and would steady her footsteps. Yes, and he would be the gracious Companion all the way, even to the closing of the door this side and the opening the other side.

The bursting of songs from the throats of downy warblers did not hurt, the sight of living things bursting through brown earth did not catch at her heart

strings as they once did. She could enter into the joyous season with a full appreciation of its meaning and love.

She, too, could live the triumphant life, because of the One who had been so triumphant long ago and now ever lives at his Father's side. For he whispers: "Lo, I am with you . . . I am Life—"

Bellefontaine, Ohio.

Homecoming Here and There

BY W. J. SWIGART

Canto Quintus

"I AM debtor." Today, in contemplating the Spring Run church and my relation to it, I can best adopt three words of the Apostle Paul to express my feeling towards it: "*I am debtor*" for early instruction, for the presentation of the holy and saving gospel, for patience in counsel, for implanting the seeds of divine truth in my young life, for holy men and women walking in my presence, for guiding my wayward feet when they needed guiding.

My earliest and first religious impressions came to me from my mother as she brought me to her knee and taught me to lisp "Our Father who art in heaven." As we sat together in our humble doorway in the evening and watched the stars come out and she sang, "There is a happy land," she early taught me scriptures, and the shorter catechism. My father and mother always maintained family prayers—for all of which I am profoundly thankful.

"*I am debtor*" everywhere I turn. On the 19th of April, 1873, I was baptized yonder in a pool in the Spring Run (from which the little brook church and congregation took their name) by Eld. Peter S. Myers. I recall it as distinctly as though it occurred last week.

But, once more "*I am debtor*." In the providence of God, this church, overlooking my unworthiness, "putting me into the ministry, who was before—" In some ways this was the most important event in my life, and in view of it, I stand humbly and profoundly thankful to the church and to God. I am not thinking now of the feeble and broken and unsatisfactory service rendered to the church and to those to whom I may have ministered as a preacher. I am thinking of myself and my own life and career—and of my own destiny. Nothing so much and so completely changed the thought, purpose, current and course of my life. It brought a complete halt and stop. It resulted in a definite turn; it presented a new and definite outlook on life, a new purpose and a new aspect of life was born. And the need of such a change was critically present. And yet, alas, how stoutly and determinedly I resisted the call when it came, I now blush to recall. All of this and more should have been explained when I came into the church.

These Three

BY VERA I. EMMERT

Faith is the knowledge that opens the door,
And lets us drink freely, knowing there's more.

Hope is the presence that urges us on
With kind words of help, when courage is gone.

Love is the Christ that lives in our heart
Helping us daily to do our small part.

McConnell, Ill.

I had "joined the church." I had been a "member of the church" for more than three years, but it was not meaning much. I was getting off. I was really into politics. I had made part arrangement with a leading lawyer of the county to go into his office at the close of my teaching term "to study law." And other things "gat hold upon me." Had that program carried and consummated, I think I might have been dead—or worse—many years ago. My me! I would infinitely rather have spent these fifty-six years as a humble Dunker preacher, and bearing the blessed gospel of the blessed Christ to my fellow-men than have been the biggest lawyer and politician in Pennsylvania.

"*I am debtor*" to blessed old Spring Run church and will never get out of debt.

Men sometimes talk and write about the great sacrifice preachers—especially Dunker preachers—have made in carrying on as preachers; but it does not come to me that way, and never has. But, rather, in the other view of it, that I am the debtor, even in the monetary view of it. In my fifty-six years as a preacher, as a direct, specific money remuneration after expense deductions, I have not received much, for along with my preaching, I have always "pegged shoes" or something for a living. But I am perfectly content to believe that today I am just as far on financially, as I would likely have been had I gone on in the other career. And so, probably, might some more reason it out.

But this consideration is only a small and insignificant incidental. A good many of us of the olden school may well conclude we have been saved to the church and to the Christ by having been put into the ministry. Think also how it has brought us into intimate touch and familiar fellowship with the noblest and best men and women of the earth. "*I am debtor.*"

And now just another divergence. I am entirely in sympathy with our modern method of getting ministers, and really feel very bad when I reflect that formerly a manifestation of personal aspiration to the ministry should have been looked upon as a "presumption." But, I can not feel that we should relegate to the forgotten past the custom of the church calling or electing men to the ministry. I am sure that in the past some men whose lives and ministrations have been factors in the career of the church would have been lost in a measure to the church, had they not been thus called. I am sure that the calling of some men and putting them into the ministry has saved them to the church and probably to Christ and to heaven. I believe it might be good in any congregation, once in a while at least, to just "hold an election" in the old way. You say you don't seem to have any material, or timber? Well, just think a little what kind of timber they had when some of us were elected. I am done. "*I am debtor.*"

I sometimes feel impelled, before becoming complete-

ly out of commission, or before I shall have gone hence, to give out this personal testimony: Whenever and always, when by his grace I have been able to put self interest entirely aside, and completely and sincerely yield my heart and will to him, I have experienced every promise of God's word verified to me. Of course, not always in my own way, or according to my previous thought of it, but in a higher way. Therefore, "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass. And he shall bring forth thy righteousness as the light, and thy judgment as the noonday" (Psa. 37: 4, 5).

Huntingdon, Pa.

The Baptismal Vow

BY J. H. MOORE

QUITE recently I received from an aged pilgrim, near eighty, a letter in which he said, that while there are some things in the present day attitude of the church that do not appeal to him, still he proposes to remain true to the baptismal vow that he made when merging into young manhood. He emphasizes the fact that in spite of changes here and there not agreeable with his long established convictions, there is no occasion for him or any one else going back on his well meant vow made when he put on Christ in the holy rite of Christian baptism.

As was the custom in his early life, he was led into the water and after kneeling, was asked:

Dost thou believe that Jesus Christ is the Son of God, and that he brought a saving gospel into the world?

Dost thou renounce Satan and all his pernicious ways?

Dost thou covenant with God in Christ Jesus to live a life of obedience until death?

To each question an affirmative answer was given. This constituted the baptismal vow, a vow never to be broken.

Then the minister was heard to say:

"Upon this, thy confession of faith, thou art baptized. . . .

"Into the name of the Father,

"And of the Son,

"And of the Holy Ghost."

This was followed by the laying on of hands, and the consecration prayer. The whole process, from the entering of the water until the prayer "Amen" was intended to constitute the visible, or outward part of the new birth, to be "born of water," as the Master said to Nicodemus. Born "of the Spirit," the invisible part of the process, was God's part and thus the new birth was completed, "born of water and of the Spirit."

The ceremony, the process, made and confirmed the applicant as a child of God, a member of the church of

Jesus Christ, and numbered him with the "called out," called out from the world.

In the vow were three well understood elements. The first, was faith in Jesus Christ; the second, turning the back upon Satan and all his influences; and the third, a pledge of faithfulness, the oath of allegiance.

How about this baptismal vow made by each member of the Church of the Brethren? Is it kept, or has it been forgotten? I am wondering if any of the pulpits are using all diligence in reminding the members of their flocks of the vows made before God and men. It is helpful to recall that oftentimes the Lord reminded wayward Israel of how he had brought them out of the land of Egypt, out of the land of bondage, taken care of them during their long wilderness journey, and finally placed them in full possession of the Promised Land. If the Lord oft reminded his chosen people of what they owed him because of what he had done for them and their fathers, why may we not, with perfect propriety, remind men of their duty in respecting their vows?

Not only so, but may not it be a duty upon the part of pastors and others to make much of this neglected pledge? May it not be for this reason that many have grown weak in the faith, and gone back on their baptismal vow? Possibly not one member out of a hundred has ever heard a well prepared sermon on the subject, and there is no telling how much good might result from an occasional reminder of the obligation each child of God has taken upon himself or herself in all sincerity. If it is thought unwise to repeat this reminder too often, it should be borne in mind that it is still far more unwise not to have mentioned it at all.

Sebring, Fla.

We Need Not Crafty Men but Strong

BY IVAN L. EIKENBERRY

"God give us men"—remember that song? And if the need expressed in that phrase ever existed, it exists now. The great Russian philosopher, Maxim Gorky, once said: "One must show strength, and if he has no strength, then craftiness; he who is weak and small is good neither for paradise nor for hell!"

God give us men with strength of character, strength for moral righteousness, and above all, men with strength to fearlessly, and unselfishly stand for the rights and best interests of their fellow-men and their children. Let us be done with craftiness! Secret treaties, unpublished alliances, and quiet conferences—all moves of craftiness backed by crafty men—mark the approach to that 1914 debauch of wholesale human butchery. Political craftiness and crafty, selfish men broke up our homes, maimed and killed our men, starved our children, and put us in debt. Away with craftiness and crafty public men and leaders!

Give us men of strength! March 6 the weak, the crafty, the selfish, the unseeing men of our Senate passed the Vinson navy appropriation bill whereby \$750,000,000 was appropriated for the building of more butchering equipment. Equipment to butcher more millions of men and, true to modern fashion, to do it more quickly.

But we are not interested in those too weak to stand up for their fellow-men—that is aside from pitying them and sympathizing with them and their class. We want men of strength! Men with strength like that of the eighteen Democrats and Republicans who had foresight enough and human interests enough at heart to vote against the plans for a million men's deaths. Men with strength enough to leave behind them "footprints in the sands of time," which do not reek with the foulness of decaying men and rotting blood. Men with strength enough to give to their children a nation of whose history, actions and policies they can justly be proud.

Give us more men of like strength! Down with the crafty and the weak!

North Manchester, Ind.

If Jesus Had Not Been

BY T. RICHARDSON GRAY

So much of the regrettable still exists of sin and its resultant crime and misery in an otherwise desirable world, that one may permit it to obscure—as a cloud the sun—the brighter and more hopeful conditions of today. True, there are temporary set-backs: the policeman gets killed, and not the bandit; law is defeated by a mob. But "better light a candle than curse the darkness," for the "stone cut without hands" will ultimately "fill all the earth." Theodore Roosevelt said, "It is impossible to realize what the world would be, but for the Light of the Bible."

First. Man would have remained in impenetrable darkness as to the being and nature of God had not Jesus been. Geologic research throws little light on the true God. Gloom enshrouded the mind till God revealed himself through the medium of his Son. "The whole world was lost in the darkness of sin; the Light of the world is Jesus." Even to the ingenious Greeks he was an "unknown God." As a kind understands only the language of its kind, so Christ as man came within man's comprehension, a Person to persons. Then "they that sat in darkness saw a great light."

A late erudite naturalist, a mind of exceptional penetration, writer of many books, and fairly immersed in light but strangely unable to accept the Christian idea of a God apart from creation or Christ whom he called the "myth of a man-God," yet said: "I must admit however that Christianity has lifted and enlightened the

world as everything else combined could not."

I confess I grow enthusiastic over the evident success of Christ the Light of the world, the increasing host of children pouring from a million Bible schools with an ever growing intelligent knowledge of God. I rejoice at this light penetrating the darkest corners of earth, foreshadowing the time when "they shall teach no more, know ye the Lord, for all shall know me from least to the greatest."

Second. If Jesus had not been, unmerciful selfishness would have characterized man, regarding not rights of ownership nor life. Biology discloses human kind in past ages much like animals, red in tooth and claw. Near here, Edgewood, Iowa, nine human prehistoric bodies are unearthed in an ancient cave. One was seven feet tall; the absence of the head indicated violent death in jungle battle. That selfishness dies hard is evident in business which seeks all the trade. It lingers in contest between churches.

A missionary tells of an exceptionally bright African lad named Lazarus who saves his Sunday-school cards, knows Bible verses and though unconverted tries to live the Jesus way. He finds this beyond him. When asked the trouble he replied, "The golden rule." When recently the missionary inquired how he got along he hung his head, acknowledging defeat, "I took the biggest potato," he said. Unwittingly he announced in a simple way a world condition, its tragic plight caused by selfishly taking the biggest potato, with no thought of others. In the train of self has followed untold suffering. It passes by the roadside dying man. The unfortunate themselves lacked sympathy for each other as in the case of the impotent man—"When I would enter the pool, others go in before me." God's image in man is buried deep and would forever remain so but for the mission of suffering, under the spirit of Christ. The innumerable agencies of relief mark the progress of his spirit of mercy and sympathy in the hearts of men, as selfishness gives way to self-sacrificing love.

Third. If Jesus had not been, man would have been in a world without hope. Can one picture a hopeless world, meaningless, futureless, with inescapable griefs, burying the dead without hope of redemption or immortality? Who can imagine man's sad estate, the continuity of which could never be broken? We have only to visit the isolated sections of earth or slum districts to envision what the world would be (or worse) had Jesus not been. Unbelievable conditions of ignorance and misery, a world abandoned to its fate of wretchedness and ruin.

Recently a university professor questioned the "proof of immortality," but finds it too late to get a following. Feeble and futile indeed is puny man, who would retard a cause which holds forth a hope, the

reality of which is demonstrated daily to the world, a cause of which it is written "shall prosper in his hand."

Should not his healing touch, his lift from sin-burden, the mighty host of every kindred and tongue, "returning with songs and everlasting joy upon their heads," be cause to awaken praise and thankfulness for light, relief and hope upon which the sun never sets, because Jesus has been, is and ever shall be, the increasing Christ?

Edgewood, Iowa.

Education as Prevention

BY MRS. M. W. EMMERT

THIS was the title to a paragraph in THE GOSPEL MESSENGER of Jan. 13. There was much truth packed in that little paragraph: truth that parents and teachers need to think about; truth that those who are responsible for preparing young people for teachers need to consider; truth that members of school boards need to weigh carefully before hiring teachers.

Too often children get their training in dishonesty in the home even before starting to school. Johnny is disobedient. He is told if he isn't good the "black-man" will get him. This does two things: instructs him in telling falsehoods, and creates in his young mind race prejudice. Or, he is told: "The cop will get you!" This is another falsehood which makes him fear the one who should be his protector.

When little Mary comes to mother asking where baby brother came from, instead of hearing a beautiful story of love and care, she is given a shameful lesson on telling untruths; and instead of the mother binding the little one to her by a tie of love and confidence, she has sown the seed that will later spring up into dishonesty and distrust in the one who should command the child's deepest confidence. Later the mother wonders why her daughter does not confide in her.

Children are given wrong ideals in so many ways in the home. Perhaps there is contention and discord constantly in the home. Questionable business deals are discussed and sharp bargains are planned. The church and the minister and church members are subjects of criticism around the family table. Children are condoned or considered clever if they can succeed in getting by in school or in business without giving value received. Unfortunately this sort of program is not always confined to churchless homes.

Children may have ideal home environment, but when they come to school age they may be subjected to influences that will counteract much of the home teaching. Here is where parents need to be alert and insist on school boards hiring teachers of good character and high ideals. Too often school boards are more interested in the wages they pay, than they are concerned

about the character and qualifications of the person they are hiring. A teacher who is with a child day after day nine months a year, has a wonderful influence over that child either for good or for evil.

Many a person has been able to look back into his life and name some teacher who was largely responsible for the impetus that shaped his entire life. I know of one man who went through life and into eternity without God because a teacher early in his life sowed seeds of infidelity in his plastic mind. Many lives have been enriched and ennobled because of noble teachers.

In these days of speed and unrest the temptation to get by in so many ways is strong. If one can get by in his studies without doing much work, why study? Hence students come to ask: If teacher does not see me cheat in examination, why not make a good grade? If I can win a game by some clever tricks that the referee does not see, why not? If I can get into a show or a game without paying, why pay? In the minds of too many folks today, we find the philosophy, that anything is legitimate if you can get by with it.

In the sentiment of the paragraph referred to in the beginning of this article, is it reasonable to expect those who come up through home training, grade schools, high schools, and even colleges with the idea of getting by—is it reasonable, I repeat, to expect them to make ideal teachers, home builders, business men, or statesmen? With the fostering of such ideals in the home, in the school, in the movies and in so many different ways, is it any wonder we have such chaos in the business, political and social world today?

We need teachers and parents who will not wink at such things, or close their eyes to conditions as they are, but who will lead youth into a realization of their responsibilities for the future welfare of church and state. Right here is where the responsibility of parents comes

Bits of Brotherliness

BY PAUL F. BECHTOLD

Do Your Bit as a Hero of Peace

IN an address to a men's club some principles of socialism had been presented. They were new and different, hence it was uncertain how they might be received. At the close of the talk, the president of the club, a physician, said: "Gentlemen, when I was in school I roomed with a man who had been secretary of the Socialist party of England. While he was radical in his views, I believe that everything which he prophesied has either come to pass or is now on the way. I want to heartily endorse what our speaker has said."

The depression has helped produce a more tolerant and brotherly attitude toward all groups and theories which promise to advance us toward a better world.

Wakarusa, Kans.

in, in selecting the college to which they send their children. Our Christian colleges try to put special emphasis on training their students to meet the problems of life in a fair, square, Christian way. It is often hard to overcome earlier impressions, but with the united efforts and prayers of churches, Christian colleges and Christian people, may we not hope that, as these students go out to build homes, teach, and to take their part in the world's work, they will go forth with new standards and new visions of world brotherhood?

McPherson, Kans.

Easter, Again?

BY ROY D. BOAZ

YES, again! Each year we celebrate it, no matter what the character of events which take place from one Easter season to another!

A winter which has tried men's souls, will soon be history. Unemployment, curtailed incomes, unusual weather conditions, uncertainty in the processes of government—we are glad that part of the journey has been covered! But Easter comes again, no matter what the past! Why? Because something happened many, many years ago which shook that little world, and which has shaken the whole world since.

It is a historic fact that on a little hill called Calvary, Jesus died upon a cross.

It is a historic fact that his body, wrapped in white linen, was laid in a tomb freshly hewn from the solid rock and covered with a huge round stone, and sealed with a Roman seal according to their custom of burial.

It is a historic fact that devoted women, always first at a cradle and last at a grave, came in the early dawn with spices and ointments to place upon the body of him whom they loved. Pathetically hopeless, they never imagined they should ever see him again. But something had happened!

There were no eye witnesses to the resurrection! Just exactly what happened and how, we do not know! It is not important that we should know. Scientific information would not change the character of the faith in the least! But what is important is that we should realize the consequences that marched out of the dim grayness of the near east dawn! For with the rising of the sun on that first Easter morning there burst full upon the world the hope of immortality and endless life! We do know that Jesus did not end his life on Calvary. It went on through the stream of time that has flowed by since the first Easter, and it still goes on. *That too is a historic fact.*

But why, again this year, and next year, and then the next? Simply to hold before us the value of a never-dying soul. It matters very much how we treat a life that never dies. It does matter whether we think of life

as eternal or not. It matters because the spiritual progress of the world depends upon whether we believe it or not. And so, just as miraculous as it is when the bleakness of winter turns into the glory of spring, just so miraculous is it when gloom and despair are replaced by hope and faith in a resurrected life.

West Haven, Conn.

Some Thoughts on Self-Discipline

BY JAMES H. ELROD

"I'll try anything once," said a young man, at least in action if not in words, as he started out on his life's career. At the age of thirty-five this young man found himself a slave to liquor, vile women, profanity, yea, and even with murder in his heart. He had long said that he could indulge or let it alone. But he finally was forced to admit that he was a liar. What a blessing that this man met Jesus one day, and so far as possible he is a free man once more.

"It's not so much what you do, as what you get by with," said another young man, as he started on life's way. But, even earlier than the age of thirty-five this young man had committed murder, was apprehended and sentenced to death.

Does it not appear that after all there are some laws of life which can not be broken without some one suffering the consequence? There are several possible levels upon which one may live his life. Further, one's attitude toward self-discipline is a true barometer of his level of living. It is also clear that if one would live on the higher planes of life there must be self-discipline.

Of course, this is not a new thought. The history of the Hebrew people declares this truth from nearly every page of the Old Testament. Their periods of prosperity were those periods in which they feared Jehovah and respected the rights of their fellow-men. Their calamities came when they disregarded Jehovah and the rights of their fellow-men. Read Amos as a good example.

The matter of self-discipline is also well demonstrated in Roman life. It was a well disciplined group that went out from Rome to conquer the then known world. It was a nation of pleasure seekers who were overrun by the northern hordes when Rome lost her place as ruler of the world.

The early church is a good example of what self-discipline will do for a people. It was a persecuted church which grew to such momentous strength that the emperor Constantine was forced to recognize it, or at least thought it more advantageous to become Christian. Many of those early Christians were put to the most gruesome tests—tests worse than death. Yet, through it all they maintained a discipline of life that won the admiration of even their persecutors. On the other hand, it was a church in which the ideal of self-discipline

was lost that gave to us the dark ages. For a thousand years or more it was not a matter of discipline which made the individual acceptable to the church, but a matter of belief and ritual. Consequently feuds, religious wars, debauchery and crime were common. Only such great movements as the Renaissance and the Reformation could change conditions.

At the heart of these two great movements were two others which have been a blessing even to this generation—Pietism and Puritanism. These early fathers discovered anew the meaning of self-discipline and began to instill it in their children. Hence they soon developed a manhood and womanhood which excelled that of their fellow-men. It is not strange, therefore, that they should venture to this continent, bringing with them their splendid way of life. We are the inheritors of this sturdy life.

The scene has changed. A generation whose virile manhood and womanhood are due to this rigid discipline, now scorns the very thought of the words Pietism and Puritanism. But how far will we be able to go if we disregard the self-discipline so inherent in these practices of our forefathers?

Dr. Shailer Mathews said: "What the world needs today is something that will give us the equivalent of the Pietism and Puritanism of our forefathers." We need very much the ultimate product of these ways of life. We need the type of life that comes from self-discipline.

Where shall we turn for a ray of hope? If we turn to science we can only hope to get facts, things, knowledge, power. But this is not life. It is only in religion that we find evaluated those things which science gives us. We must turn to religion for that training in the moral judgments which we need to use the gifts of science, not for our destruction, but for our good. It is the problem of religion to preserve our heritage.

Because of the unique background of the Church of the Brethren there falls upon us a heavy share of this religious responsibility. The blood that flows in the veins of the young Dunker today is what it is largely because of this long history of self-discipline.

Those present at the inauguration of our seminary president, Dr. D. W. Kurtz, heard something of the possibilities of our church in a crisis such as the one in which we are now involved. Dr. Gilkey put it something like this: "We expect you to coöperate, we do not want you to imitate." This is a challenge to be true to our principles as a church.

Paul was no doubt aware of the significance of this factor in life when he wrote in the eighth chapter of Romans: "If ye live after the flesh ye must die; but if by the Spirit ye put to death the deeds of the body, ye shall live."

Wichita, Kans.



MISSIONS

This Department

Conducted by

H. Spenser Minnich



A Thanksgiving Day Service at Khergam Church

BY ANNA B. MOW

ALL of you who have had the privilege of hearing Miss Shumaker will know the background for the Thanksgiving Service held on January 20 of this year. But I wish also to refer briefly to those facts.

The Khergam church membership is 380; thirty of these were baptized within the last year. The majority of the members are scattered throughout the district in different villages. And they are poor people—only a few families have an average income amounting to eight dollars a month. But there is a growing nucleus of members around the Girls' School near Khergam.

These folks had no adequate place for worship. Finally, permission was received to build a churchhouse, and some money was coming in from America. The foundation was built, with great thanksgiving. Then came the order from America to stop all our building because of financial difficulties. And so the foundation stood alone until the grass grew out from its crevices. That was more than those folks could stand. In November of 1932 therefore, while Miss Shumaker was ill in the hospital at Dahanu, the Christian leaders hap-

pened to be meeting at the home of Elder Naranji, and out of their concern they decided not to wait for America to help, but to see what they could do. Each school master gave a full month's wage (besides the tithe they were giving otherwise for church expenses). Many gave labor, use of carts and oxen, etc. One man who had led the persecution against the Christians a few years before (he had been a Christian, but was estranged then) now led out in the giving. He said if the church would go ahead and build, he would sell a house he possessed and give 250 rupees—and almost all of this has now been given.

So they all fell to work, and by Feb. 9 of last year—three months later—the house was sufficiently ready to be used for the District Meeting held there.

Last summer I looked over all the receipts for money received for the Khergam church and the list of labor given. It was an eye opener and an inspiration. From April, 1931, to March, 1932, Rs. 4,805-7-0 of American money had been used, and Rs. 3,428-15-10 from the Khergam church. The fact that the contribution from Khergam was so near the amount from America is astounding. Some of you in America who gave for this churchhouse may have done without a new dress or hat to do so; but these Indian brethren and sisters of yours did without necessities of life in order to make up their offering. Every member gave part of himself, to build that church, so it belongs to him.

One of the greatest inspirations to me at Khergam is the first hour in the morning. We had just had our early morning meal, when the church bell rang. As we started to the church, from our left the fifty boarding school girls were marching, while from all sides of the surrounding community fathers, mothers and little children were also coming in, for a half hour of worship before they began the duties of the day. The fifty boy day scholars, mostly Hindu, also came early in order to be present at this service. They all sang, several prayed, Bro. Naranji gave a practical message for the day from God's Word; then they sang and prayed some more; after which the school children and teachers went to the school, the farmers to their fields, and the mothers back to their homes. This happens every morning except Sunday, when they meet later in the regular services.

All the year past this churchhouse has been used. But it is not finished. That



Khergam group worshipping in a school building before the church was built

matter weighed upon the hearts of the leaders. On Jan. 20 they met for their special yearly thanksgiving service. Bro. Vishrambhai Isucharan from Surat, the well-beloved Children's Missioner of Gujarat, was holding a series of meetings there at the time, and he gave the main thanksgiving address. Then Eld. Naranji rose and spoke of the unfinished church. All were willing once again to sacrifice to the limit in order that it might be finished. The elder listed the things unfinished and called for volunteers to assume them, giving money, materials, or labor. The list of these givers should be more interesting to you than the lists of your names and gifts which used to be published in the *Missionary Visitor*. In this day's list of givers are the names of 147 individuals or groups who have promised or given. The gifts from these poor people, as reckoned, amounted to Rs. 1,699 (about 600 dollars). Of these, sixty gave ten cents or less. One man borrowed 50 rupees from the Coöperative Society in order to give his gift, and he is paying this back to the society month by month. Elder Naranji and his brothers are giving Rs. 300 to build a well in the yard, as a memorial to their father, Vhalji "Kaka," who is a contractor. He is the one who designed and built this churchhouse, giving all his service free. So keenly did he feel that the Lord's presence should be with them in the building of this house of worship that every day before the workmen began he called all together in prayer, Hindus as well as Christian, and he allowed no one to touch the work before this. And thus, at the close of this Thanksgiving service, as the elder stood before his people, one man promises lumber for needed partitions; and another, a carpenter, will give the labor; some furnish a certain amount of the plaster; some who are masons are giving their labor free, one man is giving a tenth from his farm this year; another man brings one pumpkin, and still another a goat. Each man is giving from whatever he has.

Isucharan, the visiting minister, said he never saw such zeal in all India. After this service he wrote: "During the last eight years I have visited the Khergam church three times. And I have heard and seen many wonderful things about this church. In the beginning there was great persecution and suffering. But the Lord was working through his servants, . . . and gave them a great victory. They have been brought to a great time of wonderful harvest on this Thanksgiving day. This meeting was three hours long. And all the people were so glad to give whatever they could. Each one was seeking to know: 'What shall I be able to do in the unfinished work of the church?' I was sure they would not be able to carry such a heavy burden, but they did it, a wonderful and glorious and joyful work. And I saw a great spirit in that church, and the Lord was giving them an overflowing joy to give



Crowd at the grounds—site for the Khergam church

for his glory. Bro. Naranji is a wonderful man, having a great will power to do good for the people, the church, and the Lord. What a worthy instrument of God! I am greatly amazed to see this beautiful and strong house of God in such a weary and lonely place. And the people have begun to build up their homes around the church. And there will be a long remembrance of the work of our most beloved Ida C. Shumaker, together with Bro. Naranjibhai—their work, prayer, sacrifice, suffering and tears. They have poured out their souls into the Khergam church."

Church buildings can be built with money—but churches are built with sacrifice and prayer and much loving labor. The Khergam church is requesting and praying for the return of Miss Ida, to continue the spiritual service she is so capable of rendering.

A tourist inquired the cost of a pagan temple. The answer he got was, "We do not know. It is for the gods, and we do not count the cost." Would the depression make as much difference in our missionary budget if we took that same attitude toward our Master and Savior?

Bulsar, India.

What to Pray For

Week of April 2-8

LASSA is about seventy miles east from Garkida, as the crow flies, but by road the distance stretches out to nearly one hundred and twenty miles. Early in 1927, the Kulps opened up the work at Lassa, among the Margi speaking people. One year later Dr. and Mrs. Burke located at this station and the medical work grew rapidly. (The Burkes are now home on furlough.) This past November Miss Inman reached Africa and Lassa has been her home since then. Naturally enough much of her time is spent in language study. However, she is busy with medical work. Her Christmas day was

filled to the brim although she had not been in Africa more than two months. That day she did three minor operations, admitted ten new patients and had some twenty-odd treatments to give! Added to these things, she has taken a motherless baby into her home.

Evangelistic work, the boys' school, also medical service all add their share to the duties of Brother and Sister Kulp. They are continually reaching farther out into new villages with the good news of Jesus Christ. Bro. Kulp also helps to edit the little paper entitled *Listen*, which finds its way into nearly every mission station in Africa. It is published in English, but is later translated into the various vernaculars of each area in order that the African people themselves may read and use it. Sister Kulp is using her gift of music to enrich the songs of the African Christians. Already she has written many of their hymns in book form with the musical notation. Turn to the Feb. 17 GOSPEL MESSENGER and read the news the Kulp's have given, and then pray for those at Lassa in their earnest labors.

News From the Field

CHINA

Ping Ting

Corda Wertz

Our Chinese New Year

We have two New Years in China. The first one, of course, is Jan. 1, but that is the foreigner's new year according to the solar calendar. The Chinese reckon time by the moon or lunar calendar. This year their New Year's day came on Feb. 14 of the solar calendar. This is the one great holiday for the Chinese people. Celebrations last about three or four weeks.

Many weeks are spent in preparation for this occasion. New clothes are made for all the family, and their houses are cleaned for the reception of guests. On New Year's day and for four or five days following, the families exchange visits with their relatives. After that the people exchange visits with their friends. This holiday season is also attended by many superstitions. Today my Chinese teacher said: "This evening (Feb. 8) is the time when those who worship idols burn their 'kitchen gods.' The god who has guarded the kitchen for the past year is taken down, his mouth swarmed with taffy so that he will not tell anything but good that he has seen, then with the shooting of fire-crackers and much ceremony the god is burned to send his spirit back to the spirit world. A new kitchen god is put up in his place."

Such superstitious practices are discarded by those who have come to know the true God, and those who have been Christians for many years repudiate such practices as sincerely as we. To them the New Year is different, being primarily a time for family and friendly association.

Week of Evangelism

The holiday season is also an opportunity to advance the cause of Christ. Two weeks after New Year a week of evangelism was proclaimed throughout all of China. Evangelistic groups went into the outlying villages and into many parts of the city sowing the seed—the gospel of glad tidings. Services were held at the church, and renewed efforts were put forth in personal evangelism. Brethren

Crumpacker, Bright, Pastor Yin and our other leaders all helped with this work.

A Glimpse Into Our Hospital

Sisters Crumpacker and Bright are busy each day at the hospital caring for both physical and spiritual needs. Mrs. Crumpacker supervises the linens—not a small task for a seventy bed hospital. Mrs. Bright spends a part of each day with the hospital evangelist helping to bring comfort to sin-burdened hearts.

How many have been blessed by healing of body and a knowledge of the Great Physician! Several weeks ago an old woman was brought to the hospital so weak and miserable it seemed as if there could be no hope of recovery. Half of her body was completely paralyzed, and due to a severe case of asthma her breathing was audible throughout the ward. Little by little she became better, so that she could sleep without so much discomfort. As she recovered so that we could talk to her, we learned that she was an educated woman, and had taught school for about sixteen years. We asked if she knew about the Heavenly Father and his Son, Jesus. No, she said she had never heard. How eagerly she listened—drinking at the Fountain of Life as one who could not quench her thirst!

At last the doctor told her we had done all for her that we could do. Then her song of testimony began: "Surely this is the true God, and it is through him that I am as well as I am. I am going back to my own people to tell him that I have found the Christ, who gives the joy and peace and life for which our hearts are so hungry."

Many more such testimonies could be related from our hospital during the past few months.

A Recent Visit in a Home

Last Sunday afternoon when we met for worship Mrs. Bright was absent. Bro. Bright explained that she had been called to go out into the city to visit a sick woman who had recently left the hospital. Mrs. Bright came before long, and after service she told us about her visit in the city: "Yesterday Mrs. Miao was taken with severe convulsions which have been increasing in frequency and severity. The little girl said she had fifteen convulsions today, and they think there is little hope for her. I stopped at the hospital to tell Dr. Tai, who said that he would go out to see her."

On the way home from worship service I met Dr. Tai. He also said that Mrs. Miao was in very serious condition. I offered to spend the night with her, to which he assented.

When I arrived I found her very ill as had been reported. There seemed not to be even a ray of hope left. One by one those who had come to help and comfort went back to their homes until there was only the grandfather, an aunt, the four sleeping children, and myself left with the sick mother. Now and then the aunt and grandfather would bend over the children sleeping on one end of the kang (the oldest nine, the youngest a wee baby), turn away and wipe their eyes.

After a little while the aunt came to me, and looking upward she asked, "Can you pray?" I answered that I could; so in my broken Chinese I prayed that if it pleased God, he would spare his child to her children and her home. (Mrs. Miao is a warm-hearted Christian, but her husband, the aunt and other relatives are not.)

It pleased God to hear, and for two hours Mrs. Miao slept quietly after which we gave her water to drink. By morning she was decidedly better, and I'm sure the whole household gives God the glory. We are continuing to pray that she may be the means of bringing salvation to her entire family.

KINGDOM GLEANINGS

Calendar for Sunday, April 1

Sunday-school Lesson, The Risen Christ (Easter Lesson).—John 20: 1-16.

Christian Workers' Meeting, Where the Lord Lay.

B. Y. P. D. Programs:

Young People—The Consecration of Life.

Intermediates—"The Sunday of Joy."



Gains for the Kingdom

Three baptisms in the Oak Grove church, Va.

Six baptisms in the La Verne church, Calif.

Two baptisms in the Fostoria church, Ohio.

Three baptisms in the Moscow church, Idaho.

One baptism in the Uniontown church, Pa.

Three baptisms in the First church, Toledo, Ohio.

Two baptisms in the Springfield City church, Ohio.

Five baptisms in the Dupont church, Ohio, Sister Mary Cook of Hoytsville, Ohio, evangelist.

Nine baptized and four reclaimed in the Chico church, Calif., Bro. J. H. Cassady of Washington, D. C., evangelist.

Thirty-two confessions in the Lititz church, Pa., Bro. R. P. Bucher of Quarryville, Pa., evangelist.

Thirty baptisms in the Harrisburg church, Pa., Bro. M. J. Brougher of Greensburg, Pa., evangelist; two baptisms since.



Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. A. J. Beeghly of Somerset, Pa., April 8 at Nanty Glo, Pa.

Bro. J. H. Cassady of Washington, D. C., April 1 at Long Beach, Calif.

Bro. A. C. Miller of Johnstown, Pa., April 8-22 in the Coventry church, Pa.

Bro. Earl C. Bowser of Girard, Ill., Aug. 18 in Walnut Grove (Big Creek) congregation, Ill.

Bro. J. D. Zigler of Ankenytown, Ohio, April 1 in the Kent church, Ohio.

Brother and Sister Oliver H. Austin of McPherson, Kans., April 25 in the church at Beaver, Iowa.



Personal Mention

Northwestern Ohio has chosen Eld. Jay F. Hornish Standing Committee delegate to the Ames Conference, with Eld. C. Walter Warstler as alternate.

Missionaries' movements scheduled for April are the return of Nurses Ruth Utz and Evelyn Horn to Africa and the arrival of Minerva Metzger from China, expected about April 8.

Sister Charlie Emery, Rosebush, Mich., finds the Messenger a great help to her, especially when she can not attend church and Sunday-school, and she wishes to thank those who made it possible for her to have the paper.

Bro. Joel B. Naff, who was engaged last summer and fall in meetings in Southern Virginia, will answer calls for any dates during this year, provided they reach him not later than May 1, so he can arrange his farming plans accordingly.

ly. Calls coming after that date he will not feel under obligation to accept. His address is Callaway, Va.

Sister Lucinda Moomaw, mother of Bro. Leland C. Moomaw, Roanoke, Va., former member of the General Mission Board, passed into her final rest Sunday night, March 18. Says Pastor C. G. Hesse, "The church and the cause of missions have lost a loyal friend and supporter."

Eld. W. K. Simmons of Union City, Ind., came at last to the end of his earthly pilgrimage on March 9 at the ripe age of ninety-two. In the prime of his strength he was one of Southern Ohio's recognized leaders, serving the church in many important capacities. There will be more to say about him soon.

Eld. J. E. Shamberger and wife of Payette, Idaho, celebrated their golden wedding last Tuesday, March 27, and you will join us in heartiest congratulations. Yes, you have guessed correctly. Bro. C. H. Shamberger, formerly Director of Young People's Work and still an occasional contributor to our columns, is their son.

Bro. Jesse W. Whitacre, pastor of the Greencastle church of Southern Pennsylvania, has accepted a call by the Mission Board of Eastern Pennsylvania to the pastorate of the Shamokin congregation which he will take up Sept. 1. Bro. L. H. Leiter, Greencastle, Pa., is prepared to answer inquiries about the pastoral vacancy there.

Sister L. H. Muller, the eighty-nine-year-old inquirer concerning the "O ye young" hymn which Bro. Galen B. Royer told you about so interestingly last week, was Lavina H. Burkhart when she was church correspondent sixty years ago. How many of you who have been reading the church papers that long remember her by that name?

If Bro. J. H. Moore who is now in good health lives until next Sunday, April 8, he will have completed eighty-eight years of his earthly pilgrimage. By August next he will have been a member of the church for just seventy-five years, and a preacher for sixty-five. Other interesting facts about his life, especially about his connection with our church work in Florida, are given in his personal letter of March 16, which we are taking the liberty of sharing with you on page 25 of this issue. You will join us in a generous measure of congratulations and good wishes on his approaching birthday.

Missionary Ida C. Shumaker on furlough from India will be speaking in the churches of Middle Pennsylvania during April. The schedule of speaking dates has been arranged. In May she will be in Indiana. The schedule of speaking dates is yet to be arranged. Churches desiring her should address the General Mission Board. State any dates which would not suit. As near as it is possible she will come to congregations extending the invitation. Your request should be in by April 10 for the tentative schedule will be arranged after that date. Between the Indiana visitations and the Annual Conference at Ames, Iowa, June 13, Sister Shumaker will speak in Illinois and Iowa churches.

Sister J. S. Thomas, ninety years of age and for seventy years a member of the First Church of Philadelphia, wishes to send Easter greetings to the readers of the Messenger. Her sight is dimmed—she can not see to read what she has written—but the strength of her mental alertness and goodwill is not abated. "More than 1,900 years have come and gone, yet we love to tell the old, old story anew, love to meditate on the blessed life and light of the resurrection story, and by faith renew our consecration, our devotion, our life and all within us in appreciation of his great love. . . . Best of all the precious promise, 'As I live,

ye shall live also.' Then let us together rejoice and say, glorious wonderful Easter day."

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Miscellaneous Items

Southern Ohio elders will meet in regular session at the Castine church, April 18, 10 A. M. Missionary meeting at 7:30 P. M., sponsored by the District Mission Board. Chairman J. H. Eidemiller asks us to say that Bro. Edward Frantz, Editor of The Gospel Messenger, is scheduled to address both these meetings. District Conference will convene next day, April 19, 9 A. M.

Every change of address should be reported promptly. In recent months the post office department has changed a long established practice. It now charges the publisher for every change of address, etc., where formerly the report was franked because it was post office business. Such is no longer the practice. Besides, instead of charging one cent, the post card rate, the government charges two cents. This means that every day we are required to pay postage for notices sent to us by the government. Be sure and report all changes in your address. Even so small a matter as a change in box number, or in rural route figures. A post card costs you only one cent and will correct the matter, if you attend to it promptly.

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Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

The Human Side of the News, by Edwin C. Hill. Walter J. Black. \$1.00. 226 pages.

I frequently enjoy tuning in on the radio to hear Edwin C. Hill on "The Human Side of the News." Even when he reports ordinary news he does it in an extraordinary fashion. And when he chooses a special day or occasion or character he does make you sit up and take notice. He who turns to this book and reads any or all of the thirty-two broadcasts will discover the secret of the Edwin C. Hill broadcasts. Hill does the common thing in an uncommon way. Both when you hear him and when you read his message you discover a man whose humanity is in touch with the rest of humanity. What he says breathes, thrills with life, and so moves you.

Too often the printed page is dead, lacks life. Occasionally an author knows how to breathe the breath of life into cold type so that it carries over into the printed page. Authors who can do that get a hearing regardless of what their subject is. This book is a splendid illustration of that kind of writing.

The Career and Significance of Jesus, by Walter B. Denney. Thomas Nelson and Sons. 581 pages. \$2.00.

Because this book was highly recommended by one of the foremost leaders in religious education I was eager to read it. The mechanical make-up is excellent. The style of the author is winsome—one reads with ease and readily understands what is being said. The book is large, the treatment comprehensive, the study critical. One is impressed with the fact that the author has studied the four gospels long and thoroughly. He knows wherein they agree, wherein they differ and wherein they "contradict." He explains fully the sources from which the several gospel writers drew for their narratives of the life and teachings of Jesus. He traces what he thinks they drew from each other and from

the "Teaching Source," but one looks in vain for what part the Holy Spirit played in the production of the New Testament.

In discussing the healing power of Jesus three forces are mentioned through which Jesus performed his miracles of healing. These three factors are: (1) His strong magnetic personality. (2) His use of certain simple means with which he impressed his personality. (3) He inspired the people with confidence and faith in him. This is quite simple, but hardly in accord with all the New Testament writers say of him. His divine power is not stressed.

Jesus is portrayed as a lovely character, the Son of God, the greatest of men. But you read in vain to find where he is stressed as the Savior of the world, of you and of me. The virgin birth and his bodily resurrection from the grave are not to be taken literally. In fact much of what Jesus says, or rather what he is reported to have said, is perhaps only what his biographers in the New Testament wished he had said.

The book abounds in material that describes conditions and beliefs in ancient times, but as a means of helping you to see and understand Jesus as he is presented in the New Testament—well, it just doesn't do it regardless of what great religious leaders say. Being extremely "modern" the Christian of simple faith will look elsewhere for his conception of Jesus Christ as his Savior.

THE QUIET HOUR

A Great Deliverance

Exodus 14: 10-31

For Week Beginning April 8

Hast thou taken us away to die in the wilderness? v. 11

The Israelites wanted to be free but they were afraid of the hardships which must be endured on the road to freedom (Matt. 14: 30; 17: 6; Mark 4: 38; 5: 33; 16: 5; Luke 1: 12).

See the salvation of the Lord, v. 3

God is the Author of their deliverance. If they keep this faith clear and strong, no temporary hardship will be able to turn them aside (Psa. 25: 5; 27: 14; 62: 5; 123: 2; Prov. 20: 22; Isa. 8: 17; 40: 31).

Speak unto the children of Israel that they go forward, v. 15

The sure proof that we trust God is given in the fact that we do our part (Matt. 9: 13; 21: 28; 28: 7; Luke 10: 37; John 8: 11).

And I will get me honor upon Pharaoh, v. 17

If we oppose his will we will testify to his power by our defeat at his hands (Ex. 24: 17; 40: 34; 1 Kings 8: 11; Psa. 19: 1; Luke 2: 9; Acts 7: 55; 2 Cor. 3: 18).

By a strong east wind, v. 21

All things are under God's control and are made to serve his purposes (Psa. 65: 13; 69: 34; 98: 8; Isa. 44: 23; 49: 13; 55: 12).

They believed in Jehovah and in his servant Moses, v. 31

Every victory should bind followers to leader and both more firmly to God (Hag. 2: 23; John 15: 16; Acts 9: 15; 1 Cor. 1: 27-29).

Discussion

To what present day issues does this story apply? Does God help those today who struggle away from bondage to freedom and righteousness? How?

R. H. M.

PASTOR AND PEOPLE

The Pastor and His Family

THIS article was suggested to me recently on hearing a statement made by a busy pastor's wife, who was at the time teaching in the Daily Vacation Bible School besides performing sundry other duties. She was not complaining, she was only wondering why there is so much expected of the pastor's family.

The statement, "I am at your service," does not necessarily mean that the pastor is to be everything from a taxi driver to a spiritual adviser. I know of one pastor who has spent time and money taking some of his members' places in his car, furnishing the gas and never receiving even a "thank you." Why should a pastor be imposed upon in this way? It is the pastor's business to give spiritual aid, visit the sick, comfort the sorrowing, guide the faltering, strengthen the distressed and perform many other similar duties, but he ought not be expected to run a bus just to take the ladies of his congregation on shopping tours. Not many men like shopping anyway, and gas is not, as yet, being given away. I know of one woman who came to her pastor and asked to be taken to town, eleven miles distant and over difficult roads. She said: "Now, I don't want to impose upon you, pastor, but I would like to ask this small favor of you." This was her attitude: "You pay the bill, pastor, furnish the gas and drive your car, and I will ride with you. Very gracious of me, don't you think?"

I have heard it said that some pastors would be a great success if it were not for their wives—and also the reverse, that some pastors would not be worth much if it were not for their wives. Certainly the pastor's wife has an important role to play in the career of her husband. In some congregations she is expected to be the leader of the women's work, president of the aid, teacher in the Sunday-school and always on hand at prayer meeting besides being an ideal home-maker. Indeed, she should be interested in the work of the church, but she should not be expected to be quite so versatile. According to certain specifications, she must be a charming social leader, an ideal mother, a perfect housekeeper, a marvelous cook, the perfect hostess and ready at all times to entertain unexpected guests. She must not have too many dresses, else Deacon Brown's wife might become jealous. The furniture in her house must not be too expensive lest she appear extravagant. She must always look well and the parsonage must be neat and clean regardless of the number of callers she may have had during the day. According to some parishioners, the parsonage is public property and should be open at any time for close inspection. She must be able to make old clothes look like new and keep her

boys and girls immaculate in appearance. She must never become irritated but must be always diplomatic and must ever wear a smile and be serene even in the face of humiliation and boredom.

The pastor's sons and daughters are to be the epitome of perfection both in manners and conduct regardless of the time the pastor and his good wife need to give to other people's children. His children must be jeer and tease-proof and never let out a howl when tormented by a member of the congregation. In brief, their personalities must be completely submerged.

My heart beats in sympathy for the boys and girls of busy pastors for they are robbed of much time and training that rightly belongs to them. However, I know of no group of children who stand higher in the world and are doing more to lift the burdens of mankind than the children of our busy ministers. I have no sympathy with the statement that the ministers' children are the worst in town. It is not true. It is true that the spotlight of bitter criticism is many times directed at them. These boys and girls are often imposed upon unduly. I know of one pastor's young daughter who is supposed to fill any vacancy that might occur in the program of the church—leader of the young people's group, song director, organist, or teacher in the Sunday-school. It is mighty fine that she is capable of doing this, and that she undertakes the task in a gracious spirit, but there is danger of causing a young person to become rebellious under such treatment. How many of the older people enjoy being called upon, just at the last minute with no time for preparation? I must admit that I do not appreciate such experiences.

This solution of the whole matter might be found in the application of the Golden Rule. How fine it would be if all of us should take the Christian attitude toward our pastor and his family and do by them as we should like to have them do by us.

Teaching Jesus' Appreciation of Children

BY PAUL MOHLER

See Sunday-school Lesson for April 8

JESUS is the great reverser. If you don't believe it, put him at the wheel in your life and see if he doesn't throw in the reverse lever, turn you around and head you the other way in a lot of your practices. In the Sunday-school lesson for April 8 (Matt. 18: 1-6, 10, 12-14; 19: 13-15) we have him reversing the thinking of all his disciples on the question of relationship between grown folks and children. Unfortunately most of us have failed to go much beyond just thinking, but even the little we have let into our hearts has made a vast deal of difference in the world. What if this study of this lesson by so many people in so many lands should actually take hold of us all and turn us around? Wouldn't it be a glorious world? Let's try it and see.

This lesson deserves study, and requires it. When Jesus uttered these words, he did not aim to stimulate a lot of soft sentimentality about children, much as he loved them. When he said in verse 2, "Except ye turn and become as little children," he did not aim for his disciples to become childish. Paul says in 1 Cor. 13: 1: "When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am become a man, I have put away childish things." In this, he did not contradict the Lord in any way.

When we use a figure to illustrate a truth, as James did here, we have one truth in mind which the figure well exemplifies. Jesus left no doubt as to which quality of child nature he had in mind as being necessary to entrance into the kingdom. Read through the lesson carefully and see if you can find it for yourself before reading what I find. Every student of Jesus' parables and illustrations should learn to do this thing, and not trust to his own fancy as a guide.

I find in verse 1 the question of the disciples as to who was the greatest, which revealed a problem which Jesus must solve before he could ever bind his followers together in any close unity and harmony. Do you think they were all equal in ability? Do you think that by this time the disciples had taken the measure, each of the other? Did they know which was the smartest, which the strongest, which the nearest to Jesus? Were the slower and weaker ones dividing into parties, supporting their favorites? If Jesus could not stop that, how could he ever leave his work in their hands? Do you see what he had to meet?

When he took that child and set him in the midst, and said that unless they became like that, they could not even get into the kingdom, I wonder what the strong and wise ones thought. What a stunner that must have been! Of course he had to explain it, but he had succeeded in startling them, waking them up, and getting their attention; don't you believe it?

His next words explain what he means—humility—much as a child feels in its weakness when it wants to know, to be led, to be directed, and to be given the infinitely greater strength which it sees in other people. Am I right? Check it and see. Let the disciples realize their weakness in comparison with Jesus, even as a child feels its weakness in comparison with grown folks, and there will be no more trouble with ambitions. Were they ready to lead? They had not yet learned to follow!

Having laid down the principle before his pupils, Jesus was too good a teacher to neglect its exemplification, so he still keeps the child before them. How natural it would have been for the disciples to strike for the high lights and neglect the lesser. Jesus proceeded to reverse that notion by declaring that to receive a child was to receive him, and that to cause one of the little

ones (child or grown-up) who believed on him to stumble was to incur a terrible penalty. Do you see how, as a good teacher, he was passing from the literal child to the figurative—from the child in age to the child, the weakling in the kingdom? Or was he still talking about literal children on through to verse 14? Verses 15 to 18 are clearly devoted to grown-ups as well as children, but is that not just a practical working out of verses 10-14? You decide it. At any rate, does not the same principle apply to those who are spiritually young, weak and immature regardless of age or size? Better be sure about that. Paul may have something to say about it in Romans 14: 15 and context.

Is it likely that the "little ones" of verse 10 are just children? If you know yourself to be spiritually young and immature, do you want that same representation in heaven? Do you want the same seeking, finding and saving that is revealed in verses 12-14? If you are a strong one, are you humble enough to go with God to seek and to save weak members of Christ's flock, even if they do not seem to be worth much? Is this a vital question?

Do you think it might be interesting to go over your church records with God and get his idea of what happened and why, in each case of loss by straying away from the fold? How many of them were lost because the stronger members thought them not worth bothering with? How many were actually chilled, discouraged and driven away by some proud, selfish, dishonest, impure or hateful act or attitude by somebody in the leadership of the church? What is God going to do about that some day?

We have still another section in our lesson—in 19: 13-15. Do you suppose the disciples forgot the former lesson? Looks like it, doesn't it? Why were the disciples trying to keep children away from Jesus? Hadn't he told them how important they were? Can we throw any stones at them for forgetting? But if they had to forget, how glad we may be that Matthew did not forget to record these infinitely tender and comforting words of our world-reversing Savior.

I am very sure that Olive M. Jones, author of "Inspired Children," that great new book on developing the religious life of children, would insist that there is more in these words of Jesus than I have recognized in the foregoing discussion. She would insist that children are very much quicker to respond to the inspiration and the guidance of God than are grown people, and that when once they get the idea, they will decide their own questions and solve their own problems of conduct in their own "quiet times" with a certainty of and a faithfulness to the guidance of God that few if any grown people can approach. How wonderful it would be if we should find that in our children is a great untouched resource of spiritual wisdom which we may

turn to in our great perplexities, and if it might come true in our time that "A little child shall lead them."

Pasadena, Calif.

HOME AND FAMILY

April

BY RUTH SLOAN WENIGER

Gay April's come, by March winds tossed along;
List to her message! 'Tis in flow'r and song.
Just see her daisies white, and daisies blue!
They're telling us we should be pure and true.
Oft from the greening trees close by our home
We hear the call of welcome robin come,
He's sweetly singing cheer-up songs each day,
Thus helping scatter sunshine 'long life's way.
Out in the garden, fragrant sweet and still
We find the deep-cupped tulips and jonquil;
They speak to us of friendship, and of love,
Which make this world akin to that above.
Thus happily is April wafted on—
Then quickly May steps up, and April's gone.

Cleveland, Kans.

Easter Lilies and Church Bells

BY ROSA M. BENNETT

WHY did the street car have to stop every time it came to a florist's window? Joan thought she would scream if she saw any more Easter lilies. And that letter, lying on the dresser in the room she had left not thirty minutes earlier, did not ease her mind.

Like a little chant the words kept passing and repassing through her mind—Easter lilies—home—Easter lilies—mother—Easter lilies—father—Easter lilies—home—

Oh, no, she was not homesick, that tightening in her throat was merely from sitting last evening in a draft.

An elderly gentleman got on the car, a potted Easter lily carefully held in one hand. The sweet scent from the single blossom brought tears to Joan's eyes. With handkerchief first to eyes, then to nose, Joan *knew* now she had a cold. The hum of the street car seemed to have picked up the chant—Easter lilies—home—Easter lilies—O thank goodness, there was the corner of Third Street and Park Avenue! She hurried to her work, but being with her fellow employes did not help her state of mind as all their talk was, "Next Sunday is Easter"—"Easter lilies"—"Easter"—"Easter."

Finally, somehow, Joan got through the day. Rita, her roommate, was in their room when she arrived, and said, "Bob phoned for us to get ready. He has found a boy from near your home town. O, I guess he's country all right, but Bob says he has a peach of a car."

So after a scramble to get and quickly eat a light supper Joan threw all her energy (and part of her mind)

into getting ready, knowing all the time that the new boy would be hers as Rita had a very firm grip on Bob.

She was ready ages before Rita, who could stand in front of a mirror and work with a recalcitrant curl for a full thirty minutes. Joan's hand reached for the letter on the dresser. It had been so hastily read, yet she actually knew every word. How often she had received similar letters begging her to come home.

She read one page, another, and half way down the third. "I do wish you'd come home to stay, Joan. Since mother left us the house is so empty—so lonely—Old Tilly does the work well, keeps the house clean and neat, and you know she is a good cook, but I so feel the need of companionship, and your presence would be such a comfort." On down the fourth page, "There is a vacancy at Powell's. I am sure you could do the work and would not have to be idle." On down the fifth page, "There are thirty-seven large and fifteen smaller buds on the lilies. At least forty will be open by Easter."

Easter—home—father—Easter lilies—home—

The tears again caused the furious application of the handkerchief. The cold seemed to be getting worse.

Her mother's lilies!

As far back as Joan could remember her mother had raised Easter lilies to take to church on Easter. She remembered when she was just half past five and was so joyful because her mother allowed her to carry one precious lily to church. Of course the lily was carefully wrapped in tissue paper to shield it from the wind, but the paper wrapper could not confine the delicious scent.

How her mother had cared for and petted those loved lilies. When Joan was ten the cold winds had swept down from a snow and ice covered north and threatened to chill to death those lovely fragile buds. However, father came to the rescue by making a canvas covered frame, and placing it over the precious plants so full of buds and promise, kept away the devastating winds, and the lilies were saved, twenty-three of them to be carried to the church at Easter.

Then that day two years ago, two days before Easter when mother had gone to the church for the last time—not carrying the lilies, but with them banked high on her silvery casket—

This time when the tears fell Joan knew that it was *not* a cold.

It required a great deal of extra powder but at last Joan was once again ready and soon the four young people were on their way.

The little "peach of a car" hummed softly and smoothly as it took them rapidly over the road. The roadside trees feeling quite dressed up in gray-green tender new leaves waved joyously after them. A cypress bent over the road as if it would protect them

from all worldly care. A cardinal sang with such clear piercing sweetness that a mocking-bird stopped thinking of domestic duties, threw back his head and let out such a volume of liquid music that he thrilled himself to his little bird soul, and still singing his song of love and joy and spring, hurled himself upward and out of sight in the soft spring air.

This was life. Work she liked—the companionship of those that “knew their way about.” Joan relaxed and was feeling more what her father called “Joanish.” Bud, as he insisted on being called, was nicely dressed, well mannered, good looking, not at all what Rita called “country.”

They were passing through a peaceful little town, the main street lined on each side with sweet gum and live oak trees. Bud brought the car to a stop in front of a restaurant, a very clean, nice looking place with its windows filled with potted ferns. But Joan didn't like the small gilt-lettered sign on the door.

O well, what if they did sell beer. She didn't have to drink it and anyway, who wants to be a wet blanket!

And it *was* nice inside. Inwardly she felt stricken when Bob ordered beer and sandwiches for four. As soon as the waiter placed the food and drink before them, Rita and Bob began greedily to drink from their mugs. Joan's hand went out, but before her fingers could close around the handle, the sound of a church bell filled the room. Not quite three blocks away a church bell—a material thing, but dedicated to God's

A Reward of Loyalty

BY FLORA E. TEAGUE

It is sometimes wondered at that the women, close followers of the Master in his sufferings and death, should be told first of the glorious resurrection. The angels appeared to the women but not to Peter and John when they came to the empty tomb in answer to the news Mary Magdalene brought them.

We have no knowledge of the presence of any of the disciples at the crucifixion excepting the faithful beloved John. But the faithful women were there witnessing the awful tragedy that must have rent their hearts to the core.

Was it because of their love and loyalty and faithfulness to the end that they were so richly rewarded as to be the first recipients and announcers of the glorious news of the resurrection? And was it not given to the men because they all forsook him and fled? Who knows?

I am glad for the example those loving women set for us in faithfulness and loyalty. May we imitate them today when at times loyalty to a cause may call out bitter opposition and opprobrium.

La Verne, Calif.

service—high up in its vine-covered tower was calling people to mid-week prayer meeting. Clearly to Joan it said, “Come—to—the house—of God. Come—to—the house—of God.”

As the sound of the bell died away the room seemed to Joan to be filled to overflowing with Easter lilies. Thousands and thousands of them. All the Easter lilies in the world, all that her mother had ever raised, from the single one in its paper wrapper to those on her mother's casket. The beauty of them—the scent of them, was drowning her, smothering her. Values seemed changed in that seemingly lily-filled atmosphere.

Suddenly she noticed Bud watching her. Rita was looking frankly annoyed. Abruptly she arose from her chair. O, to get out—to get away! She said chokingly, “I'm going home,” and before her companions could say a word Joan swiftly ran from the room.

Bud shoved his untasted beer from him so violently that the contents of the mug partially spilled. Rising he said, “Take Rita home on the bus, Bob. I'm not letting Joan go home alone.”

Copley, Ohio.

Easter for Tommy

BY ADA CASSELL SELL

THE telegram had been very brief. The worst of it had been its demand for an immediate reply.

Dear Sir Jane died of pneumonia stop what shall be done with five year Tommy stop if you want him wire at once Mrs. Carey.

Mrs. Carey, Jane's housekeeper, had puzzled over sending Grandpa Minturn the part of the message referring to his grandson Tommy. Jane, grandpa's youngest daughter, had married some one her father had not approved of, and had moved from New York to Louisiana. Not once in the ten years of her married life had she returned home, neither had her father visited her. Jane had not been able to resist sending an occasional photograph or snapshot of Tommy, not even looking for a thank you. Mrs. Carey had no way of knowing if Jane's father would be likely to take charge of the boy or not. But even though relations have been strained, blood often tells. The old man just might want the boy.

Grandpa was shocked to hear of Jane's passing. He knew his old heart at last—he had always lived in hopes of a reconciliation with Jane. But he knew it was too late, and blamed his own stiff-necked pride for the long estrangement. It was while his heart bled in grief for his youngest that he knew his telegram could not reach Louisiana soon enough. Why, no one else should have Tommy! The idea! Grandpa spent a restless day before he could expect a second wire. When it came it announced that a business man who in his work made

regular New York trips would bring Tommy in another week.

Grandpa's first feeling was one of relief. Then panic set in. How could he and his old housekeeper take care of a five-year-old orphan? Children needed playmates and playthings. Two old folks and a little fellow! And it would be Good Friday the day Tommy came—why, the lad would look forward to Easter! Grandpa knew that even though five-year-olds can miss a departed mother to some extent, yet at those tender years a normal child's mind will not dwell on sorrow constantly. Yes, the boy would look forward to Easter. Then grandpa, in spite of having read Scrooge many a time, made a decision. No fuss for Easter! No, sir, not a mite! He was too old to bother; and besides, was not in a bit of mood for it. He'd see that the lad was cared for, but he'd have to forget about Easter bunnies, Santa Claus, valentines, and many other things.

Tommy was lovable, one of your happy children, ready to bestow love, very adaptable. He seemed to like grandpa at once, and the housekeeper, and the big house was a positive charm to him. Every room delighted him, every piece of furniture. Grandpa's light fixtures, bathroom, breakfast alcove, garage, everything had to be compared with his mother's.

"Mother's up there, grampa! And she isn't sick. She's singing. I'm going too some day."

Thus simply had death made its impression upon the childish mind. Grandpa was glad some one had given the boy such a normal, happy idea.

"Oh! I forgot, grampa!"

And Tommy scooted upstairs, to return soon with a pink candy rabbit for grandpa.

"I wanted to give you something for Easter! I made Mr. Lowe buy it in St. Louis. Do you like it, grampa?"

"Yes," said Grandpa Minturn a trifle stiffly. He had not reckoned on this turn of events.

Then Tommy had to whisper to grandpa.

"Would you care if I'd give it to her?" was the loudly whispered conclusion.

"No, sonny!" grandpa assured him.

So the beautiful flower bedecked cross, a bookmark, was presented to the housekeeper.

"Read it!" begged Tommy.

"Christ is risen!" announced the housekeeper, with tears in her eyes. So many years since she had been remembered, not since her own Tom had died, years and years before. How it did something to one's heart-strings to have a little tike like lovable Tommy about the house! The old woman found old feelings reborn, as she listened to Tommy's chatter and singing.

But grandpa did not change his mind. He went to the barber shop Saturday morning, but resolutely shut his eyes as much as possible to the shop windows decorated with their array of chocolate bunnies, eggs, tur-

keys and pigs. The Easter baskets begged for his attention. The flowers, lovely daffodils and potted crocus, hyacinths and lilies, pleaded with Grandpa Minturn.

"Buy me! buy me! Liven up your old house a bit! Gladden Tommy's heart! Make old Mrs. Cracken remember some of her happier years!"

"No! I will not! If I start it, there'll be no end!" asserted grandpa.

Not that Tommy asked for a thing. He was well-bred. But you couldn't blame him for playing with the downy yellow peeps and ducks the mailman brought him from his old housekeeper; nor could you blame him for playing with the pretty colored eggs Mrs. Cracken had given him in a lovely Easter basket. Tommy led grandpa to the pantry to see his chocolate bunnies and eggs. He kept them there because the heat in his room might make them sticky. Tommy did not expect grandpa to fuss over his lovely Easter things, but he showed him everything, even the toy wagon drawn by a large bunny, and having fluffy white ducks as passengers. It was Tommy's gift from the gardener.

Queer feelings surged in Grandpa Minturn. This was another thing grandpa had not reckoned with—he couldn't ask other folks not to express their love for Tommy by gifts. Something like jealousy was mingled in the multi-colored feelings the old man experienced as he proceeded to the dining-room, led by Tommy for the evening meal. When grandpa saw the beautiful Easter flowers Mrs. Cracken herself had dared to buy and place on his table, he could not get through supper soon enough.

Getting his hat and cane, he made another Saturday trip to town. He took the market-basket, and instead of trying to shut his eyes to Easter candies, he could hardly stop buying. He'd see if other folks had to give Tommy things and the child not receive a thing from his own grandfather! He'd see if he couldn't find some pretty posies too! The Easter lily in Crane's window, with eight lovely blooms, should be for Mrs. Cracken herself! His heart contracted as he remembered how his wife had loved yellow tulips, and Jane pink hyacinths. All the pretty Easter colors warmed his heart, and he felt supreme happiness that God had allowed him to have Tommy. Please God, he'd relearn how to make a child happy on all the big days the year would bring.

Tommy was made very happy on Easter morn. The egg hunt was particularly exciting. Mrs. Cracken helped to hunt, and found one out of the dozen. She didn't want to find more. Grandpa had hidden them, so of course he didn't dare hunt them.

After the Easter services, as grandpa was returning home with Tommy, the little fellow kept looking up at the beautiful blue sky.

"Jesus isn't in the grave any more, grampa! And mother's up there with Jesus!"

There was positive conviction in the child's voice. If only his faith would always stay so pure and simple! So it was that grandpa grasped the meaning of Easter as he had not in years.

Altoona, Pa.

The Society of Bluebirds

BY JESSIE WINDER

Third and Fourth Days

THE next day was Saturday. About the middle of the forenoon Rev. Colwell stopped in to leave a book which belonged to Professor Blake. "Come right in, Rev. Colwell. This is a fine spring day we have," said Professor Blake.

"Thank you, but I can't stop this morning. I must go back and finish my tomorrow morning's sermon."

"That was a fine sermon you gave us last Sunday morning," Professor Blake said.

Bluebird signals flew into action. "Why, father, you said that Rev. Colwell was going to seed and that last Sunday morning's sermon was about the poorest you ever heard!" Jean said.

Professor Blake seemed suddenly bereft of action. Mrs. Blake hurried in from the hall but was too late to check the outburst. Somehow she managed to rise to the occasion. "You'll just have to make allowance for the twins today, Rev. Colwell. They aren't at all well. I must get them some medicine at once. I do hope they aren't coming down with anything. You girls had better lie down for awhile." And she ushered them out of the room.

There followed a telephone conversation with Dr. Holmes and the dispatching of Ronnie for the promised prescription. Much to the horror of Janet and Jean, the medicine turned out to be large brown pills, one to be taken every four hours. Mrs. Blake promptly gave the prescribed doses and sent the girls to bed for two hours' sleep.

They slowly ascended the stairs. "This family just doesn't seem to care anything about the truth," Jean said mournfully.

"No, they don't," Janet replied. "Those pills are about the last straw, but we won't give up."

Jean selected a book from their bookshelf. "I'm going to read Robinson Crusoe. I think it might be fun to live alone for awhile, don't you?"

Janet pushed her bed over by a window through which she could see the street below. Rev. Colwell was just leaving the house. "The minister is just going," she observed. "He looks tired or something." For his face bore unmistakable evidence of concern and

serious thought, but she could not see that there was a twinkle in his eyes.

Soon after lunch Lester Harris came to take Beatrice for a drive. Jean and Janet were watching from a window. "He doesn't look very interesting, does he?" Jean observed.

"No," Janet replied, "but his car is magnificent. I'd like to ride in it myself. I guess he takes Beatrice riding in it nearly every day."

The door bell rang loudly. The twins opened the door. Beatrice called down the stairs, "I'll be right down, Les. I think you're grand to take me driving this afternoon. I love it!"

Janet looked at Lester. "That isn't quite the truth. Beatrice likes your car, but she doesn't care anything about you."

Jean continued, "Yes, she said you were a regular flat tire, but that your magnificent car made up for it."

Lester Harris' face showed several shades of red. "So that's the way the wind blows! Tomorrow I'll ask her to go for a walk through the park, and we'll see how she reacts to that!"

Beatrice was coming down the stairs and the twins made a hasty exit. Professor Blake who happened to be passing through the hall heard most of the conversation. But before he could decide upon the most feasible thing to do, Beatrice had appeared. And before he could report it to Mrs. Blake, a caller claimed his attention.

Later in the afternoon Mrs. Blake was in the kitchen filling the cookie jar. Dealia had made cookies, the molasses kind this time. "You made more than usual, didn't you, Dealia?" she asked.

"Yes, so there would be some to spare for Ronnie and his gang," she replied.

The door bell rang. "I think it is Mrs. Morton, the president of your club," Dealia said. "I saw her coming up the walk."

"I just dread to see her coming. She's a veritable grapevine for gossip. We didn't want her for club president, but every one knew how she would talk about us if we didn't vote for her," Mrs. Blake said. "Please go to the door, Dealia. I just must look at my hair."

"The twins were in the hall. They are answering the bell," Dealia replied.

"I thought they were upstairs," she said as she went to greet her caller.

"Good afternoon, Mrs. Morton. I'm always delighted to have you call. Now Jean and Janet, you—"

The members of the Bluebird Society braced themselves for the ordeal. "Mother, you just said that you dreaded to see her coming and that she was a very grapevine for gossip," Jean got through it bravely, but Mrs. Blake was already propelling her toward the door.

Mrs. Blake was thoroughly disconcerted, but felt

that this must certainly not be seen by Mrs. Morton. "Come, Janet—"

Janet did not believe in half-measures. "And you said that the only reason the ladies voted for her for club president was—"

By that time Janet was also being urged through the door. "Dear Mrs. Morton, you will have to make allowance for the twins today. They aren't at all well. I got medicine for them but there hasn't been time for it to help them yet. They aren't usually so rude. It's time for your medicine again, girls. Ask Dealia for it and go straight upstairs and to bed for the remainder of the day." She turned again to her caller. "Children can be such a worry! Jean and Janet have nearly driven us all to distraction the last several days. I do hope they aren't coming down with anything!"

"I've never had any experience with children, but your twins look perfectly healthy to me," Mrs. Morton's tones were tinkly with ice.

Upstairs Janet shied the box of pills at a robin perched on a branch and then lay looking gloomily out of the window. "I suppose the truth will keep us from going to the concert tonight."

"It looks like it! Let's forget about truth for a while. Better get a book, Janet." Jean was soon lost in the adventures of Robinson Crusoe.

Jean went to the book shelf. "I guess I'll read Little Women again. Those girls had such gorgeous times."

After a while Mrs. Blake came up bringing a thermometer with which to take their temperatures. She inquired in detail how they felt and seemed perplexed at not finding any tangible evidences of illness. Dealia brought their dinner up on trays and they ate it in bed, propped up with pillows. That would have been rather fun if it had not been for what had occurred and what was likely to happen yet. Ronnie sent up a much-wrapped package. Also a note saying that he was returning the box of pills which he had found under their window and that it was unharmed except that Skipper had chewed it considerably. Then every one went to the concert given by the college orchestra except Dealia, and she came up at eight to tuck them in for the night.

The next morning Jean and Janet were up and out of doors before anyone else was even awake. They had time for a good run with Skipper in the back yard before breakfast.

During the grapefruit Mrs. Blake asked Janet and Jean whether they felt able to go to Sunday-school. Each replied that she felt perfectly well.

Dealia brought in the muffins and set the plate on the table with considerable emphasis. "What's the matter, Dealia?" Professor Blake teased. "Did Bill stay too late last evening?"

"Indeed no!" Dealia replied. "He left right after ten."

The Society of Bluebirds showed no hesitation. "Oh, no, Dealia, it was right at eleven. We heard his footsteps on the walk and the clock striking eleven at the same time," Jean said.

"Are you doubting my word?" Dealia asked tartly. "If it has come to that, I'm leaving right now!" And she hastily left the room.

For a few seconds everyone was speechless. Then Mrs. Blake spoke to Jean and Janet. "That is going too far. Dealia has been with us for quite some time, and we've never had the slightest occasion to doubt her word. I simply don't understand what is the matter with you two. For the last two or three days you have acted so strange, talking about truth and going through those queer signals or whatever they are. And you have hurt everyone's feelings and caused several very unpleasant situations."

Professor Blake, recalling particularly the episode in which Reverend Colwell had figured, spoke sternly. "Whatever it is, it has gone far enough. What is all of this nonsense about, anyway?"

Simultaneously the members of the Bluebird Society burst into tears. Jean said something in muffled tones, but the only audible word was truth. Janet managed to say, "Look in the old teapot on the mantle." And they fled up the stairway.

Ronnie brought the teapot and Professor Blake removed the lid and pulled out a crumpled strip of paper. Carefully he read aloud the constitution for the Society of Bluebirds; then read it again.

To the everlasting credit of the Blake family it may be said that not one of them even smiled. For a minute no one spoke. Father and Mother Blake looked deep into each other's eyes.

"They were trying to make us into a truthful family," Grandmother Blake said. "I'll never forget it! The darling youngsters!"

"Well, I guess we needed it," Ronnie was honest.

Dealia came through the hall, hat on and suitcase in hand.

Professor Blake called to her, "Come here, Dealia. We want to show you something." He placed the smudgy wrinkled constitution in her hand.

Dealia read it. "So that is what they have been up to! I never heard of such a thing. 'Including Dealia.'"

Unheralded

BY HELEN HOAK EIKENBERRY

Many great deeds have gone unheralded,
But never unrewarded, nor in vain.

Oh sacrifices! Costing men the more
For never being heralded from door to door!
Oh sacrifices! Crucifixion! Pain!

In some world they are known. A glad refrain
Is heralding them over Heaven's plain!

Sterling, Ill.

Well, I'll go right up and bring them down to finish their breakfast."

As she started up the stairs, she laughed to herself, "Trying to reform even the professor!"

Waldo, Kans.

Women's Work Forum

What Do We Want Mothers and Daughters' Work to Be Five Years From Now? Are We Going in the Right Direction?

BY MRS. J. D. REBER

"ATTITUDES of infancy and youth are dominant in later life," says a well known author. Although our mothers and daughters' organization is in its infancy, there are clear indications that we have awakened to the fact that there is a need to study our homes and home life with the hope of developing a higher and nobler type of Christian living and service. Our recognition of this need is not only the hope of this organization, but also of our home life.

The home is a God made institution, though its development is a social heritage and, therefore, its maintenance and enrichment is the high duty of Christians everywhere. This must continue to be the ultimate aim of mother and daughter relationships. In the attempt to realize this aim, there are several things that must be kept clearly in mind:

(1) Mothers need an understanding and appreciation of their daughters and the problems which the modern girl faces.

(2) Growing girls must have a better understanding and appreciation of their mothers, of the responsibilities and difficulties the modern mother faces in the attempt to make possible for her daughter the best of present day life.

(3) There is a need to bring about an increasing recognition of the dignity of homemaking and the development of an ideal democratic home.

(4) It is necessary to provide for the passing on of the social and cultural heritage from the older to the younger generation.

(5) Mothers and their daughters should be encouraged to develop a united interest in the best in modern society and an unfaltering loyalty to the Christian church as it endeavors to build a Christian world.

Though a minimum of organization is essential, yet no organization or program in itself will accomplish the desired goals. We need earnest, sincere, consecrated, Christian individuals who desire these ideals and aspire to contribute something to their realization. Only so can any measure of success can be achieved. The highest that can be hoped for in the Mothers and Daughters' Association of the Church of the Brethren is an increase of mothers and daughters who are willing

to dedicate themselves and their services to this holy opportunity of womanhood.

Shippensburg, Pa.

CORRESPONDENCE

SEBRING, FLORIDA, MARCH 16, 1934

The date of this letter marks the fiftieth anniversary of my locating, with my family, in the little village of Keuka, Putnam County, Fla. At that time, March 16, 1884, there was, aside from a small store building, a smaller depot building and a very rude shack, but one house to mark the site of the prospective village. Into this, just recently constructed building, went my family, there being not a particle of furniture, save a small cook stove, in the house. There was no bedding of any sort. It was late on Saturday afternoon, and no opportunity to provide anything for our comfort. For two nights we all slept on the floor. Around our trunks were two pieces of carpet, that were spread down for my wife's bed. The children and myself rested as best we could on a few newspapers. This was the beginning of our work in Florida.

A few months later came three other members. During the summer we erected a small church, and by the end of the year there were members enough to organize a church at Keuka. This was the beginning of the church work for the Brethren in the "Land of Flowers."

For me, the only Brethren minister in the state fifty years ago, the venture was a wild one, in fact, reckless. But we all lived through it, and enjoyed many refreshing spiritual seasons.

Many have been the passing events during this half century, both in Florida and other parts of the brotherhood. I feel that the hand of the Lord was in the work, and now we have in the state a dozen churches and mission points, where the gospel is preached, and active church work is being carried on. To me the outlook is promising, but comparatively speaking the field is large and the laborers few. Pray that the Lord may send more efficient workers to our aid.

Trusting that you will remember us and our field, allow me to remain,
Sebring, Fla. J. H. Moore.

PACIFIC COAST AREA ANNUAL REGIONAL CONFERENCE

The Pacific Coast Annual Regional Conference convened at La Verne College February 6-11 and was outstanding from the standpoint of interest manifested by splendid attendance from the first until the last session by people from all over Southern California, with delegations from other points on the Pacific Coast.

Eld. Charles D. Bonsack was the chief instructor of the week, appearing from one to three times daily. His work was sharing the results of his findings in his continuous study of the Word of God and of his mingling among the people of the brotherhood from one end of the country to the other, as well as across the ocean in the church mission fields.

Bro. Bonsack's addresses were built around the theme of the entire program, "Christ and Our World of Today." Southern California pastors and La Verne College teachers assisted in the development of this theme, also Eld. M. S. Frantz of Empire.

Sister Susan Stoner, India missionary, also contributed to the program. Sunday was young people's day with a strong program arranged by the district young people's committee. This was attended by hundreds of young people, various fellowship dinners and the New Era banquet of the college filled the evening dinner hours. Grace Hileman Miller.
La Verne, Calif.

REPORT OF WOMEN'S WORK

The Eastern District of Colorado has eight women's organizations contributing to the national project and also helping our District Mission Board. There are about 90 active members. There are seven Aid Societies, one missionary society and one young women's club, one church having both Aid and the club. The name of the club is S. T. C.—service, truth and charity.

For the year just ending we have given \$146.25 to our national project and \$98.25 to our District Mission Board, besides helping in the home church by paying the pastor's support and helping the needy in the community. Our year in the district does not end until August, so we will give more by that time.

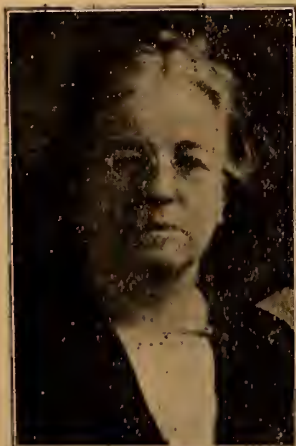
Our women raise money by quilting, sale dinners, bazaars, apron sales and individual contributions. A number of our churches used the film pictures on the girls' schools in India, China and Africa. The churches report the pictures very fine and thought they helped much to promote the missionary spirit.

Yoder, Colo.

Mrs. G. H. Rink,
Secretary-Treasurer.

AGNES J. STAUFFER

Agnes J. Denlinger, daughter of J. W. and Anna Denlinger, was born near Dayton, Ohio, June 27, 1874, and died Jan. 29, 1934. On Feb. 15, 1906, she married Harvey Stauffer



and to this union four children were born. The eldest died in infancy; the three surviving children are living at home with their father.

The first four years of married life Brother and Sister Stauffer spent on a farm in Western Canada. In 1910 they went to Chicago to attend Bethany Biblical Seminary to better prepare themselves for the ministry of the gospel. In 1913 they moved to Onkama, Mich., and after eighteen months there moved to the present home in Chipewewa township near Mt. Pleasant, Mich. They were charter members of the Shepherd church which was organized in 1915. Sister Stauffer was elected first church correspondent; she and her family have been faithful and regular attendants. In early life she gave her heart to Jesus, uniting with the Church of the Brethren, and had ever been true to her vow. The prayer life appealed strongly to her and in many problems in life she relied much on prayer. No sacrifice seemed too great to make if it seemed necessary to help her husband in the ministry. She taught in the Sunday-school, was president of the Ladies' Aid for a number of years and also home department superintendent.

On Dec. 26 she suffered a light stroke of paralysis which was followed four weeks later by another stroke which proved fatal.

Funeral services were held at Shepherd church by Bro. C. A. Spencer. Then the body was taken to Ohio and the final services held in Lower Stillwater church by Bro. Hugh Cloppert. Interment was made in Erstine cemetery.

She will be sorely missed in the church and in the community where she lived, but most of all in her home where she poured out her life for her loved ones. But her influence for good will live on and this world is a better place for her having lived in it.

Mt. Pleasant, Mich.

Iva A. Harmon.

MY TRIBUTE TO ELD. L. L. TEETER

It was quite a shock to me to hear of the homegoing of Bro. Teeter. Yet I know our loss is his great gain.

His was a Christian life of the highest type. Our first Sunday in America after returning from India was spent in his home. Our little girl who was then three years old, innocently had the impression he was Jesus, and in calling his attention to something she wanted to ask him addressed him as follows: "Say, Lord Jesus—" She was not far off the track, for indeed the Spirit of Jesus shone in his face and was manifest in every action.

He visited at many, many sick beds, the patients always feeling better for Bro. Teeter having been there. Many times he was called to the home of sadness and his words of comfort and sympathy were highly appreciated.

One time he told me he believed in "giving flowers to the living," and I am sure I was not the only one to receive his word of commendation.

As elder it was his distinction to serve the Buck Creek church, Southern Indiana, for over thirty years, a longer period than any other elder ever served there. This church is truly a city set on a hill in that community. Bro. Teeter was never more happy than when the occasion arose to say or give something for the cause of missions. He never tried to hold back workers who wished to push ahead. He led the way.

I have many happy memories of working with Bro. Teeter during the nine years I held my membership in that church. Truly his life was an inspiration to all who came in contact with him, and he will not soon be forgotten.

Warrensburg, Mo.

Nettie B. Summer.

IN MEMORY OF SISTER EMMA DANNER

The members of the Mothers' class of the Sunday-school of the Frederick City church desire to express their appreciation of the labors of Sister Emma Danner, who recently passed to her reward.

Sister Danner was instrumental in organizing this class. She was always faithful and loyal, and always giving her best towards its good. We feel that we have been greatly profited by being associated with one of her character. She was a sincere worker in the mission cause both at home and abroad and many were the afternoons she spent visiting the hospitals and other institutions distributing to the sick and shut-ins religious literature and good cheer.

She is greatly missed by this class. But we find comfort in the fact that she has been called to a greater field of service. It behooves us to take up the work where she left off.

May her life be an example to us, for we feel that this community has been enriched beyond measure by her having lived here. We trust that God will always keep her family under the shadow of his wing, and that her children will grow up as she would have them, especially the baby, who so much needs the guidance and protection that only a mother can give.

Frederick, Md.

Members of the Mothers' Class.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Leinard-Copeland.—By the undersigned at his home March 11, 1934, Bro. Jesse L. Leinard of Oakley, Ill., and Sister Ruth Copeland of Cerro Gordo, Ill.—D. J. Blickenstaff, Oakley, Ill.

Shively-Judy.—On Saturday, March 3, at the home of the groom's parents near Peru, Ind., by the undersigned, Bro. Ernest Shively and Miss Martha Judy, both students in Bethany Biblical Seminary.—Thos. A. Shively, Peru, Ind.

Thompson-Ebey.—By the undersigned March 4, 1934, Robert R. Thompson and Lois C. Ebey at North Manchester Church of the Brethren.—H. L. Hartsough, North Manchester, Ind.

FALLEN ASLEEP

Auvil, James Quinter, son of Wm. and Nancy Valentine Auvil, born in Barbour County, W. Va., Nov. 16, 1867, died Dec. 24, 1933. He was one of a family of twelve children. He was married April 2, 1894, to Martha Bolyard and to them were born three daughters. He is survived by his wife, two daughters and five grandchildren. Funeral services from the home near Leadmine, W. Va., by Eld. W. L. Teets, assisted by Eld. John S. Fike. Interment in the cemetery near by.—Homer S. Diehl, Egdon, W. Va.

Barr, Albert Garner, nine-year-old son of Mrs. Irvin Floyd, died March 7, 1934, at the Lancaster general hospital. He was a member of the Fairview Sunday-school. Services at the home by Eld. H. A. Merkey and burial in the East Fairview cemetery.—Mrs. Nora L. Merkey, Manheim, Pa.

Blickenstaff, Norah D., son of Joseph and Mary Heckman Blickenstaff, born near Salem, Ill., Oct. 9, 1870, died Feb. 12, 1934, at his home near Rosalia, Kans. In 1890 he came with his parents from Cerro Gordo, Ill., and located on a farm near Rosalia. He had made his home in and around that community ever since. In 1894 he married Miss Hattie Barnes. To this union were born four children. Two sons and one daughter survive with four brothers, four sisters and two granddaughters. He was a member of the Adventist Church, a devout Christian. Funeral services by Rev. L. T. Faulders. Burial in the Blankenship cemetery near Rosalia.—Mrs. Susie Nelson, El Dorado, Kans.

Book, Effie J., wife of Bro. Isaac Book, died at her home at Path, Pa., March 1, 1934, aged 59 years. She was a member of the Farmers Grove Church of the Brethren and had served with her husband a number of years in the deacon's office. She is survived by her husband, two sons, one daughter, five grandchildren and two sisters. Services at the Farmers Grove church by her pastor, C. H. Steeman, assisted by Eld. M. A. Jacobs and Rev. Keirner, Methodist. Burial in cemetery adjoining the church.—Clara E. Steeman, New Germantown, Pa.

Brown, John, son of Henry and Elizabeth Brown, born in Stark County, Ohio, March 26, 1850. Had he lived until March 26, 1934, he would have been 84 years old. He married Sarah Scherer Oct. 17, 1869; she died Feb. 21, 1888. To this union were born five daughters and two sons. Three daughters and one son survive with eighteen grandchildren, thirty-one great-grandchildren and one sister. He married Lydia Werstler Oct. 1, 1906; she survives with two stepsons and one stepdaughter. He was a member of St. Peters Reformed church. Funeral services in the East Nimishillen church by S. S. Shoemaker, assisted by Elders C. H. Deardorff and W. D. Keller.—S. S. Shoemaker, Hartsville, Ohio.

Carpenter, Joseph W., aged 75 years, of Big Valley, near Bolar, died Jan. 27, 1934. He was a son of Morgan and Martha Robertson Carpenter and was born and reared in Big Valley. In 1882 he married Della Armstrong. They were the parents of four daughters and six sons. One daughter died in infancy and one son died during the World War, in Camp McClellan, N. C. He is survived by his widow, one brother, two sisters, three daughters, five sons and several grandchildren. A sister died two weeks ago. He was a member of the Valley Bethel Brethren church for many years. Funeral services from the church by Chas. B. Gibbs, with burial in the cemetery near by.—Edna C. Bussard, Bolar, Va.

Carpenter, Mrs. Mary, aged 82 years, wife of Dan M. Carpenter, died at her home near Burnsville, Va., Jan. 13, 1934, after a long illness. She had been a cripple for many years but bore her suffering with great fortitude. She was a daughter of Morgan and Martha Robertson Carpenter. Surviving are her husband, four sons, one brother and two sisters. One son preceded her. She was a member of the Church of the Brethren for many years. Funeral services at the home by Bro. Chas. B. Gibbs. Interment in the Burnsville cemetery.—Edna C. Bussard, Bolar, Va.

Cash, Norma Jean, daughter of Adrian and Pearl (Richard) Cash, born March 10, 1930, died at her home in Eureka, Kans., Feb. 15, 1934. The cause of her death was pneumonia and complications. Her parents and one sister remain. Funeral services at the Paint Creek church by Eld. John A. Strohm. Interment in the cemetery near by.—Fern Shull, Redfield, Kans.

Day, J. A., died March 1, 1934, at his home near Singer Glen, Va., aged 83 years. He was a member of the Brethren Church. He is survived by his wife, three sons, two daughters, ten grandchildren and one great-grandchild. Funeral services by Elders S. L. Garber and I. C. Senger at Mt. Zion church. Interment in the cemetery near by.—Mrs. J. W. Myers, Edom, Va.

Deardorf, Myrtle Leona, daughter of J. D. and Ella Kesler, was born at Cando, N. Dak., Oct. 2, 1907. Following an operation, she passed from this life Feb. 4, 1934, aged 26 years, 4 months and 2 days. She lived at Cando until she finished high school, then came to Chicago, where she had resided most of the time since. On Aug. 26, 1928, she was united in marriage to Cletus Deardorf. Two children, LeRoy and Ardelle, blessed this union. She united with the Church of the Brethren at the age of fourteen, and continued to love the service of her Lord, saying not long before she died that she was ready to meet him. Besides her husband, two children, and her father and mother, she leaves two brothers, three sisters, a foster sister, and a foster brother. A funeral service was held in the First church in Chicago, with Bro. James M. Moore in charge. The body was then taken to North Dakota, where interment took place in the Zion cemetery. Services were held also in the Zion church. Bro. Bruce Williams officiated, assisted by Bro. Mark Burner.—Martha E. Lear, Chicago, Ill.

Doody, Lorraine Fox, wife of T. T. Doody, died at her home in Chicago, Dec. 15, 1933, after a lingering illness. She was 26 years, 9 months and 7 days old. She united with the Church of the Brethren at the age of ten years. She leaves her husband, her father and mother, Brother and Sister Fred S. Fox, and two brothers. Funeral services were conducted in the home by the pastor, Bro. James M. Moore. Burial in the Arlington cemetery near Elmhurst.—Martha E. Lear, Chicago, Ill.

Early, Doris Rebecca, infant daughter of Ray and Thelma Early, died at the hospital, Harrisonburg, Va., March 2, 1934. Besides her parents, she leaves two brothers and four sisters. Funeral at the Pleasant Valley church by Rev. A. L. Hahn, assisted by Eld. S. D. Miller. Burial in the adjoining cemetery.—Mrs. M. C. Williams, Mt. Sidney, Va.

Fahnestock, Martha, wife of Eld. Harry G. Fahnestock, died Feb. 21, 1934, at the hospital, Lancaster, following an operation. A few weeks before the end came she was anointed. Surviving are husband, daughter and seven sons, besides her mother and grandmother. Services by Elders H. A. Merkey and Allen G. Becker at the East Fairview church.—Mrs. Nora L. Merkey, Manheim, Pa.

Fraker, Sarah Rebecca, born Oct. 5, 1870, died March 5, 1934. She is survived by her husband, B. Frank Fraker, one son and daughter, and five grandchildren. She united with the Church of the Brethren in 1897. Funeral services in the Kutz church near Carlisle by the writer, assisted by Rev. Moore of the Evangelical church. Interment in the adjoining cemetery.—H. M. Snively, Carlisle, Pa.

Hershey, Rachel Jane, born March 12, 1845, died Jan. 21, 1934, at Springdale, Ark. She came west with her husband and settled near Springdale, Ark., about thirty years ago. Her husband preceded her some years later. At the age of sixteen she united with the Church of the Brethren and lived a faithful Christian life to the end. She is survived by two sons, two daughters, twelve grandchildren, six great-grandchildren, two brothers and one sister. Funeral services at Silent Grove, near Springdale, by Rev. Wm. H. E. Ludwig. Burial in the Silent Grove cemetery.—Earl E. Jarboe, Grant, Iowa.

Keeny, Wm. H., eldest child of the late Bro. Samuel S. and Sister Mary Hohf Utz Keeny, born near Boiling Springs, Pa., Dec. 6, 1856, died March 1, 1934, at his home in Olean, N. Y. He was a graduate of the Lock Haven Normal School, Pa., and taught school for a number of years. For sixteen years he was registrar of vital statistics and sanitary inspector of the city of Olean. March 8, 1883, he married Elizabeth Thomas of Mt. Holly, Pa. He is survived by his wife, two sons, a daughter, brother and two sisters. Funeral services by Rev. Frank Houser. Interment at Olean.—Susanna Keeny Foutz, Philadelphia, Pa.

Kinzie, Martha Jane, nee Metts, born near Roanoke, Va., Nov. 12, 1852, died at her home in Quinter, Kans., March 5, 1934. She united with the Church of the Brethren in early life and lived a consecrated Christian life. Jan. 8, 1874, she married Daniel A. Kinzie; to them were born ten children. In 1910 the family moved to Quinter where they had lived since. Jan. 8, 1934, Brother and Sister Kinzie celebrated their sixtieth anniversary. She leaves her husband, eight children, thirty-one grandchildren, nine great-grandchildren and one brother. Funeral services by Floyd Crist, assisted by O. H. Feiler. Burial in Quinter cemetery.—Mary M. Bishop, Quinter, Kans.

Lamb, Bro. Geo. W., born April 23, 1865, died Nov. 9, 1933, at his home near Mustoe, Va. He was a member of the Church of the Brethren for about thirty-five years. He became a member of Valley Bethel congregation about thirty-two years ago and had resided here ever since. In 1886 he married Miss Elizabeth Jane Crummett. He is survived by his widow, two sons, three daughters and several grandchildren. Funeral services by Chas. B. Gibbs. Interment in the Wesley Chapel cemetery.—Edna C. Bussard, Bolar, Va.

NEWS FROM CHURCHES

CALIFORNIA

Live Oak church convened in business meeting March 5. We decided to elect a deacon and at this point the meeting was turned over to Bro. M. S. Frantz, representative of our district board, and Bro. Frank Baldwin. The voice of the church was taken, resulting in the calling of Bro. Wilbur I. Liskey, the pastor, and Bro. Joe M. Davis to the eldership. The choice for deacon resulted in selecting two—Ollie Landis and Sam Fillmore—the vote running so near a tie. An appropriate address was delivered by Bro. Baldwin, setting forth the qualifications of those called to their respective positions. Afterward Bro. Frantz had charge of the installation service which was very impressive. Our communion was appointed for March 28.—Mrs. Bessie Fillmore, Biggs, Calif., March 14.

Oakland.—At our potluck dinner Feb. 27 Father Bolger, teacher in Holy Redeemer College of the Redemptorist Fathers, gave us an interesting and educational talk on, *The Psychology of the Soul*. At our regular quarterly business meeting March 2 we decided to hold a week's pre-Easter service with Pastor Cunningham in charge. The second Sunday of each month at the morning service we have a report given on the mission work of the church. These reports are interesting and we feel they do much to stimulate the interest in missions among our people. The Loyal Workers' class went to the home of Mrs. Helena Southard March 4 to help her celebrate her ninety-fourth birthday. She is the oldest member of our congregation and has lost her sight, but her happy and cheerful disposition and the testimony of her Christian living are an inspiration to all.—Mary Heisel Woody, Oakland, Calif., March 10.

Rio Linda church met in business meeting March 3 with Eld. W. R. Brubaker presiding. Our love feast will be the evening of March 30. Our Ladies' Aid has been quilting and has done well in the past with much work before us. We are repairing our house of worship which was so much needed.—Mrs. Levi Fisher, Rio Linda, Calif., March 14.

DELAWARE

Wilmington.—Sunday, Feb. 11, a number of the members of the Richardson Park Methodist Episcopal church joined our congregation at the morning service. Due to an explosion of the furnace, while the congregation was assembling, their church services were temporarily discontinued. Mr. and Mrs. Harvey Shank, who were recently married in our church, left Feb. 23 for Hercules, Calif. The entire congregation was sorry when Mr. Shank was transferred by his company to such a distant state. Condolences were offered Mr. Roy Moyer, our superintendent of the Sunday-school, who buried his father Feb. 13. Bro. Murray Wagner and Mrs. Wagner, of the First Church of the Brethren, Baltimore, Md., spent the week-end of March 10 with our pastor, Bro. Wilbur Bantz, and family. Bro. Wagner officiated at both the morning and evening services.—Laura Spicher, Wilmington, Del., March 14.

FLORIDA

Tampa church held its semiannual members' meeting on March 10. The growth of the work here demands better organization. Plans were made by which we hope to accumulate means necessary to enlarge the present building. Our teachers are hindered in doing their best work on account of crowding, where a number of classes are in one small room. We decided to have a Vacation Bible School this summer and a committee is to see that the necessary funds are gathered. Also at this time Brother and Sister Philip H. Lauver were installed to the ministry, our pastor-elder, H. M. Landis, offering the consecration prayer. March 11 was the eighth anniversary of the work in East Tampa. Brother and Sister J. B. May opened their home eight years ago and began Sunday-school. Later revival services were held by J. H. Morris and a number united with the church. And above all, as fast as the children of these members become old enough they too join the church of their parents. Our pastor was the first duly elected superintendent of the school. Bro. Crist preached both morning and evening. We brought our dinner to the church and many spent the afternoon there. We feel it was a day to be remembered. The B. Y. P. D. is preparing a play to be given before Easter. The Sunday-school will give an Easter program in the morning and in the evening pictures of the Life of Christ will be shown.—Sarah H. Lauver, Tampa, Fla., March 14.

IDAHO

Moscow.—Jan. 1 Eld. A. R. Fike began the fifth year as pastor of the Moscow and Clearwater churches. Three have been added to the church by baptism recently. Our church with five others united in a spiritual recovery campaign, in which great interest was shown. A chorus of 100 voices furnished the music. March 4 was family day with dinner at the church. Eighty-two were present for morning worship. Our attendance is much above that of last year at this time because of our very mild winter.—Mary Adel Fike, Moscow, Idaho, March 10.

Nampa.—Our services are well attended. Yesterday at a class meeting a sister was anointed for the healing of her body. After evening service a sister was baptized. Eld. J. H. Graybill, who has been ill for weeks, called for the anointing, and is now improving. We have overflow Sunday-school and C. W. meetings at the city hall in the same block with our church.—H. H. Keim, Nampa, Idaho, March 14.

ILLINOIS

Dixon church held their regular quarterly business meeting March 18. The vote was unanimous to retain our present pastor, Bro. Wm. E. Thompson. It was decided to have a Vacation Bible School during the forepart of the summer. Our communion services will be held May 2 at 8 P. M. Our revival meeting will start March 18 and last for two weeks. These meetings will be conducted by our pastor. Our attendance both Sunday morning and evening has been steadily increasing. We have had the largest average attendance during January and February that has ever been recorded for those months. We have a wide-awake prayer meeting and Bible study every Wednesday evening which is attended by both young and old. We are much encouraged and feel that the Lord is blessing us here.—Lena Bowers, Dixon, Ill., March 12.

Liberty.—March 1 Bro. D. B. Cave and family moved on a small farm near Liberty, as Bro. Cave is taking up the pastorate of the church. He came here from Kent, Ill., where he has been pastor for several years. This is the first resident minister this church has had for about seven years. March 4 Bro. I. D. Heckman of Cerro Gordo, Ill., was present for services. In the afternoon he held funeral services for John H. Clary.—C. L. DeWitt, Liberty, Ill., March 12.

Panther Creek church met in council March 10. Bro. J. E. Small was elected delegate to Annual Conference, with Eld. J. W. Switzer alternate. Delegates to District Conference were Elsie Noffsinger and Curtis McCauley; alternates, Arthur Armstrong and Eld. Amos Yordy. We decided to have our communion April 28, beginning at 7 P. M. It was also planned to have our revival meeting in August, if we can secure an evangelist at that time. The Home Builders' Sunday-school class, with their teacher, the pastor, are rehearsing a cantata, *The Garden of Joseph*, to be given on Easter. The class also passed around an apron, called Joseph's apron, to be patched; under each patch a coin was to be placed. When these were removed, at a social of the class, there was found over \$17. The larger part was presented to the pastor, the class retaining the balance. We enjoyed very much to have with us on a Sunday in January Eld. C. B. Smith and wife from Bridgewater, Va. We feel that our attendance for Sunday-school and worship during the winter months has been very good.—Alta Small, Roanoke, Ill., March 12.

INDIANA

Anderson church enjoyed a series of revival services from Feb. 18 to March 4. Bro. R. N. Leatherman from Grand Junction, Colo., was the evangelist. The Arcadia, Indianapolis and Muncie churches favored us with special music which we greatly appreciated. The music and singing were led by Brethren Wm. Marshall and Frank Denlinger and was a great help to the spiritual uplift of the meeting. At the close fourteen were baptized and four reclaimed and the church was greatly strengthened by our Christian service.—Mrs. Icy Nelson, Anderson, Ind., March 12.

Middletown.—Our business meeting was postponed from March 3 to 11, when we met in the afternoon. We will have a spring communion and will set the time so as not to conflict with other meetings. Our Aid Society market cleared \$6. We will have another market the last Saturday of this month. A number of us attended the funeral of Bro. L. L. Teeter of Buck Creek last Thursday.—Florida J. E. Green, Middletown, Ind., March 12.

Spring Creek.—We met in council March 6. Plans were made for the week of pre-Easter services to be conducted by our pastor, Bro. Landis, with communion services on Monday eve following. Committees were appointed for Mother's Day and Children's Day programs. We will also entertain the county Sunday-school convention in April and plans were made for the same. The Liberty Mills church came to us a few Sunday evenings ago with a fine program of music. We have been fortunate this winter not to have any serious sickness and our church and Sunday-school attendance has been commendable.—Mrs. Ada Mishler, South Whitley, Ind., March 12.

IOWA

Union Ridge church met in business meeting March 8. A pre-Easter meeting is planned. It was decided to hold our love feast April 2 at 7:30 P. M. Our pastor, H. C. Hahn, was privileged to attend the ministers' conference at McPherson, Kans. Early in the winter some of the men of the church and community volunteered to donate and cut wood for the church. The Ladies' Aid also met at this time in different homes and served dinner for the men and did some other work. The Aid has been quite active in doing work of various kinds throughout the winter. Feb. 11 our pastor exchanged pulpits with the minister of the Christian church from Hampton. He preached on *Marriage Relations*. This was arranged in particular for a silver wedding anniversary at the home of Brother and Sister Ezra Burn. A number of our group attended the young people's convention at Geneva March 11.—Mrs. J. R. Allen, Dumont, Iowa, March 14.

KANSAS

Appanoose church met March 9 in business meeting. Bro. S. E. Thompson presided. The committee on procuring new hymn books reported and they were appointed as solicitors to try and secure the new books. Our love feast will be held May 5. We are looking forward to our District Meeting which will be held in the Appanoose church this fall. Our Aid Society meets each month at the homes of the members. Two sale dinners were held last month.—Mrs. J. M. Ward, Pomona, Kans., March 14.

Quinter.—Since our elder, D. A. Crist, has been in poor health for some time, preaching services have been carried on by the ministerial force, each taking his turn both morning and evening. Our C. W. meeting has been conducted by a committee designated for that purpose. The meeting now sponsored by Bro. Ezra Wolf is taking on new zeal. Bro. O. H. Feiler expects to be with us and conduct a week of prayer March 25 to April 1. Bro. Schwalm of McPherson expects to be with us April 2 and will give us some lectures; his theme will be, Where Are We Going from Here?—Mary M. Bishop, Quinter, Kans., March 13.

Victor.—The McPherson gospel team gave an interesting program on Sunday evening, Jan. 28. The young married people's class challenged the Sunday-school both in numbers and collection and won. The losing classes gave a social and oyster supper Feb. 1. We made \$24 in the contest which goes to help finance the District Meeting to be held here this fall. Our regular council was held March 10. Plans are being made for the District Meeting. One member was chosen on each of the following committees: temperance, missionary, social.—Mrs. Price Winder, Waldo, Kans., March 12.

MARYLAND

Piney Creek church met in semiannual council March 10. Bro. C. F. Bucher was elected elder in charge for another year. Delegates to District Meeting are, Eld. S. K. Utz and Bro. Maurice Bowers. The latter was reelected prayer meeting leader for another six months. Edw. Forney was reelected Sunday-school superintendent with Maurice Bowers, assistant. The vacancies on the various committees—temperance, missionary, child rescue, were filled. We decided to hold our love feast May 12 at 2:30 P. M. We expect Bro. Melvin Jacobs of York, Pa., to hold a series of meetings for us the latter part of August.—Theresa S. Forney, Taneytown, Md., March 12.

MICHIGAN

Thornapple congregation met in business meeting March 3. We reelected Bro. H. Towns as church treasurer. One letter of membership was granted. We are looking forward to having Bro. Kermit Eby of Ann Arbor, Mich., with us from Friday evening, May 4, to Sunday evening, May 6. May 7 we expect Bro. Chas. Forror, our state evangelist, to begin a series of meetings to close May 13. On May 12 we will have our communion meeting.—Mrs. Roy McRoberts, Lake Odessa, Mich., March 12.

OHIO

Akron.—Feb. 3 was a red letter day for the Akron City church when Sister Ida Shumaker came to spend the day with us. H. Spenser Minnich was also present for the morning and afternoon services and gave two splendid addresses on mission work. Sister Shumaker spoke morning, afternoon and evening. In her characteristic way she lost no time in presenting to us a picture of the India mission work as we never saw it before, and having seen will not soon forget. Many from neighboring churches spent the day with us. Dinner and supper were served to a large crowd of people. It was with regret that the final service in the evening drew to a close, and Sister Shumaker went on to other churches equally anxious to hear her splendid messages. Our love feast will be held on Easter Sunday evening, beginning at 6 o'clock. The week of pre-Easter services has been recalled, due to the serious illness of our pastor, Eld. Ira E. Long, who underwent an operation on March 2. At present he seems to be making satisfactory progress toward recovery. During his absence the pulpit has been filled by local ministers, G. W. Kieffaber and G. K. Beach. March 18 Bro. D. I. Pepple of Woodbury, Pa., will begin a two weeks' meeting at the Eastwood mission.—Plum Muller, Akron, Ohio, March 6.

Bear Creek.—Sister Ida Shumaker gave a missionary address Sunday morning, Feb. 4, which was thrilling to many. Her talk at the Aid Society on Feb. 7 also was much appreciated. The need of Christ in India was made clear to all. Our pre-Easter services to be conducted by the pastor, Eld. N. B. Wine, begin March 29. Preparations are being made for an Easter program to be given the evening of April 1. Bro. Frank Brower and Sister Anna Stoner are efficiently leading the Sunday-school work. Our communion service is to be held June 2 at 7:30 P. M.—Mrs. Laura Erbaugh, New Lebanon, Ohio, March 14.

Canton City.—We will hold our love feast and communion service Sunday evening, April 8. Our Bible School attendance has had a nice increase over last year. We have had approximately an 8 per cent increase the first six months of this year over last. Sunday, April 1, at 7:30 the choir will render a cantata entitled, The Prince of Life. We will have services during Passion Week every night except Saturday. Three were added to our church since the last report, two by letter and one by baptism.—John Meyers, Canton, Ohio, March 12.

Fostoria.—The work here is steadily moving along under the care of Bro. Garner, elder, and Bro. Swihart, pastor. All special occasions have been observed by programs given mostly by our young people who heartily cooperate when called upon. Achievement day was observed and an offering of \$25.21 given for missionary work. March 8 we met in the first business meeting of the year. Our elder, Geo. W. Garner, presided and was unanimously elected for another year. Delegates to District Meeting are Brethren Walter Swihart and Fred M. Buckingham. The pastor's time not having expired, the ministerial committee was instructed to investigate and recommend as to future continuance. The trustees were instructed to remodel the baptistry so as to make it more accessible and less expensive in use. March 10 and 11 D. W. Kurtz of Bethany Biblical Seminary was with us and gave four of his famous lectures which were very much appreciated as shown by the large attendance and the liberal offering. Our Bible study class

is studying the book of Amos. A program is being planned for Easter.—John W. Vetter, Fostoria, Ohio, March 15.

Marion.—Bro. S. L. Cover, our pastor, conducted revival meetings the last two weeks of November. He gave us some inspiring sermons. Five were received into the church by baptism; since then two more have been baptized, one renewed his covenant and three were received by letter. The services during the meetings were well attended. Mrs. Cover gave stories and Bro. Cover gave chalk drawings each evening which added to the interest. The junior choir gave several special numbers during the meetings. A pageant, The Light of the World, directed by Mrs. Cover, was given Christmas evening, Jan. 14. Bro. Fennell gave us a fine address on, Present Day Evils. Feb. 4 H. Spenser Minnich of Elgin gave us an inspiring address, followed by the installation of the junior choir, numbering about thirty. Feb. 4 was observed as achievement day. An offering was sent for general missions. In the evening the Junior League presented a missionary play. The league purchased new song books for the junior choir. Our annual mite box opening was held at the parsonage. Mrs. Cover gave the lesson study on our own foreign missions. The junior quartet rendered special music. The attendance is on the increase at all meetings. A senior choir is being organized. Each Sunday morning Bro. Cover has a class for the young members of the church in which he teaches Doctrine and Devotion. The Crusaders' class gave a play and program Sunday evening, Feb. 25. We are looking forward to our pre-Easter meetings to begin March 20.—Grace Blessing, Marion, Ohio, March 5.

Middle District.—March 3 Sister Ida Shumaker gave an impressive talk on Women's Work in India which was much appreciated. Our pastor, Bro. C. V. Coppock, and Sister Bertha Karns were chosen delegates to District Meeting, with Brethren J. F. Coy and C. C. Slade, alternates. Our communion will be held on May 19 at 7:30. The Sunday-school will present a pageant entitled, The Cross Triumphant, on Easter evening. In the near future the Cincinnati chorus will favor us with a program of music and songs.—I. J. Coy, Tippecanoe City, Ohio, March 15.

New Carlisle church met in council March 2. Bro. John Gump was chosen delegate to Annual Meeting and Brethren John Musselman, Herbert Barnhart and Reber Studebaker, delegates to District Conference. Bro. J. C. Flora was chosen elder for the coming year. Bro. Otho Winger gave us two wonderful sermons March 4. The Man-

ANNOUNCEMENTS

DISTRICT MEETINGS

Maryland, Eastern, Frederick City, April 25.
Maryland, Middle, Broadfording, April 19.
Ohio, Southern, Castine, April 18, 19.
Pennsylvania, Eastern, Elizabethtown, April 25, 26.
Pennsylvania, Middle, New Enterprise, April 10-12.
Pennsylvania, S. E., N. J., and E. New York, Geiger Memorial, Philadelphia, April 18, 19.
Virginia, First, Ninth Street, Roanoke, April 4-6.
Virginia, Northern, Unity (Bethel house), April 13, 14.
Virginia, Second, Summit, April 25-27.

LOVE FEASTS

California
April 8, 6:30 pm, Oakland.
April 21, 7:30 pm, Hermosa Beach.
Illinois
April 28, 7 pm, Panther Creek.
May 2, 8 pm, Dixon.
May 27, 7:30 pm, Yellow Creek.

Indiana
April 1, 7:30 pm, Pymont.
April 1, Cedar Creek.
May 6, Second South Bend.
May 27, Bremen.
June 2, Bethany.

Iowa
April 2, 7:30 pm, Union Ridge.
May 3, 7:30 pm, Prairie City.
May 20, Des Moines City.

Kansas
April 21, North Solomon.
April 29, 7:30 pm, Ottawa.
May 5, Appanoose.

Maryland
May 12, 2:30 pm, Piney Creek.

Michigan
March 31, 7:30 pm, Buchanan.
May 12, 8 pm, Thornapple.

Missouri
May 12, Shoal Creek.

Nebraska
April 2, Omaha.

Ohio
April 1, 6 pm, Akron.
April 1, Chippewa.
April 7, 7 pm, East Dayton.
April 8, Kent.
April 8, 7 pm, Springfield City.
April 8, Canton City.
April 15, 7 pm, Cooperative Brethren, Columbus.

Oklahoma
April 4, Big Creek.

Oregon
March 31, Mabel.

Pennsylvania
April 1, 7:30 pm, Rockhill.
April 1, 7 pm, Uniontown.
April 22, 7 pm, Coventry.
May 6, 6:30 pm, Walnut Grove (Johnstown).
May 6, 6:30 pm, Hanover.
May 6, 6:30 pm, Huntsdale.
May 8, 9, 1:45 pm, East Fairview.

May 12, Indian Creek.
May 16, 17, 1:30 pm, White Oak at Graybill.
May 19, 20, Falling Springs at Hade.
May 26, Conestoga at Bareville.
May 30, 31, 1:30 pm, White Oak at Kreiders.

Tennessee
April 21, 6 pm, Mt. Valley.
April 28, Liberty.

Virginia
April 1, 7:15 pm, Moscow.

chester ladies' and men's quartets will give us a program on Easter evening. The women of the church have been quite active in their different organizations; they gave \$100 to the Women's Work project, besides giving aid to different home projects.—Mrs. H. D. Funderburg, New Carlisle, Ohio, March 12.

Pitsburg church met in council March 3. Officers were elected for the unexpired terms of Eld. Edw. Miller and wife who are moving to the Salem congregation. Delegates to District Conference were Brethren Wilmer Petry and Wm. Royer; alternates, Brethren J. W. Eikenberry and N. W. Binkley. The church has secured the services of Bro. J. W. Fidler to conduct a revival beginning in May.—Clara Mae Lutz, Arcanum, Ohio, March 13.

Springfield City.—Our quarterly business meeting was held March 6. We decided to have a love feast April 8, 7 P. M. Our delegate to Annual Conference is J. H. Good; delegates to District Conference, J. H. Good and H. M. Grisso. Feb. 25 a husband and wife were received by baptism. Feb. 24 Ida Shumaker told in a very dramatic way of her work in India. The following Sunday morning John I. Kaylor of De Graff, Ohio, who served in India for fourteen years, told of the self-denial and sacrifice of the Indian people. Gypsy Simon Smith of Ontario, Canada, is in the midst of an evangelistic campaign sponsored by the six Methodist churches of our city. He talked to 1,500 people last night. He made a strong appeal for church people and all to give up bridge and dancing and do something worth while for God.—Della Peifer, Springfield, Ohio, March 12.

OKLAHOMA

Oklahoma City.—Brother and Sister Oliver H. Austin closed their two weeks' evangelistic services with us Sunday evening, March 11. Baptismal services were held the following evening. There were fourteen confessions during the services. Because of our poor housing and heating facilities the weather cut down the attendance the first week. Those who were able to attend received a great blessing. We were glad to know these good people personally; the influence of their beautiful lives and their sincere service will remain with us for a long time.—Mrs. W. Stanley Myers, Oklahoma City, Okla., March 13.

OREGON

Grants Pass.—Many of the church officers were retained for the present Sunday-school year. The winter Sunday-school convention of the Southern Oregon churches, Williams, Ashland, and Grants Pass, was held here the last Sunday in January. Many expressed the thought that each convention is getting better. Our mid-week meetings under the able direction of Sister R. C. Flory, are now being held at the different homes, with hopes of securing a larger attendance. These meetings are very beneficial as they are a study of the Bible. We are going to have a spring love feast; however the date has not been set. Two church letters have been received and one granted since our last report. A short program is being planned for Easter morning.—Mary Harlacher, Grants Pass, Ore., March 10.

PENNSYLVANIA

Ambler.—Our primary Sunday-school class and intermediate C. E. Society remembered the children of the Neffsville Aid Society at Christmas time with canned goods, toys and candy. Jan. 27 the men's adult Bible class held their tenth annual oyster supper, netting them \$105. Feb. 11 four of the Juniata Volunteer Band accompanied by Bro. L. S. Knepper had charge of the morning services. Their songs and messages were much appreciated. In the evening the glee club of Elizabethtown College gave us a splendid program. It was under the auspices of our young people's society who have organized and one Sunday evening a month give a special program. Each Tuesday evening we have a vocational class consisting of young men who study blue print reading and building construction work; they also discuss the most important parts and practical adjustments for automobiles. We will have a program on Easter night.—Mrs. Edw. J. Schwass, North Wales, Pa., March 14.

East Fairview.—We met in council March 5. Bro. J. Norman Weaver and Eld. H. A. Merkey were elected delegates to District Meeting. Twelve applicants were received and one was reclaimed into church fellowship. A young people's rally will be held on Saturday evening and Sunday, April 14 and 15. Volunteers from Elizabethtown College will present a program on April 22 at 7:30 P. M. Sister Rebecca Foutz of Philadelphia spoke on Christian Womanhood on Sunday evening, March 4. Our love feast will be held May 8 and 9 at 1:45 P. M.—Mrs. Nora L. Merkey, Manheim, Pa., March 10.

East Fairview church held a spiritual revival Dec. 31 to Jan. 17, with Eld. R. P. Bucher as evangelist. During this time eighteen confessed Christ. Jan. 21 Sister Ida Shumaker gave a vivid picture of some of the problems confronting the missionaries of India. March 4 Sister Foutz spoke on the subject, Christian Womanhood. Several members of our college faculty will conduct a Bible institute here March 17 and 18. The Volunteers from the college will render a program some time in April.—Sarah B. Wenger, Manheim, Pa., March 10.

Perry.—Bro. John Rowland, Mechanicsburg, Pa., is to begin a series of meetings in the Three Springs house, Perry congregation, near Blain, Pa., April 15, to continue two weeks. We expect to hold a love feast at the Farmers Grove house, Perry congregation, the third Sunday in May preceded by a week's meeting.—Clara E. Steeman, New Germantown, Pa., March 12.

Royersford.—Our semiannual missionary offering by the Sunday-school and church taken Nov. 26 amounted to \$352. The union Thanksgiving services were held in the Brethren church; the Mennonite

minister delivered the sermon and the offering was given to local hospitals. At our council meeting all church officers were elected for the year with the exception of Sunday-school secretary; Bro. Alvin Harley served as secretary for twenty-two consecutive years. The Ladies' Aid and Sunday-school classes were commended for their contributions to the church treasury during the year. Mrs. Holsopple has charge of the juniors on Sunday evenings. They are learning To See God by pictures and drawings in their scrapbooks. We have arranged to have Bro. Wadsworth preach for us during the week preceding Palm Sunday.—Mary F. High, Spring City, Pa., March 13.

Tyrone.—The first quarter of the new year has been one of the best in the history of the Tyrone church insofar as attendance and interest are concerned. Despite much inclement weather the Sunday-school attendance is above the average. A most helpful watch night service was observed on New Year's eve, just preceding which two young wives were baptized. Two Christmas programs were given, one by the children and the other by the young people, and both were largely attended. In January our church cooperated with other city churches in the week of prayer. Our pastor was one of the speakers. One Sunday evening we had with us the Volunteer Mission Band from Juniata College. One week night Mr. Newberry Cox of the Central American Mission gave us a most interesting description by means of pictures of this great and almost unknown country. On Feb. 11 we began our revival services with Bro. R. Paul Miller, of Berne, Ind., as the evangelist. For three weeks he brought us wonderful messages, true to the Old Book and without fear or favor. As a visible result of these meetings nine have been baptized and there are others to be received later. This is Bro. Miller's second period of service at the Tyrone church and we shall be glad to have him again. The first prayer meeting after the close of the meetings saw a more than 50 per cent increase in attendance. Our communion will be held on Easter Sunday, April 1, beginning at 7 P. M. The united churches of Tyrone will observe Good Friday with two three-hour services in different sections of the city.—Wilbur O. Snyder, Tyrone, Pa., March 8.

VIRGINIA

Buena Vista church met in council Feb. 25. We reorganized for the quarter. Various reports were read and accepted. The Ladies' Aid and sewing circle are still working faithfully at their tasks and plan to make some improvements about the church and parsonage as finances will permit. Three committees have been appointed to look after this work. Our church has planned a week of pre-Easter meetings. The treasurer is to take care of fifty new song books needed before the meeting. Delegates were chosen to District Meeting to be held at Summit church, April 25-27. Several delegates are being sent from this church. Bro. Bonsack accompanied by several of our members attended the district mission conference at Pleasant Valley Jan. 4. Bro. Showalter, our pastor, attended the spiritual life conference at Bridgewater Feb. 6-11. He also, with one of our members sent by the Sunday-school, attended a Bible term training school at Daleville, Va., Feb. 26 to March 3. Feb. 11 we took an offering for the Conference Budget. The teachers' group decided to meet every second Sunday in the month to discuss importance of needs and business in Sunday-school upbuilding.—Bessie L. Taylor, Buena Vista, Va., March 7.

Nokesville.—Our regular business meeting was held Dec. 7. Dec. 24 Bro. E. S. Harmon gave us a wonderful talk on the Beatitudes. Our Sunday-school rendered a Christmas program on Dec. 24 in the evening. Jan. 25 Bro. C. D. Bonsack gave us two excellent talks. We are glad to have Bro. Alvin Cline and family in our midst. He gives us a sermon occasionally which is very much enjoyed. The B. Y. P. D. meets every second and fourth Sunday evening with a program. The rest of the time is filled in by the missionary, religious education and music committees, unless we have some outside speakers. The young people from Oakton gave us a missionary program March 4.—Mrs. W. G. Francis, Nokesville, Va., March 10.

Unity.—Our B. Y. P. D. is moving along nicely under the direction of Bro. Isaac Zigler as president. Eld. J. D. Huffman is adult advisor. The young people with some of the older ones enjoyed Christmas eve when they went from house to house singing carols for the aged people, sick and shut-ins. Our Aid Society has been reorganized with Sister Anna Roller as president. During the year we have done some quilting, made comforts, garments and served lunch at sales. The District Meeting will be held in our congregation at the Bethel house on April 13 and 14. Delegates are Frank Roller, Luther Wampler, Claude Whitmer and Frank Reid. Bro. J. S. Roller has been chosen elder for another year. Our increase in membership during the past year is eighteen; total, 430. A number of our folks, both young and old, have taken up the reading of the New Testament.—Ida Brower Roller, Timberville, Va., March 12.

WASHINGTON

Ellisford.—We have recently been able to erect the frame of our church building. We are hoping that the way may be opened for us to obtain the needed funds to finish the building this summer. We are very much in need of it especially for our Sunday-school work. Our school enrollment has increased forty per cent this winter. The increased attendance and interest we feel sure are due to the splendid efforts of our pastor, Bro. Lee Crist, in his house-to-house calls. Our Ladies' Aid is active and doing much to help the building fund. We have an average attendance of twenty at our regular meetings. We also have splendid cooperation with our young people in all of our church activities.—Mrs. Alice Rothrock, Tonasket, Wash., March 11.

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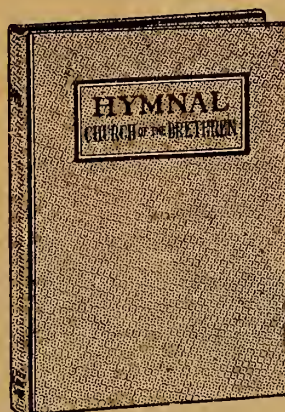
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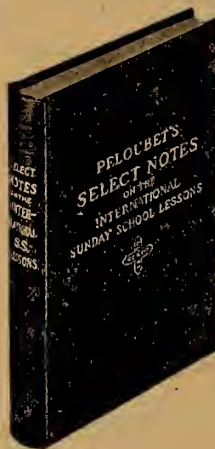
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No. 14



A SEBRING, FLORIDA, TOKEN OF APPRECIATION

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OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

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EDITORIAL

"Artificial Values"

If only one man had ever done it you might guess his identity, and you may wish to try it anyway. His case is just now the most conspicuous of its kind. And isn't he, wanted and unwanted, about the most pathetic figure in the world news of our day? But here's what he did and how: "The funds which he obtained from the banks were used to create artificial values for his stocks, which in turn enabled him to go back to the banks and get more money."

And so, as long as that revolving thing kept turning the money kept flowing in. But that was a circle which had to have an end. The circumference was bound to come apart somewhere sometime. Because the values were not actual. They were artificial, manufactured out of nothing. That is a miracle for which human ingenuity is not sufficient.

We are having it hammered into us afresh these days that money is only a token of value. It is worthless in itself and if the value which it symbolizes is non-existent, as soon as that fact is discovered the symbol or token becomes useless.

But it is not in the realm of high finance alone that we find the creation and manipulation of artificial values. Character is a treasure of such priceless worth that men unwilling to pay the price of making it like to have their fellows think they are well stocked with it. For a long time, it may be, they put on a front of outward goodness and then the structure of their lives collapses. The apparent values were artificial.

E. F.

In the Face of Better Knowledge

It is astonishing what people will do in the face of better knowledge. We are not referring to those who take a chance in the hope that some good may come through individual sacrifice. Rather, we have in mind

those who deliberately flout their better knowledge. And there are many such.

A case in point is furnished by the students of Vassar, one of the oldest women's colleges in the United States. President McCracken stressed the expense of smoking, the danger of the habit leading to overindulgence, the fire hazard, and the social significance of relaxed control. But in the face of all this the students are assuming the hazards of cigarette smoking.

In extenuation of these young women's decision it may be said they are but reflecting the spirit of the age. That with others they have chosen to defy the results of experience and to stifle the voice of conscience. There is also the insidious guile of the cigarette advertiser, daily representing that smoking is proper and desirable for those who would appear sophisticated. This is why many young people act counter to their better knowledge.

H. A. B.

Not in the Statistics

I RATHER like statistics. They bring to a focus the results of our work. They help us to see if our job pays—if we have had a balanced program. They help us tremendously to think over our years and to see if they have pointed in the right direction and have been well spent—where we have failed and possibly succeeded.

Statistics are reasonably accurate when they apply to the aggregation of *things* such as cars, dollars, potatoes and such things as are easily counted and measured. They are somewhat more doubtful in the field where our calculations are subjected to other influences such as weather, temperature, etc. Perhaps they are most unreliable when they are subject to the influences of men with their limitations, prejudices and ardent desires to reach certain conclusions. Yet there are ways by which even most of these troubles can be overcome

and statistics even in these fields are often very accurate and deserve careful study.

But we must be careful with statistics that have to do with personality. Life does not flow in channels that are easily determined. Love defies exact formula. What is intended as kindness to one person may be the very opposite to another. What defeats us today may challenge us to courage on the morrow. An honest attempt to appraise a good life may overlook the guiding hand and heart of another. To even count one's virtues or sins, we are apt to miss others more vital or dangerous because they *are* less noticed. Of course psychology has helped us much in this field and we can know *trends* of life with some accuracy, but can never know fully the measure of any one personality.

Statistics tend to overemphasize the methods and technique of life. It is often not what we do or say, but the tone of voice or expression of face that determines the meaning of our words. Our conduct is more determined by motive than action, says Jesus. This is the reason there may be a difference between etiquette and good manners; between proper procedure and goodness. "For the letter killeth, but the spirit giveth life."

In the final analysis, therefore, there is certain to be a lot of joy and service in a Christian life that can not be measured. There is blessing in the visit of the minister that can never be told by the minutes he stayed or the words he spoke. The average home may be much better or worse than its order or style of furniture. Church services may inspire beyond their planning or leave us cold with too much formality. Sunday-school teachers often excel their methods of teaching by splendid loving and living.

Of course we must seek the best methods of service and procedure. Loving interest will always seek to do this in any service. But Christianity is a life—the more abundant life. It can never be measured in terms of the size of an audience or the membership of the church alone. And perhaps we shall increase attendance at worship and enlarge the membership most, as well as find our best methods, by giving more attention to the things that are not so easily classified in our statistics.

C. D. B.

The Insull Odyssey

As these lines are being written the Insull Odyssey reaches another of its melodramatic crises. Indeed, the adventures of Mr. Insull make imaginative literature rather tame reading. For even in novels realistic heroes can hardly be made to topple from billion dollar public utility thrones, toy with one government after another, or otherwise disport themselves in extravaganza style.

Now while the average man is being served his daily

chapter from the adventures of one distressed American, will he get the story but miss the moral? It is to be hoped that the mounting tragedy of Mr. Insull's life will teach common men volumes about such old-fashioned truths as the hard way of transgressors and the intrinsic importance of honesty. And it will if the man in the street is able to learn anything from the bitter experiences of others.

H. A. B.

In Spite of Repeal

ONE'S ears still ring with the eloquent appeals made to bring about the repeal of the Eighteenth Amendment. That and that alone would establish personal liberty, assure respect for law, stop the bootlegger, check crime, balance the budget and again give us true temperance. The repealers had their way and are now having their day.

But what of their promises?

We were to have no saloons; but we have them.

We were to have no bootlegging; but where does it not exist?

We were to have no drinking by minors; but consider the recent investigations in Chicago as portrayed in the Chicago dailies.

The liquor revenues were to provide all the funds needed for a government balanced budget; why then all these additional taxes?

The repeal was to put the racketeer out of business; but when was he more in evidence than now?

Repeal would put crime on the decline; the evidence is all to the contrary.

Yes, the repealers had their day and now are having their way. And what of their way?

Here is an example. I've driven over this dangerous railroad crossing many, many times. It is dangerous. One needs his wits to avoid accidents. The warnings are numerous as I draw near. An approaching train starts the wigwag and rings the bell. The danger lights are on. The engineers give loud, long and repeated warnings. They know the danger. But a drunken driver—even if it is drink made and purchased and licensed under law—will heed none of these warnings. Perhaps he is not even conscious of them. The roadhouse, the tavern, the restaurant, the lunch counter, the grocery, yes, and the blind pig will all give him whatever he wants. And drink, when he is full of it, leads him to rush right into the moving train. His auto is smashed. His companions are killed. His own body is pitched aside lifeless. The train is wrecked at immense cost. What a shame that life should be so recklessly wasted!

But such are the blessings of repeal! The repealers have had their way and this is their day to demonstrate what legalized drink will do.

J. E. M.

GENERAL FORUM

The Zero Hour

BY WALTER SWIHART

It rains, and freezes as it rains;
Black night is groaning, and it snows;
Old Year is dying—dies tonight,
Bewailing, raging, moans and blows—
And I'm shut in.

My corner smiles, I smile with it;
My fire is chuckling on the grate:
Though rampant fury pounds around
My hearth, it summers me; it's late,
My door's shut fast.

Some day is coming when the storms
Will cease, and bluster lilacs bring;
When seeds and rootstems, buried deep,
Like buds, a message, tell of spring
Around my cote.

Yes, each, a story doth proclaim,
That life, in striving, lives somewhere;
That hillsides, dreamy, touched with sun,
Break into life; spring ev'rywhere
And all is new.

However much the storms have beat,
The laws of God are holding true;
O, death is life released and gone,
And gone, is life triumphant, new
In them and us.

Fostoria, Ohio.

That There Be No Parties

BY EARL M. BOWMAN

SAINT PAUL had observed that in all Greek cities the "party spirit" was intense alike in politics and in sport. He found this same party spirit beginning to be the root of parties in the Christian church. The unspeakable dangers of the party spirit in the church Saint Paul saw very clearly. It was obvious to Paul that this spirit was bound to weaken and hinder the progress of the church.

Is it any wonder, then, that Paul addresses himself to the ear of the church and makes this strong appeal: "Now I plead with you, brethren, for the sake of our Lord Jesus Christ, that ye all speak the same things, and that there be no divisions among you" (1 Cor. 1:10)? There were four different parties in the church at Corinth:

First, was the party of Paul. Paul was the founder of the church there. The followers of Paul were more concerned about upholding the authority of Paul than to help the cause of Christ. They became more "Pauline" than Paul himself. Thus they magnified Paul's peculiarities and attached great importance to his incidental sayings and private practices to which Paul himself was indifferent. Therefore, they were in dan-

ger of becoming more Pauline than Christian, and their indebtedness to Paul eclipsed their indebtedness to Christ.

Second, was the party of Apollos. Now Apollos was the brilliant and eloquent Alexandrian orator. He had a charming style. Exposition was his supreme gift and he could make crystal clear some of the vague and abstract sayings of Paul. He could flood dark sayings with light. His teaching was not opposed to Paul, but only supplementary. Apparently there was no jealousy or rivalry between Apollos and Paul, for at the end of the letter Paul declares concerning Apollos: "I besought him much to come unto you with the brethren: and it was not at all his will to come now; but he will come when he shall have opportunity."

Third, was the party of Cephas. The followers of Cephas tried to undermine the authority of Paul. They followed Paul like one politician follows another. It was their aim to discredit Paul's authority and his work. They went to great pains to show that Paul's claim to apostleship was very insecure, because Paul had never seen the Lord. It is probable that they accused Paul of lacking spirituality, of being an opportunist and an imposter. While on the other hand they carefully and unceasingly pointed out that Peter had been a companion of the Lord during his earthly life. This seemed to them overwhelming ground for giving Peter supremacy over Paul. They claimed that Peter's record was unblemished; but as for Paul, many doubts were expressed and questions asked about him and suspicious defamations hinted. It is possible that they conducted a powerful whispering campaign against Paul in which was disseminated devastating propaganda.

Fourth, was the party of Christ. This party stood in unrelenting opposition to the other three. The members of this party became very strict and fanatical and touchy and intolerant. They fought against Paul's authority and denied his right to interfere in the discipline of the church. They were legalists and were not going to permit anything in the church not directly and specifically authorized by some words of Christ. They had the words of Christ, but they did not have his spirit.

Now Paul hears of these four parties with a great deal of disappointment and anxiety. "For it hath been signified unto me concerning you, my brethren, by them that are of the household of Chloe, that there are contentions among you. Now this I mean, that each one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized into the name of Paul?"

What would Paul think of the condition of the church today? It is staggering to imagine what Paul would say about the schisms which rend asunder the

body of Christ today. At Corinth the church members had not outwardly separated from one another. Various groups of them were known to have belonged to this party. But they still worshiped together and had not renounced one another's communion. So there was no visible division, no outward disruption of the church.

But today we have churches broken up into little sections; some members of the same church refusing to worship with other members of that church, looking upon them with distrust and contempt. In the Christian church, which was designed by our Lord to be the great unifying force of society, we find neighbors and friends alienated and estranged—men and women whom the world expects to love each other, but who refuse to worship with each other. Is there not something wrong with some of us, or all of us, when we let such situations develop? Would it not be well for each of us to say to ourselves: "Well, I am ashamed to thus frankly admit it, but I have all these years been following the Lord afar off; I am a Christian in name only, for I do not have the spirit of Christ"?

In one of the large cities of England a contention arose among the firemen, and when a great fire broke out and was spreading its flames over the city, the firemen turned the hose on each other instead of on the fire. Does this not describe the situation that exists in many so-called Christian churches? When we should be, with all our combined resources, fighting the dangerous evils which are loose in our world and honeycombing society, we are dissipating our energies in petty wrangles and personal animosities. Because of this party spirit within our churches the church has been literally sapped of her power. If we had forgotten about selfish advancement and prestige, if there had been union where there has been division, the influence of Christ would have so far surpassed every other influence that peace, justice, truth, mercy, righteousness, brotherliness, and godliness would everywhere be reigning.

Instead the strength of the church has been frittered away in party warfare and her ablest men have often spent themselves in controversy over wholly insignificant matters. Through disunion and failure to put Christ ahead of self the church has become impotent while the world looks on and laughs. It is time that the church cease internal strife and, with united front, assail the flagrant vice which is a social plague on society; the unchristian war system which is again threatening the peace of the nations; the infidelity which threatens the institution of the home; the greed and inhumanity which has brought on one of the greatest depressions the world has ever known; racketeering, gambling, exploitations and bribery which threaten even the very foundations of our government; racial prejudice, jealousies, and grudges which threaten to overthrow the

ideal of the brotherhood of man; great wealth and luxury and abject poverty within sight of each other which a Christian civilization would not tolerate. Let the church lose itself in battle along these battle fronts if she would save herself.

The trouble is that Christ still hangs on the cross and self sits on the throne. Church members must take Christ down from the cross and put Christ on the throne and crucify self on the cross.

Let there be no parties among you!

Philadelphia, Pa.

Were We So Left Out?

BY REBECCA FOUTZ

AFTER reading the article, "The Value of Our Young People's Program," in THE GOSPEL MESSENGER of March 10, it was not possible to refrain from answering it in behalf of those of us who were young people in the church a score of years prior to the camp era.

One is almost startled at some of the statements and the general indictment concerning this previous era. So I wish to tell something of the lack (?) of opportunity for young people then. And one can not think that such opportunities were limited to the congregation where this period of life was spent. One thing is certain, it left no sense of repression in the life of one whose taste was for activity.

We were not long-faced Christians, but normal young people who liked their share of fun. And we enjoyed ourselves in the church where our interests centered. In the development of Christian character, we were more closely guarded against worldly influences than is done at most places now, but there were no restrictions as far as rightful activities within the church were concerned.

We joined the missionary reading circle when it was started in the brotherhood. Some began to teach in the Sunday-school as early as sixteen years of age and young people were among the delegates sent to District Sunday-school meetings. There were organizations for social and missionary purposes and we learned giving from the earliest years.

The young people had their full share in officering and conducting Christian Workers' meetings. They took their turn in leading prayer meeting and were much encouraged to take part in the same. They had their share on programs, served as visitors for the home department and were on the teams to solicit for missionary support and the building fund.

There were singing classes, usually conducted by an outside teacher. This is something seldom heard of now. And we had mission study and teacher-training classes as they came along.

All this along with the regular church services, revivals and other special meetings never left a lack of something to take part in or go to, that the church provided. In fact there was complaint that there was too much.

There was a fellowshiping among local congregations that is not found today in many places. The young people became acquainted and enjoyed much association and visiting together.

Because we did not have camps or conferences (no one else had them either), and the general department for young people's work, those who are the age for such now should not feel that the former times were barren. If those of the next generation develop methods different from the ones in use now, may they not think that those now had little outlet for their energies and talents? So it is well if we can gain some understanding of the days that were before our experiences.

Philadelphia, Pa.

The Cross in Christian Education

BY H. H. HELMAN

IF one were to ask, "What is the symbolism of the Cross?" the answer would not be difficult to find, for most of Christendom has united in emphasizing the symbolic significance of the "old rugged cross." If, however, one were to ask, "What is the educational significance of the Cross?" the answer would not be so easily found and there would be need for meditation and study for this question goes deep, and the answer might indict the educational content of our modern program of religious education. One can say with regret, and perhaps with apology, that the place of Calvary in much of what we call Christian education isn't as definite as we might hope or as it ought to be. It isn't necessarily ruled out, but it also isn't necessarily worked in. There seems to be a great deal of timidity among those who have to do with the content of Christian education when they come to include the Cross in the lesson materials. To add to the confusion those who interpret Calvary in so many of the lesson materials do so in an ambiguous language so that they can not be "located" on the variously interpreted meaning of the crucifixion.

With the evident returning of the crucifix in what seems to be a revival of ritualism in worship in many of the churches, even including the most non-ritualistic group, one wonders whether we are any nearer to an understanding of the educational significance of the Cross. Is it something to look at or something to teach us? Is it a symbol without an accredited and accepted symbolism? Is Calvary an incident in a life story or does it have a story? Does the Cross have a message of its own? Liberal Christianity has been so engrossed in thinking about what it should not teach about the

Cross that it has neglected to consider seriously what it shall teach about it. It seems easy for one to find out from this source what thoughtful men ought not accept as the doctrine of the Cross, but not so easy to get these folks to say what such men ought to accept. The cross is pretty much "up in the air" in Christian education, not because it is being "lifted up" but because its definite significance is being consciously avoided to a great degree in our modern program of religious education. Mary Borden, in one of her columns recently said, in telling the early impression of the Sunday-school upon her life, "The imprint was made; the truths were planted. I believed that Jesus was the Only Begotten Son of God, identical with God, and that he had descended from heaven to suffer and be crucified for my sins. . . . And I have believed that every human being who did not know this would suffer forever in Hell." If the well-known Mary had attended one of our very up-to-date Sunday-schools she would not have been instructed so definitely. Perhaps her teacher would not have told her that Jesus was the "Only Begotten Son of God" or that he "descended from heaven" or that he was "Crucified for . . . sins." It is possible also that her teacher would not have explained Jesus in any other way or have interpreted Calvary otherwise. She would have been allowed to form her own opinion about these matters, and she might even have been encouraged *not* to form an opinion but to remain open-minded upon them.

The Cross was supposed to have a theological significance, and those who early led in the modern Christian education movement determined to disentangle it from any theological implications or disputations. And they have pretty largely succeeded in doing so. Those who cry out against this tendency are usually those on the outside, so to speak. Theology, to many religious educators today, has no educational significance. The less of it in education, the better. "Let it be the indoor sport of the preachers and seminary students," they encourage, but it has little place in Christian education. So, according to their thinking, the Cross has been too closely associated with theology in the past to qualify to enter into our present-day religious education program. Many would have us get along without it apparently (as much as we can). Growing out of this attitude careful scrutiny is given to expressions in lesson interpretations, to hymns included in the church school hymnody, to confessions of faith and to contents of texts and general reading books, to guard against discovering some definitized statements about the Cross. A statement like this gets by: "Without the cross having been planted on Calvary, men might have, in one way or another, perished spiritually, if not biologically." Those responsible for this conditioned content of religious education seem to appreciate the subtle "one

way or another." The same author adds, "The Cross is the unassailable strength of God available to the sinner," and then goes on to explain that this is "not as clear and practical as the reader may desire." Perhaps, it is altogether clear and practical enough for some of the extremists who have to do with the content of religious education.

If the Cross is a mystery, the hidden meaning of which is not clear and may never be clear, then Christian education has at least that much which it can accept and stand for. If the intelligence of man has fathomed its meaning and can bring forth that meaning in terms easily comprehended and as easily applied in an experienced-centered program of Christian education, then why hasn't religious education come forth honestly and sincerely to say so, let happen to traditional interpretations what may? Or if the traditional viewpoint can not be gainsaid and there really has been no new word on the interpretation of the Cross, can religious education afford not to embody the traditional in the content of its program? A sample of what seems to be the typical attitude of a few who don't want anything too definite about the Cross in Christian education is to be found in the following statement, "Though the cross is the center and foundation of our faith, it is not easy to teach. For younger classes, teachers will avoid the more gruesome details, yet they will set forth Christ's sufferings clearly enough to show what sin does and to teach God's unqualified love for us. Let them see how cruel it was for the crowd to jeer and mock him, how terrible it was for some of his friends to forsake him, and how courageous and loving for others of his friends to stand by him. In older classes the Cross should be squarely faced. Show it as the one way presented in God's Word whereby men can be saved from sin. In most classes it will be best to avoid theological and doctrinal points which might lead to dissension. Dwell long enough on the historical features to establish the facts; then turn to practical teachings and applications. Not the historical fact of the Cross, but its saving power in our life." The subject of the paragraph is "The Meaning of the Cross." Must the future generations know this much and no more about the Cross? Is this the sum total of its educational significance?

This is not an attempt to put Christian education "on the spot" and invite it to make a statement on a controversial question which might be embarrassing. The Cross means something, and modern church school pupils have a right to know what it means. Perhaps there is danger of being too dogmatic, but being definite does not necessarily mean to be dogmatic. In interpreting its meaning we can say that the Cross means that love suffers, but we know that without the cross—there is other proof. Or we may say it means that Christ loves us in spite of our sins, but that is vague and unneces-

sary; or that vicarious suffering is godlike, but that is taught without a Calvary; or that God is willing to meet man's need, but that is inherent in the fact of God; or that we are of inestimable worth to God, but that does not satisfy our question about the meaning of Calvary. We certainly can't take the Cross out of Christian education for it is there historically and I wonder whether we can leave it in much longer without giving it more significance and attempting to state more definitely what it means. Christ-centered teaching means Cross-centered teaching. We can't leave the Cross out without in a very large measure leaving Christ out, for Christ and Calvary are inseparable. The Savior can not be explained apart from the Cross and the Cross is only understood as it is interpreted in him. If the Cross is not at the center of our Christian faith then the church has been wrong through many centuries. Paul was wrong and even the disciples who witnessed Calvary were wrong. As the way presented in God's Word whereby humanity can be saved from sin, the Cross needs to be in all Christian teaching in a definite way and a definite meaning, and no program of religious education is complete until it is taught and its meaning made clear.

Of course the underlying philosophy of the way of the Cross is quite at variance with the popular thought currents of our modern day. Materialism is on the throne and it makes headway in a manner in which religion can not. It is selfish and succeeds while religion is vicariously unselfish and wins. Popular thought is predominantly in favor of the easy way while real Christianity takes the way of suffering, the way of the Cross. In a materialistic society the noble are those who can avoid hardships or are not affected by them, while in Christianity the noble soul is the one which endures hardships. Suffering is woven into the very texture of the truly Christian soul, and he is forever exposing himself to heart-breaking disappointments which are not a part of this materialistic doctrine. This may be why the Cross is feared or avoided or weakened or softened in so much of the content of our present-day religious education. What shall we do about it? How insistent shall we be that the Cross come into its own in our total program?

Elgin, Ill.

True and False

BY GRACE MEEK SALA

AN agent selling flavorings stopped at my home. The flavorings looked nice and smelled and tasted good, and all four of those large bottles for the price of what I had been paying for one! Yes, they're guaranteed, come under the pure food law. How is this?

An analysis is made and it is discovered that there

isn't a particle of pure extract in one of those bottles. By combining chemicals in certain forms and ways the results are that those flavorings seem real, but are not; they are only imitation. They're not pure, they are cheaper, but not genuine—camouflage. They seem to be what they are not.

That is a warning to beware of what seems pure and real and costs less, for it doesn't stand the test when the testing time comes.

Beware of things that are false; examine and analyze to find the real in professions, dress, friends, religions, amusements, recreations, etc. Let God in this case be the chemist.

Colville, Wash.

"Who . . . Should Defy . . . God?"

BY IRA H. FRANTZ

HE was a giant. Was not that enough reason to fear him? The strongest men in the armies of Israel admitted they were afraid of him, and without shame. He stood six cubits and a span tall, he carried a spear that weighed six hundred shekels of iron and was protected by a coat of brass mail that was impregnable. It was no disgrace to be afraid of *him*. Discretion were the better part of valor. So, day by day, Goliath defied the armies of Israel. "Give me a man that we may fight together."

Then came a shepherd lad and he was ashamed that his countrymen should be afraid. Goliath was big, yes, but he was a *Philistine*. And it was *Israel* he was defying. "Who is this uncircumcised Philistine that he should defy the armies of the living God?" That puts a new face on the matter. It is no disgrace, to be sure, for a small man to be afraid of a big one. But that a man, however big, should defy the armies of the living God, that is intolerable. *God's* armies must *win*. God can not be defeated. Israel had victory that day because a boy was ashamed to see God defied, so ashamed that he threw discretion to the winds and ran, unprotected and practically unarmed, to tell the giant he had challenged a Greater One than he meant to challenge.

God send us boys into the Christian camp who will be ashamed to see truth and right suffer the humiliation of an unaccepted challenge from evil! The struggle between right and wrong goes on. The armies of Christ's followers are filled with faint-hearts who see only the size of the giant and of the spear he carries. Many, even of the captains, are saying there is no hope of overcoming him. Jesus injected into human life a new idea and a new principle. It is the idea of a kingdom of heaven, of God's will done on earth. It is based on the principle that love is stronger than force, that kindness will win where swords are futile. Jesus "gambled his life" on the belief that his program of love would win. But his armies see the program challenged

without a blush of shame. They point to the enormity of the evil yet to be overcome, to the imperceptible progress being made. And they say it is no use. Surely he never really meant that we should kill the giant of evil with good. It is impossible that love shall ever win in this wicked world. We admit that his program is a failure and we register our belief that the only way he can ever win a final victory will be by the only method the world knows anything about—the method of force.

David, come hither and teach us to be humiliated at the very implication that that for which our Master gave his life can ever fail! Come, cast aside all the time honored notions of self protection and of aggressive action! Dare to trust yourself to weapons that are unheard of and impractical. Run out before us to tell the challenger it is Christ he has challenged and not Christians! Run to certain defeat and death! And come back victor!

Fruita, Colo.

The Constraining Love of Christ

BY S. S. BLOUGH

Though the Easter season is past this Lenten message delivered over radio station WOWO at Fort Wayne, Ind., March 14, can still be useful. It may help us to a better Pentecost.

"AND I, if I be lifted up from the earth, will draw all men unto me" (John 12: 32). "Jesus, . . . having loved his own that were in the world, he loved them to the end" (John 13: 1). "The love of Christ constraineth us" (2 Cor. 5: 14).

These and various other texts reveal to us the matchless love of heaven for humanity. The eternal Son of God brought this love to us through his triumphant life and vicarious death.

When Saul of Tarsus was hailed by Jesus on the Damascus road, and later by study and meditation in Arabia, he learned to know this love. He received an impress which lasted through all his remaining days. There was enough in that spiritual contact, and in contacts and revelations received elsewhere, which caused him to say, "The love of Christ constraineth us."

As you study the busy and sacrificing life of the great apostle to the Gentiles, you are filled with wonder and respect at the work he was constrained to do. No one may question but that some mighty motivating power sent Paul out into unknown fields, and, in spite of opposition and threatened death, caused him to promulgate the gospel of his beloved Lord. Can we question that it was the vision of the great love of Christ which radiated through Paul in bringing the message of salvation to men? He acted under this power as the earlier apostles, who said, "We can not but speak the things which we have seen and heard."

When he spoke, his world listened. The world always listens when a man says something in the true spirit. When his world marveled at his zeal, his devo-

tion, his untiring labors, he gave as his explanation the constraining love of Jesus. Marvelous is the record of this man Paul, and his labors in behalf of the kingdom! Wonderful, the record of those men, tried and true, who came forth from the upper room speaking with tongues, in great power! Almost beyond belief, the Acts of the Apostles! But the days for witnessing are not over. Great indeed was this love which sent Mackey, Morrison, Carey and Livingstone to the heathen lands of the earth! This same spirit has also been evident in the lives of many others. Brave men and women are still going, will continue to go, to the lonely places and fringes of civilization. They will go forsaking all, houses and lands and brethren, for the joy of telling to the world the wonderful story of the cross, and illustrating it with their lives. Thousands of pulpits are endeavoring to tell the glad tidings, are putting the message in the language of the people, so that all hearts may grasp the meaning.

During the pre-Easter season, in sermon and song, in prayer and meditation, we constantly revert to Jesus. His name is the exalted theme of this period. To him we bring honor and praise. For him we sacrifice the temporal things man strives after. In this can we not see the constraining love of Christ? This is as it ought to be.

The days and nights preceding the death of our Lord were trying times to him. Nothing short of a great and incomparable love could have sustained him and sent him forward in it all, even to the cross. But he went forward consistently to the end.

We must see, therefore, that the great love of God in that golden text of the Bible, John 3: 16, was manifested to earth through the Son of God as mediator, ransom for sin and atonement. And this was not for a single occasion, but for all time, all ages, all nations of men. His life was not only the effulgence of the glory of God, but of the love of God.

Like the scarlet thread in the rope of the British navy, so did the love of Christ run through his entire ministry. So does the efficacy of his blood run throughout all of the divine teachings. Those who associated with him felt his love, and were prompted to act. "Having loved his own which were in the world, he loved them to the end." Even when he left them for his heavenly abode he would not leave them comfortless. He came to them in the comforting presence of the Holy Spirit.

While that constraining love was manifested in all his ministry, it was manifested preëminently in his death. "Greater love has no man than this, that a man lay down his life for his friends." This he did, but he went farther than this. He laid down his life for his enemies. Even as his life was slowly ebbing away on Calvary, he looked upon those who had refused him and

were slaying him, saying, "Father, forgive them, they know not what they do." Here was a heart of fervent love.

Surely no pure and open-minded individual can meditate on all this and not be constrained to a godly life and good works! The message of this love touches the one away from Christ and draws him into his presence. The human derelict out on the uncharted sea of life, without rudder, compass or sails, far away from the harbor of home, at times thinks of home and mother's love. That tender heart, that loving voice, that gentle touch! How it all comes back to him! There have been occasions when, like a lodestone, that love has drawn such back to the moorings of home and better living. This is but a faint picture of what the love of Christ has done. It has drawn men and women out of the wicked state into which they have fallen, and made them, through the atoning blood of Jesus, to become pillars of the truth. Such miracles of grace oftentimes become triumphant prophets of God.

This love has constraining virtue, calling one from a life of sin to follow Jesus, and take upon oneself his character. His love constrains us to permit the Spirit to have supreme control. To leave a life of selfishness, and live a life of consecration and service.

Too often there is lack of vision. Too many Christians are indifferent to the work. They see and realize nothing of the great ideals that are attainable—perhaps within their immediate reach. We should strive to bring ourselves nearer to God. It is by prayer, meditation and communion with the Father that we receive his messages. It is by reverent and conscientious thought of him that we may live nearer to him. And by living nearer him, we are assured in his Word that he will tell us to do what he wants us to do. The constraining love of Christ may lead us into all of these situations.

It is to be hoped that during the Lenten season and throughout Passion Week, there shall be diligent searching of hearts, because we are impressed by his constraining love. If that love will be given free course in the lives of his own, a greater joy, a sweeter fellowship, a sincerer service, more consecrated living, more enlarging of the borders of the kingdom will be the result. More souls will be brought into living fellowship with the living Christ. Let the love of Christ constrain us ever! May we be able to say with the poet—

"The Father's love, so broad and deep,
Which is to me of priceless worth,
Has touched my heart. I strive to keep
That glowing love which he sent forth.
But while I cherish—'tis delight
To send it forth to other lives,
That they may see the vision bright—
Enjoy the pleasure which it gives."

Fort Wayne, Ind.

PASTOR AND PEOPLE

Jesus' Teaching on Forgiveness

BY PAUL MOHLER

See Sunday-school Lesson for April 15

IF I had all the world to myself, I'd have no trouble with anybody, but I'd be lonesome. The great human problem is how to have company and yet have no trouble. Men had been working on that problem for a long time before Jesus came, and had worked out some marvelous philosophies and codes, still studied, discussed and copied, but the world was still full of trouble. In the Sunday-school lesson for April 15 (Matt. 18: 21-35) Jesus contrasts the best way that humanity had worked out and accepted, with the way he had come to establish. This gives us a good chance to compare the two ways and to decide which we wish to follow.

Peter brought up the subject with his question about the number of times he should forgive his erring brother, in verses 21 and 22. Do you think that this question might have come out of verse 15? If you had been asking that question, would you have thought seven times to be quite liberal? As a matter of fact, have you ever forgiven anybody that often without grumbling? Do you suppose that Peter had?

When Peter got Jesus' answer—"seventy times seven," how do you suppose that he looked? Did his jaw drop, and did his eyes bulge? How would you look if suddenly brought to realize how much of forgiveness is required of us, and how dangerous it is to side-step it? And what would you give for a movie of Peter's face when Jesus went on to clinch his statement with a two-edged sword driven home with the most powerful figures of speech he could find?

If Peter needed this story for emphasis, do we? Let's give it our very best attention. Read it through, observing accurately all the facts of the story—those stated first, then those that are just implied, but certainly there. This is an essential to good Bible study.

You find it a story of debt and default, one man owing another ten million dollars, with nothing to pay. Debt and default was such a common thing that men had worked out a system of handling it through laws, courts, officers and jails; we still have it and use it a lot. It is the justice way. Write, therefore, as a heading over the left-hand side of your blackboard or sheet of paper, *The Justice Way*. Under it, write your findings in this case. Were there arrest, accusation, proof, conviction and sentence? If so, write them down. Better add what the sentence involved: home broken up, wife lost, children lost, liberty lost and a lifetime of hard labor under slavery ahead. Pretty hard? But

think of that ten million dollar debt! Was the procedure just? According to most codes in that day, it must have been. A million dollars was a lot of money then, and men were cheap. Justice is tempered now in Christian lands, but still it is justice when it is at its best.

Sentence was passed, according to the story, but was it executed? If not, why not? What came between justice and the culprit? His plea for mercy? The compassion of his creditor? Was it a case of "mercy glorying against judgment"? If so, write as a heading over the right-hand side, *The Mercy Way*. Under it write what you find: Forgiveness? Release? Restoration of wife and children? Home saved? Hope of happiness?

Look at the two sides in comparison; consider them carefully. You recognize the value of justice; what a wonderful advance it is over private vengeance. Will your class agree that conditions would be better if every one could get justice in all cases of difficulty? But did this man want justice? If not, why not? Was it because he was on the wrong end of the lever? Let's study him in the next scene.

Is this another case of debt and default? Is justice called in here? How much was involved? Only seventeen dollars? Does justice concern itself with sums so small? Have you ever noticed how fiercely men sometimes fight over very small matters? Surely justice is concerned in small matters, else men would not kill each other for trifles. And the machinery is the same; only the sentence differs. In this case, only a debtors' prison yawned, but that was bad enough. Read *Pickwick Papers* and learn how much it meant to a poor man to go to debtors' prison for a small debt in the time of Charles Dickens. And this sentence was executed. Why? Didn't the debtor plead for mercy? Yes, he did; but this time mercy did not glory against judgment; mercy was rejected. The man who had wanted mercy in the previous case did not want the mercy way this time. Why? Because this time, he was on the other end of the lever. Now wasn't that fine: to choose the mercy way when he was being pinched, and choose the justice way when he could pinch the other fellow! Fine for him—but how could you have peace and order in a world in which every man could have justice when others were owing him, and mercy when he was the debtor? There would soon be a great confusion; so the interested observers felt, and they took the matter up and saw that the man who wanted justice got it—for himself as well as for the other man; and so ends that story as we are sure that it should have ended.

The application? Oh, yes, the Lord did make an application: "So shall also my heavenly Father do unto you, if ye forgive not every one his brother *from your*

hearts." And that brings us back to Peter and his question. I wonder if there were not some shaking of heads among the group. I wonder what any modern pastor would see in his congregation if he drove home the necessity for forgiveness as vividly as Jesus did; but I wonder how many in his flock will ever get to heaven if he doesn't. Can the Sunday-school teacher help in this? If not, why not?

Fine as is the mercy way for creditors to treat debtors, it does not solve the problem of living together happily. That is offered by Jesus in the absolute honesty of Matt. 5: 23-26, the absolute purity of verses 27-32, the absolute unselfishness of verses 38-42 and the absolute love of verses 43-48. When a few more men take such as their life standards, secure the power necessary for living them as offered in Luke 11: 9-13, enter into the fellowship of John 14: 23, and tell the world about it according to Acts 1: 8, we can all thank God, take courage, and join in the great glad adventure of changing the world into the kingdom of our God, in which his will shall be done on earth, even as it is done in heaven. If not, why not?

Pasadena, Calif.

God Utterly Dependable

BY REBECCA FOUTZ

Do we ever stop to consider that God is the one and only absolutely dependable thing in our experience, in the universe? This is true without any qualifying phrases, any ifs or buts. We may not be actively conscious of what this means to us. We take it for granted. Can we imagine what it would mean if he were to fail just once? How the foundation of all things would give beneath us!

Not once since he created and put the universe in motion has any day or night failed. No matter what happened in the life of nations, of people, of individuals, no matter how great the calamity that seemed to spell doom for one or many, when morning came, light came with it, the sun arose on schedule.

This always means promise and hope. It is an assurance that sustains us more than we realize. We know that no matter what befalls, the world is in hands that never slip or err. Truly this is an anchor.

No wonder that the Psalmist and others found that words failed them to tell of the wonderful God that was their God and that all others were impotent, were nothing. They extolled him as far as they had powers of expression and then realized that they failed to describe him. So it is with us. But more than this, he desires a heart and life that honors and serves him in love and holy fear.

Philadelphia, Pa.

Apt Illustrations

BY SAM'L H. HERTZLER

ONCE in grace, always in grace. Usual text: "No man is able to pluck them out of my Father's hand." Eternal security is conditional. On the part of God, Jesus and the Holy Spirit the Christian is eternally secure; saved. On the part of man his salvation is conditional. The letter to the Hebrews was written primarily to keep the Jewish Christians from recanting, as many of them were doing, because of persecution. Warnings appear again and again.

Negatively: Lest we should let them slip. Departing from the living God. Any of you should seem to come short. If they shall fall away. Lest any man fall after the same example of unbelief. If we sin willfully, etc.

Positively: If we hold fast the confidence, etc. If we hold the beginning of our confidence steadfast unto the end. Let us hold fast our profession. It will not do to say that these were never saved. The author of Hebrews thought they were (Heb. 6: 10).

Illustrations

(1) *King Saul.* Anointed by Samuel to be king over Israel. The Spirit of the Lord came upon him. God gave him another heart. Saul was numbered among the prophets, and prophesied. Samuel pronounced him all right when he was little in his own eyes, when he hid among the stuff. But he fell when he got big in his own estimation, when he disobeyed God and hearkened to the voice of the people, when he assumed the functions of the priest, when he was filled with envy and eyed David. Then he fell from grace and God departed from him.

(2) Eld. I. N. H. Beahm told me that this question of eternal security was warmly debated in the time of the itinerant ministry of Lorenzo Dow. He traveled on horseback along the Atlantic seaboard from Maine to the Carolinas. On one of these trips he was preaching under an apple tree in the state of Virginia to a great crowd of people. Either during his sermon or at the close some one in the crowd said: "How about the doctrine: Once in grace always in grace?" Lorenzo Dow said: "I will answer that question one year from today under this apple tree at twelve o'clock at noon." One year from that date a large crowd of people were assembled to hear the answer. The preacher arrived on schedule time, walked under the apple tree, jumped up and caught hold of a limb and said: "Will I fall?" No one answered. He repeated the question. No answer. When he asked the third time some one said: "If you let go, you will." He dropped to the ground, mounted his horse and rode away. God will not let you fall if you hold on. *Hold on!*

Elizabethtown, Pa.



MISSIONS

*This Department
Conducted by
H. Spenser Minnich*



Some Chinese Girls' Experiences

BY MINERVA METZGER

A FEW weeks ago the Ping Ting Chou school girls at one of their Christian Endeavor meetings related some of their experiences at home after becoming Christians. It seems there is where they encounter the very hardest of the difficulties in being disciples of Jesus. Some are tempted to "hide the cross" and fall in line with the family religion, be it whatever it may. They do not feel able to endure the persecution and ridicule which would be sure to be meted out to them; but stronger than persecution and ridicule is the superstition which is so deeply rooted in the soul, that if the gods are neglected or cast out, great calamities will visit the whole clan. Thus the son or daughter is torn between the two great forces of worshiping the true God and him

only, and the family's urging to worship the gods to ward off misfortunes. What would you do?

One girl testified saying: "I was baptized in November [1932] and in January went home for the winter vacation. I left my Bible and Song Book at school, and my people didn't know that I had become a Christian. Although I was at peace with my home folks, yet in my heart I was troubled, for was this not denying my Savior? Then I went back to school again and learned more and more about Jesus and how to live a Christian life, that I must witness for him in my home so they too may be saved. I promised the Lord to be faithful. Then I went home for the summer vacation. Oh, it was hard! They said, 'You must worship our gods, you *must*, you **MUST**!' I prayed God to help me and he did. Then they threatened me, saying that they would starve me. Oh, it was so hard! Would I or would I not bring suffering upon my loved ones? God whispered to me, 'No, not suffering but salvation. Be not afraid for I am with thee.' Then they all ate breakfast but I had none. Oh, it was so hard! They were all sorry for me, but they were so afraid of those false gods. Later one said, 'Let her eat, the Jesus church is a good institution,' then after a long discussion, they gave me food. Dear teacher, I ask you to pray for my family."

Another one said: "My parents are not Christians but they do not oppose me. I was baptized several years ago. Last summer while I was at home I often talked to my mother about Jesus, but she was always so busy she wouldn't take time to listen. Pray for her. Oh, I love my dear mother, and help her work for my little brothers and sister all I can, and my whole heart longs for her to know my Savior, too."

Reader's Left: T'sao Mei Jui, a young Chinese woman who graduated from the Girls' Higher Primary School and then took up nurse training. Mei Jui is a Christian who wants to serve Jesus and her people.

Below: Minerva Metzger and eight school girls. They compose the evangelistic band who visit the Hospital on Sunday afternoons.



A third one rose to her feet saying: "I want to be a Christian, too. When my aunt was baptized it filled my whole soul with joy and I wanted to go with her into the baptismal pool, but my father eats opium and will not allow me to be like my aunt. Please do not laugh at me, but my father is in jail until he breaks off this habit. Pray that he may repent."

The next one told this: "My parents are Buddhists and compel my sister and me to worship Buddha too. Last summer right after the heavy rains my father and some other men were working on the railroad and a landslide caught them, and three were killed. My father's right arm was broken. Now he is well again. I know it was God's grace that saved him to us for he is our only wage earner. Oh, that God would touch his heart and we too could be a happy family like some of you, my classmates."

A timid little child of nine might make the following testimony: "When I was a few years old my mother died and my grandmother took care of me. Later my father married again and I was so afraid for I did not know what my new mother would be like. Now I love her and she loves me. She is not like some stepmothers for she has Jesus in her heart. Our whole home is different since she came to live with us. My father was not always a good man and my new mother was often sad. She prayed and prayed and kept on following Jesus. One day my father was touched by her pure and sweet life, and now he, too, is a Christian and preaches every day. They have betrothed me into the best Christian home. Oh, I am so happy!"

Another girl speaks. She is in the fifth grade. Her short life has seen the deep cup of sorrow, yet she is able to say: "I thank God for my home. It is his grace that has given me foster parents who love me. My papa died when I was little and my mother married again, then she died and I was left alone with my stepfather. Then he married again, now the people who care for me are neither my father or mother, but they love me and it's because they let Jesus live in our home. Pray for me to be a good Christian, too."

So we might go on and on telling many similar tales. Surely God means for every child to have a happy home and to be filial to its parents, but somehow things are dreadfully mixed up, and we look to our Heavenly Father to help set things right again. Pray for the young believers in China.

Ping Ting Chou, Shansi, China.

What to Pray For

Week of April 9 to 15

THE Marama station in Africa is about thirty miles west from Garkida, straight across the country, but in order to go there by road, one must travel some forty

miles. On Oct. 1, 1930, Clarence Heckman began opening up the work at this new place. Turn to April 11, 1931, GOSPEL MESSENGER and reread the interesting account which Bro. Heckman has given of the early days on the Marama plateau. For eight years the mission had been praying that this territory might open up. The doors had seemed hard closed against them. Then when the answer did come so suddenly, they were almost amazed. Clarence and Lucile Heckman are alone at Marama since they returned from furlough. The opportunities for service are unmeasured. No one can read the enthusiastic letters which come from the Heckmans concerning their work, without realizing that they are joyously happy in their labors. The Desmond Bittings, who at present are home on furlough, are eagerly looking forward to the time when they shall return to Marama. In the beginning, the African Christians who helped to open up the work at Marama were from Garkida, and were in truth missionaries along with the white staff. Pray that this station, so wonderfully opened by prayer, shall continue to grow under the guidance of the Spirit of the Lord.

The Women's Industrial Work

BY MINNIE F. BRIGHT

IN our Women's Industrial Work at Ping Ting, at the close of each year, it is necessary to take an inventory of all materials on hand both in bulk and in the making, as well as finished articles, money on deposit, unpaid accounts both here and abroad. With this account a statement is also prepared of the various expenditures during the year as well as receipts rendered to the local church and also the Chinese yearly conference. This statement has recently been prepared.

It is always interesting to compare with the previous year and note an increase or decrease of sales. With the depression in the homeland we could hardly but expect some falling off in sales the past year. We found for the year just closed we had been able to support all our women's work on the field for which sum we gave slightly over \$4,200 (our sums are all in Mexican) besides giving a sum of over \$1,300 toward other most needy projects. The largest sum was given toward helping students prepare for evangelistic work and assisting a large number of the children of the needle women in our own schools here. The next largest contribution (\$345) was given toward the tent work in the Ping Ting field. This work was carried on for about seven months, hospital expenses for the sewing women and their children, fitting their eyes with glasses, buying cod liver oil, donations to the National Christian Council, and other lesser gifts make up the total contributions from this work for the year 1933.

This represents the material side of the work and is easily computed in dollars and cents. There is another

side to the work which no human mind can compute and which is by far the greater in value. This is the blessing the work brings to these faithful toilers socially, intellectually and spiritually. Every woman is learning to read or has already finished the course in our women's school. Some of them make remarkable progress and are unusually clever. All they need is a chance. They are gradually brought out of their dark and hopeless prison house into the knowledge and blessings of a Savior. Each woman is taught how to become a Christian mother and home-keeper. A number of the women have become Christians and a few have developed into splendid evangelists. All of them are poor in this world's goods and know nothing of the sense of luxury and plenty. They are happy when they know there is plenty of work to do and they may earn an honest and honorable living. Their prayers of simple faith are often touching and a loving Father has graciously heard them in times of uncertainty and blessed beyond our expectation. How often they have prayed to the *living* God (they do not pray to their helpless gods any more) to help them sell their work! Surely these struggling mothers are of the "in-as-much" ones Jesus speaks of. Would you not find joy in helping a good Father answer their prayers by buying their lovely needle work?

Ping Ting Chou, Shansi, China.

Eastern Women—Today and Tomorrow

PROGRAM V

Chapters 7 and 11: "Religious Expression for Women in Town and Country"

"I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life."

Worship

Hymn: O Zion Haste.

Scripture: Give the incident of the verses that made David Livingstone brave.

When David Livingstone, the great missionary, was going further into Africa than any white man had ever gone before him, he had many adventures with savage chiefs.

One day he came to the place where the Loangwa River flows into the Zambezi. He knew that if he could go on he would discover a part of Africa no white man had ever seen, and open up a way for many missionaries who would come after him. When the chief saw him he was very angry and said he should go no further. He threatened to kill Livingstone. That night Livingstone opened the little tin box in which he carried his papers and took out his Bible. In the flickering light he read: "Go ye into all the world and teach all nations. . . . And lo, I am with you always."

"It is the word of a gentleman of the most sacred and strictest honor," he said. "I will not cross furtively by night as I intended. It would appear as flight, and why should such a man as I flee? Nay, verily, I shall take observations for longitude and latitude tonight, though they may be the last. I feel quite calm now, thank God."

In the morning the natives gathered around Livingstone.

They were armed with spears. Livingstone had borrowed a canoe to get his men and oxen across the river. He stayed on the bank surrounded by the threatening natives armed with spears until all his men were safe on the other side; then he stepped into the canoe. "I wish you peace," he said, as the canoe was paddled away. Not one of the spears was raised to do him harm, and he went on his way in peace. Matt. 28: 18-20 (and Mark 16: 15) are the verses which Livingstone said were the words of a gentleman of honor and which took the fear out of his heart.

Four women may give the following texts: Matt. 28: 18-20; Mark 16: 15-20; Luke 24: 44-49; Acts 1: 8.

Hymn: The Whole Wide World for Jesus.

Prayer: Give thanks for the great opportunity of Christian missionaries and pray that they may be given wisdom to meet the needs of the new day.

Lesson Outline

"New occasions teach new duties."

1. Religious devotion of Eastern women.
 - a. Conservative religion, pages 96, 102.
 - b. Influences of modern life, pages 97-98, 102-103.
 - c. Christ the center, page 101 middle.
 - d. Youth trend away from the church, pages 104 middle-106.
 - e. Christian women contribute to the church, pages 108-110.
 - f. Religious duties of non-Christian women, pages 111-113.
2. Religious work for women.
 - a. Present type of Bible woman inadequate, pages 172-177.
 - b. Practical experiences, pages 181-183.
 - c. The evangelistic approach, pages 186-188 middle.
 - d. Contribution of Eastern women, pages 189-190 top.
 - e. Problems of rural workers, pages 190 middle-193.

Questions for Discussion

1. Name some of the most important changes in the life of women of the orient and in America in the last fifty years.
2. Which more nearly represent America in many sections of the orient—movies or missions?

True Witnesses

ROBERT MORRISON was in a counting-house in the city of New York in 1807 arranging for his passage to China. The ship owner sardonically remarked to him: "You don't really expect to make an impression on the idolatry of the great Chinese empire, do you, Mr. Morrison?"

To this Morrison replied, rather sternly for him: "No, I do not; but I expect God to."

There's a "click" in this answer which one can not fail to catch.

We need not expect the non-Christian in America to understand why we go to the non-Christian world with Christ.

There is no doubt that if we are true witnesses of Jesus Christ and his redeeming gospel, God will own and bless and make possible the ultimate victory.—

Francis S. Downs.

KINGDOM GLEANINGS

Calendar for Sunday, April 8

Sunday-school Lesson, The Child and the Kingdom.—Matt. 18: 1-14; 19: 13-15.

Christian Workers' Meeting, The Meaning of Life.

B. Y. P. D. Programs:

Young People—Business Meeting—Measuring Results.

Intermediates—Pioneers—History.

* * * *

Gains for the Kingdom

One baptism in the Winter Park church, Fla.

One baptism in the Nezperce church, Idaho.

One baptism in the Canton City church, Ohio.

Eight baptisms in the Mt. Etna church, Iowa.

One baptism in the Reading church, Pa.

One baptism in the Nampa church, Idaho.

Two baptisms in the Battle Creek church, Mich.

Six baptisms in the West Green Tree church, Pa.

Six baptisms in Twenty-eighth Street church, Altoona, Pa.

Fifteen baptisms in the Piqua church, Ohio, Bro. E. S. Coffman of Elgin, Ill., evangelist.

Twenty baptisms in the Waterside church, Pa., Bro. Geo. W. Rogers of Claysburg, Pa., evangelist.

Fifteen baptisms in the Westminster church, Md., Bro. Guy West of Bridgewater, Va., evangelist.

Nine baptisms in the Beaver Creek church, Ohio, Bro. Berkebile, evangelist; two baptisms in November.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. J. E. Whitacre of Harrisburg, Pa., April 1 at the East Petersburg house, Pa.

* * * *

Personal Mention

Bro. Harvey R. Hostetler, pastor at Rocky Ford, Colo., believes the members of his congregation should read The Gospel Messenger. He tells them why. Perhaps you would like to see what he says on that subject. It is on page 20.

Bro. L. H. Prowant, pastor of the Flint church of Michigan, requests that "prayer be made for Sister Prowant who is in Durand Hospital for a serious operation." He also wishes his correspondents to know that his address has been changed from Durand to Flint, Mich., R. 5.

Secretaries Minnich and Bowman have been meeting with some of the Michigan churches this week, explaining the work, answering questions and offering encouragement. The exercise is wholesome all round. Several thousand years ago "they that feared the Lord spake often one to another." It is a good thing yet.

Pastor F. F. Holsopple of the Washington City church, after many years of faithful and efficient service in this and other pastoral fields, finds it necessary, on account of health, to retire from so exacting a ministry. Secretary Rufus D. Bowman of the Board of Christian Education has accepted a call to the Washington City pastorate, and expects to take up his new duties Sept. 1. "In giving up the details of the pastorate," says Bro. Holsopple, "I am hoping with new vigor and strength to give a larger service where needed."

He expects to attend the Ames Conference if health permits and take part in the program. We are indebted to him for this gracious testimony: "The Messenger has been unusually vital in recent months."

Bro. William E. Roop, Westminster, Md., wishes the many friends of the family to know how much their deep interest and sympathy have been appreciated in connection with the serious illness of Sister Roop and, more recently, of their daughter Ruth. Though the tide seemed definitely turned in both cases in favor of recovery, they still feel the need of your sustaining prayers.

Bro. Earl C. Bowser has resigned his pastorate at Girard, Ill., to take effect June 1. He plans to continue his studies at Juniata College next year. He will do some evangelistic work during the summer and is still available for a meeting the first two weeks of September. Any church desiring his services at that time should write him soon at Girard, Ill. After June 1 his address will be Huntingdon, Pa.

In **Bro. D. C. Reber's** well written sketch of the life of the late Bro. I. J. Kreider, which appeared in our issue of March 24, one fact was inadvertently omitted, for which we gladly give space on this page. It was the mention of Bro. Kreider's marriage to Miss Laura M. Landis of Ephrata, Pa., July 8, 1916. We understand that Sister Kreider has returned with her little daughter from Indiana, the field of Bro. Kreider's pastoral work at the time of his decease, to her old home community in Pennsylvania.

Bro. H. M. Barkdoll, stirred by Bro. Finnell's recent article about tobacco, writes us from Glendora, Calif., out of his ripe years and rich experience. He once thought he could not do without the "filthy weed" but found it was ruining his health, making him nervous and unhappy. One day he said to himself, "I am going to make a vow to my Lord. If he will help me I will never use the stuff any more." And from that day to this he hasn't used it. He says "the Lord can work wonders in us if we give him a chance." He found help in certain lines which he heard quoted by the hired man. He hopes they may help others. The lines are: "Tobacco is a filthy weed. 'Tis the devil sows the seed. It rots your teeth and soils your clothes. And makes a chimney of your nose."

* * * *

News and Views

"**The most hideous part** of these years of gloom and disillusion is the fact that our best people have behaved the worst."

"**If you** are like eight healthy young collegians at Colgate University, the best way to get a superior night's sleep is to eat a light snack just before going to bed."

"**In coöperation** with federal and local authorities, the coal section of the American Friends Service Committee has been asked to assist in an advisory capacity, in the development of trade training shops in newly created subsistence homestead communities of the bituminous coal areas."

"**We can build** a warship for \$20,000,000. It will cost as much more for upkeep in the twenty years before it is scrapped. The money is yours and mine. With that amount, this country could build ten thousand homes costing \$4,000 each, for people whose incomes are \$2,000 a year or less."

"**The presence** of sulphur in the sun, long a moot point in astronomy, is confirmed with a plenteous supply shown in more than twenty spectroscopic lines of sulphur. This leaves gold, radium and some other elements still undis-

covered in the sun, but confirms the general belief that the composition of old sol is very similar to that of earth."

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Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

Modern Evils, by Robert C. Campbell. Fleming H. Revell Co. 128 pages. \$1.25.

This is a series of sermon-addresses dealing with such subjects as the modern dance, the card table, the movies, divorce, the Lord's Day desecration, the liquor traffic, etc. The discussions are frank and pointed. Much valuable information is woven into the several chapters. The tendencies of these evils, how they react on character, what those who know say, and things that are better all combine to make the book most readable. A lofty spiritual attitude prevails throughout. It's the kind of a book pastors and other religious leaders need, if they would intelligently meet the many evil tendencies confronting young people of today. The protests are vigorous, the analyses are discriminating and the attacks are forceful. One quotation must suffice:

"Sunday is a savings bank into which we gather up our physical, mental, moral and spiritual strength to draw on all the week. The man who works on Sunday gives a mortgage to disease and death, and at any time the papers may be foreclosed."

Ministering to Boys and Girls, by A. B. Bunn Van Ormer. Lutheran Literary Board. 165 pages. \$1.50.

Along with his teaching at Juniata College the author finds time and takes pleasure in being an active pastor. This gives him the opportunity to try out his own theories, which is a valuable asset to all teachers. The first part of the book deals with boys and girls and the place they should have in the Sunday morning services. The sermon for the boys and girls before the regular sermon, some definite part for them to take in the services, simple language and appropriate illustration have been found to win not only the boys and girls but the adults as well. After this part of the service the youngsters make their way to the family pew and join in the adult worship.

Part two consists of thirty-three sermonets that have been used by the author. These should lead pastors to discover the field from which to draw their own sermons to children. If the future church depends on the oncoming generations, there is good reason why live pastors should make more of their work appealing to boys and girls. The sermons are childlike but not childish. If I were a pastor or superintendent I certainly would want this book at my command.

Karl Barth and Christian Unity, by Adolph Keller. The Macmillan Company. \$2.75.

Because Dr. Kurtz was a fellow student with Karl Barth I asked him to review the book. His comments follow:

"The book is a very scholarly discussion of the effect of the Barthian theology upon the different countries of Europe and the United States. He points out how the various nations are responding to this theology, and why they do so. For instance, Scotland is responding very favorably, because of their Calvinistic background, and the Barthian theology is largely Calvinistic—emphasizing the sovereignty of God, and the total helplessness and depravity of man. On the other hand, the English, the French, and the Americans

have too much of the practical, the ethical, and the psychological interests to accept Barthianism so easily. Even Fundamentalism can not accept him because of his radical criticism of the Bible.

"But Dr. Keller, as Secretary of the Continuation Committee of the Stockholm Ecumenical Conference, is interested primarily in church unity for the whole world. He sees in Barthianism a chance to further that movement. In Barth's Theology of Crisis, he emphasizes God as the only source of salvation, and all of man's achievements as merely nothing, sinful and worthless. If everybody had this point of view, all could easily forget their differences and unite on their common ground, and thus further the Ecumenical Movement.

"Keller does not fail to point out many of Barth's limitations, but believes that his fundamental theology of crisis is sound, and only upon this basis is progress possible.

"I do not agree with all his criticism of American Christianity, speaking of our missionary zeal and social gospel as naïve and superficial. But, how could a foreigner get a true picture of our religion by merely consulting a few men in New York?

"I consider this book quite difficult to read and understand unless one has a European background and has a thorough understanding of the history of doctrine."

THE QUIET HOUR

A Wise Father-in-Law

Exodus 18: 13-27

For Week Beginning April 15

Moses' father-in-law saw all, v. 14

The distinction of an old man should be the ability to see broadly and deeply. His judgment is therefore of great value (2 Kings 6: 17; Job 42: 5; Matt. 5: 8; Heb. 11: 27).

Why sittest thou thyself alone? v. 14

We try to accomplish too much by our own unaided strength. Coöperation with others and trust in God will increase the fruit of our efforts (Psa. 38: 11; 102: 7; John 16: 32; 2 Tim. 4: 16).

Thou wilt surely wear away, v. 18

We owe a certain duty to ourselves for the sake of what we may do for others (Job 3: 20; Eccles. 2: 17; 4: 1 & 2; Jonah 4: 8).

Be thou for the people to Godward, v. 19

Is not this the greatest service a great leader can render (1 Kings 14: 17; 15: 29; 16: 12; 2 Kings 1: 17; 3: 20; 24: 13)?

Thou shalt teach them the statutes and the laws, v. 20

If there were more teaching there would be less judging to be done (Lev. 10: 11; Deut. 6: 7; Psa. 78: 6; Ezek. 44: 23; Col. 3: 16; 1 Tim. 4: 11; 2 Tim. 2: 24).

Thou shalt provide able men, v. 21

The chief problem in every walk of life is to select capable men for the places to be filled (Gen. 14: 18; Ex. 18: 1; 24: 5; Joshua 3: 6; 2 Chron. 11: 13; 29: 16).

Organized

The organization enabled them to get the work done harmoniously and well (1 Cor. 7: 17; 11: 34; 14: 23; Tit. 1: 5).

Discussion

Why is the judgment of another who stands outside our problem so often of great value to us? R. H. M.

HOME AND FAMILY

Consolation

BY IRENE HECKER

The wind dies down,
The sun sinks low,
And evening falls.
The goss'mer clouds float gently where
The stars, like jewels rare,
Come shining one by one in heaven's blue.
The day is done.
A quiet peace,
Like soft hands laid on tired eyes,
Folds body, soul, within its thrall,
And God comes close to tired hearts
At evening's fall.

Mt. Morris, Ill.

Seed of Abraham

BY H. A. BRANDT

1. Wise Men Under an Elm

"WE were two very ordinary fools to leave Martins Corners on foot," grumbled Newell Barr, the tallest and most voluble of two wise men, homeward bound from Springfield University. The pair had stopped, perspiring and panting under a spreading roadside elm.

But the other wise man, Ernest Becker by name, said nothing. Streaks of perspiration marred his sober yet rather handsome face.

"Yes, we were just a couple of cum laude babes in the woods," continued Barr. And giving vent to his disgust, the weary wise man threw himself upon the warm rough earth. The coarse roadside grass scarcely softened the hardness of his rustic bed.

"Your judgment is announced a bit late for practical purposes," offered the other of the two wise men temporarily sheltered under the friendly elm. "And going back to the original situation," he continued, "you will recall that it seemed better to keep going when we were set down at Martins Corners. We have still a good many miles to make before we reach the parental roof."

Now the disputes between Barr and Becker never caused real difficulties. They were just the natural consequences of differences in temperament.

Following Barr's lead, Becker also deposited his weary frame upon the ground. But in place of throwing himself out at full length, Becker took a sitting posture. He hitched up his knees and clasped his arms about them. Doubled up like a jackknife, Becker did not look the upstanding physical specimen that he really was.

"Hello, is a car coming?" Barr started up from his lowly bed.

"Sure thing," encouraged Becker.

"Hail it quick!" Barr struggled to rise.

"Calm yourself! It's going the other way!"

"What miserable luck!" groaned Barr, dropping back to earth.

Just then the car shot by, leaving behind a swirl of air foul with the stench of burned gasoline. Again all was lonely and quiet under the giant elm.

Suddenly there was a resounding whack.

"Who's the dear enemy?" asked Barr dryly.

"Ants," informed Becker, "ants crawling up my leg!"

"I hope you are not so unfortunately located as the blind man who sat down on an ant hill!"

"Dismiss your fears," retorted Becker. "I was just repulsing a couple of spies."

Quiet reigned again for the space of a minute or two. The two wise men continued to rest from their labors.

"My kingdom for a good cold drink!" mouthed Barr with difficulty. He spit cotton through parched lips.

"That isn't saying much," commented Becker. "Your kingdom and mine, all rolled into one, would not buy much for one famished man. Here we are with our diplomas, schooled in all the wisdom of our day, yet as poor and hungry as ordinary tramps. How is that for the plight of the educated man?"

Barr shifted uneasily on his hard bed. What was the answer to this universal question? Here were two young men, wise according to the standards of their day, but burdened with nothing more than diplomas and a battered suitcase apiece! Barr and Becker, as two ambitious boys from neighboring farms, had fared forth to wisdom's halls. As times grew more difficult, and as help from home ceased, the going had been harder and harder. But at last they graduated. They had an education. Even in that hour of triumph it was a mercy their threadbare clothes could be covered by the engulfing folds of rented gowns. As for the future—suffice it to say they were afoot and homeward bound.

"As I have said before," Barr began, "our experiment in education should not be considered a total loss. We have had four years that were different. Of course, we could not ape the swells like Don Overton and Iris Linden. But we have had some of the crumbs which fall from the tables of the rich and cultured. Now, if we must go back to the farm, our horizons are broader. We can live a bit more intelligently and keenly. We are more alive. Our sensibilities have been sharpened."

"That is exactly what cuts me to the quick!" Becker looked his disgust. "Of course we are more sensitive. But what has been gained if in the end we are but to grovel and suffer? I insist on release!"

"So do I!" continued Barr, "but I am not going to let disappointment consume me. We might as well enjoy the crumbs which come to hand. Even this grassy bed is not so bad when one is tired enough."

"Be content if you will!" snapped Becker.

"That I will," countered Barr, "and I will also be just as alert as you when it comes to striving for what is better."

Thus another argument subsided unsettled. Meanwhile the blazing sun beat down upon yellowing grain fields. The hot air danced and shimmered before tired eyes like clouds of atoms in futile battle. Yet the leaves of the elm were motionless—utterly still. And drowsing on the warm earth in the shade of an elm, were the two wise men.

But as wise men, they were not completely dead to the world. Said the philosopher prone upon the earth:

"Becker, is there another car coming?"

Becker looked toward Martins Corners, the only direction from which the needed help could come.

"Two cars!"

"What?"

"Two cars coming!"

Barr was on his feet, revived. He looked and saw there were indeed two cars coming. They grew larger as they approached. They seemed to fairly swell up as they came nearer and nearer down the broadening ribbon of cement.

The two wise men signaled for a ride. But the driver of the first car did not even glance at them. The second car was full. So it was wait again.

But not for long. A light truck came speeding down from the Corners. Two desperate wise men signaled for a lift.

The truck slowed down, stopped. In the cab they saw a stalwart bronzed farmer. A second glance revealed his young wife with a child asleep on her lap.

"Climb in," ordered the farmer driver. "I can take you as far as Norwood Gardens."

His Sayings

BY JULIA GRAYDON

He had come down from the Mount of Transfiguration, the mount of blessed experience. He had just healed a lunatic boy, giving great joy to the boy's father, and while the crowd wondered at his miracles of healing he said to his disciples standing with the others, "Let these sayings sink down into your ears." Not just on the surface, but deep down, so that they may be always remembered and can be told to all who were inquiring the way of life.

Sayings of great men have been recorded for us through the centuries and we quote them again and again, but so often we forget to quote these greatest of all sayings, the words our Master uttered before these other great ones were born.

"Let these sayings sink down into your ears."

Harrisburg, Pa.

This was a new name for the wise men, but since it was evidently in the direction they wished to go, they piled into the open bed of the truck. They deposited themselves as comfortably as they could amongst empty crates.

"All-in?" shouted the driver, peering back through the cab window.

"All in!" answered the wise men stoutly.

The truck shot forward and the easy miles began to slip by. The friendly elm which had sheltered the two wise men grew smaller and smaller. The ribbon of cement stretched out like some magic strand of rubber. The landscape changed as on and on the wise men were speeded toward Oaklyn.

Then a well known grove flashed into view. It was a bit of the forest primeval. Or so the wise men had known it. But now in their hurried passing they saw that several brand new dwellings nestled amongst the trees. Next they came to what had been known as the field of crooked furrows. Here also was change with gardens and cottages in evidence.

The wise men noticed that the truck was slackening in its mad pace. So this must be Norwood Gardens! Well off the cement the farmer stopped his truck. Barr and Becker looked up to see a sign, *Norwood Gardens*, and climbed out. They hurried to thank the farmer who had given them a lift.

However, they were uncomfortably sensitive to the fact that the farmer's wife was sizing them up. Yet they were not just tramps. But how could she know they had sheepskins carefully tucked away in their battered suitcases? However, curiosity is one thing which even wise men have to endure. Barr and Becker took fresh grips on the handles of their suitcases and were at the point of proceeding on foot.

"Didn't I see you two young men at the commencement exercises yesterday morning?" It was the farmer's wife who spoke.

"Perhaps," conceded Barr dryly. "Mr. Becker and I were at the Springfield University commencement yesterday morning." Two suitcases were returned to the ground.

"And you graduated magna cum laude!"

Barr and Becker looked surprised, but nodded their assent. Who was this farmer's wife that she had seen them in the moment of triumph and remembered them in a time of despair? It was a far cry from the pomp and circumstance of graduation to the dust and humility of the next day's attempt to hitch hike home.

The farmer's wife began talking to her husband.

Meanwhile Barr and Becker quietly picked up their belongings and started on their way.

But the farmer, seeing this move, called out: "Wait men! I may have some good news for you!"

Barr and Becker waited while the people in the truck cab conferred some more.

Then the farmer opened wide the cab door and motioned to the wise men to come back. They came back warily, wondering what was up.

"Gentlemen," explained the farmer, "my name is Wark—Lincoln Wark. This is Mrs. Caroline Wark, and our son Junior. Mrs. Wark was at the graduation exercises yesterday morning. Her father, Dr. Norwood, gave the address. As you see, Mrs. Wark has a good memory for faces. She recalls yours and your records. It is now four o'clock, and you are doubtless tired and hungry. Stop in with us and have a bite to eat. If you are going as far as Oaklyn I can give you a lift in that direction this evening."

"My stars, what luck!" exclaimed Barr. And he spoke for Becker as well.

Elgin, Ill.

(To Be Continued)

Women's Work Forum

"What Are Some Effective Plans for an Inspiring Clean Social Time for Women's Groups?"

BY MRS. GALEN WALKER

MOST of our church women are homemakers. The daily routine of the home, the activities of the school, and community make demands upon our time, strength and nervous energy. Consequently our natures demand a wholesome type of relaxation. There is some difference of opinion as to how best express our social instincts in order to receive the kind of diversion which truly refreshes and relaxes us. Certainly we need not resort to anything that is at all questionable, which is not conducive to the building of the highest type of Christian character.

Shall our socials follow a definitely worked out schedule with every minute of the evening planned? Or should they be entirely informal? I have attended both kinds and have been equally benefited by both.

Recently a social was held in a home with no definite program in mind. It was entirely informal and was characterized by a feeling of ease, warmth and goodwill. One of the group expressed it this way: "It was the kind of a time which made us forget our troubles." When a social actually lifts burdens, and people return to their homes joyous and happy, it is filling an important place in the life of the group. I would call such an effective social.

Now as to the planned social: Last summer our women put on a social which they designated as, "The Feast of the Months." This, by the way, was a supper social. Twelve women were selected and each woman was assigned a month. There were twelve tables at which these women served as hostesses. A simple meal was prepared and a small fee charged. The table decorations were in keeping with the particular month rep-

resented. The program consisted of a number or stunt from each table, characteristic of the month. This arrangement provided opportunity for much originality. The purpose of this social was not alone for the social features, but also to raise money for a certain missionary project. For this type, with the two fold purpose in mind, it was most effective, and I think I have never attended anything better.

Recently I asked a certain lady if she had any plans for an effective social. She said, "O just get together and talk." It might seem superfluous to suggest this to a group of women. To be sure, she meant intelligent conversation, and not common gossip. Her answer merits consideration. I should like to quote from an article in the *Christian Herald*, written by Chas. Sheldon a few years ago. The article was entitled. "Conversation, an Art or a Bore." He said, "The regular topics of conversation are: 'The weather'; 'How are you feeling?' 'What is the score?' 'How many miles can you make with yours?'" etc. The most of us are familiar with the list. Again I quote from the Dec., 1933, number of the *Reader's Digest*: "The lost art of conversation is coming back into its own. Instead of eternal bridge, our friends drop in, informally, after supper, just to talk. As the evening goes on, we serve home made cookies and tea and over our tea cups we discuss literature, politics, economics and every subject under the sun. Thus we are finding within ourselves hidden resources which we never knew existed." Any group of women adopting a plan for a social which makes an attempt to master this lost art will not only be enriching their own lives but will be making a real contribution to the life of the entire church.

Should refreshments be served? Certainly nothing elaborate, unless it is a supper social such as I have described. I do not think we should ever have the mistaken notion that we can not have a social unless we eat. I do think there is some truth in the statement that "We know each other better if we eat together." I believe there is some virtue in a cup of tea and a wafer. It lends a homey, comfortable, atmosphere.

La Verne, Calif.

CORRESPONDENCE

THE GOSPEL MESSENGER

The Gospel Messenger is the golden thread that binds the Church of the Brethren from Pennsylvania to California into one great brotherhood. It proves a spiritual blessing to every home it reaches. It brings the following:

- A. Editorials that interpret present day problems, and apply the scriptural teaching.
- B. It furnishes inspirational articles written by devout and earnest Christian men and women.
- C. It keeps you in touch with the missionary program of the church at home and abroad.

D. From its pages you can learn what other churches are doing or not doing, and thus strengthen our own work here at Rocky Ford.

E. It reports the work of our colleges and provides your children with clean religious literature.

Many magazines at present carry tobacco and liquor advertising urging the public to buy and begin the habit. The Messenger has nothing that you would not want your entire family to read.

You say you can not afford the two dollars. Are you sure? Are you sure that you do not allow several times that amount to slip away during the year for less worthy causes? The price of the Messenger is no more than just one tankful of gas. In a year's time people do not worry much about just one more tankful. In 1930 thirty-two families in Otero County took the Messenger. At present there are seventeen taking it.

Think soberly before you decide to keep our only church paper out of your home another year. You and your children need the Messenger. Feo Weybright is our agent. Why not order it for 1934?—Church Bulletin for Feb. 4, Rocky Ford, Colo., Harvey R. Hostetler, pastor.

THE LAW OF CHRIST

(As Understood by the Christian Colony at Springdale, Ark.)

Since the world began its greatest mystery is man's inhumanity to man. Every prophet sent with a message from the Creator, to the crown of his creation has rung with the severest rebukes to man for his unbrotherliness to his brother—culminating in reckless disregard of life, and the most brutal slaughter.

The root, principle and driving power of it all is the love of money and the power it gives. This selfish greed for the chief seat has destroyed the greatest men, the greatest nations, the greatest religions and the greatest civilizations.

And the world and the church today stand on the brink of the same chasm that holds the shamed silence of the dead and asks for a solution to her sorrows, and death answers death. All men see the danger and the state gives warning, the church gives warning, and "Who's Who" of every school give warning, but none turn back, not even the church.

Notwithstanding, a complete remedy for all the spiritual, social and economic ills of man is so simple that it may be expressed in five words—i. e., "Bear ye one another's burdens." In our interpretation of the law of Christ into life we are making these five words to read "Be ye one another's burdens." There is a slight difference here, but it is the dividing line between right and wrong, joy and sadness, peace and war, life and death, heaven and hell, and the law of Christ and the law of the devil.

Is it possible that we, as the church, are going protestingly along by this latter law, with the devil in the lead?

"Bear ye one another's burdens" is a command to the church. One man can not bear one another's burdens. But each man can "Bear his own burden," which is his part of the common coördinated burdens of the body.

It is through this common care we have for one another that we love our neighbor as ourselves. We bear and share alike with him, and in so doing we are one. If Jesus should come into this body, come and go among others and we not know which one he was, we would not care, for we lived with him by his law and we were all "One," no matter which one he was. So being one with him, we come clear in the judgment, for he is the Judge.

There is only one perfect way to bear one another's burdens, and that is to be mutually joined together in burdens and blessings. For in the foundation church, where Jesus walked with its living members and the Holy Spirit guided the members that the Lord added to the church, and they continued steadfastly in the apostles' doctrine, "They had all things common."

"Distribution was made to every man according as he had need." That is the blessing in common. And the law of Christ places the burdens to be borne in common. This makes us members one of another. "We are not our own, we are bought with a price."

No man has anything in the way of talents he did not receive of God, and with these gifts he is required to be "diligent in business, serving the Lord."

Now, if all of the members of Christ's body obey this command and turn all the result of their obedience into his hands whom they serve, "not saying it is their own," we will find that we have produced for the kingdom the things with which our Lord keeps his promise to those that seek it. Not only so, but we would, by submitting ourselves to his righteousness, be able to "grow up into him in all things, who is the head, even Christ: from whom the whole body, fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body to the edifying of itself in love." This is the way we will work, increase and love.

This body would be like the one the Lord Jesus built, the Holy Spirit guided and upon whom great grace rested, on Pentecost, the birthday of the church.

And this body of Christians could "eat their meat with gladness and singleness of heart."

And that is the way the Springdale Colony hopes to dine.

The Lord's way by the testimony of the Baptist, was to be where "every mountain and hill should be brought low and every valley should be brought up." A place, or condition under which "the rich could rejoice that they were brought low, and the poor could rejoice that they were brought up." And thus does the water of life seek its level along that line where, if all the world walked, "there would be none that lacked."

We, the Christian Colony at Springdale, are going to walk along this grade. Jesus said to the rich young ruler, "One thing thou lackest"—not two. The consecration of his wealth and himself was one thing, and he was perfect otherwise.

So these Christians at Springdale are going to go beyond the law of Moses that was not able to make the comers thereunto perfect, by adopting the law of Christ—which would have made the rich young ruler perfect if he had obeyed the Lord.

We are going to obey, by full consecration.

We will own our property in severalty.

We will not say it is our own, but use all productive property in common, under one head.

We will produce in coöperation.

Distribute according to need.

Surplus will be divided in equality, according to time units.

All able-bodied members will work at something, or not eat.

We will keep the colony capitalized so as to employ all the members full time, allowing for stated vacations.

We will not go in debt but "owe no man anything."

All surplus will be credited to the ones who earned it, but

it will be invested in property to furnish homes and employment to the homeless and unemployed and would become a cumulative, revolving fund to "lend, hoping for nothing."

No individual will be allowed to go in debt nor lose his home through misfortune.

We are not going to assemble a great body of helpless people with nothing to do and no right to do anything, nothing to eat or wear, nor any shelter from storm. That would be building the highway of holiness in the very Valley of Gehenna. That would be tempting God to work a miracle to make us succeed. Jesus himself would not do that.

But we are assembling a body of fully fed, fully clothed, fully employed, fully consecrated people, who will be diligent in business, serving the Lord, by making the helpless equal with us as helpers.

We are going to obey the law of Christ in business.

If this should appear to be too much a bread and meat kingdom through a social gospel, I would say it is no more so than the example we follow; no more so than it will take to fulfill the Lord's mission to the poor, the broken-hearted, the bound and the bruised. No more so than it will have to be to save this world from its sins.

As Lincoln might have said: There may be other ways in which all of the people might give some of their lives to God for man; there may be other ways in which some of the people may give all of their lives to God for man; but there is no other way in which all of the people may give the sum of their lives to God for man but to obey the Law of Christ and bearing one another's burdens.

There is a disposition in many churches to soft pedal the social gospel. But the thing that we should major on is always the thing that should be done now, especially if we have been leaving it undone, and more especially if it is "judgment and mercy."

It seems the very limit of inconsistency for the church to warn against the social gospel when the first words of our Lord's first message to his people were the enunciation of a social gospel. And the last words to those who had neglected it were "depart from me, ye cursed into everlasting fire, for I was an hungered and ye gave me no meat," and the first words in glory to those who had not neglected it were: "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." And especially is this inconsistency apparent now, that the world and the church are both dying because the church that alone was commissioned to preach it, is not living it, by the testimony of her own ablest ministers.

We propose to live the gospel (good spell). As Christ arose from the dead, we shall arise to walk in newness of life. Our very lives will proclaim the resurrection.

True, the social gospel could be manifested without the Spirit. But the Spirit can not be manifested independent of the social gospel. It is the righteousness of Christ to which we submit. We do not claim perfection but we do claim perfection for the perfect law of liberty and propose to continue therein by being a doer of the works that we may be blessed in our deeds.

This economic phase of the kingdom is simply being faithful in the unrighteous mammon that we may be in line for the true riches.

Being unselfish and true in the absolute toward one another in the things our bodies, minds and souls must have to live, is the "presenting of our bodies a living sacrifice, holy, acceptable to God."

We then deny ourselves, take up our cross daily and follow Jesus by consecrating ourselves and all we have to him

and his gospel, and receive the promise from his own lips of "an hundred fold" of the same things consecrated, "in this time and in the world to come eternal life."

We lay down our lives for the brethren, as he did, and said we should, by bearing one another's burdens and sharing with one another, and so we share with the Lord all things. It is thus we hope he can say to us in that day: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." And thus do we make thrice valid our hope of eternal life through Jesus Christ our Lord.

Remember, your trust is in God. You do not deed your property to man, not even to the church, for the church is composed of men; and men change. But you lease it to the church and place it under the administration of the law of the Christ—who changes not.

If we keep his law we are bound to him. To bear one another's burdens is his law, so the same bonds reach around him and us, and we are joint heirs with him of all the glory there is for us and him, here and hereafter, "for we shall be like him."

If you would like to have a part in the setting of ourselves together by the law of his kingdom, not just to talk of the depression or the sins of the world, but to confess our faults, and go the length of our combined knowledge, and combined means, both to will and to do of his good pleasure—

Come to the conference at Springdale, the date to be announced later in 1934, and we will take the reproach from the bowed head of our Lord by bowing our knees to his law.

Do not say "man is too selfish," lest Jesus ask you, "Which man?" And you go away sorrowfully, with a fearfully valid reason for your sorrow.

This movement is not sponsored by any congregation or denomination, but by Christians who for conscience sake wish to make the full consecration of all they are and have to Christ and his gospel.

G. G. John,
Springdale, Ark. Corresponding Secretary.

MOLLIE HORTON ECKERT

Mollie Horton Eckert, beloved wife of Dana Z. Eckert, was born Oct. 22, 1895, the daughter of Joseph E. Horton and Sarah Andre Horton. She was married on Christmas Eve, Dec. 24, 1916.



On Jan. 30, 1934, she entered the hospital for the third operation within a little more than two years. There followed two weeks of illness marked by fluctuating tides of agonizing pain and desperate prayer succeeded by relief—then another day when all seemed lost once more, followed by a gain that gave promise of speedy recovery. On the fifteenth day an unexpected change required a fourth visit to the operating

room from which the patient never rallied. Feb. 15 she passed through the silent portals that open into the land beyond. The flame of life that had burned so beautifully and with such light went out and left a darkness of grief and bereavement for her loved ones that faith alone can dispel.

For Mollie Eckert life was one of noble purpose and of high endeavor. She entered with her whole heart into that which her hand found to do.

Without children of her own, she taught for more than fifteen years of her married life and poured into the hearts of little children such sunshine and gladness as are seldom found in the schoolroom. Last May she invited into her home two orphan boys and surrounded them with a mother's love which for eleven years fate had denied them.

Denied the privilege of completing her education as a girl, she set herself the task of earning a college degree after her marriage. This she did without neglecting her home, her school, or her church. She took her B. S. degree, then her M. A., and after that finished nearly all of the required courses for her Ph. D. degree. She gave courses in Primary Education at Juniata College, for the University of Pittsburgh, and at Pennsylvania College for Women and was a member of a number of educational societies and organizations.

Possessing no kin who had ever belonged to the Church of the Brethren, she resolutely followed the leading of the Spirit and was received by baptism into the Pittsburgh church while yet in her teens. For nearly a quarter of a century she was one of its most active and loyal workers, serving as a teacher in the Sunday-school and as a member of its Sunday-school board.

On more than one occasion when her husband came to the task of preparing a sermon he found that she had already set down for him the outline of a timely and thought-provoking theme.

Sister Eckert took a keen delight in travel and nothing gave her more pleasure on the trips that she and her husband made than to visit some out-of-the-way or distant congregation of the brotherhood. She counted among her most cherished experiences the memory of a love feast with the Brethren at Lakeridge, N. Y., a Sunday morning worship on the Canadian prairie in the Irricana meetinghouse, a visit to Arcadia in Florida and to the churches at Seattle and Los Angeles. Her fondest ambition was to take a trip to the Holy Land to visit the places made hallowed and precious by the footsteps of her Savior.

That visit was never to be made, for instead of permitting her to tread those sacred paths, her Lord has called her to that celestial land where he has gone to prepare a place for all who love his appearing.

Like the flower that blooms so sweetly for a day, she is gone, but the fragrance and loveliness of her life will linger on in our memory. Frail and delicate in appearance, she nevertheless possessed courage and character and the force of her radiant Christian faith was felt by all who came into the circle of her influence.

Dana Z. Eckert.

Pittsburgh, Pa.

IN MEMORIAM—ELD. ELI HOLMES

Eli Holmes, second son of Geo. Holmes and wife, born in Wayne County, Ohio, near Mohican, Oct. 14, 1844, died March 18, 1934. He was one of a family of eight and learned early in life what it meant to earn his own living. Feb. 22, 1866, he married Susan Switzer and began life on a farm near Congress. Three sons and eight daughters were born to this union, six of whom survive with twenty-one grandchildren and twenty-one great-grandchildren.

He united with the Church of the Brethren in 1870 and lived in the Chippewa (Beech Grove) congregation where he was elected to the ministry Nov. 7, 1883. Later he moved to the Wooster congregation where he was made an elder in

1901 and served faithfully, loyally, without pretension as long as he was able. He lived about twenty-five years on his farm near Smithville. Nov. 15, 1926, he moved to Weilersville into a new home where he spent his last days. In 1928 he had a stroke of paralysis which left him an invalid. During these six years he was cared for by his youngest daughter and his wife who died eight months ago. He bore the loneliness and helplessness without a murmur, radiating the hope God had set before him.

Services and interment at the Union Paradise church near Weilersville by D. R. McFadden, D. M. Brubaker, R. M. Moomaw and C. Z. Yoder.

Miriam Hoff Fetter.

Weilersville, Ohio.

ELDER LEWIS L. TEETER

Lewis L., son of Isaac and Nancy Shultz Teeter, was born near Millville, Henry County, Indiana, on Aug. 1, 1857. His early boyhood was spent near Hagerstown.

On March 20, 1866, he moved with his parents to a farm near the Buck Creek church which became the family homestead and where he grew to manhood. He received as much elementary education as could be obtained at that time.



On Nov. 27, 1886, he united with the Buck Creek Church

of the Brethren which was the beginning of his long and active Christian career. On June 27, 1895, he was elected to the ministry in the Upper Fall Creek church where he was then residing, but began his ministerial work in the Buck Creek church to which he soon returned and which thereafter was the center of his ministerial activities. On Oct. 8, 1897, he was advanced to the second degree of the ministry, and on Nov. 2, 1902, he was ordained to the eldership. On Dec. 26, 1908, he was elected presiding elder of the Buck Creek church, which charge he had until his death, a period of more than twenty-five years. On Aug. 2, 1919, he was elected presiding elder of the Upper Fall Creek church, which charge he also had until his death, a period of more than fourteen years. He was also presiding elder of the Four Mile church two years. In 1901 he was elected a member of the board of trustees of the Old Folks and Orphans' Home which position he occupied for twenty-four years. He was vice-president of the Mooreland Camp Meeting Association from its organization, and during the last year was president. He was active in the Henry County Historical Society, being on the program at different times. He was interested in all community activities.

On May 1, 1887, he married Mary Anna Henninger. To this union were born two sons, Edward Clayton and Clinton Ray, both of New Castle, Ind., and one daughter, Mrs. Perry R. Hoover of Beaverton, Mich. During this time he was in the silversmith business in Middletown, Ind., eight years. On Oct. 21, 1894, after one week's critical illness, his companion departed this life, leaving him with three small children. He returned to his father's homestead of which he took charge and where he remained during the rest of his life. On Oct. 3, 1895, he married Phebe Ellen Miller who came into the home and shared with him the responsibilities and sacrifices of rearing and educating these children.

She was a faithful and devoted companion to him in the home and in the church until his death.

He loved his family most dearly and he was so strongly devoted to them that he was always willing to undergo any sacrifices necessary for their comfort and welfare. He was supremely interested in the church and all of its work. He participated in all church activities regularly and always gave the work his best. He was always interested in visiting the sick to which he devoted much of his time. He always had a kind and pleasant disposition which made him very many friends.

During his recent illness he was in perfect peace of mind. He realized that he had done his work and he did it so well that he could depart as one who "wraps the drapery of his couch about him and lies down to pleasant dreams." He departed this life on the morning of March 6, 1934, age seventy-six years, seven months and five days. He leaves the wife, an aged mother-in-law, the two sons, the daughter, eight grandchildren, two brothers, one sister, and many relatives and friends to mourn his departure; but what is their temporal loss is his eternal gain. The funeral was held at the Buck Creek church near Mooreland, Ind., on March 8. Otho Winger, president of Manchester College, preached the sermon and was assisted in the service by Rev. C. Walter Warstler of Bellefontaine, Ohio. Interment was in the German Baptist cemetery.

E. C. Teeter.

New Castle, Ind.

"AUNT ELEANOR"

Mrs. Eleanor J. Van Dyke Brumbaugh was born at Atkinson's Mills, Mifflin County, Pa., April 27, 1854. She was one of fifteen children of Archibald and Esther Swigart Van Dyke. In May, 1866, she and a sister decided to give themselves to Christ and were taken to a communion service at the Spring Run church. There they were baptized by Eld. P. S. Myers. In a simple record of her life, written by herself and found among her papers, she quotes the familiar words in references to her baptism:

"O happy day that fixed my choice
On thee my Savior and my God."

The Van Dyke family later moved to a farm about six miles from Huntingdon. There she first came in touch with the family and with the interests that later were the most important factors in her life. The family of H. B. Brumbaugh spent a Sunday in her home, and soon after she was offered a place in the printing office of *The Pilgrim*. She became acquainted with John B. Brumbaugh, and the record continues: "I was there only a few months until John and I decided to get married." This interesting event took place Dec. 24, 1874. John and Ella began housekeeping in the Pilgrim Building. At that time the little group of church members in Huntingdon worshiped with the James Creek congregation, some eleven miles distant, but there early developed a desire to have a church home of their own. This they made for themselves in a room on the first floor of the Pilgrim Building, and "Aunt Eleanor" was one of the eighteen charter members of the Huntingdon church. Her father, Archibald Van Dyke, preached the sermon on the evening of dedication day, June 20, 1875. The next significant date in her history, and in the development of the church at large, was April 17, 1876, when the Brethren's Normal School was opened in two rooms on the second floor of the Pilgrim Building. Three men were the founders of the new school: Dr. A. B., Henry B. and John B. Brumbaugh, and their good wives shared not only in the high hopes of their husbands for the new institution, but much of the early planning and actual life of the school were car-



"Aunt Eleanor" as Many Remember Her

ried on in their homes. Students found their homes in these three homes, and it was the willing part of John B. and Eleanor J. Brumbaugh to provide room and boarding for the first teacher, Professor Jacob M. Zuck. And it was in their home that he died in 1879 when the light of the school seemed almost to go out. In the funeral services for "Aunt Eleanor" Dr. Charles Ellis said that with her passing the first chapter in the history of the Huntingdon church and of Juniata College was closed. She was the last of that early group of six who shared in the beginnings of the little congregation and the college, and she was close to the beginnings of the publishing interests of the church that have developed into the present activities at Elgin, Illinois.

The life of Eleanor J. Brumbaugh was associated with more than the beginnings of things. She lived long enough to see and to appreciate the developments in those causes that were near to her heart. She was, first of all, a church woman, devoted in heart, and active in sympathy and participation in those out-reaching activities of the church that have marked its growth in more recent years. Early in the history of the new school a Sunday afternoon Bible class, taught by Professor Zuck, was provided for the older people. It remained for "Aunt Eleanor" to think of the smaller ones and one week in September, 1877, she secured the promise of eight children to come to Sunday-school the following Sunday morning. I was one of those first pupils, and her good work continued with us, although this school was not regularly organized until the following year when her husband, John B. Brumbaugh, became the first superintendent. It would be interesting to record the number of times that she taught a Sunday-school lesson or, better still, the number of lessons taught from the Bible. Missionary work followed Sunday-school activities, and she early became an officer and worker in local organizations and up almost to the very close of her life she did quilting and other work for the Sisters' Mission Band that its treasury might be a little richer. The temperance cause also demanded her support; she was a past president of the W. C. T. U. and always positive and outspoken in her objection to

strong drink and tobacco. Her literary work dates back to the days of The Pilgrim, and Young Disciple when she both set type and wrote articles. Her writing in later years turned to verse and many in sorrow and distress have received words of comfort and cheer written by her in rhyme particularly for the occasion and for the one to whom they were addressed. She was fond of poetry, both of the classical authors and of friends who shared her interest in writing. The married life of John D. and Eleanor J. Brumbaugh was most delightful because of the sharing by each of all of the interests and activities that were close and dear to the other. The visits of the two in countless homes in different parts of the brotherhood are remembered with appreciation.

The last year of her life, lived in Huntingdon, was marked by her good health and her good spirits. She went about her little tasks cheerfully. She referred quietly but with confidence to her belief and absolute faith in Christ, and of her readiness to "go on" whenever he called her. She was able to move about unaided among the scenes that were dear to her and among the friends who cherished her. And then after an illness of a few days she passed away into a better world. There remains the remembrance of her beautiful life—her kindness to the poor and needy—the needy in spirit as well as body; her love of folks and her freedom from criticism of them; her beautiful Christian faith that was unshaken even when tried; her loving ministries, though small yet countless and given in his name. In her notebook was found a copy of the following poem by Elder James A. Sell:

An Evening Prayer

"He that keepeth thee shall neither slumber nor sleep" (Psa. 121: 4).

When evening folds her robes of light,
And calls me to my rest,
I lay my body on my couch,
My soul on Jesus' breast.
Now soothe in rest my weary brain,
Through all the hours of night,
And keep me in thy loving care,
Until the morning light.

O send the guardian angels down,
To hover o'er my cot,
So I will trust my all to thee,
Whatever is my lot.
And when I take my final sleep,
To awaken up no more,
I'll trust thy grace to take me home,
To heaven's peaceful shore.

In somewhat similar lines she has written of her trust, but evidently she had chosen these as the best in which to express her simple but abiding faith.

Huntingdon, Pa.

I. Harvey Brumbaugh.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Over-Replegle.—By the undersigned Oct. 28 1933, at the parsonage, the bride's home, Oaks, Pa., Bro. Ralph C. Over of Roaring Springs, Pa., and Sister Mary E. Replegle.—H. S. Replegle, Oaks, Pa.

Smith-Filer.—At the residence of the undersigned, March 12, 1934, Mr. G. Kenneth Smith of Lanark, Ill., and Miss Ivy C. Filer of Shannon, Ill.—W. E. West, Mt. Morris, Ill.

Tedrow-Litz.—By the undersigned at the home of the bridegroom, on March 3, 1934, Mr. Earl Tedrow and Miss Hilda Litz, both of Tire Hill, Pa.—Arthur L. Rummel, Johnstown, Pa.

Vail-Coy.—By the undersigned at his home on March 1, 1934, Mr. Roy J. Vail of Syracuse, Ind., and Sister Pearl Coy of Milford, Ind.—Lee R. Cory, Milford, Ind.

FALLEN ASLEEP

Brougher, Harriet Lindeman, born March 27, 1845, died March 16, 1934. She died in the bounds of the Fairview congregation, Somerset, Pa. She was a faithful member of the Church of the Brethren for over fifty years. Her husband preceded her forty-six years ago. She is survived by three sisters and three children. Funeral services in the Fairview church by the writer, assisted by Walter F. Berkebile. Burial in the church cemetery.—N. H. Blough, Davidsville, Pa.

Clary, John H., son of Patrick and Bridget Clary, born Jan. 18, 1868, at Plainville, Ill., died March 2, 1934, at his home near Liberty, Ill. He was married Nov. 21, 1889, to Emma E. Johnson. To this union were born five children, all of whom with the widow survive, also two brothers and three grandchildren. He united with the Church of the Brethren soon after his marriage and lived a consistent Christian life for over thirty-nine years. His fatal illness of a few days following a stroke was the only sickness of his life. Services in the Liberty church by the undersigned, assisted by Bro. Dewey Cave.—I. D. Heckman, Cerro Gordo, Ill.

Harris, Sister Annie E., born Sept. 18, 1846, in Augusta County, Va., died Jan. 14, 1934. She was a daughter of Martin and Naney Meyers Yount. She married John A. Harris in 1867. To this union were born eight children. Surviving are three sons, two daughters, a brother, nineteen grandchildren and nine great-grandchildren. She was a loyal member of the Church of the Brethren for fifty-six years. She and her husband served in the deacon's office for a number of years. He died in 1911. Funeral services by N. W. Coffman, assisted by Rev. Phipps, at Middle River church. Interment in the cemetery near by.—Mrs. F. Y. Garber, Waynesboro, Va.

Hartsough, John, son of Mr. and Mrs. Daniel Hartsough, born in Perry County, Ohio, died Feb. 20, 1934, near Goshen, Ind., aged 75 years. He had been a member of the West Side Church of the Brethren for many years. He is survived by his wife, one son and one brother; one daughter preceded him. Funeral services at West Goshen church by Bro. M. D. Stutsman and T. E. George. Burial in West Side cemetery.—Mrs. Clayton Ganger, Goshen, Ind.

Hottenstein, Mary Ann Shearer, born near Mastersonville, Pa., July 3, 1866, died in a Lancaster hospital, Feb. 18, 1934. She married Henry Hottenstein April 9, 1903. In early life she united with the Church of the Brethren and lived a consistent life, always taking an active interest in the work of the church. She is survived by her husband, daughter, son-in-law and one grandchild. Funeral services at the Florin church by Brethren Hiram and Nathan Eshelman and John Brubaker. Interment in Mt. Tunnel cemetery, Elizabethtown.—Mrs. Abram Eshelman, Mt. Joy, Pa.

Landis, Frank, son of Aaron and Barbara Landis, born near Covington, Ohio, Dec. 11, 1892, died Jan. 15, 1934, at the hospital, Troy, Ohio. Death followed a month of suffering, the result of an automobile accident. For the past twelve years he was a resident of Sidney, Ohio. He was twice married, both companions having preceded him. Surviving are his parents, one stepdaughter, sister and two brothers. A few hours before his death he received the anointing. Funeral services in the Covington Church of the Brethren by the pastor, Bro. J. O. Click. Interment in Highland cemetery.—Mrs. Jesse Rasor, Covington, Ohio.

Metcalf, James, born Nov. 13, 1859, died at the home of his daughter, Mrs. Jesse Fradenburgh, Midland, Mich., Feb. 3, 1934. He married Elnora Cripps Aug. 5, 1879, near Salem, Ill. To this union five children were born. He leaves one son, daughter, four grandchildren, one great-grandchild, two brothers and two sisters. He was a member of the Church of the Brethren forty-eight years. Funeral services by Bro. J. L. Van Meter. Interment in the Midland cemetery.—Mrs. Jesse Fradenburgh, Midland, Mich.

Metz, Vesta Cornelia (Geyer), born near New Paris, July 4, 1877, died Feb. 26, 1934, at her home. June 7, 1900, she married Jesse Clayton Metz. To this union was born one daughter who died at birth. Sister Metz united with the Church of the Brethren at the age of thirteen years. May 25, 1907, at the Bethany church she with her husband was installed into the office of deacon, and to this responsibility she was faithful until death. She leaves her husband and two brothers. Services by Raleigh Neff, assisted by Chas. Arnold.—Chas. Arnold, Syracuse, Ind.

Petrie, Sister Mary J., daughter of Jacob and Elizabeth Senger, born near Cherry Grove, Va., and died at the home of her daughter, Sister D. F. Roller, on Feb. 24, 1934. She is survived by five children, five stepchildren, twenty-five grandchildren, five great-grandchildren, three brothers and one sister. She became a member of the church at the age of fifteen and was a faithful, earnest worker all her life. She married Bro. Henry Shaffer Oct. 23, 1879; he died in 1899. One son died the same year. She married Bro. John Petrie in 1904. In 1911 they moved to Alabama and were pioneers in the organization of the Oneonta church; preaching services were held in their dwelling for a number of years. Her husband died in September, 1929. In recent years she made her home with her daughters except for visits to her son in Florida. She was active in Aid Society work and was a regular attendant at church services as long as she was able. She was anointed during her illness of four months. Funeral service at Linville Creek by Eld. S. D. Zigler, assisted by Elders J. S.

Roller and A. J. Fitzwater. Interment in the cemetery near by.—Ida B. Roller, Timberville, Va.

Price, Bro. Harry C., son of John and Catharine Bare Price, born on the Price homestead near Waynesboro, Pa. He died at his home in Waynesboro March 1, 1934, aged 90 years. He was a descendant of one of our early church leaders, Eld. John Jacob Price, who came to America in 1719. Bro. Price was never married. His nine brothers and sisters preceded him. Many years ago he confessed Christ and united with the Church of the Brethren. He lived a pious, unassuming Christian life. His love for the church was expressed by his liberal giving to it. Services by Elders L. K. Ziegler and C. R. Oellig. Interment in the Antietam cemetery at the Price church.—Sudie M. Wingert, Waynesboro, Pa.

Rettinger, Bro. John R., passed away at his home in Darlington, Dec. 30, 1933, after a year's illness. He called for the elders of the church and was anointed. He was the son of John and Salome Rettinger and was born near Ladoga Nov. 14, 1877. He united with the Church of the Brethren when a young man, was ordained to the ministry thirteen years ago at White church where he was pastor. He married Ona Moffit Feb. 15, 1903, who survives with two daughters, two sons, two sisters and one brother. Funeral services by Bro. David Barnhart at White church. Interment in cemetery near Darlington.—S. E. Smith, Veedersburg, Ind.

Sauble, Sister Anna, died March 5, 1934; she was born Oct. 12, 1862, near the Beaver Dam church. She had been a lifelong member of the church. She is survived by one son and his wife and three grandchildren, four brothers and two sisters. Services in the home in Thurmont by Bro. T. S. Fike and at Rocky Ridge church of which she was a member, by Bro. L. J. Flohr and the writer, assisted by Bro. Chas. A. Stover. Burial in a near-by cemetery, Mt. Tabor.—John S. Weybright, Thurmont, Md.

Scothorn, Sister Mary Alice, daughter of Jackson and Harriet Sharpe Daugherty, born near Broadway, Va., Aug. 28, 1861, died at the home of her daughter, Sister Laney Southerly, March 2, 1934. Oct. 14, 1880, she married Michael J. Scotthorn. Fifteen children were born to them, ten of whom are living. Her husband died June 7, 1907. She united with the Church of the Brethren in October, 1905, and lived a devout Christian life to the end. She enjoyed good health until recent years when she suffered from heart disease. Funeral services at Linville Creek church by Eld. S. D. Zigler, assisted by Eld. C. E. Nair. Interment in the cemetery near by.—Ida B. Roller, Timberville, Va.

Shoch, Mary Newell, died Dec. 15, 1933, aged 88 years. She was a member of the Church of the Brethren for many years. She is survived by one son at whose home she passed away. Funeral services by Bro. D. P. Weller.—Mrs. Elizabeth Derge, Defiance, Ohio.

Spigle, Cordia Ann, oldest child of Joseph and Lydia Layman, died Dec. 6, 1933, aged 67 years. She had been in ill health for two months. She was married to W. G. Spigle in June, 1887. She became the mother of four sons and four daughters; one son died several years ago and her husband eight months ago. Three brothers and three sisters also remain. She was born near Troutville, Va., where she spent the whole of her life. She joined the Brethren Church in the old Valley congregation at Daleville early in life and later when the congregation was divided she became a member of Troutville. She remained a faithful member till her death.—Mrs. A. W. Spigle, Troutville, Va.

Stahl, Mary Jane, daughter of Frederick and Mary (Boyd) Rafley, born near Hagerstown, Md., April 28, 1858, died Feb. 11, 1934, at the home of her son in Chico, Calif. In early life she united with the Church of the Brethren. She was a consistent Christian. She married Christian G. Stahl at Lanark, Ill. To this union were born seven children; two daughters preceded her. She leaves her husband, five children and one stepdaughter.—Mrs. W. R. Shively, Modesto, Calif.

Stroop, Sister Susan, widow of Noah Stroop, died Feb. 22, 1934, aged 79 years. She was a consistent member of the Church of the Brethren. She called for the elders and was anointed several days before her death. Five sons and one daughter survive, also four stepchildren. Funeral services at Trissels Mennonite church by Timothy Showalter of this church and Eld. I. C. Senger. Interment in the cemetery near by.—Mrs. J. W. Myers, Edom, Va.

Wampler, Margaret, a member of a well-known family of the Carthage district and resident here about fifty-five years, died of pneumonia March 3, 1934, at the home of her niece, Mrs. J. R. Mevey. She was born Feb. 8, 1858, near Dayton, Ohio. Her parents, Mr. and Mrs. John Wampler, came here when she was a young woman and settled on the farm northwest of Carthage. Following the death of the parents a number of years ago, a son purchased the old home place and she continued to make her home with her brother's family. She was a prominent worker in the Monroe W. C. T. U. and had served as treasurer of that organization several years. Surviving are four brothers and two sisters. Burial in the Paradise cemetery.—Mrs. Hannah Wampler, Carthage, Mo.

Weaver, Bro. Iiram, son of Jonas A. and Mary Jane Weaver, born Sept. 25, 1889, near Scalp Level and died March 2, 1934, in Paint Township near Windber. He united with the Church of the Brethren at Scalp Level; at the time of his death he was serving the Windber church as trustee and also as president of the men's Bible class. He is survived by his widow, Edna (Penrod) Weaver, four children, eight brothers and a sister. Services by Bro. Chas. W. Blough in the Windber church, assisted by Bro. Galen Blough. Interment in the Berkeley cemetery.—Mrs. Calvin L. Blough, Windber, Pa.

Wells, Sarah Elizabeth (Fortman), born at Hessville, Ohio, April 23, 1871. She married Peter Keller Sept. 7, 1887. To this union one daughter was born who with the husband preceded her. In 1894 she married Frank Wells. She united with the Church of the Brethren in 1896 and continued faithful. She called for the anointing which was administered. She died Feb. 9, 1934, at the Old Folks' Home, Fostoria, where she had been an inmate for twenty-three years. Funeral services by Eld. Swihart. Burial at Gibsienburg, Ohio.—John W. Vetter, Fostoria, Ohio.

Wingert, Mamie Ecker, born in Uniontown, Md., in 1882, and died at her home here on Feb. 13, 1934. She was married in 1910 to Chas. W. Helderbride of Westminster, Md., who died during the flu epidemic in 1918. She came to Illinois in 1929 and in December was united in marriage to F. E. Wingert. She became a member of the Church of the Brethren at the age of sixteen and was always interested and active in the church work. She was a patient sufferer and on two occasions called for the anointing service. She is survived by her husband and five sisters, two sisters having preceded her. Services in the church by D. D. Funderburg, assisted by O. D. Buck. Interment was made at Westminster, Md., the husband, two sisters and a brother-in-law going to Maryland for the services.—Mrs. Ruth B. Hussey, Franklin Grove, Ill.

Wingert, Marcus D., born in Winchester, Ohio, in 1844, died at his home in Franklin Grove, Ill., Feb. 7, 1934. He came with his parents in 1846 to the then sparsely settled prairie country of northern Illinois, locating near this place. He was married in 1870 to Lydia Eicholtz and both of them joined the Church of the Brethren in 1872. They established a Christian home which was blessed with four children, one son preceding the father. The other two sons, both ministers, are Frank E. Wingert and Harry H. Wingert; they with the widow and daughter survive. Services in the church by O. D. Buck, assisted by C. W. Lahman and interment in the Emmert cemetery.—Mrs. Ruth B. Hussey, Franklin Grove, Ill.

Worthington, Amos H., born in Ohio, Aug. 1, 1852, died near Oroville, Calif., Jan. 6, 1934. He had been bedfast for about a year. He married Annie Irons Feb. 27, 1873, and the following summer he and his wife united with the Panther Creek Church of the Brethren, Ill. This home was blessed with eleven children, five dying in infancy and one when grown. In the fall of 1873 they emigrated to west central Nebraska, where they homesteaded and went through all the trials and hardships of pioneer life. About forty years ago they moved to Colorado where the wife and mother died. The husband with six small children returned to Nebraska where they lived for a number of years. He had made his home near Chico for about five years. Surviving are two sons, three daughters, a number of grandchildren and great-grandchildren, one brother and a sister. Funeral services in Chico with burial in the cemetery near by.—Eldora Howerly Wright, Chico, Calif.

The Church of the Brethren

Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5: 28, 29; 1 Thess. 4: 13-18).

3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28: 19; Acts 2: 38); feet-washing (John 13: 1-20; 1 Tim. 5: 10); love feast (Luke 22: 20; John 13: 4; 1 Cor. 11: 17-34; Jude 12); communion (Matt. 26: 26-30); the Christian salutation (Rom. 16: 16; Acts 20: 37); proper appearance in worship (1 Cor. 11: 12-16); the anointing for healing in the name of the Lord (James 5: 13-18; Mark 6: 13); laying on of hands (Acts 8: 17; 19: 6; 1 Tim. 4: 14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.

4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6: 18-20; Philipp. 4: 8, 9); stewardship of time, talents and money (Matt. 25: 14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6: 1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5: 21-26, 43, 44; Rom. 12: 19-21; Isa. 53: 7-12); violence in personal and industrial controversy (Matt. 7: 12; Rom. 13: 8-10); intemperance in all things (Titus 2: 2; Gal. 5: 19-26; Eph. 5: 18); going to law, especially against our Christian brethren (1 Cor. 6: 1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19: 9); every form of oath (Matt. 5: 33-37; James 5: 12); membership in secret, oath-bound societies (2 Cor. 6: 14-18); games of chance and sinful amusements (1 Thess. 5: 22; 1 Peter 2: 11; Rom. 12: 17); extravagant and immodest dress (1 Tim. 2: 8-10; 1 Peter 3: 1-6).

6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28: 18-20; Mark 16: 15, 16; 2 Cor. 3: 18).

7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.

NEWS FROM CHURCHES

CALIFORNIA

Chico church held a successful series of meetings Jan. 23 to Feb. 4 with Bro. J. H. Cassady of Washington, D. C., evangelist. He delivered eighteen interesting and uplifting sermons to appreciative audiences. All-day services were held each Sunday and dinner was served at the church; many enjoyed the social time thus provided. Sister Ethel Reynolds was in charge of the song services and directed the special numbers which were so much enjoyed. As a result of the meetings nine were baptized, four were reclaimed and a number re-consecrated their lives. The untold good each one attending received and the spiritual uplift to the church in general can not be estimated in figures. Our regular quarterly council was held March 6. Bro. H. H. Sheeley was elected deacon and he and his wife were duly installed. Brother and Sister Reynolds who have had charge of the work here for the past two years were advanced to the eldership by unanimous vote. Bro. M. S. Frantz, member of the District Ministerial Board, conducted impressive installation services for both; he was assisted by Bro. Baldwin from Modesto. The latter gave a timely sermon from Prov. 3:5, 6. At our mid-week prayer meeting we are studying doctrinal subjects which are very interesting. The young people meet once a week for song practice. An Easter pageant is being prepared by the Sunday-school young people and children. A love feast is to be held in the near future, the date to be announced later.—Eldora Howery Wright, Chico, Calif., March 14.

Covina.—Beginning Jan. 7 and running all through February missions were presented in such a way that we became more mission-minded. We had our school of missions and each Sunday evening an outside speaker gave us the message. First Brother and Sister Brooks, then some Japanese from Pasadena and last Floyd Covington and wife who are working with the Urban Community League of Los Angeles among their own race—the Negroes. His subject was, The Price of Color. He had some fine singers with him; they sang as only Negroes can sing their spirituals. Our school closed with the play, Nanu Waits. This was given later by our group in Pasadena church in exchange for the play entitled, Chee Wu's Choice, which was given here by the Pasadena young people. We enjoyed Bro. Bonsack with his wonderful, congenial personality. His knowledge of missions in general and his intimate association with our own missions, qualified him to give us the very interesting messages he did on Feb. 11 and again on Feb. 20 when Glendora church joined us in our noonday meal and for the after message. Every one had the opportunity to ask questions so that we could better understand the needs of our mission work. Feb. 25 a liberal offering was lifted for the victory offering. March 6 at Covina church 240 young people of the district met for their mid-year banquet. They were addressed by Bruce Wayne Burns, editor of the Covina Citizen. His subject was, Have Faith in Youth. We are looking forward to Bro. J. H. Cassady's messages which will begin March 14.—Eulalia Overholzer, Covina, Calif., March 14.

Hermosa Beach.—Bro. Bonsack came to our church Feb. 21 with a session of discussion in the forenoon followed by basket dinner in fellowship with some of the Long Beach members and others who were invited. Another meeting in the afternoon brought much help from Bro. Bonsack who is a real inspiration and advisor. We appreciated his visit. March 16 the District Women's Council came to our church in their annual visit. The basket dinner at 6 P. M. was followed by the program in the auditorium by the women. There were talks, a missionary play and pictures of the girls' schools which we are helping support. This was a fine way to tell us of the work and needs of the mission fields. A number of our younger people were there also to enjoy it. At our recent business meeting Bro. Joe Brock was elected clerk to fill the unexpired term of Bro. Faw who is away.—Mrs. Vinnie Bowman, Hermosa Beach, Calif., March 16.

La Verne.—Women's Work was carried on the past year by dividing the women and girls of the church into four groups, each putting on a program within their circle the two first months of the quarter and all four meeting at the church for a dinner meeting followed by a general program the last month of the quarter. The average attendance almost doubled and the offerings were greatly increased over past years. We gleaned this method of working from the Fresno church women. We are looking forward to an evangelistic campaign in the near future with Eld. J. H. Cassady as our evangelist. Six have been baptized since the first of September. Easter programs will include a showing of the Passion Play pictures, March 25; a program by the choir on Easter evening; a period of quiet meditation and music Good Friday afternoon in the church auditorium from 2 until 3:30 o'clock. April 8 is La Verne College day; the college people will put on a program in the morning followed by a special offering. A Christian Endeavor institute program will be put on that evening. April 15 the Chaffee Junior college of Upland will put on a program of music. Feb. 22 Eld. Charles Bonsack was with us and talked in an intimate way, telling of the program and problems of the church and giving very helpful exhortations.—Grace Hileman Miller, La Verne, Calif., March 16.

Long Beach.—Special prayers of thanksgiving for our deliverance from death, especially the saving of school children a year ago in the earthquake, were offered in the churches of our city. Our church is now being repaired for earthquake damage. The funds have largely

been raised by the choir. The Nu Nu Sigma group met with Mrs. Ivy Killingsworth. They sewed for charity. Our Women's Missionary Society filled a box with clothing for a needy sister. A deputization of La Verne students conducted the evening services of our church on March 4. Our church will hold evangelistic services beginning Easter Sunday with Bro. J. H. Cassady of Washington, D. C. A house-to-house visitation is now going on and special prayers are being offered. The Sunday-school is observing a rally month.—Mrs. J. R. Trimmer, Long Beach, Calif., March 17.

Pasadena church has had a very busy two and a half months since the beginning of the holiday season. Christmas and New Year were observed with appropriate and effective programs. Then came the School of World Friendship under the efficient leadership of Bro. E. A. Calvert. Jan. 14, after departmental study, Bro. Leland Bruhaker of Covina brought us a message of the extreme need of holding the ground, inspiring us to greater effort. Jan. 21 a group of Mexican young people told us of their religious work and sang a number of their songs for us. Jan. 28 Brother and Sister Harlan Brooks were with us at all services inspiring us with their stories and splendid missionary messages. Feb. 4 a group of our junior high girls gave a very effective play entitled "Chee Moo's Choice." Bro. C. D. Bonsack was with us Feb. 18, both morning and afternoon. The Glendale church joined with us in these services. In the evening Susan Stoner told us of her work in the hill school for the missionaries' children and others. "Nanu Waits," a true story play, was given by the young people of the Covina church, also some other splendid numbers. March 4 we had the privilege of hearing our pastor's mother, Mrs. Allie Eisenbise, deliver the morning message. In the evening was the closing session of the World Friendship study. Each department gave a report of their work and sang a special song. A joint chorus from all departments was very beautifully rendered. The B. Y. P. D. gave the play, "The Missionary Awakening of Elm Grove." At the C. W. hour March 11, a young Filipino told us some of the social and religious problems of the Islands. The worship period was in charge of the young people, with Bro. Vernon Heckman delivering his first sermon. Our prayer meeting lessons are leading up to Easter decision week, with a growth in attendance. The Ladies' Aid is very busy under the leadership of Sister Iva Brubaker. Sister Mary Dierdorf is the new president of Mothers and Daughters' association. At a recent missionary meeting Sister Allie Eisenbise told of her work among the Chinese in Chicago. One letter has been granted and two received since the last report, and one is awaiting baptism.—Lucy L. Mohler, Pasadena, Calif., March 12.

COLORADO

Fruita.—After an absence of two and one-half months our elder and pastor, Bro. R. N. Leatherman, returned to his pastorate at Fruita. He was most fittingly welcomed by his parishioners on March 11. Bro. Leatherman spent most of his time conducting revivals at Alvada and Green Springs, Ohio, also at Anderson, Ind. During his absence the affairs of the church were directed by Bro. Ira Frantz. Splendid interest and coöperation were maintained. Our pastor is doing a wonderful work through the radio. Each Sunday at 6 P. M. over station KFXJ he delivers a sermon.—Anna Stouder, Fruita, Colo., March 24.

McClave.—Our attendance has increased. The young married people have recently organized a class with Bro. Luther Spitzer as teacher. Our program committee is preparing an Easter program. We are looking forward to our revival in September with Bro. Oliver Austin and wife, evangelists. We have lost one of our best workers, Sister Hattie Peterson, who recently moved to Topeka, Kans. On Sunday, March 25, the men of our church will meet with the men from Rocky Ford and Wiley church in an all-day meeting. Bro. R. E. Mohler of McPherson will be in charge of the meeting. The women will have a meeting at the same time.—Mabel Cline, McClave, Colo., March 17.

FLORIDA

Miami.—We had our services at the home of Brother and Sister Noah Cripe near Homestead on March 18. Bro. J. H. Morris was not able to be with us, and he had Bro. D. E. Miller, of Sebring, come to take his place. Sister Miller came along and was a great help in the singing. Our Sunday-school lesson was unusually good, due to the fact that there was interest in members of the class. Then followed an inspiring sermon by Bro. Miller. After this came our dinner, a social hour, then another good sermon by Bro. Miller, followed by remarks by Bro. C. C. Price. After intermission we met again at six o'clock for the love feast. Twenty-seven were at the tables, and it was one of the best, most spiritual meetings we ever had the pleasure of attending. Bro. Miller officiated, assisted by Brethren C. C. Price and Simon Richardson. At our morning meeting there were fifty present. The collection was \$6.70, most of which was used for expenses of the meeting. After our February meeting there was paid toward the Conference Budget \$5.50, but too late to get in before the end of the fiscal year. This makes \$14.50 sent for the budget. Our next meeting is to be held with Brother and Sister Westfall, Red Road and S. W. 20th St., Coral Gables, April 15.—Grant Mahan, Homestead, Fla., March 20.

IDAHO

Clearwater.—Following our regular services March 18 our pastor, Bro. A. R. Fike, and wife gave us several evening meetings of helpful discussions on teacher-training and Sunday-school organization, with a short sermon following. The church met in council March 21 to consider recommendations for the future work of the church. Sisters Ida Lind and Eva Clanin were elected delegates to District Meeting

with Sister Alice Sewell and Bro. Merton Preussler as alternates. We observed the World Day of Prayer and plan an Easter program in which the young people will present the play, *And There Was Light*.—Mrs. Eva Clanin, Lenore, Idaho, March 24.

Nezperce church met in business session March 4. Plans were made for the District Meeting which convenes in the Nezperce church May 2-4. Bro. Clifford Johnson and Sister Sadie Johnson were elected delegates. We would very much appreciate it if the clerks of the different churches would inform the writer as to the number who may attend from their church. One has been received by baptism since our last report.—Mattie E. Thomas, Nezperce, Idaho, March 17.

INDIANA

Bethany church met in council March 8, with Eld. Raleigh Neff presiding. Bro. Chas. Oberlin will be with us in the fall for a series of meetings. A love feast was appointed for June 2.—Mrs. Bertha B. Weybright, Syracuse, Ind., March 19.

Bremen church met in council March 2. The date for our love feast was set for May 27. Attendance and interest in Aid work are increasing. The Christian Workers' Society is planning to present a play, *Great Possessions*, the evening of April 29.—Gertrude E. Shafer, Bremen, Ind., March 16.

La Porte.—Our regular quarterly council meeting was held Feb. 14. Our elder, Bro. Christian Metzler, gave in his resignation and Bro. B. R. Cross was elected elder to take his place until Oct. 1. Bro. Kenneth Murphy is pastor with the other home ministers cooperating. Two were baptized one night last month at prayer meeting. So many of our members have been sick this winter that our attendance at church and Sunday-school has not been so large the last few months. The church here sent food stuff and canned goods to Bethany Biblical Seminary this month with the mail truck going to Chicago. The Aid Society has furnished new folding chairs for the basement for our Aid work. The Aid had quite a number of pound showers for needy families this winter.—Mrs. J. A. Taylor, La Porte, Ind., March 20.

Nappanee church met in council on March 15. We are making plans for the District Meeting which will be held in Nappanee this coming fall. The pastor, Bro. Studebaker, our elder, Bro. Metzler, and our Sunday-school superintendent, Lawrence White, are to select the committee of arrangements for that meeting. The question of sending a delegate to the Annual Meeting was deferred until a later date. Bro. Ray O. Shank of Flora, Ind., is to be our evangelist in a pre-Easter revival service which will be held from March 22 to April 1. No definite date has been set for our communion service. It will be held soon after the close of our revival. The young people of the Union Center church gave us an interesting program on the "Home" several weeks ago.—Dorothy Hollar, Nappanee, Ind., March 17.

IOWA

Beaver.—We surely appreciate having Bro. O. W. Diehl for our pastor and enjoy the wonderful sermons he delivers. The attendance both for Sunday-school and church is increasing since the coming last fall of a pastor. We greatly enjoy having Sister Diehl lead the song service. We also have the adult Bible class with Bro. Diehl as leader; the B. Y. P. D. with H. L. Smith, leader, and the junior class with Sister Zona Diehl as leader. All are well attended. Our Aid is helping the church as much as possible. We meet every two weeks and have been serving church dinners every four weeks. We have been able to secure Brother and Sister Austin for a revival effort to begin April 25. We have been conducting cottage prayer meetings since December and we feel the Spirit moving in our midst because of the interest in the prayer meetings.—Mrs. Estella G. Elliott, Beaver, Iowa, March 21.

Coon River church met in business meeting March 17. Delegate to Annual Meeting is Bro. Wm. Cordis, with Bro. Chas. Royer, alternate; to District Meeting, Bro. Claire Persons and Sister Clara Reed, with Sister Helen Krueger and Bro. C. B. Reynolds, alternates. Our communion services will be Saturday, June 2, at 7:30 P. M. Regular services and a basket dinner the day following. Jan. 28 Mr. Danielson of the Anti-Saloon League gave an interesting and uplifting message. Thursday evening following at the Christian church in Panora Mr. Danielson put on the play, *The Prisoner at the Bar*, in which several of our people took part.—Mrs. Chas. Knight, Yale, Iowa, March 24.

Council Bluffs.—The quarterly business meeting and workers' conference were held together March 21. The article, "Education for Such a Time as This," by R. D. Bowman was read. There was other discussion also. From now on the young people will hold their meetings in the church, instead of in the homes, as they have been doing this winter. Miss Pearl Severn, licensed minister at this place, has given a few splendid, inspiring messages. No plans are being made for an Easter program, but an effort is being made to have a record attendance by then. The Ladies' Aid and Women's Work (combined) and the young people are helping in the work and support of the Sunday-school. The adult class has grown and a mention has been made to organize the class.—Fern Snethen, Council Bluffs, Iowa, March 23.

Iowa River church held their council March 11. The date of our revival meeting has been changed to April 15-29. Our love feast will be on Monday night following the close of the meeting. Bro. X. L. Coppock is in charge. The Helping Hand Aid and the Willing Workers' class sponsored a trip for our minister, Bro. Keedy, to McPherson ministerial meeting last month. The Aid also bought goods for a quilt which was pieced by a member of the Home. This is to be sold and the money given to missions. Work will begin soon on the landscaping of the church grounds, to be done by the men's organization.

They plan to set out shrubs and trees and since our road is graveled the grounds will be made very beautiful.—Mrs. Merdelle Wheeler, Marshalltown, Iowa, March 17.

KANSAS

Larned Rural church is looking forward to holding a series of revival meetings this spring with Bro. W. T. Luckett of Hutchinson as evangelist. The local men's organization sponsored a community father and son banquet March 16 at the Zook schoolhouse. The Ladies' Aid served the banquet. V. F. Schwalm, president of McPherson College, gave a wonderful address on the present economic trend of affairs. The attendance was very good and all enjoyed the occasion.—Mrs. Ruth H. Brown, Larned, Kans., March 25.

MINNESOTA

Nemadji church met in council March 3. Election of officers was held, all old officers being reelected except Messenger agent. The building committee gave some reports on their project. It was decided to go ahead with the same in due time to hold the new location. Bro. Root gave us a much-appreciated sermon on Sunday morning.—Mrs. Myrtle Dilly, Barnum, Minn., March 17.

Worthington church met in business meeting March 6. A committee was appointed to try and revive the evening services. Plans for a Vacation Church School are being made by the educational committee. No definite date was set for our communion as we are thinking of having a revival and plan to hold communion at the close.—Mrs. H. H. Hauenstein, Worthington, Minn., March 24.

MISSOURI

Shoal Creek.—The church met in council March 10. The Sunday-school has done without papers the last quarter in order to obtain money to buy some new song books. We decided to hold our love feast May 12. Bro. A. W. Adkins of Cabool, Mo., preached for us Jan. 29 and 30. We appreciated his messages very much. We have

A SEBRING, FLORIDA, TOKEN OF APPRECIATION

(See Picture on Cover Page)

In the absence of the pastor of the Sebring church on the morning of March 18, Bro. W. J. Swigart of Huntingdon, Pa., filled the pulpit. His sermon was taken from the life of Jacob. It was full of practical applications for the present day. Prominent in the life of Jacob were three meetings—one with his brother, Esau, one with himself and the one with God.

During Bro. Swigart's stay at Sebring during the winter months, he teaches a men's Bible class in the Sunday-school. It is a rare privilege to be one of those who may receive the inspiration of his interpretation of God's Word. In the evening he conducts a forty-five-minute Bible study period preceding the preaching service.

At the close of the morning service referred to, a group of little children marched down the aisle with a beautiful basket of flowers, presenting them to Bro. Swigart as a token of love and esteem from the Sebring church. Hanging on the wall of the church is a picture of the Good Shepherd rescuing a helpless lamb on a mountain side from an approaching eagle. One of the sisters of the church, who has talent as an artist, painted a replica of this picture and on March 19, which was Bro. Swigart's eighty-fourth birthday, a number of the members surprised him and his wife, and this painting was presented to him. An enjoyable evening was spent. At the close Bro. J. H. Moore, in a heartfelt prayer, expressed the feelings of those present.

Bro. Swigart's entire life has been devoted to teaching and preaching. As a teacher he will long be remembered by those who came under his influence during his many years of service in connection with Juniata College. He has been a faithful minister in the church which he dearly loves for fifty-seven years. His eighty-four years rest lightly on his shoulders and he is still youthful in body, mind and spirit. May he and his good wife be spared many more years to his family, the church which he has so faithfully served and to his many friends, is the prayer of those who have had the privilege of knowing them.

J. K. Miller.

Cedar Rapids, Iowa.

lost four members by letter since the last report.—Mrs. Wilbert Erisman, Fairview, Mo., March 19.

NEBRASKA

Omaha church met in regular business session March 6, with the pastor presiding. Bro. J. N. Fry was chosen as a member on the ministerial committee. April 2 was the date decided upon for our love feast. By a unanimous vote the church decided to retain the pastor another year. A landscape plan was adopted for the beautifying of our church property. One letter of membership has been received recently and three have been granted. Our women have organized under the Council of Women's Work, with the writer as president. The various directors are working hard to lead our women into higher channels of thinking. At a recent missionary meeting they decided to lay aside one cent per week for the missionary project. The pastor and wife, and Brother and Sister L. A. Walker attended the regional conference at McPherson in February. The Willing Workers' class is giving a play at the church March 23, title "For Such a Time." The Friendship club is also working on one, "Old Fashioned Mother," to be given in April. Our Sunday-school is growing in numbers and interest with Bro. David Andrews as superintendent.—Mrs. Homer Caskey, Omaha, Nebr., March 16.

OHIO

Beaver Creek.—As a result of the two weeks' evangelistic services conducted by Bro. Berkebile nine new members were added to the church roll by baptism. One was reclaimed. Previous to the communion service in November two children were baptized. Bro. Berkebile is an earnest, forceful, deeply spiritual speaker, and gave splendid messages. There were several musical numbers each evening by our own members and by special from neighboring churches. Bro. J. Edson Ulery preached Saturday afternoon, Nov. 18, at the communion service. He had found that this was the fortieth anniversary of the dedication of the present building. He asked all who were present forty years ago to raise their hands. Six did, and three other persons were also at both services. Communion services were in charge of Bro. Parker Filbrun who also preached Sunday morning. Mrs. Couser gave a talk to the children and Bro. Friend Couser reviewed the Sunday-school lesson. Dec. 10 Bro. Filbrun gave an interesting moving picture display and talk on his trip to the Holy Land. A white gift missionary program was given Sunday morning and a Christmas play was presented in the evening. The offering for the two occasions was over \$29. A group from this church gave a program at the Brethren Home at Greenville Sunday afternoon for the enjoyment of the old people and children there. Our pastor was invited to preach and our folks to sing at the evangelistic services at a Reformed church in the county which they did. All present felt spiritually refreshed by the experience. Though an epidemic of scarlet fever and other illnesses has reduced attendance at our services, yet we feel encouraged for the church program as it now stands. Our pastor, Eld. J. H. Eide-miller, conducted the regular business meeting March 17. Delegates to District Conference are Mrs. Joe Coy and Mrs. E. F. Couser; Mrs. Nettie Moler and H. C. Haverstick, alternates; delegate to Annual Conference, Bro. Eidemiller with Ralph Moler, alternate. Preceding the sermons at the revival services Bro. Berkebile explained some special doctrine or teaching of our church. His explanation of the meaning and purpose of baptism as practiced by our church was truly a classic; more comprehensive, deeply spiritual in interpretation, more convincing than any we have ever heard. Yet it was so worded that no one of any denomination could have taken exception or offense at any of it.—Mrs. Henry M. Stewart, Xenia, Ohio, March 21.

Dupont church met in council March 3. The following church officers were chosen: Bro. Walter Landis, elder; Wm. Prowant, trustee; John Measel, secretary-treasurer; the writer, Messenger agent and correspondent. Prayer meeting and Christian Worker officers were also elected. Last September Sister Mary Cook held a three weeks' revival meeting when five were baptized. Our Sunday-school attendance has been a little low at times this winter. Special numbers are given each Sunday by the various classes.—Mrs. Faye Sharp, Oakwood, Ohio, March 20.

OKLAHOMA

Big Creek church met in council March 15. Reports of the different committees were given. Our love feast will be held April 4. Bro. Chas. Kinzie was chosen Sunday-school superintendent; Sister Beulah Kinzie, Christian Endeavor president. We decided to get new song books and to paint the church in the near future. Our committee is busy with an Easter program.—Abbie S. Pote, Ripley, Okla., March 16.

PENNSYLVANIA

Akron church met in council on March 24. The church decided not to send a delegate to Annual Conference. David H. Snader and Emma reports were read and various officers were elected. It was decided to have a singing class started in the near future. The last Sunday in June was designated as a fixed time for the annual Children's meeting. The writer was chosen to serve as our next evangelist. The love feast will be May 26 at 2 P. M.—David H. Snader, Akron, Pa., March 26.

Altoona (Twenty-eighth Street).—Our church has been enjoying a wholesome growth in all its departments. A friendly contest in at-R. Snader were elected delegates to District Meeting. A number of tendance with the Ephrata church has increased our attendance at both Sunday-school and church. During January we had fourteen of our own ministers as guest speakers in a two weeks' meeting. Many friendly contacts were made. Since our last report six have been

added by baptism and two by letter. The Scripture reading is going on with unabated interest, 140 continuing with the reading. Thirteen were awarded certificates by our Sunday-school board, having completed courses in the International Council. Our delegates to the District Meeting are Brethren B. F. Waltz, S. N. Brumbaugh and R. B. Replogle. Mrs. Troutman has been elected as the president of the women's missionary society and Mrs. B. F. Waltz as the director of Women's Work. The local relief board of the church has been ministering to the needs of twenty-one families. Our local industrial problems have improved very little if any which adds many problems. Bro. Waltz, our pastor, has been faithfully preaching the Word. For the past two months special interest has been awakened through the sermons to the children and intermediates. The evening services are likewise well attended with the emphasis being laid on the modern fulfillment of the Bible in our day. The young people's chorus is preparing a cantata to be given in the church April 1. The adult chorus has recently organized. The Young Men's Service class presented a musical in the church March 2. The program was given by the Jaffa Chanters under the leadership of Prof. H. W. Lindaman.—S. W. Snyder, Altoona, Pa., March 21.

Ardenheim.—We feel grateful to the 1933 Conference held at Hershey last spring in authorizing a special day of prayer and fasting for the upbuilding of the churches and her members and furthering of God's kingdom here on earth. Sunday, Jan. 14, will long be remembered by those who attended the services on that special day at Ardenheim. The most of the congregation stayed for the full day's service, and those who had to go returned for the afternoon service. In the absence of our beloved pastor, Bro. W. J. Swigart, and his good wife, who spend their winters in Florida, Bro. Charles Cisney and Bro. John Endres conducted the services for the day in a very worthy and commendable manner. Bro. Nye of Juniata College was present for the morning service and gave a wonderful message which was very fitting for the occasion. His theme was "The Church as Founded in Christ Jesus." A goodly number stayed for the lunch hour, which was spent in fasting, meditation, prayer, and conversation and getting ready for the afternoon session. This was called to order at two o'clock and was in session until four-thirty, with singing and scripture lesson from the second chapter of Acts. Bro. Charles Cisney gave a very interesting and impressive talk from 2 Chron. 7:14, and Bro.

ANNOUNCEMENTS

DISTRICT MEETINGS

Maryland, Eastern, Frederick City, April 25.
Maryland, Middle, Broadfording, April 19.
Ohio, Southern, Castine, April 18, 19.
Pennsylvania, Eastern, Elizabethtown, April 25, 26.
Pennsylvania, Middle, New Enterprise, April 10-12.
Pennsylvania, S. E., N. J., and E. New York, Geiger Memorial, Philadelphia, April 18, 19.
Virginia, Northern, Unity (Bethel house), April 13, 14.
Virginia, Second, Summit, April 25-27.

LOVE FEASTS

California
April 8, 6:30 pm, Oakland.
April 15, 6:30 pm, Chico.
April 21, 7:30 pm, Hermosa Beach.
Florida
April 22, 7 pm, Sebring.
Illinois
April 18, 7:30 pm, Girard.
April 28, 7 pm, Panther Creek.
May 2, 8 pm, Dixon.
May 27, 7:30 pm, Yellow Creek.
Indiana
May 6, Second South Bend.
May 6, 7:30 pm, Muncie.
May 19, 7 pm, Cedar Lake.
May 27, Bremen.
June 2, Bethany.
Iowa
May 3, 7:30 pm, Prairie City.
May 20, Des Moines City.
June 2, 7:30 pm, Coon River.
Kansas
April 21, Northern Solomon.
April 29, 7:30 pm, Ottawa.
May 5, Appanoose.

Maryland
May 12, 2:30 pm, Piney Creek.
May 13, Westminster.
Michigan
May 12, 8 pm, Thornapple.
Missouri
May 12, Shoal Creek.
New Mexico
April 2, Clovis.
Ohio
April 7, 7 pm, East Dayton.
April 8, Kent.
April 8, 7 pm, Springfield City.
April 8, Canton City.
April 15, 7 pm, Coöperative Brethren, Columbus.
May 19, 7:30 pm, Middle District.
May 27, Oakland.
June 2, 7:30 pm, Bear Creek.
Pennsylvania
April 22, 7 pm, Coventry.
May 6, 6:30 pm, Walnut Grove (Johnstown).
May 6, 6:30 pm, Hanover.
May 6, 6:30 pm, Huntsdale.
May 6, 6 pm, Chambersburg.
May 8, 9, 1:45 pm, East Fairview.
May 12, Indian Creek.
May 16, 17, 1:30 pm, White Oak at Graybill.
May 19, 20, 10 am, Schuylkill at Big Dam.
May 19, 20, Falling Springs at Hade.
May 26, Conestoga at Bareville.
May 26, 2 pm, Akron.
May 27, Leamersville.
May 30, 31, 1:30 pm, White Oak at Kreiders.
Tennessee
April 21, 6 pm, Mt. Valley.
April 28, Liberty.
Virginia
May 5, 6:30 pm, Mill Creek.

John Endres gave a very wonderful and impressive talk from the third chapter of Jonah. These young men are local ministers and are very worthy speakers, filled with the Holy Spirit. We then had a season of voluntary prayers, after which we had personal testimonies from a number of our good brothers and sisters of what the church and God meant to them in their lives and why they accepted Jesus as their Savior. We also had a season of Scripture quotations and these were very gratifying and uplifting. The song service was inspirational and every one present took an earnest and active part and we had a grand and glorious good time together and the Lord seemed very near and filled us with the Holy Spirit. All expressed a desire to have more such meetings. It seemed to bring us closer and also nearer to God.—Mrs. Howard Rupert, Huntingdon, Pa., March 10.

Conestoga.—Eld. David H. Snader of Akron was with us on Feb. 11 at the Monterey house. He gave us a timely message on temperance and social purity. The achievement offering was taken on this day. March 4 our regular quarterly missionary sermon was preached at Bareville by Eld. D. S. Myer at which time an offering was lifted for missions. March 10 our church met in council. One member was received by letter and five letters were granted. Our delegates to District Meeting are Paul D. Wenger and Amanda L. Groff; alternates, Samuel G. Wenger and Minnie M. Myer. We decided not to send a delegate to Annual Conference. Our love feast will be held at Bareville May 26. It was decided that the Sunday-school advisory board arrange for a Vacation Bible School. Our B. Y. P. D. has recently started the study of Matthew as outlined by Eld. S. G. Meyer. Bro. Aaron G. Breidenstine is the teacher.—Addie A. Myer, Leola, Pa., March 19.

Elizabethtown.—We closed a two weeks' series of evangelistic services Sunday evening, March 18. Bro. Henry King of Reistville, Pa., was the evangelist. His messages were clear and simple, but forceful, so that both young and old followed him with interest. Eighteen young people accepted Christ and will be received into church fellowship before Easter. At our last quarterly council the Y. P. D. was granted permission to invite the Y. P. D.'s of surrounding congregations to render a program once a quarter in our church. The resignation of our Sunday-school superintendent, Harry H. Rohrer, was accepted with reluctance; his successor will be chosen at our next council. Owing to the prolonged illness of our Messenger correspondent, Bro. Monroe Miller, his resignation was accepted and Mary B. Reber was chosen in his stead. Our congregation will entertain the District Meeting April 25 and 26. Arrangements have been made with Elizabethtown College to hold the sessions in the college auditorium instead of the town church. Meals will be served in the college dining room and lodging will be provided by the members of Elizabethtown. Our delegates to District Meeting are Paul M. Grubb, Martha Martin, John Hershman and A. C. Baugher; alternates, Ralph Frey, H. K. Ober, Aaron Hollinger and L. T. Madiera. Delegates to Annual Meeting are Brethren H. K. Ober and R. W. Schlosser; alternates, A. C. Baugher and Martha Martin.—Mary B. Reber, Elizabethtown, Pa., March 20.

Falling Springs congregation met in council at the Hade House on March 3. Bro. Guy Stamy was reelected secretary for another three years. Two letters of membership were granted. It was decided to hold our spring love feast at the Hade house beginning at 10 o'clock in the morning of May 19, extending through until noon of the following day, May 20. We plan to begin a series of meetings at the Hade house on the evening of May 20. It was decided to get new song books for the Shady Grove Sunday-school. A mid-week prayer meeting, to be held in the different homes, has been organized. Bro. Welty Smith was chosen to represent us at the Annual Conference with Bro. Guy Stamy as alternate. Our secretary was authorized to report to the Antietam congregation that a rising vote of thanks had been sent to them for the use of the dishes during the District Meeting.—Grace E. Smith, Waynesboro, Pa., March 16.

Harrisburg.—We had the happy privilege of having Bro. M. J. Brougher of Greensburg, Pa., conduct our evangelistic services. The meetings were in charge of Bro. Brougher from Jan. 29 to Feb. 13 and our pastor, Bro. J. E. Whitacre, continued the services until Feb. 18. There were forty-four confessions and three reconsecrations; thirty were baptized and four will bring their letters, making a total of fifty-one. Two have been baptized since the meetings. Feb. 20 the Elizabethtown College alumni met in our church. Feb. 25 our morning worship was in charge of Bro. C. J. Arner of Tower City, Pa. The afternoon of the 25th the B. Y. P. D. of Elizabethtown entertained our group. The young people enjoyed a fine fellowship together. The B. Y. P. D. of Harrisburg presented the religious drama, The Unlighted Cross, making the fifth presentation in various churches. Due to the illness of our pastor the pulpit on March 4 was filled in the morning by Bro. H. K. Balsbaugh and in the evening by Dr. D. E. Huff. March 7 Bro. J. M. Tibbet of Boston, Mass., gave a fine sermon on Youth, Our Greatest National Asset. The Golden Rule Circle class is planning a program to be given at the Home for the Friendless on April 6. The Galilean Bible class will present an Easter cantata, The Galilean Tryst, on April 28. The children's department will give a program Easter morning.—Mrs. E. M. Byrem, Harrisburg, Pa., March 17.

Indian Creek congregation convened in regular quarterly council on March 3. Brethren I. S. Bucher and Waldo Ziegler were elected as delegates to District Meeting and Jonas Cassel and Mark Moyer delegates to the Memorial Day Sunday-school meeting. The very interesting annual report of the Sisters' Aid Society was presented by the secretary of the organization, items of special interest in the same being their liberal contributions from the proceeds of their work to

the cause of home and foreign missions and other conditions of need. We enjoyed a very interesting Bible institute Feb. 24 and 25 with Bro. R. W. Schlosser, president of Elizabethtown College, as the instructor. He brought us four very practical and helpful messages along doctrinal lines. Sunday afternoon, March 4, we had the privilege of hearing seven members of the Volunteer Group of Elizabethtown College render a very interesting program in our church. We expect to have another young people's meeting on Sunday evening, March 25, with Sister Rebecca Foutz of Philadelphia as the speaker. A special song service is to be held in our church on Saturday evening, April 14, under the direction of Prof. J. W. Yoder, the well-known song leader of Huntingdon, Pa. This is in preparation for a singing class to be held here by Prof. Yoder during the summer season. We also contemplate again having a series of special evangelistic services every evening during the week preceding our spring love feast which will be held on the afternoon and evening of May 12. Our annual community singing, which has become an occasion of increasing interest and inspiration from year to year, is scheduled to be held on Sunday afternoon, May 20.—Mathias P. Landis, Vernfield, Pa., March 12.

Leamersville church met in council Feb. 25. Bro. Geo. Rogers was elected pastor for the coming year. Since Jan. 1 Brethren Geo. Rogers, Homer Hoover, Samuel Weyant and Taylor Dively filled the pulpit. Bro. Quinter Showalter was elected elder for this year. Our Aid Society and B. Y. P. D. have been revived. For our fall revival we expect to have Bro. L. Garst with us. We have 131 on the roll in our Sunday-school. Our love feast will be May 27.—Mrs. David Koonen, Roaring Spring, Pa., March 26.

Lititz.—Feb. 18 Miss May Macken, national lecturer and organizer of the W. C. T. U., gave an excellent talk to the Y. P. D. Our evangelistic meetings conducted by Eld. Rufus Bucher of Quarryville, began the same evening and continued until March 6. Bro. Bucher's sermons were very helpful. Thirty-two confessed Christ and two were reclaimed. Baptismal services were conducted March 11. One more applied for baptism since the meetings closed. Bro. Bucher's stay in our midst has been a great blessing. Special music was furnished by different groups of our people and by the Mountville ladies' chorus. March 14 we held our spring council. Brethren S. H. Hertzler and H. K. Ober of the District Ministerial Board were present. Bro. John Byler, Jr., president of our Y. P. D., was licensed for the ministry. Delegates elected to District Meeting are Lizzie Hershey, Florence B. Gibbel and Benj. F. Mohler. Following pre-Easter services we will have our love feast and communion on Good Friday. April 22 the Volunteers of Elizabethtown College will render a missionary program in the morning. May 12 the a cappella chorus of the college will be with us in the evening.—Florence B. Gibbel, Lititz, Pa., March 17.

Moxham.—The worship of this church has had a continual increase in spirituality and reverence. Step by step our pastor has been leading us boldly to the throne of grace and we all feel that daily his ministrations are seen. To be lifted from the cares of this life into the very presence of the Christ makes church attendance a blessing and an experience that one would not want to miss. Starting Feb. 19 a two weeks' gospel concert revival was held for us by the pastor. The messages were very helpful from the fact of their unity. Each one depended upon what had gone before for a setting and anticipated the future sermons. At the close every one had, as it were, a gospel concert revival that was complete and whole. It was something different and unique and entirely original with the one bringing the messages. Each evening the messages of song were brought by a choir of thirty voices; outside talent also added greatly to the blessings of the services. As a result of the presence of the Christ and the work of the Holy Spirit fifteen were added to the kingdom. The baptismal service touched many hearts and because of the earnest desire that the Christ might shadow the messenger each evening we have had a vision that we earnestly hope and pray will continue with us.—Harvey Shumaker, Johnstown, Pa., March 12.

Palmyra.—Jan. 2 Sister Ida C. Shumaker, returned missionary from India, gave an interesting message. Jan. 14 Hon. Oliver W. Stewart, president of the Flying Squadron Foundation, gave an address on Prohibition. Sunday evening, Jan. 28, the a cappella choir from Juniata College rendered a program of sacred songs. Feb. 4 Brother and Sister Desmond Bittinger, returned missionaries from Africa, were with us for both morning and evening services. Bro. Bittinger preached in the morning and at the evening service they gave a dramatization of African life. March 3 and 4 Bro. R. W. Schlosser conducted an interesting Bible institute, bringing us helpful messages on the book of Hebrews. Our council meeting was held March 5. Bro. F. S. Carper and Bro. W. F. Garber were elected delegates to Annual Conference with Brethren A. B. Grubb and Amos Blouch as alternates. Delegates to District Meeting are Brethren J. C. Zug, A. C. Reber, Amos Blouch and C. E. Parsons; alternates, Allen Bucher, S. E. Meyer, Nathan Baschore and Noah Smith. Sister Sallie Groy was appointed Messenger correspondent.—Mae E. Baschore, Palmyra, Pa., March 9.

Schuylkill.—Our council was held Dec. 18. The children and young people rendered an appropriate Christmas program. Feb. 11 Eld. H. F. King gave a heart-stirring message after which an offering of \$23 was taken for missions. Recently Brethren Geo. Snyder, John Royer and Perry Sanger brought us messages at the Swope's Valley and Big Dam houses. The Aid meets each week. We expect to have a peace meeting April 8 and a Mother's Day program May 13. Our love feast will be held May 19 and 20 at 10 A. M., Big Dam house. Our council was held March 19. Delegates to District Meeting are Bro. Chas. Morgan and Bro. Harold Binkley; alternates, Eld. Elias Morgan and Bro. Adam Haldeman. Since our last report two have been

reclaimed and one letter granted.—Mrs. Carrie Zechman, Pine Grove, Pa., March 22.

Uniontown.—Jan. 18 was the occasion of a well-planned surprise for the pastor and family. Upon their return home from a social call they found about 200 crowding the parsonage to greet them. Then all went to the social rooms of the church where everything was in readiness for the event. Refreshments were served and an interesting program was rendered. A table laden with gifts for the parsonage family had been placed at the rear of the room. The pastor expressed appreciation of such an event in the opening of their fifth year of service with the Uniontown church. The Truthful Workers' class taught by Thelma Cunningham presented a play Sunday evening, Jan. 28, entitled, Beginning at Jerusalem. A free-will offering was taken to be used by the class for worthy causes. Our school of missions was held Feb. 5 to 9. We had an enrollment of fifty-seven and an average attendance of forty-seven. Classes for primaries, juniors, young people and adults were conducted each evening. The father and son banquet was held in the social rooms of the church Feb. 15. About 100 men and boys were present to enjoy the fellowship. A splendid program was given, the principal speaker being Rev. R. O. Hudson, pastor of Great Bethel Baptist church. New officers were elected for the year, president being C. H. Baker. A new organization was effected to be known as the Men's Work. The young people of circuit 6 held their spring rally in our church Feb. 18. Approximately 100 were in attendance. A business session was held and a program rendered. Their offering will be applied to the support of a missionary on the foreign field. Our pastor has been conducting a leadership training class for several weeks. They meet each Tuesday evening; the enrollment is fourteen. Bro. Sollenberger has been preaching a series of Sunday evening sermons on the Parables of Our Lord. Prayer is the theme of our Wednesday evening Bible hour. For a period several adult classes each in turn conducted the opening devotions of the church school session. We are planning to hold pre-Easter services for one week in which out-of-town pastors will assist. The service Easter Sunday morning will be preparatory to our communion in the evening at 7 o'clock. One has been received into the church by baptism since our last report.—Ella McKnight, Uniontown, Pa., March 12.

Waterside (New Enterprise).—A great revival was held in our church March 10-25, conducted by Bro. Geo. W. Rogers of Claysburg, Pa. Great interest was manifested with a large attendance at each service. Bro. Rogers preached the Word with power; he delivered nineteen spiritual gospel messages which we feel have strengthened and built up the church. As a direct result nineteen stood for Christ and were baptized. The singing was under the direction of Bro. Beach. The male chorus of forty voices, of which Bro. Beach is a member, rendered splendid music at two Sunday night services. We were also favored with special messages in song by neighboring churches. Our Sunday-school is progressing nicely under the leadership of Bro. A. T. Replogle, superintendent. Our Aid Society is doing good work. In the last year they paid \$64 toward some work on the church building and helped with the Women's Work project of the district. A Bible institute is to be held in our church some time in June, conducted by Dr. Van Ormer of Juniata College.—Mrs. Iva Beach, Waterside, Pa., March 28.

West Green Tree.—Jan. 21 Sister Ida Shumaker was with us at the Green Tree house and brought a stirring message on her work in India. March 4 our church closed a two weeks' revival conducted by Bro. Phares Forney of East Petersburg, who proclaimed the gospel in its truth, bringing seventeen Spirit-filled messages to attentive audiences. As a direct result of these meetings seven accepted Christ. March 6 we met in council. Bro. H. E. Kaylor, who served our church faithfully as elder in charge for the past eighteen years, asked not to be reelected due to his failing eyesight. Bro. S. S. Shearer was elected elder for a term of three years. This caused a vacancy for church secretary. Bro. Shearer having served for thirty-two years. Bro. S. R. McDannel was appointed in his stead. Our delegates to District Meeting are Brethren S. R. McDannel, Allen Ober and S. S. Shearer. We have decided not to represent at Annual Conference. March 18 six were received into church fellowship by baptism.—Mrs. Abram Eshelman, Mt. Joy, Pa., March 21.

Windber.—Our Y. P. D. sponsored a program of the church dramatic club March 9 which was enjoyed by a capacity audience. Two plays were given, Mother's old Home and The Forgetful Husband, both of which contained a lesson. Mrs. H. H. Hoenstine is the club director. The offering is to be used toward the support of Sister Homer Burke in Africa. The Y. P. D. also is preparing a program to be given at Kummel church in the near future in return for a program given in our church some time ago. Our children's division Easter program will be given Sunday morning, April 1, and a pageant by the Y. P. D. at 3:30 P. M. Our junior mission project leader is planning a program for the near future as a culmination of the study, In the African Bush.—Mrs. Calvin L. Blough, Windber, Pa., March 10.

VIRGINIA

Middle River.—Our Christmas service, White Gifts for the King, was very much enjoyed by all; quite a few families have been made happier by it. Our church met in council Feb. 24. We decided to have special offerings twice a month, one for home mission work and the other for foreign work. The World Day of Prayer was observed on Sunday evening. Our B. Y. P. D. is giving interesting programs twice a month. The young people of Mt. Vernon brought us an interesting program recently and we plan to take them a program soon. Our delegates to District Meeting are Brethren Ira Cline, Arlie Cline and

Frank Y. Garber. We shall decide about the delegate to Annual Conference later.—Mrs. F. Y. Garber, Waynesboro, Va., March 20.

Mount Joy.—Mrs. S. B. Broughman filled our pastor's place Feb. 4. On account of bad weather Bro. Hoover decided it best not to have the church council March 3. March 4 Bro. Hoover filled his regular appointment. His subject was, God Is Love. The church council was held following the preaching service. Delegates were elected to District Meeting: Sister Mary E. Broughman and Bro. A. Lee Bryant. It was decided that the Easter offering be lifted April 1.—Betty Sloan, Buchanan, Va., March 10.

Oak Grove.—Since our last report three have been baptized. Bro. Raymond Eller was elected to the ministry in December. It has been decided to have a singing school and Vacation Bible School combined this summer. We are planning to have an Easter sunrise service, also pre-Easter services morning and evening during March. The Green Hill B. Y. P. D. gave us an interesting program Sunday evening, Feb. 11. It was decided to have all-day services on Mother's Day, with lunch on the grounds. Delegates to District Meeting are Sister Sadie Spangler and Bro. O. D. Eller; alternates, Sister C. E. Eller, Ruth Spangler and Bro. N. H. Wertz.—Eula R. Underwood, Salem, Va., March 17.

Peters Creek church met in council March 7 with Eld. D. C. Naff moderating. The following delegates were elected to serve at the District Meeting: Brethren Albert Showalter and Luther Shepherd, with Mrs. Denton Wertz and Mrs. J. S. Showalter alternates. The church recommended that the elders visit in as many homes as can be arranged. A committee was appointed to arrange for cottage prayer meetings.—Cleo S. Nolley, Roanoke, Va., March 20.

Pleasant Valley (2nd).—Our church met in council on Feb. 24. Bro. H. K. Ober will come to us on July 22 to hold a series of meetings. Our love feast will be held on March 31 at 4 P. M. Eld. P. F. Cline is our delegate to Annual Conference; alternate, S. D. Miller. Brethren W. H. Wright, W. E. Driver and D. A. Cline are delegates to District Conference; alternates, Frank Cline, Frank Wampler and B. F. Garber. Our young people have sponsored several programs this winter which were much enjoyed.—Mrs. M. C. Williams, Mt. Sidney, Va., March 9.

Valley Bethel church met in council March 10. The Ladies' Aid gave its yearly report. We feel that this organization should be praised for the work they have done during the past year. The church adopted the envelope system for raising finances. The home ministers will cooperate in a week of pre-Easter services to be followed by a love feast. The attendance at Sunday-school this year has been favorably increased. Our mission secretary gives a program once a month. Delegates to the District Conference are R. E. Bussard and Boyd Bussard. The pastor and wife plan to conduct a Vacation Bible School and also a standard training course soon.—Edna C. Bussard, Bolar, Va., March 12.

WEST VIRGINIA

Keyser.—The men's organization of the Keyser church, under the direction of C. D. Ludwick, local chairman, and Chas. A. Bobo, regional director of Men's Work in the First District of West Virginia, conducted services at Beaver Run church Sunday evening, Jan. 14. The theme of the evening was, The Laymen's Part in the Church Program. The program included music, poems, and several talks: Laymen's Contribution in the Early Church Program by Prof. J. P. Judy; The Laymen of Fifty Years Ago by Harry Ludwick, and Laymen's Work Today by Chas. A. Bobo. Eighteen men of the Keyser organization were present and assisted in making this program a success. A large number attended this meeting which was enjoyed by all.—Chas. A. Bobo, Keyser, W. Va., March 17.

Maple Spring.—Jan. 21 Bro. Chas. D. Bonsack was with us in a regional conference. His evening message was one of inspiration and created a more friendly feeling for our foreign brothers. World Day of Prayer was observed by the women of our church. Feb. 29 we met in council. Arrangements were made for an evangelistic meeting. Our young folks have been taking programs to shut-ins. Our Ladies' Aid has been very busy this winter. The good-will committee of this society has been sending baskets to shut-ins and sunshine boxes to sick folks. They have been quilting in the homes of those that are unable to attend meetings. The different churches of the community are having a pre-Easter service in the Aurora high school building. The directors of the Maple Grove Child Rescue Home met March 3. Among other business transacted, efforts were made to find a new superintendent and matron, since Brother and Sister Hamilton will close their work April 1 due to illness of the latter. Thus far no one has been secured to take their place. The annual reunion will be held in the grove at the Home July 1. On account of the debt made during the depression, the following parties were asked to solicit for the Home: J. E. Wells, Western District Maryland; E. T. Fike, assisted by John S. Fike, First District of West Virginia; A. C. Auvil, Second District of West Virginia. The present outlook for the Home is encouraging.—Mrs. Homer S. Diehl, Egdon, W. Va., March 12.

Spruce Run church met in council March 10. Sunday-school was reorganized and all officers retained for the coming year. Delegate to Annual Meeting is Sister Ethel Booth with Sister Delila McDonald, alternate. Bro. Showalter was asked to hold our revival this year. The women's group meets once each month and much interest is manifested. Also at our mission point, Wikel, a similar group has been organized and is doing nicely. On Sunday, March 11, Bro. Showalter gave an excellent sermon on the subject, The Abundant Life.—Glenna Fleishman, Lindside, W. Va., March 20.

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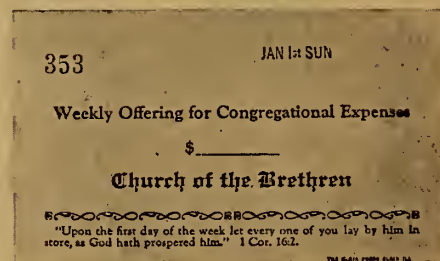
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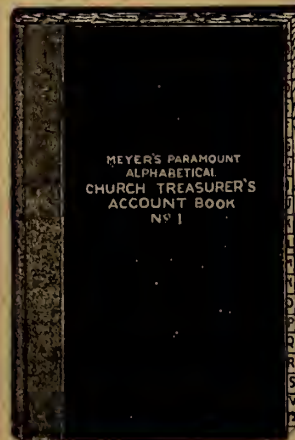
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GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

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EDITORIAL

After Easter What?

WE have succeeded in developing a wholesome appreciation of the meaning of Easter in recent years. This is good for us. No Christian can either grow or glow without the memory of Easter. We must remember, too, that before the resurrection there was a Gethsemane and a Calvary. We do well to recall the price of a redeeming love and urge it upon the hearts of men in evangelism during Holy week.

But why not after Easter? Those were wonderful days among the early disciples. Their faith was strengthened by a risen Lord. The promise of hope was fulfilled. His presence and voice caused their hearts to burn. They received the promised blessing and power and went everywhere preaching and healing after *that!* Power and enthusiasm filled their lives. Cowards became heroes. Fear was turned to overflowing joy.

We need this assurance so much for these days. We find discouraged folks everywhere. Many still sleep in the garden! Others hesitate before a cross. Can we not "go and tell the disciples that he has risen"? The resurrection brought great certainty and hope to the first disciples, and made them a power in the world. May this Easter give us faith instead of fear and conviction instead of controversy and send us forth in helpful service.

C. D. B.

"The Queen of the South"

ONE of the last great regions of mystery is Arabia, the Sahara-like peninsula linking the three old world continents. Though the seat of ancient civilizations and the home of the Semitic peoples, modern Arabia is a kind of desert Tibet, except for the fringe of magic lands upon its borders.

New interest was kindled in this land when two

Frenchmen took to the air in Africa, and flying across the Red Sea, sighted what they think must be the ruins of the capital of ancient Sheba. This is the land of "the queen of the south [who] came from the ends of the earth to hear the wisdom of Solomon."

The romantic story of this queen's visit has long gripped the Jews. But as they, we should not forget that a "greater than Solomon is here." That is, we should cultivate the inquiring spirit of the queen who made a thousand mile journey in quest of larger truth.

H. A. B.

The Deeper Loyalty

WE are in the midst of a great adventure; we are at the end of an era and must create another. Humanity is divided into three classes in relation to this problem: First, there are many good people who feel absolutely helpless in a fatalistic universe, believing that man has no part in the destiny of things, but is a mere pawn in a predetermined cosmos, and he has no knowledge as to the future.

There is a very large group today who believe that God has nothing at all to do with human destiny; man does all. Human history is a series of human experiments with life, and so far has yielded nothing definite; hence, the race must continue to experiment without any goal except the experiment itself. To these people, life is nothing more nor less than the continual round of human experiments, with no authority for its acts, and no destiny.

But there is a third group, and those who read these lines belong to this group. The evangelical faith of the church has always believed that we are "coworkers with God." We believe in the living God, and in Christ, the Son of God, who revealed the character and purpose of the Father. We believe that Truth has come,

and life has a destiny, a goal, and a way that is right, that leads to the abundant life, now and forever. This faith holds that man has a part to play in human destiny, but he is not alone—he is in God's world, "in whom he lives and moves and has his being." Man's part is faith, loyalty, response and harmony with the purposes of a Christlike God. This is the evangelical faith of the church.

The failures of the past were due to man's failure to do his part in a coöperative plan. In the words of Robson: "Would it not be near the truth to say that the church has inoculated the world with a mild form of Christianity, and made it proof against the real thing?" Are not our standards in industry and in common life largely pagan? Dr. Ellwood defines paganism as "selfishness and self-indulgence; the greed for pleasure and power." Paganism has failed, and we must create a better world. How can this be done?

We must have a deeper loyalty to Christ. "In him was life, and the life was the light of men" (John 1:4). We have given him a superficial loyalty, but in reality followed pagan practices. The deeper loyalty to Christ is our only hope—but the sufficient hope—for the world. As E. Stanley Jones says, "We can not go farther till we go deeper." The deeper loyalty to Christ is the only way to create the better world.

Prof. Royce of Harvard taught us the meaning of loyalty. It is the whole-hearted devotion of a person to a cause. A cause is some social enterprise that stands for the supreme good. The cause is that for which one lives, and for which he is willing to die. It is all important, and must go on, regardless of what happens to the individual. The cause is the sum of the True, the Good, and the Beautiful.

Loyalty means one's complete devotion, identification with, and service of the cause. He believes in it; he loves it; and he serves it. He is not loyal unless his all is dedicated to the cause.

The Apostle Paul is one of the best examples of loyalty in human history. To Paul, Christ was all and in all—he was the supreme value, and the kingdom of God which Christ came to establish was the Supreme Cause. Paul believed in it, he loved it, and he served it. His loyalty was so complete that he rejoiced in his suffering for the sake of his cause. He inspired others to have this same loyalty to his cause. This is why the early church created a new world out of the crumbling fragments of paganism.

The radiance of the early church was this loyalty to Christ and his kingdom that transformed everything that it touched. This is our need today.

1. We need a new insight that in Christ we have the sufficient answer to our human needs. In his own life he showed the way of Life. He was master of nature; brother to man; and son of God. He was rightly re-

lated to all reality. No matter what the superficial aspects of life may be, it will always be true that this is the true way of Life.

2. We need a deeper love and appreciation of Christ, a devotion that overcomes all other devotions—a supreme devotion for him who is the Truth, the Way, the Life.

3. We need to take Christ into all our human relations—social, political, economic, racial, and recreational. Since he is Truth, nothing is right that is not in tune with him. If he is Lord, then he must have dominion in all our conduct.

We need not grope in darkness—we have the light of life in him. We have professed him in words—let us now attain that deeper loyalty which was in Paul, in Savonarola, in Huss, in Knox, and in all the mighty men who shook nations and continents by the power of their faith. It is the demand of life. It is the will of God.

D. W. K.

The Man of Today and You

NOBODY can keep up with the titles, not to say contents, of the books coming from the press today, but here's a statement from one of the best of them, you will do well to ponder a while. It says something about the man of today and it is our judgment that you would better ask yourself if you are that man, yes, even if you are a woman.

The statement is: "Beneath the thin veneer of satisfied self-assurance, the man of today is a strangely bewildered, frustrated, profoundly unhappy mortal." Is it true? Note the points involved. The man of today is unhappy, deeply, fundamentally so. The basis of this unhappiness is bewilderment, disappointment, failure of his plans. Things have gone wrong with him and he can't see why. He can not make out the meaning of it. But he is putting on an air of confidence and calm that isn't real. He is trying to appear outwardly as if everything were all right. And in his heart he knows it isn't.

Now of course that couldn't be you, but if it were, what would be the thing to do? Wouldn't the first thing be to see whether you could find a better basis of assurance, one with the feel of reality in it? What if you had been staking too much on the sure value of your gold dollars and the government came along and said you could not have any? Or if it took twice as many paper dollars as you have to get the model that will keep you from being ashamed when you are out driving and meet Mr. and Mrs. Jones? That would do the mischief all right.

Why not be prepared for any contingency by switching over to a more solid ground of satisfaction? They say there is a peace that passes all understanding and that one can have it in perfect measure if his mind is stayed in the right place.

E. F.

GENERAL FORUM

It's What You Are

BY VERA I. EMMERT

It's what you are that really counts,
Not what you want to be,
Or what you do the whole day long,
Or what you feel and see.

It's inner self that makes the man,
Not surface features true;
For in the end a beauty shell
Will crumple weakly through.

So be a man that's true to form,
Build strength from inside out,
Then you can greet each new born day,
And know what it's about.

For God alone can guide your steps
To cast away self-pride,
To be just what you ought to be
And in his love abide.

McConnell, Ill.

The Measurements of a Man

BY GALEN K. WALKER

In Two Parts—Part One

"Unto a perfect man, unto the measure of the stature of the fullness of Christ" (Eph. 4: 13).

I. We Need an Authority of Measurement

In each country we have standards of weights, standards of measure, standards of equipment. We must have these.

As in the field of physical and material measurements, we need a standard of measurement in morals. The only correct one in morals in all time, in all the world, is that of Jesus Christ of Nazareth. Paul urges us all to "grow up into [or unto, margin] him, in all things." Christ is the objective, and authority of measurement.

The word *perfect* (*teleios*), means fullgrown, mature, the ideal man, reaching maturity, reaching the full measure of development which belongs to the fullness of Christ.

The measure of a person, as one ought to be, is found only in Christ Jesus. Anything less than this is deficient. It has not reached the required measurements. As you go out into life, will you search your own personality to see how much you are short?

II. What Is a Man?

This is an ancient question. It was asked by David (Psa. 8: 4). "Unto a perfect *man*." The ultimate object is a *man*. What are we anyway?

(a) *The Philosopher's Definition*

Plato once defined a man as follows: "A biped without feathers." Was Plato right? His definition of a

man, is brief enough indeed, and clearly put, too. And maybe, that is about all that we can say for some men and women in this world. About all some men and women are, is a liability. They are not assets but parasites. But here, even the great philosopher Plato, was deficient. The definition of Plato, was however met by a practical-minded Greek, like himself, who shortly produced a plucked fowl, asking, "Is this a man?"

The picture, the "Angelus," could never have brought \$100,000 had it been just a picture of two peasants and their common tools. But the church spire far in the distance, the reverent attitude of worship, all of which is saying to us, "These two peasants are not merely two clods of earth, but are capable of knowing God, and becoming like him," this is what appeals to the human hearts as distinguishing man from the biped without feathers.

(b) *A Little Girl's Definition of a Man*

A little girl in her composition on men said: "Men are what women marry. They drink and smoke and swear, but don't go to church. Perhaps if they wore bonnets, they would. They are more logical than women, also more zo-ological. Both men and women sprang from monkeys, but the women sprang farther than the men." But this is a little girl's idea, and is immature and funny.

(c) *The Materialist's Definition of a Man*

The chemist has resolved man's physical structure into constituent and ingredient parts; they are:

Enough carbon to make 9,360 pencils.

Enough fat for seven bars of soap.

Enough iron for a medium sized nail.

Enough lime to whitewash a chicken-coop.

Enough magnesium to make a dose—of magnesium.

Enough phosphorus to make 2,200 match tips.

Potassium enough to explode a toy cannon.

Sugar enough to fill a shaker, full 60 lumps, yet some men are as sour as a lemon.

Sulphur enough to rid one of a dose of fleas.

This, says the chemist, is man.

So the chemist who deals with physical details, analyzes man into nine different parts and computes the value of the human body to be about 98 cents. But this analysis was made before the war. During the depression, and since we are off the gold standard, he probably is worth even less than this, materially.

But the chemist has omitted the real essentials of a man.

As Arthur Brisbane says: "Man, without a soul, would be worth about 98 cents. That is what the scientists figure. Science can tell us where these chemicals are, and in what proportions they exist. But even so, they only know a little about the chemistry of life. They could buy the chemicals and they will combine them in the proportions found in the body. But the

thing they would make would be far inferior to the poorest excuse of a man known. It is the possession of what is termed a soul that makes a man. Without it, man is worth 98 cents. With it, he may be worth untold sums." The chemist has not accounted for thought, love, adoration, desire, sacrifice, conscience, reason.

Chemically man is worth less than five dollars. But spiritually he embodies infinite potentialities, elements of endless diversity and varying degrees of power, ranging almost to the infinite. He is a child of the Eternal. He is immortal and almost divine; he is a little less than God, a little less than divine. Man is the only creature made in God's image.

(d) *The Poet's Definition*

"What a piece of work is man!
How noble in reason!
How infinite in faculty!
In form and moving how express and admirable!
In action how like an angel!
In apprehension how like a god!
The beauty of the world!
The paragon of animals!"

(e) *The Definition of Man from Divine Inspiration*

"And God said, Let us make man in our image, after our likeness. So God created man in his own image" (Gen. 1: 26, 27).

"Image means the shadow or outline of a figure, while likeness denotes resemblance of that shadow to the figure."

God is a Spirit. And if man is created in the image of Spirit and after his likeness, then man is "spirit." It is this element, "spirit," which the chemist has never analyzed, nor can he do so. "Image and likeness refer to moral, intellectual and spiritual qualities." Man is something a little lower than God (Elohim) R. V., Psa. 8: 5. He is a little lower than the angels" (Heb. 2: 7). He "shall not live by bread alone." Jesus said that man is of more value than many sparrows (Matt. 10: 31).

"The Lord God breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2: 7). This distinguishes man from the beast. "The highest beast has no trace of God-consciousness—the religious nature." Man is body, soul, and spirit (1 Thess. 5: 23). I would say that man is spirit, created in the image and likeness of the Creator Spirit. He is capable of thinking, knowing, feeling, deciding, and acting. For the time being, a man's spirit resides in a physical body. Man is a self-conscious ego, in the body, or apart from the body. Man is distinguished from his body. He may be in it, or out of it (2 Cor. 12: 2).

(f) *Man Is "God's Poem"*

So says the Bible. "For we are his workmanship, created in Jesus Christ unto good works, which God hath foreordained that we should walk in them" (Eph.

2: 10). The word *workmanship* in the Greek is *poiema*, i. e., poem. That is, "that which has been made; a work." The very word *poem* in English, comes from the Greek "*poiema*."

"We are God's poems. Each life is a definite thought of God. He has incarnated one original idea in each of us. God never repeats himself in any human life. He breaks the mold as soon as he completes his work." Some poems are inspired, as the Twenty-Third Psalm. Some are just written, just made.

If we are God's poems, what a shame to injure his beautiful work by some faults of ours, some sins, some folly! Our Master bade us be perfect. "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5: 46). The "perfect" here, as Jesus uses it, is the word *teleios*, and means complete, full-grown, mature, completeness in mental and moral character. It is the same word which Paul uses in our text, "unto a perfect man," that is, a complete man.

Some poems are nursery jingles.

There is a place for these. But what a pity to stay a nursery jingle, if you are meant to inspire and stimulate a community, or a nation.

Some poems are sheer nonsense.

We even need a little nonsense periodically, in order to break the tenseness of life at times. So we have a Will Rogers. I suppose that he is God's poem for nonsense, linked up with some sense, at times.

But some of us ought to be lovely lyrics and sublime odes.

La Verne, Calif.

"Who Is Defeated?"

BY WILBUR M. BANTZ

PALM SUNDAY marks the beginning of passion week, a week that seemed to be crowned with events of suffering and defeat.

It was an ancient custom for a king, after a battle had been won, to ride into the city with great celebration and to be crowned the victor. Something similar must have occurred when David returned, having been successful over the Philistines, and the multitude sang their hosannas, and proclaimed that Saul had killed his thousands, but David his ten thousands.

We are familiar with the story of Jesus' triumphal entry into the city of Jerusalem; and how those who followed him provided the celebration of victory, placing their palms, palm branches and garments in the way, singing, "Hosanna; Blessed is he that cometh in the name of the Lord: peace in heaven and glory in the highest."

It seems rather paradoxical that a passion week, a week of suffering and apparent failure, should be ushered in by a celebration of victory. But before we can

understand so strange a happening, we must discover: When is one defeated, or when is one triumphant?

We are not always defeated when we are unsuccessful. Jesus was unsuccessful but not defeated. He was unable to keep his popularity with the multitudes. In the beginning of his ministry they flocked to him in great numbers. From every city and village they came. At times he provided food for them. At other times they crowded him into a boat, so that it was necessary for him to push out from the shore and speak to them from the lake. But his life ended with only a few uncertain disciples, yet he was not defeated. He had remained true to his convictions. His character, his virtue triumphed. The lives of those few disciples remain as evidence of his victory.

He was unsuccessful in avoiding the suffering of this week. He even prayed that it might be removed, but he did not succumb to self-pity, or cowardice, or denial as did some of his disciples.

How often we mistake failure for defeat. Lincoln failed several times before he became President of the United States, but he was never defeated. A certain layman has had many reverses during the past years, and he is certainly to be admired for his determined, undefeated spirit.

We are only defeated when we are robbed of our virtue. Jesus maintained his virtue. Compare his experience with others that were on trial because of him. Judas was successful in betraying the Master, but in his success he lost his virtue. He lacked the courage to face his mistake. He fell.

Peter cowardly followed his Master into the courtyard. He denied him three times; and, but for the virtue that remained, his fate would have been similar to that of Judas. He had the courage to face his mistake and repent. The ability to repent is virtue.

Pilate was able to recognize in Jesus one in whom there was no fault. But he did not have the courage to protect the innocent. He was not willing to stand by his convictions. Like a weakling he tried to wash his hands of the whole affair, thinking by this means to escape responsibility. Pilate was a defeated man. He had no virtue. Tradition claims he met a similar fate as that of Judas.

Neither success nor failure determines a man's victory of life. It is his virtue in either success or failure. Dr. Fosdick tells of a man who had written him, saying that he had such peace of mind after he had overthrown any belief in God. He also said that Dr. Fosdick could not understand this experience. Dr. Fosdick replied: "Can I not understand? I well understand. Before, you felt the responsibility of a soul. Now you feel no such responsibility."

Certainly one may stumble and fail in trying to develop a soul, and will no doubt bear much suffering, but

surely there is no defeat so complete as that which refuses to recognize a soul and share in the responsibility which belongs to it. In such failure there is no virtue.

An interesting observation for our time is the strength of the soul. Many of us have failed, but the only worth-while note is whether we are defeated. Do we have enough real virtue to face a passion week? Is there enough real moral earnestness, brotherly love, and whole-hearted justice to lift us above our failures?

The surest way to have victory over hardship is to face it. Let virtue manifest itself. Jesus faced his passion week. He steadfastly set his face toward it. Though he was tempted to evade it, virtue was the stronger. It triumphed. What were the results? Just this: out of that week, out of that period of suffering, that crucifixion, and that burial in the tomb, came the resurrection. This is his crown of victory.

Though the triumphal entry may seem paradoxical, it is true to life. After winter there is spring; after birth there is a life; after effort there is strength; after death there is immortality. So how beautiful is life, that out of our passion weeks, our periods of hardship, out of the crosses we have to bear, shall come our resurrections. Shall we not enter them, therefore, with a celebration of victory, knowing that in the end we shall be triumphant?

Richardson Park, Del.

The Church in the America of Tomorrow

BY FLOYD M. IRVIN

IN these days of sweeping economic and political changes, many men are asking themselves, "What will become of our nation tomorrow?" Those who love the church ought also to ask, "What will become of the church in the America of tomorrow?"

While the answers to these questions are uncertain and speculative, yet the careful student of history and of present day trends is able to point out the general direction toward which we are moving. They tell us that nationally we are headed toward some form of fascism, communism or socialism. Just which it will be they are not yet able to tell.

If we accept that prediction as true of our nation, what of the church? Should our nation drift into fascism with its attendant frenzied nationalism, ruthless militarism and an iron-handed dictator, we need but look to Germany to see that a church preaching love and goodwill would be numbered among the enemies of the state to be subjected or destroyed. Under fascism and a dictator, the church would either become the *American* church rather than the *Christian* church, or it would be crushed.

The surest way for us to bring the church into such a predicament is for us to do nothing about the evils

and paganism of our present business and political world. For if we allow our nation to drift, a military dictator awaits us. And facing such a dictator, Christians will either give up their brotherhood and pacifism, or be put where the rest of the nation will not hear about it.

A lesser possibility, should the church do nothing to remedy our national ills, is that the communists shall attempt to do so by their method of revolution and the dictatorship of the workers. Should they succeed unaided, and opposed by the church, it is only to be expected that in America, as in Russia, the church will be branded as an opiate of the people, and that it will have no place in the new order.

But some one may contend that the church will not perish on the ground that Jesus says, "The gates of hell shall not prevail against it." Nevertheless, large sections of the church have perished in the past; and a careful interpretation of the text quoted will reveal that it does not promise everlasting life to a church that has lost its aggressive righteousness. The gates which shall not prevail against the church are a part of the barrier that wrong sets up to defend itself against the onslaught of an aggressive, attacking church. In other words, Christ tells us that when the church launches an aggressive campaign against wrong, all the fortifications that hell may throw in the way will be of no avail to stop it. The church in its drive for the right will eventually win. But there is no promise that a church that looks on complacently when evil is abroad in the land shall not be overcome by that evil.

What hope, then, is there for the church of tomorrow? An aggressive campaign against the evils of today may save the church for tomorrow. If the church of Germany had in former days promoted a campaign for goodwill and righteousness as enthusiastically and effectively as the nazis promoted hatred and nationalism, it might not now be suffering as it is. If the church of Russia had opposed the atrocities and cruelty of the czars, religion there might not be forgotten by those who succeeded in overthrowing their oppressors. If the church of America will definitely denounce the injustices of capitalism and the profit system and will support such politicians and political parties as stand for a more righteous order—that church may wield a great influence in the America of tomorrow.

We have too long preached peace in the churches and voted for the war parties in politics and engaged without protest in business competition and economic war. We have too long preached unselfishness in the churches and in the business world accepted a system based on selfishness. We have repeated the Golden Rule and then turned our backs to those crushed by

competition. We have closed our eyes to the possibility of any other business system than that based on the principle of "Dog eat dog and the devil take the hindmost." We have said that business is business, and the church must stay out of politics; and all the while we have been mixed up in them, endorsing their evils and leaving our religion behind. Now unless we begin to apply our religion to politics and business, the evils which we have tolerated may devour us body and soul.

But there may yet be time to save ourselves, our nation, and the church from catastrophe. There are prophets in the church and in the political and economic world pointing the way to righteousness and brotherhood, to peace and prosperity. It behooves the earnest Christian to study the causes of our present plight and to find and lead the way out.

To the mind of the writer, coöperative community movements afford promising fields for experiments in applied Christianity, and the success or failure in some such experimentation may determine the future usefulness, and even existence of the church in the America of tomorrow.

Eustis, Fla.

Backing Up

BY EZRA FLORY

AN interesting event happened in China recently when a government soldier drove an auto down one of those narrow streets. The auto is a new thing and streets are barely wide enough to let them through when traffic goes in one direction. Seeing an auto coming, every one hurries to get out of its way by running into a door, or standing in an inlet.

This time an ox and cart were on the street. There they met, head-on! It was old First Century meeting Twentieth Century. A quarrel followed! The auto driver insisted the ox should back up and clear the way for progress. But the ox-driver declared, "My ox don't know how to back up." There they stood, wasting time because neither would back up! Then the ox-driver tried it, but the old ox with long and beautiful horns, only bellowed out and shook his head defiantly, as if to say, "I've done it this way for many years, and I will not back up for the new ideas that are here now!"

At last the auto driver backed up and let the wabbly old ox have his way.

But that ox in China has a parable for the world. "Things are not like they used to be," some tell us. An aged man heard others speaking of the "electric switch" at the school house. He said: "Well, seems everything is done different these days; they used to do it by hand when I went to school; but now most things are done by 'lectricity."

Another one regrets that ball games were ever invented. They get the crowds leaving church pews empty. "They take a boy's time and energy, so that when I want chores done my boys are all in. Then we must pay taxes for these school gymnavies and we can't help it!" But I hear that one of our eastern cities has spent ten thousand dollars to provide recreational grounds and equipment for boys. It is claimed it saves the city over \$100,000 a year and at the same time saves the boys from going to expensive houses of correction.

Have the ox and the auto met on the street of your Sunday-school work? Have they ever met on the narrow way down at the church? I say "narrow way," for that is the term used by Jesus in reference to the way to life, you know.

What are we to do when the ox meets the auto? Should the auto always back up?

Sterling, Ill.

Wisdom in Transition

BY H. A. CLAYBAUGH

HAVE you wondered if the Church of Christ will safely pass through the present crisis? Some are wondering if there is a future for the church. Others think we are near the end of the present dispensation. None of us know just how long our Lord will tarry, but we do know, if we believe the Word, that the Christian church will go safely through any test.

Have you wondered if the Church of the Brethren has a future? Will the group of our choice live through the present crisis? We have some problems within and without the church which need to be solved in the spirit of wisdom. The situation in our fraternity proves to those who think that we are in a period of transition and readjustment. A few have left us hoping to find fellowship in a group with fewer or no difficulties. When Christians leave one group to find rest in another they do two things: first, they take with them their peculiar traits; and secondly, they join folk who also have problems and weaknesses. There are also those among us who try to ignore the problems of the group. This is a wise way if the difficulties ignored are not real or if they are of small import. Still others say let time solve our troubles. Time is a great friend of man and of the church in righting our wrongs, but time does not consider the cost that is often involved in waiting.

Some of our changing conditions are due to the depression and some are not. For many years the Church of the Brethren was composed of a group of very conservative folk. The above word *very* is going. All of us should keep in mind that those who made the church conservative were honest and sincere. They thought that if all dressed alike it would be fair to all and it would also be a way to further the Bible teaching in regard to the simple life. For years we have been in a transition period in regard to dress. Are we always

wise? Some who are making the change in dress have a very unkind attitude toward those who, years ago, were sincere in what they believed to be right. And others say in private and public unkind things about their fathers. Still others who have changed their way of dress have a wrong attitude to those who have not yet done so. There is another group who still wear the order in attire who do not feel right toward those who do not do as they do. More serious yet, some in making the change in dress swing to the other extreme and dress in a very unsuitable way for a Christian. Is it not wise and splendid that there is a large group who make this change in their dress and keep a high regard for the past and a genuine respect for those who still wear Brethren clothes? And this large group also has an honest desire to be consistent and in harmony with the Scriptures in regard to the simple life.

The attitude of the Brethren is changing in regard to the prayer veil. As the order in dress was an honest effort on the part of our fathers to follow the Word in regard to simple life in attire, so was the prayer veil adopted in a desire to follow the Bible in regard to the creative distinction between man and woman. Is it wisdom for a brother who has ceased to dress in the order to continue to insist that the sisters continue to wear the veil in public worship? Some men become very strong for the prayer veil after they lay aside the order clothes. Some of us always expect more of the women than we do of ourselves. Is it wise for a sister who does not think it necessary to wear the kind of covering during prayer that the church suggests to swing to the other extreme and sit in worship with nothing on her head? Other denominations do better than wear no head dress. May we desire, and still be fair to the women, that sisters seek and find the way of wisdom in this regard?

The educational interests of the church are in the times of transition. During the last few years the boards of education have raised standards almost beyond the reach of a denominational college. The leaders of our schools feel that they must if possible meet state and national school requirements. Not long ago a member of our General Education Board made an extensive survey in the field of education in this country. And later in a splendid way gave a report of his findings at a Conference at Hershey. The report showed very plainly that we have more schools than we can support in the light of growing demands. The question was and still is, where shall we retrench? When money was plenty the question could be deferred but depression has increased the problem. The church must have schools and they must be up to the highest in every way. A vote of appreciation from the church is due trustees, faculty, alumni and constituency of Mount Morris College for their fine attitude in these times. The same voice of appreciation should go to the east

for the progress which they have made toward a more united program. In closing a school oceans of real sentiment and emotion must be passed by and the ways of wisdom sought and obeyed. Let us all look up with our educators and seek the way in solving our problems in education.

The missionary program of the church has been forced into the transitional procession. We as a church have a great program of missions which was normal in normal times. How shall the adjustments be made in this great endeavor? What workers should be asked to come home? What fields can afford to have their supplies curtailed? Some say retrench at Elgin. Some reliable ones must look after the larger interests of the church. Many adjustments have been made in the Elgin office and on the field, and more need to be made.

Many changes are on in the local churches. The General and District Ministerial Boards of the church are helping the local groups in the change from a free-will to a supported ministry. This change in leadership means problems for the members, the resident ministers, and for the new man, the pastor. It would be difficult to decide which of the three groups, just men-

tioned, needs the most sympathy and help. Some of the resident ministers have served the church for little or no financial help, and for these to give their place to the new man and see him get remuneration and yet they be perfectly happy with it all, takes a lot of the grace of God. The members of the church, even though they have all voted for a pastor, and really desire one, must have some of the same grace to fit into the new conditions. And the pastor, if he wishes to abide, must think of many things and look for the right ways to meet all that he must face. The pastor must have a high regard for the past work and workers and he must use all interested folk and especially his ministerial helpers in his program. The local minister should realize that there are many ways that he can serve besides the work in the pulpit. In the ministerial transition in the church there is a financial consideration. It takes money to build or buy parsonages, remodel churches, and support pastors. To do all this local work and keep peace at home, and be fair to the needs of our schools, and to the mission work at home and abroad is no small task. There are members in the local group who in the past could help financially, who now must be helped. In re-



Will There Be Any Vacation Bible School This Year? . . .

Frankly, I am an apostle of the vacation Bible School.—J. Perry Prather.

I find the churches that have them regularly are the ones who have the best things to say about them.—M. R. Wolfe.

Where the task is not too difficult, a school is worth while even in the country. It gives opportunity for intensive Bible training for a period of time.—M. G. Blickenstaff.

I am not as enthusiastic about the Vacation Bible School as some of my friends, but it serves better than any other plan at present to meet certain serious needs.—W. M. Kahle.

We conducted sixteen different Vacation Schools with an enrollment of 1,892 pupils. Personally, I feel it must mean much in a district like ours to have 1,892 boys and girls use our churches for two weeks in a summer session of social, religious and musical study.—Roy Forney.

I consider the Vacation School more productive of good than any equal amount of effort expended in the entire church year program.—John Wieand.

My experience with Vacation Bible Schools has led me to the conviction that it is one of the most vital phases of our educational program at the present time.—John I. Coffman.

Where there is a force of teachers who are energetic and willing to put their best into the work, I know the results are forthcoming, but it is with this work like with any kind of work, it requires good leadership and some one who is willing to pay the price.—Sara Replogle.

cent years our program of evangelism has brought hundreds of children into the church. For this ingathering of little ones we should be grateful, but though it increases our numbers it does not increase our capacity for giving. The plans for raising funds are changing. Children, young people, the Sunday-school, the men and women are asked separately to give. This plan is fine to teach giving to all but in the last analysis the money usually comes from the same place. If the above is the wise way to get money it will take time to make it work well.

What is wisdom in the transition through which we are now passing? Educated and prepared men who are working for the church should know that an education is to enlarge the capacity for service and not an opportunity to enlarge the salary. The leaders of the church at Elgin, in our schools, and in the local churches should say, come on follow me in my example of sacrifice in these trying times. Look at my income and compare it with incomes anywhere. There must be a large spirit of working together. Each must consider the interests and views of others as well as personal interests. We must keep enough of our distinctive principles to justify our existence as a separate denomination. We should be dissatisfied with things that can be improved, contented with things that can not be changed, contented with what we have and with less if necessary and always dissatisfied with what we are personally and spiritually. And we must unitedly look to him who has promised wisdom to those who ask for it.

North Liberty, Ind.

Should the Church Teach Morals?

BY HELEN HOAK EIKENBERRY

RECENTLY in our community I have begun to notice subtle forces at work, which, if they are strong enough, will tend to put an end to teachings concerning moral behavior on the part of the church, and especially of the pulpit.

One argument which I have heard is that the teaching of morals is supplanting the teaching of God's Word. I believe in some churches there might be weight to this argument, for there are many very good lectures delivered from some pulpits, which are not sermons, and which have little, if any, relation to the Bible. Perhaps you have listened to some of them. But, even so, I am convinced that since the Bible contains such an abundance of moral teaching, there should be an important place for moral teaching in the program of the church.

Such standards of moral and social behavior as do still exist have been maintained only because of the struggle of the church. Now when ideals are tottering and falling because of the influence of the Evil One the church would be forsaking its cause to abandon the

teaching of morals. In fact, most churches are just beginning to realize their responsibilities. But as they direct their efforts against moral evils which have been allowed to creep in, we can hear objections, even from church members. As I try to understand their attitude I can find only two explanations: either they are already living up to the highest moral standards (that means a great deal), and are not interested in conditions which determine the character of others; or else they are not living up to the highest moral standards, and are unwilling to hear of it, preferring to ignore the practical side of Christianity.

I wish to refer to another bit of reasoning which I have heard offered. As it was the Apostle Paul's mission to preach "Christ, and him crucified," so it must be the mission of the church to do likewise. Yes, it is true. But I do not take it to mean that the church has no business pointing to specific evils and warning against them. Besides, it is erroneous to pre-suppose that the act of accepting Christ and becoming converted is conclusive. Humanity is heir to weakness, and is in need of constant reminders. The code of behavior prescribed by the church is the foundation of principles upon which the converts build their new Christian lives, even as it was in the days of the early church. Paul, in writing his epistles to the churches which he had founded, realized their need of specific warnings. It is the part of the church to guide and instruct its converts, and it is their part to hold fast through faith and prayer.

If there was need of instruction regarding temperance, honesty, peace, simplicity and social relationships in Old Testament and New Testament times, there is assuredly a need for it today. In fact, the need is so evident that it is surprising that anyone should doubt it.

Every question of right and wrong properly comes under the consideration of the church, and if it can not be settled there, where can it be settled? If the church does not concern itself with social wrongs and the liquor evil there will be no reforms.

The personally good people of the world have too long been unconcerned. They have not made much effort to conquer evil, except within themselves. Now that they are becoming alarmed, and are gathering strength because of the impetus which the church, as an institution, is giving them, no one, especially no church member, should even hint that he is opposed to their efforts.

Just as it is the business of the parents to warn their children of pitfalls, it is just as unquestionably the business of the church to warn its members. More than that, it is the business of the church to protect all people by removing as many dangers as possible, and boldly labeling all immoralities as evils to be avoided.

Sterling, Ill.



MISSIONS

This Department

Conducted by

H. Spenser Minnich



The Anklesvar Christian Coöperative Credit Society

BY P. H. BHAGAT

(See Picture on Cover Page)

THIS is a picture of the members of our Coöperative Society. I am sure you will be glad to know about the work being done by our group. It was organized in 1927 for the wage earners of the Anklesvar Christian community. Eld. I. S. Long helped us get the society started and we got it registered under section 10 of the Bombay Act VII of 1925. This means that the society is working under the supervision of the government.

In the beginning, our membership was 12 and we had a working capital of only Rupees 140. At the close of March, 1933, our membership was 53 and the working capital had grown to Rupees 5,991.

The purpose of the society is to help its members to a better financial position and to encourage habits of economy and coöperation as well as to make them better able to support the various activities of the church. According to the original charter of the society, only wage earners could become members of the society. During the past year, however, we have gotten permission from the government to include land owners and others, which ought to be very beneficial to them and the Christian community in general.

My experience as a member of the society from the very beginning and as chairman since the past four years, is that the society has been a great blessing to many of our poor Christians. To date more than 50 persons have for various purposes been borrowing from the society—five for land, seven for oxen for agricultural purposes, eight for village shops and thirty more for various purposes.

The motto of the society is: *One for all and all for one.* For us it is a good school in which to learn thrift, honesty, coöperation and how to manage for ourselves. Pray for us that the Heavenly Father may help us to make the society a great blessing to our Christian homes and to the Indian church.

Anklesvar, India.

What to Pray For

Week of April 16-22

Just about one thousand miles north of our mission in India, up in the Himalaya Mountains, is located the Woodstock School where our missionary children attend school. At the present time eighteen of our children are there. Their school term began the middle of March and will continue until the middle of December. Some of these children will not see their parents throughout these nine months. Woodstock School maintains a high standard and gives the children excellent help. Miss Susan Stoner has been on the teaching staff during her past term of service, and did work that was greatly appreciated. (At present she is home on furlough.) Miss Emma Ziegler takes the place of Miss Stoner during this year. Verna Blickenstaff, R. N., is the school nurse at Woodstock. Remember in your prayers these who are separated the greater part of the year from the others of the mission family.

Four children of missionaries, two from India and two from China, are in United States this year attending college. Being the product of two different and very distinct civilizations, they have testings which demand strength of character. They deserve our prayers.

So closely is each member of the Mission Board joined with the missionaries on the field, so intimately united with world wide movements and so vitally connected with the entire church program that the prayers of the church should be constant in behalf of each one on the Board. This is also true concerning all the Boards of the church. All too little does the general public know about the knotty problems and difficult decisions, of the concern and anxiety, of the forethought and planning which fill the days of those so largely responsible for the work of the church. They need our prayers far more than censure.

Missionary Poems

SELECTED BY ANETTA MOW

How often the impulse comes to most of us to make a collection of poems and paste them into a scrap-book where we may have them handy to use when just the right occasion arises. Poems have put our own heart thoughts into words. These poems which live and throb for us have the glow of inspiration over them. We love them because they express our thought so much better than we can ever hope to say it. And so we save choice poems because they satisfy us and because we believe that some day we may pass them on to others.

The following are missionary poems which have stirred hearts. We share them with you:

Until I Found

"Oh, tender Shepherd, climbing rugged mountains,
And wading waters deep,
How long wouldst thou be willing to go homeless
To find the straying sheep?"

"I count no time," the Shepherd gently answered,
 "As thou dost count and bind
 The days in weeks, the weeks in months;
 My counting is just until I find.
 And that would be the limit of my journey.
 I'd cross the waters deep,
 And climb the hillsides with unfailing patience
 Until I find my sheep."

He Cometh Late

The string of camels come in single file
 Bearing their burdens o'er the desert sands.
 Swiftly the boats go plying on the Nile,
 The needs of men are met on every hand,
 But still I wait
 For the messenger of God who cometh late.
 I see a cloud of dust rise on the plain,
 The measured tread of troops falls on my ear,
 The soldier comes, the empire to maintain,
 Bringing the pomp of war, the reign of fear,
 But still I wait
 For the messenger of God who cometh late.
 They set me watching o'er the desert drear,
 Where dwells the darkness, as the deepest night,
 From many a mosque there comes the call to prayer,
 I hear no voice that calls on God for light,
 But still I wait
 For the messenger of God who cometh late.

—Author Unknown.

Commissioned

Voices said, "Stay!"
 But the Voice said, "Come!"
 So I'm off and away
 To my transient home,
 Be it mountains green,
 Or Alaskan snows,
 Or under a tropic sky,
 Who knows?
 Who cares?—if only
 It be a place
 Untouched as yet
 By the Master's grace;
 Untaught as yet
 Of that Life, that Gift
 That spoke God's power
 To redeem and lift.
 Voices said, "Stay!"
 But the Voice said, "Go!"
 Could I hoard the wonderful
 Truths I know?
 O heart, be strong!
 O feet, be swift!

—Catherine Culnan.

Is This a Time?

"Is this a time, oh Church of Christ, to sound retreat,
 To arm with weapons cheap and blunt
 The men and women who have borne the brunt
 Of truth's fierce strife, and nobly held their ground?
 Is this the time to halt, when all around
 Horizons lift, new destinies confront?
 No, rather strengthen stakes and lengthen cords,
 Enlarge thy plans and gifts, oh thou elect;
 And to thy kingdom come for such a time.
 The earth with all its fulness is the Lord's.
 Great things attempt for him, great things expect,
 Whose love imperial is, whose power sublime!"

Live Christ, and all thy life shall be
 A sweet uplifting ministry,
 A showing of the fair white seeds
 That fruit through all eternity!

—John Oxenham.

"Oh, God," I cried, "why may I not forget?
 These halt and hurt in life's hard battle throng me yet
 Am I their keeper? Am I to suffer for their sin?
 Would that my eyes had never opened then!"
 And the thorn-crowned and patient One replied:
 "They thronged me, too! I, too, have seen."

"Thy other children go at will," I said, protesting still;
 "They go unheeding. But these sick, these sad, these blind
 and orphaned,
 Yea, those that sin, drag at my heart.
 Why is it? Let me rest, Lord. I have tried!"
 He turned and looked at me: "But I have died."

"Oh, God, I brought not forth these hosts
 Of needy creatures, struggling, tempest-tossed;
 They are not mine."
 He looked at them the look of one divine.
 He turned and looked at me, "But they are mine."

"Oh, God," I said, "I understand at last. Forgive me,
 And I will henceforth bond-slave be
 To the weakest, vilest ones
 I will not more be free."
 He smiled and said, "It is for me."

If

(For Missionaries)

If you can hear God's call, when those about you
 Are urging other calls and claims on you,
 If you can trust your Lord when others doubt you,
 Certain that he will guide in all you do,
 If you can keep your purpose with clear vision,
 Bear lack of sympathy, yet sympathize
 With those who fail to understand your mission,
 Glimpsing his world-task through your Master's eyes . . .
 If you can work in harmony with others
 Yet never lose your own distinctive aim
 Mindful that even among Christian brothers
 Methods and plans are often not the same.
 If you can see your cherished schemes defeated
 And tactfully and bravely hold your peace,
 Nor embittered when unfriendly treated
 Praying that love and goodwill may increase . . .
 If you can trust to native Christian brethren
 The church you've built in lands across the sea,
 Seeing in them, as in our growing children
 Promises of men that are to be . . .
 If you can lead those eager, weak beginners
 By methods indirect—your life, your prayers;
 For failures and mistakes not judge, as sinners
 But make their growth in grace, your earnest care. . . .
 If you can share with humblest folk your virtue
 If nobler souls are richer for your touch;
 If neither slights nor adoration hurt you,
 If all men count with you, but none too much,
 If you can fill your most discouraged minute
 With sixty seconds' worth of patience true . . .
 Yours is the task, with all the challenge in it,
 You'll be a missionary—through and through!

Being a Missionary

Out where the loneliness presses around me,
Looking on sights that are sordid and drear,
Strangely abiding—yet surely God called me,
Why do I wonder if Jesus is here?

Strangeness of living, strangeness of people,
Have I not come with the gospel of cheer?
Why is my heart then depressed, depressed with its burden?
Isn't my comrade—my Jesus out here?

God, teach me quick to do without friendships,
How to let go of those things that were dear,
Surely my Master, my Jesus is here.

He who was God took the form of a servant
Humbled himself unto death without fear,
Lonely, forsaken, despised, rejected,
My blessed Savior, my Jesus came here!

Fahter, forgive me my failure in serving,
Heartache, depression, regrets disappear,
Born of the Cross a new courage fills me,
Jesus, my Victory, my Life is here!

Let Me Go Back

Let me go back! I am homesick
For the land of my love and toil.
Tho' I thrill at the sight of my native hills
The touch of my native soil,
Thank God for the dear home country
Unconquered and free and grand!
But the far-off shores of the East for me,
Are the shores of the Promised Land.

My brain is dazed and wearied
With the New World's stress and strife,
With the race for money and place and power,
And the whirl of the nation's life.
Let me go back! Such pleasures
And pains are not for me;
But oh! for a share in the harvest home
Of the fields beyond the sea.

For there are my chosen people,
And that is my place to fill;
To spend the last of my life and strength
In doing my Master's will.
Let me go back! 'Tis nothing
To suffer and do and dare;
For the Lord has faithfully kept his word,
He is with me always—there!

On Furlough

You think them here, but they are far away.
Their spirits walk dim trails, or desert sands;
Their hands reach back to touch the trusting hands
Of those who looked to them to point the Way.
You think them here? Oh, then you do not know
The challenge, and the burning inner fire
That turns them back—to labor with desire
For him who said not only, "Come," but "Go!"

—Catherine Culnan.

Spread the Light! Spread the Light!
Till earth's remotest bounds have heard
The glory of the living Word;
Till those that see not have their sight;
Till all the fringes of the night
Are lifted, and the long-closed doors
Are wide forever to the Light.
Spread the Light!

O then shall dawn the glorious days,
To which true hearts are pressing;
When earth's discordant strains shall blend—
The one true God confessing;
When Christly thought and Christly deed
Shall bind each heart and nation,
In one Grand Brotherhood of Men,
And one high consecration.

—John Oxenham.

The Lure of the Unattained

It is easy to foot the trodden path
Where thousands walked before.
It is simple to push my fragile bark
Past the reefs of a chartered shore.
I find it good to ride the road
Where others laid the rail.
It is well to test the ocean's strength
Where others also sail.

But when a dream enslaves a man,
A dream of the vast untrod,
A dream that says, "Strike out with me,
Strike out or part with God,"
A dream that leads to an untried path
Where unknown tempests blow,
And the only chart a man can boast
Is his will that bids him go. . . .

Ah, then, my soul bethink yourself,
For God has spread this scroll
To test the stuff of your rough-hewn faith
And the fibre of your soul.

—P. R. Hayward.

God's Heralds

Send thou, O God! to every place,
Swift messengers before thy face,
Proclaiming by thy wondrous grace
Thy kingdom yet shall come.

Send men whose eyes have seen the King,
Men in whose hearts his great words ring,
Men who high faith and courage bring,
To bid thy kingdom come.

Send men whose ears have heard his voice,
Men who have made his paths their choice,
Men who to do his will rejoice,
To make thy kingdom come.

Send men who stand in manhood's pride,
Whose power thy might hath amplified,
Till like an onward rushing tide
Thy glorious kingdom come.

—A. Karl Skinner.

I heard him call,
 "Come follow"; that was all.
 My gold grew dim,
 My soul went after him.
 I rose and followed, that was all.
 Who would not follow if he heard his call?

They're Babies

They may be born with tropic skies
 Of blazing gold above them
 Or they may see the light of day
 Where snows stretch weary miles away;
 No matter where they catch our eyes,
 They're babies and we love them.

They may be black or brown or red
 Some may be even yellow—
 But seeing one we murmur
 "What a cunning little fellow."
 And pause to pat a kinky head.
 (Or hair that's very straight instead.)

They may lisp in a foreign tongue,
 Learned in a lonely land,
 But just as long as they are young
 With dimpled cheek and hand!
 We answer them with love-filled gaze
 And smile—and understand.

—Margaret E. Sangster.

The world stands out on either side
 No wider than the heart is wide;
 Above the world is stretched the sky,
 No higher than the soul is high;
 The heart can push the sea and land
 Farther away on either hand;
 The soul can split the sky in two,
 And let the face of God shine through.
 But East and West will pinch the heart
 That can not keep them pushed apart;
 And he whose soul is flat—the sky
 Will cave in on him by and by.

In Christ There Is No East or West

In Christ there is no East or West,
 In him no South or North;
 But one great fellowship of love
 Throughout the whole wide earth.

In him shall true hearts everywhere
 Their high communion find;
 His service is the golden cord
 Close binding all mankind.

Join hands, then, brothers of the faith,
 Whate'er your race may be;
 Who serves my Father as a son
 Is surely kin to me.

In Christ now meet both East and West,
 In him meet South and North;
 All Christly souls are one in him
 Throughout the whole wide earth.

Junior Worship Service

(To be used in connection with the Africa Project)

Theme: Controlling Myself.

Hymn: I Need Thee Every Hour.

Call to Worship:

"I would be true, for there are those who trust me;
 I would be pure, for there are those who care;
 I would be strong, for there is much to suffer;
 I would be brave, for there is much to dare."

Scripture Reading: Matt. 26: 59-68; Matt. 27: 11-14;
 Prov. 16: 32.

Hymn: Gracious Spirit Dwell in Me.

Prayer: Pray that we may daily learn to practice more perfectly the law of self-control—control of tongue, of thought and of attitude.

Story: A man was driving rapidly in a big car up Oregon Street in El Paso, Tex. Suddenly, without warning, a little girl of eight years of age darted across the street in front of the swiftly moving car.

That man applied every brake he had as well as killing his engine. There was the slim little body lying on the pavement, a big wheel against her body. Then followed a tense second of suspense. But the comic took the place of the expected tragedy. The head with its yellow curls lifted. A tiny fist, clenched, waved defiance at the driver. A childish treble said: "Get off my dress, you mean thing!"

Then the child began to cry: "You've ruined my new dress!" Everyone was laughing and crying, for all expected to see that big car crush the life out of that little body. But the brakes held!

The driver backed off the dress. Instantly he was beside her, brushing the dust from her dress, saying, "Never mind, dear, I'll go with your mother and buy you the best dress in the city."

Leader's Thoughts: What does it mean when a man says, "I have my car under complete control? Does it mean that it will not go? Or if an auto is at the side of the road and refuses to move, its owner will not say, "My car is under perfect control." But the car that will travel easily at its highest speed, that will do exactly what is required of it, and do it without stress and strain, is the car under perfect control. When does a boy have complete control? What does it mean for a girl to have self-control? Should brakes be kept in perfect order? "Self-control—the ability to apply the brakes instantly before the hot word can escape, is one of the most important achievements of any person." Every sort of self-control is important to all persons, young or old.

Suggestion for the Week: Let us keep a record for the week of the times we lose our temper, and in another column write what we might have done to prevent it.

Offering Prayer:

O God, this is my earnest prayer
 To grow a little wiser every day;
 To school my mind and body to obey;
 To keep my inner life both keen and strong;
 To free my life from evil, my thoughts from wrong;
 To shut the door on hate and scorn and pride;
 To open up to love the window wide;
 To meet with cheerful heart what comes to me,
 To turn life's discord into harmony.
 This would I pray from day to day,
 Trusting God's strength along the way.
 In Jesus' name, Amen.

KINGDOM GLEANINGS

Calendar for Sunday, April 15

Sunday-school Lesson, Jesus Teaches Forgiveness.—Matt. 18: 15-35.

Christian Workers' Meeting, Managing One's Self.

B. Y. P. D. Programs:

Young People: Leisure Time Outdoors—Group.

Intermediates: Pioneers in the Bible.

* * * *

Gains for the Kingdom

Four added to the Nappanee church, Ind., Bro. Ray O. Shank of Flora, Ind., evangelist.

Fourteen baptized at Marion, Ohio, Bro. C. R. Bowman and wife of Myersville, Md., evangelists.

Sixteen decisions for Christ during pre-Easter services in Summit church, Va., Bro. J. H. Ziegler, the pastor, in charge.

Sixteen baptisms in the Washita church, Okla., Brother and Sister Oliver H. Austin of McPherson, Kans., evangelists.

Eleven baptisms in the San Bernardino church, Calif., Bro. Edgar Rothrock of La Verne, Calif., evangelist; two baptisms in January.

Fifteen baptisms in the Meadow Branch church, Westminster, Md., Bro. Guy West of Bridgewater, Va., evangelist; one baptism before the meetings.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Edw. Stump of North Liberty, Ind., May 21 in the Eel River church, Ind.

Bro. J. F. Graham from Shade Creek, April 22 in the New Paris church, Dunnings Creek congregation, Pa.

Bro. A. H. Miller of Kent, Ohio, April 22 in the Owl Creek congregation, Ohio.

Bro. Samuel D. Lindsay, the pastor, and Bro. B. S. Flory of Staunton, Va., April 22 to May 6 in the Timberville church, Va.

* * * *

Personal Mention

Bro. Paul Mohler's articles on the Sunday-school lessons will not continue to appear in the Messenger indefinitely, as other publications of the House supply the need for lesson helps. We are, however, coöperating with Bro. Mohler in his effort to discover what demand there may be for this type of treatment. He will appreciate the reactions of those who may be interested. Address him at 245 Bella Vista Ave., Pasadena, Calif.

Bro. A. C. Daggett, formerly of Covert, Kans., later of Independence, Kans., and more recently of Elgin, Ill., came to the end of life's journey April 4, at the age of sixty-eight. In the prime of his ministry Bro. Daggett was an outstanding leader in Northwestern Kansas where most of his active life was spent. About a year and a half ago, already in impaired health, he and Sister Daggett came to Elgin to be near the home of their daughter, wife of Editor H. A. Brandt. Another daughter is Mrs. Horning, wife of Dr. D. L. Horning, formerly missionaries in China. These with the

two sons, John and Rufus, who live in Kansas, were all present at their father's homegoing. An attack of pneumonia with other complications proved too much for his enfeebled strength.

When Bro. W. C. Detrick of Bryan, Ohio, baptized his youngest son recently he performed the final act in a happy and unique experience. It has been his privilege to baptize all the members of his family, his wife and three children. He wonders how many ministers have had a like experience.

Bro. D. A. Crist, pastor and elder of the Quinter church of Northwestern Kansas, is reported as slowly recovering from a very serious illness. For almost half a century Bro. Crist has served this congregation, seeing it grow from a very small beginning to its present membership of five hundred. The Messenger wishes him complete restoration to health and yet many more years of ministry to the community whose goodwill and confidence he has won and kept so fully.

Vice-Chairman J. J. Yoder of the General Mission Board surprised us with a call, Friday the sixth. We learned that Eld. L. D. Ikenberry of North Manchester, Ind., and Dr. J. S. Noffsinger of Washington, D. C., were also about the House somewhere. The meaning of all this was that the Committee on Financial Policy was having a meeting. Other members are C. M. Culp of Elgin and J. M. Fogelsanger of Philadelphia and Florida. The last named sent in his opinion by letter.

* * * *

Miscellaneous Items

Conference Committees on business submitted to them by the Hershey Conference of 1933 will please note that their reports have not yet been received for publication in the Messenger. Clerks of District Meetings already held or yet to be held will kindly see that any business for the Ames Conference is reported to the Messenger or to Conference Secretary J. E. Miller as soon as possible.

Annual Conference, June 13-19, was the topic under consideration at Ames, Iowa, April 6, when Earl M. Frantz, Secretary of the Committee of Arrangements, Charles D. Bonsack, retiring Moderator, and J. E. Miller, Conference Secretary, met to determine what buildings would best serve the purposes of the church. The college administration is coöperating in every way and is ready to furnish whatever space and buildings are needed. The beautiful campus with its drives and cement walks, the commodious buildings, and the friendly spirit manifest on every hand bid fair to make the Conference of 1934 a most enjoyable and profitable occasion. In a week or two you will be given a fuller account of what is being planned at Ames.

Second District of Virginia will meet in conference at the Summit church April 25-27. Theme: Developing Our Spiritual Resources. April 25, 1 P. M., Elders' Meeting at the church. 7:30, The Work of the Laity. Developing the Spiritual Resources of Our Women.—Mrs. Vinnie Flory, Miss Lucile Long. Discovering and Developing the Spiritual Resources of the Men.—Simon Glick. April 26, 10 A. M., Missionary and Ministerial Conference. The Minister's Responsibility for Developing the Spiritual Life in the Church.—Russell K. Showalter. Our Spiritual Resources and Missions in the Second District of Virginia.—E. F. Sherfy. Making Membership Meaningful.—John S. Flory. 1:30 P. M., Educational Program. Present Tendencies in Christian Education.—Minor C. Miller. Contribution of the Church School to the Spiritual Life of the Church.—C. G. Hesse. The Situation the Drys Face.—E. J. Richardson.

7:30 P. M., Young People's Program. Future Possibilities of Spiritual Realities Through Our Youth.—W. M. Kahle. Foundation of Spiritual Realities in the Church of the Brethren.—J. M. Henry. April 27, 9:30 A. M., Business Meeting.—G. L. Wine, Bridgewater, Va.

And now Mother's Day is to receive another kind of national recognition. Whistler's famous "Portrait of My Mother" is to be the appropriate design on a Mother's Day postage stamp to go on sale May 1 in Washington, and the day following in postoffices elsewhere.

* * *

With Our Schools

McPherson College

From February 18 to 23 we had one of our best Regional Conferences. Dr. D. W. Kurtz of Chicago, M. R. Zigler of Elgin, C. Ernest Davis of Independence, Kans., Dr. W. O. Mendenhall of Friends University, Wichita, Kans., and Ada Correll of Abilene, Kans., besides local talent, were the speakers and leaders of the Conference. All of them rendered effective service. The attendance among pastors and their wives, as well as other Christian workers, was excellent, and the Conference aroused great interest and enthusiasm.

Recently the Chamber of Commerce of the city of McPherson put on a Goodwill Campaign to raise \$10,000 for the college. The campaign ended with a Goodwill Banquet on March 23, which was attended by more than 600 people. Chancellor Lindley of Kansas University and President J. B. Kelly of the College of Emporia were the chief speakers. It was announced that \$10,650 had been raised to date. More has come in since then. The city of McPherson has shown more than usual interest in supporting the college, for which the college is most grateful.

On April 22 we are observing McPherson College day throughout the McPherson College area. We are urging all our churches to put on a program for Christian Education that day, or as near that date as possible. Churches will lift an offering for the college on that day.

On April 16 and 17 Dr. Sherwood Eddy is to be at the college. We are attempting to make out of his coming a religious emphasis period.

* * *

Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

Into All the World, by Arthur V. Casselman. Heidelberg Press. Heavy paper cover, 25c. 92 pages.

Here is a little mission study book that should appeal to classes and groups because of its message and the manner of presenting it. Five topics are considered: A Study of the Missionary Motive, A Study of the History of Missions, A Study of Missionary Methods, A Study of Missionary Achievements, and A Study of Modern Missions. The leading material, the stimulating questions, the many Bible references to be looked up and studied, the many quotations from other writers, and the pages on which to note the student's own conclusions all combine to make this little book helpful in attempting to understand missions from the New Testament point of view. If you and your group are looking for a brief course on this subject and a course that will hold interest, better try this one. This is approved as Unit 112a of the New Leadership Curriculum.

The Religious Faith of Great Men, by Archer Wallace. Round Table Press. \$2.00. 228 pages.

Ten years ago Archer Wallace began turning out books for young people, books with stirring messages taken from actual life. In his latest book, "The Religious Faith of Great Men," he has brought forth a volume that will appeal to the older group of young people and to adults.

In the selection of characters he takes them from a wide field. In each he presents some outstanding characteristics. Quite generally he allows others who have written to present their impressions of the person under consideration. Wallace is at his best in delineating character. He knows what to select and how to say it so that the reader is won and wants to read on. A large number of choice men have been selected so that the pages abound in names that have been foremost in doing the world's work.

The groupings are under these ten heads: Great Adventurers, Great Artists, Great Authors, Great Merchants, Great Musicians, Great Philosophers, Great Poets, Great Scientists, Great Soldiers, and Great Statesmen.

Teachers, preachers and public speakers will turn to this book repeatedly because it is a veritable storehouse of good things with which to illustrate and enforce their own messages.

THE QUIET HOUR

The Ten Commandments

Exodus 20: 1-17

For Week Beginning April 22

Brought thee out of the land of Egypt, v. 2

God had delivered them from Egypt, therefore he has a right to their obedience (Ex. 14: 30; 1 Sam. 14: 15; 2 Chron. 14: 12; 20: 22).

God is to be supreme, vs. 3-7

When this question of a supreme devotion is settled, all else will fall into right relations (Deut. 4: 35; 6: 5).

The sabbath is an institution of mercy, vs. 8-11

It was intended to bring rest to all, from children to beasts of burden (Matt. 12: 12; Mark 6: 2; John 7: 23; 9: 14; Acts 16: 13; 17: 2).

That thy days may be long, v. 12

A healthy home life is the basis of an enduring society (Deut. 24: 5; Ruth 1: 21; Mark 5: 19; John 19: 27; 1 Tim. 5: 4; Tit. 2: 5).

Respect for other lives, vs. 13, 14

These two evils follow the willingness to sacrifice other lives for one's own selfish satisfaction (Lev. 19: 32; Job 32: 6; Prov. 23: 32).

Property rights, v. 15

We must make a far wider application of this commandment (Deut. 8: 18; 1 Chron. 29: 12; Eccles. 5: 19; Hos. 2: 8).

Truthfulness, v. 16

Truthfulness is the bond which holds society together (Prov. 12: 19; Zech. 8: 16; Mal. 2: 6; Eph. 4: 25; 6: 14).

Thou shalt not covet, v. 17

This command touches the inner life. Our attitude toward others and toward their property must be right (Jer. 6: 13; Ezek. 33: 31; Micah 2: 2; Hab. 2: 9).

Discussion

What is the place of law in the life of a Christian? What is the relation of law and grace? R. H. M.

PASTOR AND PEOPLE

Exchanging Pastoral Reflections

BY ROSS D. MURPHY

Article Supplied by Pastoral Association

SOME would make us believe that the end of the world or the age is close at hand, so close that many of us now living will have the high privilege of witnessing the event. The teaching is founded upon the Word of God, the signs of the times and the terrible wickedness now prevailing. Others insist that the second coming of Christ will not be a dramatic affair accompanied with blasting trumpets, but that his coming is invisible and spiritual. As men and women renounce sin and Satan and accept salvation through Christ the Lord, so will he come to them. As they grow in Christian grace so will he come to them day after day, for his coming is continuous in the life of the individual. Lay members, therefore, ask when they hear, first one view then the other, "What shall we believe, who is right?" Young preachers wonder what they should preach when devout and scholarly Bible students disagree.

But why magnify our differences? They always make trouble and cause division. We may be miles apart in doctrinal statements which have been formulated around the personality of Christ—statements which of necessity are always in the process of changing because of the progressive revelation of God through Christ—however, as Christians we agree upon this one thing, men are in need of salvation and Christ is the only one who can meet that need. This being true, it is our task to preach Christ and him crucified, a task so challenging that it engaged every spiritual resource of Paul from the day of his conversion on the Damascus road until the end of his career.

Fifty years ago our denomination was rent in twain because certain leaders persisted in stressing differences which in the judgment of the church today were also nonessentials. We respect the good intentions that prompted controversy, but wonder about the spirit of tolerance. Time has sobered us. A half century of thoughtful and prayerful meditation on the meaning of reality in Christianity has brought us to the place where we are taking steps to get together again. The devil will likely be on the job as before, playing up our differences as impassable barriers. The outcome will be a revelation of the type of Christianity we are practicing. Perhaps one of the reasons that our impact upon the world has been so ineffective lies in the fact that the message of a divided church always falls on dull ears and unresponsive hearts.

This is a great day for the Christian church, much more so than in the days of prosperity. Reports from

various quarters indicate a revival of interest in church attendance. An Episcopalian layman said the other day: "The attendance at our communion last Sunday was the largest in the history of our local church. Our members have found the world inadequate to meet the deeper needs of the human soul." His diagnosis, right or wrong, he believed what he said, and no doubt his fellow laymen believed the same. Sick and tired of the world with all of its hypocrisy and hollow promises, people are turning to God, searching for something more satisfying than jazz and sensational movies, something more enduring than houses and land and bank accounts. They are seeking the fellowship of believing saints and the communion of the Man of Galilee. It is the quest for reality in God. Deep crieth unto deep.

What an opportunity for the church that is equipped to preach Christ and show a convincingly brotherly interest in needy souls. What a challenge to the pastor to put his preaching down on rock bottom, the sure foundation in Christ Jesus. But, alas, some churches are better equipped with every other kind of machinery than the one with which to help inquiring men find God. They know how to court the favor of men of money to meet the financial budget. They know all the fine points of winning prestige in the community. Prestige and wealth are two treacherous acquisitions unless spiritually disciplined.

Here is the fifth group of articles solicited by the Pastoral Association for this section of the MESSENGER. Again, we say they are worth reading. Seven of the articles were written by pastors and three by a layman. The titles and authors are as follows: *If I Had Only One Sermon to Preach* by A. R. Coffman, pastor of the Clover Creek church, Pa.; *Some Pastoral Experiences* by H. S. Replogle, pastor of the Green Tree church, Pa.; *The Pastor as Executive* by Arthur O. Mote, elder of the Detroit church, Mich.; *How to Make the Marriage Ceremony Impressive* by S. P. Early, pastor of the Roaring Spring church, Pa.; *The Man Behind the Message* by John B. White, Nashville, Tenn.; *The Bible Behind the Message* by Wm. Kinsey, New Windsor, Md.; *The Pastor's Attitude Toward Temperance* by John F. Graham, pastor of the Shade Creek church, Pa.; *Relationship Between Pastor and People* in three parts by Roland L. Howe, deacon in the First Church, Philadelphia, Pa.

Philadelphia, Pa.

Bits of Brotherliness

BY PAUL F. BECHTOLD

Do Your Bit as a Hero of Peace

It was during the world war. Charles M. Sheldon was in Washington, D. C. He decided to run out to Herbert Hoover's office. It was at the end of a busy

week, so it was a tired man who bent over his work. Approaching his desk, Dr. Sheldon laid a bouquet in front of Mr. Hoover. The latter looked up and with a smile grasped the hand of his thoughtful friend, for flowers were refreshing in those days when so many bricks were flying.

In this simple act of brotherliness the author of a famous book was really following "In His Steps."

Wakarusa, Kans.

Teaching the Great Adventure

BY PAUL MOHLER

See Sunday-school Lesson for April 22

THE gamblers are missing their best bet, the speculators are overlooking their greatest chance, and the lovers of adventure are losing their greatest thrill when they pass up the challenge of Jesus. There is nothing in the world to equal it for high adventure and the chance for great rewards. How does it happen that so much of what passes for Christianity is so tame? We must be missing something if our Sunday-school lesson for April 22 (Matt. 19: 16: 30) has any truth in it. We'd better wake up.

On your blackboard or sheet of paper, draw a heavy, horizontal line from the left side toward the middle, long enough to hold "Earthly Security." Opposite this line, draw another from the right side to hold "Heavenly Rewards." There should be a large gap between. Abbreviate if necessary. This gap is not death—to prevent any misunderstanding about that, mark death right at the left end of the right-hand line. In the gap, write "Adventure."

In the lesson, find the man who liked that left-hand platform too well to venture, even for the reward in prospect. Find the men who liked the right-hand prospects enough to venture for them, regardless of what they had to leave. Before you decide which were the wiser, consider what was involved.

List on your board (your class helping in all of this) the best things you can find on that left-hand platform: Ease? Comfort? Pleasure? Friends? Honor? Culture? Respectability? Put down everything possible to a man "of great possessions." List next, the worst things that you can imagine as happening to the men who left that platform and plunged into the gulf. You can get some suggestions for that in 2 Cor. 11: 23-33. In connection with all of these evil things, it might be only fair to list some of the other things found in that gap, such as are found in 2 Cor. 12: 1-13. Find what you can also in 2 Cor. 4: 7-18, being sure to get both the bright and the dark shades there.

To complete the picture, list the best things promised for the right-hand platform. You might be surprised at how much you can find for that list in the Gospels, Acts, Epistles and Revelation.

You and your class can have a very interesting time discussing this blackboard set-up. If you haven't used a board, you've missed something. Nothing else will hold the thought of the class to the issues of the lesson like seeing it before them during the discussion, especially if they have helped to decide what should go on the board.

But the most interesting thing of all will be to see how many in the class honestly prefer to stay on that left-hand platform, and how hard they will try to convince themselves that they can extend that platform clear across the gulf to the other platform, so as to avoid the hunger, thirst, cold, danger and hardship found by the more venturesome. See if you can guess which are the play-safers in your class and which are the adventurers. How about yourself?

Why did Jesus say that it was so hard for a rich man to leave that first platform? If there had not been so many pleasant things on it, would it have been easier to leave it? Consider the men who were adventuring with Jesus, how much of what was on that platform had they ever enjoyed? I wonder how much of it they expected to find in this life by following Jesus.

How many in your class think that one can live a good Christian life without risking anything or giving up very much that is pleasant and comfortable? What is their idea of a good Christian life? Is it any higher than that of verses 18-20? If that is a good Christian life, what is verse 21? Do we need today any such demonstrations as that found in verse 27? Why?

Let us look again at that gulf filled with adventure; do any interesting or pleasant things belong there? How about companionship? What do you find in Matt. 28: 20b? What in John 14: 15-28? What about other brave adventurers? How about the joy of victory over the world, the flesh and the devil? How about the satisfaction to be found in freedom from the domination of worldly circumstances (Philpp. 4: 11-13)? How about the peculiar pleasures of the redeemed (Eph. 5: 18-20; Col. 3: 12-17; Acts 16: 25)? How about the joy of winning others to Christ? Will all of these gap experiences prepare the adventurer for enjoying the reward beyond?

Who are our great adventurers today? How much of adventure is there in foreign missions? How can one venture with the missionaries while staying at home? It used to be common enough for shrewd Yankees to venture goods in ships sailing for foreign parts, trusting the captains to sell them to advantage. Can we learn from them? In this light, read Philpp. 4: 15-17. Do you think that the Philippians' venture was profitable? Do you think you can find a profitable one?

Are there good ventures in the homeland? Is there any adventure in fishing for men? What must you put into such a venture? Time and effort in study and

prayer? Stripping off of useless and hindering habits? Careful study of the "fish" to be caught, with the best method of approach, contact, bait, hook, and landing? Read Philpp. 2: 11-18 to see if it will pay. "Trust and obey" will make the venture pay.

Pasadena, Calif.

History of the Piqua Church of the Brethren

BY RAY A. PORTER

Previous to July, 1925, all members of the Church of the Brethren residing in Piqua, Ohio, were a part of the Covington Church of the Brethren. The ladies from the Piqua group organized a branch Ladies' Aid Society in 1914. It was members of this group who conceived the idea that some day they wanted to see a Brethren Sunday-school organized in Piqua. That time came about the middle of June, 1925, when a group of members met at the home of Bro. J. M. Wise on West North Street and elected officers for a Sunday-school in Piqua.

The Grace and Greene Street M. E. Churches of Piqua jointly owned a Mission Church Building on Boal Avenue. As they were not using the building at that time, it was possible to rent it at a cost of ten dollars per month.

Supplies were ordered and received so that it was possible to have our first Sunday-school on July the 12th. Our attendance the first Sunday was fifty-two. Our membership in Piqua at the time was approximately 70. We were much encouraged with the start which we had made and soon found that our biggest asset was willing workers.

Owing to the fact that another church organization had the same building rented for mid-week services and revival services, we soon realized the need of having a building entirely to ourselves. We found that it was possible to purchase the building, so it became necessary to petition the Covington church for several privileges. In January, 1926, we asked our mother church for the right to elect a moderator out of our own group; to elect trustees for the Piqua Branch of the Church of the Brethren; and the right to buy the building and put it in the names of these trustees. That same spring and early summer arrangements were completed for the purchase of the building. The building and contents were bought for \$2,000 and the Ladies' Aid Society made the initial payment of \$300 from money which they had saved since 1914.

In the spring of 1926 Bro. C. F. McKee held a two weeks' revival meeting. About twenty-five new members were added to the church. In May we found that it was possible to get a student pastor for the summer through the General Mission Board. To our glad surprise in June, Bro. Calvert Ellis was sent to us. Through the efforts made during the summer, our membership reached 120.

During the following winter we secured Bro. Chas. L. Flory to preach every other Sunday and on the intervening Sundays we had sermon letters read which were sent to us by Bro. Ellis who was then attending Princeton University. For the evening services, four of the younger men of the church took turns in giving talks.

On April 6, 1927, we had a members' meeting for the purpose of organizing a separate church in Piqua. The Ministerial Board of the District was present and had charge of

the meeting. Our church organization was perfected with Bro. D. G. Berkebile elected as elder.

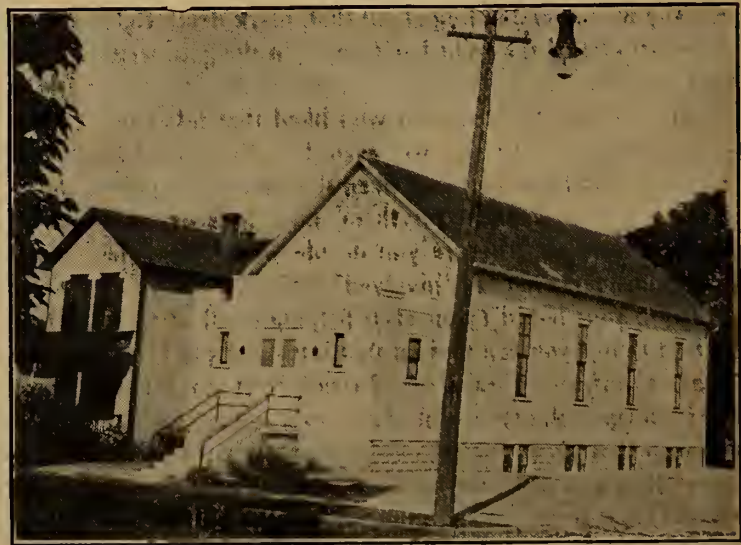
During the summer months, we again had Bro. Calvert Ellis with us. This time we paid him out of our own resources instead of having help from the General Mission Board. Several things were definitely accomplished during these months. The District Mission Board granted us some help for the pastoral year which was to begin Sept. first. We engaged Bro. Chas. L. Flory to begin his work as pastor at that time.

On the first Sunday of September we had an installation service for Brother and Sister Flory. Bro. Ellis gave his farewell sermon on the same day. In his sermon he visualized a remodeled church building for the Piqua church and a continued growth in membership. We made part of that vision a realization in the spring and summer of 1928.

Our churchhouse was raised and excavation started. Quite a bit of this work was donated. A foundation and basement were put under the building. A heating plant and toilets were installed and a much larger vestibule was built at the front of the building. The total cost of remodeling amounted to \$5,700. To date our indebtedness has been reduced to approximately \$2,900.

Our membership at the time of Brother and Sister Flory's coming was 135. Rev. Flory served as full-time pastor from September, 1927, to September, 1930. At this time we found our financing problem to be a difficult one as a result of the depression. We were able to interest the Troy church in a part-time pastor proposition. So, since September, 1930, Bro. Flory has served us as part-time pastor. Since his coming, our membership has grown to 225.

The evangelists who have contributed their services to our growth were: Brethren C. F. McKee, Geo. Yoder, C. N. Ellis, Chas. Flory, J. O. Click and E. S. Coffman.



Piqua, Ohio, Church of the Brethren

In fairness to all, I have not mentioned any names of individual members, but will say there has been outstanding leadership from the lay-member group. After all, it has been the coöperation of the group as a whole which has produced the results thus far attained.

We pray God that through his leadership, our "Little Church on the Hill" may continue to glow and grow.

Piqua, Ohio.

HOME AND FAMILY

The Two Highways

BY MINNIE B. SHERRICK

The open way is upward out of night,
Toward stars of hope and wide free sweep of sky,
And mountain tops of truth, snow capped in light,
Where no sin shadows lie.

The outward way encircles all the world—
Moves with a mighty reach across the land
To span the farthest boundary of sea,
Joining all men of now and yet-to-be,
One 'neath God's hand.

North Manchester, Ind.

Seed of Abraham

BY H. A. BRANDT

2. Toward the City That Was

"It's going to be mighty fine to get home tonight!" Ernest Becker's face reflected his gratitude for Wark's offer to take the two wise men to their homes.

"You're right it is!" added Newell Barr.

All this came out when Wark turned his car west on Main Street for the ten-mile straightway into Oaklyn and points beyond. It was the sight of increasingly familiar landmarks which proved warming to reserved, thoughtful Becker.

"Four years in college make a long, stiff grind when you have to go it on your own—or mostly so," he confided.

"I can imagine what the ordeal is like, though I never went to college." Wark's attitude was apparently one of sympathetic understanding.

"You see," continued Becker, "Barr and I are old friends. We grew up on neighboring farms, played on the same teams in high school and college, are interested in two coeds who are chums."

"That sounds romantic! How about wedding bells?" asked Wark.

"Well, here's just one more count against this topsyturvy world, Mr. Wark. For how can paupers marry? As luck would have it, the girls have schools, while Barr and I have nothing. We must go back to the farm. College has opened new vistas but furnished no magic keys to a better life. As educated prodigies, we are of all men, most miserable."

"We are members in good standing in the A. O. E. M.," offered Barr at this juncture.

"And what is that?" inquired Wark.

"Ancient Order of Educated Mendicants."

"Present day education does seem to miss the mark," continued Wark, "at least if it is really to fit men for life."

"That's putting it too mildly!" blurted Barr with feeling. "Far too mildly! Modern education not only misses the mark, it actually unfits men for life! The average young person is educated away from the actual conditions which he or she must meet. It is really a perfectly ghastly situation into which young people are led. But there is a bit of poetic justice in it all. Blind leaders are also falling into the ditch. Teachers are losing their jobs. Our vocational director was one of the first to get his walking papers."

"I have a theory," began Becker, "that education, at least in our times, should fit people for inevitable change, for life adjustments."

"Sure, Becker," admitted Barr, as he caught up the threads of an old argument, "but who knows what change or changes? Who can tell what is coming in five or ten years?"

"I insist that education should at least warn young people of impending change. It is all folly to specialize for a certain job with the idea of being set for life! In these times it can't be done!"

"For the present I'll admit your contention," conceded Barr.

So argument subsided and the car sped on. Meanwhile Wark pondered the plight of his two nonpay passengers.

"Here is another sample of what is wrong with the world," volunteered Wark, slowing down and pointing toward a familiar, oak grown knoll.

For the first time Barr and Becker saw that some one had built a log cabin in the shelter of giant oaks and laid out a garden on a familiar slope that ran down to the boulevard.

"Who has been making adjustments here?" asked Becker with a show of interest.

"Gabriel Roma," answered Wark.

"Gabriel Roma?" repeated Becker. "You don't mean the Roma who used to play the violin in the Oaklyn Symphony Orchestra?"

"Sure, the same."

"I supposed he was studying in Europe by now!"

"No. He lives here alone. He tends his garden by day and plays his violin by night."

"He was some kind of straw boss at the Linden Steel Mills when I knew him," continued Becker. "He made good money by day and studied music by night. I thought he would get farther than a log cabin in an oak grove."

"That was before the mills closed and the Symphony Orchestra disbanded," explained Wark.

"Yes, that was before," repeated Becker bitterly.

"And this is after," added Barr with a gesture toward the cabin and garden they were passing.

"Roma is not as lonely or unhappy as one would think," continued Wark. "The new forest preserve

joins Roma's few acres on the west. See those autos parked yonder and the people scattered about? Many who come out to the forest preserve on an evening like this, really come mainly to hear Roma's serenade. In his latest rôle Gabriel Roma is one of the best attractions."

"You mean he has achieved an adjustment?" asked Becker.

"Yes, one might call it that," answered Wark with conviction. "He does not have wealth, but he has the necessities. He has food, shelter, friends and his art. I judge that he is happy."

A few minutes later Wark and his two companions reached the bounds of East Oaklyn, the local gold coast. Many of the finest residences in this show section of Oaklyn are located on or near Main Street.

"Yonder is Dr. Lane's new place," explained Wark, "and on this next corner is the Overton residence."

"They are as swell as the folks wrote they were," appraised Barr.

"Of course, you remember the Linden mansion, Oaklyn's best known landmark on the crest of the palisades overlooking the Green River Valley—"

"Yes, indeed, Mr. Wark." Then Becker continued: "I always thought those heights were the perfect setting for a rich man's house of dreams. And Lewis Alfred Linden made the most of his opportunity. And by the way, Miss Iris Linden and Don Overton graduated in our class. But they belonged to the upper crust: Barr and I knew them only casually."

Past the Linden mansion and grounds, the three travelers came to the brink of the palisades on the east bank of Green River. Below them dipped the splendid wooded slope which leads down to the water. As a gift of the Lindens to the city of Oaklyn, this wild beauty spot is maintained as a natural park.

Straight as an arrow, Main Street cuts through this woodland. From dizzy heights, it literally plunges down a half mile grade to the fine bridge which spans the river. Then it sweeps on through the very heart of Oaklyn.

"I never come to this spot," remarked Wark, "but that I take a few moments out to enjoy the view. You know it is said to be the finest of its kind in the state."

"It is splendid," enthused Barr.

"The sunset sky is perfectly gorgeous," added Becker. "Nature has spelled out a brilliant welcome for us even though we are being delivered gratis."

As one looks from the vantage point which was utilized by Wark, he can not miss the dominating tower of the Security National Bank Building. This new but outstanding landmark led Barr to ask:

"How did the Security National Bank finally come out?"

Becker indicated it was up to Wark to answer, when

he said: "Father hasn't referred to it since he wrote he would have to dig up a stock assessment." Becker left the impression that his family's experience with banks had been exceedingly painful.

"It paid out around eighty cents on the dollar to depositors," answered Wark. "It certainly was hard on stockholders. Many of them were flattened financially."

"Then there's the Linden Steel Mills; are they still closed?" asked Barr, seemingly intent on uncovering every flaw in the local scene.

"Yes, still closed," said Wark slowly, adding: "It was the Linden interests which made Oaklyn. If they fail it will take the city a generation to recover."

"With all her misfortune," countered Barr, "Oaklyn is splendid under the evening sky!"

"So is every ruin—every city that was." Becker's comment was the last.

The three travelers were again on their way, taking first the steep descent to the Main Street Bridge, the gateway to the City of Oaklyn and the plains beyond.

Elgin, Ill.

The One Thing Needful

BY VINNIE M. FLORY

"MARTHA, Martha, thou art cumbered with many things. But one thing is needful. Mary hath chosen that good part which shall not be taken away."

Martha was surprised and a little hurt at this gentle rebuke from the Master. This was not the kind of response she expected or felt she deserved. Hurrying to and fro, in an effort to do her duty, as she saw it, there was only one right thing to be done at that time and that she was trying to do. Mary was the one at fault and the one who should be reproved. To Martha a guest in the home meant a big meal. No doubt, she began at once to prepare the best she was able to give. She was noted for her serving and was especially anxious to have everything right now, in honor of the One whom they both loved. Of course, she expected help from her sister. Mary's idleness and seeming indifference exasperated her. The more she thought about it, the more worried and abused she felt. At last she could stand it no longer and voiced her resentment in a complaint blaming both Mary and Jesus. Instead of the help and encouragement she expected, Jesus turned the reproof against herself and seemed to defend Mary in her neglect. It did not seem fair.

There are many people, even today, who sympathize with Martha and feel that she did not get the consideration that was her due. People like to eat and they are ready to uphold those who can gratify their tastes. Besides, we must have food and somebody must provide it. Even a very simple meal requires considerable work on the part of some one to prepare it. What then, did

Jesus mean when he said, "But one thing is needful"?

This is not a question of cooking and eating, or of household labor. Jesus himself attended many occasions of feasting, and at all times he recognizes human needs. "The Father knoweth ye have need of these things," he said at another time. He also encouraged work and realized the necessity of it. It is a part of the great plan of God that we work for the things we need and want. While it is true that the Lord provides all things, it is evident that they are supplied in a way that requires considerable effort on our part.

It was not her working, therefore, that Jesus condemned in Martha, nor was it her interest and skill in serving good meals. But she overestimated the importance of her task. She worried and fretted about it and permitted it to crowd out what was infinitely more important at that time. She was so completely absorbed in getting a good dinner that she missed one of the rarest opportunities ever given a human being. It was the undue concern for the material and temporal, to the exclusion of the spiritual and eternal, that was at fault. Martha represents that large group of folks who are too busy with the common everyday duties to give attention to the cultivation of the finer things. The man who is engulfed in business or farm interests is as much at fault as the too-busy housewife.

To Mary the coming of Jesus meant an opportunity to learn more of the divine truth of which she had already heard much. Her intense soul hunger impelled her to the feet of Jesus to listen to his word. It was this eagerness to learn, this yearning for divine truth, that pleased Jesus and not her indifference to the work. He would not have commended her if it were merely a selfish desire to escape a disagreeable task. It was what she chose rather than what she neglected that made her commendable. She must have been in the habit of helping or Martha would not have expected it, but she had the happy faculty of choosing the highest good at the most opportune time.

No one deliberately chooses to put the temporal first. It is just that duties and interests accumulate and demand immediate attention. The physical needs are so apparent and insistent, the struggle for them is becoming more and more difficult, that before one is aware of it, the better things are crowded out and the real purpose of living is lost. The quality of the life and character of a person is determined by what is made the controlling interest. We may drift into a lower manner of living, but it takes an effort of the will to keep alive the divine in us. Weeds grow spontaneously but flowers and fruit must be cultivated.

The ultimate purpose of God for man is the growth and development of the soul. This, then, ought to be the chief mission of man. All our activities and interests are supposed to lead to and contribute to that one

supreme purpose. "Seek first the kingdom of God and then all else." In choosing the better part we work in harmony with God, and his will becomes the controlling element in all our interests. Thus, whatever we do, whether we eat or drink, all is done to the glory of God. One man put it very aptly when he said: "My business is to serve God, but I pack pork to pay expenses."

Putting spiritual interests first does not mean the disregard of material needs. The work of the world must go on or progress and civilization would cease. The difference is not so much in the outward forms of activity or occupation, as in the mental attitude. "It is the set of the soul" that determines which way we go. One may run a farm, carry on a business enterprise or even serve good meals and still put the kingdom of God first.

Life, with all its interests, is the field of exercise for the development of character. When controlled by the supreme purpose there is little occasion for worry and anxiety. Martha evidently learned this, for we get another glimpse of her a little later in the house of Simon. Again she serves but this time she is calm and serene.

If we would live triumphantly we must connect with the source of life and power. We may equip a town or building, perfectly, with electric appliances, but there will be no light or energy until we make the proper connection with the house that generates electricity. God is our one true source of life and power and light. To know him truly and to seek and maintain a vital relationship with him always is, therefore, the one thing needful. Through the channels of daily activities, our work, play, social contacts, as well as our formal worship, the spirit of God works and redeems life from sordidness and wearisomeness and, at last, leads to the fulness of life eternal.

Bridgewater, Va.

CORRESPONDENCE

AT A MOTHERS AND DAUGHTERS' BANQUET

The following is part of an address given by Mrs. W. E. West of Mt. Morris at a mothers and daughters' banquet held at the Dixon, Ill., church on Feb. 2. The meal was put on with all plates free, each family bringing a prearranged portion of food. The men of the church volunteered as waiters to serve the meal.—Ed.

We are here together on one of the most sacred occasions of your life and mine. "As is the mother, so is her daughter" (Ezek. 16: 44). There is more expected of mothers and daughters than any other class of people in the world. Mother is mentioned in the Bible about 149 times and daughter about 158 times.

The Jewish saying was that "God could not be everywhere, therefore, he made mothers." A chaplain said to a dying soldier as he knelt by his side, "What shall I pray for?" The soldier faintly replied, "Chaplain, thank God for a praying mother." This mother was some mother's daughter. How this mother must have rejoiced to have a pray-

ing daughter as well as the soldier in this dying hour to have a praying mother.

It seems that it must have been a mothers and daughters' meeting that Paul was thinking of when he praised Timothy in 2 Tim. 1: 5: "Having been reminded of the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded in thee also." Here is a faithful mother with a faithful daughter and by their faithfulness Timothy becomes a wonderful young evangelist.

Paul seems to have seen Timothy on his first missionary journey. He then found the faithful Lois and Eunice, faithful to the Jewish teachings, and it would seem that they gladly joined in with the Christian ideas that Paul was teaching and joined the church that Paul founded. Timothy seems to have joined the church as a child and during the seven years between Paul's first and second missionary journeys, he grew to manhood retaining his Christian attitude, and later becomes an evangelist. How the mother and daughter must have rejoiced and how well they were repaid for their efforts! Mothers, we can not realize how much it means for us to be concerned about the moral and Christian life of our children—our sons as well as our daughters.

In one of Bro. Wilbur Stover's sermons, I was much impressed with the following story: A boy was under conviction at a revival meeting and would have made the start in Christian life if his mother had been present at the services. He told his mother about it and said, "Mother, if you will go with me tomorrow evening, I will go forward." His mother looked at him and said, "I am sorry, but I can not go. I have a bridge party tomorrow night and I must go to that." The boy, seeing his mother was more interested in cards than church work, was disappointed and gave it up. Some years after, a minister in this city stated one day on one of his pastoral visits to a lady, that he was planning a trip to a certain city, and that while there he expected to visit the penitentiary. She sadly told him the story of her son being in that penitentiary and asked if he would visit her son. The minister replied that he would gladly do what he could, so she sent her picture along with him.

When the minister made the visit to that city, he went to the penitentiary, and while talking with the son he showed him his mother's picture. The son looked at it and said, "Mother looks much older than when I saw her last." To which the minister replied, "Yes, your mother is grieving over you." The son handed back the picture and said, "Mother is the cause of my being here." He then told the story of wanting to join the church and his mother being more interested in the card party than his conversion. He said, "Mother taught me to play cards and drink wine in our own home. I learned to gamble with cards, and one night I was drinking and gambling and becoming very angry I shot and killed a man. Now I am here; take mother's picture back to her. I do not care for it." What a sad mother experience.

Mothers and daughters, may we not strive to train our children as Lois and Eunice trained Timothy? May we not profit by these examples and demand that the men and boys of America live on a higher plane of morals and Christian ideals? We as mothers and daughters can do this. The men and boys are very much influenced by the women of the land. Let us stand opposed to a double standard of morals as it is now allowed—one for men and one for women. If we set the standard in love and Christian living, the men will come to it to be the husbands of our daughters.

If we do not hold the standard up, it will be dragged lower. Too many American women and girls are smoking and drinking and thus lowering the standard. These are some mothers' daughters. May we not start at once to raise the standard. We mothers love our daughters. We want them to live pure, virtuous lives and demand that kind of husbands for them. If we mothers and daughters work together, we can have it that way. Let us praise our Father in heaven for our opportunity to help put an end to a double standard of morals by raising our own and demanding a higher standard for fathers and sons.

In the ancient days and in heathenism, mothers and daughters could not help themselves, as they were sold and bought as so much property. Now, we can help in maintaining moral and Christian standards. It is our supreme duty in the present crisis to kindly, wisely and bravely use our liberty, influence and power in helping men to rise to our social, moral and Christian level. This is our only protection, men's greatest need and the only hope for the race. We can help by holding our own, by refusing to gravitate and by wisely using our larger influence and power.

In all ages in every land among all races, sages and saints, women have been better by practice than men. Jews and Gentiles, civilized and uncivilized peoples, Mohammedans, Buddhists and Christians have held a higher moral standard for girls than for boys—for women than for men.

In our age in America more women accept Christ and unite with the churches than men. Twenty times as many men are in our jails, reformatories and penitentiaries as women. Men swear a hundred times where women swear once; drink a barrel of whisky where women drink a gallon; use more than 100 pounds of tobacco where women use a pound; sow their wild oats where women must sow purity and love.

Mothers and daughters, let us not pity ourselves that all society, men included, demand us to live on a higher plane, but let us rather rejoice that the standard is set high for us that we may set the standard for the men and boys. We can inspire, attract and lead all respectable men to rise to the level that they themselves and we demand of mothers and daughters. Mothers and daughters, we can, we must, we will prove ourselves true and equal to the opportunity, the possibilities and the demands of the hour.

A BIT OF HISTORY

My father always had family worship. He would read a whole chapter, sometimes a very lengthy one, and offer prayer. Then he would have us boys take turns in conducting the morning worship. When wife and I went to house-keeping we had family worship all through life to the present. Nothing hindered. In early life we called the threshing men for breakfast but first all were seated around the family altar, we read a whole chapter and knelt in prayer. We kept that up.

Now everybody knew our custom, so I relate the following experience. It happened about the last year of our farming. It was announced one evening that all the farmers should meet with the threshers to make out a program: where to begin and where to end and the price per bushel for threshing. The bargain made, one of the threshers said: "This year we are not going to have any prayer meeting while we are threshing."

Nothing was said. They began at the other end of the ring; our job came last. Other jobs were smaller than ours, it being the large one. All jobs took a day as threshers had much trouble with the machine. It was noised about that

Lutz would have a day and a half at his threshing job. Our day came; all hands were on the job at working hour, the whistle blew; all hands were at work when evening came, the last bundle went through.

I heard one of the threshing crew say, "Lutz always gets more threshing done in a day than anybody else."

We began with a prayer meeting and ended with a prayer meeting. That is the reason we got more done than others. We took providence into our account; others were mere cowards. We never allowed others to run our business.

Freeport, Ill.

Ezra Lutz.

A REQUEST

The writer would be glad if some brother would give the form of an affirmation in the Messenger. The legal affirmation is worded thus: Do you solemnly affirm under the penalty of willful and corrupt perjury that the testimony you give in this case shall be the truth, the whole truth and nothing but the truth?

This form is for a witness, but for a juror it is a little different: Do you solemnly affirm that the verdict you render in this case shall be according to law and evidence? Should the Brethren submit to the legal form? The writer refuses to do so. But they would take me as a juror or as a witness all the same.

Annual Conference ought to decide on this question and have the decision placed on the minutes. And I think it should be published in The Gospel Messenger, so that the entire membership may have a chance to know how the Brotherhood stands on this question. The writer will be pleased to receive a reply to this request through the columns of the Messenger.

Jesse D. Clarke.

Jonesboro, Tenn.

BRO. I. M. NEFF GONE FROM US

"The steps of a good man are ordered by the Lord" (Psa. 37: 23). This statement in God's Word seems beautifully fulfilled in the life of Eld. I. M. Neff who was born Nov. 7, 1852, and died Feb. 9, 1934. Bro. Isaac Martin Neff united with the church in the Flat Rock congregation Dec. 1, 1893. He was set apart to the gospel ministry Nov. 20, 1896, and served the church acceptably and efficiently for nearly forty years.

Bro. E. E. Blough and the author served in the funeral rites and used 2 Cor. 5: 1. The presiding elder of the Oakton church, Bro. B. F. Miller, spoke in fitting manner. The body of this good man was laid to rest in the near-by cemetery. It had been borne thither by elders who wrought with him long in eastern Virginia.

The Neff family has long been interesting and outstanding. Bro. I. M. Neff was the son of Eld. Abram Neff and Elizabeth Cline Neff of near Quicksburg, Va. He married Sarah Rebecca Myers, daughter of Peter Myers, Oct. 17, 1878. This union proved a long and happy one. His goodness as a husband is specially stressed by one best able to testify.

The Lord gave five worthy children to these parents: Eld. E. E. Neff of the East Virginia Mission Board, Fairfax, Va.; Sister Vertie W. Neff, Washington, D. C.; Sister H. F. Myers, Clifton Station, Va.; Sister S. Pearl Neff, Washington, D. C., and Sister J. T. Myers of Ballston, Va. All these with the good wife and mother are living and delight to serve the church.

Bro. Neff was baptized Dec. 1, 1893, elected deacon May 9,

1896, and minister Nov. 20, 1896. He was advanced Oct. 9, 1902. He moved to Fairfax County Jan. 31, 1903, where he helped to organize the Fairfax congregation, and was ordained to the eldership and long served as elder. He was patient and cheerful all through his long illness.

Bro. Neff was much sought for funeral occasions and marriage ceremonies. He was chosen many times as delegate to District and General Conferences. He was active for many years as a member of the Ministerial Board. He knew well how to travel with horse and buggy to preaching places and to serve freely and fully without money reward. In his pre-church days he taught school for years and served as one in civil authority and official manner. He was a successful farmer.

Bro. Neff was a congenial companion, full of brotherly love and joyful Christian fellowship. He was wise in counsel, tactful in handling people. He was bold and steadfast in doctrine, yet conciliatory in manner. We loved him. He will be sadly and greatly missed. He was as steady as the polar star, as brotherly as Barnabas, and as lovely as a saint. He was a clear thinker, a pleasing speaker, and a living exponent of the gospel he preached.

Bro. Abram Conner is gone. Bro. S. A. Sanger is gone. Bro. M. G. Early is gone. Bro. I. M. Neff is gone. Bro. S. H. Flory of similar type remains of this great type. May God still carry on in east Virginia.

Bro. Neff was a good man, a great man. His was a beneficent contribution to east Virginia, to his day and generation.

I. N. H. Beahm.

Nokesville, Va.

IN MEMORY OF MARTHA ANN HODGDEN

Martha Ann Hodgden, daughter of Eld. David and Hannah Neff, peacefully passed from this life Sunday morning, Feb. 18, at the age of 77 years, three months and 13 days.



She was born Nov. 5, 1856, at Mexico, Ind. Of this family of four children, all preceded her in death. Her brother, Eld. Henry Neff, of South Whitley, Ind., preceded her eighteen years ago.

While yet a small child, her parents moved with the family from Mexico, Ind., to Roann, where she spent her girlhood days. She was baptized into the Church of the Brethren at the age of eighteen years, of which church she was a devoted

member until the time of her death.

Feb. 7, 1878, she and Eld. Dorsey Hodgden were united in marriage, to which union were born five children, three daughters and two sons: D. E. Hodgden of Huntington, Ind., A. S. Hodgden of Warsaw, Ind., Mrs. Claude Hanson of Auburn, Ind., Mrs. Chas. Rhoades of Dayton, Ohio, and Mrs. N. B. Wine of Dayton, Ohio. There are ten grandchildren and four great-grandchildren, all of whom are living.

At the time of their marriage they moved to Huntington, Ind., in the Clear Creek congregation. Father being in the ministry at the time, they started their work there, laboring in the church for about thirty-four years. During this time father spent much time in evangelistic work, leaving the care of the home and children to mother, to which task she

unreservedly gave her life. No sacrifice was too great to make for the Master's sake. She prayed much for her children and grandchildren, that God might keep them in paths of righteousness.

In November of 1912 they moved to Dayton, Ohio. Here mother spent the remaining days of her life, as a faithful member of the West Dayton congregation, where she spent much time assisting the Aid Society. She attended church services the Sunday before her passing, being ill only one week with a complication of diseases. This last illness was traced to a light stroke which occurred about ten days before she was confined to her bed. Much interest was always manifested in the beauties of nature. She was happier in the warm summer time when the flowers were in bloom. While she loved her family and regretted leaving her loved ones, she accepted death without a murmur, passing away at the home of her daughter, Mrs. N. B. Wine. The funeral was largely attended, a great number of beautiful floral offerings were sent by sympathetic friends. The funeral was conducted by Bro. Perry Prather, assisted by Bro. P. M. Filbrun.

She has gone on to her reward, and we miss her, so much, but the influence of her life will continue in the lives of her family and friends, helping us over many hard places in life.

Dayton, Ohio. Mrs. Chas. Rhoades,
Mrs. N. B. Wine.

PASSING OF ELD. W. K. SIMMONS

When the papers announced the death of Eld. W. K. Simmons of Union City, Ind., on March 9, 1934, they said that "The Grand Old Man" of that community had passed on to eternity. And true it was, for this white-haired man was the confidential adviser, trouble-soother, inspiration-giver and soul-saver of his community. Born Aug. 31, 1841, son of Aaron and Rebecca Simmons, he departed this life at the age of 92 years, 6 months and 8 days. He became ill in November and while he made a brave fight even until his last hours, his Father had need of him.



In his early youth his section of the country was thickly wooded, and although he had the handicaps of poor roads and schools, yet he secured by earnest effort a liberal education which was of great value to him throughout his life. A sad accident happened to him in his boyhood days when he lost the sight of one eye, but regardless of this great loss, he was able to see many opportunities of helpfulness to others.

On June 3, 1865, he married Malinda Ann Sell, and to this happy union were born three children: Mrs. Dora Noffsinger, North Manchester, Ind.; Edar Simmons, Union City, Ind.; Mrs. Esta Rensberger, La Verne, Calif. This companionship was broken Sept. 25, 1928, when the devoted wife preceded him to the glory world. Besides the three children named above, he is survived by one foster daughter, Della Birum, Union City, Ind., one sister, six grandsons, one granddaughter and ten great-grandchildren.

About one year after his marriage he accepted Jesus as his Savior and united with the Church of the Brethren. He was elected to the ministry in 1867 and was ordained to the

eldership in the eighties. He served twice on the Standing Committee and many times on other committees of his church. He was the oldest minister in the Church of the Brethren in Southern Ohio, actually preaching fifty years and serving in the ministry for sixty-seven years. For twenty-five years he was elder of the Union City church, also having charge of many other churches. He was a member of one of the first advisory boards of Manchester College. Although the ministry was his chief interest and occupation, yet he found time to farm and to serve for twenty years or more in a position of trust with the insurance company which he helped to organize.

W. K. Simmons was a man of sterling character, always pleasant and genial. He was esteemed and trusted by all who knew him. He was a remarkable man physically and was able to read until just a few hours before his death. His Bible was his greatest inspiration, the spring from whence his comfort and strength flowed. While not a versed scholar of theology, his simple faith in his God and his earnest interpretation of Christ's principles have guided countless souls to the path of salvation. He not only made a large, most valuable and enduring contribution to thousands of people, but he vigorously worked to conserve and strengthen that contribution by a long, faithful Christian life. If statesmen, educators, war generals, as well as inventors are honored, how much more should men of God, soldiers of the cross, and living Bibles, be honored and respected! The people of three generations came into contact with his splendid character, his earnest zeal, and his intense interest in their moral and spiritual welfare; and they are, therefore, deeply indebted to him for uplifting their lives. He was a faithful attender of Sunday services, district meetings, Annual Conferences—any meetings which contributed to the uplift of humanity and to the cause of Christ. Writing one time to his granddaughter he said, "I regret that I have only one life to live and serve my blessed Jesus."

It seemed particularly fitting, as hundreds of friends came to pay their last tribute to "The Grand Old Man" and found their eyes dimmed with tears at the thought of the kindly, friendly man who had meant so much to them, that Rev. I. L. Erbaugh should choose as his text, "I have fought a good fight, I have finished my course, I have kept the faith."

Gletha Mae Noffsinger.

North Manchester, Ind.

IN MEMORY OF GARVER LUTZ

Garver Lutz, eldest son of Abram and Lydia Lutz, was born in Huntingdon County, Pa., Jan. 13, 1856, and died at his home in Lena, Ill., March 22, 1934, after a year of illness due to a stroke.

He grew to manhood in the bounds of the old Waddams Grove Church of the Brethren near Lena, Ill. His education was received in the country school and in his parents' home around the family altar, where the Bible was read every morning. He was really an educated man. He was a diligent Sunday-school worker and Bible reader. While teaching the Bible class for several years in the M. E. church he expounded the Bible so efficiently that his work aroused the curiosity of the pastor who desired to know how he had attained such a knowledge of the Bible. His only reply was: "At my father's family altar." His study of the Bible gave him great boldness of speech, and he often stood in defense of the Bible when assailed by rank infidels in public places.

He was a man of convictions, but he never built a wall against better light and knowledge. He became a strong debater by never allowing himself to be placed in a position where he would be compelled to defend a subject contrary to his convictions. He won many a victory by weaving Bible truths into his defense, presenting them in a way that was irresistible to an opponent.

He had a heart of sympathy for the unfortunate, taking six orphan children and rearing them to maturity in his home. He lived and departed in the faith of his choice. He leaves his wife, four sons, one daughter, the writer and a host of friends. He lived a life worthy of our emulation.

The funeral service was conducted by Bro. J. F. Baldwin, assisted by Bro. P. R. Keltner.

Freeport, Ill.

Ezra Lutz.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Darby-Steele.—At Middlebury, Ind., March 24, 1934, Mr. Forrest Darby and Miss Marie L. Steele, both of Lake Odessa, Mich.—J. H. Fike, Middlebury, Ind.

Scholl-Hedrick.—By the undersigned March 17, 1934, at the parsonage, Oaks, Pa., Chester M. Scholl of Pottstown, Pa., and Margaret L. Hedrick of Royersford, Pa.—H. S. Replogle, Oaks, Pa.

FALLEN ASLEEP

Anglemyer, Isophine Hoover, was born in Columbiana County, Ohio, May 14, 1854. On Oct. 29, 1874, she and D. F. Longanecker were united in holy matrimony. Two daughters were given to this union. On Aug. 11, 1880, the father passed on to the beyond. On Jan. 7, 1886, she and Frank Anglemyer were married at which time she and her two children came to Elkhart County to abide in the Anglemyer home. Four children were already in this home. Four children were born to this union, two passing away in infancy. This now constituted a large family group of two daughters and six sons, but it was a happy home life for these children. The blessed grace of impartiality reigned in the lives and hearts of the parents. About seven years ago the father passed on. The children look back on the years that have passed and together these children rise up to call her a blessed mother. Long ago she made peace with God at the foot of the cross. After a long career of useful living, 79 years, 8 months, and 12 days, she fell asleep in him whom she believed. Funeral services at the Union Center Church of the Brethren by Eld. David Metzler and the undersigned. Burial in the adjoining cemetery.—David Miller, Wakarusa, Ind.

Burkholder, Roy, the son of William and Anna Burkholder, was born May 2, 1897, and passed away March 13, 1934. His marriage to Uretha Frederick took place April 19, 1919, at Nappanee. To this union were born five children, who with his wife, survive, also his mother and three sisters. Mr. Burkholder resided on the Burkholder homestead, northeast of Nappanee, where he was born and raised. He was an extensive farmer, but always found time to take an active part in civic and religious affairs. About twenty-two years ago he gave his life to the Lord and united with the Church of the Brethren where he had always been an active worker and interested in its advancement. He was a member of the Beacon Lights class since it was first organized. His favorite song, "Let the Lower Lights Be Burning," is also the class song. His departure is the first, not only from this class, but also of the entire group of his intimate friends. Funeral services by Eld. H. A. Claybaugh and the undersigned. Interment in Union Center cemetery.—David Miller, Wakarusa, Ind.

Clements, Sister Nancy, daughter of Solomon and Sarah Miller, born July 11, 1851, died March 20, 1934, at her home in Eaton, Ind., in the bounds of the Union Grove (Mississinewa) church. Here she with her husband was born into the kingdom in 1878; he preceded her in death March 22, 1905. These twenty-nine years she spent in widowhood. Living somewhat remote from the church she did not get to attend very often. She leaves one half brother, one half sister, several nieces and nephews. Funeral services at the Christian church in Eaton, Ind., by the writer, assisted by the Rev. Kenneth Timmons, pastor of the Christian church, and Eld. I. E. Weaver. Interment in the Union cemetery near by.—Geo. L. Studebaker, Muncie, Ind.

Davis, Sarah A., born in Albemarle County, July 11, 1863, died at her home near Weyers Cave, Va., after an illness of two weeks, March 10, 1934. She was a faithful member of the Church of the Brethren for many years. She married Wm. Davis in 1885. Twin daughters came to bless their home, who with the father and four grandchildren survive. Funeral services at the Mill Creek house by Samuel Pence, assisted by C. E. Long. Interment by the church.—Mrs. I. J. Long, Port Republic, Va.

Delawder, Sister Edith, died at the age of 13 years. She joined the Church of the Brethren about a year ago. Services by the writer at the house and interment in the family burial ground.—S. W. See, Mathias, W. Va.

Detrick, Sister Solena, aged 88 years, passed away at her home in Bellefontaine, Ohio, March 22, 1934. She was born in Crawford County, the daughter of Solomon Shawber and wife. March 2, 1865, she was united in marriage with Peter Detrick who passed away in May, 1924. Of the thirteen children born to this union seven sons and four daughters remain. A woman of vigorous constitution, she had lived a life of great usefulness, and was only bedfast the last ten days of her life. Early in her married life she became a member of the Church of the Brethren, and this faith was beautifully manifested in her life. Funeral services in the church were conducted by her pastor, L. D. Young, with final interment in Blue Jacket cemetery beside her husband.—Leo Lillian Wise, Bellefontaine, Ohio.

Erb, Elizabeth M. Brower, born near South English, Iowa, Feb. 13, 1856, died at her home near Yale, Iowa, March 10, 1934. She united with the Brethren Church when a girl of sixteen and was loyal to her faith until death. She married C. H. Erb Feb. 22, 1887. Two children were born to them. As the years passed, they became interested in the work of finding homes for homeless children. They often took children into their home and cared for them until they could find a permanent place for them. They found homes for ten such children and two were raised to young manhood. They were instrumental in building a receiving home in Ankeny, Iowa, where homeless children were cared for until they were adopted into good Christian homes. Sister Erb was a busy worker in the Aid Society for years and also helped in the Sunday-school. She leaves one brother, son and wife, foster son and wife and seven grandchildren. Her husband preceded her five years ago. Funeral services at the church near Panora by Eld. Roscoe Royer, assisted by Eld. Hawbecker. Interment in the Brethren cemetery.—Mrs. Chas. Knight, Yale, Iowa.

Gentzler, Geo. Albert, son of Solomon and Elizabeth Gentzler, was born near Fremont, Nebr., Feb. 25, 1872, died at his home in Caldwell, Idaho, March 18, 1934. Surviving are his widow, Mrs. Edith Gentzler, seven daughters, three sisters and three brothers. He confessed Christ at the Union church, Crystal Plains, Kans., in February, 1908. He was a firm believer in the belief and practice of the Brethren Church.—Mrs. Rose V. Naylor, Caldwell, Idaho.

Hesson, Herman E., son of Mr. and Mrs. Edw. F. Hesson, of Frizellburg, died at the Frederick City hospital, aged 28 years. He is survived by his parents, two sisters and one brother. Funeral services in the Meadow Branch church by M. L. Kroh, assisted by Eld. Walter Thomas. Burial in Meadow Branch cemetery.—Wm. E. Roop, Westminster, Md.

Hoover, Nancy Pote, daughter of Barbara Claar, died at her home in Salemsville, Feb. 26, 1934, aged 59 years, 8 months and 16 days. In 1894 she was married to Samuel E. Hopper who with two daughters and four grandchildren survives. She was a member of the Church of the Brethren for twenty-seven years. She had been in ill health for nearly a year before her death. Funeral services conducted by Eld. D. O. Cottrell, assisted by Eld. D. T. Detwiler, and interment in the family cemetery near her home.—Mrs. Rosetta Cottrell, New Enterprise, Pa.

Hoover, Susan Jane, daughter of Adam and Rachel Shafer, born in Miami County, Ind., May 25, 1859. She came with her parents to Wayne County, Ind., when quite young and had since resided there. She married Horace Hoover Oct. 21, 1883. She leaves her husband, one daughter and two grandsons, six sisters and two brothers. A son died in infancy. She died at her home in Hagerstown, Ind., March 10, 1934. Funeral services in the Brick church near Hagerstown by the writer, assisted by Eld. O. D. Werking. Interment in the cemetery near by.—Geo. L. Studebaker, Muncie, Ind.

Hott, Reginald Blaine, born at Petersburg, W. Va., Feb. 16, 1882, died at his home near Westernport, Md., March 22, 1934. Death was due to pleuro-pneumonia. He married Miss Cora Alice Kepliner of Maysville, W. Va., and to this union were born seven children. He was baptized into the Church of the Brethren Nov. 7, 1928, and was anointed before he died. He was loyal to his church. He is survived by his wife, seven children, one brother and two sisters. Funeral services by Bro. B. M. Rollins, assisted by Bro. R. K. Miller, in the Keyser church. Interment in the Lahmansville cemetery.—B. M. Rollins, Keyser, W. Va.

Kelley, Charles Franklin, died at his home near Rada, W. Va., Feb. 12, 1934, aged 58 years. Death was due to a complication of diseases. He was a devoted and lifelong member of the Church of the Brethren. He is survived by his wife, three children, one brother and five sisters. Funeral by the undersigned at the White Pine church. Interment in the near-by cemetery.—B. M. Rollins, Keyser, W. Va.

Kramer, Lloyd, son of Harry E. and Cora Kramer, born Dec. 14, 1913, died at the Lancaster hospital, March 4, 1934. He is survived by his father, mother and a sister. Funeral services at the home by Bro. R. E. Myer and at the Middle Creek church by Bro. P. B. Myer and H. B. Markley. Interment in the Middle Creek cemetery.—Grace Hollinger, Lititz, Pa.

McFadden, Wm. J., born in Mifflin County, Pa., died Jan. 27, 1934. He came with his parents to Wayne County, Ohio, in 1859 and located near Smithville. He was the second child of Henry McFadden and Mary Ann Potter, one of a family of sixteen, seven of whom survive. He married Sarah L. Coffman in April, 1867. To this union were born three sons and four daughters. One son, Bro. D. R. McFadden, is an active evangelist in the Church of the Brethren. It was a great pleasure to this father that all his children as well as eighteen grandchildren are members of the church. He himself was a member for nearly seventy years, loyal and faithful to the church of his choice. His wife preceded him Nov. 6, 1886. Eleven years later he married Sarah A. Fetter who died May 9, 1904. Most of his life was spent on his farm near Smithville and on the farm near Chippewa (Beech Grove house). Funeral and interment at the Union Paradise church. Bro. C. L. Yoder and Bro. D. M. Brubaker assisted his pastor, Bro. R. M. Moomaw, in the services.—Miriam Hoff Fetter, Weilersville, Ohio.

Miller, Sister Julia H., died at her home, Jonesboro, Dec. 16, 1933, aged 79 years. She married David J. Miller Dec. 27, 1872. To this union six children were born; one son and one daughter preceded her. She leaves her husband, four children and eight grandchildren. Funeral services by Eld. A. M. Laughrun. She had been a faithful mem-

ber of the Brethren Church for more than forty-five years. She was a member of the Pleasant View congregation and when the Central Point church was organized she joined there and was a faithful member. She called for the elders and was anointed a short while before her death.—Mrs. H. Miller, Johnson City, Tenn.

Murray, Selina Grey, nee Layman, born Feb. 15, 1845, and died Feb. 20, 1934. She was married to Oliver H. Murray, Oct. 15, 1867. To this union six sons were born. Her husband and two sons preceded her. She is survived by her four sons, twenty-two grandchildren, and fourteen great-grandchildren. Sister Murray was a member of the Church of the Brethren longer than any of us living can remember. With her husband she served in the office of deacon for many years. She was one of those sturdy pioneers who laid the foundation upon which others have builded. Funeral services were conducted in the Cloverdale Church of the Brethren, the pastor, Bro. F. A. Myers, officiating, assisted by Eld. E. C. Crumacker and Dr. George Braxton Taylor of the Enon Baptist church. Interment was made in the Laymantown cemetery, near Bonsack, Va.—Lurling Showalter, Roanoke, Va.

Myers, Nettie (Kimmel), born at Arcadia, Ohio, Oct. 31, 1865, where she spent the greater part of her life. She died March 3, 1934. At the age of sixteen she united with the M. E. Church and lived a faithful and consecrated life. Feb. 11, 1886, she married Wm. Myers. Two sons and two daughters were born to them, one son dying in infancy. The husband also preceded her. Funeral services at the residence in Arcadia by Eld. Walter Swihart. Burial in Fountain cemetery, Fostoria.—John W. Vetter, Fostoria, Ohio.

Shaw, Sister Amy L., only daughter of John D. and Mary Senseney Roop, died at the Fahrney Memorial Home, Boonsboro, Md., March 2, 1934, aged 71 years. She was a member of the Church of the Brethren, Meadow Branch congregation, with which she united in early life. She is survived by her brother, Eld. Wm. E. Roop. Services in the Meadow Branch church by Eld. J. W. Thomas. Interment in Meadow Branch cemetery.—Wm. E. Roop, Westminster, Md.

Snoberger, Mary Dooley, died at the Morrison Cove Home March 13, of complications incident to old age, at the age of 80 years, 6 months, 10 days. She was the daughter of Thomas and Mary Dooley. In 1874 she was married to Jacob B. Snoberger. She is survived by one daughter, one son, eight grandchildren and four great-grandchildren. Funeral by Eld. D. O. Cottrell, assisted by Eld. T. Detwiler. She had been a member of the Church of the Brethren for fifty-nine years.—Mrs. Rosetta Cottrell, New Enterprise, Pa.

Snyder, Bro. John S., son of Bro. David and Sister Mary Snyder, born near New Bedford, Ohio, Jan. 31, 1883, and died March 9, 1934. He was married to Sister Sarah Hackenbracht and to this union three children were born. In early youth he united with the Church of the Brethren and remained a faithful member until death. He is survived by his wife, two sons, one daughter, two sisters and five brothers. One brother preceded him five weeks before. Funeral services at the Baltic church by Eld. Edw. Shepfer. Burial in the church cemetery.—Mrs. Ellen Miller, Baltic, Ohio.

Stamy, Sister Alice A., daughter of John F. and Emily Reese Stamy, died Feb. 26, 1934, at her home, Shippensburg, Pa., aged 74 years. She was a faithful member of the Church of the Brethren at Huntsdale for many years, having united with the church in her younger years. While she could not attend church services for many years on account of ill health, she was much devoted to the interests of the church. She is survived by three brothers and two sisters. Funeral by A. A. Evans and Brethren Flohr and Reber. Burial in Huntsdale cemetery.—Mrs. A. A. Evans, Carlisle, Pa.

Stoner, Sister Martha F., born in the Beaver Dam congregation, Md., died on March 12, 1934, at the home of her daughter in Lebanon, Pa., aged 81 years. She was the daughter of Geo. and Catherine Saylor Pfoutz. Early in life she united with the Church of the Brethren. During her years of suffering she exemplified her Lord by patience and trustfulness. She was married to Wm. S. Stoner who preceded her. She is survived by three daughters and a sister. Services in the Waynesboro church by her pastor, Eld. L. K. Ziegler. Interment in Green Hill cemetery.—Sudie M. Wingert, Waynesboro, Pa.

Swinger, Martha J., wife of Jacob M. Swinger, born in Darke County, Ohio, April 24, 1870, died Feb. 16, 1934. She was the daughter of Geo. and Elizabeth Walker of Ohio, being the fourth child in a family of fourteen. She married Jacob M. Swinger in October, 1889. To this union were born eleven children. Her husband preceded her twelve years ago. She is survived by four sons, two daughters, five sisters and four brothers. She professed faith in Christ and was baptized into the Church of the Brethren in 1908, being loyal to the church of her choice. Funeral services in the Broadwater church by the writer, with burial in the Dexter cemetery.—Ramie L. Gass, Essex, Mo.

Wagner, Sister Elmira Delia, died at her home near Abbottstown, Pa., Feb. 28, 1934, of pneumonia and complications, aged 72 years. Her husband preceded her twenty-five years ago. She was a consistent and devoted Christian and was a member of the Upper Conewago Church of the Brethren for many years. She leaves three sons and one brother. Funeral services in the Mummert church near East Berlin by Elders C. L. Baker and S. S. Miller. Burial in the adjoining cemetery.—Myrna M. Kreider, East Berlin, Pa.

Yost, Bro. W. Edmund, born April 18, 1856, died March 19, 1934. Death was due to a stroke of paralysis. He is survived by his wife, two sons and one daughter. Services by Bro. N. S. Sellers, assisted by E. M. Sands, in the St. Davids church. Interment in the St. Davids cemetery.—N. S. Sellers, Linboro, Md.

NEWS FROM CHURCHES

CALIFORNIA

Raisin City.—This church at its last regular quarterly business meeting decided to retain Bro. Royal Glick as pastor another year. Better financial reports by the treasurer make us believe that conditions are improving in these parts. March 18 a very important assemblage convened at this place. Sunday-school workers from five surrounding congregations met to hear discussed the problems of today. During the eleven o'clock hour the home pastor considered practical questions that today crowd the mind of the rising generation in a new world, and life with most intricate problems, and they ask "what is it all about?" The speaker left this thought with his hearers: "The religion of our Lord satisfies present day needs, and will work if we work it." After a most gracious repast and splendid social hour we were addressed by Bro. John Coffman, pastor of the Lindsay church, continuing the thought of the occasion, directing his thoughts to a growing world but beautifully adapted to kingdom workers in all walks of life; a rich spiritual repast was enjoyed. Following, time was had for recreational period after which some good chorus and a musical program.—D. H. Forney, Raisin, Calif., March 19.

San Bernardino.—March 18 Bro. Edgar Rothrock of La Verne ended a two weeks' revival meeting at our church. Interest and attendance were good and many expressed appreciation for his helpful and spiritual messages. Portraits of Jesus was the theme for six talks given to the young people preceding the evening sermon. Eleven were baptized recently, including five young men and six children. March 18 was our homecoming day. Services both morning and evening were conducted by Bro. Rothrock; following the basket dinner an afternoon program was enjoyed. Since Jan. 1 two letters have been received and two granted. There were two baptisms in January also. Jan. 21 Bro. Paul Ruppel of Africa gave us two fine addresses, showing his slides in the evening. Our C. E. group visited the Pomona young people on Feb. 25 and presented a program on Peace. Last Sunday night our love feast was held with Bro. Rothrock officiating.—Hazel Rothrock, Colton, Calif., March 28.

DISTRICT OF COLUMBIA

Washington City.—We held our semiannual communion service Nov. 6 with the pastor, Bro. F. F. Holsopple, officiating. An appropriate sermon was delivered by the pastor on Armistice Day at the morning service and in the evening our dramatic club gave a play, "They Just Won't Talk." Nov. 19 was Men's Day, the morning message being delivered by Bro. C. E. Resser and the evening by J. H. Hollinger. Union Thanksgiving services were held at the Metropolitan Presbyterian church. On Dec. 10 the morning message was brought by Bro. M. R. Zigler and the evening by Bro. C. D. Bonsack of Elgin. On Dec. 17 we were favored with Christmas carols and a pageant by home talent and on Dec. 24 a white gift program was rendered. The pastor took two months of his vacation during January and February. During this time the pulpit was filled by home ministers and by several special speakers. Dr. Davis, missionary in British East Africa for twenty-five years, gave us an interesting talk on the evening of Jan. 7. On the evening of Jan. 14 and on the morning of Jan. 21 we were glad to have Miss Nettie Senger of China speak to us. Beginning at the evening service Jan. 21 we had a six weeks' mission study class conducted by C. E. Resser and J. S. Noffsinger. The book studied was "The Christian Mission in America," by Dr. Hugh T. Kerr. Miss Ruth Utz, on furlough from Africa and formerly of our congregation, gave us a splendid address on Feb. 11. Our ministerial committee informed us on Jan. 7 that Bro. Holsopple would not be a candidate for reelection as pastor for another year. On Feb. 11 at a special business meeting it was unanimously decided to call Rufus Bowman of Elgin to fill this position beginning Sept. 1. The call was accepted. We held our regular spring council on March 19. The delegates to the District Meeting are Bro. W. O. Grapes, Eld. J. H. Hollinger, F. F. Holsopple and J. S. Noffsinger.—Mrs. Goldie Williamson Wine, Washington, D. C., March 24.

FLORIDA

Sebring.—Feb. 3 we held our quarterly business meeting. All committees made their yearly reports, which show progress, and the financial condition of the church is quite encouraging. The deacon board requested the election of a deacon, as a number of deacons are retired on account of age and other physical conditions. The lot fell on Bro. Henry Boyd, who with his wife, was installed later. While spending a short time in Florida, Bro. M. G. West of Bridgewater, Va., preached a week at Okeechobee City, a mission point recently opened. As an immediate result two were baptized. Beginning with March 11, Bro. Amos Kuhns of Union Deposit, Pa., spent a week at Bassenger, another mission point, closing his work with a love feast on Sunday evening, Feb. 18. As a result of his work, one was baptized and one reclaimed. The offering lifted on achievement Sunday amounted to approximately \$220. Bro. Miller, our pastor, and his wife spent some time visiting among the members on the west coast and assisted in the love feast at Homestead on March 18. Bro. Swigart, eighty-four years old, filled the pulpit in Sebring very acceptably, Sunday morning, March 18. Our visiting members are turning their faces towards their homes in the north. Our prayers and good wishes go with them all, and with joy we anticipate their return.—Anna Stutsman, Sebring, Fla., March 27.

INDIANA

Monticello.—A community Thanksgiving service was held at the Pike Creek house Nov. 29. Mr. and Mrs. Ray Johnston of Logansport had charge of this meeting. Mr. Johnston gave a splendid talk which was greatly enjoyed by all present. Mrs. Johnston, a talented musician, had charge of the music which was also much enjoyed. Our quarterly council was held Dec. 19 at the Pike Creek house. A mission study, The Youth of Tomorrow, was enjoyed during the months of November and December. Dec. 24 a Christmas program was given at the Pike Creek house. The young people had full charge of the Sunday-school at both houses on Jan. 21. A church and community sale was held at the Pike Creek house Feb. 14. Six rural churches held an all-day prayer service with basket dinner at the Pike Creek house Feb. 16. A large crowd enjoyed the day together. Our sympathy goes out to the family of Eld. B. F. Petry in their bereavement. Bro. Petry held two revival meetings in our church in the last fifteen months.—Mrs. J. F. Kellenburger, Monticello, Ind., March 20.

Osceola.—Our B. Y. P. D. gave a peace program on March 18, presenting the play, They Just Won't Talk. They will present this program at Elkhart City on April 15. The members of the African M. E. church of Elkhart rendered a program consisting of choir music and a sermon at our church on Sunday evening, March 25. Our Sunday-school attendance has been very good during the winter months, being around 110. Our Junior League is organized and has its room filled every Sunday night. The juniors have mite boxes and save their pennies and small change for the African children. This work is under the leadership of Sister Jesse Rader and Nina Weldy. The Ladies' Aid Society at present is engaged in a contest in an effort to boost our Aid treasury. They are making a special drive to get all women in the church interested in Aid work. Recently we had a missionary program and took an offering of \$6 for the Women's Work.—Nina Weldy, Mishawaka, Ind., March 27.

Plymouth church met in council March 7. It was decided that our church be represented at Annual Conference, the delegate to be selected later. The Women's Work has been organized with Mrs. G. G. Canfield as president. An active interest is being taken in each division. The B. Y. P. D. and Junior League are meeting each Sunday evening with good interest. Our pastor, G. G. Canfield, conducted a revival meeting during January at the Camp Creek church. During his absence the pulpit was filled by our local ministers and Bro. Dewey Rowe of Buchanan, Mich. Our pastor is preaching a series of doctrinal sermons this quarter. They are proving to be of much value to the membership spiritually. Our Sunday-school attendance is very good. We are having an average attendance of over 200. Just now our church is coöperating in a union evangelistic campaign. Bro. Canfield will give us a week of pre-Easter sermons. We plan to hold a love feast on March 30. Our pastor with the help of Brethren Clyde Joseph, Cecil Reed and Theo. Miller has been conducting services at the Union church every Sunday afternoon. Sunday evening, Feb. 25, the ladies' quartet of Manchester College gave us a program which was much appreciated. A sectional workers' conference of this district will be held at our church March 17 and 18.—Goldie Rohrer, Plymouth, Ind., March 14.

Santa Fe church met in council March 16. Bro. T. A. Shively was reelected elder for another year; Bro. Raymond Dillman, treasurer; Bro. Arthur Clingenpeel, trustee; the writer, Messenger agent and correspondent. Other committees were chosen to serve for a year. March 1 our church was favored with a visit from the B. Y. P. D. tour group, accompanied by Bro. L. W. Shultz and Roger Shively of North Manchester as leaders. Mexico, Peru, Pipe Creek, West Marion and Cart Creek churches met with us. T. A. Shively's talk was enjoyed by both young and old. Two hours were spent in a social way, when lunch was served. At the evening session Ralph G. Rarick was the speaker.—Mrs. Dossie Webb Fewell, Bunker Hill, Ind., March 28.

Turkey Creek.—At our December council Leroy Fisher was reelected elder for two years. The trustees were also elected recently: Joseph Keck and Wm. Ferveda. Brother and Sister T. G. Weaver of Wakarusa were with us in a two weeks' series of meetings in December. Bro. Weaver presented eighteen spiritual gospel messages. Sister Weaver conducted the song service and gave stories for the children. On the last night of the meetings a father and daughter were baptized. At Christmas time our Ladies' Aid sent a box of clothing to the Hastings Street mission and in February we had a share in sending a truckload of provisions to Bethany. Our Sunday evening services at present are in the nature of a Bible study class, which is proving very interesting to all who attend. We are not sending a delegate to Annual Conference.—Mrs. Leroy Fisher, Milford, Ind., March 29.

IOWA

Fernald church met in council March 10. Eld. D. W. Wise was elected Annual Meeting delegate to represent us at the Ames Conference. We decided to hold our love feast June 9. All members who may be coming to Conference are invited to enjoy these services with us; we are only twelve miles from Ames.—Ruth Dadisman, Nevada, Iowa, March 31.

Mt. Etna.—Since our last report eight have been baptized and three await the rite, as a result of a union meeting held at the M. E. church. Bro. Gerald Rogers and Bro. Raymond McMullin have been licensed to preach for one year. Most of the seventeen who have been baptized since Sept. 1 are heads of families, some for whom we have prayed for years. The B. Y. P. D. with Bro. Merdith Rogers as president is doing good work and interesting discussions are held. The

attendance at Sunday-school is increasing and we feel that with Mrs. Helen Kingery as our new superintendent, prospects are good for a better school. The Ladies' Aid meets each month and we have a loyal group of women. We plan to entertain the District Conference in August. Our love feast will be held the first Sunday in May. Bro. Rogers gives us good sermons each Lord's Day and we feel we are greatly blessed.—Doris Gossard, Mt. Etna, Iowa, March 27.

Prairie City church met in council March 11. Church officers were elected for one year: elder in charge, B. F. Buckingham; church clerk, Merlin Brewer; treasurer, Carl Elrod. Most of the other officers and committees were reelected. We decided to hold our love feast May 3 at 7:30 P. M. Delegate to Annual Conference is Bro. Ben Buckingham, with Bro. W. I. Buckingham, alternate; to District Conference, Earl Brubaker, with Myra Elrod and Maude Cadwallader, alternates. All the members and old neighbors rejoiced to have Bro. O. A. Meyer stop off for a visit among us; he was on his way from Idaho to Kansas to make his home with his daughter. He gave us a good sermon on Sunday. Our Women's Work Council met in Des Moines two weeks ago with Sister I. W. Brubaker; she is one of our former members who entertains us once each year. Following a potluck dinner the women did some quilting. We observed World Day of Prayer in our church with our three rural church societies represented—Methodist, Christian and Brethren.—Lida Cadwallader, Prairie City, Iowa, March 20.

ANNOUNCEMENTS

DISTRICT MEETINGS

Maryland, Eastern, Frederick City, April 25.

Maryland, Middle, Broadfording, April 19.

Ohio, Southern, Castine, April 18, 19.

Pennsylvania, Eastern, Elizabethtown, April 25, 26.

Pennsylvania, S. E., N. J., and E. New York, Geiger Memorial, Philadelphia, April 18, 19.

Virginia, Northern, Unity (Bethel house), April 13, 14.

Virginia, Second, Summit, April 25-27.

LOVE FEASTS

California

April 15, 6:30 pm, Chico.

April 21, 7:30 pm, Hermosa Beach.

Florida

April 22, 7 pm, Sebring.

Idaho

April 14, Clearwater.

Illinois

April 18, 7:30 pm, Girard.

April 28, 7 pm, Panther Creek.

May 2, 8 pm, Dixon.

May 20, Sterling.

May 27, 7:30 pm, Yellow Creek.

Indiana

April 15, Nappanee.

May 6, Second South Bend.

May 6, 7:30 pm, Muncie.

May 12, 2:30 pm, Pleasant Hill.

May 19, 7 pm, Cedar Lake.

May 27, Bremen.

June 2, Bethany.

June 2, Baugo.

Iowa

May 3, 7:30 pm, Prairie City.

May 20, Des Moines City.

June 2, 7:30 pm, Coon River.

June 9, Fernald.

Kansas

April 21, North Solomon.

April 29, 7:30 pm, Ottawa.

April 30, Wichita, First.

May 5, Appanoose.

Maryland

May 5, Beaver Creek.

May 12, 2:30 pm, Piney Creek.

May 13, Westminster.

May 20, 6 pm, Monocacy at

Rocky Ridge.

May 26, 3:30 pm, Long Green Valley.

Michigan

May 12, 8 pm, Thornapple.

May 20, Battle Creek.

Missouri

May 12, Shoal Creek.

May 26, Bethel.

Nebraska

May 6, Bethel.

Ohio

April 15, 7 pm, Coöperative Brethren, Columbus.

April 15, Eaton (Upper Twin).

May 8, 7:45 pm, Owl Creek.

May 19, 7:30 pm, Middle District.

May 27, Oakland.

June 2, 7:30 pm, Bear Creek.

Pennsylvania

April 22, 7 pm, Coventry.

April 29, Mt. Olivet.

May 5, Jennersville.

May 6, 6:30 pm, Walnut Grove (Johnstown).

May 6, 6:30 pm, Hanover.

May 6, 6:30 pm, Huntsdale.

May 6, 6 pm, Chambersburg.

May 6, 6:30 pm, Roaring Spring.

May 6, 6:30 pm, Philadelphia, First.

May 6, Dunning Creek at New Paris.

May 6, 6:30 pm, New Enterprise.

May 6, York, First.

May 8, 9, 1:45 pm, East Fairview.

May 12, Indian Creek.

May 12, 1:30 pm, Spring Grove, Kemper house.

May 15, 16, 9:30 am, Springville at Mohler.

May 16, 17, 1:30 pm, White Oak at Graybill.

May 19, 20, 10 am, Schuylkill at Big Dam.

May 19, 20, Falling Springs at Hade.

May 20, 7 pm, Yellow Creek.

May 20, New Fairview.

May 26, Conestoga at Bareville.

May 26, 2 pm, Akron.

May 27, Lost Creek at Oriental.

May 27, Leamersville.

May 29, 30, 10 am, Chiques at Chiques house.

May 30, 31, 1:30 pm, White Oak at Kreiders.

Tennessee

April 21, 6 pm, Mt. Valley.

April 28, Liberty.

April 21, 5 pm, Greenmount at Mt. Zion.

Virginia

May 5, 6:30 pm, Mill Creek.

May 6, 7 pm, Timberville.

KANSAS

Hutchinson.—The mystery mothers of the church gave the first annual banquet for their mystery daughters on March 16. Mrs. Frager was toastmistress and gave a talk on Mothers. Miss Mildred Mae Gaskin spoke on, My Idea of an Ideal Mother; Youth's Appreciation by Miss King and Sisters by Miss Mable McClung. Miss Eldora Van Dermark had charge of the music. Afterward came the revelation of mystery mothers which was enjoyed by all. At the close of the program officers for the following year were elected. Mrs. Parmley was reelected president. It was voted that the daughters take the mothers' names this year.—Mildred Mae Gaskin, Hutchinson, Kans., March 27.

North Solomon church met in council March 11. Our love feast will be April 21. Bro. O. H. Feiler held a week's meeting for us the forepart of February. There was one conversion. Bro. Feiler is taking up the pastorate here May 1. The quartet of McPherson College was here in January and gave us a program which we appreciated.—Mrs. John Moyer, Harlan, Kans., March 20.

Verdigris.—The men of the church formed a Men's Work organization or laymen's organization on Jan. 17. Twenty-one members have already signed up. The church and yard have changed in appearance since we started work. We first put two coats of paint on the church ceiling. Then we trimmed up the trees in the church yard. About a week ago we graded a driveway, filled up some low places in the church yard and made a flower garden. Next week we are going to revarnish the woodwork and seats of the church. So far we have had only two special meetings. We plan on starting regular meetings soon.—C. H. Quakenbush, Madison, Kans., March 28.

MARYLAND

Beaver Creek church met in business meeting Feb. 15. The treasurer's report showed a good balance. Harry Grossnickle was appointed clerk and C. E. Fahrney, church treasurer. Bro. S. F. Spitzer was retained as elder for another year. Delegates to District Conference are Bro. Howard Reese and Wm. Harshman. The communion will be May 5.—Katie M. Fahrney, Mapleville, Md., March 24.

Meadow Branch church met in our Westminster house in council March 22. On the country church property along the Westminster and Taneytown state road a neat sign of the Meadow Branch congregation of the Church of the Brethren has been placed, as authorized by the council. The Ladies' Aid Society of the country church won the first, second and third prizes on most perfect quilting of piece quilts on annual exhibition among numerous other quilts. The Aid also was awarded second prize on applique quilts. In all they won four out of the six prizes offered. Our next love feast will be held in the Westminster church May 13 beginning at 6:30 P. M. Delegates to District Meeting are Brethren J. W. Thomas, G. A. Early and H. Edgar Royer; alternates, Herbert Petry, John Garner and Mrs. Paul Hoover. The two weeks' revival meeting held in the Westminster church by Bro. Guy West was of unusual interest; it closed March 18. As an immediate result fifteen have been baptized; one was received into the church by baptism before the meetings.—Wm. E. Roop, Westminster, Md., March 30.

Westminster.—The members of the missionary society are finding the study book, Eastern Women Today and Tomorrow, most interesting. At the February meeting the mite boxes were opened and over \$26 was added to the amount given by the society to the Women's Work project. The various departments included in the Women's Work, each of which is fully organized, contributed to the total sum of \$127.64 to the project. Feb. 18 the mission play, New Melodies, was given at which time the special gift envelopes were brought in. The young ladies' organized class sponsored a covered dish supper on Feb. 28. Seventy-five members of the Sunday-school enjoyed this fellowship meal. Bro. Guy West of Bridgewater, Va., conducted a two weeks' revival meeting beginning March 5. The interest and attendance were splendid. Bro. West preached forceful and inspiring sermons. Fifteen decided to live for Christ and were baptized. The love feast will be held May 13 in the Westminster church.—Mrs. H. Edgar Royer, Westminster, Md., March 28.

MICHIGAN

Battle Creek.—Brother and Sister F. H. Mallott of Chicago were selected to take charge of Battle Creek church Nov. 1, 1933. A father and son banquet was held in November, also a men's club was organized with Bro. Harold Porter as president. Our Thanksgiving services were under the direction of the men's Sunday-school class, Bro. D. P. Schechter, teacher. Our church observed music Sunday with an inspiring and interesting program consisting of the old songs and down to the present time music. This program was under the direction of Sister Lula Plank. At our regular members' meeting in December we had election of Sunday-school officers and Bro. Archie Gorham was elected superintendent. At Christmas time we had a white gift program, each department presenting a gift and a short playlet, thus making it a very interesting program. At the close two were taken into the church by baptism, making four new members and one reinstated since fall. Our Women's Work under the direction of Sister Mallott reorganized in February for the coming year. Sister Mallott was chosen president of our Women's Work. The regular members' meeting was held March 10. Palm Sunday was observed with a cantata under the direction of Sister Mary Mills. The Y. P. D. also gave a short playlet.—Mrs. M. Burroughs, Battle Creek, Mich., March 28.

Flint.—Feb. 25 the church enjoyed a message by Otho Winger of North Manchester, Ind. March 12 the church enjoyed hearing a gospel

message delivered by Bro. Chas. Ferror. March 18 our elder, Bro. Prowant, presided at the council meeting. We expect to have with us on April 3 Brethren Chas. Ferror, Rufus Bowman and Spenser Minnich. We are planning a sunrise service for Easter Sunday, also a program to be given Sunday evening. Our elder's address has been changed from Durand to Flint, Mich.—Mary E. Prowant, Flint, Mich., March 26.

MISSOURI

Kansas City.—The Immanuel and Friendship classes surprised our pastor and wife, Brother and Sister I. V. Epos, with a housewarming in their new home, Dec. 8. The classes presented them with an occasional chair and rug. A very good time was enjoyed by all. Jan. 14 a group of colored singers from Louisiana rendered a splendid musical program. Jan. 28 the district young people's rally was entertained by our church. Fifty-five young people were present at the morning service. Geo. K. Vaughn, one of the secretaries of the Y. M. C. A., delivered the morning address. The Aid society meets regularly every Wednesday to quilt. Lunch is served at a nominal charge. The attendance is good. The friendship class sponsors a dinner once a month in the church basement. The Men's Work group hold their regular business meeting twice a month. They use one night a month for recreation. Dart baseball games are played with other church organizations in our community. We have an interested group of men taking part in these social activities, and enjoying the Christian fellowship these games afford. The men's group had charge of the services Sunday, March 18. W. W. Keltner and O. A. Myer each gave us an interesting sermon recently. The District Board of Administration will hold their quarterly business meeting here March 25.—Mrs. Cecile F. Gibbs, Kansas City, Mo., March 19.

NEBRASKA

Bethel church convened in business meeting with Bro. Paul K. Brandt presiding. Our Sunday-school and church services are being well attended. Our pastor gives us inspiring messages. March 6 a fine, instructive play was given by six young people of the South Loup church entitled, What Does It Profit? Our pastor will represent our congregation at Annual Conference. There will be ten high school graduates from Bethel and our pastor will conduct a special service for them. Our communion will be May 6.—Mrs. Ella Saylor, Carleton, Nebr., March 29.

OHIO

East Dayton church met in council March 13. We are sending Bro. Cloppert to the Annual Conference and Altha George and Henry Barnhart to District Meeting. We are to have a pre-Easter service held by our pastor. April 7 we are having our love feast beginning at 7 o'clock.—Ada Klinger, Dayton, Ohio, March 17.

Fostoria.—A special council was called for March 27 for the purpose of deciding the future pastorate of the congregation. Our elder, Bro. Garner, presided. He is also a member of the District Ministerial Board. The decision of the membership was to retain the present pastor, Bro. Walter Swihart, for another year.—John W. Vetter, Fostoria, Ohio, March 28.

Four Mile church met in council Jan. 5 when the following officers were chosen for the year: E. R. Fisher, elder; I. S. Hart, clerk and treasurer; the writer, church correspondent; Hilda Brower, Messenger agent; Homer Brower, trustee. In January our pastor, E. R. Fisher, held a two weeks' series of meetings in the Union Grove church. One Sunday in his absence Bro. Carl Rarick came with a message on Finding God. The young people had charge of the opening services with Prayer as their theme. March 18 the Preble County B. Y. P. D. met in the West Alexandria church for a rally day program. March 25 Bro. Filbrun of Dayton, Ohio, gave an account of Palm Sunday services as he saw them last year in Jerusalem. In the evening stereopticon views of Palestine, taken by Mr. Filbrun, were given. Our pastor is holding a two weeks' series of meetings in the Hamilton church, Ohio.—Elma Snyder, Camden, Ohio, March 26.

Kent.—The regular council meeting was held on March 9. The pastor, Bro. A. H. Miller, presided in the absence of the elder, Bro. Ira Long. The latter recently underwent a serious operation but he is home again and doing nicely. Out of fourteen committees called on all reported except two. The spring revival meetings are scheduled to start April 1 with Bro. J. D. Zigler of Ankenytown, Ohio, as the evangelist. The love feast is to be held on Sunday evening, April 8.—Mrs. Averie Brumbaugh, Ravenna, Ohio, March 20.

Lower Miami.—Feb. 9 we had the privilege of having Sister Ida Shumaker with us. Her talks both for the mothers and daughters' society and also for the entire church were highly appreciated. Feb. 24 the children of our Sunday-school gave an interesting missionary program after which a liberal offering was raised for the mission cause. At our quarterly council March 1 Jesse Noffsinger was elected presiding elder for the coming year. He was also chosen delegate to Annual Meeting with Lawrence Garst, alternate. J. O. Garst and E. B. Ruble will represent us at District Meeting.—Blanche E. Furrey, Dayton, Ohio, March 22.

Sidney church has been appreciating some stirring, spiritual sermons by our pastor, Bro. R. H. Nicodemus, on the Parables of Jesus as recorded by John. Interest and attendance are increasing in all departments of the Sunday-school under the direction of the superintendent, M. D. Bolinger. Feb. 23 Sister Ida Shumaker gave us an inspiring talk about the work and conditions in the India mission field. A number of our Aid workers also had the privilege of attending the Aid meeting at Salem and enjoyed Sister Shumaker's wonderful mes-

sage that day. Our Aid has been very active. We meet every Thursday afternoon; during the winter we did quilting at the homes of members. We also held a number of doughnut sales. Mrs. Leslie Helman is president. We appreciate very much the financial help given the church by the Aid Society and hope many active workers may be added during the coming year. We welcome into our midst again Bro. Rohrt, Neher and Bro. Harold Ullery and families.—Bessie S. Snyder, Sidney, Ohio, March 26.

PENNSYLVANIA

Dunnings Creek.—Our church met in council March 8 at the Point church. Four letters of membership were received. Brethren Jesse Smith and Edgar Manges were elected delegates to District Meeting. March 11 Bro. L. S. Knepper from Juniata was with us in a Bible institute; he gave three inspiring messages. April 22 Bro. J. F. Graham from Shade Creek will start a revival meeting in the New Paris church, closing with the love feast May 6.—Mrs. Ross Callihan, New Paris, Pa., April 2.

Jennersville church met in council on March 17. Bro. Rufus Bucher was reelected elder for another year. Bro. Cline Griffith was elected as part-time pastor, the elder and other ministers to assist in this work. Bro. Everett Sprengle was reelected as Sunday-school superintendent. Bro. Cline Griffith and Bro. Wm. Grinestaff were chosen delegates to District Meeting. The love feast will be held on Saturday evening, May 5. The Sunday morning worship is well attended. Bro. Griffith delivered the Easter address which was enjoyed by all. Prayer service is conducted each Sunday evening. The Sunday-school is moving along nicely; reorganization will take place in the near future.—Lula K. Grinestaff, Oxford, Pa., April 2.

Martinsburg.—Our church enjoyed a most interesting and instructive Bible institute from March 4 to 11, conducted by our pastor and wife, Brother and Sister A. R. Coffman. The theme of the teaching was, The Bible and Christian Living. Bro. Coffman taught from the first epistle of John on six nights. Preceding him on four nights, Sister Coffman taught most helpful lessons from Philipians. C. C. Ellis, president of Juniata College, and his wife were with us for the week-end March 10 and 11 which we appreciated very much. Bro. Ellis delivered three eloquent and spiritual lectures on these subjects: What Can I Believe? How Shall I Live? and The Meaning and Cost of Discipleship. The teaching throughout the week was inspirational and we feel the challenge to lead more consecrated lives. Rev. D. L. Shaffer, pastor of the Lutheran church, delivered a temperance address in our church at the February missionary meeting. Bro. Coffman preached in the Lutheran church on the same evening. At our March missionary meeting Sister Sannie Beery gave an interesting talk on What Missions Do for Women. A large number of our women attended and participated in the World Day of Prayer service in the Presbyterian church. On a Sunday evening recently under the direction of our pastor, a Men's Work group was organized. Bro. John Wareham was elected president. The Women's Work was also organized, with Mrs. C. E. Kensinger as president. The Fellowship Bible class, of more than fifty men, of which Bro. John Ake is teacher, sponsored two meetings recently. The first was the class meeting to which their wives were invited. Bro. Coffman and Rev. Porter, a retired Methodist minister, gave interesting talks during the program. Refreshments were served in the social room of the church. The second affair was a recital presented by Prof. Yates of Roaring Springs and his class of talented singers, five of whom are from our church. The offering was used to help purchase new hymnals for the church. Brother and Sister Coffman have been very busy during the winter, with services at the three churches, including three Bible study classes each week and visiting constantly among our 728 members. During the last months, until a room can be obtained, the Aid has been quilting at the parsonage each Wednesday. At a sale recently they served almost 400 lunches. Mrs. Ira C. Holsopple is president of our Aid. The achievement offering of the church was \$71.05.—Kathryn L. Lehman, Martinsburg, Pa., March 27.

Mt. Olivet.—Dec. 13 we had the pleasure of having Sister Ida Shumaker in our midst; she gave a message on her work and conditions in India. Due to so many love feasts conflicting with each other Mt. Olivet will hold her love feast April 29 in place of the second Sunday of May.—Mrs. Ada Brandt, Millerstown, Pa., March 29.

New Enterprise.—Last evening a two weeks' evangelistic meeting closed at the Waterside house. Spiritual messages were presented by Eld. George W. Rogers. The attendance and interest were exceptionally good, and as a direct result of the work there have been twenty confessions. We have recently had with us the Volunteer Band from Juniata College, and Dr. I. Harvey Brumbaugh brought us an educational address on The Place of Education in Our Church. Next Sunday evening the men's community chorus will present several numbers in connection with our Easter service. We are anticipating a very helpful meeting April 10-12 when the District Meeting of Middle Pennsylvania convenes here.—Mrs. Rosetta Cottrell, New Enterprise, Pa., March 27.

New Fairview.—March 26 we met in council. We decided to have all our special services printed in the York daily papers. Three letters of membership were granted. Our love feast will be held the third Sunday in May. Election of conference delegates was left until a later date. The farm treasurer gave a favorable report.—H. B. Markey, York, Pa., April 2.

Norristown.—Since our last report two of our Sunday-school girls were baptized and received into the church. Feb. 20 the women of

our church held an all-day missionary meeting; the theme of our study was, The Women from the Near East. Mrs. Wm. H. B. Schnell of Philadelphia was the director and speaker for the day. March 16 and 17 we were fortunate to have D. W. Kurtz of Chicago with us; he gave two wonderful discourses on the themes, The Three Great Choices of Youth and Surrender to Conquer.—Mrs. Lewis G. Walton, Norristown, Pa., March 28.

Roaring Spring.—We held our council on March 5. Delegates to District Meeting were elected as follows: S. P. Early, Jas. Holsinger, Irvin Zook and Mrs. Lena Hoover. Our love feast will be held Sunday evening, May 6, 6:30. During the month of April the B. Y. P. D. joined with the adult department of the church in the Sunday evening services. The theme for the month was Evangelism. At each service two talks were given by the young people along with some special musical numbers, followed by a short sermon by the pastor. These services brought increased attendance and were a great inspiration to both groups. Feb. 11 our Y. P. D. gave a program at the Claysburg church and on Sunday evening, Feb. 18, the women's Bible class gave a missionary program at which time we lifted our achievement offering. Easter morning our junior department under the direction of Sister Ada Frederick conducted the Sunday-school worship period. The choir sang several Easter anthems and Bro. Early gave a splendid message. In the afternoon two were received into the church by baptism. Easter evening Sister Ida Shumaker gave her stirring message on India Missions. The women's organization of our church has been quite active; they have been trying to raise funds for Women's Work, as well as for our building fund. The young women's class used the plan of sewing a coin under a patch on an apron. The older women's class held a chicken supper from which they realized \$93. Our Aid Society is also very busy.—Lena M. Hoover, Roaring Spring, Pa., March 31.

Springville church met in council March 19. The delegate to Annual Conference is R. P. Bucher; Clayton Gehman, alternate. The following were elected delegates to District Meeting: R. P. Royer, E. M. Dinger and I. G. Mohler; alternates, Jacob Leininger, Amos Heisey and J. B. Johns. Our love feast will be held May 15 and 16 at the Mohler house at 9:30 A. M.—Mrs. Lida M. Zug, Lincoln, Pa., March 28.

West Conestoga.—Dec. 17 Bro. C. W. Gibbel of Manheim preached the morning sermon at the Lexington house on the subject, Walking with God. Jan. 14 Sister Ida Shumaker gave one of her stirring messages on The World Field. An offering for missions was lifted at this meeting. On Christmas eve our young people had charge of the service at the Middle Creek church. After the service a group of about fifty young people sang carols at the homes of the shut-ins of the community. Feb. 11 the young people met with the Ephrata B. Y. P. D. and had part in the program there. March 18 Bro. David Snader of Akron preached at the Middle Creek house on the text, "Ye are the salt of the earth." Our regular church council was held March 24. The treasurer reported a favorable balance in the treasury. During the year there was a loss of ten in membership, leaving the number 250 at the close of 1933. Delegates elected to District Meeting are P. B. Myer, H. B. Markley and R. E. Myer. It was decided to hold a revival meeting at the Millport house during the month of May.—Grace Hollinger, Lititz, Pa., March 26.

Yellow Creek church met in a business meeting March 28. Delegates elected to District Meeting at New Enterprise were Harry K. Clapper and John H. Burket; alternates, D. A. Stayer and F. G. Ritchey. We decided not to represent at Annual Meeting. Our love feast will be on May 20 at 7 P. M., preceded by a week's revival with our local preachers in charge. On Easter Sunday a fine program was rendered by the Bethel young people and early worship was held at Yellow Creek by the Live Wire class. Bro. David Hanawalt of Spring Run preached for us on Easter evening at Yellow Creek. Since our last report two have been added by baptism and one reclaimed. The Ladies' Aid has been busy quilting all winter, meeting one day each week at the homes of the members.—Mrs. Bertha Snyder, Hopewell, Pa., April 1.

VIRGINIA

Mill Creek church met in council March 24. Reports from the different committees were given. We decided not to send a delegate to Annual Conference this year. Delegates to District Conference are: Clarence Jarrels, Chas. Shirey, Clyde Wampler, Roy Diehl. Messenger agent is Clyde Wampler; correspondent, the writer. We decided to retain our pastor, Bro. Homer Miller, another year. The Millers recently moved into the new parsonage and the pastor gave the church an expression of appreciation. We decided to hold a revival this spring at Baughers Chapel, one of our mission points, with Bro. Wilher Garber as evangelist. We will also organize a Sunday-school at that place. Our love feast will be held May 5 at 6:30 P. M. The Aid Society presented an electric fan to the church for the benefit of the pastor. The yearly reports of each society were read. Donations paid in during the year, \$227.95; paid in by Aid workers to Women's Work project, \$55. A number of our members observed the World Day of Prayer in a union service at Freedens Reformed church. The achievement offering during the month of February amounted to \$500. One of the organized Sunday-school classes donated \$7 toward blinds for the new parsonage, also gave \$5 for the Easter offering. Our B. Y. P. D. has been progressing nicely under the leadership of Orvel Good. The cabinet reorganizes every six months and on March 25 Harold Jarrels was elected president for the next term.—Mrs. I. J. Long, Port Republic, Va., March 26.

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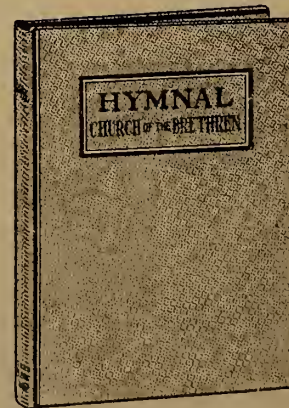
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Elgin, Ill., April 21, 1934

No. 16

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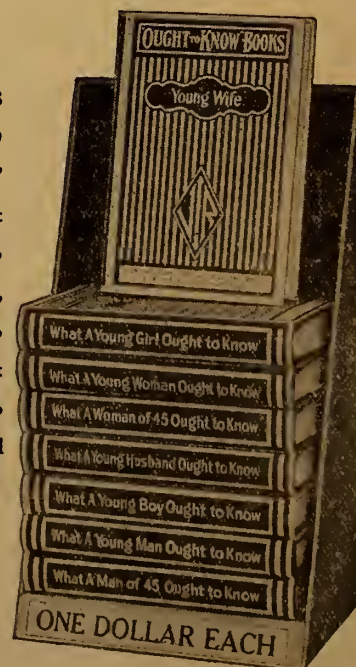
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"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

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No. 16

EDITORIAL

"Be Still"

THE writer of the Forty-sixth Psalm knew something of the confusion, noise and turmoil around him. He also knew something of the need for quiet—for meditation, that one may discover God. If in his day there was need of stillness we have much more need of it. Consider our lot.

We are aroused from slumber by the alarm clock and are called from the breakfast table by the telephone. All day long the radio rings in our ears, and even in the dead of night the sound of heavy trucks disturbs our slumbers. The shrill locomotive warns us of the dangerous crossing. Overhead the airplane drones its way while from the field comes the distracting noise of the tractor. Even in the house the many electrical appliances give us little time for quiet meditation.

Everywhere we are called from ourselves, from God.

"Be still, and know that I am God."

And only by keeping still will we learn to know that he is and learn to know him. In the stillness of the heart one may see and know him as one will never discover him in the fire, in the storm, in the earthquake. Yes, he may be overlooked in the confusion, but in the awe of stillness he will come to light. Time for quiet meditation will bring one near to God. In the stillness God can so speak that he is heard.

Timely is the entreaty, "Be still, and know that I am God."

J. E. M.

A Prayer for Freedom From Race Prejudice

O God, who hast made man in thine own likeness and who dost love all whom thou has made, suffer us not, because of difference in race, color or condition, to separate ourselves from others and thereby from thee; but teach us the unity of thy family and the universality of thy love. As thy Son, our Savior, was born of a

Hebrew mother and ministered first to his brethren of the house of Israel, but rejoiced in the faith of a Syro-Phœnician woman and of a Roman soldier; and suffered his cross to be carried by a man of Africa, teach us also, while loving and serving our own, to enter into the communion of the whole human family. And forbid that, from pride of birth and hardness of heart, we should despise any for whom Christ died or injure any in whom he lives. Amen.

On the Strength of Men

WHEN it came to building a church Jesus was immensely pleased to have at hand a stone of Peter's Christ-confessing quality. At what place in the foundation layer the Master Stonecutter meant to put this fine specimen has been a matter of much argument. The point is not material to our purpose. All agree that he had important use for it. Since human stuff was to figure largely in the structure, he was glad to find a piece of real rock caliber.

Such things as this came flashing into consciousness the other day on seeing a statement by Bruce Barton. It was to the effect that in the final showdown "every institution is as strong as the character and quality of the men who manage it." Now Barton was not thinking of the church or anything especially religious. He was writing of insurance and the fortunes of insurance companies in the current financial stress. But the truth of his observation is so evident, so vital, and so far-reaching in its implications that we ought to consider some of them.

As to its validity in the business realm, Samuel Insull is a star witness. And the men and women who put money into his companies and lost it could give valuable corroborative testimony. His case is only a conspicuous example. There is more in plenty of the same

sort. Institutions, companies, corporations, organizations of whatever kind, are what the men who run them make them. Their strength is the strength of men. Their weakness is the weakness of men.

The point we stress has special pertinence in the present effort to reorganize our industrial life. Some are trembling before the dire consequences that will ensue if the capitalistic system should be overthrown. Some are deploring the lack of courage or insight which keeps the President from going all the way with his "planned economy." Thus one contributor informs us that poverty might have been abolished and all would be well, if the government had taken industry over completely and set experts to managing it for the common good, instead of allowing it to be run, as heretofore, by individuals and smaller groups for their individual profit. But hardly anybody seems to appreciate the bearing of Mr. Barton's truism on the problem. No system is any better than the character and quality of the men who work it.

Wherefore the tremendous responsibility which rests upon the church to prosecute with all possible dispatch its task of making manhood. It is not its function to make or manage systems of social control. But it is its high privilege, its solemn obligation, to make the men who shall do these things. It must raise up and thrust out into the stream of world life men who will give character and quality to whatever system experience shall find best.

To do this well it must not forget that the principle for which we are contending is true of its own activities. Far be it from us to intimate that the church of Christ is no stronger, no more enduring than the weak men who must serve it in positions of leadership and trust. It can stand more knocks and shocks, and still live, than any other institution on earth. The cause for which it stands gives it sources of strength and capacity to recover and readjust itself to changing conditions that other enterprises can not claim. And yet there is a sense in which it is true also of the church that it is as strong as the character and quality of the men who manage it.

It is true of any agency that essays to carry on the work of the church of Christ. It is true of any form of organized endeavor, from local congregations and all their belongings on up to the denomination as a whole. All these things are as strong as the character and quality of the people who make up their constituency, especially those who serve as leaders. Their capacity to function in promoting the kingdom of God depends on the persons who make them go, or fail to make them go.

All of which is only a way of saying again what can never be said often enough to make us grasp it fully, that the most important thing about the church is its membership, and its most important work is the making

of members of character and quality. No matter how well equipped it is or how poorly, whether things are running smoothly or whether there is a lot of trouble, the test of usefulness is the quality of manhood and womanhood it produces. And there one must look also for any promise of permanence.

The church of Christ, in the strictest sense of that meaningful phrase, will live, regardless of this or that, regardless even of you or me. But whether the Slim Hollow Church or the First Church of Rich City or the Church of the Brethren shall live, or amount to anything if it does, is another matter. That depends on the character and quality of the men, and women, who manage it.

E. F.

That Fading Sense of Obligation

AN inquiring professor in the University of Oregon has conducted a survey of the religious convictions and reactions of students in the colleges and universities west of the Rocky Mountains. He finds that "the percentage of church and synagogue membership holds up well during college years," but that "the large majority of students do not believe participation in some organized religious activity is vital to their religious life."

Our judgment would be that the inquiring professor's findings apply to students generally and to every aspect of life adjustment. That is, education does not necessarily solve every problem; and in some problem situations may actually make conditions more acute. Now the particular thing we are thinking of here is that strange fading out of the sense of obligation in the lives of persons seemingly best fitted to assume leadership in their respective communities. What a price the nation is paying for the dearth in men of noble conviction!

Of course, the obvious answer is that not all educated men have refused to shoulder the obligations which added opportunities suggest should be theirs. Our colleges and universities have given us many of our finest citizens. They have given us more than a proportionate share of public spirited men. Indeed, from Moses and Paul until now it would be easy to make out a strong case in favor of the educated man as benefactor of the race.

But even so, there is no use glossing over the fact that many who go through our schools do not seem to quite arrive. Far too many come out misfits, indifferentists, cynical or selfishly ambitious. We do not absolve the supposedly educated man of laziness or selfishness. But we do say that there are many in our colleges and universities who need special help with their problems. All true leaders have a responsibility here. It is that the redeeming sense of obligation fail not in the heart of the educated man.

H. A. B.

GENERAL FORUM

Meditation

BY ROBERT LEE STRICKLER

"For where two or three are gathered together in my name, there am I in the midst of them" (Matthew 18:20).

Sweet evening fell; the minutes ebb'd away,
And o'er our calm and radiant faces shone
The sun in all its soft, majestic sway;
For in that little room were four alone
Who sat in solemn meditation there,
In sacred silence filled with reverent thought,
For we were seeking inspiration rare,
Thinking of him, whose own life's blood has bought
Us from our lives of sin and human ways;
Of One to whom in trouble we may go
To sing to him our simple songs of praise,
His power is great, his wondrous love we know.
Thus shall we meet when life on earth is done
And we through faith our golden crowns have won.

Bridgewater, Va.

The Healing Ministry of Jesus

BY D. W. KURTZ

THE ministry of Jesus was a *teaching*, a *preaching*, and a *healing* ministry. All through the Gospels, we see him "going about doing good," preaching the good news, and healing all kinds of diseases. He sent forth the Twelve and also the Seventy and gave them authority to heal, and they returned with joy to report that they succeeded in casting out evil spirits and healing.

The early church represented Jesus as the great Physician—who was the healer of both soul and body. Dr. Harnack in his great work, "The Mission and Expansion of Christianity in the First Three Centuries," gives a whole chapter to this subject. He quotes from nearly all of the early church fathers who preached Jesus as the great Physician—the Savior of the whole man. There was no sin too bad, nor bodily disease too loathsome for him—he healed them all. His followers were the "healed," body and soul, the redeemed.

Usually, there is a distinction "demon possession," and "bodily diseases." Jesus cured the mind, the body, and the soul.

There are seven specific cases of demon-possession, and three general references:

- | | |
|-------------------|--------------------------|
| 1. Mark 1: 23 | Three General References |
| 2. Mark 5: 2 | 1. Mark 1: 34 |
| 3. Mark 7: 25 | 2. Mark 1: 39 |
| 4. Mark 9: 25 | 3. Mark 3: 11 |
| 5. Matthew 9: 32 | |
| 6. Matthew 12: 22 | |
| 7. Luke 8: 2 | |

These ten references are all connected with Jesus' Galilean ministry. There is no case of demon-possession in Jerusalem. Only in Acts one was brought to Jerusalem from the outside.

Only in Acts one was brought to Jerusalem from the outside.

Jesus commissioned the Twelve to cast out demons (Mark 6: 13). Also the Seventy rejoiced that the demons were subject unto them (Luke 10: 17).

There is another reference to demon-possession in Mark 9: 38 where an unknown man was casting out demons "in thy name, but followed not us, so we forbade him," reported the disciples.

The demons are called by different names:

1. *Demon*—Mark 1: 34; Matthew 8: 31.
2. *Spirit*—Mark 9: 20.
3. *Unclean Spirit*—Mark 1: 23.
4. *Evil Spirit*—Luke 7: 21.

A man is never said to have "the devil," or "a devil," or "Satan."

In the Gospel of John, there is no case of men having demons, but Jesus is charged with having demons, or being mad.

1. John 7: 20—Jesus charged the people for trying to kill him, so they said he had a demon.

2. John 8: 48—The Jews charged Jesus with having a demon when he said they were not of God.

3. John 8: 52—Again he was charged as having a demon when he said, "If a man keep my word he shall never die."

4. John 10: 20—Likewise, when Jesus claimed to be the Good Shepherd.

All of these charges against Jesus were in derision and criticism. His enemies could not meet him fairly, so they said he was mad. As a rule, the synoptics differentiate between demon-possession and physical disease (Mark 1: 34; 6: 13). Jesus does so in his commission to the Twelve (Matt. 10: 1), "And he called unto him his twelve disciples, and gave them authority over unclean spirits, to cast them out, and to heal all manner of diseases and all manner of sickness."

Some physical diseases are associated with demon possession, as deafness, dumbness, and epilepsy (Matt. 9: 32; 12: 22; Mark 9: 18).

There is no indication that demoniacs were regarded as especially sinful, either by Jesus or by others. In Mark 9: 21 we have the case of a boy who was possessed from childhood. The demon was an unclean spirit, but there is no reference or intimation that those who were so possessed were especially sinful. They were bound by Satan and Jesus came to free those that were bound.

The demons recognized Jesus as indicated in Mark 1: 24; 3: 11 and 5: 7.

Jesus' treatment was to call upon the unclean spirit to come out—as in Matt. 5: 8 and Mark 9: 25. He also charged the unclean spirit not to make him known (Mark 3: 12).

HEALING THE SICK

Authorities differ as to the number of healings recorded by the Gospels. This difference seems principally to hinge on the question of Malchus, and the problem whether some healings are identical or different in the synoptics and John. Hence there are seventeen or eighteen cases that are specific healings, and three general references where many were healed of divers diseases. The general references are at Capernaum and in the regions of Galilee (Mark 1: 34; 3: 10; 6: 56). Matthew, in two references (4: 23 and 9: 35), says Jesus healed "all manner of sickness and all manner of diseases."

Variety of Cures

1. Fever—Mark 1: 30
2. Leprosy—Mark 1: 42
3. Palsy—Mark 2: 10
4. Withered hand—Mark 3: 1
5. Issue of blood—Mark 5: 25
6. Deafness—Mark 6: 32
7. Dumbness—Mark 15: 30
8. Blindness—Mark 8: 22
9. Dropsy—Luke 14: 2
10. Deformity—Luke 13: 11
11. Lameness—Luke 7: 22
12. Ear of Malchus—Luke 22: 51

Jesus' Method of Healing

1. Sometimes Jesus laid his hands upon the sick, or touched them.

2. It was also common for him not to touch them in any way.

3. He declared it was by "the Spirit of God," or "The Finger of God"—i. e., it was by dependence upon God that the healing was performed (Matt. 12: 28; Luke 11: 20; Mark 7: 33, 34; John 11: 41, 42).

4. Usually Jesus spoke some word to the sick, and either immediately or gradually the sick recovered.

5. Once he spoke to the disease itself—"he rebuked the fever and it left her" (Luke 4: 39).

6. Jesus also cured at a distance—nobleman's son (John 4: 46) and centurion's servant (Matt. 8: 5-13)—perhaps the same case.

7. In three cases Jesus used physical means. Mark 7: 32-35 he cured the deaf man with an impediment in his speech, by touching his tongue, and putting his finger into his ear. In Mark 8: 22-25 he healed the blind man by taking him out of the village, then spat on his eyes, and laid hands upon him. In John 9: 6—another blind man—he spat in the ground, and made clay and put on the eyes.

8. In two cases, healing was gradual. Mark 8: 22-25, the blind man first saw men as trees walking, then perfect sight. Luke 17: 14, the lepers had to go and show themselves to the priests, and "as they went, they were cleansed."

Relation of Faith to Healing

1. As a rule, faith was required. Where faith was lacking, no mighty works were done (Mark 6: 5). The blind men were asked if they believed (Mark 9: 28-29). The woman who touched him and was healed, was told "thy faith hath made thee whole" (Mark 5: 34). The two blind men were told (Matt. 9: 29), "According to your faith, be it done unto you."

2. Faith was shown—in some cases—not by the sick—but by their friends. Mark 2: 5: "And Jesus saw their faith," as he healed the man with palsy, borne of four. Also, in John 4: 46, it was the faith of the nobleman that is mentioned, rather than the faith of the son.

Purpose of the Cures

1. Because of compassion (Mark 1: 41; Matthew 20: 34).

2. It was a part of his mission, his ministry. See Luke 4: 18ff.—quoting Isaiah 61.

3. It was also an evidence of his Messiahship as recorded by John 10: 38—"Believe the works that you may know and understand that the Father is in me and I in the Father."

However, the healing ministry was not first in the program of Jesus, but preaching. Mark 1: 38: "Let us go elsewhere into the next towns that I may preach there also; for to this end came I forth." The first temptation illustrates this also—social service was a real temptation, but the final cure for social ills is the Gospel of Truth and Life.

Healing and the Sabbath

There were seven healings on the sabbath. No one ever asked him to heal on the sabbath, so all of these were spontaneous acts on Jesus' part, because of compassion. He wanted to release the captives. No one asked for healing on the sabbath, and no one asked him to raise the dead. The sabbath was made for man (Mark 2: 27).

In five healings the sick asked directly for help. In nine cases, friends of the sick implored his aid, and in eight cases of healing, and the three raisings of the dead, Jesus acted on his own impulse of sympathy and compassion.

Symbolic Meaning of the Healings

(According to Laidlaw)

1. Leprosy—symbolizes defilement of sin and isolation from God.

2. Blindness and deafness—the loss of man's spiritual perception due to sin.

3. Paralysis—the deadening of the moral nature under sin.

4. Possession by demons—the bondage of the sinner by Satan.

5. Raising the dead—the spiritual resurrection and life everlasting.
6. Lunacy and insanity—Jesus' power over mind, as well as body and soul.
7. Sins and sickness—Jesus forgave sins so he might heal the body.

Seven Cases of Demoniacal Possession

1. Demoniac in synagogue at Capernaum (Mark and Luke).
2. The man of Gadara (Matthew, Mark, Luke).
3. The man with a dumb spirit (Matthew 9: 32).
4. The man both blind and dumb (Matthew 12: 32; Luke 11: 14).
5. The Syrophenician's daughter (Matthew and Mark).
6. The lunatic boy (Matthew, Mark and Luke).
7. The woman with a spirit of infirmity (Luke 13).

LAILAW—THE HEALING MIRACLES

1. The nobleman's son—John 4: 43-54.
2. The demoniac in the synagogue—Mark 1: 21-28; Luke 4: 31-37.
3. Simon's wife's mother—Matt. 3: 14-15; Mark 1: 29-34; Luke 4: 38-41.
4. The cleansing of the leper—Matt. 8: 2-4; Mark 1: 28-45; Luke 5: 12-16.
5. Paralytic borne of four—let down through the roof—Matt. 9: 1-8; Mark 2: 1-12; Luke 5: 17-26.
6. The withered hand—Matt. 12: 9-14; Mark 3: 1-6; Luke 6: 6-11.
7. The centurion's servant—Matt. 8: 5-13; Luke 7: 1-10.
8. At Pool of Bethesda—John 5: 1-18.
9. The Gadarene and other demoniacs—Matt. 8: 28-34; Mark 5: 1-20; Luke 8: 2, 26-39; 11: 14-19.
10. The woman with an issue of blood—Matt. 9: 20-22; Mark 5: 25-34; Luke 8: 43-48.
11. Two blind men and dumb demon—Matt. 9: 27-31.
12. The Syrophenician woman's daughter—Matt. 15: 21-28; Mark 7: 24-30.
13. Deaf man of Decapolis—Mark 7: 31 ff.
14. The blind man of Bethesda—Mark 8: 22-26.
15. Epileptic boy (after transfiguration)—Matt. 17: 14-21; Mark 9: 14-29; Luke 9: 37-43.
16. The man born blind—John 9.
17. The woman with a spirit of infirmity—Luke 13: 10-17.
18. The dropsical man—Luke 14: 1-6.
19. Ten lepers cleansed—Luke 17: 11-19.
20. Blind Bartimæus—Matt. 20: 29-34; Mark 10: 46-52; Luke 18: 35-43.

HEALING IN THE APOSTOLIC CHURCH

The healing ministry of Jesus must have been sufficiently impressive to the apostles so that they continued the work. The book of Acts shows how natural it was to expect the healing ministry in connection with the preaching ministry of the early church.

Acts 3: 6—Peter and John healed the lame man at the Gate Beautiful.

Acts 5: 16—"And there also came together the multitudes from the cities round about Jerusalem, bringing sick folks, and them that were vexed with unclean spirits: and they were healed every one."

Acts 9: 34—Peter healed Æneas, who had kept his bed eight years. "And Peter said unto him, Æneas, Jesus Christ healeth thee: arise and make thy bed. And straightway he arose."

Acts 10: 38—Peter's sermon where he referred to "Jesus of Nazareth, how God anointed him with the Holy Spirit and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him."

Acts 14: 9—Paul cures a cripple at Lystra—a man who had never walked.

Acts 20: 10—Paul raises Eutychus who fell from an upper room, the third story, while sleeping.

Acts 28: 8—Paul healed the father of Publius of Melita.

ANOINTING

One of the best texts on faith healing is found in James 5: 13-16: "Is any among you suffering? Let him pray. Is any cheerful? Let him sing praise. Is any among you sick? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save him that is sick, and the Lord shall raise him up; and if he have committed sins, it shall be forgiven him. Confess therefore your sins one to another, and pray one for another, that ye may be healed." In Mark 6: 13 is another reference to the anointing: "And they cast out many demons, and anointed with oil many that were sick, and healed them." This is the report of the Twelve whom Jesus had sent out.

The healing ministry of Jesus, as recorded in the four Gospels, and references to his healing in the book of Acts, show how constant and normal was this part of his services to mankind.

The record shows that the apostles followed in his footsteps—not merely while he was still with them, but after his departure.

The early church continued the ministry of healing, declaring with confidence and faith that Jesus was the Savior of the whole man, body, mind and spirit.

The church today, that is to represent his redemptive

work on the earth, can not ignore this ministry. Fifty-five per cent of all the hospital beds in the United States are occupied by persons who are mentally sick. Last year 21,000 persons committed suicide. These needed help—they were sick. And the Gospel of Christ is the power of God unto salvation today, the same as in the days of Paul.

A generation ago, Josiah Strong made this significant statement: "Whenever the church neglects a vital truth, it always comes back in *caricature*." Because the church has neglected the healing ministry, scores of healing cults and quackery have sprung up. The only way to avoid the spurious, is to flood the earth with the genuine, and make the real so accessible, that there is no profit in the spurious. The church should rethink, and reestablish a sane gospel, scientific healing ministry, to release the captives, and set at liberty them that are bruised, and to proclaim the acceptable year of the Lord, which is the heritage for all, to be sons of God, and enjoy the abundant life.

Chicago, Ill.

The Measurements of a Man

BY GALEN K. WALKER

In Two Parts—Part Two

III. The Measurements of Fullgrown Men and Women

Paul says, "Unto a perfect [fullgrown, mature, ideal] man." What are the measurements of a real man? What is this kind of a man like? What are the essentials of a real man? or woman? We hear people spoken of as "manly men" or "womanly women." What are the essentials of manliness? Paul does not mention them here, but he lays the foundation. Elsewhere he does enumerate, in at least two places, what they are.

(1) In Philpp. 4: 8: "Finally, brethren, whatsoever things are true, . . . honest, . . . just, . . . pure, . . . lovely, . . . of good report; if there be any virtue, . . . praise, think on these things." Aren't these manly traits?

(2) In Gal. 5: 22-23 Paul gives another list of manly essentials: "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." Could we find any better ideals for the making of a man or woman than these?

(3) Dr. Glenn Frank says there are four marks of a fine mind: Curiosity, courage, responsibility, and humility.

(4) Another great scholar and writer says that manhood's essentials are these four:

- (a) The cultivation of the *will power*.
- (b) The cultivation of the *staying power*.
- (c) The cultivation of *reserve power*.
- (d) The cultivation of the *power of vision*.

(5) Dr. Robert E. Speer wrote a little book entitled, "Things That Make a Man." What are they? "Decision, purity, tenderness and truth." Then, Dr. Speer climaxes his book with a chapter on the "Manliness of Jesus."

(6) Dr. Remensnyder mentions three great qualities of manhood—piety (i. e., reverence for God), strength and courage. This is a good list. But is this all of what is required to make the perfect man?

(7) Dr. Kemp, educator, once enumerated the five measures of manhood as follows: character, commercial success, education, military genius, physical stature and prowess." How is this?

After all is said and done, there is only one perfect standard of a man, only one ideal man—"the measure of the stature of the fulness of Christ."

For years, the physical man was the ideal. So, ancient Sparta gave special time and attention to the growth of strong, sinewy, muscular men. But the ideal was too animalistic; it ignored the fact that man was vastly more than a body of clay.

At that time the heroes were big, strong men. Atlas was a great giant supposed to bear the world upon his shoulders. Hercules was a physical giant.

Still later, though under the same idea, Alexander, Caesar, Hannibal, Napoleon, and Nelson were regarded as the great men. Then we found that brain and intellect were the measure of a man. It was found that the man of brains could do more than all the soldiers. It was the day of education. Men like Froebel, Pestalozzi, Melancthon, Luther, Darwin, Spencer, and Huxley spoke and had a hearing.

(8) Where are we today along this line? Ask a boy today what he wants to become, and he is likely to tell you a millionaire, like J. Pierpont Morgan, or Rockefeller, or Henry Ford.

We once measured man by physical prowess, once by asceticism, and once by adherence to the state. Then Rome was everything. The state was everything, and the individual nothing. But citizenship without moral principle is a hollow sham. And the fall of Rome was the best evidence of that fact.

Today we have been for some time taking the measurements of a man by his ability to get there financially and otherwise. It does not matter so much how you get there. Just so you get there. But it is a fallacious philosophy, and a menace to society.

From all of this experimentation in the measurement of a man, let us turn to Jesus who says: "I am the Light of the world. Learn of me." Paul, who knew Jesus so well, says after summing up the whole thing of the measurement of a man: "Unto a fullgrown man, unto the measure of the stature of the fulness of Christ."

When the Cathedral of Florence was building an old

man presented himself for a place among the workmen. The master workman doubted the ability of the man, but because of his persistence, assigned him a place up among the rafters, where he was to carve what he saw fit. Day after day he worked in his secluded place. Then for a period of time no one saw him come and go. An investigation followed, and the master workman with his assistants climbed into the secluded place, only to find that the old man had died, and with his face turned toward the most wonderful image of the Christ, that he had carved upon the beam.

May I point you to Jesus, the Christ, as the standard for the measurements of a man or woman full-grown? His is the full, the abundant, the complete life, the pattern for us all. Emerson says: "The main enterprise of the world, both for splendor and extent, is the up-building of man." The best education for one's life is that in the school of Christ. Somebody once asked Plato, "What is the best education?" He replied: "It is that which gives to the body and to the soul all the beauty and all the perfection of which they are capable." But Plato never knew the life of Jesus, for he lived 430 B. C. He was right as far as he knew in his definition of an education for life. But this beauty and perfection of soul and body is found only in Jesus Christ. "And ye are complete in him" (Col. 1:10).

Sir Walter Scott, in his last moments, speaking to Lockhart, his son-in-law, said: "Be a good man. Nothing else will give you any comfort at the last."

The need of this bleeding, suffering, and chaotic world today, is not for more men, and women, but for real men and women. Men and women who are full grown in education of the right kind, who can do things. The world is desperately in need of men like this. Life presents real challenges today for real people. But they have got to be real.

IV. God Has Done His Part With Us

Man is an efficient machine, but potentially much more. No machine has ever been constructed that is so efficient as the human mechanism. Where can we find a pump as perfect as the human heart? If we treat it right, it stays on the job for more than 600,000 hours, making 4,320 strokes and pumping 15 gallons an hour. We have no telephonic mechanism equal to our nervous system; no wireless as efficient as the voice and the ear; no cameras as perfect as the human eye; no ventilating plant as wonderful as the nose, lungs and skin, and no electrical switchboard can compare with the spinal cord. Isn't such a marvelous mechanism worthy of the highest respect and the best care?

A full-grown and complete life, after the pattern of Jesus Christ, is not one abused by fast living, wild parties, cigarette smoking, the drinking of alcohol, impurity, or general dissipation. The full-grown and complete life is not one of appetite, passion, money ob-

session, hurtful or excessive pleasure. It is one of self-control, goodness, kindness, purity, love, piety, courage, faith, and vision.

The real measurements of a man are not, that he can smoke so many cigarettes a day, swill down so much beer and booze of various kinds, use slang or swear words like the devil, or lie like a Trojan. Nor is a person a real man who can tell, or enjoy, dirty yarns.

Recently a man came to one of our evangelists, and urged him to warn men about foul talk and suggestive remarks, claiming that was what caused his downfall. He was living a double life, but now he is trying desperately hard to redeem himself and become a decent member of society.

In the study of economics, we learn that a thing is valuable only "when its production is greater than its consumption." Otherwise one is a mere parasite or a liability.

Live clean, pure, honest, upright and noble lives, so that you may not be parasites and liabilities upon society. Strive to be efficient, capable and saviors of the group. It is not how long we live, but how well.

What makes a man?

"We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial.
We should count time by heart-throbs. He most lives
Who thinks most, feels the noblest, acts the best."

What makes a man?

"Not what you have, but what you use,
And also how you use it;
Not what you see, but what you choose,
And whether you abuse it;
Not what you gain, but what you lose,
And why and how you lose it."

What a fine thing it would be if all of us would go at self-improvement in the thoroughgoing way in which young Lindbergh did. He wrote on the left hand of a large sheet of paper a long list of qualities he desired, and followed each with spaces for the days of the month, which he marked with red, the characteristics in which he had found himself satisfactory on the respective days of the month, and with black, those in which he had fallen short. Did you ever see the list? There are about sixty great qualities in it.

- | | |
|---|-------------------|
| 1. Altruism | 11. Courage |
| 2. Ambition | 12. Decisiveness |
| 3. Brevity in speech | 13. Determination |
| 4. Calmness in temper | 14. Economy |
| 5. Cheerfulness | 15. Energy |
| 6. Clean thought | 16. Enthusiasm |
| 7. Clean body | 17. Faith |
| 8. Clean speech | 18. Firmness |
| 9. Clean conduct ("Lindbergh doesn't smoke, drink, dance nor swear," says his mother) | 19. Gracefulness |
| 10. Concentration | 20. Honesty |
| | 21. Hopefulness |
| | 22. Industry |
| | 23. Initiative |
| | 24. Judgment |

- | | |
|-----------------------------|-----------------------------------|
| 25. Justice | 43. Reverence-divine |
| 26. Loyalty | 44. Reverence for home and family |
| 27. Love toward all | 45. Reverence for parents |
| 28. Moderateness | 46. Respect for superiors |
| 29. Modesty | 47. Readiness to compromise |
| 30. Neat appearance. | 48. Recreation, manful |
| 31. No argument | 49. Self-control |
| 32. No fault-finding | 50. Self-confidence |
| 33. No sarcasm | 52. Sense of humor |
| 34. No talking about others | 53. Sincerity |
| 35. No talking too much | 54. Sleep and rest |
| 36. Optimism | 55. Sympathy |
| 37. Patience | 56. Tact |
| 38. Perseverance | 57. Thoroughness |
| 39. Physical exercise | 58. Truthfulness |
| 40. Pleasant voice | 59. Unselfishness. |
| 41. Politeness | |
| 42. Punctuality | |

What has Lindbergh missed for the measurements of a man or woman? Capitally has Lindbergh lived up to his objectives.

Some of these qualities certainly are similar to what Paul had in mind when he spoke of the "measure of the stature of the fulness of Christ."

The traits in Lindbergh's chart are just about as near the measurements of a man, in detail, as I can give you. They come as nearly to the measure of the stature of Christ, as any I know.

As Henry Van Dyke puts it:

"Four things a man must learn to do
If he would make his record true:
To think without confusion, clearly,
To love his fellow-men sincerely,
To act from honest motives purely,
To trust in God and heaven securely."

La Verne, Calif.

Confessions of a Student

BY CHARLES E. ZUNKEL

It occurs to me that there are a few very essential elements that go to make up a good seminary. Among these, I would name the following:

First, a seminary should have an adequate faculty. By adequate, I mean: (1) They should be men and women whose lives glow with a warm, evangelical spirit. Religion is a vital experience for *them*. This is of tremendous significance. Some teachers are trained technicians who know and can evaluate all the facts, but, having done so, they leave you cold, calculating, heartless. You have no drive and dynamic that sends you out to make a better world, because you have only intellectual equipment, but lack feeling. (2) They are men and women who, though of warm, evangelical spirit, have a wealth of technical training for the task. (3) In addition to technical training the faculty should have had or continue to have practical touch with the fields of service. Many teachers can theorize well, but

are exceedingly impractical because they, themselves have not faced the tasks a minister or missionary must face.

Second, a seminary should offer breadth of training sufficient to meet modern needs. Among these, I would include training in exegesis of Scripture, sermonizing, public speaking, music, history, philosophy, theology, ethics, social problems, religious education, church administration and mental health.

It is well when such technical training can be supplemented with opportunities for practical experience in the various fields.

Third, a seminary should fearlessly face facts, in order to discover truth. It is fortunate when a school can have on its faculty men who may have different points of view, at liberty to teach as they see fit. The student, who in his seminary training, faces various aspects of truth and then comes to his own satisfying philosophy of life, is fitted to face life.

It has the further advantage that churches that have thus trained their pastors to face facts, and various points of view, discover truth, and yet live peaceably with those who differ from them, reduce the possibilities for the church becoming a theological battleground. Such a confession was made by a student of a church which had no seminary of its own, but whose pastors were trained in all shades of theological notions. This church had become a constant battleground.

More than this, students should have perfect liberty to raise in class any honest questions they may have. They should expect kind, courteous, adequate consideration of any such problem. Those who fear to face facts have no right to claim the privilege of instructing inquiring minds.

Fourth, and lastly, a seminary should be a fellowship. In its hall, men who must work together in the same brotherhood, should learn to know and appreciate each other. Students from North, South, East and West should thus be bound by a common tie of love and high regard for fellow-workers in the church.

Of course, one might mention such items as library, equipment, buildings, and finance, but for present purposes we will leave these in the background.

Thus far, I have only set up the essentials, as I see them, for an adequate seminary. Now I make my confession. It is unsolicited. I give it freely, wholeheartedly.

Until two years ago, I thought I should never enter Bethany Biblical Seminary as a student. I had no confidence, either in its faculty, or in its work. I looked upon it as a queer place.

But I decided to go to seminary. After due consideration, I decided I would go to Bethany. My decision was based upon none too high motives. I thought largely in terms of need for student work and the op-

portunities in the central region. I held scholarships to two other larger, reputable seminaries, but those I forfeited, to go to Bethany. My thought was that I might endure at least one year's work there. After that, well, perhaps something else could be done.

I have now spent nearly two years here. My attitude has been changed from a skeptic to a believer. I have found a faculty which measures well by the standard I have set. I have found a splendid curriculum. I have found an honest approach to all questions—an honest search for truth.

I therefore recommend Bethany, to any who desire seminary training, as a seminary that deserves your

very careful consideration. I feel that if there are other skeptics, such as I was, they, too, will experience the same pleasant surprise that I did, if they give Bethany a chance.

In closing, I would say one thing more: My feeling is that two things are needed that will greatly improve the work of Bethany. One is the coming of more of the Brotherhood's finest students. We have a goodly number of them, now. The other is the financial and moral support of the entire Brotherhood. It is unfair to cripple the school's usefulness by half-hearted support.

Chicago, Ill.

Nazarene—The Christ Triumphant

BY OLIVE A. SMITH

LIFE abounds in strange parallels. Jesus spent thirty years in preparation for three years' activity. The painter of the picture which many believe is destined to be the world's representative interpretation of Christ spent forty years in the accomplishment of his dream. The actual work was done in seven hours.

Col. H. Stanley Todd, the artist who painted *Nazarene*, is a native of Vermont. He was born in 1870. He was thoroughly trained for the life of an artist, yet he saw and lived so much of the practical side of existence that he was never a mere dreamer. Always he was somewhat apart, in thought, from acceptance of the popular artistic interpretations of Christ. He lived, dreamed and worked with the consciousness of a longing to paint the Christ of some vision which should be, to him, more real than any of the world's conceptions, particularly those which represented the active, triumphant years of the Savior's life.

Three times Colonel Todd procured the dark, Jewish models with which he hoped to accomplish his dream. Three times he put forth every effort, working, praying, hoping for the successful realization of his dream. These efforts extended over a period of twenty years. But the vision of the Christ which he had not painted still tormented him. He destroyed each portrait, after knowing that his dream was unfulfilled. Rumors of a branch of the Jewish race who were fair-haired

and blue-eyed came to him, yet his vision was not so much concerned with these details as with the portrayal of characteristics in the face of the Savior.

It was on a clear August night, when Colonel and Mrs. Todd were walking alone, enjoying the beauty of the sky, that the artist's vision came to him. Through the mystic play of lights and shadows he saw a cross. In its center, as plainly as any vision which ever came to saint or martyr of old, there was the complete, composite reality of his dream, the face of the Christ.

In the wee, small hours of the morning of Aug. 14, 1932, the artist stretched his canvas. His only model was the vision of the cross and the face which had illumined it. In seven hours the portrait was complete—a one-hundred-thousand-dollar painting, as the world counts values, but a painting which will never be sold as long as the artist or his friends can make it speak, without money and without price, for its Master.

As a rule, public sentiment is with this artist in his portrayal of a fair-haired, blue-eyed Christ who radiates health, joy and perfect power through repose, a Christ who suggests virility, spiritual courage, human contentment and a matchless purity—but not the purity of the ascetic. American youth, which has sometimes felt burdened by the portrayal of the Man of Sorrows, should be grateful for this soul-stirring vision of the Christ Triumphant.

Topeka, Kans.



THE NAZARENE

Copyright, Henry Stanley Todd



MISSIONS

*This Department
Conducted by
H. Spenser Minnich*



Reporting the World Day of Prayer

FEBRUARY 16 was observed in more than fifty countries this year as the World Day of Prayer. Mrs. J. W. L. Hofmeyer of South Africa compiled the program. This program was translated into over fifty vernaculars and languages. America alone used 260,000 programs and 475,000 calls to prayer slips. Already 1,800 groups here in the United States have sent in their reports.

Beginning at New Zealand and the Fiji Islands, and following this World Day of Prayer throughout each of the twenty-four hours of encircling the globe, is both strengthening to one's faith and impressive. Canada and Australia laid special emphasis on the adaption of the program to various groups of young women. In Europe, particularly in Geneva, Christian organizations working in the cause of disarmament found the value of such a day making a strong appeal. Complete reports are not yet in, but in the meantime it is known that besides the United States and Canada, Germany, England, Scotland, Bulgaria, Greece, New Zealand, South and West Africa, Australia, South America, Japan, China, Hawaii, the Philippines and Syria observed the day.

What to Pray For

Week of April 23-29

ABOUT forty-five miles north from the city of Bombay, the Palghar Mission Station is passed on the left hand side as one goes on to Bulsar. The mission house, school buildings and windmill can be clearly seen from the train window. Twelve years ago, Brother and Sister H. P. Garner began work at Palghar. However, four years before that date, an Indian evangelist had moved there. Later on A. G. Butterbaughs and F. M. Hollenbergs worked in this territory. Now during the past seven years, H. L. Alley and family have lived and labored here. At no time has there been rapid, phenomenal growth around and about Palghar, but results have been steadily recorded. Evangelistic work in the villages, opening of village schools, increased attendance at the Station Boarding School, organization and development of the church body and constant medical

aid—these are all evidences that the heaven of Christianity is at work in that section of the country. This year as the Alleys return to America on an overdue furlough, our prayers should be earnest and sincere in behalf of the Palghar station. Pray that the good seed sown during these years may bring forth a plenteous harvest.

At the Round Table in Shou Yang

BY MINNEVA J. NEHER

IT was the last month of the Chinese year. Outside of the mission, folks were very busy. There were new clothes and shoes to be made, for New Year's day (Feb. 14) every one from the baby to old grandmother must come out in a whole new outfit. Then there was the annual house cleaning with the putting up of new pictures and the pasting up of new red mottoes on the doors and gates. There was the kitchen god which was to be sent away on his mission to heaven, and there was all the special food to be prepared, all of which must be done before the New Year is ushered in. While the women are busy in the homes the men are no less busy settling accounts, collecting bills or going here and there trying desperately to raise or borrow enough money to meet obligations, all of which are due at the close of the year. Unless one can pay his debts, how can he have any "face" to "go over" the New Year! This year, with the scarcity of money everywhere, there was more than the usual amount of uneasiness and anxiety as the end of the year drew near. With time and thoughts so filled with preparations for keeping the biggest festival season of the year, naturally this is not a psychological time to do evangelistic work among the Chinese people.

While without folks "were anxious and troubled about many things," within the mission the evangelists, both men and women, took advantage of this time to face and discuss frankly the problems which a new year in the evangelistic field was bringing to us. Both missionaries and Chinese met together in a quiet place for ten days of prayer, Bible study and an open discussion of the problems and methods in the work. These meetings were open to any who cared to attend, but only a few of the most interested Christians found time to attend, consequently a relatively small group, nine or ten in all, were privileged to enjoy this splendid season of fellowship in prayer and discussion.

The meeting was conducted in a very informal way. Each member of the evangelistic group took his or her turn in leading a day's meeting. This divided responsibility of preparation and gave added interest. The Chinese women are naturally a bit timid about doing such things in the presence of men, especially when there are such differences in education as here in our group; but they all did exceptionally well and were much helped

individually by the effort. The forenoons were given over to prayer and Bible study, the afternoons to round table discussion of questions presented by the leader of that session.

It is of these afternoon discussion periods that I want to make special mention. That missionary and Chinese could discuss so frankly and openly the questions which we had under discussion is most encouraging and wholesome. Misunderstanding easily grows up between the missionary and his Chinese coworker because of the barrier of language, different standard of living and mental background. But the more the missionary can share his life and thoughts with his Chinese comrades, and visa versa, the less chance there is for such misunderstanding. Such discussions give a more sympathetic understanding of each other. All of us felt these days spent together were most invaluable. Pastor Ho Wei suggested at the close that we plan for more such meetings, so it was unanimously agreed that we have one every year at this season of the year, and also once during the heavy rainy season in the summer.

One of the women leaders presented the question of *unity of purpose and coöperation* for our consideration. It was a timely question as there had been a good deal of feeling that we were not together in our ideas of work. It was also an important question in view of the fact that the men and women are planning to work together this year in evangelistic bands.

This question brought up for discussion the purpose of our group. Was our purpose merely to evangelize, scatter the seed and cover as much territory as possible? Or was it our purpose to build an indigenous church by concentrating on a few places until there grow up small bodies of believers? Or was it our purpose to lead folks to the full life in Christ Jesus through the medium of reading classes, the teaching of hygiene and home training classes? There was some difference of opinion, but in the end most folks were agreed that our purpose must be both to lead folks to repentance and faith in Christ Jesus as their Savior, and at the same time do all we can to build an indigenous church. It was emphasized in the discussion that our real job is to exalt Christ and make him known, and that we need to depend on the Holy Spirit for power and guidance. Real unity of purpose can be attained only as each of us in the group yields himself or herself to the leading of the Spirit. The closer we get to God the closer we get together in our thinking.

How develop an indigenous church and how develop a church consciousness on the part of the present membership were questions which occupied a great deal of our time. To develop an indigenous church we leaders must be first sold to the idea, and then we must be a unit in the way we present the idea to the other Christians. We must talk and teach indigenous church until

the Christians get the idea in their thinking. But all were pretty much agreed that the first step toward building an indigenous church is to get warm-hearted Christians who really know the Lord, and then the church will be a natural development and will be easy to promote. *Spiritual nurture of church members* is the best way to work for the indigenous church. But the consideration of this question confronted us with many difficulties, for our church members are very scattered, so much so it is difficult to touch them more than once or twice a year. Many church members are too indifferent to attend meetings held here at Shou Yang. Many have so little taste for spiritual things it is a problem to know how to nurture folks who do not want to be nurtured. At last there seemed no way out but up, and some one suggested (it was one of the Chinese brethren, Praise God) that we take that way and spend some time every morning in prayer for these indifferent members, trusting to the Spirit to do what we are powerless to do. Right there we decided to meet every day for intercession, and such a blessing as these morning prayer meetings have been! As a means of reviving cold, backslidden Christians it was suggested that revival meetings be held in villages where there are Christians. Then when Christians are revived and "hot-hearted" for the Lord, that we emphasize and insist upon five things for each individual Christian, namely: *prayer, Bible reading, church attendance or group worship, giving, and witnessing*. In considering how to develop church consciousness on the part of Christians, it was suggested by various members of the group that opportunity be given Christians to do voluntary work for the church, such as evangelistic work, taking turns in doing work at meetings or in repair of church (work for which folks are usually hired).

In connection with the discussion of the development of church consciousness a very interesting discussion of how to get rid of the idea, that this is a foreigner's church, developed. The relation of the missionary to the church, and to evangelistic work, was very frankly discussed. Would it be better for only Chinese to go out in evangelistic bands? Do missionaries help or hinder in evangelistic work? Where can the missionary do his or her best work? Would it be better for the missionary to withdraw completely from the work? These were some of the questions that were discussed. That the government of the church be entirely in the hands of Chinese, the missionary acting only as advisor, that baptizing of new members be done by Chinese ministers when possible, that responsibility in church affairs be carried entirely if possible by Chinese—these were some suggestions made in the discussion that are worthy of study. The consensus of opinion seemed to be that the missionary was still an asset in the evangelistic band, but that whenever that work

could be done better by the Chinese, then the missionary could do his best work in classes for inquirers and Christians. The time is not yet here for the missionary to entirely withdraw from the field.

Other problems faced in these discussion hours were related to methods of work, such as: How can we best prepare the hearts of the people for the acceptance of the gospel? How long should a band stay in one place? What type of Bible story or other subject matter should be used with folks hearing the gospel for the first time? What is the place of the thousand character classes?

Throughout the days of this retreat the burden of the prayers of the group was that God would direct in the planning for the work of the New Year that we might know his will. It was most gratifying to see the dependence on prayer and the concern for the work that was shown by the different members of the group. I feel sure that every one present felt called to the work and is eager to fill in the largest way his or her place in this great field. The Lord be praised for the evidence of the work of his Spirit in our midst.

The final day of the retreat we met to make definite plans. During this year evangelistic groups will visit and hold meetings in villages where invited to do so by local Christians. Plans at present will keep two bands out until summer answering calls that have come in. Pray that revival fires may be kindled in all these villages.

Shou Yang, China.

News From the Field

CHINA

Shou Yang

Frances S. Smith

Prayer Room

Due to the fact that the average Chinese home has only a room or two and a quiet place for meditation and prayer is quite impossible, a prayer room was recently suggested. Immediately a committee began arranging a room which was formerly the Heiseys' study, making it as conducive to prayer as possible, to be open to individuals or small groups who wish a quiet prayer closet.

Answered Prayer

We are glad to report the gradual recovery of Mrs. Hsing from her recent very serious illness. She is the wife of our Christian doctor at this place and the mother of five small children. For a time it looked as if the Lord was going to take her from us. The church and various individuals prayed earnestly for her recovery. All felt that she was needed so badly both in her home and in the church. It was the will of the Lord to spare her life, and thus strengthen the faith of the Shou Yang Christians in the power of prayer. May this experience be the beginning of a larger and more fruitful prayer life for all connected with the church at this place.

God's Unmeasured Love

Dr. and Mrs. Hsing have consecrated themselves anew to the cause of Christ and his church because of what they

have experienced during these weeks. Mrs. Hsing says: "I have always believed in Christ, but now I know him in a new way. God's love is unfathomable." May their work in the local hospital be a mighty witness for Jesus Christ in the future. Let us rejoice together in the goodness of God. For truly, "All things work together for good to those who love God and are called according to his will."

INDIA

Jalalpor

Sadie J. Miller

The Village of Machad

Our stations have groups out in camp these days, doing evangelistic work intensively. We have no one out in tents, but still we go to the villages and stay several days at a time. Last night the Life of Christ pictures were shown in Machad, a village where we have a school of forty girls and nearly 100 boys. One thing that Christianity has done for Machad village is to impress the people with the folly of idolatry. There are no idols in that village and people are not now given to idolatry. However, too few of them are Christians.

Many Indians Live in New Zealand

Many of the men folks from this village are abroad in Africa, Australia, New Zealand and other South Sea Islands.

This is not conducive to ideal home life. One man now at home and forty-five years of age says he has been in New Zealand ever since he was fifteen years of age, and since that time only three years at home. Some do take their families with them, which is as it should be. In these days of depression they find it affects them greatly. They can not send the amount of support to their home folks as they once did. One man has become wealthy in New Zealand and is worth about 400,000 dollars. He would not need to stay there and accumulate more, still he prefers that country to his own. For example, he had a case in court and was unable to get justice. He felt if he had been in New Zealand with the same case it would have been finished in a few days, whereas here it was lengthened out for months, piling up expense to feed the lawyer he had employed. When he wanted to appeal to higher courts he found they had practically blocked the way for such a course. Disgusted, he is planning to take his family along to New Zealand and never return to this land, his own native country. Unlike many of his fellow countrymen, he helps in charity whenever he is asked to do so. He gives, not grudgingly, but cheerfully and liberally.

Taught Gujarati to Early Missionaries

Mr. Deshmuk, the man at Jalalpor who taught our missionaries in language for many years as they acquired Gujarati, has been bereaved of his wife. His life has been spent as a government servant, acting as clerk, for many years. This year he was pensioned, as so many government people have been in these times of money shortage. In this time of sorrow he has found comfort in Christ, although he is not a Christian.

Village Uplift Versus Exploitation

The county government heads have taken up village uplift work and are trying their hand at it. As yet they have had only committee meetings. Some of the members of the committee, belonging to the money lending caste, do not make us have a great deal of faith in what they will do for uplift work. Earthly gain has been too natural for them, for these men to get far with uplifting the poor. It will be

a new day for India when these tyrannical moneylenders take up such service, for as it is, they lift themselves financially at the expense of the poor people.

Headman of Village Entertains School Girls

Last week fifteen of the school girls were taken to a distant village. We went by motor except for the last two miles, where we were met with carts for the last stage of the trip. The village patel paid all expenses, besides royally caring for us in his home while we conducted the various meetings we have at such times. There were twenty of us all told, and because of this hospitality we did not need to take any food supplies with us. This is real village uplift work. Recently the county government servants informed us they wished to be out in the same villages we visit in order that they might learn how to help the people.

Government Official Camps Near Mission

The district government official, known as Collector, has been at Jalalpor for a week. His camp is next to the mission compound. Last night the Jalalpor girls' school entertained him with a program. A good crowd was present which gave our girls another good experience in public work.

Recent Calamities

This part of India has been visited with heavy frost again, damaging crops and even fruit trees, a thing which very rarely takes place. We seldom ever hear that mango trees are damaged. But the present mango crop has been hurt, and this frost seems to have killed (even) some of the tender trees. The cold wave followed the river valleys, as also did the earthquake, leaving only devastation in its path. Great suffering has resulted from these calamities. The public is rallying splendidly to the needs of the sufferers. To date some 300,000 dollars have been raised.

Coming Events

Our District Meeting for the Gujarati area, is near at hand. It will be held at Anklesvar this year. Then following in a very few days, the Mission Conference will be held at Bulsar.

A "Refresher" Institute for Village Workers

C. G. Shull

"Take heed unto yourselves and to all the flock in which the Holy Spirit hath made you bishops to feed the church of the Lord." The Marathi District of our church in India has just closed an eight-day institute in which a special attempt was made to feed the leaders of the church. There were twenty-seven registered workers in attendance at this institute and of this number only five live at our main mission stations where there is opportunity of attending a regular church service each Sunday. The others represented in almost every case workers who live in villages where there are no Christians except the worker and his family. Here these workers live day after day in the midst of a people who are poor, illiterate, unsanitary, superstitious and idolatrous. "Where there is no vision the people perish." How necessary it is to feed these workers if they are to be kept strong in the faith and be channels of blessing to the people around them!

During the institute a varied and comprehensive diet was provided. The aim was to inspire the workers to better and more efficient service for their people and to suggest practical ways and means for doing this. The needs of the people are physical, mental and spiritual. Physically, they need better health, more clothing, better food and a larger in-

come. To meet these needs addresses were given by one of our Indian doctors, Peter Paul of Dahanu; by a government agricultural overseer and by an organizer of government co-operative credit societies. Mentally, the need is for education, a knowledge of what is going on in the world and an enlarged outlook. The village school, adult education, night schools, libraries, reading circles, illustrated lectures, etc., are all ways of service in this sphere. Chugganlal Virchand, a minister and school supervisor in our Gujarati area, gave many helpful suggestions in this field as did also Eld. Premchand Bhagat, the Headmaster of our Anklesvar Vocational Training School. These men spoke in Gujarati but were understood without difficulty by most of our Marathi workers. Especially appreciated were their discussions of methods of teaching and their accounts of the voluntary service, tithing, etc., which is being done by many in their areas. We hope it will prove to be an example of provoking one another to good works. The opportunities of a village teacher are limitless if that teacher is really inspired with a desire to serve his people.

This leads to the more definitely spiritual phase of the work. Eld. Bhagat gave two very helpful periods on how to observe Christmas and Easter. The essential Christian message of each of these occasions was clearly set forth and projects for their teaching were suggested. A special devotional service was conducted daily, most of these being led by Eld. H. L. Alley. Silent worship was a prominent feature and all, we trust, took a definite part. C. G. Shull gave four Bible hours in which the doctrine of the New Birth was studied. Many of our village teachers are only first generation Christians, and as intimated above, they have few spiritual opportunities and many temptations. We need skill in methods of teaching, but after all our greatest need is twice-born men. A worker with a transformed life and a definite spiritual experience is bound to succeed. Failure at this point will mean defeat on the whole front. The new birth as a fact, the characteristics of a twice-born man, scriptural, historical, and modern examples of men born again, and how to live the overcomer life, were the phases discussed in the Bible hour. This was followed during the last week end with four addresses by Prof. V. A. Satralker of the United Theological College, Poona. Prof. Satralker used as his theme, "The Gospel and How to Tell It." He stressed musical evangelism as a method of presenting the gospel to his fellow countrymen and his stalwart emphasis on uncompromising loyalty to our Master was a fitting climax to our week together. Will you join us in prayer that these days together may bring forth continued fruit in Christian conduct, voluntary service and effective witnessing.

Vada, India.

To Study Conditions in Africa

AFTER an absence of twenty-eight years, Dr. John R. Mott, President of the International Missionary Council and Chairman of the World's Committee of Y. M. C. A., sailed on the Berengaria, March 7, for South Africa. For three months Dr. Mott plans to study the labor conditions among the Bantu tribes who furnish the labor for the great gold, copper and diamond mines. He will lecture in the Universities of Cape Colony, Natal and the Orange Free State. He will also spend some time in the Congo.

KINGDOM GLEANINGS

Calendar for Sunday, April 22

Sunday-school Lesson, Our All for the Kingdom.—Matt. 19: 1-30.

Christian Workers' Meeting, What Makes Men Rocks?

B. Y. P. D. Programs:

Young People: Leisure Time—Personal.

Intermediates: Pioneers—Modern.

* * * *

Gains for the Kingdom

Eight baptisms in the West Manchester church, Ind. and Sister T. G. Weaver of Wakarusa, Ind., evangelists.

Two baptized and one reclaimed in the Yellow Creek church, Pa.

Nineteen baptisms in the Painter Creek church, Ohio, Bro. Roy Honeyman, pastor-evangelist.

Six baptisms in the Tyrone church, Pa.

Fourteen baptisms in the Bow Valley church, Arrowwood, Alta., Canada, Bro. Wieand, pastor-evangelist.

Thirteen confessions in the Rouzerville church, Pa., Bro. J. E. Rowland of Mechanicsburg, Pa., evangelist.

Thirty-one conversions in the Syracuse church, Ind., Bro. J. E. Jarboe, pastor-evangelist.

Eight baptisms in the Pine Creek church, Ill., Bro. A. S. Brubaker, pastor-evangelist.

Seven baptisms in the Bellefontaine church, Ohio, Bro. L. D. Young, pastor-evangelist.

Seven baptisms in the Crystal church, Mich., Bro. Chas. Forror of Brethren, Mich., evangelist.

Fifteen baptisms in the Detroit church, Mich.

Eight baptized and two reclaimed in the Peru church, Ind.

Sixteen decisions in the Summit church, Va.

Nineteen conversions in the Eagle Creek church, Ohio, Bro. D. R. McFadden of Smithville, Ohio, evangelist.

Twelve baptisms in the Wenatchee Valley church, Wash., through the efforts of the Sunday-school teaching.

Twenty-one baptisms in the Bunkertown house, Lost Creek congregation, Pa., Bro. J. A. Buffenmeyer, pastor-evangelist.

Ten baptisms in the Queen church, Pa., Bro. Geo. W. Rogers, pastor-evangelist; twenty-four baptisms previous to the meetings.

Ten baptized and one reclaimed in the Eaton church, Ohio, Brethren Wm. Deaton and A. G. Crosswhite, evangelists.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. G. E. Yoder of Windber, Pa., April 16-28 in the Upper Claar church, Pa.

Bro. H. Q. Rhodes of Berlin, Pa., May 28 in the Glade Union church, W. Va.

Bro. Ray Shank of Flora, Ind., May 21 in the Pipe Creek church, Ind.

Bro. Arthur A. Durr of New Geneva, Pa., May 6 at the Barren Ridge church, Crimora, Va.

Bro. J. A. Buffenmyer, the pastor, May 14 in the Oriental church, Lost Creek congregation, Pa.

Bro. Walter Hartman of Annville, Pa., May 20 in the Manor church, Mountville congregation, Pa.

Personal Mention

China has chosen Eld. Byron M. Flory as Standing Committee delegate to the Ames Conference.

Africa has designated Eld. Desmond Bittinger as Standing Committee representative at the Ames Conference.

Bro. Perry S. Parker, R. 3, Arriba, Colo., writes us that he will have time for a few evangelistic meetings this summer and fall in Eastern Colorado or adjoining districts.

Standing Committee delegates to the Ames Conference from the First District of Virginia are Elders E. C. Crum-packer and C. M. Key, with Elders D. P. Hylton and W. M. Kahle as alternates.

Middle Pennsylvania has selected Elders C. C. Ellis, H. H. Nye and M. Clyde Horst as Standing Committee delegates to the Ames Conference, with Elders B. F. Waltz, S. P. Early and F. B. Statler as alternates.

Bro. Emra T. Fike, R. 2, Oakland, Md., requests the prayers of the faithful in behalf of his wife who, if plans did not miscarry, underwent a surgical operation, Monday, April 16, in the hospital in Harrisburg, Pa.

Bro. J. F. Baldwin, pastor at Modesto, Calif., has moved into the newly purchased parsonage and his street number is now 129 Rosemont Ave. He would be glad to hear from anyone who may have relatives or friends in or near Modesto who ought to be interested in the church there.

Sister Esther B. Sell, faithful companion of Eld. James A. Sell of Hollidaysburg, Pa., for over sixty-six years, on April 3 received the personal felicitations of more than 100 friends, the day being the eighty-seventh anniversary of her birth. Among those who sent messages were Governor Gifford Pinchot and Chairman Charles M. Schwab of the Bethlehem Steel Company. Pastor F. J. Byer conducted devotions and others made speeches, among them Bro. Sell himself, now in his eighty-ninth year. The scriptural three score and ten is almost true of Bro. Sell's preaching years, not his living years only. Such fine examples of ripened ministry and wholesome family life and beautiful old age are wonderfully refreshing.

Bro. J. F. Kahler of Canton, Ohio, was eighty-five on April 5. He has faithfully served Northeastern Ohio in the ministry for fifty-two years. He and his father, Conrad Kahler, have a combined record of more than 100 years of preaching the gospel. He began his labors in Canton with the First church and later started a mission on Maple Avenue which has since become an organized church. Bro. Ora De Lauter has lately taken over the pastorate of this church and Bro. Kahler says: "I hope to assist him and do some filling in among the surrounding churches. The Lord has been so very kind and good to me. Praise his holy name." You will be glad to know that Brother and Sister Kahler are both still in good health.

The India Mission Conference this year was a very pleasant one from the standpoint of the business considered, but one of mingled joy and sorrow in the homes of the missionaries. During the conference Mrs. Edward Ziegler was taken suddenly and so seriously ill that for a few days her life was despaired of, but the crisis passed and she seems on the way to recovery. Meanwhile, a new baby in each of two mission homes prevented two mothers from attending conference. On March 5 Frances Maxine came to gladden the home of Brother and Sister A. S. B. Miller of Umalla. Three days later Crystal Lorraine came to the home of Brother and Sister A. F. Bollinger of Ahwa. But before many days passed, Crystal Lorraine became ill, and in spite

of loving care, fell asleep in Jesus on March 13. All of these experiences should serve to remind us of special things to pray for.

Dr. Charles C. Ellis, President of Juniata College, discusses the first of the Seven Cardinal Principles of Education in a pamphlet published by the Department of Education in Ohio State University. That first principle is Worthy Home Membership. The other six treated by prominent educators are Health, Command of the Fundamental Processes, Vocation, Citizenship, Worthy Use of Leisure Time and Ethical Relations.

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Miscellaneous Items

Bridgewater College is in our mail this Monday morning with its attractively printed catalog for 1934. We like to have our school catalogs in our files. Thanks.

The Peru church of Middle Indiana announces the observance of the twenty-fifth anniversary of its Sunday-school organization on June 3. Pastor Chas. R. Oberlin wants everyone who ever attended this school to plan now to come to this celebration. A special invitation is extended to former pastors and superintendents.

Missionary mass meetings authorized by the District Boards of Northern Indiana will be held Sunday, April 22, at the Pine Creek and the West Goshen churches. At Pine Creek President Otho Winger will speak at 2:30 P. M., and Missionary A. D. Helser at 7:30 P. M. At West Goshen the order of speakers will be reversed—A. D. Helser speaking at 2:30 P. M., and Otho Winger at 7:30 P. M. Informing and inspiring meetings are promised and adjoining congregations are invited to send auto loads of members to share in the uplift of the occasion.

"His Mother's Monument" is the title of a reading a Messenger reader would like to get for use on Mother's Day. It is the story of a young man who was perplexed as to the best use of a sum of money left him by his mother. Should he erect a monument or get a much desired education? He finally decided on the latter and became a living monument to his mother as a missionary on the foreign field. Information about where this reading can be found, or a copy if you can spare it, should be sent Pius O. Burghard, Dixon, Ill.

City boys, as well as their country cousins, should be on the farm in summer time. That is the way one good mother feels whose letter came to hand recently. But how is her boy to find the particular generous farmer who might offer him a home for the summer? It would seem that there should be some central agency for an exchange of information as to boys needing a summer on the farm, and farmers willing to do a bit of home mission work. And there is. Any one who could take a boy for the summer is urged to write the Board of Christian Education, 22 S. State St., Elgin, Ill.

♦ ♦ ♦ ♦

Conference Business

Middle Pennsylvania

The Twenty-eighth Street Church of the Brethren, Altoona, Pa., in regular members' meeting assembled asks District Conference of Middle Pennsylvania to request the following of the Annual Conference to be held at Ames, Iowa:

That the Gish Fund Committee be enlarged to five members and be elected by the Standing Committee of the Annual Conference. Not more than one member shall be elected from one state district. The first five elected shall serve terms of five, four, three, two and one years re-

spectively, with the newly-elected member each year to serve a five-year term.

Sent to General Conference with following answer: The District Conference of Middle Pennsylvania proposes that the Gish Fund Committee be enlarged to five members, the same to be nominated by the General Mission Board for the approval of the Standing Committee and General Conference. Not more than one member shall be selected from any one state district. The first five elected shall serve terms of five, four, three, two, and one years respectively with the newly-elected member each year to serve a five-year term.

First Virginia

The First church of Roanoke, Va., petitions Annual Conference through District Conference of First Virginia, to decide:

1. That the National Council of Boards (or its successor) shall be responsible for the building of the Annual Conference program.
2. That the Moderator-elect shall assist in the building of this program.
3. That the present Conference Program Committee be discontinued.

Passed to Annual Conference.

THE QUIET HOUR

The Spirit of Those Ancient Laws

Exodus 23: 1-19

For Week Beginning April 29

Gossip, v. 1

Gossip is an ancient evil. True religion has always been set squarely against it (Lev. 19: 16; Prov. 11: 13; 17: 9; 18: 8; 20: 19; 26: 20).

Mobs, v. 2

A crowd which has come together for a worthy purpose is a mighty power for good. One which is bent on evil is a tempest of destruction (Ex. 34: 12; Psalms 1: 1; Prov. 4: 14; 24: 1; 1 Cor. 5: 11; 2 Cor. 6: 14).

Kindness to an enemy, vs. 4, 5

The spirit of the gospel is in this law. The surest way to defeat an enemy is to be kind to him (Lev. 19: 18; Prov. 20: 22; 24: 29; Matt. 5: 39; Rom. 12: 17; 1 Peter 3: 9).

Justice, vs. 3, 6-8

One should not favor the poor because he is poor, nor the rich because he is rich. Let justice dictate the decision (Deut. 16: 20; Psalms 82: 3; Prov. 21: 3; Isa. 56: 1; Rom. 13: 7; Col. 4: 1).

Strangers, v. 9

The spirit of the golden rule is in this law (Ex. 22: 21; Lev. 19: 24; Lev. 25: 35; Deut. 27: 19; 31: 12; Matt. 25: 35).

The poor, vs. 10, 11

The old law provided for the poor and put brakes upon the desire to grow rich (Ex. 23: 11; Deut. 15: 7; Psalms 41: 1; Prov. 19: 17; Matt. 19: 21; Gal. 2: 10).

Worship Jehovah, vs. 12-19

By special days, feasts and offerings they were to keep alive their sensitiveness to the will of God (Ex. 20: 5; 34: 14; Deut. 4: 24; 29: 20; Joshua 24: 19; 1 Kings 14: 22; 1 Cor. 10: 22).

Discussion

Do not these laws apply to the Christian today? In what sense are we "not under law"?
R. H. M.

PASTOR AND PEOPLE

If I Had Only One Sermon to Preach

BY A. R. COFFMAN

Article Supplied by Pastoral Association

THE fact is, I have only one sermon to preach. Though there is but one sermon to preach, the language can be changed, the approach made different, and the appeal made from one standpoint or another—but there is just one sermon (1 Cor. 1: 23, 24; 2: 2). Although I should have just one thing in mind, there would be in the background of my consciousness continually the book of Romans and the fact that it portrays Salvation Needed (1: 1—3: 20), Salvation Provided (3: 21—5: 11), Salvation Experienced (5: 12—8: 39), Salvation Rejected (chapters 9-11), and Salvation Lived (chapters 12-16). (This was pointed out to me by Dr. P. B. Fitzwater and has been a source of help ever since.) Since I know by heart the Sermon on the Mount, this would be material from which to draw, keeping in mind the perfect standard of the first chapter, that makes it necessary to have the Savior in order that it may be realized; the Spirit of Humility of the second chapter that brings constant dependence on him who is above if we are to manage the two impelling motives of life—love of position and love of money; and, then, the charity for others that must needs be exercised if we are to have the Spirit of Christ which we find in the third chapter, for, no matter how scrupulous we are with reference to ourselves, still everything is spoiled by having a spirit of condemnation toward others. All these things would be in the background, but I should no more plan to show the outline to the audience than to expose my backbone.

If I were only to preach one sermon, I should hold out the whole Bible as the Word of God. My one point would be that not even the Bible is the end itself, but that it is the means to the end, according to John 5: 39, 40 (Revised Version): "Ye search the scriptures; for in them ye think that ye have eternal life: and they are they which testify of *me*. And ye will not come to *me* that ye might have life." I should appeal to my audience to find Jesus in the Bible and come to him. He is there, but so many people do not find him. Even though they do find out *about* him they do not *come* to him.

I think I should not preach for more than half an hour, for the interest probably would not be sustained longer than that, and then there are so many sermons preached and the main problem of life is not one of knowledge but of action. I should have faith that, when my hearers had come to read their Bibles with the intention of discovering Jesus, and when they had accepted him as their Substitute Savior, they would not be careless in their living.

In the light of the strenuous times in which we live, I could not refrain from pointing out the fact that Christ is the Way out of the confusion and that I believe he is coming soon to deliver his people and to condemn unrighteousness by that very act of separation.

Martinsburg, Pa.

Apt Illustrations

BY SAM'L H. HERTZLER

"Love envieth not." Envy is just a little the meanest thing I can think of. It is worse than jealousy. Where the word jealousy is used in the Bible it generally has reference to one desiring the affections of one of the opposite sex who fails to respond, but gives his or her love to another. This is true whether used in the natural or spiritual sense. When God says, "I the Lord thy God am a jealous God," he is appealing to his people to bestow their affections on him instead of worshipping idols. Envy can not bear to see the other fellow honored even though he knows he himself can not attain.

Illustrations

(1) Haman was proud, boastful. He told his wife and friends about his wealth, his promotions by the king, his reception at the banquet by the king and queen—he being the only invited guest. Another like invitation awaiting him on the morrow. "Yet all this availeth me nothing as long as I see Mordecai, the Jew, sitting at the king's gate. "Built a gallows, fifty cubits high, to hang Mordecai on." Envy will commit murder. He was humiliated when he was compelled to lead the horse on which Mordecai rode through the streets of the city and proclaimed: "Thus shall it be done to the man whom the king delighteth to honor." Soon thereafter he was hanged on the very gallows he had erected to hang Mordecai on. The wages of envy is death.

(2) More than fifty years ago my father lived in one part of the farmhouse on the homestead farm and I in the other part. Each of us had a little rat terrier dog. The name of my dog was Pinkey. Father's was named Sport. Pinkey thought he owned about everything in sight and would have been perfectly happy if it had not been for Sport. Pinkey was very fond of meat. Meat was more expensive than mush. So we tried to feed him on mush. When we put it down on his tray he would come and smell at it, and then walk away as much as to say: "That is not what I ordered for my dinner." But when we opened the door leading to the home of Sport, and called Sport, Pinkey would run to the tray and gulp down the mush so fast that he almost choked, growling all the time he was eating it. That is a perfect picture of envy. Pinkey did not care for the mush, but rather than let the other dog have it he ate it. "Would to God" this meanest of vices were all in the

dogs! This spirit of envy cost the life of Pinkey one day when he undertook to tell a big dog "where to get off at." It cost the life of Haman. It will cost the spiritual life of any one who harbors it. Shun it as you would the devil who was cast out of heaven because of it.

Elizabethtown, Pa.

Reading the New Testament

260 Chapters in 260 Days

HAVE you been following this plan? If you have, tell us about the benefit you are receiving.

The following is what some of our New Testament readers say:

"Just to advise you that we have followed since Oct. 15 the outline for reading the New Testament as printed in the MESSENGER. To say we have enjoyed it thus far would indeed be putting it mildly, as we have derived very much pleasure and benefit therefrom. We feel that if all our folks would know how much more a chapter read in this manner, selecting a key verse, really means to one, there would be many more taking up this reading as suggested."

"We are getting real joy out of '260 Chapters in 260 Days.' I have an interesting class of young people and each Sunday we report on our progress. One of the class members keeps tab of our work. They seem enthusiastic about it. As for me, I find it a very rich experience. The Bible has always been very precious to me, but this helps to make it doubly so and I feel sure others are enjoying the same spiritual uplift."—R. D. B.

From the Morning's Mail

ONE good brother in renewing his MESSENGER subscription underscores these words in the circular letter he received, "We knew you didn't want to miss a single issue," and adds, "True, so please send me the three back issues." Not all our readers know that the postal authorities require publishers to discontinue mailing papers after a certain period to those whose subscription has expired. We aim to be law-abiding citizens, so try to conform to this requirement. This brother understands the situation; some do not, and so think the publisher is simply arbitrary or at least not sympathetic.

This particular circular letter going to both men and women, some members of the church and some not, had this greeting, "Esteemed Friend." Our subscriber made this comment: "In years past it was 'Dear Brother.'" That aroused my curiosity so I turned back to other letters of this type in recent years and behold, none of them contained this salutation. But our brother is to be commended. It shows that he has been in the habit of renewing his MESSENGER without these no-

tices. The letters which have this greeting to him, "Dear Brother," of course, are personal letters all of which can properly be headed in that way.—J. E. M.

Jesus' Teaching About Stilt-Walking

BY PAUL MOHLER

See Sunday-school Lesson for April 29

DID you ever walk on stilts? Did you feel big when you looked over the top of daddy's head? How long did the illusion last? In the Sunday-school lesson for April 29 (Matt. 20: 17-28) we read of an effort to get on stilts, and what Jesus thought about it.

Whenever a man holds a high position without having the ability to fulfill its obligations, he is just a little man on stilts, looking over the heads of people taller than himself; and he can only hold his position until somebody bumps into his false legs and brings him down. The mother of James and John had not yet learned that fact when she asked the Master to set her sons, one on his right hand and the other on his left in his kingdom. She found out later.

Passing over verses 17-19 for the present, let us visualize the scene presented in verses 20-23. Can you see the mother coming with those fine sons of hers, one at each side? Is she dressed in her best and determined to make a good impression? Notice that she worshiped him; do you think she neglected anything of the elaborate oriental expressions of respect, admiration, and reverence?

When Jesus saw all of this, do you suppose he knew that she had an axe to grind? And when she revealed that she wanted something of him, was he disappointed, or was he so used to doing deeds of kindness and so willing to help everyone in need that he welcomed her, even with her request for special favor? Watch the expression on his face; what do you think it showed? At any rate, he asked her what she wanted.

When she requested for her sons the highest places in his kingdom, I wonder if she realized that she was playing the old and ever new political game of securing position by pull rather than by merit. When Jesus told her that she didn't know what she was asking, I wonder if he was thinking of the early martyrdom of James (Acts 12: 2) and of the hardships that were before John as with the other apostles, as related in 1 Cor. 4: 9-13, and of his exile on Patmos. If she had known, would she have asked? When he asked the sons if they could drink the cup that was before him, and they so glibly said they could, I wonder what expression was on his face. Was he wondering if they had forgotten or had failed to realize the import of verses 18, 19? Was he pitying them because of what he knew they must suffer?

Notice how definitely he refuses to show any favoritism, even in behalf of the disciple whom he loved.

There were no appointments of any man to any higher position than he was able to fill, and the decision in each case was left up to God. Had we better learn something from him here as to our own problem of appointments in the church? Do we need more prayer, a fuller surrender of our lives in order that God may more definitely guide us in our choice of leaders, small and great? How interesting it is to note that, important as James and John were in the early church, neither became recognized as leaders as were Peter and Paul; Peter's special choice by the Father being recognized by Jesus himself (Matt. 16: 17-19) and Paul tracing his own appointment back to God (1 Cor. 1: 1).

The matter was closed with the ambitious mother, but it came up again with the indignant disciples, each of them probably ambitious or the partisan of some other whom he wished to see at the head, so Jesus had to go to the root of the question by explaining the true basis of leadership. At this point, turn to your blackboard, draw a line across it as your ground line. Above this on the left side, draw a platform with slender legs reaching down to the ground, marking these legs "Special Favor," "Great Claims," "Rich Promises," and "Showy Accomplishments." On the platform, place Prominence, Authority, and whatever else you and the class can find as going with a high position; load it full. On the right-hand side, mark out a base right on the ground and load it with all the humbler services that you and the class can find in the lives of Christian people. Above this, write the higher lines of service that you know. Over the top of these, draw a platform line, and on that write as much of what you have written on the other platform as you think belongs there. If you manage your writing and drawing skilfully, the two platforms will be on a level, and the great difference will be in the supports. You can find plenty of material in the scriptures for the supports on the right-hand platform, not forgetting 1 Cor. 12 and Romans 12. You may even find that in your own church, you all actually listen to and follow some humble person full of good works more than you do your prominent leaders. In that case, who is the real leader, and who is on stilts?

You are now ready for discussion. Compare thoughtfully and honestly the two bases of leadership as to soundness, stability, value and permanence. Consider which kind of leaders you want in your church, state and nation. It might pay to review a bit of the past to see if you have voted for the wrong man sometime because he was on such high stilts that you thought him to be the greatest man in the field. Will you examine the legs next time?

Now let us examine the base of Jesus' leadership. The same principle should apply to him as to others. We get a picture of the most striking features of his

self-sacrificing service in verses 18 and 19 of our lesson, this being the culmination of a life of service shown in the records as beginning with a simple helpful deed of practical friendship in Cana of Galilee. In Philpp. 2: 5-11, Paul shows the very definite relationship between Jesus' humble service and his present high station.

Why is humanity now turning to Christ as the only hope? Is it not that even now, he helps those in need when they come to him in simple, humble faith? He is still in the world, "not to be ministered unto, but to minister." Let us accept his ministry and follow his example.

Pasadena, Calif.

And a Little Child Shall Lead Them

The last hymn was being sung. The minister looked inquiringly, lovingly over the congregation. "Come," he invited. "Is there any one here who would like to come to him now and give him your heart?"

A small girl who sat about half way back in the church slipped out of her seat and made her way to the front. The minister stepped down from the platform and took her hand. "God bless you," he said. "I am happy to see one so young make his decision for Jesus. You have perhaps many years in which to serve him."

Our minister was indeed happy and so were many others in the church, but in a little home, once Christian but later darkened by sin and indifference, this act was a ray of light. It was a heavenly light to stir in the hearts of a mother and father wondrously sweet memories of a time when they too had laid their hearts at Jesus' feet, a gift to him only to be taken away again in later years.

Mary was the happiest child I ever saw. She took part in the church work and we all loved her for her eagerness to serve God. Just what happened in Mary's home we may never know, but a few months later her sister and mother followed her beautiful example and they too gave their hearts to Christ. Oh, what rejoicing then! It would take more than mere words to tell it. Mary's home was being changed indeed into something more like it used to be.

One morning as my husband and I walked to church we talked about Mary and her sister and mother. What active members they were. Mary and her sister sang in the choir. They and their mother seldom missed a single service. "How glad I am that Mary took that step," I said. I enjoyed the services that morning as I always do and was deeply touched by the sermon. The service was over. "What shall we sing?" asked the minister. As the chorister arose some one touched her arm and said, "Mary's father is here and wants us to sing **In Jesus Christ I'll take my stand.**"

The chorister told us the number of the song and said it was requested. We sang one verse through before the pastor gave an invitation. Then as we sang the chorus of the second verse, Mary's father stepped out and walked to the front of the room.

Well, I don't suppose I need to tell you that I cried, and I wasn't the only one either. Every heart was touched. It seemed to me that angels must fill the air. The last words I heard that Mary's mother said that morning were, "I'll tell you there's sunshine in our home today."—R. E. R.

HOME AND FAMILY

I Do Not Long For Grandeur

BY HELEN HOAK EIKENBERRY

I do not long for grandeur in the home—
I love so well this cottage of our own,
I love old-fashioned flowers blooming near,
The great old trees that stand year after year.

I do not long for grandeur in the home—
I love our simple things within each room,
These ruffled curtains, and these cozy chairs,
The gay little shade this table lamp wears.

I do not long for grandeur in the home—
Just my dear ones to greet me when I come,
An atmosphere of sweet content, which calls
Me from the weary world to these four walls.

Sterling, Ill.

Seed of Abraham

BY H. A. BRANDT

3. The Ultimate Straw

"PLEASE drink your coffee, Henry. It will make you feel better." The distress lined in Mrs. Carrie Becker's face, plus the aroma of the good coffee which she brewed, should have made any normal farmer eager for several cups.

"Won't you drink just one cup?" The middle-aged but rather youthful appearing housewife seemed not disposed to give up.

"No, mother; I'm not hungry." It was evident that some strange spell had come over hearty, jovial Henry Becker.

"I made it special—just like you always want it—"

"I know, mother; but nothing tastes right this morning." And then a faint lifting of the gloom brightened Henry Becker's face for a moment. "Let Ernest have it. Filling his head with learning has probably left his stomach empty."

"Sure, I can drink it!" Ernest forced a bit of a chuckle. The atmosphere at the breakfast table was too heavy for a hearty laugh. "It has been months since I tasted a breakfast like this. You are a wonderful cook, mother."

"You are right, son." Henry Becker toyed with his fork. "Your mother is a good cook. That's one reason why I married her—of course, not the main reason. But I'm not hungry this morning."

"You do need the coffee, Henry. Do take just one cup. It will be a hard day—" urged Mrs. Becker. Something seemed to catch in her throat. She stopped without saying why the day might be harder than others. The lines in Farmer Becker's face tightened. For a moment his eyes flashed a strange defiant stare.

In that instant it seemed to Ernest that his father had the look of the wild animal caught in a trap.

Henry Becker laid down his fork and pushed back his plate. This was his gesture that he was through. But how could a farmer be through with his breakfast when he had eaten nothing?

Ernest knew that something was radically wrong. A farmer who will not eat breakfast, and that after doing his morning chores, is either sick or in trouble.

"Let me pour you another cup," begged Mrs. Becker. "When it's good and hot coffee always tastes so much better!"

"It's not the coffee, Carrie. I'm just not hungry this morning—"

Ernest thought he saw a mist gathering in his mother's eyes.

"You poor man!" sobbed Mrs. Becker. Then, as if ashamed of this show of her emotions, she dabbed the tears from her eyes with her apron, and smiled bravely.

For a tense minute no one said a word. But every one of the three at the Becker breakfast table was thinking plenty.

In a brave effort to divert attention Mrs. Becker began to explain: "Martha and Owen will be here in a few minutes. I must have some hot water to warm the milk for the baby." Mrs. Becker examined the tea kettle on the stove, found it already filled, and returned to her seat at the table.

Ernest was intrigued at the thought of a visit from his only sister, and that so soon after his return. There was the first Becker grandchild to see. And Owen Griffiths, Martha's husband, was a man's man worth knowing better. But Ernest was not to be diverted. He was sure that something dreadful was impending or his father would not have acted as he had, or his Spartan mother shed a tear. Young Becker was sure it was time to find out what was the trouble.

"There is something wrong somewhere," he began slowly, "and I am old enough to know the worst. I have never known father so averse to good food, nor mother upset as now. Whatever the trouble is, it is only fair that I should know what it is, and help you meet it if possible."

Henry Becker looked at his son. He realized that Ernest had become a man.

But it was Mrs. Becker who spoke. "You are saying more than you realize, son. But I am proud of you for the offer. I told father you could help us when you got home."

"What can any one do now?" Henry Becker shook his head as though there were nothing more to be said or done. He was as one awaiting a life sentence.

"In any case we must tell Ernest," insisted Mrs. Becker. "There is no use trying to keep it secret, even if we could."

"You can tell Ernest." The elder Becker looked too weary, too spent to attempt an explanation.

"The sheriff is coming this morning!" Mrs. Becker spoke impetuously, as though eager to get the worst over with.

"The sheriff?" It was Ernest's time to show complete surprise. "The sheriff? What for?"

"To sell our stock and tools!"

"Stock and tools? What do you mean? Is father quitting farming?"

"We did not tell you, Ernest, when it happened; but we lost the farm. It went to pay the assessment on the bank stock." Mrs. Becker was again overcome for the moment.

"As if the weather, taxes, pests and the rest of a farmer's difficulties were not enough!" exclaimed Ernest bitterly.

"The money that came to me from father's estate we put into bank stock," continued Mrs. Becker, "and in the pinch we lost not only the stock, but the assessment took the farm."

Such was the tragedy which brought to Ernest's mind a flood of facts and memories. It was no wonder that Henry Becker could not eat his breakfast, that Mrs. Becker was on the verge of tears. In a few minutes Ernest knew or could put together the details of what had happened.

The Becker farm had always been home to Ernest. It was to this farm home that Henry Becker had brought his bride. Here Henry had planted and builded. The grove, the orchard, the lilac bushes were of his planting. Here the children had been born—an eldest son to die at birth; Martha and Ernest to live. The place was home to the Beckers in the fullest and richest sense of the word. When the place was lost to pay the bank stock assessment, the Beckers had contrived to stay on as renters. To have moved would have meant a complete uprooting. For true farmers have their roots in the soil—in some particular plot of ground. When young they may be transplanted, but when mature a move may be equivalent to a sentence of death. Henry Becker had stayed on in the hope of recouping his fortunes from the cultivation of the fields he knew. He hoped that some day he could repurchase the beloved farm, that it might be theirs again in their old age for a few years of peace.

But the undertaking meant that money had to be borrowed for equipment, stock, seed, living expenses. One year crops were good and prices so low that eggs were scarcely worth gathering, corn the cheapest fuel on the farm, wheat worth little more than the threshing bill. Another year crops were poor, too poor for better prices to help materially. Thus the loan became an intolerable burden. It could not be repaid and the cred-

itors refused to extend the time. So Becker's stock, tools and other effects were to be sold, at a sheriff's sale!

Ernest knew that for his father and mother the impending sale was the ultimate straw—that it meant the collapse of the dreams of a lifetime.

The sober three at the breakfast table were recalled to earth by a baby's cry of joy. Martha and Owen were at the door.

(To Be Continued)

Elgin, Ill.

Entertaining Strangers

BY C. H. SHAMBERGER

WHEN I was a boy it was not uncommon to have some one traveling through the country stop at our house for the night. I do not recall that any one was ever turned away. We always found room for them in the house even though the house was small and the family large. We never let a tramp sleep in the barn. Some one had his barn burned down who refused to keep a tramp over night. Perhaps that was the reason why we kept them in the house.

We children never lost sleep because a stranger was sleeping in the house. Possibly father and mother did when the guest was a bit suspicious. So far as I know we never lost anything through our hospitality. Few such visitors ever offered to pay anything for their accommodations and those who did were not allowed to.

I do not trust strangers as my father did. We do not keep them in our house. No one else in my community does that I know of. When a person comes to our town without money to pay for his lodging we send him to the city hall. The jail is open for strangers without the price for a bed. I am fairly certain that I would not sleep well with some stranger in the house and I would expect that something would come up missing if we took in people traveling through the country.

I doubt if my father trusts strangers as he once did. At least a good many people that I know are not as hospitable now as they once were, even though their families are not so large and their houses are bigger.

If one is inclined to moralize he can upbraid himself for not having the confidence in his fellow-men that he should have. He can make himself still more uncomfortable by recalling the words of Jesus, "I was a stranger and ye took me not in." But I am inclined to believe there are fairly good reasons for the changed attitude.

One reason is found in the rapidity of modern transportation. Out in a rural community thirty years ago a stranger almost had to be good. Everyone knew everyone else in the neighborhood. They all recognized a stranger. He could not easily escape if he took advantage of his host. He traveled too slow and was too closely scrutinized by the people thereabouts. Modern

highways and high powered automobiles make it possible for strangers to sweep into a community, commit most any crime and escape.

The other reason is that people generally have lost scruples about taking advantage of other people. This ranges all the way from the man in the alley with a gun in his hand to the suave financial adviser who sells gold notes that are eventually worthless.

In between those two extremes are a thousand ways in which people take advantage of their neighbors or strangers. Modern advertising results in the sale of articles for price out of all proportion to their actual worth. The current book, "100,000,000 Guinea Pigs," or the one of a few years back, "Your Money's Worth," gives sufficient evidence on this point. Or, take the radio programs that break into our homes. How convincing they are about pills that will cure the diseases that have baffled medical science! They almost convince us against our experience and better judgment. The other evening I listened to a marvelous cure for dandruff. One application would result in a complete cure. But when the name was mentioned I discovered that it was the same thing that had failed to result in a cure after persistent treatment.

When strangers came around thirty years ago promotional schemes were just in their infancy. In the meantime we have developed involved holding corporations that are too complex for their perpetrators to unravel. People threw their money into them with child-like confidence and lost everything they had saved. "Consult your banker before investing" sounds like irony in the light of the experience of most people who followed the advice.

But the situation is made still worse by the fact that friends have taken advantage of each other. Take the experience of the man who moved to the city because of a change in position. Being religiously inclined he sought out the church of which he was a member. He had not been there long until various members of the church solicited him for investments. As a result he found all of the money he had saved going into investments that promised to increase his wealth. Unfortunately all of them proved to be worthless.

It may offer a bit of relief to our conscience to reason that our attitude of distrust toward strangers is determined somewhat by the treatment we receive from people who know us. However it is a sad commentary upon our human relationships when we must think that both strangers and acquaintances seek to get something from us without giving value for what they get. At the present time it is difficult to imagine a society in which each looks for the other's good. That is a new deal, or a renewed deal, toward which each of us may contribute.

Elgin, Ill.

Using Poise and Tact

BY GRACE MEEK SALA

A NEW family which consisted of a father, mother, son and two daughters of the teen age, and two smaller sons, perhaps ten and twelve years of age, moved into a community. They are a very industrious, hard-working type of people and with such visions as those people usually have, they took over a rundown, dilapidated ranch and began working, building fences, remodeling, the entire family coöperating. In a very short time a wonderful transformation was noted by the older settlers.

The girls with their sparkling, bright eyes, that fairly beamed with merriment, long curly hair and winning ways soon were acquainted with all the young people and older ones as well.

Yes, they were invited to Sunday-school and came and enjoyed it. But some one began to imagine because of their merry ways that their character needed dissecting. Then some one talked a little and the little grew and behold the slander made the rounds and the family heard of it. The some one who started the tale was a mother and attended Sunday-school.

"You children must stay away from there if that's the kind of people they have over at the Sunday-school," said the mother.

Can you doubt that it took persuading, pleading and praying to get that family back into Sunday-school?

Yes, they sometimes whispered and giggled during services, and the little boys sometimes caused some disturbance, but these children came from non-Christian homes, and how many Christian parents have not at some time in their life felt grieved because their boys and girls were not as reverent as they should have been in the house of God?

Oh, that we might have in our lives some of the poise and tact of Jesus!

I remember hearing of a noted welfare worker in the slums of London who had gained the respect and love of hundreds and thousands of mothers and children. She taught them ways to care for their homes and children, how to make garments and prepare nourishing, inexpensive meals; in her great love for them she furnished food for their souls also. But there was something that she had not been able to overcome, she felt, without offending. She took it to God in prayer. She went to the store and purchased a pair of spotless white kid gloves and at the close of a meeting she put them on and then stood to shake the hands of that throng of eager mothers as they pressed toward her. The result was a very soiled white glove, but not without effect. At the next meeting she was impressed with the tidy appearance and clean hands and faces of her audience.

Was not Jesus interrupted during his wonderful dis-

course to an innumerable multitude of people, by a man, as recorded in Luke 12: 13? Did he ask the man to kindly step out if he couldn't keep quiet?

Notice the poise and tact of Jesus here, after asking a question in answer to the request made by the man, that Jesus speak to his brother that he divide the inheritance with him. Instead of being indignant and considering this an interruption he used the interruption concerning worldly goods as an opportunity to bring that wonderful message to those people who were there to hear and learn of him. He teaches them to beware of covetousness, that life is more than meat, and urges them to put first things first, for where our treasures are there will be our hearts also.

Oh, that we might have more poise, tact and love in our hearts for lost souls and feel that we are responsible for our unsaved friends and neighbors!

Colville, Wash.

What a Difference It Makes

BY CHESTER E. SHULER

THE moment we expect or demand gratitude, that moment we cease to deserve it. To give and then to claim because we have given, is to miss the whole beauty of giving.

"Let all the good thou doest to man
A gift be, not a debt;
And he will more remember thee
The more thou dost forget."

Some one has said that "the rule of gratitude is that one of the parties *has to remember*." Otherwise, there's no gratitude. A certain man was known as "the most liberal man in town." Giving to and doing for others was a part of his make-up. Yet, in his latter years, he was once heard to remark that he had found no such thing as gratitude in his experience—that others had not shown gratitude to him for his good deeds.

But the secret was revealed by a man whom he had once favored. He explained it something like this:

"Mr. —'s experience is probably quite correct. I myself was once under an obligation to him, and I never rested until I had more than repaid it, and *could be as ungrateful as I chose!* You see, Mr. — *expects* you to be grateful, and that freezes up all the springs of gratitude in you. If he has done you a favor, you may be sure that he remembers it whenever he sees you—which isn't likely to make you fond of him."

Thus it is that *forgetfulness* seems to be necessary, too. We find another man who does good turns—but never thinks of them again. He is the most forgetful of men. He's positively embarrassed by the gratitude he gets. And since he refuses to remember, the other fellow is *sure* to remember!

How forgetfulness and remembrance influence grati-

tude! If we would receive gratitude, we must forget. If the kind and generous person forgets, how easy it is for *us* to remember!

Newport, Pa.

My Hope

BY FLORA E. TEAGUE

WHEN I read and ponder over the weakness of the disciples in Jesus' hour of trial, I wonder that it was possible for them to be so fearful and cowardly. How could they be so after being in the company so long with one whom they really did love probably more than they realized.

When Peter, the strong one, so cowardly denied him; when not one of his chosen ones helped him bear his heavy cross; when they all forsook him and fled, what could cheer and comfort them when they thought upon their base actions?

What tumults must have arisen in their minds! And when later they learn of his resurrection how ashamed and embarrassed they must have felt. How could they bear to meet him? But the One they loved and the One who loved them yet more sends them a cheering message that smooths the future meeting. "Go to my brethren [Jesus had not denied his own] and say to them, I ascend to my Father and *your* Father, and to my God and *your* God."

Oh, methinks if Jesus could pardon such wrong doings in his close followers, surely I have every reason to be hopeful he will pardon me and all others who in our weak ways have tried to follow him. We have made so many mistakes, we have been so indifferent, we have sometimes even doubted, yea, we have sinned. Yet, I know in whom I have believed and am assured he will not cast me out, but receive me unto himself.

Blessed be the name of our God and his great Son.

La Verne, Calif.

CORRESPONDENCE

A GOOD MEETING

Brethren and sisters representing the Ahwa, Dahanu, Palghar and Vada churches met at Vada, Thana District, Feb. 22 to 26, in the regular annual meetings of the district. Mr. D. N. Tilak, son of the late famous Christian poet, gave us five splendid addresses. Our own elder, P. G. Bhagat of Anklesvar, representing the First District, gave us several more fine Spirit-filled messages. Besides subjects relating to problems in evangelistic work, village schools and the home and the church were discussed. The messages given were such as our people need in these days when many are apt to be discouraged. The business was transacted in a fine spirit.

The attendance was small but we feel the meetings were a real success. Brethren and sisters, some isolated, met together and enjoyed sweet fellowship in the Lord. The meet-

ings were a special encouragement to the Vada church which has passed through many discouragements.

We left the place feeling that we are separated only in body, not in spirit. Surely each one will look to him who removes mountains; we will fight realizing that the victory-giving Captain is in the midst.

Dahanu Rd., Thana Dist., India.

A. Brumbaugh.

DO THE PEOPLE READ THE MESSENGER?

From the generous response I had to my request for "The Model Church," I would conclude that people read the Messenger. I did not count the letters, except one day, when there were just even twenty replies. The first was from Sister Florida J. E. Green of Middletown, Ind. It was valued very highly for the many encouraging words accompanying the poem. I would surely be glad to reply to each one answering my request, but can not, as I am engaged in an interesting series of meetings here, being ably assisted by our junior pastor, William Deaton. So I hope this will suffice. From the whole affair I draw the following conclusions:

1. "The Model Church" must have been a general favorite. Some referred to it as a poem; others as a song. It is really both.

2. About half of those replying reminded me that it was in The Gospel Messenger once (1910) and there are requests that it be reprinted.

3. This shows that they not only read late Messengers, but also those of the long ago. It seems also that those more advanced in years find more pleasure in the poem than the young, although all must agree with the theology taught therein.

4. It must have undergone several revisions and been set to different tunes since it was first published by John H. Yates, as composer, and arranged to music by Ira D. Sankey. But under whatever interpretation it is received, it continues to be a masterpiece and as imperishable as the best loved in modern hymnology.

5. The old man of the song had and still holds the sympathy of all who admire the simple life. Most of our up-to-date churches feature the music even above the preaching service and neither lends a very strong appeal to the anxious inquirer after righteousness.

6. It glimpses the evolution of church architecture, and the gradual waning of old-time sociability.

7. It prescribes a first-class remedy for poorly attended religious services in the present generation. The common people will go where they find a welcome and food for the soul. They know the difference between chaff and wheat as well as the Sunday and Monday handshake.

8. There is not an intimation from any one that the old song referred to is out of harmony with the best the church has to offer to stir the soul and quicken the spirit into heart throbs of true devotion.

9. Since writing the above I have carefully gone over the stack of letters on my desk and note with sadness the many expressions of regret that the church's tendency is worldward, and this comes from young and old alike. There is not a hint of disloyalty anywhere, but a fervent prayer that she may be a "light to the world, as a city which is set on a hill which can not be hid."

The Model Church

Words by John H. Yates; Music arranged by Ira D. Sankey

Well, wife, I found the model church
And worshipped there today.
It made me think of good old times
Before my hair was gray;

The meetinghouse was finer built
Than they were years ago,
But then I found, when I went in,
It was not built for show.

The sexton did not set me down
Away back by the door,
He knew that I was old and deaf
And saw that I was poor;
He must have been a Christian man,
He led me boldly through,
The long aisle of that crowded church
To find a pleasant pew.

I wish you'd heard the singing, wife,
It had the old-time ring,
The preacher said with trumpet voice,
Let all the people sing;
"Old Coronation" was the tune,
The music upward rose,
Till I thought I heard the angel choir
Strike all their harps of gold.

My deafness seemed to melt away
My spirit caught the fire,
I joined my feeble, trembling voice
With that melodious choir;
And sang as in my youthful days,
"Let angels prostrate fall,
Bring forth the royal diadem,
And crown him Lord of all."

I tell you, wife, it did me good
To sing that hymn once more,
I felt like some wrecked mariner
That gets a glimpse of shore;
I almost want to lay aside
This weather-beaten frame,
And anchor in that blessed port
Forever from the storm.

'Twas not a flowery sermon, wife,
But simple gospel truth;
It fitted humble men like me;
It suited hopeful youth.
To win immortal souls to Christ,
The earnest preacher tried;
He talked not of himself, or creed,
But Jesus crucified.

Dear wife, the toil will soon be o'er,
The victory's almost won,
The shining land is just ahead,
Our race is almost run;
We're nearing Canaan's happy shore,
Our home, so bright and fair.
Thank God, we'll never sin again,
"There'll be no sorrow there,
In heaven above, where all is love,
There'll be no sorrow there."

Eaton, Ohio.

A. G. Crosswhite.

MICHIGAN MEN MAKING HISTORY

Dear Reader: Each brand new day, hundreds of Michigan men adventure forth to help make history. Daniel Boone, Peter Cartwright, Zebulon Pike, none of these pioneers ever thrilled more thoroughly than some of our own laymen who realize that this thing called living isn't all explored.

"Every day is a fresh beginning" to hundreds of Brethren who feed the nation or manufacture our conveniences in the spirit that no man liveth unto himself. With pep and efficiency they accomplish a thousand tasks and smile about it.

They are in the thick of it. Each achieves in his own field and in his own way, and feeble indeed are our best efforts to describe those achievements. However, here are some high points that might encourage and interest you.

Making History at Battle Creek

Reported by David P. Schechter

Our men met Dec. 11, 1933, and elected Bro. George H. Porter, president; L. J. Plank, vice-president; David P.

Schechter, secretary; Floyd Kilpatrick, treasurer; L. J. Plank, chorister.

These executives were instructed to propose a constitution to be considered by the group for adoption. We also appointed A. L. Gorham, Fred C. Mills and H. A. Weller to investigate the cost of redecorating the church. At this meeting we decided to coöperate with the pastor and Messenger agent in securing subscriptions to The Gospel Messenger.

The executives met Feb. 5 and decided on the constitution printed in the Men's Work Booklet, but making a few changes. On the 9th of March two committees were appointed—one on membership and one on devotion and spiritual culture. We are to have a regular business meeting once every two months.

On the evening of March 12 we had a supper at the church served by the ladies at 25 cents per plate. We enjoyed both vocal and instrumental music at this program and two talks, one by a men's teacher of the First Methodist church of Battle Creek, and one by Bro. F. E. Mallott. The former spoke on "The More Abundant Life," and the latter on "Possibilities of a Men's Club in the Battle Creek Church of the Brethren."

The constitution was then read by President George H. Porter and signed by sixteen of the twenty-four men present.

Making History at Beaverton

Reported by Bro. David B. Mote

The Men's Work here during the winter consisted of partitioning off Sunday-school rooms in the basement for primary department and also for young people's group meetings. This will also be used by intermediates.

Some fuel has been provided for the more unfortunate. I think men's work is a most excellent phase of church activity.

Making History at Detroit

Reported by Bro. R. E. Donaldson

The activities of the Laymen's Club have been quite limited this year in our church. The summer and early fall program consisted mainly of Saturday afternoon gatherings at Chandler Park for athletic sports such as golf, baseball and horseshoe. In the evening we gathered round the campfire and ate roast wieners, tomatoes, apples, coffee and cakes. The greatest attendance was about twenty.

Many of the city people are out of town over the week end, for many of our members have friends and relatives in other states and use their vacations to visit them. Our membership is widely scattered over the city. Some come as far as fifteen miles to church, passing a dozen other churches on the way. Our big problem is to build up the community for the church.

During the fall our club held its monthly meetings in the church basement. These meetings consisted of a dinner followed by a short business session, after which we had an address by some speaker on religious or civic subject.

Several bushels of fresh vegetables and fruit with about two hundred cans of beans, corn and tomatoes were in our cellar for welfare use and our church dinners. Our minister has many calls for welfare service.

One Sunday the Laymen's Club participated in the regular morning service. The Thanksgiving services were conducted by the laymen. The laymen and their wives helped in the Loyalty Visitation campaign last fall and sponsored the new feature of stewardship in the Sunday-school during the month of November.

The week before Christmas a party was held for men and

boys. Presents were exchanged, games played and all filled up on good things to eat. Many left their gifts to be distributed to needy children in our community. The Laymen's Club furnished the treat for the Sunday-school children. One of the men played the part of Santa Claus.

All was quiet until the first week of February when we held our Father and Son banquet. Due to zero weather there was a small attendance but quite a good time was had by all. The ladies served a chicken dinner and Dr. Charles L. Anspaugh, our speaker, helped us digest it with laughter.

Our next event is scheduled for March the twentieth and will be a dinner followed by a speaker on the subject, "Astrology and Its Relation to the Bible." Our April meeting will probably be a dinner and an election of officers followed by a round table discussion on whatever subject lies heaviest on the mind of the layman called upon to speak.

Our church is heavily covered with vines and last fall when the frost had sent the leaves toward the ground and eave troughs, our men cleaned the outside of the church and trimmed the vines.

Our church needs quite a bit of repair and paint inside. As soon as we can secure a few dollars for paint and other material we hope to get busy on the work. It will be some time before there will be no work or activities for us to do.

Ravenna, Mich.

Elmer Leckrone.

KANSAS AND MISSOURI COLLEGES

Denominational and intercollegiate rivalries which have been keen between the colleges of Kansas and Missouri for more than a half century will be held in abeyance for the next three weeks, while the presidents of these nineteen institutions unite in an effort to create among their constituency a church college consciousness.

Most of the college presidents, their coworkers and many of the outstanding musical organizations of these schools will appear in the churches of greater Kansas City Sunday, April 8. Besides their representation in the churches, they are being heard over nearly every radio station in the two states.

In their effort to present the work of their colleges, the administrators have selected the following data which are both interesting and timely:

These Kansas-Missouri institutions have property investments totaling \$13,278,000 and productive endowments of \$14,238,000. In the recent volume of Who's Who in America, 274 leaders in Kansas were mentioned. Of that number 82 were educated in state schools while 97 were graduated from denominational schools. The other 95 received their training in private or foreign schools or were not college graduates. The 9 schools of Missouri report an approximate enrollment of 3,037 for the current year. The 10 Kansas schools have 3,474.

The nine church schools of Missouri are dependent largely upon the 4,751 churches of their denominations which have a total membership of 755,201. The ten Kansas colleges in their conferences have 1,650 churches with a total membership of 325,000. Of these the three Methodist colleges, Baker, Southwestern, and Kansas Wesleyan, lead with a constituency of 180,000. Official records also reveal that during the past five years, of all the teachers' certificates issued in Kansas, 49 per cent were granted to graduates of the private and church colleges, 28 per cent to students of state institutions, and 23 per cent to those coming from other states.

Thos. A. Evans.

Baldwin City, Kans.

BAKER WEDDING ANNIVERSARY

On Sunday, March 18, Mr. and Mrs. S. D. Baker of Lemoyne, Ohio, celebrated their forty-fifth wedding anniversary. At the morning service the song, "We Will Work Till Jesus Comes," was dedicated to them and a purse was made up by the church.

At noon a dinner was served by their daughter in the home where



Brother and Sister S. D. Baker

they have lived the past twenty-five years. Fourteen guests were present. During the afternoon and evening 120 others called at their home. They received many beautiful gifts and well wishes from their friends.

Bro. Geo. Garner who has been pastor of their church for twenty-five years was present and during the afternoon they renewed their vows.

Brother and Sister Baker had four children; one daughter, Edith, is living; three sons passed away.

They have been members of the Church of the Brethren thirty-five years. They seldom miss a church service. Mrs. Baker will be eighty in June and Mr. Baker will be seventy in April.

During their forty-five years of wedded life they have almost constantly cared for others; ten people have made their home with them. Mrs. Baker has been the Messenger correspondent for the past twenty years.

Lemoyne, Ohio.

Edith Baker

ABRAHAM N. GEORGE

On Feb. 9, 1934, the Lower Miami church sustained the loss of one of its most faithful members. Abraham N. George was the son of Jonas and Fanny George. He was born Dec. 14, 1865, in Montgomery County, near Dayton, Ohio. He

spent his entire life in this community. After living on his farm for thirty-five years, he bought a new home near the church, across the pike, but he only got to enjoy it the last two years of his life.

On Wednesday and Thursday before his passing on Friday, he attended the farmers' institute and enjoyed himself as usual, talking with many of his friends. On Feb. 9 he went about his daily chores as usual, complaining but little. At 5 o'clock he sat down in his rocking chair and quietly passed away, the victim of a heart attack.

On Oct. 21, 1888, he married Amelia E. Leis. With his wife he united with the Lower Miami Church of the Brethren, which he

faithfully served until his sudden passing. For a number of years he had been a deacon. He also served in other capacities. He was always ready and willing to do what he could for his church. His motto was, honesty, one which he always lived up to. He was buried on Abraham Lincoln's birthday, and many who knew him said, "He was well worthy to be called Honest Abe."

He leaves his wife, four children, four grandchildren, one sister and two brothers, two stepsisters and one stepbrother. Funeral services at the Lower Miami church by Bro. Parker Filbrun, assisted by Bro. Jesse Garst. Interment in the Lower Miami cemetery near his home. Dayton, Ohio.

Lulu Laprad.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Badman-Weller.—By the undersigned at the bride's home, March 24, 1934, Harry Badman of Lima, Ohio, and Leverda Weller, North Manchester, Ind.—Forest L. Weller, Chicago, Ill.

Camden-Kilhefner.—By the undersigned, March 16, 1934, Mr. Aubrie Camden and Sister Ruth Kilhefner, both of Sterling, Ill.—Ezra Flory, Sterling, Ill.

Greer-Singrey.—Oliver C. Greer, Argos, Ind., and Evalyn Singrey, Mishawaka, Ind., on Dec. 30, 1933, at the parsonage, by the undersigned.—Ervin Weaver, Elkhart, Ind.

Hall-Haughtelin.—On Sunday, April 1, 1934, Harry Hall of Gowrie, Iowa, and Sister Gladys Haughtelin of Panora, Iowa, at the home of the parents of the bride in Panora, Iowa, by the undersigned.—Irving Haughtelin, Panora, Iowa.

Smith-Griggs.—By the undersigned March 25, 1934, in the Church of the Brethren at Hemet, Calif., Gerlin P. Smith of Elsinore and Helen Louise Griggs of San Jacinto.—W. M. Platt, San Bernardino, Calif.

FALLEN ASLEEP

Becker, Aaron G., died March 10, 1934, at his home in Manheim, in his 72nd year. One son and one daughter survive. Funeral services at the home of his daughter and at the Fairview Church of the Brethren by Elders H. A. Merkey and Harry G. Fahnestock.—Mrs. Nora L. Merkey, Manheim, Pa.

Brumbaugh, Amanda, daughter of Geo. W. and Catherine Lentz, born March 15, 1867, died March 13, 1934. Jan. 24, 1886, she married Abraham Brumbaugh. To this union were born two children. At the age of fourteen she decided to live a life of service for the Master, and was baptized in September, 1881. She remained faithful in his service until death, always active in doing what she could to promote the upbuilding of the kingdom. For a number of years she led the song service and taught in the Sunday-school. She leaves her husband, two children, four grandchildren, three brothers and four sisters. Funeral services in the Bear Creek church by Eld. N. B. Wine, assisted by J. Perry Prather. Burial in the Bear Creek cemetery.—N. B. Wine, Dayton, Ohio.

Byerly, Bertie La Vera Snyder, born Sept. 5, 1879, died on Dec. 14, 1933. Her childhood was spent near Lima, Ohio. She was one of a family of eight children; three sisters and one brother are still living. At the age of nineteen she entered the Church of the Brethren in the Sugar Creek congregation near Lima. June 19, 1901, she married Geo. Frederick Byerly. Eight children were born to this union; these survive with five grandchildren. During her illness she called twice for the anointing service. Funeral service at the Ft. Wayne church by Bro. Emerald Jones and Bro. S. S. Blough. Burial in New Salem cemetery.—John E. Stoner, Ft. Wayne, Ind.

Durnbaugh, Mary Catherine, daughter of Joseph and Amanda Woll, born near Ft. McKinley, May 9, 1873, died Feb. 22, 1934. She joined the Church of the Brethren while quite young, remaining faithful unto the end. Having faith in the teachings and commandments, she called for the elders and was anointed. In 1916 she married John W. Durnbaugh; he died in 1925. She leaves seven stepchildren, one brother and four sisters. Funeral services at the late residence and at the Bear Creek church by Eld. N. B. Wine, assisted by Eld. Jesse Garst. Burial in the Mt. Zion cemetery.—N. B. Wine, Dayton, Ohio.

Flory, Elma Leone, daughter of Mr. and Mrs. D. H. Flory, was born at Bridgewater, Va., Nov. 17, 1896, and departed this life at the home of her parents in Sunnyside, Wash., March 28, 1934. She leaves besides her father and mother one brother. Funeral services at Sunnyside by the undersigned.—B. J. Fike, Sunnyside, Wash.

Gerdes, David Edmund, son of Henry E. and Rebecca Cohenour Gerdes, born Dec. 26, 1864, in Hopkins Township and died Jan. 13, 1934. Jan. 8, 1888, he married Ella Bechtel, daughter of Ephraim M. and Sarah Wilson Bechtel. This union was blessed with six sons and one daughter who survive with three brothers and two sisters. At the age of eighteen he united with the Church of the Brethren and in 1890 he was elected to the ministry. He was much respected by his neighbors as a Christian man. He and his wife had the pleasure of seeing their children in the church with the exception of two; one is a minister and one a deacon. Ella Bechtel Gerdes was born July 1, 1866, in Whiteside County, Ill., died March 5, 1934. At the age of nine she became a member of the Church of the Brethren and remained faithful until death. Besides her children she is survived by four grandchildren and one sister. Funeral services for both Brother and Sister Gerdes were conducted in the Rock Creek church by Eld. Chas. Delp, assisted by Wm. McCulloch.—Mrs. John W. Miller, Morrison, Ill.

Gibble, Bro. Harrison P., born Sept. 13, 1888, died March 7, 1934, at his home near Mastersonville. He was baptized April 6, 1933. He

served in the World War. He is survived by his wife, Sadie Eckert, father, mother, three brothers and two sisters. Funeral services at Mt. Hope house by Brethren S. S. Eshelman and B. G. Stauffer. Interment in the Mastersonville cemetery.—Fanny Zug Shearer, Manheim, Pa.

Haldeman, Barbara G., aged 38 years, died at her home near Manheim, March 21, 1934, after an illness of a few months. She was a member of the Church of the Brethren and very faithful in her family life. Nine children survive with her husband. Services at the Fairview church by Elders Harry G. Fahnstock and B. G. Stauffer.—Mrs. Nora L. Merkey, Manheim, Pa.

Keefer, Amanda E., widow of Wm. Filmore Keefer, died at the age of 69 years, following an illness of over three years. She was a daughter of Augustus and Elizabeth Stoner. She leaves five daughters, four sons and fifteen grandchildren. Funeral at her late home near Middlebury by Eld. J. R. Klein, assisted by E. W. Culp. Burial in the Beaver Dam church cemetery.—David R. Stoner, Keymar, Md.

Kintner, Mary Catherine, daughter of Charles B. and Margaret Williams, was born near Defiance, Ohio, May 20, 1872, and departed this life March 26, 1934, at her home, Toledo, Ohio, at the age of 61 years, 10 months and 6 days. She married Samuel J. Kintner and their home was blessed with three sons and two daughters, all of whom, with the husband, survive. They lived on the farm till 1922, when they moved to Bryan, Ohio, and a little later to Toledo, Ohio, where they have since resided. Shortly after her marriage she united with the Church of the Brethren of which she continued a faithful member till her death. Funeral services at the Lick Creek Church of the Brethren, near Bryan, Ohio, by the writer, assisted by Bro. J. W. Fyock.—Edward Kintner, North Manchester, Ind.

Kolp, Sister Ida, daughter of David and Elizabeth (Martin) Bowman, was born at Lattasburg, Ohio, March 9, 1868, died at the home of her son in Ashland, Ohio, Feb. 26, 1934. She married Jacob Kolp in 1885. To this union were born four sons and one daughter. In early married life she united with the Mohican Church of the Brethren and was very devoted. Her husband and one son preceded her. Three sons and one daughter survive with eleven grandchildren, four great-grandchildren, three brothers and one sister. Funeral services by the pastor, Bro. D. E. Sower, assisted by Elders David Worst and W. L. Dessenburg. Interment in Mohican cemetery.—Mrs. D. E. Sower, Lodi, Ohio.

Longanecker, Miriam Kurtz, born at Colydon, Iowa, March 24, 1861, died Dec. 21, 1933. Dec. 19, 1883, she married Jos. S. Longanecker of near Morrison, Ill., where they have resided for fifty years. In the spring of 1891 she and her husband united with the Church of the Brethren and have both been faithful. She leaves her husband, three sons and one daughter, three grandchildren, two great-grandchildren and two brothers; one brother and one sister preceded her. Services at the Mennonite church north of Morrison by Eld. John Miller, assisted by Eld. D. E. Gerdes. Burial in the adjoining cemetery.—Mrs. John W. Miller, Morrison, Ill.

Mohn, Wm. H., aged 65 years, died at the home of his son, Paul K. Mohn, on Dec. 2, 1933. Thirty-three years ago he united with the Church of the Brethren and remained faithful until death. He is survived by his wife and two sons. Funeral services at Havre, Mont., by Bro. Anderson and Bro. Roy R. Good. Burial in Hiland cemetery, Havre.—Mrs. C. E. Williams, Kremlin, Mont.

Mongold, Sister Ethel V., died at the age of 27 years. She joined the Church of the Brethren when young. Services by the writer at the New Dale church and interment in the church cemetery.—S. W. See, Mathias, W. Va.

Pippenger, Levi, son of Emmanuel and Mary Landis Pippenger, was born in Elkhart County, Ind., Oct. 29, 1856, and died March 22, 1934. Death was due to an accident while loading logs. He married Lydia Sheneman July 2, 1882. He leaves his wife, one son, daughter, five grandchildren, three great-grandchildren, three sisters and one brother. He was one of a family of fourteen children. When a young man he moved with his parents to Marshall County, and with the exception of three years had spent fifty-one years on the farm where he passed away. He united with the Church of the Brethren (Blissville) when a young man and was later elected to the deacon's office and faithfully helped look after the interests of the church for over forty years.—Mrs. Floyd Bortorff, Plymouth, Ind.

Rotenberger, Geo. R., son of Brother and Sister Edwin Rotenberger of Quakertown, Pa., died Nov. 23, 1933, aged 20 years. He was a devoted son and gave his heart to Jesus at an early age. His Christian light shone brightly among his associates.—Mrs. Raymond Bleam, Coopersburg, Pa.

Thomas, Samuel Leroy, born in Hancock County, Ohio, March 24, 1858, died in his home in Putnam County, Ohio, March 20, 1934. He married Martha Leib in 1878; to this union were born twelve children. His wife and five children preceded him. He leaves five sons, two daughters, thirty-two grandchildren, four great-grandchildren and one sister. Funeral services in the Sand Ridge church by the writer. Interment in the Ridge cemetery.—J. L. Guthrie, La Fayette, Ohio.

Unger, Sister Annie N., died at her home in Waynesboro, Pa., on March 13, 1934, aged 71 years. She was the daughter of Abram and Mariah Snyder Unger. Many years ago she united with the Church of the Brethren; she was faithful in attendance at church services. She is survived by a son, daughter and two brothers. Services by Elders L. K. Ziegler, C. R. Oellig and H. C. Shank. Interment in the Antietam cemetery at the Price church.—Sudie M. Wingert, Waynesboro, Pa.

NEWS FROM CHURCHES

ARIZONA

Glendale.—March 26 a helpful and enjoyable Women's Work program, demonstrating the different phases of the work, was given at the Glendale and Phoenix churches by a group of Women's Work directors from California. Included in the group were Mrs. J. Z. Gilbert, district president of the Council of Women's Work; Mrs. H. A. Frantz, director of Mothers and Daughters' Association; Mrs. J. E. Neher, district treasurer; Della Lehmer, Bible Study; Mrs. Chas. Shaffer, mission study; Mrs. Will Neher, Ladies' Aid, together with J. Z. Gilbert and Harrison Frantz. They traveled over 450 miles to bring their message to the two isolated sister congregations. A fellowship dinner was followed by short addresses, a touching play showing the great need in the foreign fields, and slides showing scenes from our mission fields in Africa, China and India.—Emma E. Sine, Glendale, Ariz., April 2.

CALIFORNIA

Glendora.—The Women's Work of the church has been organized here this winter; each department is functioning and we hope will be successful and prove a great blessing. The district officers were with us on Jan. 12 and gave a splendid program, almost the entire membership of women and girls being present. On Feb. 16 a band of Christian women of the town met with us to observe the women's day of prayer. The topic for discussion and prayer was, How to Establish Peace—in the World—the Nation—Peace in the Church, the Home and in the Heart. It was shown that Christ, only, can bring about the peace that endures. We have enjoyed a week of pre-Easter meetings, conducted by our pastor, Bro. A. P. Becker, who gave us a course of unusual sermons, bringing out a new line of thought concerning Passion Week. Before the sermon, each evening, meditations on the utterances of Jesus from the cross, were given by brethren of adjoining congregations, and one by Sister W. B. Stover, which was very helpful. Inspiring music, conducted by Sister Becker, was enjoyed throughout the meeting by a deeply interested audience. Many from the other churches of Glendora gathered with us on Good Friday in a union service which led us very near the cross and the suffering of a loving, dying Savior. Easter services of especial power and beauty, beginning with a sunrise service on the mountainside north of the city were enjoyed. There have been two baptisms, and one letter received and three letters granted since our last report.—Lulu N. Miller, Glendora, Calif., April 2.

IDAHO

Fruitland.—The many friends of Mr. and Mrs. J. E. Shamberger will be glad to know that they were able to observe their golden wedding anniversary March 27; 261 guests were present and enjoyed the program. C. H. Shamberger of Elgin, Ill., and Mrs. Lanfear of Riverside, Calif., were present and completed the family circle. The chorus rendered the cantata, Hosanna, on Easter evening; this was broadcast over the radio the previous Sunday. We are sorry to announce the decision of our pastor, Bro. McKinley Coffman, to accept a pastorate in the east. About forty-one young people enjoyed an Easter sunrise service on the bluffs along the river, followed by breakfast. In February 110 men and boys were present at the father and son banquet.—Reina Jenks, Fruitland, Idaho, April 3.

ILLINOIS

Champaign.—We were very glad to have Bro. M. R. Zigler with us Feb. 4 to preach at the morning service. In the afternoon Bro. Zigler conducted a church forum. We had our church and parsonage repainted on the outside, so we felt we would like to have a homecoming which was observed Sunday, Feb. 11. Bro. Albright from Decatur preached both morning and evening. The afternoon program consisted of letters of greeting from those who could not be present, a talk by Sister Allie Eisenbise, a review of our church history by Eld. W. T. Heckman and Bro. Clyde Lewis, also some short talks by others who have labored here. At our council March 11 officers were chosen for the year: Elder, W. T. Heckman; clerk, Bro. Clyde Lewis; treasurer, Bro. W. W. Peters; the writer, Messenger agent and church correspondent.—Clara Steiner, Buckley, Ill., March 26.

Sterling.—Bro. Ezra Flory began his pastorate at this place March 1, delivering his first sermon on March 4. Bro. John Heckman, our elder, assisted in the installation of our new pastor. The Christian Workers' meetings, which were discontinued a year ago, have been revived, with the Truth Seekers, or young married people's class, sponsoring them. Outlines prepared by Bro. Flory have proved very interesting and helpful as the foundation of discussion in these meetings. A junior and intermediate C. W. is being organized with Sister Flory, our pastor's wife, as leader. Services were held the week preceding Easter, at which time Bro. Flory delivered powerful messages on "God's Way of Saving Men" and "The Cost of Not Being a Christian." Easter Sunday was observed with a sunrise prayer meeting, a children's program of songs and recitations at the opening of the Sunday-school period, a baptismal service in the afternoon, at which time three were baptized, and a pageant presented by the young people in the evening, entitled "Victory Over Death." All services were well attended. Three letters of membership have been

received and four granted. The congregation is very appreciative of Bro. Flory's excellent leadership, and his profound Bible teachings. Our communion will be held May 20, in the evening.—Helen Hoak Eikenberry, Sterling, Ill., April 4.

INDIANA

Kokomo church met in council March 5. We made arrangements for our love feast April 13, to be followed by a series of meetings conducted by Bro. Moyne Landis of Piercetown, Ind. The Sunday-school is doing good work with good attendance. Our young married folks' Sunday-school class and the children gave us an interesting pageant, entitled, *And There Was Light*.—Mrs. Alpha Deardorff, Kokomo, Ind., April 2.

Pleasant Hill church met in council Feb. 10. Owing to the fact that the majority of our folks are farmers it has been difficult to raise money. In order to continue services this winter it was necessary to install a new furnace, which added a great deal to our financial burden. We regret that we have not been able to do more for missions. We decided to do a little farming for the benefit of the church and appointed a committee to secure ground for this purpose. The members agreed to donate the labor. We decided to have our communion May 12, services beginning at 2:30 P. M.—Ruth Gump, Churubusco, Ind., April 3.

KANSAS

Quinter church and community have been encouraged by a pre-Easter week of self-examination, meditation and prayer services directed by Bro. O. H. Feiler. There was splendid coöperation of the local churches and ministers. Tuesday and Friday evenings pictures of the life of Christ were shown. The sunrise singers brought cheer to some twenty homes on Easter morning. Afterward an outdoor breakfast was enjoyed by over forty young people. On Easter morning a number took their stand for Christ; three were baptized on Monday. As Brother and Sister Feiler go to their new field of service we wish them God's blessing. We are grateful for the eighteen sermons delivered during the winter. March 25 a group gave the pageant, *What Shall It Profit?* April 29 Bro. Schwalm of McPherson expects to be here for some lectures. May 5 and 6 the young people's conference will be held here.—Mary M. Bishop, Quinter, Kans., April 4.

Wichita (First).—The Sunday-school board has devised a plan whereby a banner is to be given the class having the largest per cent of regular attendance during each month. The class receiving the banner the most during the year will receive \$5 as a reward. The banner is proving a success in that it is creating a better average attendance. At the council March 21 we decided to hold our love feast the evening of April 30. Bro. J. H. Elrod delivered a series of lectures the week preceding Easter. Those who attended received valuable food for thought. At each service there was beautiful and inspiring music. Easter Day was crowded with worship beginning at 5:45 with the sunrise service, followed by Sunday-school and the Easter sermon by the pastor. In the evening a choir of fourteen voices delivered the cantata, *Lord of Life*.—Orpha Highbarger, Wichita, Kans., April 4.

MARYLAND

Monocacy congregation held her spring council March 31. Eld. L. J. Flohr and John Fogle were chosen as delegates to District Meeting with Jesse P. Weybright and S. R. Weybright, alternates. Bro. Chas. Stover was again chosen as elder in charge for another year. May 13 our home ministers will begin a series of meetings which will close with the love feast at Rocky Ridge on Sunday, May 20, beginning at 6 P. M.—Elsie A. Eigenbrode, Rocky Ridge, Md., April 2.

MICHIGAN

Beaverton.—Dec. 24 the Sunday-school gave a white gift service. Many baskets of provisions were distributed in the community. An offering of more than \$30 was received for foreign missions. On the evening of that day, our church, together with the Methodist church in Beaverton, rendered an oratorio and pageant to a large audience. On Dec. 26 Bro. Chas. Forror, our state evangelist, began a two weeks' series of meetings. He delivered his sermons with power, and as a result five Sunday-school girls were baptized. Sister Elma Rau had charge of the music. On March 3 we met in our regular council meeting with our elder, Bro. Perry A. Arnold, presiding. Two letters of membership were received. We decided to adopt a card filing system for keeping our church records. Our love feast will be held June 10. On Easter morning the children gave a beautiful little worship service, after which Sister Elma Rau gave the Easter message. In the evening our young people gave a play entitled "*Simon the Leper*," which was very impressive. We have an active B. Y. P. D. under the leadership of Wilbur Whitmer. Their meetings, which are held on each Sunday evening, are well attended and the interest is excellent. They also have a social gathering once a month. Our Ladies' Aid has been active throughout the winter, doing quilting and other work. A committee is at present preparing a program for Mother's Day.—Mrs. Perry R. Hoover, Beaverton, Mich., April 4.

Bethel church met in business session March 20. Our love feast will be held May 26. A Bible School is to be held at the church this year following the close of school. The congregation was unanimous in favor of keeping our pastor another year. Our church with neighbor churches put on a Good Friday service. An Easter program was rendered April 1. Our Sunday-school kept a good attendance during the past winter.—Mrs. J. L. Marti, Mound City, Mo., April 3.

MISSOURI

Greenwood.—Jan. 29 the Cabool young people, representing three denominations, under the direction of the W. C. T. U., presented a temperance program. Little hymn books have been purchased for the

ANNOUNCEMENTS

ANNUAL MEETING

June 13-19 at Ames, Iowa.

DISTRICT MEETINGS

Maryland, Eastern, Frederick City, April 25.
Pennsylvania, Eastern, Elizabethtown, April 25, 26.
Virginia, Second, Summit, April 25-27.

LOVE FEASTS

California

April 21, 7:30 pm, Hermosa Beach.
May 13, Belvedere (Los Angeles).

Florida

April 22, 7 pm, Sebring.

Idaho

May 11, 8 pm, Nampa.

Illinois

April 28, 7 pm, Panther Creek.
May 2, 8 pm, Dixon.
May 20, Sterling.
May 27, 7:30 pm, Yellow Creek.
June 3, 7 pm, Cherry Grove.

Indiana

May 5, Second South Bend.
May 6, 7:30 pm, Muncie.
May 12, 2:30 pm, Pleasant Hill.
May 19, 7 pm, Cedar Lake.
May 26, 7:30 pm, Middletown.
May 26, Mt. Pleasant (No.).
May 27, Bremen.
June 2, Bethany.
June 2, Baugo.
June 4, Pipe Creek.

Iowa

May 3, 7:30 pm, Prairie City.
May 5, Indian Creek.
May 19, Des Moines Valley.
May 20, Dallas Center.
May 20, Des Moines City.
June 2, 7:30 pm, Coon River.
June 9, Fernald.

Kansas

April 21, North Solomon.
April 29, 7:30 pm, Ottawa.
April 30, Wichita, First.
May 5, Appanoose.

Maryland

April 28, 5 pm, Woodberry (Baltimore).
April 29, 6:30 pm, Sams Creek.
May 5, Beaver Creek.
May 12, 2:30 pm, Piney Creek.
May 13, Westminster.
May 13, 4 pm, Pleasant View.
May 20, 6 pm, Monocacy at Rocky Ridge.
May 26, 3:30 pm, Long Green Valley.
May 26, 4 pm, Manor.
June 2, 2 pm, Broadfording.

Michigan

May 12, 8 pm, Thornapple.
May 20, Battle Creek.
June 9, Crystal.
June 10, Beaverton.

Missouri

May 12, Shoal Creek.
May 26, Bethel.

Nebraska

May 6, Bethel.
June 4, Octavia

Ohio

May 8, 7:45 pm, Owl Creek.
May 19, 7:30 pm, Middle District.
May 26, 7 pm, Eversole.
May 27, Oakland.
June 2, 7:30 pm, Bear Creek.

Pennsylvania

April 22, 7 pm, Coventry.
April 29, Mt. Olivet.
May 5, Jennersville.
May 6, 6:30 pm, Walnut Grove (Johnstown).
May 6, 6:30 pm, Hanover.
May 6, 6:30 pm, Hunsdale.
May 6, 6 pm, Chambersburg.
May 6, 6:30 pm, Roaring Spring.
May 6, 6:30 pm, Philadelphia, First.

May 6, Dunning Creek at New Paris.
May 6, 6:30 pm, New Enterprise.
May 6, York, First.
May 6, Lancaster.
May 6, 9:30 am, Lower Cumberland at Mohler.
May 5, 6, 10 am, Little Swatara at Ziegler.
May 6, 7:15 pm, Royersford.
May 6, 7 pm, Stonerstown.
May 6, Palmyra, all-day.
May 6, 6:30 pm, Geiger.
May 8, 9, 1:45 pm, East Fairview.

May 9, 10, 1:30 pm, East Petersburg.
May 12, 13, 1:30 pm, Annville.
May 12, 13, 1:30 pm, Richland.
May 12, Indian Creek.
May 12, 1:30 pm, Spring Grove, Kemper house.
May 13, Snake Spring.
May 15, 16, 9:30 am, Springville at Mohler.
May 16, 17, 1:30 pm, White Oak at Graybill.
May 19, 2 pm, Maiden Creek at Mohrsville.
May 19, 20, 10 am, Schuylkill at Big Dam.
May 19, 20, Falling Springs at Hade.

May 19, 20, 10 am, Big Swatara, Hanoverdale.
May 19, 20, 1:30 pm, Heidelberg.
May 19, 20, Mountville.
May 20, 7 pm, Yellow Creek.
May 20, New Fairview.
May 26, Conestoga at Bareville.
May 26, 2 pm, Akron.
May 26, 27, 2 pm, Conewago at Bachmanville.
May 26, 27, 10 pm, Fredericksburg at Meyer.
May 27, 5 pm, Carlisle.
May 27, Codorus at Codorus house.
May 27, Lost Creek at Oriental.
May 27, Leamersville.
May 29, 30, 10 am, Chiques at Chiques house.
May 30, 31, 1:30 pm, White Oak at Kreiders.

Tennessee

April 21, 6 pm, Mt. Valley.
April 28, Liberty.

Virginia

April 21, 5 pm, Greenmount at Mt. Zion.
April 28, 6:30 pm, Cedar Grove.
May 5, 6:30 pm, Mill Creek.
May 6, 7 pm, Timberville.
May 26, 6 pm, Rileyville.

children's group. We are glad to have Bro. Hershell Reed and family from Newton County to locate with us. Bro. Adkins filled his regular appointment the third Sunday. Our church council was held April 1. Three letters of membership were granted. Four letters were received. Three men were appointed to make plans for the raising of funds for district mission work. The church will be represented by delegate at the Annual Conference. The fifth Sunday of this month will be observed by the three churches at Greenwood in a young people's conference. A basket dinner will be served at the noon hour and the program will be presented in the afternoon.—Dorothy Oxley, Mountain Grove, Mo., April 2.

NEBRASKA

Lincoln church held its council meeting March 2. The Sunday-school has been having money left, after expenses are paid, and it was decided to turn this money over to the church treasury. In an effort to create a more loyal, friendly attitude toward the church and each other, a church loyalty supper was sponsored on March 8. The supper was served family style, without charges. The Easter services were very impressive. In the morning the pastor, Bro. Leonard Birkin, gave the message. Special music was rendered by the ladies' and men's quartets. Communion services were held in the evening. The church program committee is planning for Mother's Day services. Bro. Bonsack, secretary of the General Mission Board, will preach here April 8.—Mrs. Wray Whiteneck, Lincoln, Nebr., April 3.

South Loup.—At the morning service on March 18 Bro. John Kelly gave us a report of the tour of the district made by the South Loup young people, presenting the play, by Bro. Ira H. Frantz, *What Shall It Profit?* Following studies last summer on the subject of the Christian's use of leisure time, our group desired to try an experiment in the form of a district tour. The contacts made with other groups have proven of splendid value to our young people and we deeply appreciate the coöperation of the churches visited. After two presentations of the play at South Loup and three programs in the churches of Kearney, Bro. Robbin's offer of transportation at cost made the tour a possibility. Maple Grove church, Kans., Haxtun, Colo., high school, Enders and Afton churches were visited in a western tour. The eastern tour included the Methodist church at Eagle, the Church of God in Omaha, besides our congregations at Bethel, Lincoln and Octavia. Community interest in the church program is better now than we have ever known it. Christian forces previously divided between neighboring churches continue to shift toward the South Loup center. Plans are being made for the enlargement of the church plant. After seven years of effort with the church here it is a pleasure to see the steadfast loyalty of the parents bearing fruit in the growing zeal of our splendid Y. P. D.—Galen Barkdoll, South Loup, Nebr., April 3.

NORTH DAKOTA

Cando.—Church and Sunday-school activities are moving along splendidly. The primary department presented their offering from the dime investment amounting to \$22. Some rearranging of our church interior has been completed; the work was sponsored by the Character Builders' Sunday-school class. Our pastor urges a more faithful and systematic Bible study in our homes. March 29 our quarterly council was held at the Cando house. Plans were made for our Vacation Bible School and a series of meetings in June, both to be conducted by our pastor, Bro. Mark Burner, and wife. Bro. S. W. Burkhardt was chosen to represent us at Annual Conference. Mrs. S. W. Burkhardt and Mrs. J. M. Meyers are delegates to District Conference. Royer Meyers was relicensed for another year. Our pastor conducted pre-Easter services. On Easter day there were special numbers of music and an inspirational message by the pastor. The story period by Mrs. Burner was much enjoyed by the children. The meetings closed on Sunday evening, April 1. The special music each evening was appreciated as were also the splendid messages given. Church and Sunday-school attendance is rapidly increasing.—Mrs. Geo. Newcomer, Cando, N. Dak., April 2.

OHIO

Maple Grove.—Jan. 18 the Ladies' Aid Society had a very profitable sale dinner. Jan. 22 the church gave a surprise pound donation for Brother and Sister Weimer; afterwards a fellowship supper was enjoyed by all. The young people's class is having a contest in attendance to last until May. The losing side is to entertain the winners. The teacher-training class, conducted by Bro. Weimer, has completed a successful study. Our council meeting was held March 20. The annual love feast is to be sometime in May. Our revival meeting is to be held about the latter part of August. Easter Sunday eighty-six members and friends gathered to worship and hear the inspiring sermon delivered by Bro. Glenn Weimer.—Madeline Manbeck, Ashland, Ohio, April 3.

Prices Creek.—The Missionary Motive of Today was the subject used by our pastor on Sunday, Feb. 25. On Thursday night following we were especially favored in having Sister Ida Shumaker of India with us. A large crowd was present to hear her stirring message. An offering of \$27.50 was lifted. On Sunday evening, March 4, the Home Builders' class gave the play, *The Lost Church*. A few weeks later they gave it for the township Sunday-school convention held at Eldorado. They also gave it at the Richmond church, Ind. Our elder, H. Jesse Baker, presided at our recent members' meeting. Two letters of membership were received and four were granted. Bro.

Baker will be our pastor for another year. Our pastor and Bro. E. C. Burnett were chosen as delegates to District Meeting. The members of our Aid Society are working very earnestly that we may do our share in the missionary projects. Sisters Mella Baker and Geneva Skinner are serving as presidents. We appreciate very much the help of Sister Knoeple and the girls' missionary club of Cincinnati in disposing of handmade articles and in giving us quilting. Recognition was given to Brother and Sister Andrew Miller at our morning service March 18, it being their fifty-fourth wedding anniversary. Easter morning our pastor gave us an appropriate sermon and in the evening Bro. Otho Winger gave a splendid message on Psalms 1.—Mrs. Ada Weaver, Eldorado, Ohio, April 4.

OKLAHOMA

Washita church conducted a pre-Easter revival under the able leadership of Brother and Sister Oliver H. Austin of McPherson, Kans., beginning March 14 and closing on Easter Sunday. We had looked forward to their coming for two years and we were richly rewarded. The attendance and interest were splendid throughout the meetings and all in attendance received a spiritual blessing. Bro. Austin's sermons were practical and heart-searching appeals for deeper consecration on the part of the members. Sister Austin's work was greatly appreciated as she led the congregational singing and told many beautiful stories. An especially attractive feature of the meetings was the children's chorus of about thirty voices which she organized and directed. The whole church caught a new vision of the meaning of Easter in the Passion Week services; throughout there was an atmosphere of his presence. These special sermons were particularly helpful to our young people in giving them a fresh incentive to develop in Christian character and service. Our field for evangelism is very limited in this community, but we were made to rejoice when sixteen made their confession for the Christ. Our baptismal service was on Monday, April 2.—Mrs. David Merkey, Cordell, Okla., April 3.

PENNSYLVANIA

Chambersburg.—We had our Bible institute Feb. 17 and 18, with President R. W. Schlosser of Elizabethtown College as instructor. March 11 we had with us Brother and Sister Desmond Bittinger, missionaries from Africa. Easter Sunday evening the Y. P. D. gave a drama and a pageant. April 4 the church met in council. Officers for the coming year were elected: presiding elder, B. F. Lightner; church clerk, Carl Baer; correspondent, the writer; Messenger agent, Aid Society; trustee, Frank Sellers. Two members were received and nine letters granted. It was decided to establish a building fund. The trustees are asked to provide a suitable place in the church to keep all the church records. Committees have been appointed to make arrangements for the ministerial and Sunday-school meeting which is to be held in our church in August. Our love feast will be observed on Sunday, May 6, preparatory service at 10:45 A. M., evening service at 6 o'clock. The various auxiliary organizations are progressing nicely. The choir gave a musical program and has assisted in several special meetings during the winter months. The Y. P. D. and the Aid are doing good work.—C. E. Grapes, Chambersburg, Pa., April 6.

Chiques.—Jan. 21 at the Chiques house Sister Ida Shumaker gave one of her stirring missionary talks on India. Feb. 24 we met in council. Brethren B. G. Stauffer, David G. Gible and Elmer H. Zug were elected delegates to District Meeting to be held at Elizabethtown. Bro. H. L. Hess is our delegate to Annual Meeting. During the year we lost three members by death; received eight by baptism; total membership Jan. 1, 1934, 299. April 22, at 7:45 P. M., at the Mt. Hope house Brother and Sister Desmond Bittinger are expected to give us a message on Africa. April 29, 7:15 P. M., the Loyal Sons' class will render a program at the Chiques house, with E. S. Kiracofe of Elizabethtown College as the main speaker. Our love feast will be held May 29 and 30, 10 A. M., at the Chiques house. The mixed chorus gave an Easter program at Chiques in the evening.—Fanny Zug Shearer, Manheim, Pa., April 2.

East Fairview.—On March 17 and 18 we held our Bible institute conducted by Bro. R. W. Schlosser of Elizabethtown. The attendance and interest were excellent. Bro. Schlosser taught from the Book of Hebrews in a most convincing manner. March 25 Bro. Milton L. Hershey preached for us. The Easter message was given by Bro. John D. Ebersole of Lancaster. The male octet and mixed chorus sang at this service. Our prayer meetings began with a great deal of interest the first week in April.—Mrs. Nora L. Merkey, Manheim, Pa., April 4.

Fredericksburg.—Officers for the Sunday-schools were elected: Union house, superintendents, Bro. John B. Lentz, Elmer Gible; Fredericksburg, Bro. Amos Hiestand, Ammon Meyer. Jan. 7 the union services started at the Fredericksburg house. Sister Ida Shumaker, returned missionary, gave a splendid talk on missions to a large audience of the Union people. A Y. P. D. has been started and their first meeting was held Sunday night, Jan. 14. They gave a fine program. Jan. 14 Bro. Nathan Martin of Lebanon delivered a good sermon to the Union people. Council meeting was held March 17. The love feast will be May 26 and 27 at the Meyer house, starting at 10 A. M. Pre-Easter services were held in the Fredericksburg house by the home ministers.—Mrs. Annie L. Weaver, Lebanon, Pa., April 7.

Little Swatara church met in council March 17. Delegates to District Meeting are Jacob Merkey, Geo. Snyder and Wilmer Ziegler. March 30 the welfare board rendered a program at the Merkey house. The address was given by Bro. S. G. Meyer of Fredericksburg. The

Easter program was held at the Frystown house. April 21 and 22 a Bible institute will be held at the Ziegler house. Our love feast will be held May 5 and 6 at the Ziegler house beginning at 10 A. M.—Elizabeth Meyer, Myerstown, Pa., April 6.

Lost Creek.—At our New Year's council meeting our pastor, Bro. J. A. Buffenmyer, was elected elder in charge of our congregation. During the week of Feb. 11 we had a week of prayer in the Bunkertown house conducted by our pastor. Each evening we had the devotions and other features conducted by members of the congregation; following this we were led in the study of the Book of Galatians by our pastor. Our pre-Easter revival at Bunkertown began Mar. 18, with our pastor, Bro. J. A. Buffenmyer, in charge. Thirty minutes before the regular service we were led in the study of the Book of Ephesians and some doctrinal subjects. In all our pastor preached fifteen soul-stirring sermons. As a result of this meeting twenty-one were received into the church by baptism, six await the rite, one is to be restored. Our meetings closed on Easter Sunday evening with the love feast; 260 surrounded the Lord's tables. The pastor was assisted at the feast by his son, Bro. John H. Buffenmyer, Hyndman, Pa., and Bro. R. L. Dittmer of the congregation. We made a special drive for Sunday-school attendance and as a result 292 were present on Easter. May 14 our pastor will open a two weeks' revival in the Oriental church; this meeting will close with a love feast on May 27.—Margaret Shallenherger, Oakland Mills, Pa., April 4.

Philadelphia (First).—The Juniata Student Volunteers gave us a spiritual program Sunday evening, Feb. 11. The week-day Bible school had charge of the Sunday evening service, Feb. 25. The junior choir rendered the Sunday evening music March 4 and 25. This choir under the leadership of Sister H. B. Burritt is quite an asset to the church. Sunday evening, March 11, we held another praise and testimony service. Palm Sunday was a blessed day. Two babies were consecrated to the Lord. The pastor's theme was, Things That Alone Count. At the close of the service two were baptized. The evening was women's evening. The Lenten envelope offerings were consecrated. After this Sister Desmond Bittinger, returned missionary, gave a splendid talk on their work in Africa. Sunday evening, Feb. 18, Sister Bernice Gibble gave another organ recital, assisted by Sister Christine Leho. Monday evening at our regular business meeting it was decided not to send a delegate to Annual Conference. The following delegates were elected to District Meeting: Sisters Jennie Sippel, Hannah Funk, Bro. Wm. Groff and the writer; alternates, Bro. J. Omar Good, Rowland Howe, J. A. Bricker and Frank Creutz. Our love feast and communion will be held Sunday evening, May 6, 6:30.—Mrs. Wm. H. B. Schnell, Philadelphia, Pa., March 31.

Plum Creek.—The work here under the guidance of our pastor, Bro. J. H. Wimmer, has been going nicely. During the week preceding Easter our church joined with the Lutheran, Reformed, Methodist, Presbyterian and United Presbyterian in preaching and prayer. The climax of these services was a union communion on Sunday afternoon in the Presbyterian church in Elderton. The service each evening was well attended and over 400 participated in the communion. All who attended these services believed that this was a most fitting way to observe the Lenten season. We are planning to have D. W. Kurtz of Bethany with us June 10. Miss Elizabeth Warner of Cleveland, Ohio, will conduct our Vacation Bible School in June.—E. Marie Kimmel, Shelocta, Pa., April 4.

Queen church enjoyed a series of evangelistic services, Jan. 21 to Feb. 4, conducted by Bro. Geo. W. Rogers who has been assisting our congregation for the past sixteen months. A community visitation and program of personal work was carried on by Bro. Rogers at intervals before these meetings and twenty-four persons were previously baptized. As a direct result of the recent meetings ten more were baptized and several await the rite. Others have also received Christ as their Savior who were nominal members of other denominations. Bro. Rogers preaches for us on Sunday evenings when he can be with us. Our Sunday-school has increased more than 100 per cent since a year ago.—Violet Stiffler, Queen, Pa., April 3.

Rouzeville.—March 27 the Kings Youth Bible class held its meeting in the home of Ruth Lasper. April 1 the Sunday-school rendered an Easter program. Our revival meetings Feb. 24 to March 14 were conducted by Eld. J. E. Rowland of Mechanicsburg, Pa. His sermons were very helpful and inspiring. As a result there were thirteen confessions. Although the revival has closed, the spirit of the meeting will continue with us.—Mildred L. Palmer, Waynesboro, Pa., April 5.

Spring Grove church met in council March 31. Delegates elected for District Meeting are Brethren Horace Wanner and Noah Martin; alternates, Simon Landis and Amos Martin. Our love feast date is May 12, 1:30 P. M., at the Kemper house.—Noah W. Martin, Ephrata, Pa., April 2.

VIRGINIA

Cartersville.—Bro. B. S. Landis of Harrisonburg, Va., came to us Easter Sunday morning and preached two good sermons. We are always glad to have others come and worship with us, as there are only a few members here. We are going to have another homecoming April 28, services commencing at 10 o'clock, an all-day meeting. We hope that a number of brethren and sisters will come and worship with us that day.—Mrs. E. E. Joyce, Cartersville, Va., April 3.

Flat Rock.—Bro. I. S. Long, returned missionary from India, gave a series of five lectures at the Flat Rock church beginning Feb. 21 and concluding with the Sunday morning service. Bro. Long lectured on the Book of Acts. Sister Long brought us a very interesting message each evening on the life in India. We had the pleasure of having

Sister Long with us at the regular Aid meeting. In the afternoon she with Bro. Long visited the Forestville school and gave the children an interesting talk on India. An impressive play on the Book of Ruth was given Sunday morning, March 4, by members of the B. Y. P. D. This organization held their social meeting at the home of Bro. Mark Wine on March 17 with about forty-four present. Bro. J. Carson Miller received a letter from Sister Nora Dellinger asking for the amount of \$10 to be used toward a sewing machine. This sister has been afflicted since infancy and is now in the home for the incurable, Richmond. By making clothing for others she is able to provide for herself. This amount was received through subscription and a donation from the Aid.—Mrs. Medford Shaver, Moores Store, Va., April 3.

Pleasant Hill church (Middle River) met in council Feb. 23. The report of the committee on buying more ground for the cemetery was favorable. Blue grass has been sown and the committee continued to take care of the cemetery. We decided to have a series of meetings in May to be conducted by Bro. L. G. Humphreys, also to have an old time love feast at the close of the meeting. We will have a Vacation Bible School next summer.—Nora B. Crickenherger, Harrison, Va., April 5.

Roanoke (First).—Beginning Jan. 21 we had a four weeks' school of missions. All departments of the church taught missions. The classes met at 6:30 each Sunday evening and at 7:30 met in the auditorium for devotionals and sermonette by the pastor. Sunday morning, Jan. 28, the junior choir gave the music. In the evening Bro. Bonsack of Elgin gave a missionary message—a challenge to all that heard it. Feb. 8 the quarterly council of the women was held. Missions were emphasized at this meeting. Sister Hesse gave a talk on missions in general. Different displays represented India, China and Africa. Mrs. Trout gave a talk on the work being done by our missionaries in Africa. Mrs. Brugh showed and explained some things made by the natives of Africa. Mrs. Beahm and Miss Maud Cundiff had charge of the China room. The former gave an interesting talk on China and had a display of various things. Mrs. Weaver had charge of the India room, where a play was given, The Lost Sheep. Mrs. Weaver made charts showing our mission fields in India. She also gave a talk on the display of Indian things. March 1 our tithing campaign started; our offerings have greatly increased; also the attendance is better.—Mrs. Irvin Wray, Roanoke, Va., March 26.

WASHINGTON

Omak.—Our pre-Easter cottage prayer meetings were attended with much interest and it has been decided to continue the mid-week meetings. About thirty-five persons were present at our Easter sunrise service. This service was led by Sister Earl Swallow. Afterward breakfast was served at the church. The Sunday-school rendered the Easter Story in scripture and song. The juniors had memorized the Bible story, each junior reciting a certain portion, and these scriptures were interspersed with songs by the congregation and several special numbers. Bro. B. E. Breshears preached the Easter sermon. In the evening we enjoyed our love feast. Bro. C. E. Holmes of Tonasket conducted the examination service. Bro. Luther Shatto of Oroville officiated. We were encouraged by the interest shown by members of adjoining congregations, a dozen of them coming thirty and forty miles to enjoy the feast with us.—Florence L. Breshears, Omak, Wash., April 3.

Wenatchee Valley.—The work here is considerably hindered by the lack of a pastor, but still there are encouraging features. The Easter morning service drew a large crowd. The choir presented the evening program, Victory. Twelve boys were baptized in the evening. This made a fitting close to the day. Baptism was administered in the beautifully lighted baptistry done in oil by Sister Keim with the impression of the broad waters of the Jordan River in the background. The Men's Work group is painting the outside of the parsonage and the Y. P. D. is calclimbing the inside prior to the coming of Brother and Sister Will. The Women's Work group is sponsoring a visit by the state president, Sister Ralph Breshears, who is also state vice-president of the W. C. T. U. Emphasis will be put on the temperance program. The ladies of the Wenatchee congregation are invited to join in this meeting.—Geraldine Eller, Wenatchee, Wash., April 2.

WEST VIRGINIA

Glade Union.—Our church met in council in February. Officers elected were: Leman Wright, clerk; Walter VanSickle, Messenger agent; the writer, correspondent. It was decided to have a two weeks' revival meeting to begin May 28. Bro. H. Q. Rhodes from Berlin, Pa., will be the evangelist. The Sunday-school here, closed through the winter, has been reorganized and started on April 1. Leman Wright was elected superintendent.—Ruhly VanSickle, Hazelton, W. Va., April 5.

WISCONSIN

Stanley church met in business meeting March 13. The church decided to hold a week's meeting, inviting pastors of the city to preach one evening each and Bro. Hyde, our pastor, to fill the pulpit on other nights. Some of our young sisters started a fund donating \$10 to redecorate the church and the Aid Society financed what was lacking. The brethren donated time and did the work the week before Easter. Several rooms of the parsonage have also been redecorated with the help of the Aid Society. Easter Sunday evening seven of our young sisters gave the pageant, The Challenge of the Cross—a beautiful and impressive service. The ladies' octet furnished the music. The Y. P. D. holds an interesting meeting each Sunday evening, followed by a stirring sermon by the pastor.—Mrs. Jacob Winkler, Stanley, Wis., April 4.

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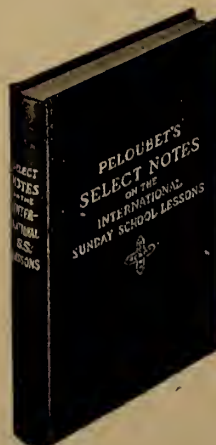
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THE GOSPEL MESSENGER

Vol. 83

Elgin, Ill., April 28, 1934

No. 17



Memorial Union, Iowa State College, Ames, Iowa, was built by alumni, students, faculty and friends in memory of those who fell during the World War. It is the finest building on the Ames Conference grounds and the first reached as you enter. The facilities which it offers will make it the headquarters building during the period of the Conference. The view shows Memorial Union across Lake La Verne

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SWEDEN

Graybill, J. F., and Alice, Bergsgaten 45, Malmö, Sweden, 1911.
 Norris, Glen E., and Lois, Spangatan 38, Malmö, Sweden, 1929.

CHINA

Peiping, China, care of College of Chinese Studies
 Parker, Dr. D. M., and Martha, 1933.
 Wertz, Corda L., 1932.

Liao Chow, Shansi, China.

Cripe, Winnie, 1911.
 Hutchison, Anna, 1911.
 Oberholtzer, I. E., and Elizabeth, 1916.
 Sollenberger, O. C., and Hazel, 1919.

Ping Ting Chow, Shansi, China

Bright, J. Homer, and Minnie, 1911.
 Crumacker, F. H., and Anna, 1908.
 Horning, Emma, 1908.

Show Yang, Shansi, China

Clapper, V. Grace, 1917.
 Neher, Minneva J., 1924.
 Smith, W. Harlan, and Frances, 1919.

Tai Yuan Fu, Shansi, China

Ikenberry, E. L., and Olivia, 1922.
 Myers, Minor M., and Sara, 1919.

Tsinchou, Shansi, China

Shock, Laura, 1916.
 Wampler, Ernest M., 1918, and Elizabeth, 1922.

On Furlough

Metzger, Minerva, % General Mission Board, Elgin, Ill., 1910.
 Pollock, Myrtle, Care General Mission Board, Elgin, Ill., 1917.
 Schaeffer, Mary, care General Mission Board, 1917.
 Senger, Nettie M., % Hartford Seminary Foundation School of Religion, Hartford, Conn., 1916.

AFRICA

Garkida, Nigeria, West Africa, via Jos Beahm, Wm. H., and Esther, 1924.
 Bosler, Dr. Howard A., and Edith, 1931.
 Harper, Clara, 1926.
 Inman, Dorothy M., 1933.
 Moyer, Edna Faye, 1931.

Lassa, via Maiduguri, Nigeria, West Africa
 Horn, Evelyn J., 1930.
 Kulp, H. Stover, 1922, and Christina, 1927.

Marama, via Damatura, Nigeria, West Africa
 Heckman, Clarence C., and Lucile, 1924.
 Utz, Ruth, 1930.

On Furlough

Bittinger, Desmond, and Irene Frantz, 3741 Walnut St., Philadelphia, Pa., 1930.
 Burke, Dr. Homer L., and Marguerite, 303 E. 20th St., New York City.
 Helsner, Albert D., and Lola, 99 Claremont Ave., New York City, 1922 and 1923.
 Royer, Harold A., and Gladys S., 321 Ash Ave., Ames, Ia., 1930.
 Rupel, Paul, and Naomi, La Verne, Calif., 2274 6th St., 1929.

INDIA

Ahwa, Dangs, Surat Dist., India
 Bollinger, Amsey, and Florence M., 1930.
 Royer, B. Mary, 1913.

Anklesvar, Broach Dist., India

Glessner, Ruth Lucille, 1931.
 Lichty, D. J., 1902, and Anna, 1912.
 Moomaw, I. W., and Mabel, 1923.
 Shickel, Elsie N., 1921.
 Warstler, Anna M., 1931.

Bulsar, Surat Dist., India

Cottrell, Dr. A. R., and Laura, 1913.
 Fox, Dr. J. W., and Besse, 1929.
 Mow, Baxter M., and Anna B., 1923.

Dahanu Road, Thana Dist., India

Brumbaugh, Anna B., 1919.
 Messer, Hazel E., 1931.
 Nickey, Dr. Barbara M., 1915.
 Swartz, Goldie E., 1916.

Jalalpor, Surat District, India

Miller, Sadie J., 1903.

Palghar, Thana Dist., India

Alley, Howard L., and Hattie, 1917.

Robinson Memorial, Byculia, Bombay, India
 Blickenstaff, Lynn A., and Mary, 1920.

Umalla, Broach Dist., India

Miller, Arthur S. B., 1919, and Mae W., 1922.
 Miller, Eliza B., 1900.

Vada, Thana Dist., India

Shull, Chalmers, and Mary, 1919.

Vyara, Surat, India

Blough, J. M., and Anna, 1903.
 Widdowson, Olive, 1912.
 Ziegler, Edward K., and Ilda, 1931.

Woodstock School, Landour, Mussoorie, U. P., India.

Blickenstaff, Verna M., 1919.
 Ziegler, Emma K., 1930.

On Furlough

Brooks, Harlan J., and Ruth, 2546 G St., La Verne, Calif., 1924.
 Ebbert, Ella, 1310 West D St., Ontario, Calif., 1917.
 Grisso, Lillian, No. Manchester, Ind., R. 4, 1917.
 Mow, Anetta, care of General Mission Board, Elgin, Ill., 1917.
 Shumaker, Ida C., care Mrs. J. M. Gnagy, 105 Beachley St., Meyersdale, Pa., 1910.
 Stoner, Susan L., 9505 So. Cedar Ave., Inglewood, Calif., 1927.

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

Vol. 83

Elgin, Ill., April 28, 1934

No. 17

EDITORIAL

That Fighting Instinct

THINKING of what we ought to do with these pugnacious tendencies of ours, it seemed to me that words like the following are worth a good sober second thought: "It is not a case of destroying, or even of inhibiting, the fighting instinct of humanity, but of harnessing that instinct to the good of mankind, turning its guns on the enemies of man."

There is a certain danger that opposition to war, or even the trend to more coöperation in our economic life, may discourage individual initiative. Some take it as an invitation to quiet submission to whatever is, a disposition not to resist or try to change anything. That's bad, awfully bad. To train out or drain out or dilute in any way the red fighting blood in human nature would be calamitous. We must not fight less but we must fight more intelligently. We must quit fighting each other, whether with bullets or with business.

There's grinding poverty on the one hand and disintegrating luxury on the other, there's disease of body and mind, there's injustice and greed rampant everywhere. If these are not sufficient to call out all the fight you can put up, what of the indifference or discouragement in your own soul? There are plenty of enemies of human welfare strong and well intrenched. Are you fighting a good fight? Are you keeping the faith?

E. F.

We Do Not Weep Alone

It has been said: "Laugh and the world laughs with you; weep and you weep alone." And so it may seem in some situations. We imagine that the Prodigal Son, in the time that he was coming to himself, probably had moments when he subscribed most heartily to this rather cynical estimate of human nature.

Yet the words quoted do not tell the whole truth. Indeed, we are convinced that they are certainly no

more than an engaging half truth, one which falls far short of the total range of experience. For it is in moments of sorrow, and not so much in laughter, that men come to know and appreciate each other.

If you do not believe this, watch what happens the next time sorrow comes to your community. If it is at all like those we know you will be surprised at the eagerness of neighbors to sympathize, to help, to sacrifice for those in trouble. It is nearer experience to say that we do not weep alone.

H. A. B.

What Shall We Think About Our Economic Problems?

THE preacher is commonly advised, "Preach the gospel" and do not discuss economic and political questions. That is good advice, unless the preacher knows what to do and how to do it.

The Old Testament Law dealt with all the human problems of that day, and the law was considered religious, and it was the business of the prophet to advise regarding the practical human problems. All problems are human; all are moral; and all are, in the final analysis, religious: for everything is either in right or wrong relations to God's will and purpose. The law dealt with national problems, economic problems, racial problems, social problems, and every problem that they knew, as well as the problems of worship. Jesus did not come to destroy, but to fulfill; to bring to a completion the teachings of the law in higher personal relation of love to God and man.

It is clear that the church should not ally herself with any party, or group, or method that is temporary and full of weakness and error. The church must be above the trivial, the temporal, and the speculative. The church must deal with the permanent, the abiding, the enduring principles and truths that give guidance to all the methods for human amelioration. But the church

must actually guide, illuminate, and direct human motives so that the race knows what to do to solve the human problem. If the church has no contact with human needs, and does nothing for the solution of the problems of the race, the church will be ignored and has no right to be supported. The church was made for man and not man for the church.

The church must deal with principles, the ideals which Christ gave to man. The biggest problems of today are man's relation to man—in economic relations. The principle is brotherhood—"love your neighbor as yourself." Protect your neighbor's life, health, reputation, and property as much as your own. The ultimate destiny of the individual is bound up with the destiny of the race. Hence, the ideal of human brotherhood, the spirit of the family, the law of love is the basic principle of human survival and welfare. The church must preach this, and insist that men apply this principle to their problems.

What does this principle of brotherhood mean in industry? It means that since wealth is produced by the coöperation of capital, labor, management, and the public, wealth must also be controlled by these four groups so as to conserve the life, liberty, property, and happiness of all. This is the principle of brotherhood in industry. It is the law of God; the church is not only free to preach it, she is under commission to do so. This is the gospel of brotherhood, and it is right.

But, aside from the principle which is clearly true and right and must be preached, what about the alliance of the church with the various *methods* proposed to carry out the principle? Is anyone of these methods good enough so that the church can endorse one method and discard all others? Here is where good men differ, and just because no single method seems to have all the virtues. The following are the methods before the public at the present time:

1. *Capitalism*—private ownership of essential industries for private profits.
2. *Reformed Capitalism*—private ownership for public welfare (voluntarily administered for the common good).
3. *The New Deal*—controlled capitalism for public welfare.
4. *Socialism*—public ownership of essential industries for public welfare.
5. *Fascism and Hitlerism*—dictatorship through force or violence.
6. *Communism*—dictatorship of the proletariat, through violence, with the promise of ultimate anarchy.

Christian people are today divided as to which of these methods should be supported. Some still have hope that capitalism can be Christianized so that men

will voluntarily follow the Golden Rule and thus promote the welfare of all. Many believe that Socialism through the coercion of the ballot is the only way to get justice without a revolution of violence.

Capitalism as it is can not be defended, for no system is a success that produces an abundance and starves millions; that gives 96% of the wealth of the country to one per cent of the people.

Goethe once said: "Der Geist erschafft sich den Koerper"—the spirit creates for itself its body, or the spirit creates the methods to carry out its purposes. Let the church preach, teach, convince, convert humanity to the law of brotherhood, and that spirit will soon create the method that will serve this purpose. That method might be different from any so far proposed. It is the business of the church to create in men a new spirit, through the power of the gospel. The church is the body of Christ, and Christ can only function through his body. Let the whole church rise as one man and teach the law of God for all human relations, this law of brotherhood, then this spirit will create new economics that will serve mankind and be a blessing instead of a curse. The present system is pagan—the greed for power, selfishness and self-indulgence. It puts profits above persons; greed and gold above human welfare. All the mighty prophets spoke against this sin. The church dare not keep silence in such a crisis.

D. W. K.

Arranging the New Order

ON the outside front cover of the new book that lies on my desk these words stand out: "The old order of things is inevitably disappearing. We can not save it. We would not if we we could. But what is to take its place?"

The inside of the book assumes to answer that, presumably. Have not had time to see yet. Possibly it only drives the question farther in. That would be a better service than some books render, which raise questions only to leave them hanging in the air. Driving a pertinent question deeper into consciousness, making escape from it impossible, is sometimes the best thing that can be done.

As for this one, what do you think? How far along are you on the way to the right answer? Have you settled on anything, certain things that should be in the new order? And on those that should be left out?

Would you like to see as much selfishness in the new order as there has been in the old? Do you mean you would have that left out, including the business in which you are a stockholder or partner? It may be a little difficult to arrange the new order to suit you and me both. Perhaps you have a suggestion on that point.

E. F.

GENERAL FORUM

Annual Conference, Ames, Iowa

June 13-19

BY J. E. MILLER

OUR Annual Conference is to meet at Ames, Iowa, June 13-19 according to plans made by the Committee of Arrangements. Better note the time and place.

Ames is 327 miles due west of Chicago, on the Chicago and Northwestern Railway. A pleasant run of about eight hours over the smooth double track brings Chicago passengers to their destination—or rather almost. Like ancient Gaul, Ames is divided into three parts. The eastern part, in which are the depot and the business section, lies two miles east of the Iowa State College whose spacious and beautiful campus with its drives and walks and massive buildings constitute the second part. Bordering the west side of the campus are located residences, chief occupation of whose owners it is to provide homes for the many students who every year flock to the college. Commencement at the college will be on Monday and Conference begins on Wednesday. However, the summer session follows commencement but the attendance is small, so we will have plenty of space and ample buildings for our Conference. Lincoln Highway runs "hard" by the college campus.

By special arrangement Earl M. Frantz, Secretary of the Committee of Arrangements, Charles D. Bonsack, Retiring Moderator, and myself met at Ames recently to survey the buildings preparatory to making definite assignments for the various groups. We found the college management ready and eager to coöperate in every way. Their facilities and goodwill are ours for the entire Conference period.

The Gymnasium stands about two-fifths of a mile west of Memorial Union. It will seat 3,000 and here the main sessions of the Ames Conference will be held

First, as to the location of some buildings. Entering the grounds from the Lincoln Highway towards the east we see to our right a most beautiful and large building, Memorial Union, built by alumni, students, faculty and friends in memory of those who fell during the World War. Two-fifths of a mile to the west, reached by drive and walk, we see the Gymnasium in which the main sessions will be held. Half way between these two buildings are Central Hall and the College Y's, both Y's using the same administration building. Besides these buildings are two others that we will be using, especially Agricultural Hall and the Physics Building. The Gymnasium will seat 3,000. It has a main floor and a running track which serves as a gallery, and is equipped with loud speaker. Agricultural Hall has an auditorium seating 1,200 and is suitable for





Agricultural Hall has an auditorium seating 1,200 and is suitable for showing pictures by day or by night

pictures by day or night. The Y will house the exhibits and Brethren Publishing House. Memorial Union will be the meeting place for the Standing Committee, and will afford ample room for the women's meetings.

Lodging is offered in the Men's Dormitory, near the Gymnasium, in private homes, and possibly some fraternity houses, with some choice rooms in Memorial Union. In due time lodging announcements will be made through the Committee of Arrangements.

Your meals will be secured in Memorial Union's spacious cafeteria which throughout the college year feeds thousands. Enlarged facilities are available for the Conference period. The Committee of Arrangements is planning to manage a lunch counter under the west bleachers near the Gymnasium. Possibly a lunch counter will operate in the Y. There will be ample provisions for both rooming and eating.

Grounds for parking automobiles are available. I understand camping grounds are near, though I did not see these. All in all there will be plenty of room for the Conference. Considering the many problems facing the Committee of Arrangements I believe they chose well in locating the 1934 Conference at Ames. Only three times has the Conference been held in Iowa, the last time being in 1908.

Will the 1934 Conference be a large Conference? That depends partly on you and your congregation. Send your delegates and encourage others to go. And go yourself. Will it be a good Conference? That again depends partly on you and your congregation. Present

rates on the railroads and busses should go far towards helping solve the transportation problem. Hard roads never were better than now. The Holy Spirit is as ready to guide and bless as ever. With all these at our command the character of the Conference will be determined largely by ourselves.

May I pass on to you this one remark made by one of the officials of the college? "We are glad to offer our facilities to a Christian group like yours for your Conference. We need the uplift of Christian men and women." That's a challenge to every one of us to take our religion with us. There have been Conferences where weather conditions and other circumstances made it easy for one to forget his religion and speak words and deport himself in such a manner as not to manifest the Christ Spirit. Keeping in mind the remark of this official, should help all to take their best to Ames.

Elgin, Ill.

Free Moral Agents?

BY IRA H. FRANTZ

THE question got into our discussion in Sunday-school class one morning. I had just been reading of a crime committed in an adjoining county a few days previously in which an old man was tortured and murdered for his money. It suddenly occurred to me that I could not possibly have done what that criminal did. However badly I might have needed money, or even as a matter of self-defense, the crime, I am sure, is entire-

ly outside the range of possibilities for me. And it suddenly occurred to me to be thankful for it. Then I tried to think of other, less revolting evils and to ask myself how many of them are likewise impossible to me. There is language I hear men use which I could not bring myself to utter. But there are other things I am not so sure about. I still have to watch myself on so many points. Even then I do not watch closely enough. I still do things that many Christians would find impossible.

I conclude therefore that I am not a free moral agent and, furthermore, that I do not desire to be one. But I am still freer than I want to be. I shall be satisfied only when I have brought "every thought into captivity to Christ."

Fruita, Colo.

Pathfinders in Maryland

BY J. M. HENRY

1. Jacob Bromback

JACOB BROMBACK was certainly one of the most remarkable pioneers among the Society of Dunkers in Colonial Maryland. He was an orphan lad who came from Germany about 1740 and made his way across the wild frontiers of Pennsylvania and Maryland. He found a home on Conococheague Creek in Maryland, and was apprenticed to the family until he was twenty-one years old. He was married to — Angle, daughter of one of the original pioneers in the Antietam Valley. This young woman was baptized at the age of sixteen and has been regarded as the first convert of Martin Urner in Maryland. Some records indicate that she was converted by George Adam Martin, but the accounts agree that she was very young.

Jacob Bromback held to the Lutheran faith, and was in all probability christened in Germany. He was a very humble man with a quiet manner of speech. A few years after his marriage he was baptized and united with his wife's church. He was never elected to the ministry but was a devout leader in his day. He worked hard and lived frugally. Jacob was peculiarly endowed with good judgment and organizing power. His farm was considered a model for his day. Many men visited his place to learn the art of his success.

When General Edward Braddock was met at Frederick, Maryland, in 1755 by Benjamin Franklin, Governor Horatio Sharpe and George Washington to plan the campaign against the French and Indians, the advance scouts marked out the route. The army was to cross South Mountain and turn north five miles east of Beaver Creek. That route took the army along Antietam Creek. Braddock led his army into the more thickly settled region of the German colonists. He pitched his camp on the land of Jacob Bromback.

The army remained there for some time, while the contingents and supplies were collected from Cumberland Valley, Pennsylvania, Shenandoah Valley and Middle Maryland. General Braddock—probably by invitation—had his headquarters in the home of Jacob Bromback. Both Braddock and George Washington spent much time in Bromback's home. General Braddock was so impressed with the skill and ability of Bromback in the management of his affairs, and the genius of his organizing ability, that a commission was offered Jacob Bromback in the army. This gave him an opportunity to explain the religious beliefs of the Society of Dunkers to the British General and George Washington. In the soft mellow light of the candle-lighted room these three sat. Jacob Bromback talked in quiet tones of voice with words fitly spoken like "apples of gold in network of silver." No one will ever know what impressions were made by this pious, humble servant of God on his guests.

General Braddock insisted that Bromback accept a commission in his army. One record was discovered which indicated that Jacob Bromback did not accept an officer's commission, but was finally prevailed upon to take charge of the supply train and care for the sick and wounded. If Bromback did not accompany the army as commissariat, it would be difficult to explain why no subordinate officer was to interfere with, or do violence to, the conscientious principles of Jacob Bromback.

The army broke camp at Jacob Bromback's place in May, 1755, and started to Wills' Creek at Fort Cumberland to make final preparations for the march against Fort Duquesne. The tragedy of Braddock's death and the defeat of his army are well known facts of history. However, little is known about the pathetic hours which the soldiers experienced as George Washington, and others, led the wounded and battered forces back across the mountains. General Braddock never lived to return to the fireside of Jacob Bromback, but who can doubt that George Washington stopped at the hospitable home of Jacob Bromback and recounted, around his hearthstone, the trials and hardships of their disastrous campaign?

Years passed and Jacob Bromback continued to labor out on the frontier. "The meek shall inherit the earth" was literally fulfilled in the life of this pious, God-fearing saint, when, for some unaccountable reason, he was given a patent for a large tract of land in Blair and Bedford Counties, Pennsylvania. It was said that the patent contained nearly six thousand acres of land.

Why did Jacob Bromback come into possession of this patent? Who influenced the king's proprietary of Pennsylvania to grant a patent to this unknown Dunker out on the frontier? Who would say that George Washington did not have a guiding hand in that grant?

Furthermore, is it fancy to believe that when George Washington was presiding over the Constitutional Convention, he gave counsel with others that a clause be put in the Constitution guaranteeing religious liberty and freedom of conscience? Amid all the turmoil and wrangling in the Convention did George Washington recall nights when an unknown man out on the frontier expounded the doctrine of peace and goodwill to a British General? Did Washington ever forget the fervor of that sainted voice out in the wilderness?

It has been stated by a recent writer that George Washington was baptized by triune immersion in the latter part of his life. Again, who knows what impression was made by Jacob Bromback upon his guest in his humble home on Conococheague when Bromback explained the doctrine of triune immersion as practiced by the Dunker Brethren? What influence Jacob Bromback had on the life of George Washington will never be known. It does not matter, for Washington had come in contact with a great and good man.

It was enough to have discovered a saint of God out on the frontier. The accounts about him are meager, but the Eternal Father has the record of it all, and when Jacob Bromback finished his earthly pilgrimage in the year 1799, he could answer the call, "Well done, thou good and faithful servant, thou hast been faithful over a few things, enter thou into the joys of thy Lord." Another sainted pathfinder in Maryland had passed away.

It was a strange coincidence that George Washington had likewise passed away that year. It was a damp, cold day on Thursday, Dec. 12, 1799, as Washington took his accustomed ride over his plantation. The next morning a snow blanketed the earth. He sat by the fireside and meditated with strange thoughts. Saturday night as the winds moaned in the boxwoods around Mount Vernon the beloved Father of his country answered the call to come up higher. Jacob Bromback, the pathfinder, and George Washington, the patriot, had finished their earthly pilgrimage as the earth slumbered under a blanket of snow.

Bridgewater, Va.

"The Secret of Secret Prayer"

BY GRACE HILEMAN MILLER

"THE secret of secret prayer is secret prayer," stated a speaker in a community prayer meeting the other day. The Christian who enters into his or her closet daily and closes the door and then communes with God, makes such an acquaintance with him that this person naturally "draws near to God" in any time of need as well as in times of joy, thanksgiving and praise, and proceeds to talk in terms of closest friendship.

"Much words, or high sounding words, have no place in such a prayer." Spoken words are even un-

necessary, but the meditations of the heart are all important.

The brother or sister who enters his or her closet, and habitually closes the door and prays in secret, is heard of the Father and openly rewarded in a number of ways. What a revival would sweep this old world if every church member were familiar with "the secret of secret prayer"!

La Verne, Calif.

When Will the Church Be Ethical in Finance?

BY CHARLES E. ZUNKEL

I. Church Women Are Exploited!

CERTAINLY the women of the church are some of the most devoted and altruistic souls the world has. Indeed the very intensity of their devotion, united with their altruism, makes them often become the objects of the craftiness of shrewd business promoters. There is no task in the church which is too disagreeable for them to undertake and the burdens of the church fall heavily on their willing shoulders. Deeds of mercy, acts of charity, concern for the moral and spiritual life of the community, church promotion, church finance . . . these and many other concerns are theirs because they are willing to accept responsibility for them. Because their sympathies are so broad and their concerns so genuine, they accept the burdens which ought to be shared heavily by the men of the church.

The exploiter eagerly seizes such an opportunity as this. Sensing their altruism and devotion, he plays upon it ruthlessly for purposes which are far from altruistic. He knows the women of the church feel keenly the need of money and that is his golden opportunity. Churches are plentiful and most of them have women's groups who are eager for opportunities to produce ready cash for the endless demands made upon them by their churches. I think I am not overstating the case, as it is frequently found, these days. There may be church debt, parsonage debt, debt to the pastor, or other debts. Always there are calls for money for new equipment, reconditioning of the old, or redecorating, or something else. And, it has come to the place, in many churches, where the women are among the first consulted for financial aid. Exploiters know this.

Along comes the salesman with some such article as greeting cards. Of course everyone buys greetings cards. His cards represent the very finest that can be bought. The price is slightly less than that of the bookstore of the town. The women can easily find chances to place a few boxes of the cards among their friends. The profit is liberal, perhaps as much as forty per cent. Why not seize such an opportunity to find ready cash to promote the interests of the kingdom of God? Such salesmen, discover-

ing that the pastor or pastor's wife is unsympathetic with the project, will try by clever manipulation to overrule their sentiment or advice. And many are "taken in" by such cleverness, failing to weigh other facts. The women must now run competition with the bookstores or drug stores who depend upon their business to provide a livelihood for members of the community. In promoting the kingdom of God, they may take food from the mouths of innocent children. The women further overlook the fact that the promoter cares nothing for them except as tools through whom he can promote his own financial interests. His interest in the kingdom of God is very shallow in this respect.

Then, along may come the salesman of extracts, cosmetics, and creams. He has a similar proposition to offer as had the seller of greeting cards. It looks like a good thing and the women "bite." But some things are usually unnoticed, at least at the time of the agreement. The prices to be charged are usually higher than one has to pay at the grocery or drug store for articles of equal quality. Those who buy the articles do so more out of charity for the church than out of a sense of good business. That creates a distaste for the church and all it may represent, if such sales are made to those who are not yet affiliated with any church. Nor can one blame them. Again, there is the problem of competition with those who are already established in such business and who are often liberal financial supporters of the program of the church. Certainly they resent the church competing with them and they have a right to do so!

Baking concerns have some very clever tactics to promote sales through the influence and effort of the church. They have been known to give liberal donations to churches, who need financial aid in building or rebuilding programs, on condition that the church people purchase a certain amount of their goods. Of course they know the problem that usually stares the church in the face, when a building program is contemplated, and they use it to promote their own selfish interests. It is so presented as to look very generous and benevolent.

One of the cleverest promotion schemes that are worked is the sale of duplicating machines. Some one will slip into the community, usually seeking the pastor in this case, and will present a rosy plan whereby the pastor may secure morning worship programs and a duplicating machine for printing them, all without much effort on his part. The plan is simple. Help the promoter secure advertising from the business men of the community. This is placed on the back of the morning worship programs of the church and is paid for, at a high rate of cost, by the business men. What can be wrong with such a plan? Business men like to adver-

tise. Why should they not advertise through the morning worship programs of the church and provide this equipment for the church thereby? The answer is that this commercialization of the church certainly is unfitting and the advertising is practically worthless to the business men. Some of them have confessed that, rather than to give these sums to these promoters, they would give generous sums to the church to provide similar equipment and make it unnecessary to litter the back of the morning worship program with ads.

Well, the types of promotion schemes are numerous. It may be the sale of silk stockings, the promotion of patronage for chain stores, the promotion of sales for aluminum wares, or various other things. And all is done in the name of Christ and for the promotion of the kingdom of God. *In the name of Christ and for the promotion of the kingdom of God?* Almost, this sounds like sacrilege. How much different is this commercialization of the church from that which Christ condemned in Jerusalem's temple? Both this and that savor of greed, self-seeking, and profits. Was this the purpose for which the house of God was built? Can we even pay this price that it may continue as a place of prayer?

Chicago, Ill.

Polly Talked Too Much

BY J. H. MOORE

I ONCE read a story about the experience of Polly, the favorite family parrot. Polly was an intelligent bird, more witty and mischievous than wise, however. She had acquired a creditable vocabulary for a bird, and had learned to use not a few of the common family expressions. Belonging to the family was a small house dog, that had been taught to respond to a certain whistle. Any of the family giving this whistle, Fritz would be on hand for a pat, a romp or a walk. In due time Polly learned to give this whistle, only to laugh when Fritz came rushing into the room to see what was wanted. While the trick was a matter of amusement for the family as well as the parrot it did not appeal to the better sense of Fritz.

One day when matters were rather quiet in Polly's end of the house she decided on breaking up the monotony with a bit of fun and sent forth one of her keen whistles. Fritz came bounding into the room only to be greeted by a big laugh from Polly. This was too much for Fritz's stock of patience, so jumping up to the bird's perch he dragged her to the floor, and was playing havoc with her fine plumage when the cry of Polly brought some member of the family to her rescue. Order was soon restored, Fritz sent from the room and Polly placed on her perch. A dozen or more fine feathers, of which Polly as well as her mistress had been more than ordinarily proud, were picked up from the

floor. Polly looked herself over carefully, noticing especially the few tail feathers left, was heard to say in a low, plaintive voice, "Polly talked too much."

As having talked too much, Polly is not to be placed in a class all to herself. She has plenty of company, but not all have been led to follow Polly's example by making a voluntary confession. I once occupied a place in a large dining room where a number of people were enjoying a splendid noonday meal. At one of the tables was a lady who could do two things at once with marvelous rapidity, eat and talk. She ate fast, and talked as fast as she ate. Like some other people in the world, she could talk by the hour and not say anything worth listening to. The stranger referred to her as "the lady who talked so much." As I listened to her during the passing half hour of the meal I was reminded of what my mother used to say: "The Lord has put still tongues in wise heads."

Some years ago there was a great orator in the United States Senate, a man of marvelous influence, whose ability as a statesman was recognized in Europe as well as in his own country. He was easily nominated for president, and during the campaign aroused enthusiasm from shore to shore. When the ballots were counted the required number for him fell short. Why should such an able statesman fail to reach the White House? Some fine politicians said the senator talked too much.

Years later the presidential chair was occupied by a quiet man. He was serving his second term. In his party there was a strong sentiment in favor of running him for a third term, and he was so advised. In reply to all approaches and solicitations he said just six words: "I do not choose to run." About those six words the papers and magazines said enough to fill a half dozen good sized books. This reminds me of a fine business man I once knew, who wasted few words in conversation. When complimented for his brevity in speech he said: "The wise old owl on the oak. The less he said the more he thought, and the more he thought the less he spoke: The wise old owl on the oak."

People who talk too much are usually quite sensitive and any attempt at helping them overcome this defect is pretty risky business, even upon the part of the best of friends. For this reason the habit is allowed to become so firmly fixed that there is no remedy for it. And yet some drastic measures will now and then be adopted in order to remedy the situation.

While yet connected with the MESSENGER there came to me a report of a Sunday-school having a superintendent whose much talking greatly shortened the time needed for the teachers hearing their classes. To remedy this defect the friends of the school got their heads together and elected for superintendent a young

man entirely deprived of speech. The young man had brains and good sense, and by means of gesture and other aids managed the school in a most satisfactory manner. This was a hint to the "too much" talker.

This leads up to another line of thought. In a certain part of the brotherhood there once lived a splendid song leader. He understood music and had just the right kind of a voice, but he talked too much. He could talk well, but he could sing far better than he could talk. The people thought he should limit himself to the singing and let others do the talking, and instead of telling him so, they simply dropped him out, and had some one else lead in their song services. It was unfortunate for the man as well as for the church. But this is the way it goes when a useful man does not know for what purpose he was created. And what is true of some men, as song leaders, in this particular is true of some women, who lose out as choristers, simply because they talk too much. It is simply a case of Polly talking too much.

I once knew a sister who was a good song leader. The people liked her. Her pose while leading in a song was faultless, and she made a splendid impression. But in time she got to talking. She could sing far better than she could talk, as is the case with practically all good song leaders. Finally, another chorister was elected to take her place. It went hard with the good woman to turn the leadership over to another, and she probably never knew why the change was made.

Who was to blame? The good talented woman, her pastor, or some one else? Now, to sum the whole thing up, I feel impressed with this thought: The song leader who gives his or her heart to the song service of the church, and lets some one else do the talking, will never be accused of making the mistakes made by those referred to in some of the above paragraphs.

Sebring, Fla.

Divine Provision

BY MAUD MOHLER TRIMMER

TODAY is a testing time for Christians. When we see men, devout followers of the Christ, pacing the streets in search of work to support their families our faith is sorely tried. Has God forgotten his children? Is the effort to live righteously worth while? Does not God promise food, clothing and shelter to his children? Or does he give spiritual gifts only and leave the temporal support of man to human initiative?

We need to open our Bibles again to learn the will of God concerning this matter. The Old Testament is replete with promises of material blessings. David has said:

"I have been young and now am old, yet have I not seen the righteous forsaken, nor his seed begging bread."

And a relative of mine who has traveled around the

world states that this is true. In every nation of the world she observed that the wretchedly destitute were not found among the Christians. She found followers of the Christ had the necessities of life. We all recall how often the Israelites were promised a land flowing with milk and honey. Later, Jesus, himself, in speaking of meat, drink and clothes, says:

"Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you."

Jesus bids us pray, "and give us this day our daily bread," and we know that he always said grace before eating.

By all of this it would seem that God intends for his children to have means of support so that they may earn their necessities. I think it is a gross misinterpretation to conclude that food is to be handed out with no effort on the part of the recipient, just as it is thrust down the throat of a young bird. Men must do their part.

However, it will probably be argued, there are people who are loyal to God who are in hunger. How many devoted Christians do you know who are starving or in great need? I must confess that in running over the list of faithful Christians known to me, who are unemployed through no fault of their own, not one is suffering. Either they had some small source of income, a bit of occasional work, or Christian friends are providing for them.

It may be that men expect too much of God. The Scriptures promise bread, it is true, but not bread, butter and jam. They promise decent and warm clothes, but do they assure us of silken undergarments, jewels and furs? Nor is there any hint of caviar, fine limousines, art objects, costly furniture and houses, long trips, etc. Because in the past we have been showered with good things far beyond our deserving, we have grown to expect luxury.

A poor interpretation of the Scriptures probably is the cause of this. Take note of these common quotations: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it." "But when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret and thy Father which seeth in secret himself shall reward thee openly."

Now where from all that do people get the idea that the reward or blessing will be in material things? Isn't that the human rather than the Divine perspective? Although it is true that our Heavenly Father does give us food, clothing, shelter and all sorts of scientific discoveries and inventions for our comfort, yet the greater gifts are spiritual. Our real rewards are peace, satis-

faction, contentment, self-respect, friendship, love and the like. To work for a reward is a motive unworthy of a real Christian. This is especially true of the material reward. The real purpose of the labors of a Christian should be the love of God and man and the reward merely an incident.

For far too many years the Christian world has been prone to put too much trust in material things. It took a great depression to bring it to its senses. Let us hope the experience will leave a lasting impression. In the period of extravagant prosperity luxuries became necessities to the common people. As the panic swept over the earth and incomes shrunk men learned to live on less and less. Again and again people thought they had learned how few things were essential to happiness. Then would come more disaster to teach them something further. Then came the opinion that a return to simpler habits would relieve the situation.

How little we knew that soon some of us would be forced to do that very thing. Some people had voluntarily reduced their standard of living. Instead of elaborate menus of former days, our magazines had begun to feature one dish meals. Then came that curious event, the bank holiday. Those who had no cash on hand cut expenses still more. There were city women who baked their bread as their mothers had done. And in our town many went back to the simple habits of their pioneer ancestors when the earth upheaved to give wayward humans a good spanking. In the short space of time when the great shock caused the electric lights to go off, candles gave the needed light. And for a number of days women cooked over camp fires or in fireplaces as their grandmothers had done. But alas! people could no longer be satisfied with inconvenient simplicity.

But this experience may not have come so much to teach the beauty of simplicity as to show the joy of sharing with others in need. The same benefits probably accrued from the hurricane and floods in other parts of the country.

Modern people can not and do not care to go back to the old days of drudgery and privation, and it should not be necessary. Our Father has need of folks in more important business. Assuredly he will supply the real needs of his children. They need but trust him. And they would, if only for once their eyes could be opened as were those of Elisha's servant, to see the angelic host waiting to assist them. God is very good. He spares his children from all the vicissitudes of life because he has need of them and because he loves them. Though depressions and cataclysms of nature may come and go, the great God of the universe sees all and will be with his people to the end.

Long Beach, Calif.

Transportation Information

BY J. W. LEAR

General Transportation Agent, Church of the Brethren

National Conference, Church of the Brethren

Ames, Iowa, June 13-19, 1934

To all who may be interested in attending the Annual Conference at Ames, Iowa, this year, the following will be of interest and should be read carefully.

Your church transportation agent made application to the several passenger associations for a conference rate this year. The best that we could get was a fare and one-third for the round trip, based on 3c a mile west of Chicago, and 3.6c a mile east of Chicago.

The fact that the Century of Progress is being repeated in Chicago this year, and the further fact that the coach rates west of Chicago are 2c a mile one way, or 1.8c per mile for a round trip ticket, makes possible a cheaper rate to the Conference than could be gotten by the certificate plan for a convention rate. Those in the west and southwest can purchase one and one-half fare for the round trip, beginning May 22, with a final return limit of thirty days in addition to date of sale. These tickets are good in coach; also in parlor and sleeping cars upon payment of regular parlor or sleeping car rates.

Also, one fare plus 25c for the round trip, selling Tuesdays and Saturdays of each week, beginning May 22, final return limit, 15 days in addition to date of sale, tickets being good in parlor and sleeping cars upon payment of regular parlor and sleeping car rates. A cheaper rate of $\frac{5}{6}$ of one-way fare for the round trip, selling daily beginning May 22, final return limit 15 days in addition to date of sale, these tickets being good only in coaches.

Those desiring to take advantage of this rate to Chicago and then purchase a round trip ticket, Chicago-Ames, over the Chicago & Northwestern Railway, a one-way fare of 2c per mile or a rate of approximately 1.8c in each direction for the round trip.

The distance from Chicago to Ames is 327 miles. For those coming from the west, round trip fares can be purchased to Chicago via Ames with a stop-over at that point if desired. If there is no desire to attend the Century of Progress for those on the western coast, they can buy a round trip ticket to Des Moines, Iowa, for a little less than a round trip would be to Chicago. Consult your local ticket agent for information, or if you desire fuller information from the writer, I will be glad to make any explanation I can. My opinion is that by this arrangement it will cost no one any more money than the convention rate would have been, and for the great majority, it will save money.

The pastors who carry clergy certificates can ride on the Western roads for 1c a mile in the coach. If they desire to travel in the pullman car, it will cost them $1\frac{1}{2}$ c per mile.

The Eastern roads have a rate for parties of 25, 50, or 100 to the Century of Progress Exposition. It might be well for those who desire to chaperon parties to make an investigation about this rate. I think that for 25 or more three-fourths of the one-way fare for the round trip may be had, and for 50 or more, two-thirds of the one-way fare for the round trip. There are some restrictions with reference to party travel, so you had better consult local authorities with reference thereto.

405 S. Trumbull Ave.,
Chicago, Ill.



MISSIONS

This Department

Conducted by

H. Spencer Minnich



A Challenge to Faith

BY H. STOVER KULP

"To go in to possess the land" (Joshua 1:11)

TEN years ago last December we were ordered by a government official to get out of this area, to pack our goods and go. When we asked, "Why?" we were told to go, and ask no questions, for no reasons would be given. We didn't go, as is quite apparent, for somehow we were sure that God had plans for us which involved our "staying put." This past December, the Governor of Nigeria, Sir Donald Cameron, and Lady Cameron, visited our Mission and assured us of their heartiest sympathy for our work.

The barriers which have been thrown in our way by unsympathetic government officials have now almost without exception been removed. We have now no external barriers to a great forward movement in our mission work in a field some 100 miles long and 60 miles wide, with a population of a third of a million. No external barriers—but there are internal ones—the lack of our own faith to go up and possess the land and the age old barriers of sin and superstition in the hearts of the people. We believe it quite scriptural to say that in the last analysis there is but one barrier—"lack of faith."

Certainly God has brought us here. This is our Ebenezer. A decade of the Africa Mission lies behind. The promised land lies before. The eye of faith can already see the riches of blessing to those who will go in and possess the land. We will march forward, aye, we are already on the march. Who are *we*? Not alone some twenty missionaries sent out by the Church of the Brethren in America, located in three mission stations, but, a somewhat lesser number of young African men and women in six or eight central villages. None of these has perhaps more than a sixth grade education as far as books go, but they have been schooled by experience and know men, and we believe their experience of God in Christ has been very real. There are another score or more helping in hospitals and schools and witnessing in season and out of season for their Savior. There are several hundred boys and girls in schools

whom happily the Spirit of God will touch and send forth. These are *we*. But these are not all, for you—and you—and you—whomsoever you may be, who read these lines, *you* may be with us on this march of conquest into the promised land.

There will be casualties, there have been some already, spiritual casualties, for this is a spiritual conquest. Have you ever seen a loved one suffering or perhaps dying? As you watched by the bedside would you not gladly have exchanged places with the sufferer? Did you not feel perhaps that it would have been more merciful to you to have been in the place of suffering instead of the place of sympathy? Missionaries do not grow old because of tropical diseases and bad climate alone. These things affect the body, to be sure, but age is a thing of the soul. Missionaries' souls are scarred and seared by witnessing the spiritual casualties on every hand. A young man and wife were in an out station for nearly two years. Recently the wife confessed to having committed adultery several times during the past year. All attempts to keep the family together have failed. Christian families are the strategic points in our campaign. Another has fallen. When the missionary examined his own soul he did not know whether the fall of the woman or the apparent lack of concern on the part of the man had given the deeper thrust.

But the casualties are not all in Africa. Christ told the best church members of his day who refused to give opportunities to the unfortunate and oppressed, that publicans and harlots would have a better chance than they. Can it be that some have lost faith in missions? Because the battle is fierce and the day is long have some given up? These are casualties of first magnitude.

But thank God that in his grace there is healing. Last Sunday night the missionary listened to a young native worker tell of his pastoral experiences and the oil of gladness soothed the thrust of the bitter disappointments. And there are among you who read this, those whom the several demands of this day have forced to depend on spiritual resources. By faith you have been made to rely on resources whose existence you otherwise may never have guessed. As you sacrifice to meet the demands of this moment you are having a Christian experience of joy which God meant you to have.

So in this call to go up and possess God's Promised Land in Africa, I would challenge your faith to still more sacrifices, for I would have you rejoice with us in the victory which is sure. The victory is sure, but only the faithful have a share in it, and these are they who accept the fact that the way of victory is the way of the cross.

Lassa, Africa.

What to Pray For

Week of April 30-May 6

1. THERE was no regular Bible school during 1933, due both to insufficient students and lack of funds. A refresher institute was conducted, however, and it is hoped that in 1934 a two months' course may be held for the teachers during their rainy season vacation. Pray for Bro. Shull as he plans the course of study, for those who will give instruction and all who will attend. Some of the students may be non-Christian. Pray that this may be a time for them to decide for Christ.

2. The Vada church has had no baptisms the past year. Pray that the Vada Christians may let their light so shine that others may be constrained to follow the Master.

3. The chief government official has been encouraging the people to send their children to the District Boarding School. Let us thank God for this and pray that the work may go on.

4. The parents of the pupils of one of the village schools have been so pleased with the school that they have asked for it to be registered. Pray that we may have more faithful masters and efficient village schools.

Toyohiko Kagawa

FROM time to time there have appeared in the press, both in England and abroad, conflicting statements and articles regarding Toyohiko Kagawa. The *British Weekly* reprints the following excerpt, taken from the *Japanese Christian Graphic*, as authentic news. It is from the report of the first annual meeting of the so-called Kagawa Coöperators in Japan.

At this meeting Kagawa himself announced to the members of the Fellowship that he intended to give practically all his time in 1934 to evangelistic work for the Kingdom of God Movement in the outlying towns and villages of the Japanese Empire. "This," says the writer of the report, "proved a most welcome announcement to the Central Committee of the movement which, for lack of Kagawa's leadership, had been considering the probable necessity of discontinuing the movement's program a year in advance of original plans."

Dr. Kagawa has been engaged in the past year on medical coöperative work, peace work, literary work, and various schemes of social reconstruction, and has not been giving so much time as he had previously done to the movement which owes its inauguration to him. It was feared by some that he was disappointed with the progress it was making, and that for this reason he had definitely turned his attention to other things. On this point his own words are reassuring:

"When the time is ripe I hope again to travel round the villages in evangelism, to visit the recent converts.

It may be that not all the churches will unite in helping me, but Christ commands me to preach the gospel of love. The second stage of the Kingdom of God Movement ends in December, 1934; but I intend never to stop this Kingdom of God Movement so long as life lasts in me."

News From the Field

CHINA

Liao Chow

Elizabeth W. Oberholtzer

Visiting the Sick

Early in the month of February, a group of us went out to a near-by village to visit one of our Christian women who has been ill for several months with cancer of the stomach. She is a poor widow, with two daughters, one married and the other not yet betrothed. This sister has had a long hard life, having been left a widow when quite a young woman. Her daughters are doing all they can to comfort their mother in her declining days. She was very glad to see us and we had a pleasant season of worship with her and talked of the heavenly home where her sorrows will be over. We pray that she may have peace and joy in her last hours. Even though her experience is limited, her Christian faith does give her some comfort.

Praising God for Healing

Two of our brethren have been very ill this spring, but we rejoice to say that both are slowly getting better. One is a carpenter who has a family of six to support and is now very short of money since his long illness from acute nephritis. To pay for his daughter's schooling this past term the family gave a sack of flour, saying that they could eat meal or other food. This father was happy to have his debt partly paid. We pray that he may soon be able to work again. The other brother who has been ill is our young postmaster, who had to undergo a very serious operation, that of removing a badly infected kidney. He has had some complications since his operation, but at this writing is improving. We pray that he may soon be able to return home again. We praise God for the healing of these two brethren.

World Day of Prayer

Our materials for the Women's World Day of Prayer reached us too late to make special preparations, so we had the meeting with our regular prayer service and spent some time in praying for world peace among the nations and that Christians all over the world may take a strong stand for peace. Especially in this time of stress and strain, China needs your prayers for peace and righteousness.

New Year and Week of Evangelism

New Year is by far the most important festival of the year. It is the peak of the Chinese year, a passing from the old into the new. The Chinese have a word that means passing over. They do not say New Year. This is the time for settling accounts, putting up new gods, repairing old clothing, putting on new garments, house cleaning and making such repairs as will correspond to better looks. It is a time for feasting and receiving guests, and for two whole weeks the Chinese rest from all work. Their New Year fell on the 14th of February this year.

For a whole week during this season, we take advantage of Chinese leisure and do intensive evangelism. The subject

used for the week was—"The Way to Heaven." We were able to secure suitable posters and literature from the Bible Houses, illustrating the six steps to get to heaven, one step for each day. During the forenoon groups of men and groups of women would call at convenient homes and villages for personal work, winning an interest in the truth of the gospel, and then further inviting them to attend a program at the city church in the afternoon at 3:30. The subject was first presented to the audience in lecture form. Then as a means of more clearly demonstrating it to the children and illiterate, the same story was acted out in a play.

The first step to be taken by our people to get to heaven, was to quit idol-worship and serve God. This was given on Monday. The subject for Tuesday was: "You reap what you sow." Wednesday: "Follow the light that God has given you and do not turn your back on your conscience." Thursday: Where your treasure is there will your heart be also; seek first the kingdom of God, making other things secondary. Friday we stressed decision; you can not travel two directions at once, nor can you serve two masters. It is both dangerous and impossible to ride two boats side by side very long. Saturday, the last day, conversion was emphasized, or converting a black heart into a pure heart, which must be done by way of the cross. Then is the individual ready for heaven and entrance into the door of eternal life.

We had a regular attendance of about four hundred a day. The majority of those attending knew very little about Christianity. They had never been inside of a churchhouse. Most of them sat through it all and listened very well for an hour and a half. Considering that the Chinese, as we know them, have never been taught to sit in order for any length of time, we feel that our efforts have been very worth while.

Homes of City Open to Gospel

Our groups of women divided into seven bands and visited all parts of the city, getting into nearly every home. Each morning we met first for prayer in our group leaders' homes, and then started out on our house-to-house visiting. We found a ready welcome in most of the homes and had some personal talks with women in their homes, telling them the gospel story, talking of true home life, child training, and later inviting them to the afternoon meetings. In one village home, an old grandfather said he did not allow his sons to gamble, drink, nor smoke foreign tobacco. He said also that he wants to go to heaven when he dies. We told him that Jesus is our Savior, and God our Father. Another home in which we visited was interested and the mother listened closely to what we had to say. "Of course we want to go to heaven when we die," she said. Some said they worshiped all the different gods so they can have peace later, but fear of disaster is their main reason. Yet they all are seeking for something better. We must hasten to help them to know God and his wondrous love.

Girls' School Notes

Sister Cripe writes: Since Christmas the girls have continued their evangelistic program on Sunday afternoons. One group went out for two Sundays to give their drama of the Christmas story. Another group has been going to the hospital to tell stories of the Bible and sing songs to individual patients lying on their beds. Still another group is preparing dramas illustrating Bible stories, to be given in the villages after vacation.

The Chinese New Year Vacation has just begun. The pupils have nearly all gone home and the school court seems quite deserted. Before leaving, nineteen girls asked for

tracts and song sheets to take with them to distribute and use while at home.

The Sunday evening before the girls left on Monday we met together in one of the classrooms for a last service together. We just sang songs from memory—giving expression to the feelings in our hearts. "Jesus Bids Us Shine," "The Twenty-Third Psalm," and "Shine Anywhere for Him," were favorites. The singing was followed by a number of prayers when the girls asked especially for God's blessing and guidance while at home. Our students are not all from Christian homes. Many of them have hard temptations and some persecutions to bear. We pray that they may be faithful and able to let their lights shine.

The Week of Special Evangelism at Han-T'ou and He-Shen

The Chinese New Year season is a time of leisure for most people in China, and for a number of years the Christian church has seized upon this as an opportune time to put forth special effort to evangelize the masses of China.

This year the members of the country church at Han-T'ou took charge of the week of special evangelism them-

selves, which is a sign of their increased interest in the unsaved about them. The women were assisted by two students of Miss Hutchison's Bible School. Besides visiting in a number of homes of the village where the church is located, singing songs and telling the simple story of Jesus to women and children, they also walked each day to a nearby village where they did likewise. The men divided into two groups, one group visiting the nearer villages where they preached and sang songs to groups of men and boys on the street as well as visiting in the homes of friends and relatives, doing personal work, selling gospels and distributing tracts. All were blessed and encouraged by the good interest shown in their messages.

At He-Shen the members are not so zealous in their Christian life. Some have fallen into the habit of using opium, which at the present time is sold by the local government. It is a business which destroys homes and ruins character, like the liquor business in America. Here the evangelistic week was conducted for the most part by the local Chinese evangelist, Bro. Sollenberger, and two Chinese women evangelists and a few who have recently been touched by the gospel message of the local evangelist. The women visited in some thirty homes, and the men visited twelve villages where large crowds were preached to. Many were convinced that they were traveling the broad road which leads to destruction, and were heard saying, "But how can we break away from our old habits?" Pray for these people that their shackles may be broken and their hearts washed with the blood of Jesus.

Monthly Financial Statement

Conference Budget

During the month of March contributions for the Conference Budget and agencies within the budget totalled \$7,387.65. Total cash applicable to the Conference Budget for the year beginning March 1, 1934, \$7,387.65, detail as follows:

	For the month	For the year
General Mission Board	\$5,671.36	\$5,671.36
Board of Christian Education	61.00	61.00
Bethany Biblical Seminary	320.68	320.68
Undesignated funds	1,334.61	1,334.61
	\$7,387.65	\$7,387.65

General Mission Board

During March contributions were received by the treasurer of the General Mission Board as follows:

	Receipts	Total rec'd since 3-1-34
World Wide Missions	\$ 944.90	\$ 944.90
Student Fellowship Fund	5.00*	5.00*
Women's Work Project	2,206.47	2,206.47
Home Missions	9.97	9.97
Foreign Missions	153.15	153.15
Junior League Project	43.45	43.45
B. Y. P. D. Project	72.00	72.00
India Mission	12.50	12.50
India Boarding School	13.75	13.75
India Share Plan	96.25	96.25
India Missionary Supports	655.95	655.95
China Mission	29.56	29.56
China Native Worker	25.00	25.00
China Share Plan	6.25	6.25
China Missionary Supports	617.45	617.45
South China Mission	100.00	100.00
Africa Missionary Supports	613.41	613.41
Africa Mission	32.00	32.00
Africa Share Plan	34.30	34.30
Africa Leper	10.00	10.00
Conference Budget	1,313.11	1,313.11
Conference Budget Designated for—		
Board of Christian Education	61.00	61.00
Bethany Biblical Seminary	30.90	30.90
Conference Budget Share Plan	21.50	21.50

*Debit—transfer.

The following shows the condition of mission finances on March 31, 1934:

Income since March 1, 1934	\$ 5,671.36
Income same period last year	7,232.78
Expense since March 1, 1934	17,939.18
Expense same period last year	18,758.61
Mission deficit March 31, 1934	17,857.02
Mission deficit February 28, 1934	5,589.20
Increase in deficit during March, 1934	12,267.82

To Our Fathers Gone Before

This poem was written by Sister Effie Long of Bridgewater, Va., for the "Men's Work" night when the offering was lifted for Home Missions at Thanksgiving time. The program was on our early church folks—what they did, etc. Amongst them were John Kline, and later ones, some of whom Sister Long knew personally.—A. C. M.

God give us men whose aim 'twill be
Not to gain gold nor worldly fame—
But such as our fathers gone before,
Who preached the Word in Jesus' name.

God send us men again who dare
To take thy cross and follow on!
Not counting their own lives so dear,
But lay them down to win e'en one.

Such men who were in spirit meek,
And yet with souls so much aflame
They'd cross the dreary mountain bleak
To preach the Word in Jesus' name.

They sacrificed their crops and goods
To bear thy message on its way.
Lord, thou hast no other hands but ours
With which to do thy work today.

They traveled on through summer's heat
Through rain and storm and tide, to bring
The message sweet to darkened lives
That they too, might thy praises sing.

Then, oh dear Master, help us see
The path before us as they saw—
Not to count life the dearest thing
But serve with love, the perfect law.

God send us men who will not swerve.
Whose lives shall lead us all to see
That love is only meant to serve,
And serving we shall all find thee.

KINGDOM GLEANINGS

Calendar for Sunday, April 29

Sunday-school Lesson, Christ's Standard of Greatness.—Matt. 20: 1-34.

Christian Workers' Meeting, We Live in God's World.

B. Y. P. D. Programs:

Young People: Crisis Programs.

Intermediates: Pioneers—Your Group.

* * * *

Gains for the Kingdom

Three baptisms in the Haxtun church, Colo.

Four baptisms in the Canton City church, Ohio.

Two baptisms in the Octavia church, Nebr.

Two baptisms in the Glendora church, Calif.

Five baptisms in the Emmett church, Idaho.

Two baptisms in the Norristown church, Pa.

Two baptisms in the Roaring Spring church, Pa.

Four baptisms in the Swan Creek church, Ohio.

Three baptized in the Sterling church, Ill.

Three baptized in the Quinter church, Kans.

Two baptisms in the Pasadena church, Calif.

Six baptisms in the Johnson City church, Tenn.

Two baptisms in the Turkey Creek church, Ind., Brother and Sister T. G. Weaver of Wakarusa, Ind., evangelists.

Three baptisms in the Girard church, Bro. Earl C. Bowser, pastor-evangelist.

Nine accepted Christ in the Buffalo church, Ind., Bro. B. D. Hirt, pastor-evangelist.

Six baptisms in the Richardson Park church, Del., pre-Easter meetings by the pastor, Bro. Wilbur Bantz.

Four baptisms in the First Grand Valley church, Colo.

Nine baptisms in the Michigan City church, Ind.

Three baptisms in the Hamilton church, Ohio, Bro. E. R. Fisher of Kitchel, Ind., evangelist.

Two baptisms in the Belvedere church, Los Angeles, Calif.

Thirty additions to the West Dayton church, Ohio, Bro. J. Perry Prather, pastor-evangelist.

Five baptisms in the Beaverton church, Mich., Bro. Chas. Forror of Brethren, Mich., evangelist.

Two baptisms in the Woodland Village church, Mich.

Six baptisms in the West Charleston church, Ohio, Bro. J. O. Winger of North Manchester, Ind., evangelist.

Two baptisms in the Cumberland church, Md.

Four baptisms in the South Waterloo church, Iowa.

Two added to the Longmeadow church, Md.

Two baptisms in the Springfield church, Ohio.

Two baptisms in the New Philadelphia church, Ohio, pre-Easter meetings by the pastor, Bro. Walter M. Young.

Nine additions to the Myersdale church, Pa., as a result of Holy Week services.

Two baptisms in the Spring Creek church, Ind.

Four baptisms in the Pleasant View church, Lima, Ohio.

Twenty-eight baptized and one reclaimed in the Rocky Ford church, Colo., following a union revival.

Seven baptized and one reclaimed in the Buchanan church, Mich., Bro. E. C. Swihart of Elkhart, Ind., evangelist.

Two baptized at Okeechobee City, Fla., Bro. M. G. West of Bridgewater, Va., evangelist; one baptized and one reclaimed at Bassenger, Bro. Amos Kuhns of Union Deposit, Pa., evangelist.

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. David Snader of Akron, Pa., April 29 at the Denver house, Springville congregation, Pa.

Bro. M. J. Brougher of Greensburg, Pa., May 13 in the Mechanic Grove congregation, Pa.

Bro. R. E. Shober of Connellsville, Pa., May 14-27 in the Cumberland church, Md.

Bro. Simon Bucher of Annville, Pa., May 13 at Skippack house, Mingo congregation, Pa.

Bro. M. G. West of Bridgewater, Va., May 8 in the Boone Mill church, Va.; May 21 in the Elk Run church, Va.

Bro. H. W. Hanawalt, the pastor, April 29 to May 13 in the Germany Valley church, Aughwick congregation, Pa.

* * * *

Personal Mention

Northern Virginia will be represented on the Ames Standing Committee by Elders L. S. Miller and J. S. Roller, with Elders S. D. Miller and J. Carson Miller as alternates.

Southern Ohio has chosen as Standing Committee delegates to the Ames Conference Elders D. G. Berkebile, C. L. Flory and J. H. Eidemiller, with Elders J. H. Good, H. M. Coppock and S. A. Blessing as alternates.

Bro. R. N. Leatherman of Grand Junction, Colo., following the Ames Conference, will spend a year in the East in evangelistic work. He has a year's leave of absence from his Western Colorado pastorate during which time they are hoping to locate a supply pastor in their beautiful little partly furnished parsonage.

Editor E. G. Hoff of our Sunday-school publications is an expert in photography as many of our readers know. On a number of occasions the Messenger has been enriched by pictures of his making. Other publications also use his work. The Epworth Herald for April 21 and The Front Rank for April 22 have attractive cover page pictures, and The International Journal of Religious Education has for May the title page picture, taken by Bro. Hoff.

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Miscellaneous Items

Transportation information for those attending Conference by train will be found on page 12.

Blue Ridge College is the next to supply our files with a copy of the institution's catalogue for 1933-34, for which our thanks are hereby tendered.

The General Mission Board has had its annual spring meeting this week but this issue of the Messenger went to press before the sessions began. The April meeting, following the close of a fiscal year and facing the problems of a new one, is one of the most important on the calendar.

Mount Horeb church of Eastern Virginia will have an all-day Homecoming Sunday, April 29. "Whoever will, let him come to join in the glad day," writes Bro. I. N. H. Beahm. This was the home of Sister Julia A. Wood, long time contributor to The Gospel Messenger, who became in her and his later years the wife of Eld. Jos. N. Kauffman of Ohio. These are names remembered by older Messenger readers. Bro. Kauffman's last service was rendered here. Brethren E. E. Joyce and Wm. C. Sweitzer now minister to this church.

Salisbury church of Western Pennsylvania is planning to observe the fifty-fifth anniversary of the present building, on Sunday, May 13. There will be three sessions: Forenoon, Sunday-school at 9:30, morning worship at 10:30, the sermon by Bro. E. J. Egan of Chambersburg. Afternoon, 2 to 4, the session to be of a historical nature. Evening, 7 o'clock, love feast. The speakers for the day will be former pastors and workers of the church. Special music will add to these services. This will also be homecoming day. We extend a cordial welcome to all former members and friends to spend the day with us.—Guy E. Wampler, Salisbury, Pa.

Ames Conference Choir: All quartets and church choirs desiring to contribute in a special way to the Conference are asked to support the Conference Choir. Of the anthems to be used on Sunday during the major services the following are available in folio form, for the small sum of 60 cents in stamps, by writing Bro. A. F. Brightbill, 3435 Van Buren St., Chicago, Ill. The numbers are: The Lord's Prayer, Forsyth-Kraft (15c); In Faith I Quiet Wait, Bach-Protheroe (10c); Angels of Light, Borowski (15c); O Savior Hear Me, Gluck-Protheroe (12c); Lead Me in Thy Righteousness, Harker (10c). Folio cover 3c; music complete 60c. All groups planning to sing at Conference should write immediately to Bro. Brightbill making requests and arrangements.

Northwestern Ohio's Missionary Rallies. May 2 at Fostoria, May 3 at Defiance, and May 4 at Lima, mission convocations will be held. There will be two sessions: the afternoon at 2:30 o'clock at which Eld. C. D. Bonsack, General Mission Secretary of Elgin, will lead a discussion on missions in general. This period will be for pastors, Sunday-school superintendents, missionary committees, presidents of men's work and women's work groups, and leaders in any phase of church work, as well as any one who is interested in any part of mission work. The second or evening session will be at 7:30 o'clock. Sister Ida Shumaker, missionary now on furlough from India, will bring a message on the work to which she has given her life. These speakers will supplement each other. The evening meal will be provided in each church at a very nominal charge. At each evening service an offering for the cause of missions will be taken. Credit will be given the district toward its apportionment of the Conference Budget. It will be easily recognized that these rallies promise to be of great worth,

for two leaders of proven merit in missionary endeavor will be present to impart information and inspiration. Every member of the Church of the Brethren in Northwestern Ohio is urged to arrange to be present at either one or both of these sessions of his own local rally.—I. Clifford Paul, District Field Man.

The Ministers' and Women's Work Conferences of Juniata College territory (Middle, Southeastern and Western Pennsylvania) will be held April 30 and May 1 at Juniata College, Huntingdon, Pa. Monday, 3:30, Problems of the Modern Ministry. Shaping the Financial Policy of the Congregation.—L. S. Knepper. Shaping the Financial Policy of the Brotherhood.—M. R. Zigler. 7:30 P. M., Preaching the Gospel in 1934.—T. Roland Phillips. Tuesday, 8:30 A. M., Ministerial Ethics. Address and Open Forum.—M. R. Zigler. 10 A. M., Address by T. Roland Phillips. Making Church Membership Meaningful.—Geo. L. Detweiler. 1 P. M., Brotherhood Program and Organization.—M. R. Zigler. Business Session. The College and the Ministry.—Calvert N. Ellis. The Minister's Spiritual Growth.—T. Roland Phillips. **Regional Women's Work Conference.** 8:30 A. M., Conference Period. Our Missionary Project.—Mrs. Jas. Murphy. 2 P. M., Address by Beulah Woods.—L. S. Knepper, Huntingdon, Pa.

THE QUIET HOUR

When People Lead a Leader

Exodus 32: 1-24

For Week Beginning May 6

Up, make us gods, v. 1

Should a leader give people what they want or should he give them what they need (1 Kings 13: 8; 2 Kings 5: 15; Dan. 5: 17)?

The people contribute, vs. 2, 3

Are people more ready to unite in mischief than in doing what is right (Num. 15: 3; 29: 39; Deut. 12: 6; 16: 10; 23: 23; 2 Chron. 31: 14; Ezra 1: 4; 3: 5)?

These be thy gods, O Israel, v. 4

The worst thing which can be done for a man is to destroy or corrupt his conception of God (Ex. 20: 4; Lev. 26: 1; Deut. 7: 25; 11: 16; Isa. 42: 8).

The devotion of Moses, v. 11-13

Moses was a great leader because he loved his people. Love is the primary quality of leadership (Ezra 7: 26; Eccles. 8: 2; Matt. 22: 21; Titus 3: 1; 1 Peter 2: 13, 14).

Thou hast brought a great sin upon them, v. 21

Moses knew where to place the blame; it rested upon the shoulders of Joshua (Ezek. 33: 6; 2 Cor. 2: 16; Heb. 13: 17; Jas. 3: 1).

The people are set on evil, v. 22

That may be true, but it does not excuse a leader for surrendering wholly to their evil wishes (Gen. 6: 12; 1 Kings 19: 10; Psa. 12: 1; Isa. 59: 14; Micah 7: 2; 2 Tim. 3: 1, 2).

Punishment, v. 20

Even the most gentle and loving leader will not pass by wilful wrongdoing (Deut. 28: 50; Judges 3: 12; 1 Kings 11: 14; Isa. 5: 26; 7: 18; Jer. 5: 15; 6: 22; 51: 20; Luke 19: 43).

Discussion

Wherein was Aaron's chief weakness? Do we have this type of leadership today?
R. H. M.

PASTOR AND PEOPLE

Some Pastoral Experiences

BY H. S. REPLOGLE

Article Supplied by Pastoral Association

I BEGAN pastoral work in 1904. Then pastors were few in the Church of the Brethren, and few of our people knew from experience what was expected of a pastor. Few realized the need of a minister giving his entire time to the congregation. To fill appointments, preach funerals, marry lovers, baptize such as should be saved and anoint the sick, was the work of the minister. Since the free ministry had been supplying all this, why employ a pastor?

Ministers had little training or experience in the real work of a pastor. Many ministers and laymen thought it an easy life. Experience has taught some of us the real task of a pastor. After preaching as many as three hundred six sermons and making as many as sixteen hundred pastoral calls in a year we found it a busy life.

To preach Sunday after Sunday, year after year, to the same people; to visit the homes and be helpful to old and young, sick and well, troubled and happy, careless and earnest, requires a grip on God. To keep all organizations functioning, to keep folks sweet and working harmoniously, to keep individuals from slipping, to catch them when they slip, calls for alertness and means anxiety to the sincere pastor. To save souls is the sole purpose of the church.

I have learned that to do the work of a pastor requires that one must keep physically fit. This means plenty of exercise, fresh air, proper food and helpful recreation. I must be mentally alert by reading and regular study, and spiritually strong by daily communion with God.

One must be sympathetic. He must share the joys and sorrows of folks, listen to their troubles, problems and confidences, and never once betray this confidence or carry news one to another. He must show no partiality to rich or poor, old or young, ignorant or learned, friend or foe. It is no use to preach against gossip if you are a gossip. A stingy pastor can not successfully teach stewardship and cheerful giving.

The pastor must keep sweet. He must not be easily excited, not soon angry or argumentative. He must not allow discouragement to overcome him. He dare not scold. He must see the good in folks and encourage it. He must be patient, even though many in the congregation prefer to ride, rather than walk and push. Do your best with God's help and trust him for success. A pastor must lead, not drive.

Do not ride hobbies. To feed the flock requires a variety of food. Preach the Word. It will supply all

need. Find the message in the Word rather than find a scripture to suit your notion. Be sure to live your message. Honesty, purity and faith will mean more if lived only, than when taught and not lived.

Pay your bills promptly. Do not be too much concerned about the salary, or making money for yourself. Do not get the big head, or blow your own horn too frequently, or too loud. Folks know when you are doing things.

Always hold a high ideal before your people—also yourself. A little boy hung an ostrich egg before his bantam hens. A minister hung a picture of an athlete and one of Christ above his desk.

The successful minister will be earnest, optimistic and see visions for the future. He dare not sit down under the juniper tree. He must behave at all times, dress, and use manners so that parishioners need not be ashamed of him anywhere. His actions must be always above suspicion.

The pastor should keep in touch with all activities of the church, but allow the members to do all the work it is possible to have them do. Committees and officers should be distributed so far as possible so as to represent the families or groups of the church. Schemes, electioneering, or caucus meetings should be discouraged.

When speaking, aim to have every one understand. Enunciate properly, use language that can be understood by simple folks, make your thought clear to all. When you have finished your message, quit. Keep the pulse of things in the congregation, move when it is time. Keep close to God and your people and do not move at every change of the moon.

Pray much with your people. Have them pray for you. Have them know for certain that you are praying for them.

Oaks, Pa.

Apt Illustrations

BY SAM'L H. HERTZLER

"YE must be born again." There is a theory taught in many of our institutions of learning that all normal children are alike at birth; and that all that they ever become is what is built into them by their environment. That is to say, our life is determined by our environment. So far as our religious life is concerned it is not true according to our text. Nicodemus had the environment, but Jesus said: "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." When I was born the first time I was born after the flesh and partook of the nature of my earthly father. When I was begotten of God and born again, I partook of the nature of my Heavenly Father. I "became partaker of the divine nature." (I wish it were

one hundred per cent true.) With the illustrations that follow I am not attempting to ignore environment. Rather, I am trying to show that there are some things it will not do. It will not save a soul.

Illustrations

1. A mother hen taught her family of chicks to give a deep of satisfaction when comfortable under her wings; to give the cry of distress when in trouble; to give the alarm when threatened by hawk or crow; to hunt for food, and if there was none in sight to scratch for it. She not only told them this, but showed them just how to do it. After she had taught them how to take care of themselves, and they were well feathered, she dismissed them with the admonition to go scratch for a living. "I have taught you how and if you fail it is your own fault." Now that is a nice story. There is only one thing wrong about it. It is not true! I had a flock of incubator peeps and they did every last one of these things and they never saw a mother hen. Why? It was inborn. They were not taught.

2. There once was a prince who said: "Environment is everything. A pig is just as clean as a sheep. The pig is made dirty by its environment. It is fed with dirty, greasy slops; it is left to root in a filthy pen, or out in the mire, etc. I'll prove my assertion." So he took a nice little pig. Gave it a daily bath, a clean bed of straw each day. Gave it clean water and milk to drink. Fed it with clean, pure chop and grain. After this kind of treatment for several months he decided to demonstrate the truth of his contention and left his transformed pig out. The first mud-hole it got to it lay down in and wallowed in the mire. The prince said: "If I could only get a different nature into this hog." You can't in a hog. The good Lord can in a man; but only by the new birth.

Elizabethtown, Pa.

Teaching the Unconventional King

BY PAUL MOHLER

See Sunday-school Lesson for May 6

IF we were searching for appropriate titles for Jesus, we might well call him the Unconventional King. As friendly as he always was, and famous as a good mixer with the common people, yet in words, actions, principles, purposes, attitudes and relationships, he was decidedly different from the usual run of people of whatever class he might represent. It would be interesting to know if he differed as much from other carpenters as he did from other teachers, preachers, physicians and kings. In the Sunday-school lesson for May 6, Matt. 1: 1-14, we see him in his approach to the throne of Israel at Jerusalem. In nothing is he in greater contrast to the usual order than in his ideas and purposes as king, and in his methods of securing the great au-

thority over men which he enjoys even now, and will possess fully in a later and a greater day.

To appreciate the characteristic features of Jesus' kingdom, offered to Jerusalem and to us, let us divide our blackboard into right and left halves, heading the left half *Pagan Kingdoms*, and the right half *Jesus' Kingdom*. Under the left, set down such characteristics as we know: Authority, Police and military power, Wealth, Splendor, Political Support, Ambition, Greed, Selfishness and such others as may be added. Under the right set Authority, Spiritual Power, Poverty, Simplicity, Divine Support, Humility, Peace, Righteousness, Unselfishness, Purity, etc. Check the two lists carefully and see if there is any great contrast between the two.

In our lesson story, does Jesus take command? Is there any question about his authority? Do you notice how careful he was to fulfill even the letter of the prophecy concerning his actions? What characteristics appear in his choice of the ass as his mount? Humility? Service? Peace? Is that in accord with last Sunday's lesson? Was there poverty? Simplicity? Do you see any trace of the characteristics of the pagan kingdoms? Is the contrast clear?

Notice the contrast between this procession and a pagan procession. What were the rallying cries? What are the cries in a Soviet, a Hitler, or even a New Deal demonstration?

John lets the enemies of Jesus reveal the overwhelming and universal appeal of the movement in John 12: 19, "The Pharisees therefore said among themselves, Behold how ye prevail nothing; lo, the world is gone after him." The divine power back of it appears in Luke 19: 40, "And he answered and said, I tell you that, if these shall hold their peace, the stones will cry out." Could God have continued this control over the psychology of the people until Jesus should have been set on the throne as a visible king in Jerusalem at that time, if that had ever been his plan and purpose? Must we then add to our lists as additional contrasts, Visible, and Invisible? On that question, we might consult Luke 17: 20, 21: "The kingdom of God cometh not with observation. . . . The kingdom of God is within you." And Heb. 10: 16: "I will put my laws on their heart, and upon their mind also will I write them."

Can you imagine any pagan king letting slip the opportunity to seize upon power and resources when the crowd is with him? Notice what Mark says in 11: 11: "When he had looked around about upon all things, it being now eventide, he went out unto Bethany with the twelve." With all that crowd there, full of enthusiasm, ready to make him king, he just gave them the slip and went to visit his old friends! Would any world ruler have done that? Is this a case of the "sons of this world being, for their own generation wiser than the

sons of light"? Or did Jesus do just the thing that was wisest to do, considering the kind of kingdom he was to establish and the means necessary to that end? Consider on that subject, John 3: 14, 15: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up"; and John 12: 31, 32: "Now is the judgment of this world; now shall the prince of this world be cast out, and I, if I be lifted up from the earth, will draw all men unto myself." Is this the explanation, that to cast out the prince of this world and draw all men unto himself, Jesus knew that he must be rejected of the chief priests (to prevent the Jews spoiling God's plans by making him their temporal, visible king) and be delivered to death "by the determinate counsel and foreknowledge of God" (Acts 2: 23)? If so, that makes another contrast—Temporal and Eternal.

What pagan king approaching the capital of a nation to be conquered would pass by its fortress with its garrison of soldiers and its judgment halls? What attention did Jesus pay to the Roman stronghold in Jerusalem? Where did he make his attack, and why? Was he afraid of the Romans? Or did he consider the temple more important than the capitol?

That brings up a very important practical question: If a nation is to be regenerated, with which should the regeneration begin, its religion or its government? Will the government be able to regenerate the life of the people if their religious life is barren? On the other hand, if religion takes a vital hold of men's minds and hearts for righteousness, will it reform the government? Which idea did Jesus hold? Did he answer that question when he struck first at the corruption in the temple? Add this pair to your listed contrasts: Law First—Religion First. In this connection, we might have come out of the Eighteenth Amendment if God had been in the hearts of the people more vitally.

With these two lists before you, consider what must be done to any pagan kingdom, ancient or modern, to make it serve humanity best. See how much the left-hand list can be replaced from the right-hand list, without loss of any real value. Consider this: that when Christ comes to any nation or individual in the gospel, he comes as king just as definitely as he came to Jerusalem in our lesson. Comes with these same characteristics, and we accept or reject, just as they did. Consider also that now as well as then, acceptance was not passive, but an active participation in his great work of covering the earth with righteousness as the waters cover the sea. Don't let your class have a good time talking about the lesson without its taking a vital hold on them. Christ's entry into your class must be triumphant if he is to come in at all. You are his ambassador. Be true.

Pasadena, Calif.

HOME AND FAMILY

April Dusk

BY MARY ANN

The warm sun sinks behind a hill,
Rain-scented breezes cease,
The essence of an April dusk
Envelops us in peace.
A weary workman plodding home,
His dinner pail in hand—
Aromas of the evening meal
Upon the air are fanned.
A flash of wings off through the trees
As dark'ning shadows creep,
The soothing litany that's sung
By frogs, waked from their sleep.
A tender, throbbing melody
Of robins in the rain—
The fragrance of a hyacinth—
The rumble of a train—
The chinking sound of garden spade,
The cheery call of friends,
The smell of green things growing—
And day—reluctant—ends.

Peru, Ind.

Deed of Kindness

BY D. E. CRIPE

Gabe

It was the opening day of our school. I was a small, frail, Dutch boy. Timidly I opened the old schoolhouse door. There were already a number of children there, all sizes. Gabe came to me at once. He was a big, coarse-looking boy with whom I had never been much acquainted. He told me he had taken a good double seat and desk and he wanted me to come and sit with him. He took me to the place and had me put my books in so no one else should take them. I was surprised that he should want as small a boy as I was, but was glad.

We sat together all the school term which lasted all winter and into the spring. He was always kind and pleasant to me, never teased me and saw to it that no bigger boys imposed on me. He was in every respect all that an older brother could have been.

A year later when school opened he again had me sit with him. This time he had picked another desk, one in the corner of the room, which, because of two incidents I remember very distinctly. One day the teacher wanted one to go on an errand to a house some forty rods away, and picked on Gabe. He was not gone long and when he came back he told me he ran all the way there and back. He took my little hand and laid it on his breast and said I should feel how his heart was jumping.

The other incident seemed more serious to me. Some

one in the school had written a vile letter which fell into the teacher's hand. She was anxious to find out who the guilty one was. One evening before dismissing the school she said I should keep my seat. This seemed almost like a death-sentence to me. When the children had all gone out she came to me and said some one had told her that I had written that letter. I replied that I had never written a letter, could not write well enough to write a letter, and she knew I could not write a letter. The teacher was fair and accepted my explanation and let me go home. I soon caught up with the other children and Gabe asked what the teacher had done to me. He told me what he would have done if she had punished me.

That was perhaps the last year Gabe went to school, and I saw little of him after that winter. Before long he went to the wild West and I never saw him again. As old age came on I thought more and more about the kindness this big boy had shown me. But his father's family were all dead or scattered, I knew not where, but I was anxious to find him and thank him for his kindness.

One day while presiding at a council away from home I was handed a letter of membership to read. It had been issued in Florida, and I recognized the name of the clerk as a connection of Gabe's. I wrote to her and she replied that Gabe was still living and was in Colorado, but she did not know his address. She said he had a brother in Minnesota and he could tell me Gabe's address. In this way I found the man whose kindness had lingered in my mind for over fifty years.

Gabe was surprised to get a letter from me. He remembered me well, but could not recall that he had ever been specially kind to me. He said he had always had a tender feeling for orphans, and he thought it was because my father was dead that he took such an interest in me when I was a boy.

We corresponded for perhaps half a dozen years. He

For Your Family Worship

MANY of our people are looking for materials to enrich the hour of family worship. I want to call the attention of our people to the booklet for devotional use entitled, *Today*.

This is a monthly publication prepared by churchmen of wide experience and a deep understanding of our spiritual needs. For each day of the month a page is devoted to a spiritual message based on a Scripture text, a suggested Bible reading and a prayer. I believe you will find *Today* an inspiring and comforting help in daily living.

The subscription price of *Today* is 60c a year or \$1.00 for two years. You may secure it from the Department of Evangelism, Federal Council of Churches, 105 East 22nd St., New York, N. Y.—R. D. B.

told me his first wife died young and their only child had also died. He married again and had five children. Finally he wrote that he was getting old, that his health was not good. A little later his daughter wrote me that her father had passed away. His widow still remembers me with a card of good wishes about Christmas time.

I count it a blessing that I was permitted to thank an old man for the unselfish kindness of his youth.

Willows, Calif.

Seed of Abraham

BY H. A. BRANDT

4. When the Farmers Turned

BURLEY HOLTON and Red Moore came thumping up on the front porch at the Henry Becker home. They were two out of a crowd of more than two hundred friends and sympathizers gathered in the yard and drive.

Some of this motley throng were at ease in their dusty or mud splattered autos. But most were scattered about in little groups of a half dozen or so, and engaged in earnest conversation.

"Morning, Henry," greeted Holton striding up to where Henry Becker sat in a weathered rocking-chair, quiet and ashen pale in spite of a coat of tan. "We're standing by you today," encouraged Holton. "The boys are all standing by you, Henry."

Henry Becker swallowed hard and looked his gratitude.

Ernest Becker came over from the far end of the porch where he had been talking with his brother-in-law, Owen Griffiths. He wanted to greet Holton and Moore.

"Good morning, son," called Holton, anticipating young Becker's purpose. "Glad to see you back. Your father needs you now if he ever did."

Ernest saw that Moore was a much younger and somewhat larger man than Holton. But the latter, Burley Holton, was a true master of men. Gaunt, and rather stooped, he was nevertheless well muscled and powerfully built. His gray eyes, peering out from under shaggy eyebrows, were fearless and searching. His strong and stubbled chin also served to show the sort of iron stuff of which Holtons were made.

"What time is it, Holton?" Big Moore, who normally worked early and late without benefit of timepiece, was suddenly time-wise.

Holton extracted an old-fashioned watch from an overall pocket. "Nine-forty," he answered, adding, "our visitors will be here soon, but not ahead of time."

"Sure, they'll take their time!" It was clear that Moore had satisfactory reasons why there would proba-

bly be no rushing of the clock on the part of those planning to sell out Henry Becker.

"We can wait for them," remarked Holton significantly. Holton had waited for many things in the course of his lifetime. He bore himself as quite willing to wait in another crisis—a situation in which the farmer was about to emulate the uncomfortable worm.

Holton glanced over the crowd in the yard, showed satisfaction in the strong lines of his face, then stepped to the porch rail and rapped for attention.

Moore stood conveniently near. He was Holton's handy man.

"Fellow farmers," began Holton in a much kindlier voice than one would have expected from such a stern-faced man, "we have met this morning for an important piece of work. One of our number, Henry Becker, who is a true neighbor and good farmer if there ever was one, is to be sold out to satisfy the claims of certain creditors. You know how the bank failure worked out to take his farm. You know how give-away prices have made it impossible for him to repay a loan on his stock and tools. Our neighbor has done the best he could. But he needs more time, another chance. Yet he is to be sold out. We can't stop the sale. We are not intending to stop it. Let the law take its course. But we can help Henry Becker if we all stand together. Neighbor Barr and his son, Newell, and others they have arranged with, will take care of the bidding. Again, may I urge you to stand by a neighbor in distress."

There was a rumble of approval from the crowd. Holton had his men with him. It was soon evident they were ready to go all the way and more. A cheer went up from the crowd when Frank Hastie produced a good stout coil of rope and yelled:

"Say, fellows, what about putting up a few decorations?"

There was loud laughter and encouraging remarks from hot-heads in the crowd.

Suiting actions to words, Hastie heaved the noose end of his rope neatly over a convenient limb. Several stepped forward to offer their services. One clownish fellow slipped the noose over his head and adjusted it about his neck. Hastie and Bill Murdock made as though they would string him up. The crowd yelled its delight.

Holton waited calmly, determinedly. At the first lull in the horseplay, he called out strongly but persuasively: "Friends of Henry Becker, this is not a rowdies' party! Let us keep our heads!"

Red Moore, arms akimbo, moved closer to Burley Holton. Disarmingly, Holton continued:

"Gentlemen, there are many ways of accomplishing the same thing. I am sure we don't want to do anything which will discredit the farmers' cause in the

minds of thinking people. I suggest that ropes and other intimidating decorations be put away. All we need for the test on this occasion, is to make sure we are willing to stand together when the pinch comes. Time and tide are on our side if we will agree and unite in what we want. The agricultural classes are basic in our national life. It is commonly understood they must not fail. The farmer is indispensable, in which sense he is of the seed of Abraham."

Just as Holton seemed ready to gather himself for a speech on his favorite theme, a big roadster turned in and threaded its way up the Becker drive.

An ominous silence spread over the crowd. Here were the sheriff and his men!

Holton and Moore went out to meet the newcomers. The crowd closed in behind them.

"I am Harlan Linden," explained the soft-spoken driver. "Something has happened to my gas supply. I wonder if I could buy a few gallons to get on to Oaklyn?"

So the big car was not the sheriff's car after all! And the driver was Harlan Linden, known to all as the heir to the Linden millions! The name was a household word, but young Linden was known to but few by sight. Oaklyn's first family was not composed of publicity seekers. Under the circumstances the crowd was surprised, taken aback.

"Certainly, Mr. Linden," answered Holton, taking charge of the situation. "We'll have some gas for you in a jiffy. Moore, you and Hastie get some from the tank on my car."

Surprised and somewhat embarrassed, Frank Hastie gathered up his rope and set off with Moore to get the gas.

"What kind of a party are you having here?" Harlan Linden looked at Holton with a twinkle in his eyes.

"Just a sale." Now there was a twinkle in Holton's eyes.

"I thought so." Linden seemed to take in the situation fully. "Going to have some big packages to tie up?"

"Not if I can help it," answered Holton dryly. "But you may be sure we are going to stand by Henry Becker. He's a true son of the soil. He's one of God's noblemen if there ever was one!"

"Salt of the earth, eh?"

"I'll say—or seed of Abraham!"

"How do you interpret that?"

"Seed of Abraham? Well, most people are just people. But some are indispensable. They are the root out of which decadent nations are revived. I call them the seed of Abraham."

Red Moore and Frank Hastie came up with the can of gas. It was emptied and generously paid for.

"When does your party come off?" inquired Linden.

"Any time now," replied Holton. "We're just waiting for the sheriff."

"I've a good mind to stay and see it through."

"Sure, be glad to have you, Mr. Linden."

"I want to see the farmers in action."

"The farmer's stood his share, and he will act!" said Holton dramatically.

"I know it," agreed Linden, "I'm sure even farmers will turn!"

Elgin, Ill.

CORRESPONDENCE

EASTER MORNING IN YOSEMITE

"The heavens declare the glory of God and the firmament showeth his handiwork."

Nothing can better express one's appreciation of Yosemite at this time of year, than the familiar expression of the Psalmist.

The beautiful moonlight night was replaced by a glorious Easter morning as the welcome sun sent its warm rays into the valley. The park authorities had arranged for an Easter Sunrise Service to be held at Mirror Lake. The sun was hidden from the lake behind the majestic peak of Half Dome until 9:31. Many of us had already seen the sun in the morning, but that did not detract from the richness of the experience we had on the shore of the lake.

It is humanly impossible to adequately describe the setting in which we found ourselves as we watched the choir procession of about fifty march to the water's edge of a little island nearly a hundred yards from the crowded shore. The beautiful strains of the "Holy City," played by a master trumpeter, took each one farther from self and nearer to the Master of creation.

The harmonious chords of "Christ Arose," "Holy, Holy, Holy," and "Christ the Lord Is Risen Today," sung by the choir; "Hosanna," played by the brass octet; the scripture, prayer and remarks by the minister—these all inspired us to put more trust in God and our fellow-men.

At that place were gathered people from all walks of life—the rich and poor, the high and lowly—still all were touched by the same appeal to the soul, which is common to all of God's children. Although Mrs. Rupel and I knew not another person there we found we had this mutual experience and we were all drawn a little closer together.

Then as the octet finished playing the recessional each one of this multitude (981 by official count) went his own way to further enjoy the blessings that the great out-of-doors holds for the sincere soul.

Laton, Calif.

Claude Rupel.

BRO. GEORGE K. MILLER

George K. Miller, son of Abraham and Catharine Long Miller, was born at Hagerstown, Md., June 15, 1860, died March 14, 1934. Of a family of thirteen children, Bro. Miller was the last son. Besides his widow, he is survived by a sister, Mrs. Galen B. Royer of Johnstown, Pa. Two of his brothers, W. R. and D. L. Miller, were extensive travelers and prominent lecturers and leaders of the Church of the Brethren.

When he was a lad of thirteen he located at Polo, Ill., residing there for some time, then later Mt. Morris and Chicago became his home. In 1896 he moved to Cando, N. Dak., where he resided until 1919 when he became a resident of Waddams Grove, Ill.

In 1898 he married Miss Mary Lair of Mt. Morris. One child died in infancy. He leaves his wife and sister and other relatives.

In early manhood he became affiliated with the Church of the Brethren, and by the grace of God lived a consistent, Christian life. In 1903, while residing at Cando, N. Dak., he was called to the ministry and a few years later ordained to the eldership. He rightly placed the kingdom of God first in his life and gladly gave to the work of the church some of the best years of his life. On many occasions he occupied the pulpit of his church here. Bro. Miller possessed some outstanding Christian graces. His spirit of unselfishness was marvelous and his devotion to the work of the church and the kingdom of God was a most worthy example to be followed.

Funeral services in the Lena church by Brethren Niels Esbensen, P. R. Keltner, John Heckman and the writer. Interment in the Lena cemetery.

J. F. Burton.

Lena, Ill.

A HISTORY OF THE CHURCH OF THE BRETHREN

In 1708 in the town of Schwarzenau, Germany, Alexander Mack and his seven closest followers organized the Church of the Brethren then known as the Schwarzenau Brethren, or Taufers.

The church opposed the following: infant baptism, taking the oath, war, state religion, and persecution. The church was a praying church, a Spirit-filled church, a Bible-studying church, a gospel-obeying church, a persecuted church and an intelligent body of Christians.

The preceding things show why the Brethren Church was organized. It was a result of the Pietistic movement which grew from the Lutheran Reformation which was the result of the work of Martin Luther.

The church was persecuted and the members moved to different parts of Germany, Switzerland, and finally to Holland. After several years the church was again persecuted and William Penn, Mack's friend, asked Mack to bring his church to Pennsylvania. In 1719 and 1729 groups of members moved to the English Colonies. Mack and a few others settled at Germantown, Pa.

On Dec. 25, 1723, seventeen members including the leader, Peter Becker, formally organized the mother church at Germantown, Pa. Both Alexander Mack and Peter Becker were Presbyterians before they founded the Brethren Church. From 1708 to 1728 the church grew from eight to 1,000 members. From 1728 to 1934 it grew from 1,000 to 154,170 members.

The church at Ephrata, Pa., held the first Sunday-school ever to be held by any denomination. It started in 1740 and continued to 1777. It is thought that Sunday-school was held at the Germantown church in 1735 and again in 1738.

The Annual Conference of 1836 adopted the name of "The Fraternity of German Baptists." In 1871 the name was modified to "The German Baptist Brethren." Finally, because the church had outgrown its Germanic extraction, the present name, "The Church of the Brethren," was adopted. To the people outside the church it has been known as the "Dunker" or "Dunkard" church, which is a vulgarism of "Tunker," given because of the church's belief in immersion.

A General Conference was held at the Coventry congregation in Pennsylvania in 1742. Another conference was held in 1760, and several more were held between 1760 and 1776, when they began to be held annually.

The church grew after it was organized. This is probably due to belief in education. The church has been active in the organization of church and public owned schools. The church tried colleges but failed until 1876. From 1876 to 1905 ten successful colleges and one seminary were founded. Several colleges have been consolidated, leaving only seven.

The church is divided into 50 districts with property valued at over \$10,000,000. The church owns seventeen homes and orphanages and one industrial school.

The church has been sending missionaries to foreign fields for fifty-seven years. There are also home missionaries working through the home department of the General Mission Board. The church was the first to send missionaries to Sweden. In the early eighties occurred the unfortunate division which gave rise to the old order and progressive branches of the church.

Christopher Sower started the church press in 1738 and his son continued doing the church printing after his father's death. This press printed 500,000 volumes of the Bible by 1776. He also published the first German newspaper printed in America. In 1851 Eld. Henry Kurtz began the Gospel Visitor, the forerunner of the present official church paper, The Gospel Messenger, published by the Brethren Publishing House at Elgin, Ill.

Elgin, Illinois, is the business center of the church, while the Mother church is at Germantown, Pennsylvania.—Joseph F. Wise in the Southern Ohio Herald.

PASSING OF ALBION CURTIS DAGGETT

Albion Curtis Daggett was the youngest child of Albion and Sarah Hillery Daggett. He was born in Lee County, Ill., Nov. 10, 1865. Thirteen years later the family moved to Kansas. On July 4, 1881, Albion became a member of the Church of the Brethren at Belleville, Kans., being baptized by his uncle, Eld. Lemuel Hillery. In the same church he was elected to the ministry in December of 1886, advanced October, 1892, and ordained elder in June of 1899.

On Dec. 20, 1885, Bro. Daggett was united in marriage to Elizabeth M. Kinzie, daughter of Caleb and Susie Peters Kinzie. To this union were born two daughters and two sons. The daughters are Mrs. H. A. Brandt of Elgin, Ill., and Mrs. D. L. Horning of Chicago, Ill., the latter for eight years a missionary on the China field. The sons are John W. Daggett of Lawrence, Kans., and Rufus L. Daggett of Independence, Kans. There are ten grandchildren.

For many years Bro. Daggett divided his time between preaching and farming. For one year (1895-1896) he was pastor of the Denver, Colo., church. In 1899 he began two years of service as district evangelist, and while engaged in this work he held a meeting near Covert, Kans. The response was good in this pioneer community and Bro. Daggett eventually moved his family to a farm near Covert and was largely instrumental in building up the Victor church, of which he was elder for many years.

Bro. Daggett was three times president of the Osborne County Sunday-school Association. And in general he won the respect of friends and neighbors, being called to all parts of the county to officiate at weddings and funerals. At the same time he was a wide-awake farmer, keenly interested in improved methods, stock and machinery. He helped organize the Natoma Central Telephone Company, of which he was president for some years. He was also president of

the Covert State Bank, member of the local school board and for a time a member of the board of trustees of McPherson College. Three times he was a member of Standing Committee. Bro. Daggett devoted his energies to the work of the church and to the development of the religious life of the community.

Like most men of energy and vision, he was not without mistakes in judgment. But to the last his one chief interest was the progress and welfare of the church. As failing health would permit, he helped in the planning and erection of the new church at Independence, Kans., and in preaching at a promising mission point some miles distant.

Pneumonia and complications developing in a weakened body were the immediate cause of his passing. Present during the last days were the four children. Bro. Daggett died as he had lived, full of courage and hope for life if spared, yet resigned to God's will. The end came on April 4. Interment in Bluff City cemetery, Elgin, Ill. The last services were conducted by Eld. James M. Moore of Chicago, assisted by Eld. B. F. Waas of Elgin. The text used was 2 Tim. 4: 7, 8.

H. A. Brandt.

Elgin, Ill.

PASSING OF JAMES H. HARDY

James H. Hardy was born July 25, 1848, in Highland County, Ohio. He was united in marriage to Mary Studebaker in September, 1879. To this union six children were born, three of whom preceded him.

He united with the Church of the Brethren and was elected to the deacon's office where he served faithfully until he was elected to the ministry. In this capacity he served as pastor and evangelist. He served two churches as pastor, but spent most of his time in evangelistic service. About ten years ago he retired. He moved to Kansas City, Kans., in 1905, and had made his home there ever since, except the time he served as pastor in Oklahoma and Missouri.

He is survived by his wife, Mary Hardy, two daughters and a son. There are fifteen grandchildren and three great-grandchildren.

Bro. Hardy passed away at the home of his daughter, Mrs. Phoebe Harris, Feb. 3, 1934. He was buried at Olathe, Kans., where some of his loved ones are at rest. The sermon was preached by the writer.

Kansas City, Mo.

W. W. Keltner.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Blum-Fike.—By the undersigned, Dec. 20, 1933, at the home of the bride's parents, Brother and Sister M. M. Fike of Laton, Calif., Mr. Elmer J. Blum and Sister Ella Fike, both of Modesto, Calif.—J. H. Price, Laton, Calif.

Sheets-Ruffner.—By the undersigned on April 4, 1934, at the home of the bride, Clarence Murrel Sheets and Esta C. Ruffner, both of Abilene, Kans.—W. A. Kinzie, Carleton, Nebr.

FALLEN ASLEEP

Bahn, Robert, son of Bro. Samuel and Sister Mary Bahn, died of blood poisoning at the York hospital, March 12, 1934, aged 15 years. He is survived by his parents, four sisters and three brothers. Services in the Pleasant Hill church by Bro. S. C. Godfrey assisted by Bro. Geo. Keeney. Interment in the adjoining cemetery.—Esther B. Hartman, York, Pa.

Bissell, Chas., son of Moses and Amelia Bissell, born Aug. 29, 1861, at Lighthouse, Ill., and passed away at his home near Ashton, Iowa, March 10, 1934. Dec. 24, 1889, he married Kathleen Holsinger at Mt. Morris, Ill. She preceded him Aug. 16, 1932. One daughter survives with two sisters. He had resided on a farm southeast of Ashton, Iowa, for forty-one years. About seven years ago he suffered a paralytic stroke which left him an invalid. He became a member of the church thirty-five years ago. Funeral services from the church by J. E. Rolston. Burial at Mt. Morris, Ill.—Grace B. Kimmel, Sheldon, Iowa.

Booker, Jake, born in 1862, died March 21, 1934. He joined the Church of the Brethren several years ago and remained a faithful Christian. His first wife was Liza West. To this union four children were born. His wife and one child preceded him. His second wife was Nelia Wright; she survives with eight children and several grandchildren. Funeral from the Mt. Valley church by Eld. W. H. Wine, Rev. Booth and Glenon Brown. Interment in Prices cemetery.—Lee Wine, Baileytown, Tenn.

Clapper, Mary E., daughter of D. S. and Catherine Bowman, was born at Knob Creek, near Johnson City, Tenn., Nov. 22, 1852, and departed this life Jan. 1, 1934, at Fresno, Calif. She became a member of the Church of the Brethren in her early teens, and lived a conscientious Christian life. She was very much interested in the Women's Work of the church, and especially the Aid, where she could do most, always ready to help those in need. Her place was always filled at church whenever possible. She suffered a light stroke of paralysis on July 12, from which she never fully recovered. She was anointed twice during her illness. She was married three times, and widowed three times. The first husband was Decatur E. Phillips of Tennessee, who only lived fourteen months. One son survives this union. The second was Elijah W. Hylton of Topeco, Va., who was a deacon for nearly fifty years. Three children were born to this union—one died in infancy. The third was John Clapper, a minister, of Larned, Kans. He died at Lindsay, Calif., in August, 1923. Since then, until death, she made her home with her daughter in Fresno, Calif. Besides the three children she leaves eleven grandchildren, three great-grandchildren and two sisters. Funeral services were held by Eld. M. S. Frantz, assisted by Eld. Leo H. Miller. Burial at Lindsay.—Mrs. J. F. Bowers, Fresno, Calif.

Delaater, Chas. David, son of Daniel and Hannah Grossnickle Delaater, born near North Manchester, Ind., in 1865, died at the Wabash hospital, Feb. 28, 1934, as the result of an automobile accident. He married Alice Smith in January, 1886. To this union were born four children. His wife died in 1915. In 1917 he married Emma Martin who passed away in 1932. In 1933 he married Sarah Fields. He was a faithful member of the Manchester Church of the Brethren. Funeral services at the Manchester church by J. O. Winger and the undersigned.—H. L. Hartsough, North Manchester, Ind.

Dotterer, J. Raymond, son of Wm. and Mary Dotterer, died at his home near Johnsville, where he resided his entire life. He lived a faithful Christian life. His age was 48 years. He united with the church Aug. 6, 1908, and was chosen to the office of deacon April 3, 1926. He is survived by his widow and two sons, two brothers and two sisters. Services at Beaver Dam church by J. R. Klein and D. O. Metz. Interment in adjoining cemetery.—David R. Stoner, Keymar, Md.

Fleming, Mrs. Julia, died March 13, at the home of her daughter near Timberville, Va., after a brief illness. She was 89 years old and a member of the Church of the Brethren. Surviving are one daughter, grandson and several great-grandchildren. Funeral from the Timberville Church of the Brethren with Eld. J. Carson Miller officiating, assisted by Bro. Samuel D. Lindsay. Burial in the Timberville cemetery.—Mrs. Samuel D. Lindsay, Timberville, Va.

Fuller, Sarah L., born May 25, 1857, in Peoria County, Ill., died Feb. 22, 1934. She married Henry J. Miller April 30, 1877. In 1878 they moved to Cass County, Nebr., and later near Alvo, Nebr., where she resided until her passing. She was baptized into the Church of the Brethren at Alvo; to this faith she was true till death. Her husband survives with two sons, five daughters, one sister and two brothers. Funeral services by the undersigned in the Methodist church at Alvo. Burial in the Brethren cemetery near by.—Leonard Birkin, Lincoln, Nebr.

Heisey, Kenneth George, son of Florence Louisa Heisey, died at the home of the grandparents, Feb. 24, 1934. Services in the Fredericksburg house by Eld. Edw. Wenger. Burial at Chiquis church.—Mrs. Annie L. Weaver, Lebanon, Pa.

Hostetter, Sister Lizzie, died March 24, 1934, after a brief illness, aged 76 years. Funeral at the South Annville house by Eld. Walter Hartman and Eld. F. S. Carper, with interment in the adjoining cemetery.—Esther Bucher, Annville, Pa.

Knicely, Sister Sarah Amanda, wife of Geo. W. Knicely, died March 12, 1934, at the home of her daughter, near Mt. Crawford, Va., aged 74 years. She united with the church about forty-five years ago. She had been blind for sixteen years. Surviving are her husband, twelve children, forty grandchildren and seventeen great-grandchildren. Funeral services at Summit church by Eld. Jno. T. Glick assisted by her pastor, Bro. Jesse Ziegler, and Bro. M. J. Craun. Burial in near-by cemetery.—Mattie V. Craun, Bridgewater, Va.

Kohler, Sarah Ann., born April 27, 1851 in Columbia County, Pa. She was the daughter of Christian and Margaret Crumley Mensch.

When she was four years old the family moved to Dixon, Ill., and here she grew to womanhood. She married Fred Kohler Jan. 6, 1876, and they made their home near Sterling, Ill. They moved to Mt. Vernon, Ill., where they became members of the Church of the Brethren. After nine years they moved to Nebraska and to Beatrice in 1907. Here her husband was taken by death. Since then she had made her home with her sons. For three years she had been in the Old Folks' Home at Darlow, Kans. Last July she returned to her sons' in Lincoln, where she died April 1. She and her husband were active in the Mt. Vernon, Bethel and Beatrice churches. She leaves six sons, one brother, thirty grandchildren and four great-grandchildren; two daughters preceded her. Funeral services by the writer in Lincoln and at the Christian church at Dewese. Interment in the Fairfield cemetery.—Leonard Birkin, Lincoln, Nebr.

McCord, Elsie F., born Dec. 18, 1888, and died at Palmyra, March 29, 1934. She was a member of the United Christian Church. Funeral services in the Palmyra church by Bro. F. S. Carper. Burial in the Union Deposit cemetery.—Sallie Groy, Palmyra, Pa.

Meyers, Elizabeth Miller, born March 31, 1853, died March 12, 1934. Dec. 29, 1873, she married Joseph Meyers, who died fourteen years ago. She leaves five children, one brother and three sisters, twenty-two grandchildren and nine great-grandchildren. She identified herself with the church early in years. She was a faithful, consistent Christian, consecrated to her Lord and the church.—Mrs. H. R. Knepper, Somerset, Pa.

Miller, Sister Mary Ellen Wampler, was born Jan. 13, 1851, in Indiana, and departed this life March 30, 1934, at her home near Rocky Ford, Colo. On Dec. 25, 1870, she was united in marriage to Abraham Miller of Mexico, Ind. To this union seven children were born, six of whom with her husband, have preceded her. In 1902 the family moved to Colorado where she made her home until the time of her death. She was a member of the Church of the Brethren and always faithful to her Lord and his church. One son, Roy E. Miller of Rocky Ford, Colo., remains with four grandchildren, besides other relatives. Out of a family of nine, only one remains in this world. Funeral services conducted by the writer on Easter Sunday. Interment in Rocky Ford cemetery.—Harvey R. Hostetler, Rocky Ford, Colo.

Murray, Sister Ella May, wife of Bro. Frank Murray, died at her home near Cearfoss, Md., Jan. 8, 1934, after an illness of one year, aged 63 years. She was a daughter of Wm. and Mary Sprankle Myers. She was a faithful member of the Church of the Brethren for many years. The women's Bible class of the Broadfording Sunday-school feels a great loss in her passing. Besides her husband, three brothers and three sisters survive. Funeral services at Broadfording church by Brethren Harvey Martin and Jesse Whitacre. Interment in adjoining cemetery.—Mrs. J. Richard Reid, Hagerstown, Md.

Noyes, Bro. Paul, born April 22, 1905, near Jeffersonville, Ohio, died April 18, 1934, at the hospital, Dayton, Ohio, after a brief illness. At the age of seventeen he united with the Church of the Brethren. He lived a consistent and helpful Christian life. July 2, 1927, he married Hazel Zumbun who survives with one daughter and one son. At the time of his death he was teacher of the young people's class in the Sunday-school. Funeral services from the Eversole church by Bro. Parker Filbrun and the writer.—Wm. M. Hollinger, Trotwood, Ohio.

Pratt, Chas., son of Henry and Angeline Pratt, died at his home Feb. 23, 1934, following a stroke. He was born March 29, 1870, in Shelby County, Ill. In 1896 he became a member of the Baptist church. He came to Iowa in 1892. He married Mrs. Ella Myers Clark, Jan. 31, 1918. He leaves his wife, one brother, four stepsons and two stepdaughters. Funeral services in the Church of the Brethren by J. E. Rolston. Burial in the Sheldon cemetery.—Grace B. Kimmel, Sheldon, Iowa.

Shank, Sister Isabel, widow of Bro. John Daniel Shank, died at her home near Broadfording, Md., Jan. 29, 1934, aged 65 years. She was a daughter of Alex. and Susan Blair Perrott. She was a faithful member of the Church of the Brethren for many years, always in attendance at services when possible, except the last year when health did not permit. Three daughters, three grandchildren and three brothers survive. Funeral services at Broadfording church by Brethren C. M. Hicks, D. R. Petre, Wm. Lowry. Interment in adjoining cemetery.—Mrs. J. Richard Reid, Hagerstown, Md.

Tobias, Geo. Henry, born May 15, 1867, died March 14, 1934. Funeral by Bro. F. S. Carper. Interment in Gravel Hill cemetery.—Sallie Groy, Palmyra, Pa.

Zweck, Mary Louise Greub, was born July 4, 1848, at Luxeville, Switzerland, and died Jan. 29, 1934, at the advanced age of 85 years, 6 months and 25 days. In 1852 with her parents she came to America and in 1864 the family crossed the plains by ox team to Niwot, Colo. She was married to George W. Zweck April 16, 1866. Mr. Zweck passed away in 1902. Sister Zweck was a member of the Hygiene Church of the Brethren, near Longmont, for many years. She was vitally interested in the work of the church and a strong advocate of the simple life. She is survived by two sons, three daughters, four grandchildren and three great-grandchildren. The funeral was held in Longmont; services conducted by the writer.—I. J. Sollenberger, Aurora, Colo.

NEWS FROM CHURCHES

CALIFORNIA

Belvedere church enjoyed three interesting pre-Easter services. Bro. J. S. Zimmerman from Long Beach gave us the message on Tuesday evening; Bro. Ora E. Weddle, pastor of the Inglewood church, on Wednesday; Bro. J. E. Steinour, our pastor, on Thursday. Two Chinese girls from Sister Maggie Early's mission were baptized at the close of the Wednesday night meeting. The children of the Sunday-school gave a message in song and verse on Easter morning. Some of our members went early in the morning and sang to the shut-ins. Then they went to the hills near by for an Easter sunrise service. In the evening the older group rendered a cantata, directed by Sister Ada Winslow. April 8 was our college day in California. Brother and Sister Harlan Brooks were sent to our church. Sister Brooks gave a helpful message to the Sunday-school and Bro. Brooks spoke at the church hour. An offering was taken for the benefit of La Verne College. Our love feast will be on Sunday evening, May 13.—Mrs. John H. Wolfe, Los Angeles, Calif., April 11.

Pasadena church enjoyed inspirational services during the Easter season. We had good attendance at the four services, preceding Easter. The topics so ably discussed by our pastor, Bro. Eisenbise, were, "Who Is This?" "What Will You Do with Jesus?" "When Shall These Things Be?" "Where Will You Spend Eternity?" The Easter Message was, "The Promise and Proof of Eternal Life." In the evening the choir presented an Easter cantata, "Christ Victorious." Two have been received by baptism and five by letter recently. One letter was granted. For three successive Sundays we have exceeded our attendance goal set at beginning of year. Sister Allie Eisenbise has given us a sermon and several splendid readings while she is here visiting her son and family. April 8 is College Day and E. M. Studebaker of La Verne will be the speaker, while our pastor will speak at Pomona. The Ladies' Aid had a food sale on Friday and Saturday before Easter.—Mrs. Lucy L. Mohler, Pasadena, Calif., April 6.

CANADA

Bow Valley.—Late in January, Bro. Russell Burriss organized a Ranger Club among the boys from twelve to seventeen years of age. The club emphasizes the four-fold life. Bro. Burriss is also their Sunday-school teacher. Beginning the first Sunday in February, a half-hour prayer service was held before the evening service. Our pastor stressed personal evangelism and succeeded in getting a number of groups to go out in visitation among the people to try and create a greater interest in church activities. On March 11 we started evangelistic services, continuing four nights a week for two weeks preceding Palm Sunday. Our pastor preached thirteen sermons with power and conviction. As a result of the efforts put forth, fourteen accepted Christ and were baptized on Sunday, March 25, making a total of seventeen additions by baptism and seven by letter, since Bro. Wieand came among us last July. Three of the new converts were from our young people's group. Thursday evening, March 29, eighty-five members surrounded the Lord's tables in a most impressive service. A three-hour service was held on Good Friday which was very inspiring. This was the first service of this kind ever held in our church. At the morning service, Easter Sunday, the primary department gave their program. The evening service was the program of the adult division. Thus the story of the resurrection was told anew in scripture, readings, recitations, and song. Our Sunday-school offering on Easter Sunday was for Christian Education. Our Sunday-school attendance is increasing. It has passed the 150 mark. Our church attendance is even more. Beginning the first Sunday in April, Bro. Wieand started a teachers' training class during the Sunday-school hour. On Feb. 25, during the absence of our pastor at the first Irricana church, our elder, Bro. J. H. Brubaker, filled the pulpit, giving us a timely sermon on Appreciation. On Sunday evening, March 18, Sister Wieand spoke on the Victorious Life. There were two dedications at this service to a four-square life. At our last business meeting, almost a unanimous vote was given to retain Bro. John Wieand as our pastor for another year. Also, at the same meeting, a ministerial committee was elected. Plans are being laid also, for the entertainment of the District Conference, which will be held in our congregation July 18 to 20.—Mrs. S. M. Burger, Arrowwood, Alta., April 2.

COLORADO

Haxtun.—On March 11 the men and boys of our church selected a committee to arrange for the father and son banquet which was held in our church March 22. A pleasing program was rendered. The principal speaker of the evening was Rev. E. R. Cameron, Presbyterian minister from Sterling, Colo., whose splendid address was much appreciated. About 150 were present. The young married people's class served the banquet. Our Sunday-school secretaries met recently and decided to give but one quarterly to a family as a matter of economy. But a few members are sending individual orders and paying for their own. It being rumored that one of our business houses was to be sold and used as a liquor house, with a dance hall in connection, our members presented a paper to the town council, expressing our sentiment against liquor. On Good Friday we held our love feast. The pastor officiated, assisted by Eld. Roscoe P. Baker and Bro. Tracy Hardy, who was granted a license to preach last year. Easter morning our pastor preached on, Why I Believe in Immortality. Our Sun-

day-school offering went to the Board of Religious Education. After the morning service three applicants were baptized. In the evening our young people presented a pageant, in an Eastern Garden. The Methodist church dismissed their services and joined with us. At our last Aid meeting a decision was made to have our piano tuned. An attendance contest is now under way between three of our Sunday-school classes which is causing considerable enthusiasm. Sunday morning, April 8, Sister Snaveley, our missionary secretary, gave some interesting mission news and expressed a desire that we might have one of our returned missionaries give a message in the near future. We have decided to hold a Vacation Bible School and a committee was chosen to make arrangements for the same.—Mrs. Warren D. C. Wood, Haxtun, Colo., April 9.

IDAHO

Emmett church is rejoicing in the addition of eight new members who recently moved in from Washington. They are the C. I. Myer and Elmon Sutphin families. We also rejoice in the fact that five were received by baptism on March 29 and 30. Our love feast was held March 31 and our council March 23. Delegates to District Meeting are C. I. Myer and Eunice Himes, with Mrs. Amos Bontrager and Clement Bontrager, alternates. A call goes from this church for the District Meeting to be held here next spring. Work in general is growing. There has been a steady increase in attendance for some time. A number of our B. Y. P. D. group will attend the young people's leadership conference at Nampa on April 7 and 8. This church is in a fair way for continued growth and success. Financial matters are improving. Our lumber mill is again operating and the conditions in the community are much better. One of the men who recently came to work at the mill is one of our ministers from Winchester, Idaho. Along with the material improvement, this church is receiving some excellent talent in new folks moving in.—Mrs. Clement Bontrager, Emmett, Idaho, April 4.

Nampa.—The young people's conference for Idaho and Western Montana was held in the Nampa church April 7 and 8. There was a good attendance from Emmett, Fruitland, Payette and Twin Falls. Bro. McKinley Coffman of Fruitland preached to the young people especially on, Lord, what wilt thou have me to do? The conference program was concluded by a sacred drama, Simon the Leper, given by local young people. On account of conflict with District Meeting at Nezperce, our love feast will be May 11 at 8 P. M.—H. H. Keim, Nampa, Idaho, April 9.

ILLINOIS

Canton.—Easter night a large audience enjoyed the play, The Conversion of Cornelius, which brought a fine message. In our Sunday-school we generally find that the young people's class taught by the pastor, Mr. Johnson, has the largest attendance. At our recent council favorable reports were given by various boards and committees. The Aid Society has been serving chicken dinners to the public with success. We decided to have an all-day meeting in connection with the love feast this spring. A large crowd attended the annual birthday supper sponsored by the young married people's class. April 8 in the evening we enjoyed pictures from China. The various Sunday-school classes are each being responsible for an evening service. Several missionary plays have been given.—Mary Rohrer, Canton, Ill., April 5.

Cherry Grove church met in council March 8. The date for our love feast was set for June 3 beginning at 7 P. M. It was also decided to hold revival meetings in September, to be conducted by our pastor, Bro. I. D. Leatherman. Quite a number of our young people attended the spring district rally at Mt. Morris. March 18 Bro. Lelo Gnagey of Chadwick brought us a stirring message on Ideals, followed by a splendid reading by Mrs. Gnagey. Our Aid Society has been busy quilting during the winter; they held one doughnut sale, also a food sale and did some other practical work. Our young people joined with those in Lanark for an Easter sunrise service.—Mrs. Vinnie Brunner, Lanark, Ill., April 10.

INDIANA

Buck Creek church met in council March 8. We decided not to send a delegate to Annual Conference. April 4 we held an election to fill the vacancy caused by the death of Eld. L. L. Teeter. Bro. L. L. Paul was elected for the remainder of this year.—Mollie Deardorff, Mooreland, Ind., April 9.

Buffalo.—The past year has been a very pleasant and successful one for the church here. Attendance and offerings in both Sunday-school and church services have exceeded those of the preceding year. In August decision day was held at which time eight accepted Christ. Our love feast, held in November, was very inspirational. A revival meeting was held in February by our pastor, Bro. B. D. Hirt. It was a week of inspirational gospel sermons, supplemented by calls and personal work in all homes in the community. A large crowd was in attendance each evening and seven accepted Christ. Easter morning our pastor gave the address, following it with an invitation. Two young men accepted Christ, making a total of seventeen received into the church during the year. A musical program was given in the evening. These Easter services followed a special Palm Sunday address by the pastor and a week of self-denial with devotional services on Good Friday evening at the church. All are much encouraged to take up the church program for the coming year with greater enthusiasm.—Mrs. Leona Vanscoyk, Monon, Ind., April 11.

Logansport church met in council March 8. The reports from the different organizations were encouraging. We are still enjoying the unified services and our attendance is encouraging. Easter morning our young people gave an impressive program. The women's and

men's organizations have been doing some very encouraging work. Our Christian Workers' and Junior League programs are helpful and interesting.—Grace Smith, Walton, Ind., April 11.

Mount Pleasant church (N. Ind.) met in council March 22. We decided to hold our love feast May 26. We were very happy to have the Northern Indiana ministerial association meet with us March 17. The talks and discussions were interesting and made us think more about the problems to be solved. Sister Mary Schaeffer was here Sunday morning, March 18, and gave a good talk about her work in China.—Lillie Markley, Bourbon, Ind., April 11.

Peru church held an impressive New Year's candle light meditation period with an attendance of nearly 130. Between the last service of the old year and the new all gathered in the basement for a program of entertainment, afterward going to the auditorium for the meditation service. Jan. 7 Bro. Snyder of North Manchester gave an interesting talk. Miss Helen A. Draper of Belding, Mich., representative of the World Purity Federation, gave a fifteen-minute talk Feb. 4, followed by a message on The Art of Living by our home pastor. A series of union services was held in the First Methodist church Feb. 11-16, the speaker being Dr. Frederick Shannon of Chicago. These services were sponsored by the Peru ministerial association and were largely attended. Feb. 4 we had the pleasure of hearing Bro. Ralph Rarick of the Mexico Old Folks and Orphans' Home. A missionary program was given Feb. 25. Several interesting talks were given about the work in the foreign fields. A generous offering for missions was taken. During Holy Week evangelistic services were held. The church doors were open from 12 to 1 o'clock for noon meditation; old familiar hymns were played softly on the organ. On Easter a sunrise praise service was followed by a fellowship breakfast. A record attendance of 330 was in Sunday-school; a goal had been set for 301. The choir sang several beautiful anthems during these services. The self-denial offerings amounted to over \$26. Since our last report eight have been baptized, two reclaimed and two await baptism. June 3 the church will observe its twenty-fifth Sunday-school organization anniversary. The growth of the church is increasing and much good is being accomplished.—Mrs. Rose Sonafank, Peru, Ind., April 9.

Pipe Creek.—The primary department of the Sunday-school gave a program on Easter Sunday. Our regular council was held March 9. Bro. Ray Shank of Flora will begin a two weeks' revival service May 21. The communion will be the following Monday evening, June 4. Sister Myrtle Shively will be delegate to Annual Conference.—Martha O. Hessong, Peru, Ind., April 8.

Roann church met in council March 11. Two from another denomination were received by letter since the last report. Two who had moved but had not given their letter to any congregation, were welcomed back. A union sunrise service was held in our church on Easter. We had an interesting program later in the day. We decided to have another church sale this fall. Bro. Ray O. Shank will assist in another series of meetings next January.—Mary A. Heeter, Roann, Ind., April 9.

West Manchester.—We held our regular council March 1. The report showed the church had all debts paid. Eld. Ira Kreider was chosen delegate to Annual Meeting with Sister Bertha Stine, alternate. Feb. 18 the ladies' chorus from Manchester College gave us a program of songs. We just closed a meeting of one week prior to Easter which was a great revival to the church. Sister Bertha Stine did the preaching and others helped in the personal work. The young people rendered valuable help in the song services. Eight have been baptized and others are near the kingdom. April 2 Bro. D. W. Kurtz of Bethany Biblical Seminary gave us a fine lecture on the Ideals of the Church of the Brethren. April 2 Bro. Kreider gave us a sermon on baptism. In the evening L. W. Shultz and helpers gave us a peace program. Our average Sunday-school attendance for last quarter was 107.—Mrs. Metta Kreider, North Manchester, Ind., April 9.

IOWA

Dallas Center.—Easter Sunday was fittingly observed by a message in song by the chorus at the morning service and a pageant by the Y. P. D. in the evening. May 20 the communion service will be held and following Annual Conference Brother and Sister O. H. Austin will conduct a two weeks' revival meeting. Since Brother and Sister Harold Royer have returned from Africa we have had the pleasure of hearing of their work frequently. They had charge of the services March 31; in the evening Bro. Royer presented an interesting series of slides depicting their work in the leper colony. In the morning Mrs. Royer spoke of their work and Nigeria. At the January missionary meeting Mrs. Royer gave an interesting talk on The Women of Africa. New Year's eve we had a watch service at the church: first a sermon by the pastor, followed by a missionary play, talks by Harold and Gladys Royer, with a display of materials from Africa, and talks by the young people who are teaching and attending college. Following lunch Bro. Homer Messamer gave a forward look into 1934. During November we enjoyed a number of good things among which were Bro. Bonsack's presence at our homecoming and the presentation of a play by the Y. P. D. of Des Moines Valley entitled, If the Unknown Soldier Could Talk. Early in December the father and son banquet was held with an attendance of over 100. Bro. Homer Messamer is our Sunday-school superintendent this year with Bro. Merlin J. Royer, assistant. At a recent business session we voted to retain our pastor, Bro. X. L. Coppock, for another year. He and his wife have been serving very faithfully and untiringly. Sister Nora Rhodes will be our delegate to Annual Conference with Bro. W. H. Royer, alternate.—Mrs. W. H. Royer, Dallas Center, Iowa, April 9.

Des Moines Valley.—Our men's organization met once a week in January for Bible study with Bro. Zook as teacher; they studied 1 Thessalonians. Our Ladies' Aid has been meeting in the homes this winter. They are having mission study once a month with Mrs. Zook as their leader. There has been a good attendance at the B. Y. P. D. during the winter months and a commendable increase in their giving. In March the pastor led them in the study of the history and ideals of our church. Bro. Galen Kinzie and our pastor prepared a story cantata for our Easter program. March 8 was our business meeting. By unanimous vote Mr. and Mrs. Zook were asked to stay for another year. Our love feast was set for May 19. Some profitable changes have been made in the order of the Sunday-school and church services. We have used a bulletin for some time and have included the Sunday-school services in it. There is no dismissal from the school. After the classes reassemble we have a ten-minute period for the children. A song is led by the children's chorister, a story sermon given by the pastor, followed by a brief worship period for all and the sermon. This method unites the services and does away with considerable confusion.—Earl Deardorff, Elkhart, Iowa, April 11.

Indian Creek.—A pageant was given by the young people and children at Christmas time. Our B. Y. P. D. presented the missionary play, "Ordered South," in our local church March 11, and in the Iowa River church, March 25. Easter was observed with a special program, including two short plays. We held a business meeting April 10 at which time delegates were elected to Annual Conference, and to District Conference. We decided to hold a love feast May 5. Our church will entertain the sectional B. Y. P. D. conference May 26 and 27. The Aid has been busy quilting and still has considerable work ahead.—Eva Reed, Maxwell, Iowa, April 10.

Sheldon church held their council meeting March 10. A committee of three was appointed to secure a summer pastor. The Sunday-school officers were held over for the coming six months. The love feast was held March 29 with Bro. C. E. Kimmel officiating. A cantata, The Crucifixion, was given at the church on Good Friday night by home talent—a chorus of twenty-six voices.—Grace B. Kimmel, Sheldon, Iowa, April 9.

South Keokuk church met in council March 10. Edwin Shelly was elected Sunday-school superintendent for six months. D. F. Shelly was chosen delegate to the Ames Conference, with Ida Brown alternate. Delegate to District Conference is Mabel Wonderlich; alternate, Les Power; Sunday-school delegate, Mary Lough with Naomi Wonderlich, alternate. We decided to hold our love feast Sunday, Sept. 23. Our achievement offering in February amounted to \$45.—Enid Wonderlich, Keokuk, Iowa, April 9.

KANSAS

Ottawa.—Our church enjoyed a number of good things during the pre-Easter services. March 11 Mrs. H. B. Wheeler led the C. W. hour on the subject, Better to Build Friendships Than Battleships. March 15 at a peace meeting at the church our pastor gave a splendid talk from the book, "Preachers Present Arms." The regular services of March 19 were followed with a peace meeting of the local unit. On Tuesday evening the young men's class held their banquet. There were a number of splendid talks and an address by Mr. Betts, sponsor of the Young People's Movement. March 21 the young people gave a pageant, Behold the Light, directed by the pastor's wife. On Thursday evening the women's Bible class dramatized the resurrection story. Friday evening the message was given in a sermon by our elder, Bro. W. B. DeVilbiss. Saturday evening the men's group brought the message in a varied program, with readings by Bro. Marion Eshelman, and talks by the pastor, Bro. Henry Ward, and ex-Judge Short. These services all helped prepare us for the week of evangelistic services conducted by our pastor, Bro. H. H. Keim, Jr. As a result of these meetings one young man stood for Christ. On Sunday morning the young people of our city held a sunrise service followed by breakfast at one of the downtown churches. That morning at our own church, at the close of the Sunday-school hour, the juniors, assisted by the choir, put on a playlet, And There Was Light. April 2 the school of Christian leadership began, being held in the First Methodist church with classes both afternoon and evening. A number of our members expect to avail themselves of this opportunity; our pastor is one of the instructors. Good Friday was observed with union services. Bro. D. R. Sisler presented the church with some shrubbery which has been planted to beautify the grounds. The men's group has been doing some constructive work in the way of making folding tables to be used in the dining room, building tables and built-in features in the kitchen. The women did some much-needed work also. The Vesta club of younger women did commendable work in the kitchen, painting the woodwork, laying heat-proof linoleum on the work tables and building a portable enclosure for the serving table. The temperance play, What Doth It Profit? is being rehearsed for performance in several churches.—Mrs. J. E. Ott, Ottawa, Kans., April 9.

MARYLAND

Broadfording.—On Sunday morning, March 11, Brother and Sister Desmond Bittering brought us a missionary message. On Good Friday evening the B. Y. P. D. rendered a pageant entitled, Jesus Only. Easter morning Bro. J. C. Beahm brought the message. In the evening the Sunday-school rendered a program. April 4 the church met in business meeting. June 2, 2 P. M., is the date set for our love feast.—Mrs. J. Richard Reid, Hagerstown, Md., April 11.

Locust Grove church met in council April 7. Delegates to District Meeting are Brethren Francis Biddinger and Wm. W. Purdum, with Brethren Norman Klein and Wm. Baker, alternates. Our love feast

will be held on May 5 at 6:30 P. M. Bro. W. N. Zobler will be with us on April 22, both morning and evening services. We expect to hold a series of meetings beginning July 29, Bro. D. I. Pepple, evangelist.—Bessie R. Purdum, Mt. Airy, Md., April 9.

Manor.—March 31 the congregation assembled for their annual spring business meeting. Bro. H. R. Rowland was reelected elder for another year; Bro. Chas. D. Coffman was elected church trustee. Delegates to District Meeting are Sister Reba Long and Brethren Harry Highbarger and Frank Miller; alternates, Bro. Geo. Baker and Sister Ruth Otto. May 26 at 4 P. M. is the date for our communion service. Since our last report two new members have been added to the church; one by transfer from the Progressive Brethren and one by baptism.—Naomi H. Coffman, Fairplay, Md., April 9.

MICHIGAN

Buchanan.—We enjoyed a series of meetings March 18 to April 1 in charge of Bro. E. C. Swihart of Elkhart, Ind. Seven received baptism and one was reclaimed. March 31 we had our baptismal service followed by communion. We had early morning worship on Easter with Sunday-school and church at the regular hour. In the evening a program was given by the primary department. Our yearly program is working out successfully and we are looking forward to many good things to be done here.—Grace Weaver, Buchanan, Mich., April 11.

Crystal church met in council April 7. We decided to hold our communion services June 9 beginning at 8 P. M. Bro. Forror, state evangelist, came to us March 26 and gave us seven encouraging messages. Seven of our Sunday-school children were baptized on Saturday following the meetings. Four came from the Vestaburg church, which no longer has services as they have no minister. On Easter evening our young people gave a fine play, His Cross.—Martha E. Shridner, Butternut, Mich., April 9.

MINNESOTA

Guthrie church and friends surprised Mr. and Mrs. I. T. Byer March 27 with a party in honor of their silver wedding anniversary. A program was given consisting of readings and music, the chief feature being an original poem, The Silver Wedding Anniversary, by Rev. F. K. Allen, and dedicated to the Byer family. The gift from the group was silverware. A program was presented Easter Sunday and in spite of the heavy snow fall there was a fine attendance. The B. Y. P. D. of the church at Guthrie was entertained Easter Sunday evening at the home of Bro. Wilcox. They had their regular meeting, consisting of Bible verse contests, questions from the Bible and a Bible spell down. Afterwards they were given a treat by Bro. Wilcox.—Evelyn Saathoff, Guthrie, Minn., April 6.

Root River.—Our services have been well attended all through the winter months. The church met in council March 29 to plan the work for the summer. The young people's conference is to be held here the last of June. Committees were appointed to plan for the District Conference to be held here the latter part of August. Bro. Ed Thatcher was chosen to represent the church at Annual Meeting, Bro. J. E. Burkholder, alternate. The young people and children gave an Easter program which was enjoyed by all. Bro. J. S. Flory has accepted the pastorate of this church for another two years.—Mrs. Cora M. Ogg, Preston, Minn., April 4.

MISSOURI

Cabool.—Bro. V. F. Schwalm of McPherson made Dec. 10 a red letter day for us; he preached in the morning and again in the afternoon and evening. We endeavored to show our appreciation in a small way for his being with us by taking an offering of \$10 for McPherson College. On Sunday night, April 1, a program was given to bring closer to our minds and hearts the death and glorious resurrection of our Lord. This was an impressive service. Our pastor delivered a wonderful Easter sermon at the morning hour. March 29 we had our love feast with Bro. Adkins officiating. The W. C. T. U. gave one of their monthly programs at our church recently. This work is sponsored by the four churches of the town and much interest is being taken in the meetings. At the last council Bro. Doran Bruhaker was licensed to preach. A revival was voted for the Mountain Grove house sometime this summer. The Ladies' Aid held two bake sales and bazaars this winter which netted them good returns. Our pastor, Bro. A. W. Adkins, and family have been occupying their new home this winter. A housewarming was given them at which eighty-eight were present.—Mrs. Alma Bishop, Cabool, Mo., April 9.

NEBRASKA

Octavia.—Our church met in regular council March 29, with Elder Homer Caskey of Omaha presiding. Six letters of membership were received. On Easter Sunday two were received into church fellowship by baptism. June 4 is the date for our love feast. Lately our church enjoyed several inspiring sermons by Rev. O. L. Davison of David City. We are much encouraged by the interest shown and by the attendance at our Women's Work programs. The Aid sponsored a play that was given three times, the proceeds to be used for local church work. The attendance at Sunday-school is increasing this year.—Mary Ann Eberly, Octavia, Neb., April 10.

NORTH DAKOTA

Carrington church met in council March 31. Eld. G. I. Michael who presided was reelected for the coming year. Other officers also were chosen. No decision was made in regard to revival meetings. The District Meeting program may be sent in to the press by the time this appears in the paper. The church was presented with eleven sets

of silverware from the sewing circle and one set from the junior Sunday-school class. This was accepted and dedicated to the Lord's service. James River and Carrington had Easter services and program together.—Mrs. Walter McKee, Carrington, N. Dak., April 5.

Surrey.—During the absence of Bro. Dierdorff the latter part of February and part of March, Bro. Mike Petry and Bro. Ray Harris of Minot, N. Dak., preached for us. We held our love feast on the evening of March 31 with Bro. C. A. Zook of Minot officiating. Easter morning the young people's Bible class under the direction of Sister Edna Conkling rendered a cantata, Choose Ye. There were also recitations and songs by other Sunday-school scholars.—Minerva Lambert, Surrey, N. Dak., April 11.

OHIO

Bellefontaine church closed her evangelistic meetings on Easter Sunday with the receiving of eight members by letter, seven by baptism, four to be baptized later, making nineteen accessions in all. Our pastor, L. D. Young, brought to us an inspiring message each night during the two weeks, and we were blessed by gifts in songs from other congregations, the Springfield congregation being represented one night, and Stony Creek, our neighboring congregation, another night, as well as by churches within our city. Thursday night following Easter we gathered around the tables for the love feast. Elders J. L. Guthrie, C. W. Warstler, with our own L. D. Young and E. P. Yoder, had part in the service. April 8 the quartettes from Manchester College with their accompanist, and Prof. Halliday, brought to us their program of music during the morning worship hour. At the noon hour they were entertained at the parsonage. Our Sunday-school attendance on Easter of 116 was the highest in the history of our church, and the following Sunday reached 129. The men and women in their organizations are putting forth efforts to reach high goals.—Leo Lillian Wise, Bellefontaine, Ohio, April 9.

Bradford.—We enjoyed two strong messages last Sunday. In our morning service Eld. G. A. Snider gave us pointed thoughts on, Where Shall We Go? In the evening Eld. E. B. Bagwell challenged us with David's Charge to Solomon. We expect Bro. J. Perry Prather of Dayton to conduct our revival beginning Oct. 14, closing with a love feast. Sisters Nellie Helman and Ida Bookwalter will represent us at District Conference.—J. E. Overholser, Bradford, Ohio, April 11.

Canton City.—We had another red letter day Easter Sunday. Each individual in the church and Bible School was given a dime gleaner to fill during the Lenten season as a sacrifice offering. These holders were brought on Easter and contained \$397 which was used to pay our two street assessments. All were greatly blessed by the sacrifices made. The choir rendered the Easter cantata, The Prince of Life, to an appreciative audience Sunday evening. The choir is under the direction of J. Warren Showalter. April 4 we had a musical treat, being entertained by the two quartets from Manchester College under the leadership of Paul Halliday. Sunday morning, April 8, our pastor deviated from his preparatory sermon and used songs from the hymnal to fit the different steps leading up to our love feast in the evening. That morning four were baptized, four received by letter and two received on former baptism. The day was brought to a fitting climax by the love feast and communion service. Our pastor, Bro. J. C. Inman, had charge of the Lenten services over station WADC Akron on several different occasions; about once a month he speaks over WHBC Canton.—John W. Meyers, Canton, Ohio, April 8.

Eagle Creek.—A successful two weeks' meeting held by Bro. Dave McFadden has just closed with nineteen conversions and one transfer. Not only have these new souls been added to the kingdom, but a great spiritual infilling was received by all who heard Bro. McFadden. The attendance and interest shown by the congregation as well as the community was especially pleasing. Bro. McFadden preached the true and the living Christ and those who heard him were wonderfully blessed. Bro. Anglemeyer and his wife are to be commended for the work they have done in this church and community, not only during these meetings but in the many long years that they have served so faithfully.—Kenneth DeGood, Rawson, Ohio, April 9.

East Dayton church met April 7 for their love feast. Bro. Prather from our sister church in this city officiated. Easter morning the intermediates gave a play for the opening of Sunday-school. The attendance that morning at Sunday-school was the largest we ever had—213. Our school has been leading in best attendance in this city with no special drive. We are glad our building fund debt is paid and that all our district obligations have been met.—Ada Klinger, Dayton, Ohio, April 10.

Eaton.—Our children gave a musical program on Christmas evening Jan. 7 the young people from the Bear Creek church gave the Christmas play, The Lost Carol. The week of Feb. 5 to 12 Mr. David Wampler held a singing school for us. We learned several new hymns and became better acquainted with our hymnals. Our revival services, conducted by Brethren Wm. Deaton and A. G. Crosswhite, home ministers, were well attended and we feel that the church has grown spiritually as well as in numbers. We had ten baptisms, one reclaimed and six received by letter. The meetings closed on Easter. April 6 we met in council and planned our program for the coming quarter. We are looking forward to our first Vacation Bible School this summer.—Kathryn Kiracofe, Eaton, Ohio, April 11.

Harris Creek church met in council April 7. Our delegates to District Meeting are Sisters Effie Berkebile and Anna Hollinger; alternates, Bro. D. I. Hoover and Sister Almeda Yoder. Bro. D. G. Berkebile will remain with us another year as pastor. Our white gift offering at Christmas was \$60.34. Feb. 19 Sister Ida Shumaker brought us

a wonderful message on India. Our offering at that time was \$58.64. On Easter we took an offering of \$28.18 for the Brethren's Home at Greenville. Yesterday Bro. Bagwell of North Manchester, Ind., brought us the message in the morning and Bro. G. A. Snider spoke for us in the evening. Feb. 3 we had a father and son banquet with 105 present. Bro. Otto Winger of Manchester College was the speaker. The college male quartet furnished music; they also gave several numbers at Sunday-school the following morning.—Mrs. H. R. Hoover, Bradford, Ohio, April 9.

Marion.—March 5 at regular council meeting Brother and Sister Cover were elected delegates to District Meeting. Mrs. Cover gave an interesting mother and daughter address March 6. The W. C. T. U. had a joint institute at our church in the afternoon and evening. Bro. Cover gave the evening address, followed by the silver medal contest. March 21 our pre-Easter meeting began with Brother and Sister C. R. Bowman of Myersville, Md., son-in-law and daughter of the Covers, in charge. Bro. Bowman gave a splendid address each evening and Mrs. Bowman had charge of the music and told stories or gave readings to the children. She also directed the choir while here. Fourteen were baptized during the meetings. Easter morning thirty-five attended the sunrise prayer service and breakfast. Our revival meeting ended with communion on Monday night with Brethren Bowman and Cover in charge. April 3 was church cleaning day. Some of the men refinished the floors, helping to improve the looks of the church. Plans are being made for Cradle Roll day April 22.—Grace Blessing, Marion, Ohio, April 10.

Painter Creek.—The Easter season proved to be a very joyous time in our congregation because twenty-one people accepted Christ as their Savior and are now rejoicing in the new and resurrected life in Christ Jesus. Our revival services began March 22 with Pastor Roy Honeyman in charge and closed Easter night. Monday evening, April 2, nineteen were baptized and two received on former baptism. There were seven men, four women, seven boys and three girls. Three of these were husbands whose wives were already in the church and now united in Christian homes; one, a bride of a few days, joined her husband in the Christian life; one family, a father, mother and twin children have started the new life together, and ten were Sunday-school boys and girls. Our membership has been revived and new vows of consecration have been made. The Greenville church, Oakland, Pittsburg and our Mennonite Brethren were represented on different evenings and contributed to the services with several numbers of good music.—Mrs. Levi Minnich, Greenville, Ohio, April 5.

West Dayton.—The work here is progressing very nicely. Since Bro. J. Perry Prather came to us as pastor last December he has made 524 calls. He conducted a three weeks' revival prior to Easter and delivered many inspirational sermons. Thirty were added to the church during the revival. Two hundred thirty enjoyed the love feast held March 29. The Easter dawn service was well attended. At the service Easter morning 500 were present. In the evening the choir delightfully presented the cantata, Victory. The pastor and wife are to be our delegates to Annual Conference. Delegates to District Meeting are J. Perry Prather, Mrs. Hope Prather, Dorsey Hodgden and Mrs. Ida K. Hoover.—Ruth Mack, Dayton, Ohio, April 11.

OKLAHOMA

Bartlesville church met in council March 4. Sunday-school officers were elected with Bro. Victor Baughman, superintendent. Our pastor, Bro. L. W. Smith, will remain with us another year. The church is improving even in these trying times. Ladies' Aid meets every Thursday, and the men's class every two weeks. A program was given Easter morning by the children; in the evening a play was given by the young people and adults. One has been received by baptism since the last report.—Mrs. Harry Boltz, Bartlesville, Okla., April 6.

PENNSYLVANIA

Annvile church met in council March 3. It was decided to organize a B. Y. P. D. Delegates to District Meeting are Bro. J. H. Gingrich and Bro. H. H. Gingrich. The delegate to Annual Conference is Eld. Walter Hartman. The love feast is to be held at Annville May 12 and 13 at 1:30.—Esther G. Bucher, Annville, Pa., April 11.

Carlisle church held five pre-Easter services. Easter morning our pastor preached a splendid sermon on the Resurrection. In the evening we held a candle light service illustrating the seven sayings on the cross. April 2 we held our regular council. The church decided not to represent at Annual Conference unless some one can arrange to attend. We decided to have a homecoming this fall, commemorating the twentieth anniversary of the dedication of our church. We will invite former pastors and elders to participate. Our pastor will hold a two weeks' meeting for us, the date to be decided later. April 3 the young people of the Shippensburg church gave a missionary pageant, entitled, Farmer Brown's Conversion to Stewardship. Our pastor goes to Virginia for a two weeks' meeting in May. Our love feast will be held May 27 at 5 P. M.—J. E. Faulkner, Carlisle, Pa., April 10.

Maiden Creek.—Our semiannual council meeting was held March 24. We expect to have revival meetings before the hot weather comes along. The Sunday-school gave a fine program on Easter morning. The young people's class rendered a play entitled, He Lives. The delegates to District Meeting are Bro. E. Ernst and the writer. The annual all-day meeting usually held in Carbon County will be held in Maiden Creek church, Mohrsville house, on May 30. Our love feast will be held May 19 at 2 P. M.—Claude C. Weidman, Hamburg, Pa., April 11.

ANNOUNCEMENTS

ANNUAL MEETING

June 13-19 at Ames, Iowa.

LOVE FEASTS

California

May 13, Belvedere (Los Angeles).

Colorado

June 10, 7:30 pm, First Grand Valley.

Idaho

May 11, 8 pm, Nampa.

Illinois

April 28, 7 pm, Panther Creek.

May 2, 8 pm, Dixon.

May 6, 7:30 pm, Franklin Grove.

May 20, Sterling.

May 27, 7:30 pm, Yellow Creek.

Indiana

May 5, 7:30 pm, Anderson.

May 5, Second South Bend.

May 6, 7:30 pm, Muncie.

May 12, 7:30 pm, Monticello.

May 12, 2:30 pm, Pleasant Hill.

May 19, 7 pm, Cedar Lake.

May 19, 7:30 pm, Upper Fall Creek.

May 19, 7:30 pm, Arcadia.

May 26, Blue River.

May 26, 7:30 pm, Middletown.

May 26, Mt. Pleasant (No.).

May 27, Bremen.

Iowa

May 3, 7:30 pm, Prairie City.

May 5, Indian Creek.

May 19, Des Moines Valley.

May 20, Dallas Center.

May 20, Des Moines City.

June 2, 7:30 pm, Coon River.

June 9, Fernald.

Kansas

April 29, 7:30 pm, Ottawa.

April 30, Wichita, First.

May 5, Appanoose.

Maryland

April 28, 5 pm, Woodberry (Baltimore).

April 29, 6:30 pm, Sams Creek.

May 5, Beaver Creek.

May 12, 2:30 pm, Piney Creek.

May 12, 2 pm, Long Meadow.

May 13, 6:30 pm, Beaver Dam.

May 13, Westminster.

May 13, 4 pm, Pleasant View.

May 20, 6 pm, Monocacy at

Rocky Ridge.

May 26, 3:30 pm, Long Green

Valley.

May 26, 4 pm, Manor.

May 27, Cumberland.

June 2, 2 pm, Broadfording.

Michigan

May 12, 8 pm, Thornapple.

May 20, Battle Creek.

June 9, Crystal.

June 10, Beaverton.

Minnesota

May 20, Guthrie.

Missouri

May 12, Shoal Creek.

May 26, Bethel.

Nebraska

May 6, Bethel.

Ohio

April 29, 7:30 pm, East Chippewa.

May 6, 8 pm, Stony Creek.

May 6, 7:45 pm, Owl Creek.

May 19, 7:30 pm, Middle District.

May 19, 7:45 pm, West Alexandria.

May 26, 7 pm, Eversole.

May 27, Oakland.

Pennsylvania

April 29, Mt. Olivet.

April 29, Bellwood.

April 29, 4 pm, Harrisburg.

April 29, 7:30 pm, Upper Claar.

May 2, 6 pm, Greencastle.

May 2, 6:30 pm, Waynesboro.

May 5, Jennersville.

May 6, 6:30 pm, Walnut Grove (Johnstown).

May 6, 6:30 pm, Hanover.

May 6, 6:30 pm, Huntsdale.

May 6, 6 pm, Chambersburg.

May 6, 6:30 pm, Roaring Spring.

May 6, 6:30 pm, Philadelphia,

First.

May 6, Dunning Creek at New

Paris.

May 6, 6:30 pm, New Enterprise.

May 6, York, First.

May 6, Lancaster.

May 6, 9:30 am, Lower Cumber-

land at Mohler.

May 5, 6, 10 am, Little Swatara

at Ziegler.

May 6, 7:15 pm, Royersford.

May 6, 7 pm, Stonerstown.

May 6, Palmyra, all-day.

May 6, 6:30 pm, Geiger.

May 6, 7:30 pm, Pittsburgh.

May 6, 6:30 pm, Roxbury.

May 6, 6:30 pm, Huntingdon.

May 6, Williamsburg.

May 6, 6:30 pm, Green Tree.

May 8, 9, 1:45 pm, East Fair-

view.

May 9, 10, 1:30 pm, East Peters-

burg.

May 12, Aughwick.

May 12, 13, 4 pm, Pleasant Hill at

Pleasant Hill.

May 12, 13, 1:30 pm, Annville.

May 12, 13, 1:30 pm, Richland.

May 12, Indian Creek.

May 12, 1:30 pm, Spring Grove,

Kemper house.

May 13, Snake Spring.

May 13, Lower Cumberland.

May 13, 6:30 pm, Rummel.

May 13, 6:30 pm, Snake Spring.

May 13, 7 pm, Salisbury.

May 15, 16, 9:30 am, Springville

at Mobler.

May 16, 17, 1:30 pm, White Oak

at Graybill.

May 19, 2 pm, Hatfield.

May 19, 2 pm, Maiden Creek at

Mohrsville.

May 19, 20, 10 am, Schuylkill at

Big Dam.

May 19, 20, Falling Springs at

Hade.

May 19, 20, 10 am, Big Swatara,

Hanoverdale.

May 19, 20, 1:30 pm, Heidelberg.

May 19, 20, Mountville.

May 20, 7 pm, Yellow Creek.

May 20, New Fairview.

May 20, 6:30 pm, Mechanicsburg.

May 20, 6 pm, Dry Valley.

May 26, Conestoga at Bareville.

May 26, 2 pm, Akron.

May 26, 27, 2 pm, Conewago at

Bachmanville.

May 26, 27, 10 pm, Fredericks-

burg at Meyer.

May 27, 2:30 pm, Marsh Creek.

May 27, 5 pm, Carlisle.

May 27, Lost Creek at Oriental.

May 27, Leamersville.

Tennessee

April 28, Liberty.

Virginia

April 28, 6:30 pm, Cedar Grove.

May 5, 6:30 pm, Mill Creek.

May 6, 7 pm, Timberville.

May 19, 7 pm, Midland.

May 26, 6 pm, Rileyville.

Mechanic Grove church met in council meeting on March 16. Bro. Uriah Fasnacht and Bro. Benj. Kreider were elected delegates to District Meeting. Brethren Nathan Martin and Samuel Hertzler, members of the District Ministerial Board, were present and Lester Bucher was licensed to the ministry. Our revival meetings will begin May 13. Bro. M. J. Brougher of Greensburg, Pa., will be the evangelist. Our love feast will be June 2. A new Sunday-school room was built in the basement of our church recently. This spring nine members were received into our church by letter. Four certificates were granted.—Martha A. Bucher, Quarryville, Pa., April 11.

Pittsburgh.—During the two weeks before Easter we had a series of appropriate services. The subjects were taken from The Ideals of the Church of the Brethren, discussed by different ministers or leaders. Our elder, M. J. Brougher, opened the series. Very highly appreciated were the discourses by our resident ministers and the temperance programs by our Y. P. D., directed by Sister Jameson. Two contests, thirteen speakers, showed the remarkable talent our little church possesses. Two of these won the silver medal given by the W. C. T. U. The special Easter service by the primary and junior Sunday-school followed by a sermon by our pastor was very well attended. At the regular council April 4 it was decided to retain our pastor, Eld. N. M. Shideler, for the present. The communion love feast will be held May 6 at 7:30 P. M.—M. Elizabeth Barnett, Pittsburgh, Pa., April 11.

Snake Spring congregation met in council April 2. Delegates were elected to the District Meeting. Our love feast will be held May 13 with a week's series of meetings preceding. It was decided to hold the autumn love feast Oct. 14. Our missionary project for the support of J. Homer Bright, China missionary, is about completed, being in charge of the Faithful Workers' class. An Easter program was rendered, the offering being sent to the home for returned missionaries at Huntingdon, Pa.—Bessie Grimes, Bedford, Pa., April 10.

Somerset church enjoyed a week's evangelistic meeting in which several united with the church by baptism. A number are to be received by letter the coming Sunday. The meetings were held by Bro. T. R. Coffman who preached a number of inspiring sermons. The sunrise service on Easter Sunday was well attended; this was followed by the love feast in the evening. April 2 the church met in council.—Mrs. H. R. Knepper, Somerset, Pa., April 9.

Tyrone.—Our church met in council April 4. Reports of boards and committees were heard and routine business transacted. Brethren Ezra Snyder and Erman Frantz were chosen as delegates to District Meeting to be held in the New Enterprise church. Our communion was held Sunday evening of Easter Day. The attendance was large. The pastor conducted pre-Easter services three evenings of Passion Week. On Easter Sunday six were baptized. This makes twenty additions so far this year. The pastor is dean of a union leadership training school being held under the auspices of the district Sunday-school association. This is the fifth successive year he has acted in this capacity. Our Sunday-school attendance is steadily growing so that we are now cramped for room to care for all classes properly. It is necessary for some of the classes to meet in the parsonage. We are happy to have this interest and look forward hopefully to the time when we can enlarge our building. We are expecting to have Sister Ida Shumaker the evening of April 19. On Palm Sunday we had a consecration service for small children. This service was quite impressive, nine little ones being brought to the altar of consecration by their parents. Most of these were parents who had but recently united with the church. Our mid-week prayer service and Bible study service is quite well attended, the average running about fifty.—John R. Snyder, Tyrone, Pa., April 6.

TENNESSEE

Johnson City.—A group from the Student Volunteers of Bridgewater College gave two splendid programs in our church while on their trip to Tennessee during the Thanksgiving season. The talks and music were another fine exhibition of what our young people are capable of doing. A three-day mid-winter young people's conference was held at our church on Wednesday, Thursday, and Friday after Christmas. The attendance was good for the time of year, and the fellowship and worship of the meeting will be long remembered by all who had the opportunity of attending. One of the most enjoyable recreational features of the B. Y. P. D. for the winter months was the valentine social held in the home of one of the members on Feb. 9. Each person brought a birthday offering to apply on our project for the year. A father and son fellowship supper was held on the evening of Feb. 22, at which time Bro. Paul Bowman made an appropriate talk. The women of the church realized a nice sum from the supper they served, which will be applied on the church debt. The men of the church have planted an acre of potatoes for their project this year. "The Work of the Holy Spirit" has been the theme of the Sunday evening Bible class, taught by our pastor, Bro. Merlin C. Shull. He helped to conduct the Bible institute held at Daleville the last week of February. A wonderful spirit was felt in our Easter services this year. Six were baptized, and there will be others in the near future. "The Challenge of the Cross" was presented in an inspiring way on Wednesday evening before Easter. Bro. John B. White officiated at the communion service on the following evening. As the climax of the Easter season, a beautiful pageant, "The Garden of Joseph," was given under the direction of Mrs. Shull.—Mary R. Allison, Johnson City, Tenn., April 10.

Pleasant Hill.—Our pre-Easter services were very strengthening to the church, lives have been blessed and brought nearer to God. The Easter cantata was greatly enjoyed by the members and visitors.

The Ladies' Aid continues in its good work for the church and many needy folk have been helped through its efforts.—Maxine Holt, Indian Springs, Tenn., April 10.

VIRGINIA

Summit.—Our pre-Easter services began March 22. Bro. J. M. Henry preached three doctrinal sermons. The rest of the services were conducted by our pastor, Bro. Jesse Ziegler. There were sixteen decisions. Easter night the services were concluded with an impressive candle lighting service. In our recent council meeting one letter of membership was granted and one received. The District Meeting will convene in our church April 25-27. Delegates to this meeting are W. A. Craun and W. J. Glick; alternates, E. B. Craun and Sister Virginia Craun. Bro. Ziegler will represent us at Annual Conference. Recently the young people from the Pleasant Valley church gave the dramatization of Esther which was well presented. Bro. Ziegler will remain with us at least six weeks during the summer months.—Mrs. Mattie Craun, Bridgewater, Va., April 9.

Timberville.—The World Day of Prayer was observed with a union service in the Reformed church in charge of the various women's organizations of the local churches. March 21 we met in council with Eld. L. M. Clower presiding. The various committees gave favorable reports. Bro. Clower was reelected elder for another year. Delegates to the District Meeting are Mrs. Lizzie Grim, Mr. Grover Summers, Mrs. Myrtle Kline and Mr. Randolph Garber. Our church observed the season of Lent closing with Holy Week worship on Wednesday, Thursday and Friday nights with the pastor in charge. Special services were held on Easter with selections by the choir at the morning hour of worship. In the evening a musical program portraying the Easter message was presented under the direction of L. C. Huffman. Our pastor is attending the Rural Church Conference at Nashville, Tenn., April 2 to 13. During his absence the local B. Y. P. D. gave a program on April 8 on the theme, Worship, with Jacob Huffman, district B. Y. P. D. president, as guest speaker. We are looking forward to a two weeks' revival from April 22 to May 6 with our pastor in charge of the first week and Bro. Byron Flory of Staunton, Va., in charge of the second week. Our love feast and communion will be held the evening of May 6, beginning at 7 o'clock.—Mrs. Samuel D. Lindsay, Timberville, Va., April 10.

WASHINGTON

Sunnyside church held their love feast in conjunction with the Outlook church at the church in Sunnyside. A goodly number were present and the service being held on Good Friday made it most impressive. Bro. Geo. Strycker of Hanford, Wash., officiated. Our church is feeling the loss of the C. I. Meyer family that has moved to Emmett, Idaho, for their future home.—Ann Bradley, Sunnyside, Wash., April 11.

WEST VIRGINIA

Crab Orchard church held its council meeting March 31. We discussed plans for our coming revival which will be held about the last of June. The church decided to bring Bro. Alonzo Carter back to work during the summer months. Mrs. Kahle and Mrs. Tiller of Smiths Chapel gave wonderful talks on Women's Work which inspired us greatly. Our Sunday-school is progressing nicely.—Velta Wood, Beckley, W. Va., April 11.

Smiths Chapel.—March 13 the Women's Work group and the men's group held a joint meeting. Our elder, Bro. E. H. Kahle, took charge of the service. Several interesting projects for the church were discussed. Our pastor, Mrs. S. B. Broughman, was with us April 7 and 8 and preached three wonderful sermons. We decided to have a Mother's Day service the second Sunday in May, with an all-day program. The Women's Work group plan a special program for the afternoon. The B. Y. P. D. takes charge of the evening services once a month. Interest is picking up and attendance is gaining.—Mrs. Garnet Tiller, Princeton, W. Va., April 10.

WISCONSIN

Rice Lake.—March 18 Bro. Lear of Chicago was with us. We had invited him to come for a few meetings during Passion Week; this being impossible he took the only opportunity he had and spent the day with us. He preached an inspiring sermon at the morning service besides giving a story for the children after Sunday-school which all enjoyed very much. Our quarterly business meeting was held in the afternoon. Bro. Lear was chosen as our elder with Bro. W. A. Deardorff acting as foreman. Bro. Deardorff and family will remain at Rice Lake another year beginning Sept. 1. The young people of the congregation presented the church with a piano which has been a part of their project for helping the home church. Our Easter services were well attended and on April 2 one was received by baptism. Our people have been rallying to the cause in spite of the depression. Our pastor called a men's meeting Feb. 5 at which time \$52 was raised to help clear up our indebtedness. The Ladies' Aid had a doughnut sale which netted \$21, a part of which was used to get the Gospel Messenger into the homes of our members. The plan was that the family selling twenty dozen doughnuts earned \$2 for the church and the Messenger for themselves. Thus our indebtedness has been reduced to a very small sum. We are looking forward to the time when all will be clear and we can begin planning for more room in which to do more efficient work. At present we have four Sunday-school classes in the audience room and five in the basement. The Rice Lake church desires to continue faithful in our struggle to bring the gospel as we teach and practice it in a field in need of more laborers in the cause.—Mrs. Leonard Vine, Rice Lake, Wis., April 9.

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THE GOSPEL MESSENGER

Vol. 83

Elgin, Ill., May 5, 1934

No. 18



IS JESUS KING OF YOUR HEART?

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OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

Vol. 83

Elgin, Ill., May 5, 1934

No. 18

EDITORIAL

A Verse on Worship

PERHAPS your verse on worship would be a different one. And yet, we wonder if any other verse tells more about this subject than does John 4: 23. Here it is: "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth: for such doth the Father seek to be his worshippers."

Thinking carefully on the verse just read, you will note that the old order in worship has passed away. "The hour cometh, and now is," when communion with God is to have a new meaning. Not for every one, of course; but certainly for the true worshipper.

And what is new in worship as Christ would have men understand it? For one thing, man's notion of the Object of his adoration. God is not some distant mystery. God is "the Father." The richest and dearest word in all language is given to him. At one stroke the hard and inadequate names are put away. God is near and sufficient. He is "the Father."

Being such, how should his children come to him? Not as to something inanimate, but as to a living Spirit. And what is more, this understanding of him disposes of many of the dark things which have troubled men. Worshipping God in spirit means that men also worship him in truth. This should spell the end of superstition and the beginning of glad, enlightened fellowship with the Maker of all.

And this also. Man's quest for God is less than half the story. God is himself a Seeker. The Master adds as the conclusion of our verse on worship: "For such [true worshippers] doth the Father seek to be his worshippers." From which it follows that worship is the consummation of a double quest.

H. A. B.

Heroes John Everyman Knows

THE baptism of tragedy which army flyers have received in taking over the air mail service, calls attention

to the courage and skill the public expects as a matter of course in commercial pilots. For whatever taint there may be found on the promoters of commercial air service, there has been no suggestion of lack of quality on the part of men in the line. Indeed, it would be hard to find anything finer than the devotion to duty of the men who daily face the hazards of perilous air routes. These men must surely be classed with the heroes John Everyman knows.

H. A. B.

"Till We All Attain"

FROM every quarter swells the rising tide of emphasis on character as the great objective in religion, in education, in business, in the church, in the school, in the market place, in the home, in the nation, in the world. There's nothing new about this except the realization of its importance. That gets deeper and deeper.

The other night at the workers' conference our leader told the teachers, and drove it in with many an apt illustration, that the purpose of their work is not the impartation of factual knowledge but the building of Christlike character, and we all listened as if that were something different from what M. G. Brumbaugh and H. Clay Trumbull had been telling teachers, to these several generations back.

The fact of this business is that we are just coming to, after having been off in a trance a while. The new theories and systems looked so promising and tasted so good, that we became intoxicated with them and forgot something. We thought that if teachers and pastors understood, and explained to their pupils and people, exactly how many steps are involved in the acquisition of knowledge and in the solution of problems, the order in which these steps should be taken and especially, oh most especially of all, the correct names of the several steps and of the whole process, then everybody would grow in spiritual power very rapidly. We forgot that hungry people need something substantial to eat, even

more than new tableware. That's why what Trumbull and Brumbaugh said is being said again. It is precisely what needs to be said again. And the need is no less, even though men who say it think they are saying it for the first time. Well, it is the first time, for them, and for some who hear. Let the saying go on.

Institutions are as strong as the men who manage them, we have lately been told, as if we did not know that long ago. But we had forgotten it, or failed to see its deep meaning for our day. Capitalism has failed. A good many people know this but not very many seem to know why. The reason is that capitalists have failed. And the reason for that is, they lacked character. It might have succeeded, it could yet, if people who have property also have character enough. Many coöperative schemes have failed, and for the same reason. The coöperators were short on character. Social enterprises of this sort can succeed if the people who engage in them have character enough. The New Deal itself will stand or fall with the rising or falling of character in the new dealers.

All of which, and more like it, if not quite as old as the hills, is at least as old as the fourth chapter of Ephesians. The agencies of the church, says Paul, are set for the perfecting of the membership. This work must go on "till we all attain . . . unto a full-grown man." The measure of that manhood is "the stature of the fulness of Christ."

That's character building of quality, and no clearer or stronger statement of this as the supreme function of the church has ever been made. It is the business of pastors and teachers and prophets and evangelists. To leave no ground for misunderstanding, specifications are given. Elements in the result desired are pointed out. One of these is stability, strength, steadiness, so people will not be tossed about like children by every new notion that comes along. Another is sincerity, regard for truth, common honesty. Another is love, twice mentioned in this one remarkable sentence. Persons with such simple and solid virtues as these will make a social structure "fitly framed and knit together through that which every joint supplieth." The joints are the places where the parts meet each other and their common head, Christ. It is what comes through these joints that makes the unit, the "institution," strong. It comes about "according to the working in due measure of each several part." The happy social result is "the increase of the body unto the building up of itself in love."

Here are coöperation and individualism in ideal relation. The end to be striven for is character of the Christ stature. That must be kept in the foreground of church thinking and planning. Roger Babson has just been reminding us that no "planned economy" can succeed which does not take account of this basic truth.

He says we are expecting too much of the great effort at change in the industrial system because we do not have a good enough foundation for it in individual character. And Walter Lippman says "there will have to be a revolutionary change of heart from within, a change of ethical standards." Wonder if Dr. Wirt and the brain trusters could get together on this sort of radicalism. It is a revolutionary doctrine worthy of respect, even if Lippman and Babson are merely calling us back to what Paul said nearly two thousand years ago.

It would seem awfully nice if it could be done by machinery quickly. It can not. There is no way around the cold fact. There will have to be a lot more, very much more, of individual attaining. Whatever you can do to help that cause along both in yourself and others will be strictly in line with our greatest need today.

E. F.

As Far as We Can See

As far as we can see there is no sounder fiscal policy than that of paying as you go. Of course, the rapid development of a new nation expanding across a virgin continent encouraged Americans to think there was no end to bigger and better business. But now as things settle toward a new equilibrium it is high time to give more serious thought to what may be gained by living within our means.

There is more to the pay as you go plan than greater peace of mind and a sense of security. As a matter of fact, the same funds will actually buy appreciably more on the cash basis than when one continually buys first and pays as he can. Indeed, for many American families this would mean no greater change than to spend the weekly or monthly income after, and not before, it is earned.

This may seem to be a fine point, but it is our opinion that the cash buyer has from a ten to twenty per cent advantage over the man who refuses to wait, even though that period of waiting be no more than a week or month. What we mean to say is that the man who can wait to use his cash to advantage, can make eight or nine dollars do the work of ten spent before it is earned.

This means that of two men earning one thousand dollars per year, the difference in spending methods may give an advantage of from one to two hundred dollars in the value of goods bought. The reason for this is that in the long run the impatient buyer not only loses discounts for cash, but must reimburse merchants for carrying charges. And thus it is a usual observation, that where improvident individuals, groups or communities go over to a pay as you go basis, there is an immediate improvement in morale as well as in financial standing.

H. A. B.

GENERAL FORUM

Why Are You Sad?

BY HELEN HOAK EIKENBERRY

Tell me, why is your heart so sad?
The skies are laughing still.
There is joy in the whispering grasses,
And peace in the calm old trees.
There is hope in the song of the little bird.
The flowers are blooming too.
There is rest in the sky at eventide.
God gives these all to you.

Sterling, Ill.

Pathfinders in Maryland

BY J. M. HENRY

2. Michael Danner

MICHAEL DANNER was born, 1706, in the Palatinate, Germany. At the age of twenty-one, he left his native land, took passage at Rotterdam on the ship, James Goodwell, with David Crockett master, and landed at Philadelphia, Sept. 27, 1727. There were fifty-three families with two hundred passengers all listed as Palatines.

Fifty adults signed the declaration with Michael Danner at the head of the list. A few years later, Michael took out a patent for two hundred acres of land near the farm of John Hendricks in west Lancaster County, Pennsylvania. Michael Danner, Edward Parnell, Paul Williams, and Jeffrey Summerford were the first Dutch settlers west of the Susquehanna River. These latter three preceded Danner and took out patents under Maryland grants which later caused great confusion among the Dutch.

Danner secured his patent on land which was claimed later by Charles Carroll of Maryland who had obtained over 10,000 acres of land on three streams namely, Conewago, Pipe Creek, and Codorus.

A conflict of title took place between Charles Carroll and the Hendricks family. John Hendricks, James Jr., and Tobias Hendricks, sons of the noted Quaker, James Hendricks, had settled on the Conestoga Creek at an early date. In the year 1728 James Hendricks, senior, moved across the Susquehanna at the present site of Wrightsville where his descendants conducted the ferry for many generations. His son, John Hendricks, and wife moved across the river at the same time.

James Hendricks, senior, ordered Samuel Blunston, one of the king's surveyors, to lay off a patent of 1,200 acres at the mouth of Kruetz Creek which was granted 1728. In 1729 Charles Carroll got his patent from the king's proprietary Governor of Maryland for his 10,000 acres which he claimed extended to the banks of the Susquehanna River. On June 14, 1732, Charles Carroll

and John Ross went to see their lands and came to the home of John Hendricks.

Later Charles Carroll writing about this trip said he saw several people come with a warrant from John Wright Esquire, one of the king's magistrates, to arrest one John Trodone, a resident of the Monocacy country who claimed land in that region. Thomas Cresaps, the notorious adventurer, was already causing great disturbance among the Dutch settlers, and others, who had bought land west of the Susquehanna.

Cresaps was surveying lands already patented by the Pennsylvania people, but he went ahead and sold their lands to Maryland colonists. The matter became so serious that the Governors of both states got involved and had to call out forces to protect the claims of their citizens. Thomas Cresaps, and other adventurers, resorted to violence in order to terrorize the settlers.

Michael Danner had taken out a patent for 200 acres, six miles southwest of the John Hendricks home. His land was surveyed later by Cresaps and sold. The same thing happened to all other settlers in that community. The situation became serious in the Hendricks community. Samuel Blunston wrote Governor Denny of Pennsylvania in the year 1732 calling attention to the fact that Marylanders were seizing the farmers and putting them in prison. His letter said:

We had given Repeated Orders to the Dutch to keep together and Stand on their Defence. It so happened that on the 28th last, the wives of those Dutch men who are in Our Prison heard that one Henry Smith was to bury a child the next morning in a Burying place in the woods 40 or 50 perches from my house, of which they gave notice to Higgenbotham and in the morning on the 29th as six men were Getting the Grave made and keeping Watch while Others worked, the Graveyard being Just Below a hill, Higgenbotham and his company came directly upon them all and Carried them immediately through the Woods without stopping at any place. 'Tis said they were to Deliver them to other hands at Rigby's to be conveyed to Annapolis.

The Persons taken are Michael Danner, Conrad Strickler, Henry Bacon, Jacob Welshaver, Charles Jones, and Joseph Evans. This unhappy incident has so terrified the rest that they have all left their houses and are come over the River. . . .

Before this Happened, if the Sheriff had Gone over he might have had 30 or 40 Dutch to assist him."

Samuel Blunston Seal

The Governor of Pennsylvania intervened in behalf of these captured people and had them returned. Thomas Cresaps continued his work as adventurer and desperado. The Dutch settlers then declared their intention to be put under the protection of the Governor of Pennsylvania. They had a meeting and selected Michael Danner and Henry Hendricks to carry a paper to the Governor asking that they be considered as his subjects. This meeting was held on Sept. 13, 1736, at the home of John Hendricks, and the following message was sent to the Governor:

Whereas we, the subscribers are informed it has been asserted that the late resolution of Dutch inhabitants on the west side of the Susquehanna River to put themselves under the protection of the Government of Pennsylvania and submit to the laws thereof, was occasioned by the prevalence and influence of the Magistrate of Lancaster County, do voluntarily and solemnly declare that we were chosen and appointed by the aforesaid Dutch inhabitants on west side of Susquehanna River opposite to Hempfield to apply in our own, and their behalf to the Magistrates of said County that we believed in our consciences it was our duty. And we do further solemnly declare and affirm that this Association and Return was made of others on our own mere notions and free will without any previous persuasion, threatening or compulsion from the magistrates of said County or any other person in their Behalf so far as we know; and that the letter signed by the Inhabitants of aforesaid County to be communicated to the Governor of Maryland was written at their own request and according to instruction given.

Subscribed the 13 day
September 1736.

Henry Hendricks.
Michael Danner.

The Governor of Pennsylvania was urged to take action against Cresaps and recover the lands which he had taken away from the Dutch by force. The settlers were required to make testimony before the magistrates. The deposition of Michael Danner is given below.

Deposition of Michael Danner 1736

Michael Tanner, late of Germany but now of the County of Lancaster and Province of Pennsylvania, aged about thirty years, upon his Solemn Affirmation according to Law, Saith that by Virtue of a Grant from the Proprietors of Pennsylvania, bearing date the Seventeenth Day of September One Thousand Seven Hundred and Thirty Four, this Affirmant went and settled on a tract of two hundred Acres of Land on Ye West Side of Sasquehanna River, about Six miles South Westerly from John Hendricks and built and improved upon the Same; that in the Latter part ye said Year and ye Year following one Thomas Cresaps, pretending to have an Order from ye Governor of Maryland to Survey Lands came into the Neighborhood of this Affirmants Buildings with all his improved Lands unto one Daniel Law, and this Affirmant further says that although in, or about, the month of September One Thousand Seven Hundred and Thirty Five the Governor of Maryland and one Thomas White of Baltimore County, said to be Surveyor General, Told this Affirmant that the said Thomas Cresaps had no authority to Survey Lands and that all his Surveys were Invalid, yet Nevertheless the Said Daniel Law with His family came and dwelt in the Affirmant's house.

And this Affirmant could have no redress but was Obligated to pay the said Law Eight Pounds for the house which this Affirmant at his own Proper Cost had built or Otherwise must wholly lose his said Buildings and Improvements of a Considerable Value and himself and Family be exposed to the open air without Shelter or means whereby to Earn their bread.

Michael Tanner Seal

Just about two months later the arrest of Thomas Cresaps was ordered. When the officers appeared to take him he resisted and barricaded his house. The house was set on fire Tuesday night, November 23,

1736, and Cresaps was arrested. The wild adventures of Thomas Cresaps came to an end and his gang of desperadoes was broken up. The Dutch settlers could now live in peace.

Bridgewater, Va.

Go Forward

BY HOWARD KEIM, JR.

"Wherefore criest thou unto me? Speak unto the children of Israel that they go forward" (Ex. 14:15).

TRULY has it been said, "Man's extremity is God's opportunity." In the lifetime of most individuals, organizations and nations there comes a time of discouragement and fear and hopelessness when perhaps there is even a regret that some less horrible end had not precluded the destruction that now seems so imminent. The mountainous obstacles on one side are impassable. The watery grave that appears certainly to lie ahead is only less fearful than the cruel fate that waits to be administered by a blood-thirsty enemy in the rear. This was the state of the children of Israel when the divine voice spoke, through the prophet Moses, the command to "go forward." These are the best instructions for similar situations today. Many a gifted genius, prophet and sage would be battling with obscurity, many a splendid church, business organization and nation would be in ruins, had they not followed that command in time of difficulty.

The first requirement is to *go forward in the right path*. Be sure that the command has a divine source. Then move out in faith and the obstacles will vanish from around you. To those who have gone astray, obstacles may block the path to turn them back to God. Difficulties beset the way of the righteous to deepen their faith and courage and increase their appreciation of God. "The Lord is the strength of my life; of whom shall I be afraid?" He wants us to go forward into the teeth of our difficulties because this is the only way we can coöperate with him, and it is the only way that we can be freed of the besetting dangers. There are many individuals who would like to be dispossessed of their sins, but their desire is never fulfilled because they stay camped where their sins—bad habits, evil companions and unwholesome environment—can get hold of them. They need to put the sea between them and their enemies, the red sea of the blood of Jesus.

The second essential is to *go forward to answer your own prayers*. God expects us to do what we can. He feeds the birds, but they are busy from daylight till dark. He clothes the grass but you should see, through the eye of a microscope, the tremendous activity going on within each blade. The individual who petitions God for personal and national temperance and fails to cast his vote, needs to be instructed and prayed for. The person whose desire for world peace results *only*

in his seeking supernatural aid will hardly influence governments to disarm. The mother who prays for godly and virtuous children and then leaves them with a maid while she attends numerous clubs, parties and social functions may be disappointed because of God's failure to answer her prayer. The man of wealth who makes long supplications for the poor and needy and closes his own purse to charity and fails to operate his business on golden rule principles, is wasting his time. The church that prays for the salvation of the world and falls down in its missionary effort at home and abroad had better pray for its own salvation. God knows we need to spend more time on our knees in prayer. But there are times when we need to rise and go forward.

Ottawa, Kans.

When Will the Church Be Ethical in Finance?

BY CHARLES E. ZUNKEL

II. Squeezing Dollars Out of Unwilling Hands!

THERE are other economic measures, to which most modern churches have resorted, which I think may well be questioned. Many sincere people might condemn the business procedures which we have mentioned under the topic of exploitation. But these same people might be inclined to sanction other business methods which seem to them less deserving of denunciation.

This drive for money to meet the financial burdens of the church has found expression in the promotion of church markets. I think these markets might well be defined for the sake of clarity. I do not here refer to the gathering of produce from farmers, in a systematic and regular way, which is to be taken to the market and sold for whatever it will bring. This method has been resorted to, during these months of depression, so that churches may secure money for their financial needs. In these cases, the produce is handled by some committee and is sold to some regular market or station whose business it is to deal in it.

In speaking of church markets, I refer to the baking of pies, cakes, cookies, beans, etc., the making of salads and other prepared foods which are sold in some place of business, up in the business district of the town. In the selling of baked goods, the church is competing with the bakeries who are regularly established in this business. This is true in the sale of eggs, chickens, beef, cream, etc. It is true, further, that often the food is sold in the market for less than it is actually worth, had it been sold through the regular channels. The cutting of price is done to secure trade, but often it is done to the sacrifice of deserved profit. Further, there is a pressure which the market brings to bear upon the people of the church or the community. If they are prominent in the community, they are often expected to buy, whether

they feel so inclined or not. Women who run markets have even been known to hail passers-by and ask them to come in and buy. This produces embarrassment, and, if it were honestly known, it often creates a deserved resentment. Can the church afford to pay such a price as this, even to promote the kingdom of God?

Instead of having the market, can not the church depend upon its members to give willingly as much money as this produce would bring if sold at the market price? Or, must the church resort to a clever variety of force to squeeze these dollars from unwilling and unregenerate hands and hearts?

Surely the church supper is perfectly all right! But is it? Who patronizes the church supper and why do these people patronize it? Usually, there are many community people who go to the church supper for their meal because they feel a certain social pressure exerted upon them. I must confess I have gone purely out of these motives. When two or three churches are in the same small town, the community people feel they must patronize each other's supper, else there will be wrong feelings. Again, shall the church compete with the restaurants or with the good wives of the home who feel they can illy spare any extra for the family to dine out? Further, church suppers are hard work. Why should the few women of the church, who are usually loaded up with the responsibility for them, be expected to bear so great a burden that unregenerate Christians may go on shirking their financial obligation to God and his kingdom? I think I am fair when I say this. The motive is profits. Profits are sought to promote that which should be provided for by other means.

Then there are the penny socials, apron socials, sock socials, and so on, ad infinitum. They are as many and as varied as the ingenuity of men and women can create. They must be new and different in order to take advantage of the curious and unthinking. And they must be shrewd enough or clever enough to get by the criticism of those who do think a bit. But all have one purpose, and that is returns. If money can be had no other way to promote the rule of God in the hearts of men, then trickery and shrewd business methods must be used as the means to secure it. Of course, the end justifies the means! It is not that I wish to be too hard on these already time-honored practices, but something ought to be said to awaken spirits that have been lulled to sleep. Shall the spirit of secularism seize the church and be dominant in its thought and life? Our eagerness to realize ends perhaps has blinded us to the reality of the means used.

A practice even more shrewd and clever is that of publishing the names of donors of gifts or of immortalizing the names of others through memorials to their gifts. Who is there who has not some secret longing to have his name honored among his fellow-men? To

publish the names of donors of great gifts provides the giver with a quickly-realized satisfaction for the good deed and a motive-power to help others in doing likewise. It plays upon the ego. Why should the giver of a stained-glass window, a drinking fountain, or, perchance, a recreation hall for the church, have his or her name placed where the public eye shall forever associate the gift with the giver? Is it to play upon the ego of him who is able to make such a gift and thus secure his action? True, genuine generosity should not be unrewarded, but it rather reminds one of the metal horn which is said to have been at the Temple treasury; there the clanking of the coins on the horn are said to have announced the generosity of the giver. Indeed, this whole matter has a very subtle way of working upon us and blinding us to truth.

So again I close with the suggestion that perhaps these practices which we have named, time-honored in practice though they may be, are certainly not above suspicion and skeptical reflection. Would not the Christ cleanse the church from this spirit of secularization and commercialization, as he did the Temple of Jerusalem? Perhaps he would, but *will we?*

Chicago, Ill.

Conference Business

CHANGES FOR COMMITTEE OF ARRANGEMENTS

Conference of 1932 was asked to make certain changes to meet the expenses of holding Conference. The matter was placed into the hands of a committee. This committee asked Conference of 1933 for more time. The following is their report:

We, your committee, have studied all phases of this question and it is our conviction that a fair method to meet the expenses incidental to entertaining the Conference would be to charge an enrollment fee for all who attend the sessions of the Conference, but the difficulty of collecting such fee seems almost insurmountable in a Conference of general attendance. We therefore recommend that in the present disturbed financial situation, and with an increasing number of churches failing to represent at Conference, not to charge a fee to attending delegates to Conference at this time.

Committee: H. K. Ober, J. J. Yoder, Chas. D. Bonsack.

PROTESTING AGAINST MILITARY TAXES

Answer of the Board of Christian Education

I. All lawful taxes should be paid. As Christians we differentiate between taxes for constructive and taxes for destructive purposes. Because war is unchristian, taxes for military and naval purposes should be protested.

Not less than 70% out of our taxes paid to the federal government goes directly or indirectly for military and naval purposes. Some of these federal taxes are: income taxes, estate taxes, federal stamp taxes, and the federal tax on gasoline, etc.

II. Ways of protesting against taxes for military and naval purposes.

1. Paste a small sticker on your income tax returns and other payments made to the federal government, which reads as follows: "That portion of this tax devoted to armaments and war preparedness is paid under protest."

The Board of Christian Education will furnish these stickers.

2. Write a letter once a year to your congressmen protesting against the appropriation of funds for military and naval purposes.

3. Protest personally when paying federal taxes, such as the federal gasoline tax.

4. Protest through resolutions from local churches, district, and Annual Conferences.

III. We favor a further study of this problem with the purpose of helping to develop a sound theory of taxation.

—Board of Christian Education.

REPORT OF COMMITTEE ON FINANCIAL POLICY

To the Annual Conference of 1934, Greetings:

We, your committee appointed by the Conference of 1933 to make a comprehensive study of the financial policy of the church with special reference to securing and managing annuity and endowment funds held by our general boards, colleges and other church related institutions, submit the following report:

1. We ask Conference to refer to the Council of Boards, through its staff, to organize at Elgin a plan of continuous publicity and sending of educational material to our Brotherhood for purpose of security annuity and endowment funds and bequests by wills. This shall include the maintaining of mailing lists, available for all our church related institutions of individuals who should be interested in contributing in a large way to our various church institutions.

2. We recommend that a Finance Advisory Commission be created which shall consist of the treasurers or other financial representative appointed by each church related Board and institution holding permanent funds amounting to \$100,000 or more. It shall be the duty of this Commission to meet at least annually for the purpose of devising methods of safeguarding and managing the annuity and endowment funds held by said organizations. This Commission shall have the same status as that of the General Boards of the church and shall be required to report to Conference annually.

Committee: C. M. Culp, J. S. Noffsinger, J. M. Fogelsanger, L. D. Ikenberry, J. J. Yoder.

A NEUTRAL RELIEF PLAN FOR THE CHURCH OF THE BRETHREN

Answer of the Board of Christian Education

1. War can be prevented if all who love peace give their best to that end. Then no relief plan would be necessary.

2. If a major war is allowed to occur, in a mobilized nation neutrality is not really possible.

3. We can not cooperate with any nation in war, either directly in military or naval service, or indirectly in service as chaplains, Y. M. C. A. workers, or Red Cross workers. "Above all the nations is humanity." We can give relief to civilian sufferers on both sides of any conflict, particularly to women and children. We dare not cloud our testimony against war.

4. In our efforts to oppose war we must guard carefully our love for our country. We may be classed as enemies of our country, but we must give no valid reason for being so classed. Where we can not cooperate, we must try to compensate.

5. Because we can not know ahead of time the conditions of any possible war in the future, we can not build an adequate relief plan now. Any plan we might outline would have to be changed in an actual emergency. However, if we are ever to have an adequate relief plan we must begin building it now.

6. We want to develop in our church the state of mind which, if written large, will prevent war and bring peace; then if our efforts should fail to prevent the outbreak of hostilities, we shall have a background of experience out of which to construct an adequate neutral relief plan. This will involve—

(Continued on Page 17)

Ames Conference Daily Program

This is the program in general. The several sections will announce their programs in full in later issues of the Messenger.

WEDNESDAY, JUNE 13

Chairman for the Day: A. R. Coffman

BUSINESS SESSION OF BOARDS

1. General Mission Board—Memorial Building, 235
2. General Ministerial Board—Memorial Building, 221
3. Board of Christian Education—Memorial Building, 222
4. Women's Work—Y. W. C. A.
5. Men's Work—Central, Room 1
- 1:00 Standing Committee—Memorial Union, 232
- 1:30- 3:30 SECTIONAL CONFERENCES
 1. Children's Workers—Physics Building
 2. Young People—Physics Building
 3. Ministers, Board Members, Sunday-school workers, men and women interested in adult life—H. K. Ober presiding—Agricultural Hall
 4. Choristers—Gymnasium
 5. Men's Work—Central, Room 1
- 7:00- 9:00 SECTIONAL CONFERENCES
 1. Children's Workers—Physics Building
 2. Ministers, Board Members, young people and their leaders, Sunday-school workers—W. H. Nye presiding—Agricultural Hall
 3. Choristers—Gymnasium
 4. Women's Open Forum—Mrs. Ross D. Murphy in charge—Memorial Union
 5. Men's Work—Central, Room 1

THURSDAY, JUNE 14

Chairman of the Day: J. E. Miller

- 8:00- 8:30 Morning Worship—Agricultural Hall
- 8:40-11:30 SECTIONAL CONFERENCES
 1. Young People—Physics Building
 2. Ministers, Board Members, Children's Workers and those interested in Children's Work—J. Clyde Forney presiding—Agricultural Hall
 3. Choristers—Gymnasium
 4. Women's Work Shop—Mrs. Ross D. Murphy presiding—Memorial Union
 5. Men's Work—Central, Room 1
- 1:30- 4:00 Findings Conference. Reports of Findings in the Sectional Conferences—J. E. Miller presiding—Agricultural Hall
- 6:00- 6:45 Pictures Stereopticon—Agricultural Hall
- 7:00- 7:30 Praise and Devotion—Gymnasium
- 7:30- 7:45 Address of Welcome—President R. M. Hughes, Iowa State College
- 7:45- 8:00 Response—L. H. Root
- 8:00- 8:45 Studies in Bible Characters, Moses—Ray C. Petry

FRIDAY, JUNE 15

Chairman of the Day: H. F. Richards

- 8:00- 8:30 Morning Worship—Gymnasium
- 9:00 Credential Committee—Central
- 8:30-10:30 THEME—Facing the Liquor Problem—Gymnasium
 1. The Problem Stated—F. F. Holsopple
 2. The New Approach—W. W. Peters
- 10:40-11:30 A Message from the Book, How to Become a Christian—Ida Shumaker
- 1:30- 3:00 THEME—Facing the Problem of World Peace—Gymnasium
 1. Christ and World Peace—J. M. Henry
 2. The Christian Attitude Toward Japan—Kermit Eby

- 3:00- 3:45 A Message from the Brethren Church—Charles A. Bame
- 3:45- 4:00 A Representative from the American Bible Society
- 6:00- 6:45 Stereopticon—Agricultural Hall
- 7:00- 7:15 Praise and Devotion—Opening Business Session—Gymnasium
 1. Conference Sermon—Otho Winger
 2. Letters of Greeting
 3. Committee Appointments

SATURDAY, JUNE 16

Chairman of the Day: R. W. Schlosser

- 8:00- 8:30 Morning Worship—Gymnasium
- 8:30-10:30 THEME—The Import of the Symbols
 1. Baptism—A. B. Miller
 2. The Love Feast—R. W. Schlosser
 3. Anointing the Sick—J. W. Lear
- 10:40-11:30 A Message from the Book, How to Grow in Grace. G. L. Wine.
- 1:30- 3:00 THEME—The Church Facing the Present Economic Situation—Gymnasium
 1. Maintaining Her Program. Paul K. Brandt
 2. Befriending the Needy. H. A. Brandt
- 3:00- 4:00 Men's Work Program—Agricultural Hall
Women's Missionary Program—Gymnasium—
Nora M. Rhodes in charge
Worship—Mrs. J. Hugh Heckman
Greetings from: China—Minerva Metzger
India—Susan Stoner
Africa—Lola Helser
Address, Christian Women of the Orient—
Anetta Mow
Offering Service
Presentation of women's missionary materials—Nora M. Rhodes
- 6:00- 6:45 Stereopticon—Agricultural Hall
- 7:00- 7:15 Praise and Devotion—Gymnasium
- 7:15- 7:45 Studies in Bible Characters, Joseph—Floyd E. Mallott
- 7:45- 8:30 Sermon—R. H. Miller

SUNDAY, JUNE 17

Chairman of the Day: A. R. Coffman

- 9:00- 9:30 Worship—Gymnasium
- 9:30-10:30 Sunday-school (adults)—The Risen Lord and the Great Commission—Edward Frantz
Young People—Agricultural Hall
(Other departments to be announced)
- 10:30-11:30 Sermon, The Christ Centered Life—A. D. Helser
- 1:30- 4:00 The Christian Life—Gymnasium
 1. The Challenge of the Prayer Life—Galen K. Walker
 2. The Charm of the Book of Life—C. C. Ellis
 3. Social Trends and Christian Living—V. F. Schwalm
- 6:00- 6:30 Stereopticon—Agricultural Hall
- 7:00- 7:30 Worship—Gymnasium
- 7:30- 8:00 Studies in Bible Characters, Paul—H. L. Hartough
- 8:00- 8:45 Sermon, The Adequacy of the Gospel for Our Day—D. W. Kurtz

MONDAY, JUNE 18

Chairman of the Day: J. E. Miller

- 8:00 Business Session—Gymnasium
- 1:30 Missionary Convocation—Gymnasium—Chairman, Otho Winger
Worship
Address—Desmond Bittinger
Address—Ida C. Shumaker
Offering
Consecration Prayer
- 6:00- 6:45 Stereopticon—Agricultural Hall
- 7:00- 7:30 Praise and Devotion—Gymnasium
- 7:30- 8:00 Studies in Bible Characters—Peter—M. Clyde Horst
- 8:00- 8:45 Sermon, The Old Rugged Cross—Rufus D. Bowman

TUESDAY, JUNE 19

- 8:00 Business Session

PASTOR AND PEOPLE

The Pastor as Executive

BY ARTHUR O. MOTE

Article Supplied by Pastoral Association

ONE is deeply stirred by three potent statements of our Master, which he made in three different periods of his life. He sensed a life mission at twelve when he said: "Wist ye not that I must be about my Father's business?" In the midst of his busy ministry he said: "My Father worketh hitherto and I work," and at the close he said: "Greater works than these shall he [the believer] do."

The kingdom of God is an enterprise as vast as the needs of humanity. Jesus stated it in his words and demonstrated it in his works. This enterprise is divided into small fields into which the minister is called upon by his high calling to be a shepherd, a priest, a prophet and in no small way an executive of God's work. If, as we believe, a single soul is worth more than the whole world, what then is the value of a congregation, or a community, in which the minister is privileged to work? The vision of such a field is bewildering and drives one to sources, other than human, for help.

In this field the pastor stands as God's man to give help and inspiration, to see the needs and sense the evils, and to train and send out those in his charge as leaders in the smaller places of endeavor. The pastor is first and foremost a prophet of life, but in no small way is he an executive of carefully picked and especially coached men and women as guardians at the outposts of his little, but fruitful realm.

It has been said that the most frequent accusation made against the minister is his laziness. It is far too often the contrary thing of which he is guilty, that of overwork. The pastor overworks and the congregation underworks. The pastor has to preach, pray, call and do a hundred other things when others in his parish should be trained as assistants. He wears out and his people rust out. When this kind of pastor moves to another field he takes the working organization with him. The real test of a pastor's efficiency is not how much he does, but how many he has working for him. Our churches are filled with members who have not been trained to do work in the church. The pastor has the task of changing his church from a field to a force and marshaling his members into an army. He needs to bring about a resurrection from the dead, and instead of tombstones for decorations he can have men bearing the marks of Jesus Christ. Instead of doing the work of ten men he will train ten men to do the work.

The pastor is responsible for the work of the church.

The community, the membership and his denominational boards look to him for results. He gets the credit for success and the blame for failure. If his church wages war against personal and public sin he is at the front. If his church has vision he usually supplies it. If his church is winning souls he is leading them. If young and old have the church and Christ first in their lives he has helped put them there.

I think one of the common errors of the pastor is that he thinks his church must be up-to-date in having all the committees, boards and organizations suggested from higher up, even when his own field has not been studied and his people trained to assume responsibility. Leadership is the secret and the prerequisite to kingdom building.

The pastor-executive has well picked and trained workers, or the best he can get. The important leaders in special fields of church life, such as young people, women and men's groups, chairmen of committees and boards become his executive board or cabinet members. He trains, inspires, encourages and sends them out to work. He is always near by and approachable. He should have a special group of consecrated men and women to win people to Christ. He does well to take them with him as he approaches men with the claims of

Men's Work News

BY CHARLES A. BOBO

Keyser, West Virginia

The men's organization of the Church of the Brethren from Keyser, W. Va., motored to Williamsport, same state, Sunday evening, March 25, where they conducted a pre-Easter service before a large audience that packed the meetinghouse. C. D. Ludwick, President of men's organization, acted as chairman.

The meeting began with the singing of a congregational hymn, after which Brethren Herbert Martin and Aaron Taylor conducted a brief devotional period. Following this two beautiful old hymns were played by the orchestra directed by Bro. Clarence Davis. The Men's Quartet sang a special song, "Listening," after which Charles Bobo, Regional Director of Men's Work in this district, gave a talk, "The Risen Christ." This was followed by a musical number by the orchestra. Next a talk was given by A. N. Burgess, Professor of History, Keyser High School; subject: "The Triumphant Christ." The meeting closed with a song by the quartet: "I Want My Life to Tell for Jesus." The closing prayer and benediction was given by Bro. R. B. Leatherman.

The audience expressed their appreciation to the Keyser Men's Association for the program which was enjoyed by all, also giving them a hearty invitation to come at a future date.

Meetings similar to this have been held by the Keyser men at a number of churches with the purpose of stimulating more active service among the laymen of the church. From the reports from some of the churches they have contacted, it is evident that their efforts are proving fruitful.

Keyser, W. Va.

Christ. By a careful observance of fellowship with Christ, along with special training, the pastor-executive becomes the charging spirit in his church, and through his carefully and prayerfully chosen corps of workers, the last member of the congregation feels the flow of redeemed life.

Detroit, Mich.

Teaching Patriotism with Jesus

BY PAUL MOHLER

See Sunday-school Lesson for May 13

How much do we owe to the enemies of Christ? More than we shall ever know. The very enlightening discussion of our duties to God, to men, and to our government, in Matt. 22: 15-22, 34-40, which we shall study in Sunday-school May 13, comes out of the captious questions propounded to the Lord by the Pharisees and their disciples for the purpose of embarrassing him. Matthew might have failed to notice the teaching of Jesus on these points if there had not been a tension and a warmth of controversy to deepen his interest and to stamp it on his memory.

Notice in verse 15 the purpose of the old Pharisees to put Jesus "on the spot." As we see in verse 16, they stayed in the background and sent their disciples to set the trap for Jesus. Why? Did they just want to give the boys some experience, or were they afraid that Jesus might turn the tables on them? Wise old fellows, weren't they? Notice how clever they were; if Jesus should say that it was not lawful to give tribute to Cæsar, who would make trouble for him? If he should say that tribute should be paid, the Pharisees had a charge ready to spring on him—endorsing idolatry. They thought they had him, either going or coming—but they played safe and let the boys handle it. And how did the young fellows fare? We see in verses 18-22. His answer is worth studying from several standpoints. First, as to his escape from the trap—what objection could anybody make to his answer—to render to Cæsar the things that were Cæsar's and to God the things that were God's? Second, as to the obligation it placed on the Pharisees—do you think they were rendering the proper dues, either to Cæsar or to God? Upon whose fingers had the trap snapped that time? The boys got their experience.

Let us see what his answer involves. Divide your blackboard or sheet of paper into right and left halves. Head the left half *Duty to Government* and the right half *Duty to God*. List the duties to government first. What are they? In Romans 13, Paul begins with an appeal for obedience to the higher powers. In verse 7, he urges the payment of "tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor." This starts our list with (1) Honor, (2) Obedience, (3) Tribute, (4) Custom, and so

on. Any intelligent class can suggest a list long enough.

How should you begin the second list—with Love? Shall we make that the head of the list, with Worship second, or vice versa? Try this: (1) Worship, (2) Love, (3) Trust, (4) Obedience, and so on. Make it a good list.

Look over the two lists and see if it was a light thing that Jesus laid upon the young Pharisees. Do you think he was talking emphatically? Is it likely that they felt convicted of their shortcomings? How do you feel?

The next time the Pharisees undertook to heckle Jesus (verse 34), their disciples were noticeably absent. This time, one of their number, a lawyer, was the spokesman. I wonder if he was a volunteer, or if the others wished the job on him. It does not appear how he expected to catch Jesus with that kind of a question; what we do find is a wonderful statement of the fundamental duties of man, undoubtedly delivered most impressively, so that the lawyer had as much to think about as did the young men. Who can face it without a deep conviction of sin?

But the interesting point here is that Jesus distinguishes between love to God and love to man. Which is to be the stronger? In case there is ever a conflict between the authority of God and that of man, which should have the stronger appeal, according to this statement of Jesus? If you wish to see this working out in practical experience, turn to Acts 4: 18-20, which relates the answer of Peter and John when the Jewish rulers forbade them to speak in Jesus' name. Their answer was, "Whether it is right in the sight of God to hearken unto you rather than unto God, judge ye: for we can not but speak the things which we saw and heard." How do you choose when put to the test? What would you do in case of war?

Did you notice how much further Jesus went in outlining duties in his second answer than in the first? In verse 21, his command is in general terms; in verses 37-40 he enjoins a quality of heartfelt love that must govern every act and attitude of life. Paul shows in Rom. 13: 8-10 how every other command is summed up in and fulfilled by love.

In the light of these statements, discuss one's duty when a good law is repealed. If the Eighteenth Amendment was according to love, does its repeal make it right to drink?

What about the laws that you do not like; do you obey them when not under the eye of the officer? How much would it cost us all to enforce the laws we want enforced if each of us disobeyed the laws he did not like, whenever he could? How much would it cost to enforce them if everybody followed Jesus' directions?

Look again at your two lists of duties; should there ever be any conflict between them? If there is, whose fault is it? In our country, who is, in the last resort,

the author of the laws? If the people make the laws, what kind of people do we need in order to have good laws? Whose business is it to improve the quality of the people? If we obey verses 37-40, will that improve the people and through them, improve the laws and the government? In our country, will the people obey a good law if they do not wish to do so? What needs to be changed about the most of us? Who must make these changes? Can we help to make these changes? How much are we concerned about it? How much would we be concerned if verses 37-40 should take hold of us? Which are we, disciples or Pharisees?

Pasadena, Calif.

The Purpose of a Church Choir

BY P. L. HUFFAKER

1. The Promotion of Praise

"Praise ye the Lord, praise God in his sanctuary;
Praise him in the firmament of his power,
Praise him for his mighty acts;
Praise him according to his excellent greatness;
Praise him with the sound of the trumpet;
Praise him with the psaltery and harp,
Praise him with the timbrel and dance,
Praise him with stringed instruments and organs.
Praise him upon the loud cymbals,
Praise him upon the high sounding cymbals.
Let everything that hath breath praise the Lord;
Praise ye the Lord."

THE 150th Psalm is a challenge to praise that has come down the ages to us. Those who have the breath of music in them are thereby called to accept this challenge of that sweet singer of Israel and use music's vital breath to praise the Lord. This is one of the first reasons for a church choir. The great function of the choir at this point is to inspire the congregation to praise, setting a sincere example of heart-felt praise. Who has not been lifted and thrilled by the solidarity of tone furnished by a trained chorus leading in a praise service? The congregation is not left out of the picture, but is inspired to sing with the choir—"a multitude of singers praising God." Hence one of the first reasons for a choir is inspiration to praise.

2. The Priestly Function

"God sent his singers on the earth,
With songs of sadness and of mirth;
That they might touch the hearts of men,
And lead them back to heaven again."—*Longfellow.*

A second reason for a choir, according to H. Augustine Smith, is that of a priestly function. The choir sings praises to God for the congregation, offering up the more difficult praise and petition anthems which are beyond the technical reach of the congregation. For example, in the singing of Gounod's "Praise Ye the Father" and Handel's "Hallelujah Chorus," great audiences have been thrilled and led nearer heaven.

Earthly choirs that sing sincerely are verily echoes of the heavenly choirs singing around the throne and as priests of music lead the souls of men back to heaven again. This function must not be emphasized at the expense of congregational praise, but to the end that congregational praise be stimulated and made richer. Hence the priestly function of the choir is important if it is not done at the expense of congregational praise.

South Bend, Ind.

Music at the Ames Annual Conference SECTIONAL CONFERENCE—THE MINISTRY OF MUSIC

Wednesday, June 13, 1: 30-3: 30 P. M.

General Theme—How Music Can Help the Church Program

1. Understanding the Hymn Book—William Beery (Demonstration).

2. The Choir and Its Contribution to the Worship Service—A. C. Voran (Demonstration).

3. Congregational Singing Methods and Helps—A. F. Brightbill (Demonstration).

Forum for Questions and Answers—George Detweiler.

4:00 P. M., Conference Choir Rehearsal—Open to all song leaders and choir members.

Wednesday, 7: 00-9: 15 P. M.

General Theme—The Ministry of Music and the Church

1. Interpreting the Hymnal by Church Musicians—William Beery.

2. How the Minister Can Help the Church Musician to Grow in Service—H. F. Richards.

3. Ways and Means of Stimulating Congregational Singing—George Detweiler.

Open Forum—A. F. Brightbill.

9:15 P. M., Conference Choir Rehearsal—Open to all singers desiring to attend.

Thursday, 8: 30-11: 30 A. M.

General Theme—Practical Music Problems and the Church

1. The Use of Musical Instruments in the Church Service—Prof. P. L. Huffaker and Cleo Beery.

2. The Church Musician and the Hymnal—William Beery.

3. Choosing the Hymn Book and Evaluating Hymnal Materials—A. F. Brightbill.

4. The Philosophy of Church Music—James M. Moore.

5. Dreams for the Music of the Church of the Brethren—Church Music Commission: A. F. Brightbill, George Detweiler, P. L. Huffaker.

Thursday, 1: 30-3: 00 P. M., Findings—Mass Meeting

4:00 P. M., Conference Choir Rehearsal (Open to all singers desiring to avail themselves of this opportunity).

The sectional conference on the ministry of music is planned to aid the pianists, organists and song directors of the Church of the Brethren. The problems facing the director as he seeks to improve the spiritual values of music will have large place in the program and will be treated in a most practical way. The materials for these discussions will be mimeographed and will be available at a very nominal cost to all who attend. In addition there will be an exhibit of music materials for the church school, choirs, adults, juniors and intermediates. This exhibit will be presented by the Church Music Commission of the Board of Christian Education. Come and bring your friends to enjoy the discussions and demonstrations. Special music will be presented by the quartet of McPherson College and others attending the Conference.—A. F. Brightbill.



MISSIONS

This Department

Conducted by

H. Spenser Minnich



Shoulder Arms Versus Shoulder the Cross

THERE is an interesting movement on foot in some Chinese military circles for putting large troops of the men under regular Christian instruction. Groups of soldiers are now being marched to the mission churches in at least three cities (Nanchang, Changsha, Yochow). At Changsha there are three of four places in the city where regularly numbers of men are gathered every Sunday for Christian preaching.

Number Twenty-nine

RECENTLY on top of the Mission Building in Shanghai an eighty-foot steel mast was dedicated. It is part of the new broadcasting station, sponsored by the Christian Literature Society of China. This is the twenty-ninth broadcasting station in Shanghai. Different from the others, however, will be the programs that "go on the air." From this new station will be sent Christian messages in many dialects and languages.

Reports coming from China state that late afternoon broadcasting from California is received on short wave lengths in Shanghai in time for news at the early morning breakfast table.

What to Pray For

Week of May 7-13

THE Ahwa station in India is farther away from main lines of travel and the evidences of civilization than are our other mission compounds. The Dangi (pronounced Dong-gee) people have always been very poor and backward. They have had so few opportunities to be otherwise. However, during the past twenty-eight years our mission has been giving these depressed peoples a chance—about the only chance they have ever had.

Amsey F. Bollinger and wife and B. Mary Royer are living and serving at Ahwa now. The territory is large and the needs of the people are so apparent that it is a difficult task which these three missionaries face. Separated for months at a time from their fellow missionaries, surrounded day after day by poverty and distress, saddened by calls for help they can not answer, all this

makes the burden of the Ahwa missionaries especially heavy. And recently word has come that the Bollinger family has suffered bereavement in the death of an infant child. Let us uphold their hands in prayer.

Pray for B. Mary Royer as she lives the gentle Christ life among the women and children of this district. She has said that it does her as much good to live among them, as it does them to have her there. Such a gracious spirit can not help but win them to the Master.

Calling on My Neighbors

BY ELIZABETH WAMPLER

SOME months ago I called in an interesting home near our street. We had visited back and forth several times. There are about fifty members in the home, all eating out of the same millet pot. It is not one of the poor homes in the city. Several of the men are, or have been, district officials. One young man is in school in Taiyuan and has lately become a member of our church there. He has been very much interested in the Christian religion ever since the time of our first acquaintance with him. His young wife has had several years of schooling in a local school, and is very friendly toward us.

While sitting on the kang that day talking of many things, I asked them why they had not sent for the eggs they had wanted of us. We had three big Rhode Island Red hens that have become very popular with our callers. They were laying a goodly number of eggs and our neighbors were asking for them for setting. This family had sent several times for eggs. When we had enough for them we had sent them word, but they never came to get them. In answer to my question they reminded me that the year had an extra month and therefore they dare not set the hen. Well, I knew that there were to be two fifth months in their calendar but did not know that it had anything to do with the setting of hens!

From there I went to the home of the old lady in whose yard we lived the first winter we lived in Tsinchou. Knowing she was well posted in Tsinchou superstitions, and that she was bound hand and foot by its chains, I asked her how it was that she dared to be setting hens. She had gotten eggs of us and was also setting eggs from her own new breed of chickens. She replied that she set two hens at once and hence it was all right, and added, "You know you set two together." Yes, in ignorance, I had set two hens at the same time but even that did not prevent cholera entering our chickenyard later on and taking all our prize chickens, old and young. But we did not foresee that future misfortune as we sat and held an interesting conversation along these lines. She is a dear old woman and I love her. She then said that she is too old to learn these

new truths of Christianity but that when her only son brings his bride to her home she wants her to come to our home and learn. The son and his prospective wife are only children yet, but I hope I shall have the opportunity of helping this family to enjoy a happier life than they have yet known. Their home has been one of plenty but their wealth was lost by the old father's use of opium. Now they are poor, indeed, but not too poor to receive the joy that comes to a home where Christ may dwell.

During the special week of evangelism with a group of workers I called in the Li home just south of our place. One family in this large court has three sons. The eldest son of this home also became a member of our church while in school in Taiyuan. The last three years he has been in school in Tokyo, Japan. During his absence his wife and two little children spend most of their time in her mother's home in a distant village, coming home only at the times when a dutiful daughter-in-law must come to the home of her husband. I met her some time ago while attending the marriage of the second son. She, too, has gone to school and has a foundation for teaching her to read the Bible. She is a very friendly and bright young woman, and with a Christian husband would most likely be glad to embrace the Christian religion if there was some one in her mother's village to teach her. We shall remember her and hope the time is not too far away when these two young parents may be together with their children and establish a Christian home.

As we entered the home that day we found the mother sitting on the kang combing her hair. Not long after our arrival the room filled with children and other women of the court, about fifteen in all. Among them was the second son's new bride. How different she looked and acted from the evening when I sat with them on the kang and ate of the marriage feast with them. Then she sat mutely by the side of the woman who escorted her from her mother's home to the home of her husband. She dared not look at her husband across the table, but suffered the change of chopsticks with him after they had eaten awhile, which signified their willingness to share life together. Now she talked to us and was one of several in the room who said they would be glad to read if we would send them a teacher to help them in the home. The mother did not understand us very well, not as easily as the younger women did. She had seldom heard a foreigner use her language. So as the gospel story was being told and the pictures explained she sat finishing her combing, and killing the catch on her comb each time it came out through the long, black, glossy strands of her hair.

We hope to see this home, in which a good opening has been made, enjoying the blessings Jesus can bring to those who follow him. Their eldest son needs our

prayers as he continues his studies in a distant land, isolated so far from his loved ones and from the church he loves. He does not have a background of the Christian faith and has few Christian associates, but he has a Savior who can keep him from sin. Judging by his attitude while with us a few days this past summer, when he was home for a short vacation, we believe he is trying to be faithful. Will you not pray for these homes that do not seem so very far from a desire to listen and heed the message you are trying to send to them?

Tsinchou, China.

Eastern Women—Today and Tomorrow

PROGRAM VI

Chapters 6 and 12. "East and West Together"

"I am the door, by me if any man enter in, he shall be saved, and shall go in and out and find pasture."

Worship

Hymn: Jesus Shall Reign Where'er the Sun.

Scripture: Acts 17: 22-30.

Hymn: In Christ There Is No East or West.

Poem: "A Hymn of Unity."

We come, we come, we come
O'er mountain, plain, and sea,
Whose feet have trod the ways of God,
We come to thee, with one accord
To sing one faith for life and death,
One hope, one Lord.

But not alone we come,
The valiant ones we boast
The saints who pray for us today,
A glorious host; with one accord
We cry with these from bended knees
To thee our Lord.

From clamorous strife we come,
From fearing rivalries,
To sue thy grace for all our ways,
Thy healing peace; with one accord
From many lands we raise our hands
To thee our Lord.

One brotherhood we come,
One glory in one name,
One cross our sign, one love divine
Our hearts to inflame; with one accord
We sing one faith in life and death,
One hope, one Lord.

Prayer: Give thanks for the women of the orient who are unitedly using their influence for peace and righteousness. Pray that Christ may be presented as the all important one.

Lesson Outline

"Men make the roads but it is women who teach children how to walk."

1. Increased influence of oriental women.

a. India, pages 82-84.

b. China, page 84.

c. Japan, pages 85-86.

d. Growth of international consciousness, pages 89-90.

e. Peace aspirations of Chinese and Japanese women, page 91 bottom-95.

2. Closer fellowship.
 - a. Eastern leaders for Christian program, pages 194-196.
 - b. Need of developing leaders, pages 197-198 middle.
 - c. Need and opportunity of the foreign missionary, pages 199-206.
 - d. Presentation of Christ all important, page 206 bottom-209.
 - e. Sharing of spiritual resources, pages 211-213.
 3. Contribution of Ting Shu Ching, National Y. W. C. A. Secretary.
- Benediction.

News From the Field

AFRICA

Lassa

Stover Kulp

Lassa is in the Yedersam River Valley, the center of a very rich farming district. The government assessment figures show an increase in population during the past three years of 10,000. This means a very much increased evangelistic responsibility. Trained local leadership is our greatest need. The local group of Margi Christians are taking an increasing responsibility in the preaching and teaching program. Six local lads are now pupil teachers in the school, which has an enrollment of over 125. Preaching is carried on in ten villages. But what are these among so many? Mrs. Kulp, in addition to supervising two classes in school, has a class of women in the village. This meets four times a week. She is assisted in this by Mrs. Sawa. Pilasar Sawa conducts classes four days a week in Dillee, six miles from Lassa. Two of our young men are away in other schools for further training.

We have had to close one of our community centers temporarily because of lack of trained workers.

Besides the Sawas mentioned above, we have two other families of Bura Christians helping in this good work. These are Wanyegu Mshelia and Dika Mshelia and their wives.

Risku Madzigwa who has done excellent work as a Community Center worker is planning to take a course in an evangelistic training school of a neighboring mission.

Garkida

William M. Beahm

Now that the guinea corn is carried home, the bush grass burned off and the rat catching season over, there is a manifest increase of interest in education. The boys and girls have returned from home and bush land and caused that most delightful of educational ailments—swollen attendance. Each year more of them stay during outside attractions and of those who are enticed away more return. Even the parents come with delight to say that "On Monday next my boy will be back in school."

The dozen lads sent by the government to our Elementary Training Center are now well settled. They are raw pagans, entirely illiterate, and we have five years to make teachers and Christians of them. We are fortunate to have a Hausa-speaking converted Moslem Christian teacher for them in their first years.

Our District Meeting met at Garkida at the end of February. Over seventy communed at our closing love feast. Unfortunately, there were others who were unable to partake because of irregularities in their family life. But their obvious regret at this disability to commune is a step of

progress. Church fellowship has become a value worth striving for.

The main concern of the District Meeting was for the outlying districts which seem eager for some messenger of God to come into their midst. And this, of course, grew into a profitable discussion as to how to get more done for the Lord with less expenditure of money. We were heartened by the eagerness that no work be closed.

The doctor was away on a short holiday, but found more work waiting for him on his return than he could have done in the time of his absence. He recently cut an eighty-pound tumor off a 120-lb. man. That is almost cutting a man off a tumor, which would be real news, wouldn't it?

This has been a long cold season with plentiful harmattan storms or "Santa Annas" blowing down off the Sahara. The temperature went as low as ever. In some parts of the country it reached 42°. We're 700 miles from the equator and will some kind friend arrange for us to spend the winter in Florida? The outstanding result of the dust and the cool weather is a sustained epidemic of colds and near-flu. A school assembly sounds quite like a tuberculosis sanitarium.

We rejoice in the steady remembrance by you all in your prayers for us.

CHINA

Shou Yang

Frances B. Smith

A Place of Prayer

A special room for quiet meditation and prayer has been felt a necessity for some time. Now a very convenient and attractive room has been fixed up in the vacant Heisey house. Here each morning we gather for prayer, each one kneeling on entering the room. The primary purpose of this meeting is for intercession. A book with the names of all the Christians scattered over the district is available for any who wish to remember these brethren and sisters by name. This prayer room is serving as a meeting place for all prayer meetings and as a gathering place for the evangelistic groups. We trust that this little room dedicated to prayer may become a power house from which is released the power of God.

World's Day of Prayer

On the World's Day of Prayer a goodly number of both men and women came together to unite their prayers with praying hearts the world around. It was a stimulus to realize that we here in the Far East were the first to lift our hearts in prayer for the "Peace of Jerusalem," and that the sun for twenty-four hours would be shining on like praying groups.

Evangelistic Week

During Evangelistic Week, which comes the second week of the first month of the Chinese calendar, Feb. 19-24 this year, three or four bands went out each day to the surrounding villages. One group of men with bicycles visited the villages farther away. Altogether some twenty villages were touched. In some places meetings were held in homes, but in many places street meetings were held wherever a crowd would gather. Everywhere folks were found who listened eagerly to the gospel messages. The lay Christians and workers are witnessing with new zeal and power and folks listen as they have never listened before. May the seed scattered take root in many earnest hearts is our hope and prayer. Pray that we missionaries and Chinese Christians may best take advantage of the opportunity which open doors everywhere afford us.

KINGDOM GLEANINGS

Calendar for Sunday, May 6

Sunday-school Lesson, Jesus Acclaimed as King.—Matt. 21: 1-46.

Christian Workers' Meeting, How to Get the Most Out of the Lord's Day.

B. Y. P. D. Programs:

Young People: The Place of Emotion in Religion.

Intermediates: What Shall I Do With My One Life?

* * * *

Gains for the Kingdom

Thirteen baptisms in the First church, Chicago, Ill.

Twelve baptisms in the Manchester church, Ind.

Twenty baptisms in the Brownsville church, Md.

Eighteen baptisms in the Huntingdon church, Pa.

Eight baptisms in the Ottumwa church, Iowa, Bro. X. L. Coppock of Dallas Center, Iowa, evangelist.

Twenty baptisms in the Frederick City church, Md., Bro. I. S. Long of Bridgewater, Va., evangelist.

Fourteen confessions in the Galesburg church, Kans., Brother and Sister O. H. Austin of McPherson, Kans., evangelists.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Paul Newcomer of Spring Grove, Pa., May 13-27 in the Upton churchhouse, Back Creek congregation, Pa.

Bro. L. G. Humphreys of Buena Vista, Va., May 20 at Pleasant Hill church, Va.

Bro. A. L. Rummel of Johnstown, Pa., May 13 at Blough, Pa.

Bro. G. L. Baker, pastor, May 6 in the Amaranth church, Pa.

Bro. I. N. H. Beahm of Nokesville, Va., May 20 in the East Berlin church, Upper Conewago congregation, Pa.

Bro. H. A. Merkey of Manheim, Pa., May 20 in the Monterey church, Conestoga congregation, Pa.

Bro. Roy B. Teach of Huntington, Ind., May 20 to June 3 in the Four Mile church, Ind.

Sister Mary Martin Leatherman of Mt. Airy, Md., May 19 in the Lower Claar church, Pa.

Bro. J. H. Cassady of Washington, D. C., May 1 in the Glendale church, Calif.

Bro. B. M. Rollins of Keyser, W. Va., June 11 in the Pleasant Valley church, W. Va.

Bro. B. G. Stauffer of Manheim, Pa., May 27 at the Millport church, West Conestoga congregation, Pa.

Bro. Wm. N. Zobler of Lancaster, Pa., May 31 at the Ridge or Fogelsanger house, near Shippensburg, Pa.

Bro. Guy West of Bridgewater, Va., July 9 in the Lebanon church, Va.

* * * *

Personal Mention

The Standing Committee delegate to the Ames Conference from Southeastern Pennsylvania, New Jersey and Eastern New York is Eld. Q. A. Holsopple, with Eld. W. G. Nyce as alternate.

Eastern Maryland has chosen Elders M. R. Wolfe and J. Walter Englar as Standing Committee delegates to the Ames Conference, with Elders J. Walter Thomas and J. S. Noffsinger as alternates.

Bro. J. W. Lear is scheduled to be with the Canton church of Southern Illinois Sunday, May 20, in an all-day meeting closing with a love feast at 7 P. M.

Bro. George L. Slothour, R. 1, Greencastle, Pa., would like to secure a copy of "Nead's Theology." If you have one to sell, or know where he can get one, please write him.

Eastern Pennsylvania has selected as Standing Committee delegates to the Ames Conference Elders Nathan Martin, F. S. Carper and R. W. Schlosser. We are not informed as to alternates.

Bro. E. M. Butterbaugh, South Bend, Ind., of the Auditing Committee, was at the Publishing House last week supervising the annual auditing of the books of the House and the Boards. He found a few minutes only in which to drop in and extend his greetings to the editorial department of the Messenger.

Two missionaries from Africa, Albert D. Helser and Harold A. Royer, were in attendance at the Board meeting last week. Except for Sister Mow of India, now of the mission offices, the other fields were not represented. The Board members were all there. Bro. J. K. Miller was on his way home from his winter's sojourn in Florida.

Pastor J. Perry Prather and the choir, West Dayton church of Southern Ohio, broadcast a religious program every Sunday night from 9:15 to 9:45 over WSMK, Dayton (1310-1320 kilos). Friends within a radius of fifty miles are invited to join in the song service. A word of appreciation to the station will help to secure the position of this feature on the air.

Sister Sarah Rothrock, "Ma" Rothrock as she is affectionately remembered by many Bethany and McPherson students, fell into her last sleep April 22, at the home of her daughter, Mrs. E. E. Yoder near Conway, Kans. "She had been gradually failing since about Feb. 1, . . . and quietly slipped away without a struggle." She was eighty-four. "Pa" Rothrock had passed on nearly a year ago.

Bro. J. H. Graybill writes of the visit of Stanley Jones at Malmö, Sweden, on his way back to India: "It was quite a treat to us. We hear so little English speaking. I must confess it is just a little disturbing when one understands both the language of the speaker and that of the interpreter. One gets practically two addresses." We had often wondered if interpreters did not find it necessary to take some liberties.

Bro. J. H. Moore preached the morning sermon in his home church at Sebring, Fla., April 8, the day being the eighty-eighth anniversary of his birth. His thought, suggested by the Easter season, was that of Paul in Rom. 6: 3-5, that those who have been buried with Christ by baptism into his death should rise to walk in newness of life. After the sermon he was presented with a large basket of flowers, in behalf of the congregation. There was another basket of flowers for Pastor D. E. Miller's wife who happened to have a birthday that same week.

Seven Bethany students, members of a class in Mission Problems which Missionary Anetta Mow is conducting when she isn't at work in the Elgin offices, came out to an afternoon session of the Board meeting and saw how real and varied some of the problems are. They were Chester A. Baird, Mrs. Kathryn Bechtel, Ruth DeYoung, Helen Eaton, Mrs. Mary Faw, Daniel Reber and George Weybright. But the total number of Bethany visitors was raised to ten by the addition of three others, not members of this class: Mrs. Chester Baird, Mrs. Herman Landis and Marion Rinehart.

Bro. L. W. Smith, pastor of the Bartlesville church, Okla., writes of the remarkable recovery of a little girl of the community when, after repeated rallies and relapses the church betook itself to earnest prayer. "We sure have a praying church," he says. "We can have what we need, if we have faith."

Brother and Sister E. H. Eby, after spending the winter in Fort Worth, Texas, have resumed their itinerant life and are on their way to Conference. They will visit the Co-operative Colony and Christian Commonwealth at New Llano, La., the Rose Pine and Roanoke churches in Louisiana, the Goodwill Industrial Colony in Mississippi, and several of the churches in Southern Illinois. After stopping in Chicago to see their children, they will study the Christian Benevolent Society at Rushford, Minn. Where opportunity is afforded they will show their slides on the Common Element in the Religions of the World and Bro. Eby will give his address on The Program of Christianity. Correspondence should be addressed to them at 3515 Congress St., Chicago.

* * *

Miscellaneous Items

A Vacation Bible School any church can afford is offered by a group of five young people from Bethany Bible School. The group is composed of Brother and Sister Ernest Shively, Raymond and Mary Martin, and Fred Livingston. Here is their proposition: "If you have a strong vacation school we are not so anxious to plan with you; but if you don't have one and have twenty or thirty children and four or five dollars to pay for crayons and our transportation, we want to offer you a real Vacation Bible School free." Of course

Conference Business

(Continued From Page 9)

- a. A commitment to the way of life that makes war impossible.
- b. A knowledge of the essential New Testament teaching on the subject; also of our national history on the peace and war question, and of the major problems in the modern world.
- c. A plan for passing on the truths that we have learned to those who have not heard.
- d. A program of training in subsistence homestead projects, areas of conflict such as strikes, and other conditions of civilian suffering and need. These might include classes in dietetics for mothers, milk and vegetables for undernourished children, guidance of the leisure time for underprivileged boys and girls, and extra self-denial on our part to build up a relief chest.

A program of this nature will tend to develop the emotional stability that will hold us steady under whatever strains may come.

—Board of Christian Education.

EASTERN MARYLAND

We, the Ministerial Board of Eastern Maryland, hereby petition Annual Conference through District Conference that the General Ministerial Board be authorized to study and to report on some feasible plan for the possible utilization of one or more of our unoccupied college plants for the purpose of establishing a home for our superannuated ministers, missionaries and teachers.

Passed to Annual Conference.

they would expect you to arrange a place for them to stay and eat and pay their traveling expenses to your church. But otherwise the school would not cost you anything except as you might feel to reward such generous young people. For references write L. W. Shultz of North Manchester, Ind., or Ruth Shriver, Secretary of Children's Work, 22 S. State St., Elgin, Ill. For school arrangements write: Ernest Shively, 3435 Van Buren St., Chicago, Ill.

Contrary to the prediction of many students of international problems, United States Ambassador William E. Dodd, recently returned from Germany, says: "I feel fairly certain that we shall not have war in the near future. No people is in a position to make profitable war and the masses everywhere are opposed to war."

The Syracuse church of Northern Indiana announces a Homecoming Anniversary for May 6. There will be an all-day program, morning, afternoon and evening, with basket dinner at noon. Eld. Frank Kreider of Elkhart Valley will be the principal speaker. Pastor J. Edwin Jarboe urges the attendance of every one who has had any connection with this congregation.

THE QUIET HOUR

Moses Sees God's Glory

Exodus 33: 12—34: 9

For Week Beginning May 13

That I may know thee, v. 13

There is no qualification of a leader more important than this. Nothing can defeat or confuse a man who knows God (Isa. 40: 28; 1 Chron. 28: 9; Jer. 23: 24).

I will make all my goodness pass before thee, v. 19

The one character of God which men have been slow to learn is his goodness. To acknowledge his goodness means that we must grow into his likeness (Psa. 25: 8; 33: 5; 34: 8; Nah. 1: 7; Matt. 19: 17; Rom. 2: 4).

I will show mercy on whom I will show mercy, v. 19

That is to say, God's own love selects those who must be its objects, which means everybody. Not our merit but his mercy is what directs his kindness (Gen. 18: 26; 19: 16; Ezra 9: 13; Neh. 9: 17; Psa. 103: 11).

There shall no man see me and live, v. 20

God is so great and so good that our very highest thought of him falls short of the reality (1 Chron. 29: 11; Job 37: 22; Psa. 29: 4; 45: 3; 93: 1; 96: 6; Isa. 2: 10; 57: 15; Micah 5: 4).

No man shall come up with thee, v. 3

Moses must be alone when he meets God. So must we all (John 5: 37; Col. 1: 15; 1 Tim. 1: 17; 6: 16).

And he hewed two tables of stone, v. 4

We shall see God's glory as we recognize and obey God's will. Obedience is the basis of every kind of achievement (Deut. 26: 16; Joshua 1: 8; 1 Sam. 15: 22; Matt. 7: 21; Acts 5: 29).

Pardon our sin and take us for thine inheritance, v. 9

Every period of communion with God has as its end and aim a holier and closer walk with God (2 Sam. 12: 13; Psa. 78: 38; 85: 2; Mark 2: 5; Col. 2: 13).

Discussion

How may we interpret God to the modern man so as to make him a real and living factor in life? Is that one of our chief needs?

R. H. M.

HOME AND FAMILY

On Being Blind

BY DANIEL IKENBERRY

I shall try to be as patient as anyone can be,
 Who has lost his vision and can not see.
 If the Lord has seen it best to take from me my sight,
 Why should I worry over things which are done right?
 Then too, I am growing old, and can not long here stay;
 So why should I grieve as I travel along the way?
 The Lord is ever steadfast and true:
 Then why shouldn't I be, and why shouldn't you?
Leeton, Mo.

Seed of Abraham

BY H. A. BRANDT

5. Dinner for Six

MR. LEWIS ALFRED LINDEN stood up unsteadily. Mine host gripped the edge of a table still heavy with what was left of a sumptuous meal. Mr. Linden's face was drawn and pale. For months he had shown the strain of business worries, not the least of which was the closing of the Linden Steel Mills. But now, suddenly stricken by some unknown malady, he had struggled to his feet with the will strong men have when they are faced by a new and unseen foe.

Mrs. Elsa Linden, at the other end of the table, exclaimed in astonishment: "Lewis, dear, what does this mean? Whatever is the matter?"

Four other persons seated at the table turned in time to see that Mr. Linden was in physical distress—that he could not answer immediately.

The four who filled out the party of six were: Harlan Linden, son, and back from a western business trip but a few hours; his friend Miss Evelyn Manor; Miss Iris Linden, daughter, a recent graduate of Springfield University; her classmate, Mr. Don Overton. Now it was apparent that Mrs. Linden's plan to celebrate her children's homecoming was not working out so well. However, Don Overton and Evelyn Manor could be counted on to take sensible views of the latest unfortunate turn in affairs.

Meanwhile thirty-year-old Harlan Linden had risen and was at his father's side. "Wait, father! Let me help you!"

"Let me lend a hand!" Don Overton fairly sprang up from his chair by Miss Iris Linden.

"Do you want your medicine?" Mrs. Elsa Linden was also on her feet.

"Yes—yes—" Mr. Linden spoke with difficulty.

Overton drew the sick man's chair back from the table and Harlan offered to ease his father into it.

"No, not here," protested Mr. Linden weakly. "Help me to my room—upstairs."

"Hadn't you better lie down in the sun room?" urged Mrs. Linden. "You shouldn't try to get upstairs now."

"I want to go to my room," insisted the sick man.

"Harlan, you and Mr. Overton help father to his room, please. I'll hurry up and get his medicine ready."

Slowly, a difficult step at a time, Mr. Linden was helped upstairs. Thoroughly surprised, and not knowing just what else to do, Iris and Evelyn remained at the table.

"What do you think is the matter?" Evelyn questioned anxiously.

"I wish I really knew," confided Iris. It was seldom that this attractive outdoor girl showed such seriousness. "Yes, I wish I knew. But whatever it is, I am sure it is complicated by worry."

"All our men are worried sick these days," answered Evelyn thoughtfully.

"The past few years have really been terrible on father," continued Iris. "Once he was so strong and jovial. Now he is but a shadow of his former self. Since the mill shut down he has worried a lot about what was to become of the thousands of men who once worked for the company. As though his troubles were not enough, he has been trying to discover what to do about the poor—the latest burden of the rich man."

"Things are in a terrible mess!" Evelyn knew that many of the old rich were becoming the new poor.

"I'll say they are!" Iris tossed her shapely head. "Not even the technocrats know the next move!"

After this exchange, the two young women sat in silence for some moments, each busy with the personal implications of the new deal. But what could they do with problems which stump the best minds of our day?

"Here come Don and Harlan." Iris indicated the stairway. The two young men, sober-faced, were descending quietly.

"Harlan looks worried," offered Evelyn.

"How is daddy?" The voice of Iris echoed strangely through the quiet of the spacious, elegant Linden mansion.

Harlan and Don came over to the table. The first was spokesman. "Father insists he feels a little better. Personally I think we ought to have a doctor. It's more than just indigestion."

"Poor Don and Evelyn," broke in Iris. "I am sorry the dinner party had to include this."

"Don't take our situation to heart," laughed Don Overton. "Indisposition is not uncommon in the best regulated families."

"Then let's shake off the gloom!" Iris was also an optimist.

"It's a sick man's party the country over," continued Don Overton. "What Americans need is to learn to live and forget."

"Righto, Don!" cheered Iris. "What say we find a game board or something and put your theory to a test?"

"Fine, Miss Iris! That's the old spirit. Coming too, Harlan? . . . Evelyn?"

Harlan was spokesman for the couple addressed. "Thanks, Don. I think we will have a little visit while you two youngsters amuse yourselves."

"Old folks always have so much to talk about!" Iris radiated the hope and love of activity so characteristic of youth. "I am glad Don and I are young enough to play. Come, Don, let's see what we can find to keep us young."

"That's good of you youngsters," encouraged Harlan. He was secretly glad for an opportunity to be alone with Evelyn. To further his plans he continued: "It's always much easier on the old folks when youngsters go to their play without a struggle. Mother will surely be down in a few minutes. I know she will be delighted to help you entertain yourselves."

So Iris and Don were off, intent on some gay undertaking.

"Evelyn," invited Harlan, "let's try out those two friendly chairs by the west windows. The air and the view are better there."

"They do look inviting," agreed Evelyn.

Harlan led the way to the seats.

In her heart Evelyn was eager to hear what Harlan might have to say concerning certain plans for the future. Perhaps his recent business trip would make a difference—perhaps put an end to further delay.

Elgin, Ill.

Women Speed Recovery

BY MAUD MOHLER TRIMMER

At last we catch a glow of light at the end of the long dark tunnel of economic distress. Recovery is on the way and it is up to the women of the nation to hurry it along, or so the economists say. We will do it, too, but perhaps not just in the way expected. We have been told to take our savings and buy now so that demands for service and products may be so increased that production and industry will be revived. To the average American woman who must scrimp and save, carefully managing the expenditure of every penny her husband can earn to pay for bare living expenses, this would be funny if it were not so exasperating. How can we buy more when it takes all we have to live?

Bless you sirs, the women of the country are eager to buy. Never have the shops displayed more fascinating, tempting wares. All of us would revel in an orgy of buying if we could. But above that we are anxious to lift the load of work and worry and discouragement bearing down on our men.

Nine out of ten women are waiting to find places in

the business world in order to add to the family income, and many others of necessity are forced to help when husbands are unemployed. With so many men, fathers of little children, seeking employment it is well nigh impossible for married women to find it. And that may be just as well, as it is very doubtful if that is the most effective way to render service now.

Some women have found it satisfactory to be wives and business women at the same time, but most of those I know who have tried have been disappointed. Practically all of them say they find themselves no better off than when they stayed at home and managed to live on what their husbands brought in. And there are reasons. It seems to be inevitable that the more one has the more one fritters away. It is easy for money to slip through the fingers. Keeping a home as it should be kept, not just housekeeping which is easily done, but real home making, is a full time job for any woman. The business woman can not market to advantage. She must buy in a hurry at the most convenient location. Neither has she time for cooking that takes any length of time, so she drifts into the habit of living from tin cans, a more costly and less satisfactory way of doing. It grows monotonous and makes her tired and fretful to do the char and laundry work at night or on Sunday, and consequently it becomes more practical to hire another woman to do the work she would have done had she remained at home. More and more often as the tin can diet grows unpalatable the family eats out. Because of all this, women are seldom richer for working and a terrible loss is entailed in the decline of her husband's self-respect. A red-blooded man glories in supporting his family alone. Furthermore, women who work add to the number of unemployed men.

But it is possible for women to help in this crisis and so thousands of them are doing it in ways as old as the Garden of Eden itself, but forgotten in this age of hurry. The greatest need of everybody today is a lot of backbone, and it is the high privilege of women to gain it for themselves and supply their men with it also. It is not always easy, but with a great trust in the providence of God, women are doing it. The knowledge that he can not give his dear ones the things they need and enjoy is a principal factor in convincing a man that he is a failure. Such an attitude of mind is fatal to success. Every man needs to know that he is needed, that some one needs him, depends on him and trusts him. Never by so much as the flicker of an eyelash or the droop of her lip should a woman betray lack of confidence in her husband's ability or doubt of his superiority. Nor should she add to his burdens by confiding her disappointments and worries at a time like this. By the help of God, if a woman wills it, she can go through the most trying times with her chin up, head high and a smile on her face.

I once saw the attitude taken by a woman who idolized her husband when he lay dying. Not once did I see her look at him without a brave smile nor hear her speak in any but a cheerful tone. Yet ever so often she would go from the room to lean against the sleeve of one of his coats hanging in the hall and cry. They had always enjoyed abundance; his going would reduce them to poverty. I saw her enter the room with a gay smile, carrying a shabby hat, and heard her say:

"Why, father, this old hat is so good, I won't need a new one. I'll just tilt the brim a little here and change the trimming a bit and I'll have a new hat."

That's the sort of spirit that will send our men on to victory. They will go to work with confidence bred by her courage and they will rejoice to return to homes that are havens of rest and cheer.

And nothing keeps up the flag of a woman's courage quite like good appearance. People feel successful when they look so. That is why so many women unused to needlework are buying yardage to make their own garments; are cleaning, pressing and making over old clothes. That is why they take such pains to make their homes attractive. They know the wisdom of "keeping the best leg out."

Thousands of women are hastening the coming of national recovery by living within their incomes, however small. Used to the luxurious habits of the days of easy money, it has not been easy to suddenly become thrifty. Women who imagined their skins were too sensitive to endure anything but silk have learned to fashion their own lingerie of cheaper materials. They have learned to eat simpler foods and to enjoy simple pleasures and the family and national health have been greatly improved. Not that they have ceased to spend. They are merely making the most of what they have. Every woman who is managing to keep the family out of debt now is laying a good foundation for prosperity when the good days come.

It is amazing to find the number of women who are making a game of keeping their families comfortable on a small amount and are enjoying it. That attitude is in itself a promise of an end to adversity. These women have caught the spirit of their pioneer foremothers. They, too, are pioneers; not in a raw country but in a new social order. Many an ordinary woman is living the life of a heroine while her neighbor whines about her lot.

If men and women will renew their trust in God, have confidence in themselves, be cheerful and learn to be content in the state in which they are temporarily placed until better days return, if they live on what they have, and learn to enjoy life as they go, then the big, bad wolf of depression will take to his heels and recovery come in.

Long Beach, Calif.

CORRESPONDENCE

MINISTERS HAVING A LIKE EXPERIENCE

In The Gospel Messenger of April 14, page 16, there appears an item of special interest to me. It is the one concerning Bro. W. C. Detrick who recently had the "happy and unique experience" of baptizing his youngest son, thus making it "his privilege to baptize all the members of his family." He wonders how many ministers have had a like experience. I know at least one more such minister and he is the undersigned.

The members of my family consist of my wife and two daughters, both now in their twenties. Before I was married I baptized the woman who about two years later became my wife. Our home was blessed with two daughters. I baptized the older daughter when she was eleven years of age, and the younger when she was thirteen. Hence, I, too, have had the privilege of baptizing all the members of my family.

F. D. Anthony.

Baltimore, Md.

NORTHERN VIRGINIA DISTRICT CONFERENCE

This meeting was held in the Bethel church, Unity congregation, April 13 and 14. Eld. I. W. Miller was chosen moderator, Eld. S. D. Zigler, reader, and Eld. J. W. Wampler, writer. Elders L. S. Miller and J. S. Roller are our Standing Committee delegates to the Ames Conference, with Elders S. D. Zigler and J. Carson Miller, alternates. The roll call of the churches was a very interesting and much varied feature of the meeting.

The reports of the various boards and committees were interesting and were accepted, but not without regret on the part of some. The executive committee's report showed only 61 per cent of the General Conference budget raised and 40 per cent of the district budget raised. A budget of \$5,000 for the general budget and \$3,300 for the district budget was accepted. A special effort was made to increase the offering for district missions which proved quite satisfactory. The offering was \$485.78 from the churches. This offering was matched dollar for dollar by a good brother and wife, which made a total of \$971.56.

One petition, asking for an auditing committee to audit all accounts before the time of District Conference, was passed. The report of the resolutions committee, which was unanimously passed, included the following:

"Resolved that this conference encourage and commend, first, the interest, loyalty, and devotion of our young people toward the work of the church; second, the faithful and efficient service of our Sisters' Aid Society in its work of mercy and its generous contributions to the church.

"Resolved that we reaffirm the historic stand of the church on the questions of temperance, peace, purity, and the simple life, and that we promote our ideals on these subjects both by practice and by constant teaching.

"Resolved that in line with the theme of our conference sermon, we should spend more time and effort in prayer, desiring the Holy Spirit to lead us to a better knowledge of God. And that we will reconsecrate our powers and possessions to Jesus Christ to be expressed in a more faithful support of our church by our attendance, our offerings, and our service."

The meeting adjourned to meet with Mt. Zion, Page County, congregation next year.

J. W. Wampler.

Harrisonburg, Va.

AMONG THE CHURCHES OF WEST VIRGINIA

March 17 we met and held a council, the first, in the new churchhouse, Pleasant Hill congregation. We have a neat little building, large enough though for a rural house. We had intended to build a brick veneer, but having lost our money on account of bank failure were compelled to use all wood. The house will soon be ready to be dedicated, which service will take place in June.

The community has asked that a bell, which they will furnish, be placed on the house. This is on account of funerals which are often held here, especially of those who are brought from a distance. A large cemetery is annexed to the church.

May 12, 3 P. M., we will hold a love feast here. Sunday following Mother's Day will be observed and an offering lifted for the Maple Grove Child Rescue Home.

March 24 we went to Shiloh church and began a series of evangelistic meetings which resulted in fourteen baptisms, one of these having taken place at the beginning of the meeting. Four await the rite and others have promised. The brethren are going to make a drive for as many more as have already been baptized, by the time the writer returns to them May 17. At least we can say Shiloh is coming back; there are so many fine young people coming in. We

have no resident minister here at this time, but Brethren Noah and Earl Fike are preaching regularly for them.

March 31 we held a council. Steps were taken to determine what disposition to make of our churchhouse at Moatsville. The federal dam that is being built across the Tygarts Valley River above Grafton will back the water over the present site. A committee was appointed to confer with Bro. Martin Nicola, trustee of the house, who will make an investigation and report at the next council June 16.

April 14 we went to Glady, Cheat River congregation, held a council and preached for them three times. They are very much in need of a permanent pastor. There are a number of young people here who need care. There are four points: Bowden, Bemis, Glady and Wildell. The pastor, Bro. V. L. Bennett, is located in Elkins, and to Wildell from there is thirty-four miles over dirt road. The other points fall between. Bro. Bennett drives his car during the summer months, but can not reach them in the winter as there is no Sunday train.

Bro. Boyd Phares, his assistant, is located at Glady and keeps the work going during the winter as best he can. He greatly desires a permanent man located at Glady to help him. May we yet secure this desired help. A. C. Auvil.

Thornton, W. Va.



Above: Brethren Church, Milledgeville, Ill.
Below: Church of the Brethren, Milledgeville, Ill.



REVIVAL MEETING OF BRETHREN CHURCHES

The community of Milledgeville has two Brethren churches. The church in the village is known as the Progressive Brethren and the one in the country known as the Church of the Brethren. The two churches serve much the same constituency and several families have their church membership divided between the two churches. For years there has been a splendid fellowship between the two congregations which developed this year into working together in a coöperative evangelistic campaign.

Rev. W. S. Bell, pastor of the Progressive church, is a personal friend of our national evangelist, Bro. E. S. Coffman, and was eager for him to hold the meeting.

Bro. Coffman came to us on Feb. 4 and held a three weeks' meeting, closing Feb. 25. He preached twenty-five sermons, spoke at our schools and before the community club. He also made many contacts in the homes of the membership of both groups. The weather was extremely cold at times, but attendance was good throughout the three weeks of services. Twenty-one were received into the church by baptism and others are near the kingdom. We feel that Bro. Coffman has rendered a splendid service to this community. The two groups co-operating have been bound close together in the common task of saving souls.

The work which Bro. Coffman began did not close with his going. The splendid spirit which he radiated still remains with the people. We believe there are many other Brethren groups that should have the blessing of such a service.

Pastors: J. H. Mathis,
Milledgeville, Ill. W. S. Bell.

DISTRICT CONFERENCE OF MIDDLE PENNSYLVANIA

The Annual Conference of the Middle District of Pennsylvania convened in the New Enterprise church April 10-12. Besides the conference proper there were sessions for the Elders' Body, the Ministerial Association, Women's Work, and Men's Work. Seventy-eight official delegates were registered from thirty-four of the forty-one congregations of the district. Many more were present, representing men's and women's organizations, and those interested in Ministerial Meeting and other general sessions.

Various phases of the program of Christianity were presented in the several sessions of the conference. Temperance was given an intelligent and commanding emphasis, both in the women's meeting, and on the ministerial program. Evangelism was stressed by both the ministers and the laymen. Christian education was comprehensively reviewed by the longest report on the docket of business. Social service was defined from the Christian viewpoint, and appropriate organization therefor was concretely outlined. A protest against the international armament race was adopted. Last but not least, mission work was given an unusual impetus by Sister Ida C. Shumaker with her characteristic zeal and power.

Several of the general messages of the conference as a whole deserve more detailed mention. One of these was its emphasis on sound doctrine. The keynote for this was ably sounded by President Ellis of Juniata College in his address "Preaching the Bible as the Word of God." This was in harmony with the following declaration recommended to the conference by the District Ministerial Board:

The Middle District of Pennsylvania accepts the following principles of scriptural teaching as a basis for correct interpretation by her ministry:

1. The divine authority and the full and complete inspiration of the whole of the Old and New Testament Scriptures.
2. The deity of our Lord Jesus Christ.
3. The doctrine of the Trinity.
4. The fall of man and his consequent depravity and the necessity of the new birth.
5. The sinless life of Jesus Christ, atonement in his blood which was shed for sin, and his personal resurrection.
6. Justification by faith in our Lord Jesus Christ.
7. Regeneration by the Holy Spirit.
8. The personality of the Holy Spirit and as the divine Paraclete, the Comforter and Guide of the people of God.
9. Sanctification through the Word and the Spirit.
10. The personal and visible return of our Lord Jesus Christ, the resurrection of the dead and the last judgment.

This statement was unanimously adopted in the Elders' Meeting by a rising vote, and later passed the open conference without a dissenting voice. Furthermore, the clerk was instructed to send it to The Gospel Messenger, for publication in its columns, and also asked to submit it to the General Ministerial Board with the suggestion that it be sent to every minister in the Brotherhood. As an unconscious prophecy of this reaffirmation of the basic tenets of the Christian faith, the printer had placed the emblem of the cross on the program, thus mutely calling attention to the atonement as the foundation of the church's message.

Another outstanding phase of the spirit of the conference was its recognition of what is really the church's greatest need. Eld. W. J. Swigart, often moderator in the years gone by, but now absent in Florida, had sent a letter of greeting in which he expressed the hope that the conference might emphasize the devotional, instead of being dominated

by considerations of organization and institutions. The spirit of the entire conference seemed to represent a favorable response to his desire. For example, Eld. M. J. Brougher of the General Ministerial Board in his address, "Reaching the Indifferent Church Member," plead that "broken wires might be mended so as to close the circuit for the transmission of divine power." Even Sister Shumaker in an address emphasizing missionary endeavor declared that our greatest need is not money or workers, but the "energizing of the church by divine power."

The conference proper was in the able charge of Eld. H. H. Nye, as moderator. He had prepared the delegates for efficient service by his practical conference sermon on "The Unity of the Faith." Annual reports were heard and adopted, and vacancies on the boards were duly filled. The plea of Eld. M. C. Swigart of Philadelphia, in behalf of the Italian Mission in Brooklyn, was referred to the District Mission Board for favorable consideration. One paper was sent to General Conference. The delegates on Standing Committee are Elders C. C. Ellis, H. H. Nye, and the writer; alternates, Elders B. F. Waltz, S. P. Early, and F. B. Statler. Elder I. Harvey Brumbaugh was chosen as moderator for 1935, with Elder D. I. Pepple as assistant, and it was decided to meet next year in the Stonerstown church.

The passing to their eternal reward of two elders of the district—Fred C. Dively, and John C. Swigart—was noted by the Memorial Committee, and the absence of the latter was especially keenly felt because of his having been writing clerk of the conference and secretary of the Morrisons Cove Home Board of Trustees for a quarter of the century.

Lewistown, Pa.

M. Clyde Horst.

LOVE'S DEVOTION

This beautiful afternoon I am alone. And the very stillness seems to sweeten my thoughts for the Bible class. If I could feel that I might bring added pleasure to our class by my little message of love, I would not feel my frail efforts to be unproductive of good. But it is when we feel so weak and unworthy that our hearts are prone to sin. Trust Jesus; our blessed Redeemer has promised to help us win.

We are thankful for the privilege of meeting in each other's homes once a month for our Bible class, where we can clasp glad hands in Christian fellowship which, I think, binds us more closely together. My heart rejoices in its resources as I think of the many good times we have had in our home worship. Some have been called from among us and have gone to return no more. But we almost think we can hear them as we did in days of yore. They have journeyed to that city from whence none ever return. But sweet memories of the past remain with us. How sweetly fall those simple words upon the human heart when friends long bound by strongest ties are doomed to part. We must all make the same journey down the stream of time, and our barge must be built of good old gospel timber, the only kind of timber that will be strong enough to carry us over the angry billows. I fancy I hear a chiding voice saying, "Oh, had you hearkened unto me, then had your peace been as a river and your righteousness as the waves of the sea." Thank God, above the blackness of the raging storm there is extended a delivering hand and a voice says, "Come unto me and I will shield you from the stormy blast." Let us make the Word of God our compass, and obedience the rudder that steers our little barge in all the ways that God's commandments point us. And make faith the mighty cable

that we may be carried safely over the dangerous rocks and reefs and threatening billows into that peaceful haven of eternal rest.

Sarah E. Clow.

Anderson, Ind.

GREAT-GRANDPARENTS' DAY AT WATERFORD

The Waterford Sunday-school has been sponsoring a campaign for increase in attendance. As a means toward this end, our wide-awake Sunday-school superintendent, Bro. Roy Moss, arranged for a great-grandparents' day, at the Sunday-school and church services on Feb. 25.

So successful was the effort that for the first time in the year our attendance reached 100% of the enrollment, which is 254.

The closing exercises of the Sunday-school, which consisted of readings and songs, were devoted to this group, after which several of these great-grandparents gave voluntary remarks relating experiences of their past. Each one also told the number of great-grandchildren.

The resident member having the greatest number of great-grandchildren was Bro. J. R. Rash. He has 29 great-grandchildren. However, Grandma Bennett of Empire, a neighboring congregation, reported 42 great-grandchildren. She was also the oldest person present, being 82 years of age.

Ten great-grandparents were present and nine great-grandchildren were there.

The morning sermon was delivered by Eld. J. W. Deardorff, a great-grandparent, who is also a pioneer of this congregation. The subject of his message was, "The Glory of Old Age." The text was found in Psa. 112: 2, "The generation of the upright shall be blessed." The speaker urged the descendants of these foreparents to preserve for their posterity the purity of the church and the sanctity of the home as it has been so jealously guarded and brought to them through faith and right living.



The accompanying photograph shows the great-grandparents who were present. We regret that one of our most faithful great-grandparents, Bro. J. K. Sharp, because of illness was not able to be at this meeting.

The names of those in the picture are as follows, reading from left to right: Eld. and Mrs. J. W. Deardorff of Waterford; Mrs. Louisa Dinsmore of Waterford; Grandma Bennett of Empire; Mrs. A. M. Fike of Waterford; Mrs. S. A. Garvey and Mrs. Leib of Empire; Bro. J. R. Rash of Waterford; Brother and Sister Simmons of La Verne.

Waterford, Calif.

Mrs. Hattie B. Deardorff.

IN MEMORY OF OUR MOTHER

Mrs. John Rowland

The last day of March, 1934, marked the going home of our dear mother, Mrs. John Rowland, of Maugansville, Md. She fell quietly asleep at our home in Mechanicsburg, Pa.,

where she hoped to visit for a few weeks. Her much desired visit with us lasted just two weeks; the last week she suffered from a heart attack which resulted in her death.



It was just one year the last day of March that our father passed on to his reward. The funeral of each was held on the following Tuesday afternoon, at the same hour, in the same church (at Broadfording), practically in the same order. Both parents were a little past eighty. Mother

lived to a good ripe age, not only in years (which were 80 years, 2 months and 9 days) but also in devout and untiring service in the church. She dedicated her life to her Lord at the age of eighteen, thus giving sixty-two years of unbroken service. The duties and privileges of the church for both mother and father were never a burden, rather a pleasure and the one great joy of their lives.

Mother was a real helpmate to father in his many years of ministry in the church. I never knew her to oppose or discourage him in what he felt was his duty. Their home, especially in late years, was a source of advice and counsel. They will be missed not only in the home but in the church as well.

Mother's life was one of cheer and sunshine to all. She was the last to go of seven of the Miller family. We seven children who survive are heirs of a rich heritage of true Christian parentage.

The funeral services were conducted by Brethren C. M. Hicks, Harvey J. Martin and Bro. A. B. Miller. Burial in the Broadfording cemetery beside the church where mother and father worshiped for many years.

Mechanicsburg, Pa.

John E. Rowland.

A NEW TIE

"A new tie binds Crystal Lorraine to the family of A. F. and Mrs. Bollinger. Born at the Mission Hospital, Dahanu, March 8, 1934."

So read a message that gladdened the hearts of those assembled in the Mission Conference at Bulsar. This little life had been prayed for and the arrival most eagerly awaited by the Bollinger family, as well as by their fellow missionaries. For four years there had been no new baby in the India mission family. But the heavenly Father had another plan for Crystal Lorraine.

On Monday evening, March 12, a telegram came calling Dr. Cottrell of Bulsar for consultation; and also calling the father, who after the birth of the baby came to Bulsar to attend the conference. The new baby was seriously ill. But in spite of the untiring and skillful ministry of our doctors and nurses the little one fell asleep in Jesus March 13.

How dear this welcome little sister had become to the family during the few days she was with them! But now, as the bereaved mother so fittingly says, "She has become the tie that binds our earthly home to our heavenly home."

The funeral service was conducted by Bro. C. G. Shull at

the home of Doctors Cottrell at Bulsar and the body laid to rest in the European cemetery close by the mission.

The older Bollinger children, Lowell and Virginia, were on their way to school at Landour, one thousand miles away. Dickie, the youngest, was with his mother, who was still in the hospital at Dahanu. So the father was the only member of the family to accompany the little white casket to the grave. A few missionaries who had not yet returned to their homes from conference, also those residing at Bulsar, were present.

This experience is a bitter disappointment, but the humble submission of the parents to the will of God is heartening to all of us.

B. Mary Royer.

Ahwa, India.

L. VIRGIL MILLER

L. V. Miller, superintendent of the Bridgewater Sunday-school, manager of the Bridgewater Plow Corporation, a member of the state organization of the Virginia Council of Religious Education, and chairman of the local school board,



died in his office in Bridgewater on April 3, 1934. Bro. Miller was born near Beaver Creek, Pa., Sept. 16, 1876. He was one of the eight children of Henry C. and Hannah Snyder Miller. Jan. 20, 1900, he was united in marriage to Miss Susan Shull. Nine children came to grace this home, of whom seven survive.

Bro. Miller was an outstanding layman of the church. In the days of his prime he was the efficient builder of the Bridgewater Sunday-school and served as superintendent for seventeen years. He was a leader in the church and counted it a high privilege to serve. He was also active in the promotion of county and state Sunday-school work.

Bro. Miller was a man of good business ability and for twenty-one years gave himself unstintingly to the promotion of the Bridgewater Plow Corporation, which corporation has held a worthy place in the field of its production. The corporation has a reputation of having done business on a high ethical plane.

He had the happy faculty of being able to see through a proposition just a little clearer than many of his fellows. His counsel was therefore sought on many occasions. He served his community on the town council for a number of years. He was greatly interested in building up the school in the community and freely gave many hours of service to this purpose, having served for many years as chairman of the local school board.

He was a man of strong religious convictions and was not one to hide his light under a bushel. Among the multitude whom he contacted in the business world there is a host to witness to his Christian faith and integrity. None loved him better than those who worked under his direction daily. Withal he was a friend, ever ready to help the needy and to extend the hospitality of his home to his friends.

There is left to mourn his departure, his wife and children, two sisters, Miss Anna Miller, supervisor of the Garfield Memorial Hospital Annex, Washington, D. C., and Mrs. Mollie Cool of Wyoming, Del., the church, and a host of friends.

Funeral services conducted by the writer, assisted by Elders M. G. Sangr and C. B. Smith. There was a most beautiful floral offering and a large concourse of friends who came to pay their tribute of respect and thus silently gave witness to the esteem in which he was held.

G. L. Wine.

Bridgewater, Va.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Cloppert-George.—By the undersigned March 20, 1934, at the parsonage, Grand Rapids, Eld. Hugh L. Cloppert, pastor of the East Dayton church, Trotwood, Ohio, and Sister Altha B. George, Dayton, Ohio.—Van B. Wright, Grand Rapids, Mich.

Rees-Rarick.—By the undersigned at his home, April 14, 1934, Mr. Raymond Rees and Miss Josephine Rarick, both of Muncie, Ind.—L. S. Shively, Muncie, Ind.

Yorgey-Wadsworth.—By the undersigned March 13, 1934, at the parsonage in Norristown, Mr. Henry B. Yorgey, Boyertown, Pa., and Sister Dorothy M. Wadsworth, Spring City, Pa., sister of the writer.—Wm. J. Wadsworth, Jr., Norristown, Pa.

FALLEN ASLEEP

Brumbaugh, Bro. Samuel N., born Aug. 11, 1864, died at his home April 6, 1934, of heart failure. He was born at Fredericksburg, the son of Eld. Geo. W. and Elizabeth (Nicodemus) Brumbaugh. He had been a resident of Altoona, Pa., for the past forty years. April 12, 1894, he married Hannah J. Dilling. Surviving are his wife and two sons, three brothers and three sisters. He was a member for many years of the First Church of the Brethren, later becoming a charter member of the Twenty-eighth Street church, where he was actively engaged for years as Sunday-school superintendent, teacher and treasurer of the church. He had been a deacon of the church since 1905. Funeral services in the church by Bro. B. F. Waltz, assisted by D. B. Madocks, C. C. Ellis and W. S. Long. Interment in Alto-Reste cemetery.—S. W. Snyder, Altoona, Pa.

Ervin, Mahala, daughter of Silas and Maria Shuey, born in Polk County, Iowa, Feb. 16, 1858, died at her home near Maple Grove church, April 3, 1934. She married Elmer L. Ervin Jan. 1, 1892. To this union were born three sons and one daughter; the daughter and one son preceded her. She was also a mother to six stepchildren and brought up two nieces. After the death of her husband on May 3, 1922, her elder son was a constant companion to his mother. She was a loyal member of the Brethren Church for many years. Funeral services from Maple Grove church by her former pastor, W. R. Deeter. Interment in Maple Grove cemetery.—Lizzie Miller, Norton, Kans.

Feller, Carrie, daughter of Levi and Elizabeth Shanafelt, born March 7, 1868, at Uniontown, Ohio, died Jan. 24, 1934. She married Israel Feller Nov. 10, 1887; to this union were born four children. She united with the Church of the Brethren in June, 1894, and remained a faithful and loyal member. The work of the Aid Society was one of her chief delights. She leaves her husband, two daughters, one son, six grandchildren, three brothers and three sisters.—Lois Young, East Akron, Ohio.

Forsythe, Galen Albert, infant son of Brother and Sister Albert Forsythe, of Lemasters, died March 20, 1934, at their home. Surviving are the parents, three brothers and two sisters. Funeral in the Upton church by Elders A. M. Niswander and Edgar Landis. Interment in the Cedar Hill cemetery, Greencastle, Pa.—Nelson L. Wilson, Greencastle, Pa.

Freed, Bro. Calvin, died at the home of his niece in McVeytown, April 2, 1934, aged 62 years. Funeral services in the Spring Run church-house with interment in Spring Run cemetery.—Maggie Gill, McVeytown, Pa.

Glick, John Henry, aged 69, lifelong resident of the Montezuma community and an active church worker in the Church of the Brethren, died at his home near Montezuma. Death was due to complications. A member of the ministerial board of the Beaver Creek church for many years, he always had been active in religious activities and his counsel was sought by young and old. He taught in the Montezuma Sunday-school until stricken. He was born on June 24, 1864, near his late residence. He was a son of Samuel and Sally Glick, who moved to Virginia more than a century ago. He was married March 20, 1892, to Miss Annie Frances Caricofe. Eleven children were born to them, nine of whom survive with one sister. Funeral services from the Beaver Creek church by A. S. Thomas, assisted by J. M. Foster. Interment in the Beaver Creek church cemetery.—Mrs. S. E. Garber, Bridgewater, Va.

Hayes, Randel Ernest, son of Mr. and Mrs. Samuel Hayes of Morgantown, W. Va., died April 8, 1934, aged 37 years. He was a veteran of the World War. At an early age he was converted in the Baptist church of Morgantown. He is survived by his wife, Mrs. Elizabeth Hayes, his parents, one daughter, sister and three brothers. Services at the Church of the Brethren by the pastor, Obed Hamstead. Interment in Mt. Union cemetery.—Mrs. M. M. Harris, Morgantown, W. Va.

Howdyshell, Mary (Simmons), wife of Jas. Howdyshell, died March 21, 1934, aged 66 years, 11 months and 17 days. She leaves her husband, three daughters, three sons, twenty-three grandchildren, two brothers and one sister. She was anointed a few hours before her death. Services at the Branch church by Eld. J. L. Driver, assisted by Eld. J. M. Foster. Burial in the adjoining cemetery.—Stella V. Wine, Bridgewater, Va.

Keeny, Jos. M., born near Boiling Springs, Pa., June 10, 1858; he died at the home of his daughter in Detroit, Mich., March 29, 1934. He was the son of Samuel and Mary Utz Keeny. When a young man he united with the Church of the Brethren at Broadfording, Md. For many years he lived in a community remote from any Brethren church and was lost to its fellowship. Several years ago after moving to Waynesboro his fellowship with the church was restored and he appreciated this new relationship. He married Lucy Barnhart who preceded him several years ago. He is survived by three daughters, two sisters and three half sisters. Services in Waynesboro by Elders

Levi K. Ziegler and A. B. Miller. Interment in Cedar Hill cemetery at Greencastle, Pa.—Sudie M. Wingert, Waynesboro, Pa.

Kline, Richard Edwin, infant son of Brother and Sister D. Edwin Kline, died at his home in Waynesboro, Pa., of pneumonia, April 4, 1934. He is survived by his parents and two sisters. Services by Eld. Levi K. Ziegler. Interment in Cedar Hill cemetery at Greencastle, Pa.—Sudie M. Wingert, Waynesboro, Pa.

Klotz, Leroy Atlee, son of John J. and Rosa L. Klotz, born May 27, 1933, died of pneumonia April 2, 1934. There remain his parents, two brothers and two sisters. He was consecrated and his name had been entered on the Cradle Roll of the Center church. Funeral services at Center church by M. M. Taylor and burial in Center cemetery.—Mrs. G. W. Riemenschneider, Canton, Ohio.

Laprade, Jas. E., son of Israel and Frances Laprade, born Nov. 3, 1856, died at his home April 15, 1934. He united with the Church of the Brethren when he was twenty-three years old and lived a faithful, consecrated life. He married Sallie Flora in 1880. He leaves his wife, four sons, one daughter, nineteen grandchildren and two brothers. Funeral services at Antioch church by the writer, assisted by Brethren J. C. Flora and J. A. Naff. Interment in the cemetery near his home.—Z. E. Mitchell, Wirtz, Va.

McCune, Sister Martha N., daughter of Mr. and Mrs. Samuel J. Layman, was born in Ogle County, Ill., April 7, 1861, and died at her home near Richmond, Kans., April 6, 1934. She married Wm. S. McCune at Shannon, Ill., Dec. 9, 1882. To this union were born three children. She is survived by her husband, one daughter, one son, seven grandchildren and two great-grandchildren, a brother and two sisters. Soon after their marriage Brother and Sister McCune moved to Dallas Center, Iowa, where they lived and were identified with the work of the church until in February, 1902, when they moved to Kansas. She joined the church when about twelve years old and held her membership in the Ottawa church at the time of her death. Funeral services at the home by the writer, assisted by Howard H. Keim, Jr. Interment in the Richmond cemetery.—W. B. DeVilbiss, Ottawa, Kans.

Meyers, Mrs. Nancy, daughter of John and Susannah (Garber) Beechly, born May 11, 1847, near Dayton, Ohio, where she grew to womanhood. She died Feb. 19, 1934, at the home of her son in Sabetha, Kans. In 1864 she married Jacob J. Meyers. She and her husband united with the church in the beginning of their married life. Her husband preceded her in April, 1919. She is survived by three daughters and two sons. She was always active in the work of the church, a Sunday-school teacher for many years. Services by Bro. Robert Sink and burial in the Morrill cemetery.—Mrs. J. H. Mishler, Sabetha, Kans.

Miller, Arta Garvey, aged 43 years, wife of Harry L. Miller, died at her home in Empire, April 6, 1934. She was born in Missouri. She leaves her husband and six children, her mother, Mrs. Sarah Garvey, three sisters and six brothers. Funeral services in the church at Empire by M. S. Frantz, assisted by Victor Whitmore. Interment in the Modesto cemetery.—Mrs. Minnie B. White, Empire, Calif.

Miller, Sister Amanda Boyer, widow of Henry B. Miller, died at the Old Folks' Home near Carlisle, where she had been for eight years, April 7, 1934, aged 86 years. She had been blind for about thirty years. She was a faithful member of the Pleasant Hill congregation. She is survived by two sisters and one brother. Services at Pleasant Hill church by H. R. Miller, J. C. Sellers and the writer. Interment in the cemetery adjoining the church.—Paul K. Newcomer, Spring Grove, Pa.

Peiffer, Bro. Henry W., born April 10, 1852, died at the home of his daughter, Feb. 20, 1934. He is survived by his wife, Amanda (Gettle), one son and two daughters from his first marriage; also eleven grandchildren and eleven great-grandchildren. Services in the Union meetinghouse by Eld. Edw. Wenger and Elias Edris. Burial in the adjoining cemetery.—Mrs. Annie L. Weaver, Lebanon, Pa.

Rothrock, Albert, son of Henry and Polly (Eshelman) Rothrock, was born in Dauphin County, Pa., Dec. 10, 1854, died at his home near Waterford, Ind., April 4, 1934. He married Lydia Anne Teeter; to this union were born seven children. His wife passed away April 22, 1927. He leaves six children, one brother and one sister. He was a member of the Church of the Brethren for forty years. Funeral at West Side church by Wm. Hess and M. D. Stutsman. Burial in West Side cemetery.—Mrs. Clayton Ganger, Goshen, Ind.

Royer, Emeline, daughter of Daniel and Mary Clapper, born Jan. 7, 1856, died March 23, 1934. She married Wm. B. Royer June 27, 1875; he preceded her June 4, 1917. To this union were born fourteen children; there survive seven sons, four daughters, forty-three grandchildren and fourteen great-grandchildren. She united with the Church of the Brethren at the age of thirteen. She lived a consistent Christian life and through her devotion to her church and the exemplary home life of herself and husband, all of the children accepted Christ. Funeral services at Center church by Brethren M. M. Taylor and A. H. Miller. Burial in Center cemetery.—Mrs. G. W. Riemenschneider, Canton, Ohio.

Shoemaker, Bro. Thos. L., died April 13 at the home of his daughter, Mrs. Harry Fleming, Watersville, aged 77 years. He was the son of Daniel and Elizabeth Shoemaker. He is survived by his wife, Mrs. Clara R. Shoemaker, two daughters and one son. Services at Locust Grove church by Eld. Wm. Baker, assisted by Eld. David Klein. Interment in the adjoining cemetery.—Bessie R. Purdum, Mt. Airy, Md.

Snider, Sister Mary Ann, daughter of Henry and Margaret Snider, born in Canada, Oct. 18, 1858, died April 11, 1934. She married Jacob Snider June 4, 1879; to this union were born four children. The husband and two sons preceded her. A few years ago she came into fel-

lowship with the Church of the Brethren and was faithful to the end. She leaves two daughters, eleven grandchildren and two sisters. Funeral services by the writer, assisted by Rev. Lawrence Shrock.—C. L. Wilkins, Freeport, Mich.

Stine, Bro. Elmer E., died in the Lewistown hospital, Feb. 2, 1934, aged 72 years. His wife who was Sister Ella McCauley preceded him a little less than a year. Two children also preceded him. Funeral services in the Spring Run churchhouse with interment in Spring Run cemetery.—Maggie Gill, McVeytown, Pa.

Thomas, Mrs. Lydia, wife of Philip Thomas, died Feb. 16, 1934, aged 68 years, following a paralytic stroke. She was a daughter of Mr. and Mrs. Wm. Zinn of Summit Township. She is survived by her husband, two sisters, one brother and an adopted son. Funeral services in the Church of the Brethren by the pastor, Geo. L. Detweiler, followed by interment in the Union cemetery.—Delta Arnold, Meyersdale, Pa.

Wampler, Martha (Cline), wife of Eld. Jos. W. Wampler, born Dec. 15, 1868, died March 2, 1934, at her home near Edom, Va. She was a faithful and loyal member of the Church of the Brethren, often making sacrifices so that her husband might be of greater service to the church. Surviving are her husband, two sons and two daughters; all of these are loyal and consecrated workers of the church. Funeral services at the Greenmount church by C. E. Long, I. C. Senger and J. H. Kline. The message from Prov. 31:10-31 was a fitting tribute to one so loyal to her task.—Anna Wampler, Harrisonburg, Va.

Young, Stella, daughter of Byron and Elizabeth Young, was born June 10, 1889, in Jackson Center, Ohio. She passed away at her home in Bellefontaine, April 9, after an illness of eight weeks which began with ear infection. She united with the Church of the Brethren early in life. A brother and sister with the parents preceded her in death. She is survived by three brothers. Funeral services were conducted in the church by her pastor, L. D. Young, and J. I. Kaylor of the Stony Creek congregation. Final interment was made in the family burial lot in the city cemetery.—Leo Lillian Wise, Bellefontaine, Ohio.

Zimmerman, Kathryn Yerger, daughter of Brother and Sister Samuel Yerger, born near Phoenixville, Pa., May 18, 1905, died April 1, 1934. She had been a member of the Green Tree church since 1916. Sept. 23, 1925, she married Freeman Zimmerman. She is survived by her husband, two daughters, her father and mother and two brothers. She had been at Sunday-school the week before, teaching her class. That night she was taken ill and pneumonia developed. She was agent for The Gospel Messenger, primary teacher in the Sunday-school, an officer in the adult Christian Endeavor Society, superintendent of the Cradle Roll and of the junior C. E., and president of the Friendship Bible class. She was always willing to help whenever her pastor called for anything special. Funeral services at the home by Bro. H. S. Replogle. Interment in Green Tree cemetery.—Susan J. Famous, Collegeville, Pa.

The Church of the Brethren

Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5:28, 29; 1 Thess. 4:13-18).

3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28:19; Acts 2:38); feet-washing (John 13:1-20; 1 Tim. 5:10); love feast (Luke 22:20; John 13:4; 1 Cor. 11:17-34; Jude 12); communion (Matt. 26:26-30); the Christian salutation (Rom. 16:16; Acts 20:37); proper appearance in worship (1 Cor. 11:12-16); the anointing for healing in the name of the Lord (James 5:13-18; Mark 6:13); laying on of hands (Acts 8:17; 19:6; 1 Tim. 4:14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.

4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6:18-20; Philpp. 4:8, 9); stewardship of time, talents and money (Matt. 25:14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6:1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5:21-26, 43, 44; Rom. 12:19-21; Isa. 53:7-12); violence in personal and industrial controversy (Matt. 7:12; Rom. 13:8-10); intemperance in all things (Titus 2:2; Gal. 5:19-26; Eph. 5:18); going to law, especially against our Christian brethren (1 Cor. 6:1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19:9); every form of oath (Matt. 5:33-37; James 5:12); membership in secret, oath-bound societies (2 Cor. 6:14-18); games of chance and sinful amusements (1 Thess. 5:22; 1 Peter 2:11; Rom. 12:17); extravagant and immodest dress (1 Tim. 2:8-10; 1 Peter 3:1-6).

6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28:18-20; Mark 16:15, 16; 2 Cor. 3:18).

7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.

NEWS FROM CHURCHES

CALIFORNIA

Empire church is busy with the work of the kingdom. Every few weeks some special activity is stressed in a creditable manner. The young people, under the leadership of Mr. Livingston, chairman of the welfare board of the district, put on a very good temperance play. Some of the adult Sunday-school classes have had charge of the C. W. hour and good programs have been carried out. Our pastor, M. S. Frantz, has completed work with a study class of twenty-seven members in teacher-training. They were required to write term papers covering the subject, The Origin, Purpose and Contents of the New Testament. Mrs. E. O. Heiny was chosen to read her paper for the commencement exercises. Norman Glick spoke on What the Course Means to Me. Bro. J. F. Baldwin, pastor at Modesto, gave the address of the evening.—Minnie B. White, Empire, Calif., April 14.

Lindsay.—Easter was fittingly observed with two appropriate programs. In the morning the intermediates and children gave a pageant and in the evening the young married people's class gave a play in which many of the old songs were illustrated with the characters in costume. This was also given in the Methodist church the following Sunday. April 4 our love feast was in charge of the pastor, J. I. Coffman. April 9 we had a fine musical program by the Orion quartet from La Verne College. For the past several months our pastor has been bringing us helpful sermons on the Parables of Jesus. Our Ladies' Auxiliary has been working quite efficiently under the leadership of Mrs. Hylton. They recently cleaned the church basement.—Effie Metzger, Strathmore, Calif., April 17.

Modesto.—Twenty-eight young folks from the Live Oak church and eight from Reedley visited the Modesto young folks on March 24 and 25. Two basket ball games were played on Saturday night. During the church service Sunday both groups gave special music. For several weeks before Easter our pastor, Bro. J. F. Baldwin, gave us messages on the general theme, The Meaning of the Cross. A special emphasis was placed on Easter as decision day. A playlet, The Cross Triumphant, was given in the evening. Tuesday evening special services were conducted when three were baptized, ten received by letter and one as associate member, one reinstated and one reconsecrated. Before Easter we had some interesting Wednesday night services on personal evangelism. We are planning now on making a study of church ordinances and doctrines. Our attendance has been very good. Our Sunday-school and church services are also increasing in number. Bro. Baldwin was one of the three speakers at a pre-Easter service sponsored by the city ministerial union. Our church has recently bought a parsonage. One of our neighboring churches has been having a teacher-training class. April 4 at the graduation exercises our pastor was the speaker.—Irene Kauffman, Modesto, Calif., April 14.

COLORADO

First Grand Valley church met in council April 10. We decided to enlarge the platform and put in a baptistry. Four have been received by baptism since the last report. Our pastor, Bro. R. N. Leatherman, requested a year's leave of absence which was granted. We shall try to secure some one to take charge of the work here beginning June 1. The Sisters' Aid met April 11 at the Stamer home to give them a welcome shower; they have lately purchased a home in our midst. The churches of the valley are interested in the work of our mission points at Glade Park and Mesa. Glade Park had an attendance of sixty-four on Easter and a nice program was given by the children. Our love feast will be June 10 at 7:30 P. M. We selected this date, hoping some of our people en route to Annual Conference can arrange to be with us. Our church is located at Appleton between Fruita and Grand Junction on the Ocean to Ocean highway.—Mrs. J. A. Mitchell, Grand Junction, Colo., April 14.

DELAWARE

Richardson Park.—Services which were well attended were conducted by Bro. Wilbur Bantz every evening except Saturday during Holy Week. These meetings culminated on Easter evening in the baptism of six people. April 3 at the regular meeting of the council Bro. Bantz presented his formal resignation as pastor. Bro. Murray Wagner of Baltimore, Md., has accepted the call and will occupy the pulpit after Sept. 1. Bro. Wagner plans to continue his studies as did Bro. Bantz. Our Ladies' Aid served the annual banquet of the Square Club of the community on April 7. The Aid in a recent meeting decided to make a friendship quilt to be presented to Mrs. Bantz as a token of appreciation for her cooperation during the past five years.—Laura Spiecher, Wilmington, Del., April 14.

FLORIDA

Miami.—Our meeting was held yesterday at the Westfall home in Coral Gables. There were but twenty-four in attendance, but the interest was good, more than ordinary interest being taken in the lesson on true forgiveness. Bro. C. C. Price followed with a helpful sermon. We had then our dinner, a very pleasant and helpful social hour, and then returned to our homes, feeling that it had been a day well spent. Our collection was \$5.26. One dollar was paid for the meeting and the balance is sent for the state work. Sister Vera Hartsough was with us and helped much in the song service. Mr. and Mrs. Whittaker were also helpful in this line. Our next meeting, it is expected, will

be held at the home of Brother and Sister C. E. Schultdt, 16 N. W. 7th Ave., Fort Lauderdale. Some of the members from this part of Florida will be away for the summer, and where there are so few those who go are the more missed.—Grant Maban, Homestead, Fla., April 16.

ILLINOIS

Chicago (First).—There was a joint meeting of heads of departments and all board members Jan. 3, where plans were presented and discussed for the coming year. We observed Prayer Week Jan. 7-13. Each night addresses were given by local ministers on subjects clustering around Christ's Relation to Life in the Home; the Church; Economics; the Nation; to Missions; and to the World. We had the privilege of hearing Dorothea Ann Bradway on Jan. 26. She told the story of her terrible affliction and miraculous healing. It was certainly a great challenge to our faith. We observed Race Relations Sunday, Feb. 11, by exchanging pulpits with the Fulton M. E. colored church. Bro. J. M. Moore filled their pulpit and their pastor, Rev. W. H. Wallace, gave a very strong appeal for more sympathy and understanding for their people. Many of our people attended the World Day of Prayer service at the Chicago Temple. Mrs. E. Stanley Jones was the main speaker of the day. She gave a wonderful address on, "The Modern Woman of Ancient India." Through the efforts of those interested in better music and choir facilities for our church, our choir loft has been remodeled, and was dedicated with a very fitting service Feb. 18. Our choir leader, Prof. A. F. Brightbill, of the Seminary, has been working tirelessly for better music for the church, and with the help of his faithful choir members, is accomplishing the task splendidly. We had with us on Feb. 19 Bro. J. Clyde Forney, of South Bend, Ind., who gave us an inspiring address on "Music and Worship." Our achievement offering on Feb. 25 amounted to \$200. Our church has been meeting her obligations very well through these strenuous years, for which we feel very thankful. March was the month of evangelism. During Passion Week Bro. D. W. Kurtz gave us very uplifting and challenging messages. On Easter Day six Americans and three Chinese were baptized. Four more were baptized April 12 and others are near the fold. Eleven were received by letter. At our business meeting April 11, we elected delegates to Annual Conference and to District Meeting. Our pastor, Bro. J. M. Moore, has accepted the proposition of the church, and will remain with us another year. We enjoyed our communion April 15 and 16. Some of our scattered members do not get to services regularly, but do not fail to attend love feast occasions, which prove to be a fine reunion time. Our Women's Work groups are keeping up interest splendidly under the leadership of Sister Mary Ridgely. Our joint program was given Feb. 23. The Aid Society has been meeting in homes most of the winter. We have done a good deal of sewing and made supplies for the hospital, and did some sewing for private families. The women who had birthdays during January, February, and March gave a church supper March 16, and the speaker for the occasion was the state president of the W. C. T. U., Mrs. W. L. Ferguson. The B. Y. P. D. has been putting on some temperance education programs, cooperating with the young people's branch of the W. C. T. U. Over thirty contests have been held in the city where our young people were contestants. Sister O. H. Willard is our contest director. Our adult forum has had a series of talks given by Bro. K. C. Bechtel on "Christianity and Its Jewish Environment," and another series by Bro. W. C. Sell on "A History of the Congregations of Northern Illinois and Wisconsin." They have written theses on these subjects and we were glad to have a resumé of their research. We are glad our children are receiving special training in learning to sing sacred songs. Our juniors are under the leadership of Mrs. Cecil Eikenberry, and Bro. Gerald Miller is director of the Cecilian choir. A number of our people attended the Easter sunrise service which was held in Soldiers' Field. This was a city-wide movement.—Martha E. Lear, Chicago, Ill., April 18.

INDIANA

Bethel Center church met in quarterly council March 11. The treasurer's report showed almost enough money in the treasury to finish paying all district dues for the year. At the close of the council meeting the superintendent, Sister Lula Tinkle, met with the officers of the Sunday-school. Owing to the increase in the young people's class it was decided to organize a new class. Sister Naomi Coons continues to teach the younger group, while the older young people have chosen the pastor, Bro. William Tinkle, to teach them. The primary and junior classes rendered an Easter program which was appreciated by all. The Sunday-school and the church are both growing in attendance and interest. The pastor and his wife have been rendering some excellent service for which we are grateful. April 8 the young people's rally was held at Hickory Grove. A delegation of nineteen attended from here.—Mary McDermitt, Hartford City, Ind., April 17.

Blue River.—Attendance has been increasing the last few Sundays. April 15 Sister Mary Schaeffer, returned missionary from China, and Sister Lillian Grisso from India were with us and gave interesting talks on their work on the mission field. We had a good attendance at this meeting. May 12 and 13 the B. Y. P. D. conference will be held at this place. May 20 Bro. Kurtz of Bethany will be with us. On May 26 we will have our communion services.—Mrs. Geo. Gump, Columbia City, Ind., April 17.

Flora church met in business session April 11. The different departments brought reports of work done. Bro. R. O. Shank was elected delegate to Annual Conference. He was also retained as our pastor for another year beginning Sept. 1. Bro. Shank will soon complete his fourth year of pastoral service and the vote in this meeting

showed that his work has been very satisfactory. Our ministerial committee is to make plans for an evangelistic meeting this fall, to be followed by a love feast. We are to have a mother and daughter banquet early in May.—Mrs. Oren Eikenberry, Flora, Ind., April 16.

Indianapolis.—The quarterly council was held on March 13. Interesting reports were given by the various boards and committees. For some time the Sisters' Aid felt the need for a movement to redecorate our church auditorium. Accordingly they planned a friendship quilt of 1,000 names of members and friends which would yield an income of \$100. Encouraged by this work the church voted that the trustees let a contract as soon as sufficient money was in hand. Since that time the work has been completed. Four of our young people took part in the state Prince of Peace declamation contest. Our local contest was won by Robert Mathews who is now president of the B. Y. P. D. Our music director, Mrs. Mildred West, has recently organized a girls' chorus which is proving a great inspiration in our work. They have enjoyed trips to Muncie, Anderson and Beech Grove, where they sang in revivals. During Passion Week our church cooperated with the other churches in union services. On Good Friday afternoon our pastor, Bro. Russell West, preached at the First Presbyterian church. Our love feast was held that evening with good attendance and interest. Among visiting brethren were Reuben Boomershine, Jacob Miller and Geo. L. Studebaker, the last named officiating. Easter morning our young people served a breakfast to sixty-five people, most of whom had attended the city sunrise service. The Sunday-school rendered an interesting program during the opening service. Attorney Alvah J. Rucker of the First Presbyterian church delivered his famous message on The Resurrection of Jesus Provable in Court. In the evening the young people gave an Easter play.—W. E. Peacher, Indianapolis, Ind., April 14.

Monticello.—Brother and Sister Edw. Kintner of North Manchester were with us in an all-day meeting on Easter at the Pike Creek house. Bro. Kintner preached a spiritual sermon in the forenoon and one in the afternoon. We also had several numbers of special music. In the evening Bro. Kintner preached at the Guernsey house. Our regular council meeting was held at the Guernsey house April 9. It was decided to have our love feast at the Pike Creek house May 12 at 7:30 P. M.—Mrs. J. F. Kellenburger, Monticello, Ind., April 18.

Nettle Creek church met in council April 6. It was decided that our spring communion will always be held on the last Saturday of April and the fall communion on the third Saturday of October. Easter Sunday during the church hour an interesting program of recitations and songs was given by the Sunday-school. This was followed by a short talk by Bro. M. M. Hoover. Sunday morning, April 8, a deputation team from Manchester College representing the Southern Indiana B. Y. P. D., gave an instructive program on peace. A B. Y. P. D. has recently been organized in this congregation with Bro. O. D. Werking as adult advisor.—Mrs. Wayne L. Goar, Hagerstown, Ind., April 13.

Rock Run.—On March 25 the young people of Wawaka gave us a fine play entitled, The Lost Church. Our young people expect to give a return program in May. Our members enjoyed weekly music rehearsals working up to our Easter program, given on the evening of April 1. The program portrayed the life of Christ in song. Our young people have been having lively discussions in their Sunday evening group. The adult department was invited as guests one Sunday evening, and in return asked the young people to join them in a period of discussion. Our quarterly council met April 10. Plans are being laid for a teacher-training course and a Vacation Bible School, both of which should be of spiritual value to young and old. It was decided that our communion be held on June 7.—Violet Strycker, Rock Run, Ind., April 16.

Spring Creek.—A spiritual pre-Easter meeting was conducted for one week by Bro. Moyné Landis, pastor, with special messages in song and readings by various groups and classes of our Sunday-school. Many remarked that we have never enjoyed such a spiritual blessing. The sunrise service on Easter was very impressive and well attended, also the decision service following Sunday-school. The love feast on April 2 was inspirational. Two of our juniors were baptized and received into the church as a result of the meeting. We are now planning for a mother and daughter banquet the evening before Mother's Day, also a Mother's Day program. Our Sunday-school has set as a goal 150 attendance. Several Sundays we have exceeded that number. The county Sunday-school convention will be entertained on April 26 and 27.—Mrs. Ada Mishler, South Whitley, Ind., April 17.

Walnut church has been organized for work for another year. We have asked Brother and Sister McGuire to remain with us. The work is moving along nicely. We enjoyed a very fine pre-Easter service. The worship services were centered in the cross. A large cross with the words sacrifice, service, salvation was placed in the auditorium and candles were burning during the worship services. The sermons were based on great questions of the last week of Jesus' life. Sunday morning the subject was The Resurrection. In the evening the chorus gave a program in reading, music and relating incidents from the time of the creation to the resurrection.—Clara Fanning, Argos, Ind., April 14.

West Goshen.—Bro. J. O. Winger of North Manchester came to us on March 25 and remained during the week. The closing service was Easter morning. Bro. Winger's messages were clear, forceful and instructive; both young and old followed him with interest. Honoring Bro. Winger on his forty-third birthday and as a surprise to both Brother and Sister Winger and two daughters, a supper was served on Saturday evening in the church basement; this was greatly enjoyed

by all present. An Easter program was given Sunday evening.—Mrs. Clayton Ganger, Goshen, Ind., April 17.

IOWA

South Waterloo.—Sunday evening, Feb. 18, a gospel team from Ames College presented a program. Two boys from this congregation were among the number. Feb. 25 the temperance play, What Shall It Profit? was presented by a group from our Y. P. D. It was well received and the young people were prevailed upon to give it in other churches. Up to date they have presented it at four other places with more engagements yet to fill. March 4 an event in which the entire church participated was the celebration of the fiftieth wedding anniversary of Mr. and Mrs. Sanderson. A dinner was served at the church followed by a program of music and talks. Easter Sunday began with sunrise services at the church by the young people. In the afternoon four applicants for baptism were received into the church; in the evening special Easter music was rendered by the choir. April 5 Dean R. E. Mohler of McPherson College preached in the morning. An offering was taken for the cause of Christian education. In the evening the intermediate league under the supervision of Sister Ida Snively rendered a program with Youth's Highway as their theme. Our Men's Work group recently enlarged the pulpit platform to accommodate the choir; they also purchased carpet for the platform. Other groups replaced the worn aisle carpet. Our Ladies' Aid meets each week for quilting and any other work it is able to secure. The women recently served the banquet for the Girl Reserves and their mothers; seventy-five were present. Brethren W. H. Yoder and Paul Wingerd have been chosen to represent this church at the Ames Conference.—Mrs. W. O. Tannreuther, Waterloo, Iowa, April 14.

LOUISIANA

Rosepine.—March 17 our church met in called council to discuss plans for the District Meeting to be held in Rosepine some time in August. Our elder, Bro. J. B. Firestone, and wife had charge of the meeting. We are promised help from Roanoke since we do not have Bro. W. I. Liskey and wife to help us. We put District Meeting over in a great way before and we can do it again with a little help.—Mrs. Minnie C. Harriman, Rosepine, La., April 14.

MARYLAND

Cumberland church is steadily reviving under the able leadership of Bro. W. J. Hamilton of Rockwood, Pa., and the untiring efforts of the superintendent, M. S. Duncan. Sunday-school attendance has again reached 101. At the quarterly council April 6 it was decided to hold a revival May 14 to 27, closing with the love feast and communion on the 27th. Bro. Ralph E. Shober of Connellsville, Pa., has been secured to conduct the revival. Five have been added to the church rolls this year so far, two by baptism and three by letter. A church improvement league has been organized to beautify the church and grounds; much progress has been made.—C. L. Snoeberger, Cumberland, Md., April 16.

Longmeadow church met in a business meeting on March 10. Two deacons were elected. The church voted to license Bro. Harry K. Zeller to preach. Bro. H. R. Rowland was reelected elder. March 10 Brother and Sister Desmond Bittinger were with us; their messages on Africa were enlightening and were greatly appreciated. Our resident ministers conducted pre-Easter services. As a result two, a husband and wife, were added to the kingdom. On Easter morning at an impressive service, Brethren Marshall Strite and Luke Petre and wives were installed into the deacon's office. There was also a service for Bro. Zeller and wife wherein he was licensed to preach. Both he and his son, Harry K. Zeller, Jr., entered the Lord's work on the same day, for the Hagerstown church called the latter to the ministry and installed him Easter evening. Our communion will be May 12 at 2 P. M.—Pauline Rowland, Hagerstown, Md., April 17.

Woodberry (Baltimore).—Our church united with thirteen other churches of Hampden in a union evangelistic meeting, beginning Jan. 21 and continuing for three weeks. Our pastor, Bro. Keiper, delivered several of the messages. Our choir joined with the others in the combined chorus. During the first week in February, Baltimore was privileged in having E. Stanley Jones for a week of services. Many of our people enjoyed his messages. The World Day of Prayer was observed in our church on Feb. 16. The program was conducted by the Mothers and Daughters' Association. On Wednesday evenings during Lent, the churches of the community united in prayer meetings. These meetings are very well attended and they serve to enrich the spiritual life of the community. The climax to the pre-Easter services in the city was found in a city-wide Easter sunrise service in Baltimore's largest park—Druid Hill. The church business meeting was held on March 4 with Eld. J. A. Garber presiding. The delegates to the District Meeting are as follows: D. H. Keiper, H. N. Harmon, H. C. Yingling. Prior to Easter, a new hardwood floor was laid in the church. The Sunday-school attendance for this year has been unusually good. Both teachers and pupils have been very faithful. A Sunday-school rally for a number of the Sunday-schools in our part of the district was held at the Westminster church on April 8. Our superintendent, Bro. S. F. Rairigh, presided at the afternoon session. The Sunday-school was well represented with its teachers and officers. The Mothers and Daughters' Organization has held monthly meetings during the winter with good interest and attendance. The Ladies' Aid has met weekly with an increased attendance. The Junior League which meets on Wednesday evenings has been engaged in an Africa project. The study of the African field and an attempt to reproduce with handwork the life at the various mission stations has been very inter-

esting and instructive. At the close of the Junior League term, there will be a display of their work at the church on Sunday morning. Our love feast will be held April 29. We are looking forward to our Daily Vacation Church School in its fifth session.—Mrs. J. Arthur Smith, Baltimore, Md., April 20.

MICHIGAN

Grand Rapids.—We have asked Brother and Sister Van B. Wright to stay with us another year. We also plan to secure Bro. Chas. Forror to conduct a revival during the late fall or early winter. At our members' meeting March 19 some adjustments of committees were made. We have had several removals recently, about forty have left for other fields. Our junior church project is doing well; they have already given some programs showing what they have been doing in clay and paper modeling. Easter began with a sunrise service which was very impressive. Noonday service and evening services were fittingly planned. Our Men's Work has recently been reorganized and one of their plans to help the church is to pledge one day's pay during April to go to the general church fund. Our men expect to ask the General Conference to select a more comprehensive name for our organization. The state council of boards was in session at Grand Rapids recently, and some interesting plans were made for the future.—H. C. Royer, Grand Rapids, Mich., April 17.

Pontiac church enjoyed a feast of good things when Bro. Chas. Forror, district evangelist, was with us March 5 to 11. He delivered a forceful sermon each evening and many lasting impressions were made. March 24 Sister Mary L. Cook of Hoytville, Ohio, arrived to take up the pastorate of this church. March 28 a reception was held as a welcome to the pastor and in commemoration of Grandma King's eighty-seventh birthday. April 1 Sister Cook preached an Easter sermon in the morning, at which time a special missionary offering of \$10 was raised. In the evening the Sunday-school gave a splendid program. April 3 four of our number attended the special group meeting at the Flint church, when Brethren Bowman, Minnich, and Forror presented the finance problem in such a way as to prove helpful to every church. April 12 Bro. A. O. Mote of the District Ministerial Board, and Bro. L. H. Prowant of the District Mission Board, who is also our elder, conducted an impressive installation service for our new pastor. Bro. Mote gave a stirring message from Col. 1:23, 24. Sister Wilsey, secretary of our ministerial committee, presented the church key to the pastor. Sister Cook expressed her desire to be of the greatest use possible in the Master's vineyard, and Bro. Prowant closed the service in an earnest prayer of consecration. The Y. P. D. has purchased new hymn books for the church which are greatly appreciated. The basement has recently been painted and through donations of material the main auditorium also will be redecorated.—Mrs. Ray E. Fleming, Pontiac, Mich., April 16.

Woodland Village church received a rich blessing from the earnest labors of Bro. Ezra Flory who so kindly gave us a week, Feb. 18-25, of his time and best efforts before moving to his new pastorate, in Illinois. In spite of snow and extreme cold, attendance and interest were good. A young married couple were received into the church by baptism. Our pastor, Bro. H. V. Townsend, participated in the joint community services, held in the three village churches, the week preceding Easter. On Easter morning two young Sunday-school pupils confessed Christ in baptism. The afternoon and evening of April 2 were another spiritual uplift to the representatives of the six churches assembled in the regional financial conference, under the leadership of Brethren Spenser Minnich and Rufus D. Bowman of Elgin, Ill., accompanied by Bro. Chas. Forror of Brethren, Mich.—Grace E. Messner, Woodland, Mich., April 13.

MINNESOTA

Guthrie church convened in business meeting April 14. We made plans for the summer and feel much encouraged. We have had a long, hard winter with much snow, but have only missed a few services. Our pastor, Bro. Stern, gives us inspiring messages. The young folks gave a fine program on Easter. We will begin our class meetings again May 13. Our communion is to be May 20. We also are planning to send a delegate to Annual Conference. Bro. Henry Wilcox was reelected superintendent of the Sunday-school. The young people have a live B. Y. P. D. and meet in the homes each Sunday evening.—Mrs. Frank K. Allen, Guthrie, Minn., April 17.

NEBRASKA

South Loup church has been steadily growing in interest, attendance and membership. The young people's class with Bro. Galen Barkdoll visited and sang at eight homes on Easter morning. Two new classes have been added to our Sunday-school, the senior intermediate and the young married people's class. April 8 Jas. W. Ward took the sermon hour and gave a temperance address. Our council meeting was held April 5. Bro. L. A. Walker of Omaha will hold meetings in September. We plan our communion service and love feast for June 4. Church letters were received admitting four to associate membership. The young people revised the Sunday evening services. A sermon will be used in place of the regular discussion hour.—Ruhly E. Cherry, Litchfield, Nebr., April 14.

NORTH DAKOTA

James River and Carrington churches met in joint Easter services at Carrington. There were Sunday-school and preaching by Bro. Sylvan Steman in the morning with a basket dinner and a program in the afternoon by the two schools. The two churches are entertaining the District Meeting in July with plans well under way. The James River

juniors made \$16 for their project last year and are working on this year's project. Bro. Sylvan Steman of Edgeley continues to give us services every two weeks.—Mrs. J. W. Schlotman, Carrington, N. Dak., April 14.

OHIO

Black Swamp.—On Sunday morning, April 15, our pastor, Bro. Geo. Garner, preached an inspiring sermon on the subject, Inside of Closed Doors. In the evening we were favored by a number coming from the Fostoria Sunday-school to our church to render a musical program. This was followed by a missionary play which was witnessed by an appreciative audience. An offering of \$6.32 was taken. We are expecting the Deshler school to give us a program April 22. May 20 being the thirtieth anniversary of the organization of our Sisters' Aid Society we have decided to celebrate by giving a mother and daughter supper at the church on Ascension Day. Sister S. L. Cover of Marion, Ohio, has been secured to give an address. We held our love feast Easter evening. Bro. Geo. Garner officiated, assisted by Bro. Claude Leslie.—Mrs. Asenath Baker, Lemoyne, Ohio, April 18.

Center church met in council April 11. A piano has been purchased for the church. We discussed some much-needed repairs and are trying to raise funds to improve the appearance and comfort of our churchhouse. We decided not to send a delegate to Annual Conference. Our delegates to District Sunday-school convention are Florence Royer and G. W. Riemenschneider. We rejoice to report an increase in attendance and offerings in our Sunday-school the past month. Our series of meetings will begin July 23 with Bro. C. H. Petry of Mogadore in charge.—Mrs. G. W. Riemenschneider, Canton, Ohio, April 17.

Greenville.—There was great enthusiasm in preparing for the arrival of our new pastor. In addition to redecorating the church, the young people with the assistance of some of the older folks, gave a church supper on March 17. The mothers and daughters are making new friendships through their mother and daughter organization. Mrs. Russell Kleppinger is their president. The mothers will give a program on Mother's Day and later a mother and daughter banquet will be held. The church has shown a definite growth since the arrival of Bro. Stutzman and his family. They seem to like it and are becoming acquainted with new surroundings and associations. Bro. Stutzman preached his first sermon on Easter and at every service has had good interest and attendance.—Stanley McGowan, Greenville, Ohio, April 18.

Hamilton church held a successful series of meetings March 11 to 25 with Bro. E. R. Fisher of Kitchell, Ind., evangelist. He delivered fifteen interesting and uplifting sermons to appreciative audiences. We enjoyed the presence of delegations and special music from a number of the churches of the city. As a result of the meetings three were baptized; the members were encouraged and strengthened and a number reconsecrated their lives. At our regular council March 30 Bro. E. S. Petry and wife were elected delegates to District Meeting with Bro. Samuel Fightmaster, Sister L. R. Hufford and Bro. C. O. Huff, alternates. Our love feast April 6 was an impressive service. April 8 Mrs. Nettie Meier, returned missionary from Chili, S. A., gave us two spiritual and helpful messages.—Mrs. E. S. Petry, Hamilton, Ohio.

Lick Creek.—A large number of members were present at the regular council meeting on March 2. It was decided that Bro. H. H. Hendricks and Bro. J. W. Fyock should continue to have charge of our preaching services. Bro. Fyock also had charge of a week of pre-Easter services. Our love feast was held on the Thursday evening before Easter. Sunday evening, Feb. 25, the young folks of the Austin church gave us a splendid program after which their pastor, Bro. Allen Berry, delivered an inspiring sermon. April 8 our young people's group returned this program at the Austin church with Bro. Fyock delivering the sermon. Our series of meetings is to be held some time between Oct. 25 and Nov. 15. Bro. Dewey Rowe and wife of South Bend, Ind., are to assist in these services.—Florence Stombaugh, Bryan, Ohio, April 14.

Springfield.—March 4 we had election of officers in the mothers and daughters' association. On Easter the second intermediate class rendered an appropriate opening for the main Sunday-school. Bro. Petry gave us an inspiring sermon, the final one of a series of pre-Easter sermons. In the evening the young people's class presented the pageant-play, The Way of the Cross. An offering was lifted for home missions. We elected delegates to the Sunday-school convention at our council on April 14. Two of our Sunday-school pupils were baptized by Bro. Petry April 15. April 16 our pastor, Bro. Petry, begins a revival at Gratis, Ohio. While he is away the home ministers will fill the pulpit. Our teacher-training class begins its study April 19 with Bro. Elden Petry in charge. We expect to have our Vacation Bible school in June.—Lois Young, East Akron, Ohio, April 16.

Stony Creek.—At our quarterly council delegates were elected: the pastor to represent the church at Annual Conference; J. I. Kaylor, L. C. Huber and C. W. Warstler at District Meeting. We had a week's meeting before Easter. Three were added to the membership by letter. Our choir gave the cantata, The Prince of Life, on Easter evening. The work is very promising here. New people are seen in our services each Sunday and there is fine harmony and cooperation among the entire membership. Our communion will be held on Sunday evening, May 6, at 8 o'clock. On Mother's Day there will be special services for mothers and consecration of children. A Children's Day program will be given Sunday evening, June 10. We are expecting the Manchester male quartet with Bro. Winger about June 3. This is designated as missionary day.—Mary Snyder, Bellefontaine, Ohio, April 14.

West Charleston.—Bro. J. O. Winger came to us Feb. 25 and remained for two weeks; he gave us a series of splendid sermons. A new interest was aroused in our people, in our work. Six of our young people were baptized and our work in general was revived. Sister Ida Shumaker was with us March 4, morning and afternoon. She gave interesting and instructive talks, helping us to feel a greater interest and responsibility toward the mission work. At our regular business meeting in March delegates to District Meeting were elected: Chas. Eidemiller and Mrs. Walter Hawke, with C. A. Studebaker and John Hoy, alternates. On two Sunday evenings our pastor, Bro. Walter Hawke, gave us illustrated lectures relative to Passion Week. These were much appreciated and were impressive. A splendid program was given Easter morning, largely by the children and young people.—Mrs. J. C. Flora, Dayton, Ohio, April 14.

PENNSYLVANIA

Bellwood.—The pastor has just closed a series of sermons on the Divine Plan of the Ages, using a large scroll to illustrate each sermon. The sermons were given Sunday evenings during the past three months and were educational in Bible truths and were of great spiritual value. Our church cooperated in the community week of prayer in which two services were held each night. We also participated in the World Day of Prayer held in the Methodist church. A group of the Volunteer Band were with us March 4 and gave their delightful messages from the word and in song. A three-hour Good Friday service was held in the Lutheran church, all churches cooperating, in which the seven sayings from the cross were discussed and a large audience was appreciative. The junior church league of our church made Easter baskets for the older women of the church. The intermediate league is responsible for the Sunday-school literature of the irregular pupils. Easter was a day of real worship and rejoicing. At 6:30 A. M. a large number attended the sunrise prayer meeting and following the Bible School, a church school day service was rendered, with Easter messages from every department of the school. At 7:30 the cantata, Sing Ye Alleluia, was given by thirty-two voices. Mrs. Grace Campbell and Mrs. H. Paul Cox represented the church at District Meeting at New Enterprise. W. E. Campbell and J. B. Glasgow represented the men at the Men's Work meeting and Mrs. W. E. Campbell the Women's Work. A large delegation from our church attended Circuit No. 1 rally in the Altoona First church April 15. The B. Y. P. D. has been very active and for the past month has been studying Evangelism. The women of the church have been busy; besides their

regular expenditures they turned over to the church last year \$170. The primary-junior department is working on a missionary project. Children's Day services are in charge of the department heads of the school and the writer was appointed dean of the Vacation Bible School, two items of interest facing us now. Our love feast and communion will be held April 29 in charge of the elder.—Mrs. H. Paul Cox, Bellwood, Pa., April 18.

Codorus.—Our church met in council April 2. Delegates to the Annual Conference are Brethren Geo. Keeney and Martin M. Hartman; alternates, Brethren S. B. Myers and Harry Sellers. Feb. 18 a missionary meeting was held in the Codorus house. The sermon was delivered by Bro. Arthur Hess of York, Pa. Our church held pre-Easter services, the sermons throughout the week being delivered by Bro. D. Edw. Keeney. April 7 and 8 Bro. R. W. Schlosser of Elizabethtown held a Bible institute at the Codorus house; he used the book of Hebrews and his talks were very interesting. Our love feast will be held May 27 at the Codorus house.—Esther B. Hartman, York, Pa., April 10.

Conewago church met in council March 1 at the Bachmanville house. We decided not to send delegates to the Annual Conference. Delegates to District Meeting are Brethren Clayton Hollinger and Jacob Brandt. Our love feast will be May 26 and 27 at 2 P. M. at the Bachmanville house.—Mrs. Florence K. Gible, Hershey, Pa., April 11.

Free Spring.—In January the Loyal Daughters' class held a box social, and in February the Live Wires had a benefit supper in the Van Wert schoolhouse. Our Aid Society has been busy quilting this winter. We meet in the homes of the members. March 14 we met with the Bunkertown society at the parsonage to quilt. During the winter we raised funds for an electric lighting system which was purchased and installed during February. Dedication services were held by our pastor, Bro. J. A. Buffenmyer, on the evening of March 11. April 8 district No. 3 of Juniata County held its annual adult convention in our church. The afternoon session was well attended and in the evening about 500 people filled the church to capacity. Dr. Leon C. Prince of Carlisle, Pa., was the speaker in the evening.—Mrs. R. W. Bashore, Thompsontown, Pa., April 10.

Geiger church met in quarterly business meeting April 3. The date was set for our love feast as May 6. Bro. A. G. Beeghly from this congregation began a two weeks' evangelistic meeting in the Nanty Glo church, Pa., on April 8. March 25 Bro. L. S. Knepper from Juniata gave us a sermon.—Wilbert G. Beeghly, Somerset, Pa., April 9.

ANNOUNCEMENTS

ANNUAL MEETING

June 13-19 at Ames, Iowa.

LOVE FEASTS

California

May 13, Belvedere (Los Angeles).
May 20, 4 pm, Los Angeles, First.
May 26, 27, 7:30 pm, Santa Ana.

Colorado

June 3, Denver.
June 10, 7:30 pm, First Grand Valley.

Idaho

May 11, 8 pm, Nampa.

Illinois

May 6, 7:30 pm, Franklin Grove.
May 20, 7 pm, Canton.
May 20, Sterling.
May 27, 7:30 pm, Yellow Creek.
June 3, 7 pm, Cherry Grove.

Indiana

May 6, 7:30 pm, Muncie.
May 12, 7:30 pm, Monticello.
May 12, 2:30 pm, Pleasant Hill.
May 12, North Webster.
May 13, Kokomo.
May 19, 7 pm, Cedar Lake.
May 19, 7:30 pm, Upper Fall Creek.
May 19, 7:30 pm, Arcadia.
May 26, Blue River.
May 26, 7:30 pm, Middletown.
May 26, Mt. Pleasant (No.).
May 27, Bremen.
May 27, Union Grove.
June 4, Four Mile.
June 4, Pipe Creek.
June 7, Rock Run.

Iowa

May 19, Des Moines Valley.
May 20, Dallas Center.
May 20, Des Moines City.
June 2, 7:30 pm, Coon River.

Maryland

May 6, 7:30 pm, Denton.

May 12, 2:30 pm, Piney Creek.
May 12, 2 pm, Long Meadow.
May 13, 6:30 pm, Beaver Dam.
May 13, Westminster.
May 13, 4 pm, Pleasant View.
May 13, Frederick City.
May 13, 5 pm, Baltimore, First.
May 19, 4 pm, Brownsville.
May 20, 6 pm, Monocacy at Rocky Ridge.
May 26, 3:30 pm, Long Green Valley.
May 26, 4 pm, Manor.
May 27, Cumberland.
June 2, 2 pm, Broadfording.

Michigan

May 12, 8 pm, Thornapple.
May 19, 7:30 pm, Woodland Village.
May 20, Battle Creek.
June 9, Crystal.
June 10, Beaverton.

Minnesota

May 20, Guthrie.

Missouri

May 12, Shoal Creek.
May 26, Bethel.

Nebraska

May 6, Bethel.
June 4, Octavia.
June 4, South Loup.

Ohio

May 6, 8 pm, Stony Creek.
May 6, 7:45 pm, Owl Creek.
May 19, 7:30 pm, Middle District.
May 19, 7:45 pm, West Alexandria.
May 26, 7 pm, Eversole.
May 27, Oakland.

Pennsylvania

May 6, Locust Grove.
May 6, 6:30 pm, Walnut Grove (Johnstown).

May 6, 6:30 pm, Hanover.
May 6, 6:30 pm, Huntsdale.
May 6, 6 pm, Chambersburg.
May 6, 6:30 pm, Roaring Spring.
May 6, 6:30 pm, Philadelphia, First.
May 6, Dunning Creek at New Paris.
May 6, 6:30 pm, New Enterprise.
May 6, York, First.
May 6, Lancaster.
May 5, 6, 10 am, Little Swatara at Zigler.
May 6, 7:15 pm, Royersford.
May 6, 7 pm, Stonerstown.
May 6, Palmyra, all-day.
May 6, 6:30 pm, Geiger.
May 6, 7:30 pm, Pittsburgh.
May 6, 6:30 pm, Roxbury.
May 6, 6:30 pm, Huntingdon.
May 6, Williamsburg.
May 6, 6:30 pm, Green Tree.
May 8, 9, 1:45 pm, East Fairview.
May 9, 10, 1:30 pm, East Petersburg.
May 12, Aughwick.
May 12, 13, 1:30 pm, Midway.
May 12, 13, 4 pm, Pleasant Hill at Pleasant Hill.
May 12, 13, 1:30 pm, Annville.
May 12, 13, 1:30 pm, Richland.
May 12, Indian Creek.
May 12, 1:30 pm, Spring Grove, Kemper house.
May 13, Lower Cumberland.
May 13, 6:30 pm, Rummel.
May 13, 6:30 pm, Snake Spring.
May 13, 7 pm, Salisbury.
May 13, Elizabethtown.
May 15, 16, 9:30 am, Springville at Mohler.
May 16, 17, 1:30 pm, White Oak at Graybill.
May 19, 7 pm, Buffalo.
May 19, 2 pm, Hatfield.
May 19, 20, 2 pm, Maiden Creek at Mohrsville.
May 19, 20, 10 am, Schuylkill at Big Dam.

May 19, 20, Falling Springs at Hade.
May 19, 20, 10 am, Big Swatara, Hanoverdale.
May 19, 20, 1:30 pm, Heidelberg.
May 19, 20, Mountville.
May 19, 6:30 pm, Spring Run at Pine Glen.
May 19, 20, 1:30 pm, Upper Conewago at Mummerts.
May 20, 6:30 pm, Koontz.
May 20, 7 pm, Yellow Creek.
May 20, New Fairview.
May 20, 6:30 pm, Mechanicsburg.
May 20, 6 pm, Dry Valley.
May 23, 24, West Conestoga at Middle Creek.
May 26, Conestoga at Bareville.
May 26, 2 pm, Akron.
May 26, 27, 10 am, Back Creek at Shank house.
May 26, 27, 2 pm, Conewago at Bachmanville.
May 26, 27, 10 pm, Fredericksburg at Meyer.
May 27, 2:30 pm, Marsh Creek.
May 27, 5 pm, Carlisle.
May 27, Lost Creek at Oriental.
May 27, Leamersville.
May 27, Codorus at Codorus house.
May 29, 30, 10 am, Chiques at Chiques house.
May 30, 31, 1:30 pm, White Oak at Kreiders.
May 30, 31, 10 am, West Green Tree at Rheems.
June 2, Lower Claar.
June 2, 2 pm, Mingo at Mingo house.
June 2, Mechanic Grove.
June 3, Shade Creek at Berkey.
Virginia
May 6, 7 pm, Timberville.
May 19, 7 pm, Midland.
May 26, 6 pm, Rileyville.
June 2, 2:30 pm, Pleasant Hill.
Washington
May 26, 7:45 pm, Yakima.

Greencastle church met in council April 19. All reports show a steady increase in membership and attendance. Bro. Jesse W. Whitacre tendered his resignation as pastor which was accepted by the congregation with regret. Bro. Whitacre has accepted a call to the Shamokin church and will take up his work there Sept. 1. We enjoyed a week's pre-Easter service conducted by the pastor and on Easter eve the children of the Sunday-school gave a program. The Y. P. D. will give a pageant some time in May. The intermediate department will give the Mother's Day program. Our love feast will be Wednesday evening, May 2, beginning at 6 o'clock.—Kate E. Gil-land, Greencastle, Pa., April 14.

Green Tree.—Our love feast will be held Sunday evening, May 6, at 6:30. Our pastor gave a message at the Easter sunrise service. At the regular church hour members of the Sunday-school furnished the program. In the evening the Y. P. D. under the leadership of Bro. Replogle conducted the service; talks and music made up the program. Services were held in the church on Wednesday, Thursday and Friday preceding Easter. The Friday evening service was especially interesting and helpful. The seven words on the cross were given by seven speakers. April 8 we enjoyed having with us Sister Ida Shumaker, Sister Esther Swigart and three young men who are preparing for special work in the Lord's vineyard. We feel a great blessing has come as a result of this visit, especially to our young people. This meeting was a part of a young people's conference held at Coventry on Friday and Saturday and at Green Tree on Sunday.—Susan J. Famous, Collegeville, Pa., April 17.

Hatfield congregation met in council March 31. The report of the brethren making the annual church visit was given. Two offerings were lifted, one for the church treasury and the other for the work of the General Mission Board. Delegates to District Meeting are Brethren J. Herman Rosenberger, Frank Munzinger; alternates, Norman Frederick and Leroy Clemens. We expect to hold our love feast May 19 starting at 2 P. M.—J. Herman Rosenberger, Souderton, Pa., April 14.

Heidelberg.—Jan. 13 Sister Ida Shumaker gave us a touching message concerning her field of labor. The church met in council Feb. 24. We are expecting to observe our love feast May 19 and 20. On the morning of March 11 four members of the Student Volunteers from the college brought us some fine messages. The Sunday-school rendered a program on Easter morning after which Bro. Ralph Frey of Elizabethtown gave an inspiring message. Brother and Sister Desmond Bittinger will worship with us and bring us some messages the evening of April 28. April 29 the Board of Christian Education will have charge of the program in the afternoon and in the evening the Hatfield chorus will render a program.—Kathryn Brubaker, Schaefferstown, Pa., April 9.

Huntingdon.—The worship service program of the church during the past quarter included a sermon by Dr. Frank E. Gaebelin; a service in charge of the Volunteer Group of the college; a sermon by Calvert N. Ellis; a sacred concert by the a cappella choir of the college; a missionary address by Bro. Charles D. Bonsack, General Mission Board Secretary; an evening with old hymns of the church (illustrated); an illustrated art sermon, "Christ in Gethsemane"; and an Easter choral service by the four choirs of the church. In addition to these services, as a part of the "Spiritual Life Program" of the church from Jan. 28 to Easter, the following special services were held: all organizations service, family service, children's service, women's service, Church of the Brethren student service, young people's service, and a men's service. An informal gathering of the Church of the Brethren students and faculty members of the college was held in the downstairs of the church, Tuesday evening, Feb. 6. There was a goodly response to the evangelistic services conducted by the pastor and Prof. J. W. Yoder, who had charge of the music. The boys and girls who made their decision attended the pastor's training class and were baptized on Easter Sunday morning. With an electrically lighted cross, surrounded by lilies, forming a background, the early Easter morning baptismal service was a most beautiful and impressive service. Eighteen were received into the fellowship of the church through baptism. The annual new members' reception is to be held April 20. A large number of our people have been reading the New Testament a chapter a day, beginning last October. The reading will be concluded July 1. Some have finished the reading and have started re-reading. A boy and girl eight years of age are doing the reading. An interesting study of the Gospel of Matthew is being conducted in the mid-week service. An interesting part of the morning worship service is the story for the boys and girls which has been added by the pastor. It is hoped this will encourage the habit of church attendance on the part of the boys and girls. The church, college and community have lost, in the passing of Sister Eleanor J. Brumbaugh, a beautiful soul. She had a simple, sincere and genuine faith, and greatly loved the church. She was truly a noble example and we will do well to emulate her life and spirit. The community leadership training school closed March 27. There was an enrollment of seventy-five. Twenty-one of this number were from our church and Sunday-school. Prof. H. H. Nye, from our congregation, was one of the instructors, while our pastor acted as dean of the school.—R. B. Stam-baugh, Huntingdon, Pa., April 14.

Lower Cumberland congregation met in their spring business meeting at the Mohler house on April 11. Among the items of business transacted was the change of the date of the spring love feast, which will be held May 13 instead of May 6, as had been announced at an earlier date. We are glad to report the attendance at all our points of service is improving. Prior to Easter a week of service was held

at the Boiling Springs house, tracing the life of our Lord from evening to evening. Easter Sunday evening the children of this school gave a program, while the children at the Mohler house rendered theirs in the morning.—Mrs. O. J. Hassinger, Carlisle, Pa., April 13.

Mechanicsburg.—Our church met in council March 10. All officers were elected for the coming year, which resulted in quite a few new ones being chosen. We have launched an every-member canvass in behalf of our parsonage debt, which is the only debt our little church is carrying at this time. We are glad to say that our church exceeded its contributions for general mission work this year over last. We are pleased to note an increased attendance of neighbors and friends in our meetings of late. Our missionary society holds its meetings monthly with a good interest. They reorganized recently for another year. The Aid Society also reorganized some time ago. March 24 and 25 we enjoyed a Bible institute when Bro. Schlosser spoke on doctrinal subjects. We feel that these meetings were a great blessing to all who attended. During Passion Week we had services each evening with good attendance and interest. On Sunday morning an hour of Easter music was given by a chorus of our own members. Easter was to be a special day of reconsecration and decision, but our plans were changed somewhat through the sudden death of the writer's mother while visiting in our home. Our work in general is moving along very nicely. Our love feast will be held May 20 beginning at 6:30 with preparatory services in the morning.—John E. Rowland, Mechanicsburg, Pa., April 14.

Meyersdale.—The union prayer service gave us great inspiration and much food for thought. Jan. 26 the mothers and daughters of our church enjoyed a banquet with over 200 present. The men acted as cooks and waiters. Feb. 14 the young women's class held a covered dish supper. Miss Ida Shumaker was our speaker. In order that they might interest those not attending Sunday-school the men held their fellowship supper March 22. Our loyalty crusade which began Feb. 18 was of great value in gaining new members and also for the reconsecration of lives for service. Family Sunday, Feb. 25, the Frontier Boys' and Girls' clubs gave a program telling what they are doing. The girls held a bake sale and gave half of the proceeds to the building fund and half to Miss Ida Shumaker. The boys chopped wood for the church this winter. March 4 the young people gave a play, The Hope of the World. Senator Ealy was with us on stewardship Sunday, March 11. A team from the Student Volunteers of Juniata College gave us an interesting program on consecration Sunday, March 18. As a result of Holy Week services nine were added to the church. We were fortunate in having Miss Ida Shumaker speak to us at one of these services. The offering that evening was given her to be used as desired. On Easter 365 were present in Sunday-school which was a record attendance. In the evening 276 surrounded the tables for the love feast and communion, the largest such service we have had.—Delta Arnold, Meyersdale, Pa., April 16.

Mingo.—We enjoyed a very interesting and helpful Bible institute March 10 and 11 with Bro. E. S. Kiracofe of Elizabethtown College as instructor. March 24 we met in regular council with Eld. J. N. Casel presiding. We plan to begin our evangelistic meetings May 13, at the Skippack house, with Bro. Simon Bucher of Annville as the evangelist. Our love feast will be at the Mingo house June 2, at 2 P. M. Brethren A. H. Gottshalk and Ralph Jones were elected as delegates to District Meeting. We decided not to represent at Annual Meeting. The Sisters' Aid Society gave a report of the splendid work they have been doing for the local church as well as for missions. We plan to conduct a Vacation Bible School this summer. April 29 we expect a group of Student Volunteers from Elizabethtown College to give us a program at the Mingo house.—Carrie K. Hoffman, Collegeville, Pa., April 18.

Mountville.—Our Y. P. D. rendered a splendid service in presenting the Christmas story in pictures and song. They also favored the shut-ins and aged by caroling at their homes Christmas eve. These services are greatly appreciated. Sister Ida Shumaker, a returned missionary from India, gave a talk on her work in the India field on Jan. 19. Her message was inspirational and much appreciated. The work of the missionary and the need of the field were presented in a forceful way. The Student Volunteers of Elizabethtown College presented a very pleasing program on March 18; the theme of their program was "Service." Our church met in council March 14. Splendid reports were given by both junior and senior Aid Societies. These organizations are doing splendid work. The work of the church seems to be moving along in a progressive way. Our delegate to Annual Conference is Harry C. Neff; to District Meeting Harry C. Neff and Harry Enders. We are looking forward to a revival meeting in the Manor church beginning May 20, with Bro. Walter Hartman of Annville as our evangelist. Our love feast will be held May 19 and 20.—Florence K. Herr, Millersville, Pa., April 9.

Palmyra.—During March a series of services was conducted by our home ministers. Each Wednesday night, instead of our regular prayer meeting the brethren preached a sermon: Bro. J. C. Zug gave us a sermon on Jesus and Peter; Bro. A. C. Reber, on Jesus and Judas; Bro. W. F. Garber, on Jesus and Pilate. The Passion Week services were conducted each night by our elder, F. S. Carper, using for his subject the seven sayings on the cross. All of these services were interesting and inspiring. On Easter morning one of our Sunday-school girls accepted Christ. The different denominations of our town united in a devotional service on Good Friday. Bro. Carper represented our church; it was a solemn, impressive service. March 13 we had an interesting mother and daughter meeting. Sunday night, March 25, the junior League from the Lebanon church rendered a program. Our

C. W. Society, Y. P. D. and Junior League are growing in interest and attendance. April 8 we had our spring rally day, with 491 present in Sunday-school. The Sunday before the attendance was 474. Bro. A. C. Baugher preached for us both morning and evening. Our aged Bro. J. H. Longenecker was able to be at the morning service. He was eighty-two years old on March 3. He gives us some good messages yet occasionally. Our love feast will be held May 6, all day.—Sallie Groy, Palmyra, Pa., April 9.

Richland church met in council March 3. Our delegate to Annual Meeting is Eld. Michael Kurtz. The church decided to have a Vacation Bible School again this year and gave the power to the local missionary committee to make all arrangements. Our love feast will be held May 12 and 13, starting at 1:30. Passion Week services were held; the first night the B. Y. P. D. rendered a program while on the other nights sermons were delivered by our local ministers and those of neighboring congregations. A program was given by the Sunday-school on Easter morning. On April 15 the B. Y. P. D. sponsored a program with Bro. F. S. Carper speaking in the afternoon and the Elizabethtown College a cappella choir entertaining in the evening.—Eva A. Bollinger, Richland, Pa., April 10.

Spring Run.—March 25 the Christian Workers gave an Easter program and on Easter morning the Y. P. D. and the Sunday-school each gave a splendid program. The Y. P. D. has been giving programs at different points the past few months. The monthly Sunday-school workers' meetings are well attended and much interest is shown. April 16 Sister Ida Shumaker, returned missionary from India, gave an address in which she very vividly portrayed the different conditions and customs prevailing in India, as well as the great need of workers in that field. Sister Shumaker also met with the Aid Society on the following day and gave a talk on the great need of teachers, especially to the women of India. The Aid meets semimonthly for an all-day meeting and we feel that much good is being done. April 18 six were added to the church by baptism.—Maggie Gill, McVeytown, Pa., April 19.

Williamsburg.—Feb. 11 the church held a special service to dedicate the parsonage. Bro. Levi K. Ziegler, former pastor, from Waynesboro, Pa., preached the dedicatory sermon. The Sunday-school attendance reached 211 on that day. The enrollment is steadily increasing. The choir has been organized recently. They have been giving special music from time to time, which has been much appreciated. A union leadership training school was held the latter part of February and early part of March. Six of our teachers were enrolled. Feb. 18 the Student Volunteer Band of Juniata College gave us an interesting message. The missionary play, Nanu Waits, was given here by members of the Fairview church. An offering was taken for missions. Sunday evening, March 25, the intermediate group gave stereopticon views to illustrate the different stages of development of the Christian religion. Our church held pre-Easter services and a union Good Friday service was held in the Presbyterian church. Two programs were given Easter Sunday, one by the children's division in the morning, and a cantata, Love Triumphant, by the choir in the evening. April 2 Sister Ida C. Shumaker, returned missionary from India, gave us an inspiring and challenging message. April 3 she spoke to the women and girls of the church and town. She also gave two addresses at the high school. April 8 the juniors gave a public program on mission work in Africa. The church will hold its communion service May 6. At the April council the church decided to continue altar offerings for the remainder of the year. Bro. F. J. Byer and Sarah Shelly were elected delegates to District Meeting. It was decided to keep our pastor for another year. Since our Sunday-school room is inadequate, it was decided to build an addition to the church this summer.—Mrs. Matilda Snowberger, Williamsburg, Pa., April 16.

VIRGINIA

Antioch church met in council March 31. March 6 Brother and Sister N. M. Bowman were ordained to the eldership. The Sunday-school gave a program Easter morning. The Volunteer Mission Band of Bridgewater College rendered a program following Sunday-school. Our ministers have recently made a visit to all the homes in the congregation. The B. Y. P. D. is planning to give a temperance program April 22.—Blanche Scott, Rocky Mount, Va., April 14.

Beaver Creek church met in council March 31. The report from the visiting brethren was given and encouraging talks made by J. L. Driver, A. L. Miller, J. M. Foster and C. A. Click, ministers from Sangerville, an adjoining congregation. Delegates to District Meeting are J. W. Hess, A. E. Jordan, W. M. Miller, W. W. Wine. The young people asked the privilege of beautifying the church lawn which was granted. Our Sunday-schools, Aid Societies and W. C. T. U. are progressing very nicely. Several months earlier six teams were appointed to make a survey (non-sectarian) of Ashley district to obtain a correct idea of certain conditions. The following facts were obtained: 1,640 homes visited, 46 homes missed. In our own district 445 families visited; 11.35 members of church; 642 not members of a church. Of the 642 non-members 130 prefer the Church of the Brethren; 155 do not attend church; 559 including all ages do not attend Sunday-school; 726 regular Sunday-school attendants, 184 about half of the time. What is true in this section is more or less true the country over. The harvest is great. Souls are dying at our very door. What will we do to save them?—Mrs. S. E. Garber, Bridgewater, Va., April 14.

Boone Mill.—Our church program has made favorable progress during the past quarter. Efforts have been made to put into operation the envelope system of giving. The Sunday-school has given two

special day programs. The Y. P. D. gave an interesting program March 18 on the theme, The Abundant Life. The young people also had several discussion meetings in which they show much interest. The junior boys and girls have recently organized. The Ladies' Aid had a special Easter project which proved very successful. A group from the men's organization of the First church at Roanoke gave an unusually inspiring temperance program Jan. 4. We are glad that Bro. David Wampler and wife have moved into our community. We feel that Bro. Wampler with his musical ability will be a great asset to our church and district. Bro. Guy West will conduct our revival services beginning May 8.—Gladys Flora Greene, Boone Mill, Va., April 11.

Elk Run church met in council March 8. Bro. C. A. Click and wife of Sangerville church were with us. Three letters were received and ten were granted. Our delegates to the District Meeting are D. H. Smith, W. C. Varner and Orlando Miller; alternates, W. H. Zigler, E. D. Smith and Oaklyn Varner. The Moscow B. Y. P. D. gave us an interesting program March 11. An old folks' singing was held April 2. Our series of meetings will begin May 21 with Bro. M. G. West in charge.—Esther E. Miller, Mount Solon, Va., April 11.

Jeters Chapel.—Our church and Sunday-school are doing fine. Owing to the bad weather our pastor was unable to preach for us the past two months. We are hoping to have preaching the fourth Sunday in April. Our delegates report a good meeting held at Ninth Street church in Roanoke.—Edna Spradlin, Vinton, Va., April 14.

Midland church met in council on March 5. Bro. A. W. Long was reelected on the ministerial board. We are not sending a delegate to Annual Meeting. We are looking forward to a good meeting at Mt. Hermon beginning Aug. 12 to be held by Bro. W. E. Cunningham of New Glasgow, Va. The Mt. Hermon Aid Society purchased new hymnals for Mt. Hermon church. Our communion services will be held at Midland church May 19, 7 P. M.—Salome Messick, Midland, Va., April 14.

WEST VIRGINIA

Tearcoat church met in council March 31. Bro. B. W. Smith was elected elder for one year; Bro. S. P. Daugherty, reelected pastor; P. Stein Hockman, Sunday-school superintendent; Nellie Shingleton, Messenger correspondent; S. Paul Daugherty, Messenger agent. The Men's Work group and Ladies' Aid have been doing much in the past year. The Aid sponsored the project and the interior of the church has been painted recently. Sunday night services which had been discontinued since Jan. 1 were resumed Easter night and will continue during the summer. The Sunday-school is growing fast. Bro. Daugherty preaches every Sunday morning and every first and third Sunday nights. The young people give a program on the second and fourth Sunday nights. March 18 the Royal male quartet of Bridgewater College gave a musical program which was greatly enjoyed by all.—Mrs. Howard Shingleton, Hanging Rock, W. Va., April 17.

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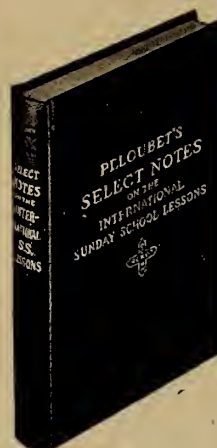
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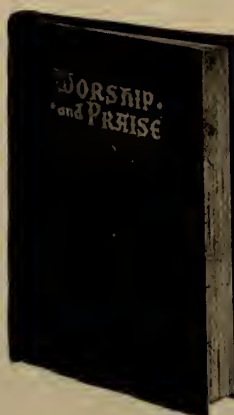
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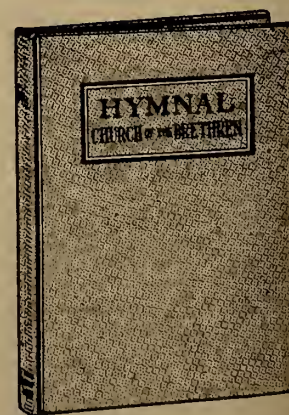
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THE GOSPEL MESSENGER

Vol. 83

Elgin, Ill., May 12, 1934

No. 19



FOUR WORTHY WOMEN

(See Page 11)

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A Christ Centered Annual Conference

Scanning the Conference Program in last week's Messenger, we are impressed with the subjects which indicate that Christ is the central thought. The Sunday morning subject is, "The Christ Centered Life." Other topics stress the same thought. But we would naturally expect the Conference to be Christ centered for it is in his name that the church lives and serves.

A Christ Centered Church Program

Jesus lived a life of purity, service, sharing and sacrifice.

Jesus spent many hours teaching. He was never too tired to help men find the way.

Jesus trained his disciples. The twelve were with him three years.

Jesus went to the uttermost parts and commanded his followers also to be missionaries.

Jesus healed people of their diseases.

Jesus put a new emphasis on the worth of childhood.

Will Your Congregation Be Represented at Ames?

The Annual Conference convenes June 13 at Ames, Iowa. Fortunate is the congregation that can have its delegate there. Every delegate should capture the spirit of the Conference and take it back to his church. But if you can not be represented by a delegate you can send your offering. You will have a part in the Christ centered church program by your offering of money.

The Church of the Brethren enlists all its members on this basis of purity, sharing and sacrifice.

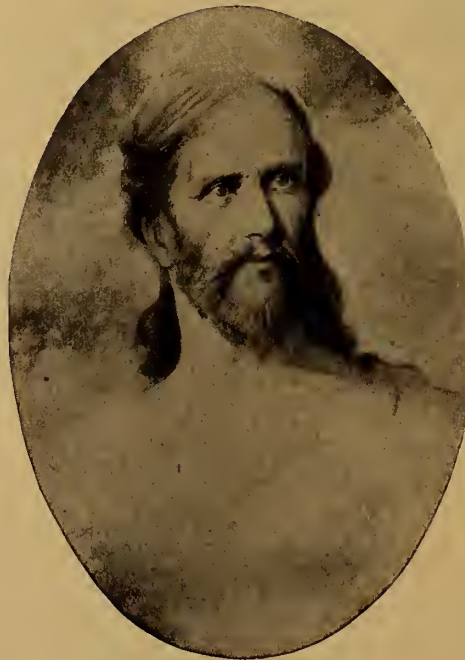
Our church thoroughly believes in teaching and has elected a Board to develop this work.

Our church believes in training and supports a Seminary for the training of ministers and church workers.

Our church has chosen missionaries and sent them out by appointment of Annual Conference.

Our church engages in medical work in all mission lands. Annual treatments number tens of thousands.

Our church has put special emphasis on work with and for children.



The Nazarene:—Copyright, Henry S. Todd

The Conference Offering

This time-honored offering is proposed for May 27. On that day your neighboring congregations will be doing their part toward the general program of the church. Annual Conference last year adopted a program estimated to cost \$275,000. Last year we gave only \$183,847. Are we satisfied with that record or will we strive to do better this year? Let every congregation seek to increase its Conference Offering over last year.

A Christ Centered Contribution

Were Jesus living with us today in your congregation, what would he put into the offering? This we do not know but by the Biblical record of his life we can form a reliable opinion. Would he make excuses about hard times? Would he think more about a new piece of furniture than his gift for God? Would he excuse himself from giving because of the weakness of some church worker? Or would he put the Kingdom interests first and foremost? Would he sweep aside all obstacles and give as best he could? His record assures us he would see to it that the work of righteousness had his fullest support.

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

Vol. 83

Elgin, Ill., May 12, 1934

No. 19

EDITORIAL

On Keeping Alive

JESUS said we are branches of the vine, himself, and that we can not bear fruit unless we abide in him. It is not surprising, then, to find a current writer saying that "The branches can not bear fruit unless they draw life from the vine, and the proof of that unity with the vine lies in the bunches of grapes." We know where he got that.

But do we know the exceeding timeliness of it, the terrible need of taking it anew upon our hearts? We must draw our life from him, because that is to draw our life from God. In him is God. There is the source of strength, hope, faith, light, life. Nothing is sufficient for these times but close touch with God. We can have it in Christ.

E. F.

Treasures in the Sea

As every one knows, there are treasures in the sea. Men have even fitted out ships and spent months in search of pirate gold or the resting place of a sunken Spanish galleon. But for the few treasure ships in shallow waters which have yielded up their gold, there must be many resting too deep for recovery.

However, all the wealth in all the sunken treasure ships is as nothing beside the treasures really in the sea; that is, dissolved in ocean water. Nor is gold the only mineral in the sea. Ever since rivers ran down hill, the oceans have been the catch basins for the dissolvable elements leached from six continents and unnumbered islands.

Now when the scarcity of bromine turned chemists to ocean water as a source of supply, they began to fumble with the keys to the earth's richest treasure chest—the sea. The bromine recovery process is reported as a commercial success. But more marvelous still, ionized gold, silver and mercury are appearing as so many by-products to the good.

And what would it mean if the chemist, with some Aladdin-like gesture, should begin to draw on the ocean's estimated store of three quadrillion dollars' worth of gold! Or, more marvelous still, if one by one the dissolved elements in the sea should be tapped for the uses of man! It is a wonderful world on which we live, one which a good Creator has stored with good things for man.

H. A. B.

Please Let Mother's Day Alone

It was a beautiful idea and still is, but it is having a hard fight to stay that way. Bombarded on all sides, its power to stir the noblest impulses human hearts can cherish is seriously threatened.

Isn't the great affection which confectioners, florists, and telegraph companies have developed for this day the touching thing! To send mother candy or flowers, or to surprise her with a wire of appreciative remembrance, is lovely. But to be besieged to do these things by somebody with an ax to grind isn't nice at all. And to make it so formal and inescapable that mother knows what's coming, or is disappointed if it doesn't, is to kill the spirit with the letter. When a beautiful custom gets commercialized or conventionalized, or both, as seems imminent in this case, its beauty is gone and its value suffers greatly.

From another quarter looms up peril of a different sort. Noting the magnificent success of Mother's Day it occurred to persons interested in other noble causes that special days, devoted to them and labeled with them, would be helpful. Did you know that last Sunday was Rural Life Day and that the Sunday before that was Brotherhood Day? And that a little farther back we had Race Relations Sunday? The idea has spread so fast and far that the Sundays are pretty well used up by the champions of this and that. Not many are left for ordinary uses or whatever the local needs or

exigencies of the times may suggest should have attention.

Perhaps all of these causes are altogether worthy. Most of them are, we know. For instance, the MESSENGER constituency will have little difficulty in agreeing to the importance of rural life and its significance for the future of both church and state. And as for brotherhood, what could be more fundamental to human welfare than right relations between the various social groups, religious, political and racial? But when the effort to emphasize these fine objectives leads to making special days out of all the days the result is that none of them are very special and we are back where we started, if not a little behind that. And since Mother's Day is becoming a victim of this tendency—other days are crowding in upon it so closely and numerous— we are making a little plea in defense of its right to a field wide enough to live in and free enough of encumbrances to be seen. It was first to stake out a claim in this region of the calendar and should be protected against infringements and regimentation.

A misguided and cheap imitation of it is the attempt to establish a Father's Day. It hasn't gone well. Commercial interests are doing their best to keep it alive but it deserves only a quiet death and decent burial. Who started this? Was it some jealous father, a dealer in cigars or a tender-hearted mother who noticed that father looked slighted and, to keep him in good humor, suggested that he might have a day too? Well meant, maybe, but a mistake. Of course it can be argued that fathers are quite a valuable asset to society, but so are brothers and sisters, sunshine and fresh air, and a lot of things for which we can not have special days. Any father who can not get glory enough out of being the son of his own mother and the father of another mother's children isn't fit to be a father. Let him do his utmost to bestow upon these two great mothers the honor which they deserve, and he will find coming back to him all the honor he can safely hold.

Yes, mother, this day belongs to you in full right and title and we do not want any other Sunday to be too much like it. We want this one to stand out in its uniqueness, able to hold its head high above all the other Sundays between Easter and Pentecost. Other claimants for special attention should keep at a respectful distance, or be satisfied with such scant recognition as they can get. This day is yours and we want you to have a clear field for it.

This day is mother's, and though we do not begrudge the shopkeepers an honest living, we hate to see her day fall so completely into their hands. She will not mind, if we look for simple ways in which to show our appreciation of her. It's the heartiness of it, not the showiness, the genuineness, not the expensiveness, that counts. Letters do not cost much money, nor kisses

and kind words, and if these last are backed up next morning by some needed good hard work about the house or garden, she will understand.

Mother's Day should be kept unconstrained and uncoded, the simple, natural, beautiful thought it was to begin with, a spontaneous tribute to the finest thing this side of heaven, mother love. It should be, not a day in which to crowd all our love for her, but a day to keep her and us from forgetting how much we love her all the time.

E. F.

Meeting of the General Mission Board

THE General Mission Board met in its spring meeting April 25. All members of the Board were present. There were also present Brethren A. D. Helser and Harold A. Royer, missionaries home from Africa. The class studying missions in Bethany Bible School was also invited to be present and spent a few hours with the Board during its sessions. The mission program is the work of the whole church and it is always a joy to have those who are interested present to share in the problems that the Board carries. Of course, there are sometimes matters of a personal character that must be considered in executive session, which is always done, but those sessions usually are brief compared with the many problems that must be considered which are of general interest.

The meeting consisted of six busy sessions of three to four hours each, morning, afternoon and night. The agenda of business included sixty-eight pages of closely typewritten matter. This is mailed to the Board members for consideration before their arrival. There were about eighty-five motions made and passed, and of course many scores of matters were considered on which no definite motions were made. This gives a faint idea of the many interests centering in a Board meeting.

Missions, like almost everything else, are much affected by the upheaval in our modern world. The reduced income makes every economy and sacrifice necessary. The spirit of selfishness and nationalism makes criticism generous, but like every good cause of God and righteousness, the work prospers in spite of all this, as the reports from the various fields show. However, the Board faced these problems with earnestness and made many decisions looking toward the most careful investigation and the utmost economy.

The Board decided that the time had come in their judgment for a deputation to visit the field to face the many changes that are being considered and urged. They felt that on account of the difficult problems the missionaries face, as well as the criticisms that are too often raised by those who do not understand the situation, the Board and office should come face to face with

these problems. They later voted that Bro. J. K. Miller, a member of the Board, should accompany the secretary on this deputation, subject to the approval of Standing Committee, and to the coming Conference, with any changes in substitution or addition they cared to make. The Board was united in believing that such a visit to the field should be made at this time while many of our older and experienced missionaries are on the field to guide and help in facing the program of the work in the future. They also looked toward economy in the Elgin office and made some drastic plans in this direction, but which must necessarily await the deputation's visit before they can be carried out.

The financial situation in its uncertainty makes the planning of mission work most difficult. Every effort is being made to live within the income of the churches and the Board was glad to close the fiscal year with a deficit of less than \$6,000, but this has been done with a great deal of sacrifice on the part of all missionaries and workers who are on the field, and by keeping splendid workers at home who ought to be there. The disturbed economic situation deeply affects the matter of exchange, and while it did not affect the past year as much as we feared, it certainly is affecting the present year most seriously, and the Board was compelled to defer the return of most of its missionaries until the meeting at the Conference at Ames, or until Board members could understand more fully the spirit of the church to support this great work. We pray that there may be a spirit of coöperation and generous giving upon the part of all who can, to make the Conference Offering worthy of the church, as well as to meet the world's need for her message of hope and redemption.

Among the definite items that would be of interest to the church was a desire to get our young people more closely attached to our church program in general and missions in particular. The Mission Board decided that the secretaries of our Children's and Young People's groups should become actively interested in the work of all Boards and that young people especially might be invited to sit in Board meetings. The selection of such people was left in the hands of the office.

Dr. Lloyd R. Studebaker and his wife, Modena Minnich Studebaker, of California, will be recommended to the Conference to go to Africa this fall, stopping in England for special work on their way to the field. This is made necessary by the very great need for medical work in our Africa mission.

The missionaries and secretaries were asked to continue giving ten per cent of their support to the work. It was also decided that the fields would be expected to reduce their operating budgets about fifteen per cent.

The reports for the last year in the work at home and abroad show that blessing has come to the work amid

much sacrifice. More than 300 were baptized in India; more than 200 in China, with a corresponding enthusiasm upon the part of the native churches. There are 125 different Sunday-schools in India, with an attendance of about 5,000. A new interest in evangelism is expressed in all fields. India sent out 700 volunteer workers, mostly young people, who took part in some definite way in work of this kind. When the native African leaders faced the fact of closing some stations, they chose rather to cut their meager support in two than to close these community centers. Thus the spirit of sacrifice is bearing fruit in all fields. If a similar sacrifice could be made by all of us in the home church, faithful missionaries would not need to remain at home, and the fear of war would not need to hang like a pall over the nations! Instead, service, goodwill, and peace, in the kingdom of God, would give promise of better days. May God use us to do his will that the work may go forward.

C. D. B.

"The Correct Method"

"WHAT is the correct method for a farmer in tithing?" That is the way a Virginia reader puts the question. "Should he give one-tenth in value of the eggs, chickens, vegetables, meats, grain and dairy products which he produces and his own family consumes?" "Should he deduct the hired help, taxes, new machinery and repair bills, and then give one-tenth of the remainder?"

Well, brother farmer, just how correct do you want to be? Jesus once saw men casting into the Lord's treasury of their abundance, presumably including a full tenth of the mint, anise and cummin from their gardens, but he did not think any too much of it. He also saw a poor widow casting in all that she had, but she was no doubt also poor in mathematics and business judgment. He once told a fine young man who was looking for the correct way of life how he could be perfectly correct but that seems to have been more than he was looking for.

Assuming that the inquiry is about legalistic correctness, it seems to your present scribe that the answer to both concrete questions is yes. Necessary expense incurred in producing the crop may properly be deducted to determine the income. But to take out a large part of the family living and tithe only the surplus above that would be a strange standard of correctness, something lower than legal at least. And the gospel standard is higher than that of the law. It is measured by the demands of love.

The correct method? What sort of correctness do you wish to attain? "Let each man do according as he hath purposed in his heart, not grudgingly or of necessity, for God loveth a cheerful giver." E. F.

GENERAL FORUM

Incense

BY MINNIE B. SHERRICK

Mother—

No less than God could fashion true,
A soul divinely good as you!

Ever the selfless impulse, choosing for your meed
Too oft, the wine of rue or bitter of aloes,
That other lips might sup
The nectar of the sweet wild rose
From brimming cup.

Humbly, with heart aglow, no memory forgot;
We wreath your sainted brow with living gem,
A passion flower, emblem of perfect love,
Set in a royal diadem
Of blue for-get-me-not.

North Manchester, Ind.

A Letter to Mother

BY OLIVE A. SMITH

My Precious Mother—

NOT merely because it is Mother's Day am I thinking of you. There is never a day that I do not think of you, seldom a night that I fail to dream of you. As time goes on the conviction expressed by Thackeray takes a deeper hold of my daily life: "Those who have gone you have. Those who departed loving you love you still. . . . They are not really gone. . . . They are only gone into the next room and you will presently get up and follow them, and yonder door will close upon you and you will no more be seen."

I am as sure that this message will go straight to you and be cherished there as if you were here in the flesh. Nay, more sure. For mortality raises and maintains barriers. Every human relationship has pitiful walls dividing soul from soul. Too often they take the song and the joy out of everyday living. I did not know you here, mother, as I know you now. And I have the faith to believe that you did not know me as you now know me.

In a way our relationship, as mother and daughter, was peculiar. Life had buffeted you so long and severely before my advent that you had scant physical and mental strength to hold me close to you as you held your other daughter. That is why I especially cherish this thought that now, and when I shall have followed you "into the next room" every one of those barriers which kept us superficially apart shall have crumbled into nothingness.

Time after time during the years since you left me I have been attracted by women who, for a little while, would seem to be like you. But always the attraction palled. The charm vanished. Why? That is what I

am asking myself, and you. Why did I always experience that sickening revulsion of feeling, that conviction that these women were like you only on the surface? Why did I always fall back so completely on the decision that you were "different"?

I can almost see the modest, self-effacing smile on your face as I consider the first, and seemingly most important, reason. A certain book title occurs to me. You, mother, were content with "The Business of Being a Woman." You were feminine in your personality, your tastes, your activities, your ideals, your likes and dislikes. If you had lived to witness woman's entrance into civic life I do not believe you would have shirked the responsibilities, but you would have assumed them as such, not as privileges.

Your personal modesty was genuine and many-sided. Your contempt for self-advertisers and publicity seekers was definite, to the extent of being amusing. One of your favorite Biblical quotations was: "Let another man praise thee, and not thine own mouth." Were you here today you would be sure to experience the classification which would put you among those who have the "inferiority complex." But it would not disturb your inner serenity nor alter your course of living.

In one respect I find it difficult to think of you as living in this day enjoying life, as you did enjoy it. You had a reserve, a loyalty to privacy which, in this age, seems to be utterly lost. I can not imagine you as mentioning to an outsider a fault of any member of your family. There were sanctuaries in your life which were not open to public or confidential exploitation.

Of exaggerated professions in religion you were chary. But what reverence, what faith, what keenness and rigidity of conscience marked your daily walk! You never conquered fear, apprehension and worry concerning what might happen to your loved ones; but for yourself, you seemed to fear nothing. You were a marvel of courage.

Above all, mother, I almost worship you for your genuineness, your fine, high scorn of make-believe and subterfuge. Bacchanalian youth of today lay large claims to the virtue of frankness. They exalt it as the essential difference between the moral standards of their own and former times. If all mothers had been, like you, straightforward, free from hypocritical poses, contemptuous of the habits of evasion and the side-tracking of life's duties and responsibilities, this claim would exert a far less baneful influence than it does on the idealism of Christian living.

Traditional ideas of mother love, like all other traditions, are undergoing the most searching analysis and criticism. We are able to see that such love may not always be intelligent, that it is not, of necessity, unselfish; that a mother may merely long to label her child with her own ego, rather than to give herself, without

regard to a higher consecration. Here, again, you meet the test which I unconsciously apply to you. And I can see your smile of sympathy with the young people whose faces are turned toward a newer ideal of motherhood than you or I have ever known. I can not recall a time when youth and children were not attracted to you, even when you were broken in health and spirit.

For you, mother, I will wear the red carnation. Nothing else is so fitting a symbol of the heart's blood that you poured out in your simple, humble existence. Nothing else can speak so eloquently of the sweetness and fragrance of your life. Nothing else can so sustain my own faith and courage to wait for that day when I shall be with you and your other precious ones in that "next room."

Topeka, Kans.

Christian Motherhood

BY MRS. C. H. HINEGARDNER

A MOTHER does not need to be rich in this world's goods in order to be able to give her children life's most precious and beautiful things. Indeed, she may be very poor when it comes to houses, lands and gold; but she can give them those things which will enrich their lives forever. The eternal verities, faith, hope and love, are the highest and best things which she may impart to her children.

That mothers all down through the centuries have been giving these greater things is adequately proved by the testimony of some of the noblest men of the world. Henry Ward Beecher says of his mother: "I have only such a remembrance of her as you have of the clouds of ten years ago, yet no devout Catholic ever saw so much in the Virgin Mary as I have seen in my mother, who has been a presence to me ever since I can remember. Do you know why so often I speak what must seem to some of you rhapsody of woman? It is because I had a mother, and if I were to live a thousand years I could not express what seems to me to be the least that I owe her. From her I received my love of the beautiful, my poetic temperament; from her, also, I received simplicity and childlike faith in God."

The one book in the world which Abraham Lincoln's mother possessed was the Bible and from it she taught her children daily. Abraham, because of his quick mind and retentive memory, in a short time came to know a good bit of it by heart. He looked upon his mother as the embodiment of all the good precepts in the book. Later he said: "All that I am or hope to be, I owe to my angel mother. Blessings on her memory."

Mrs. Bolton says: "Mother-love was always a strong force in the heart of Phillips Brooks. It is related that when some one asked him if he was not afraid when he first preached before Queen Victoria, he replied, 'Oh, no; I have preached before my mother.'"

Dwight L. Moody said: "It is a great honor to be the son of such a mother. I do not know where to begin; I could not praise her enough. In the first place, my mother was a very wise woman. In one sense she was wiser than Solomon; she knew how to bring up her children. She had nine children, and they all loved their home. She won their hearts, their affections; she could do anything with them." After her death he said: "Now I have the old Bible—the family Bible—it all came from that book. That is about the only book we had in the house when father died, and out of that Book she taught us. And if my mother has been a blessing to this world, it is because she drank at that fountain."

One of the favorite maxims of Garibaldi was, "Give me the mothers of the nation to educate, and you may do what you like with the boys." In these times in which we are living when the urgent cry is, "God give us men" to help solve the difficult problems with which we are confronted, may this be the earnest prayer of each mother heart:

"God help us mothers all to live aright,
And may our homes all truth and love unfold,
Since life for us no loftier aims can hold
Than leading little children to the light."

Yoder, Colo.

Motherhood

BY ADA SELL

THOSE of us who have been blest with good mothers will naturally spend a part of this day with memories. As I think back to my own mother, I can see a constancy of service to six children hard to match today. Not a serving mingled with frequent car rides, picnics, attending lectures, and what-not. Nothing was too hard to daunt her. Oh, the many little tucks, the flounces the clothes used to have! And I can testify for one, that I did not have ready-made dresses. When study-time came, mother was right there, and just so willing to have lessons conned at home.

It is not for me to explain now, how much good eating and sleeping habits, and outdoor play have to do in making childhood happy. They are of great importance. But if little hearts are not warmed by affection from their parents by good Bible stories, and good stories that have a moral teaching, the child is to be pitied. I believe things of sentiment should be large in the life of a child. On the spiritual side, I know how a child can feel grieved if her daddy does not have grace at the table; how that same child can feel if there is no kiss from daddy or mother at bedtime or any other time except perhaps when taking leave for a long journey. How hard it is to kiss then, if it is so contrary to habit!

So mothers, if we want a Christian home, let us be-

gin at the start. Let us have grace said, have Bible stories read and told. Also have an expression of the affection we feel for each other.

Another help to secure this goal of happy childhood is a mother's unselfishness, shall I say selflessness? It is almost that. There is a big step between the twenty-one-year-old girl at home, coddled and pampered, waited on hand-and-foot by an often weary mother, and the mother of little children. The mother of little children must see that her little ones are well taken care of at mealtime, and that they have a full quota of hours of sleep. But that same mother must not be too particular about eating at a certain time herself, if she would serve unselfishly. She must be ready as a matter-of-course to jump out of bed if baby girl cries with sudden fever, or little boy cries with a tummy-ache he isn't to blame for. Perhaps mother herself was guilty of allowing him to eat a little too much of whatever it was he liked so much.

Another way to secure happy childhood is to keep happy yourself. Dare we be happy in these depressing, discouraging times? My answer is, we dare, if we have done as much as we can to help. We must try to be happy if we are mothers. If our happiness does not consist in the abundance of things we possess and if we have that peace that passeth all understanding, we may be happy. Your happy expression is contagious. Mothers can spread this contagion of happiness in their home. Sing! Ask the children, "What do you want me to sing?"

A little hint here. If you feel you are getting crab-bier and crabbier, perhaps the children have been ill and are better, but it is raining and they can't play outdoors. Well, give the children a vacation from yourself. That works two ways. There are good people who for an hour or two will take just as good care of your children as you could. Better, if you have grown crabbed and the children just can't please you. Margaret and Smiley Blanton in their book on *Child Guidance* state, "Children need a vacation from their parents." Take that for what it is worth. You who have had only one or two children years apart won't know what I am talking about as well as mothers who have three or four wee ones growing up together. A mother just might become a bit nervous and overwrought if she did not get away a bit. She will come back fresher and better fitted for the task. She may even be homesick for Jane or Johnny while she is away, but that is all right.

Again, if you would have happy childhood, don't tell them about the depression morning, noon, and night. Now don't misunderstand me. I don't mean to give them as many and as expensive toys as they used to have. By the way, never put a money value on any toys they receive. Our boys have always liked the nickel and dime choo-choos as they call them, better

than some big unwieldy toys. But don't talk depression in front of them. They have a right to as happy a childhood as you had yourself. Because you have become disillusioned in some things, is no reason for you to spread discontent to them as pertains to government and society. Tell them about the Pilgrims, Abraham Lincoln, and those whose names have been placed in the Hall of Fame for service, instead of the distressing times we are going through. They won't know what you mean when you tell some one, "Congress threw the constitution out of the window, Roosevelt caught it, and we aren't sure what he will do with it." But a multiplication of depression facts and theories in their hearing will develop in the child mind a depression complex. Talk about those things after they are in bed. At a recent alumni gathering the speaker, an eminent schoolman, gave it as his opinion that the colleges should carry on as before. The boys and girls in college now weren't very big at the time of the World War. They didn't bring the present mess of things upon us. We did. Don't make them suffer. They are not going to have their heads in the clouds if you do ignore the depressing times outside of college. They still have their feet on the ground. They still have hopes and ideals and will be better prepared to be good citizens in the future if allowed to study and live normally in college days. Opinions differ. Another would advocate the opposite.

Four more suggestions:

One—Let us have time for our children, answer their questions, if you can at all. Even with reference to the life story—answer them truthfully and beautifully, and they will be satisfied. The stork is a greater mystery to them than the truth. Listen to their little theories. Beautiful, original ideas will be your reward. The other day, in trying to understand how the dark comes, our little boy pondered with this result: "The lights go out slowly and slowly, then all at once the lights go out and it is dark." Isn't that a picture of twilight deepening into dusk, and then dark? Another thing he said, "If I'd be a tree I'd keep my leaves all the time." The youngest boy was puzzling about the thunder. He finally asked, "Is Jesus throwing things down?" Another question, "Does Uncle Sam stay out in the rain?" When they do open up their little minds, what an opportunity we have for true explanation! Let us have time always to listen to our little ones.

Another suggestion we mothers should follow—Give the children something good to imitate. They will imitate your good and bad deeds. There is a reason why a little boy goes up an alley with a toy gun leveled at a playmate, or an open jackknife drawn. There is a reason why this boy becomes nervous and a testing apparatus, attached to his bed, shows he tosses a lot more than the child who loves to play at home, whose mother

has not give him a nickel or more to go somewhere where the proprietor will willingly allow him to sit through a performance while the mother has a social engagement she just has to fill.

One of the best concrete illustrations of imitation in our home happened when the youngest boy had a toy gun, stood up a toy bunny and was trying to be a hunter because daddy talked about hunting. He was only four recently, so we readily see the strength of imitation in children at an early age. They imitate an idea as well as an act. Let us give the children good to imitate.

The third suggestion—Teach the child to look for and love the beautiful. The sordid things will come when they are older, i. e., some of the sordid; though we as adults can always try to keep our minds open to an appreciation of the beauty around us in nature, in other lives, in music, in books, in pictures. One of the best avenues to happy childhood is a love for the beautiful. Teach children to notice blue skies, blue birds, blue bells, golden sunshine, orioles, daffodils, new green blades of grass. Apple blossoms, church chimes and school bells should interest and delight them at least as much as chewing-gum, pop and cones.

The last and most important suggestion I want to give to us as mothers is prayer. Prayer every night on our knees that God will keep the little ones well and strong, and that they may grow up to be strong, healthy and Christian. Without God's help we are so weak. Recently a mother of an only child expressed her sorrow at having to start her boy in school. She said, "They are never the same after that." We as mothers can pause for such feelings, but not pause very long. Rather, pray in the daily routine in the

home, for the child who needs prayer for some particular task. We need not be on our knees if busy at housework. We may be washing dishes, our lips need not move, we may merely breathe the prayer. But it will ascend to the throne of grace. God will help us to mould these little lives, clay indeed in our hands. I can testify here to the power of prayer with regard to our little ones, and to answered prayer.

Altoona, Pa.

When Will the Church Be Ethical in Finance?

BY CHARLES E. ZUNKEL

III. Will Not Systematic Sharing Do?

ONE might ask what dynamic could most effectively be used to secure truly Christian methods of finance in churches. Indeed, one finds himself wondering what approach to this problem should be used. For, if one is in earnest at all, he hungers that the church might be more truly Christian in this phase of its life.

Possibly it is too much to hope that argument, by whatever method, will be effective. Yet, we hope to present something that may help. Surely enough, there are many who would not even be much disturbed if one were to point out the fact that there is some wholesome scriptural teaching and admonition which might well be thoughtfully considered. However that may be, I am inclined to remind us of the admonition of St. Paul, given to the church at Corinth. Paul was concerned about the raising of the offering for the gift to the Jerusalem church. Lest the Corinthian Christians might fail, through carelessness and haphazard methods, he advised, "Upon the first day of the week let each of you lay by him in store, as he may prosper." On a later occasion, Paul advised them, "Let each man do according as he hath purposed in his heart: not grudgingly, or of necessity: for God loveth a cheerful giver."

In the citations made above, which are only two of a number that could have been used, two things, at least, are important. One is the matter of being systematic. The other is the spirit of generosity. These two elements in giving are far more fundamental than they are usually accounted to be. In every other phase of our living we are more and more inclined to give importance to the making of careful plans. Purpose is emphasized. Even in other phases of our economic life, we readily admit the necessity of being purposeful and of having careful plans. Sometimes the plans go awry, but we know well enough that without them we are hopelessly lost; we are practically doomed to financial ruin. If the business world were as careless as the church has been in methods of finance, it could not have grown as it has.

I think we need to consider the matter of liberality, further, too. Has the church had to resort to methods

The Mother That's Doing Her Best

Sent by Ollie Gearhart, McVeytown, Pa.

You may talk of your battle scarred heroes,
Of martyrs and all the rest,
But there's another I think just as worthy—
The mother that's doing her best.

She doesn't wear gold and tinsel,
Nor ride on the waves' highest crest,
But she's always where duty demands her—
The mother that's doing her best.

No trumpet sound tells of her coming
For fame she is never in quest;
But she's always the hero of heroes—
The mother that's doing her best.

And I'm sure in the day of judgment,
When many shall fail at the test,
There'll be one who will pass without trouble—
The mother that's doing her best.

And the gates of the heavenly city,
The beautiful home of the blest,
Will swing wide for these heroes to enter—
The mothers who have done their best.

by which it can wring money from unwilling adherents, simply because church members have never been taught and have never learned the joy of liberal sharing? Must we go on squeezing dollars from unwilling hands? If we proceed on this basis, are we not doomed? When will we become Christian enough, that out of the overflowing joy of heart we may give freely of our material possessions? The individual who has truly caught the spirit of Christ, has enthroned it in his heart, and has regenerated his affections, finds no difficulty at all in being systematically generous. His interest is the kingdom interest and its welfare his great concern.

Has the church been caught thoughtlessly in a whirlpool of commercial connivance, from which it can not extricate itself because it lacks the spiritual virility to do so? Is this the answer to the need for the present methods being so generally used in the financing of church programs and humanitarian interests? Let him who is thoughtful think it through to a satisfactory conclusion!

Or, are the present methods of church finance and the crying needs unmet by budgets with deficits symptomatic of the tone of the spiritual life of the church? Perchance, it may be that they are both symptomatic of this and evidential of our spiritual blindness.

From this rather depressing perusal of the situation let us turn to testify to the fact that there are thousands of devout Christians whose eyes are not closed to the true way to finance the Christian task. There are thousands, I think we can safely say, who are systematically generous. In practically every church one discovers a few rare souls who have become enlightened as to their privilege and responsibility. They constantly affirm their increasing joy in liberally sharing their material possessions, in a systematic fashion. The record of their giving, the knowledge of their genuine sacrifices, and the radiance of their lives bear a gracious testimony.

One who has seen this and experienced it in his own life hungers that others might come into this joy and realize it as a personal experience; in fact, this is the only way it can be realized. The task and privilege of the church lies in the field of instruction and guidance of its members that they may come into this experience. The goal to be reached is worthy and the motive is certainly not selfish. It is not that the salaries of the servants of the church might be adequately met. It is that the kingdom of God may be extended and that, in its extension to other lives, it might be more fully realized in the lives of those who already have entered.

The method of instruction and guidance is slow. It can not be quickly realized. It may require a generation or more to do much. So, while we teach and guide, let us beware of being too easily satisfied with the methods already so generally used. In becoming engaged

in the former, let us not neglect the latter. It is still not certain that the end justifies the means. To be specific, it is not certain that our methods of securing financial support for the kingdom of God are always Christian.

Chicago, Ill.

Pathfinders in Maryland

BY J. M. HENRY

3. Michael Danner

MICHAEL DANNER lived on the frontier amid scenes of danger and turmoil. He had been seized by the Thomas Cresaps crowd of adventurers and thrown into prison. On another occasion he was helping to dig a grave for his neighbor, Smith, when he was arrested by a desperado by the name of Higgenbotham, then rushed away through the woods and carried to Annapolis. His wife and little children were forced out of their home in the cold month of November, yet when safety and security were provided Michael Danner became, in his day, one of the greatest men of York County, Pennsylvania.

He was appointed by the Provincial Governor of Pennsylvania as one of the five Commissioners to lay off York County in 1749. Later he served on the County School Board and became Commissioner of Education. Gibson in his History of York County has paid a high tribute of respect to Michael Danner and his two sons, Jacob and Henrich. Gibson said: "Michael and his two sons were the three most intelligent Germans west of the Susquehanna River and figured conspicuously in their day."

Michael Danner was one of the king's Commissioners of Highways in Pennsylvania. He made many trips into Maryland. One of the most famous trails recorded in the annals of Colonial history was the "Trails of the Monocacy," starting at a point on the Susquehanna River at the present site of Wrightsville, and running south by Marsh Creek, thence south along the water course of the stream (later named Monocacy) to Frederick.

Michael Danner was commissioned to survey and lay out the highway along this trail. The reviewers who were selected to travel over the route and decide on the course of the highway were Michael Danner, Joshua Minshall, Francis Worley, Henry Hendricks, Christian Crawl and Woolrich Whisler. The Monocacy Road became the most famous route in the Colonial Era. Benjamin Franklin traveled over it from Philadelphia to Frederick when he came to confer with General Braddock. George Washington traveled over this road with his soldiers. Presidents and statesmen were driven over it by carriage.

Michael Danner and Christian Crawl, the pious pioneer Dunkers, were building better than they knew.

Down that road their native kinsmen traveled and planted colonies in Maryland, Virginia and the South. The road, which they built, became the Highway of Faith for the Dunker Brethren as they went out pioneering for the King of kings. Christian Crawl moved later on to Pipe Creek, Maryland.

Michael Danner served also on a commission to lay off the road from York to Baltimore. The men who served on that commission were Michael Danner, Henry Slagle, Christian Millheimer, Casper Reinker, Richard McAllister and Marks Forney. These two famous roads from York to Maryland were laid off by Michael Danner, that pious Dunker layman, whose services to his country and to his God have been a blessing to multiplied thousands.

After many years of public service this good man re-

Four Worthy Women

(See Cover Page)

The cover page picture for this week shows four worthy women. The one to the reader's right is Annie Belle Gaunt who was born in Ohio, Oct. 5, 1866. In a few years her home was in Indiana, then for many years in Tennessee, and finally in 1919 she moved to California. In February of 1893 Annie Gaunt was baptized into the Church of the Brethren by Bro. George Bowman.

But the remarkable thing about this woman's life is not in the facts just given. In July of 1880, or before she was fourteen years old, she became an invalid. Since that date she has not been able to walk without crutches, and of recent years she has had to content herself in her invalid's chair. Yet, years ago when a brother and his wife died, leaving seven children, it was Annie Belle Gaunt who took the seven orphans to raise. We do not know how this invalid managed to do what would have taxed the strength and resources of a well person, but she did it; and her foster children, now all in homes of their own, rise up to call her blessed. Bro. G. O. Gaunt of Live Oak, Calif., a minister, is one of the seven.

The other three women in the picture are also remarkable in their way. The elderly sister next to Sister Gaunt is Mrs. Mary Stees of Lena, Ill. Mrs. Stees was ninety-five years old Jan. 5, 1934. Grandma Stees, as she is known, has been a member of the Church of the Brethren for sixty-two years. She remembers the Brethren at Work which she read in its day. Though so near the century mark, her eyes are still fairly good, so she is able to read her Bible and The Gospel Messenger. Her husband, Israel Stees, was in his time a minister in the Church of the Brethren. Mrs. Stees came to Illinois about fifty-five years ago and for that time has been a member of the Waddams Grove congregation.

The other two women in the picture are sisters of Mrs. Stees. The one to the reader's extreme left is Mrs. Rebecca Musser, aged ninety-three years. The third sister is Mrs. DeHaven, aged eighty-five years. The three sisters have ages totaling 273 years. Yet they are in reasonably good health and recently were able to meet for a day's visit at the home of Mrs. Hannah Derr of near Lena, Ill., a daughter of Mrs. Stees. It is needless to say that in addition to discussing the news of the day, the three sisters were able to reminisce about happenings antedating the memories of all but a few of the oldest Messenger readers.—H. A. B.

tired to private life and spent the remainder of his days on his farm. He is listed as one of the prominent members of the Conewago church in the year 1770. At that time James Hendrick, formerly a Quaker and the close neighbor of Michael Danner, was the presiding elder and minister of the Conewago church.

Michael Danner paid several visits to Maryland where he spent much time with his illustrious son, Jacob Danner, who lived on Israel Creek. Michael was also a frequent visitor with his old friend, Daniel Leatherman, at Garfield. Michael Danner and Daniel Leatherman were about the same age. They had crossed the ocean on the same ship and had later founded the church at Conewago. They worshiped, prayed and pioneered together.

These two men of God were great pioneers. Danner laid out and built the Monocacy Highway, and his good friend, Daniel Leatherman, blazed the trail and established one of the first colony of Dunkers in Maryland. They continued to pioneer until their heavenly Father called them to the country beyond.

Bridgewater, Va.

From the Morning's Mail

"SOME say they can not afford to take the MESSENGER, but I notice they do take other papers. In our home we are forced to drop other papers at times, but we always keep the MESSENGER coming." These words are the substance of what several of our MESSENGER agents reported recently. And then one added these meaningful words: "I think it is rather a question of interest than of money."

What of such statements, are they the truth or are they merely an excuse? The answer depends on who made the statement. But in general it is probably true that interest, spiritual life, in a large measure determines whether one takes the church paper or not.

I recall a case where the party wrote they could no longer take the MESSENGER, that they formerly were given the *Missionary Visitor* because of a donation to the mission work. Could they not have the MESSENGER in like manner?

That raised a question. The Mission Board discontinued that practice when it merged the MESSENGER and *Visitor*. But back to this particular letter. Thinking that possibly that family should be helped in some way we wrote to the pastor for more definite information. In due time his reply came. He had made a thorough investigation. He said that their congregation aims to furnish the MESSENGER to any of their members not able to pay for it, but that particular family was well able to pay. Besides, they were spending money for other things that were not needed. Finally, that their congregation would not spend a cent in sending the

MESSENGER to this strangely indifferent family.

Did that pastor do the right thing? Did that family misrepresent, taking it for granted that the pastor's report was correct?—J. E. M.

Alcohol Education

MANY people have been saying that we need a new approach to the temperance problem. They pretty well agree that we need a strong teaching program which gives the truth about alcohol. Our great need now is alcohol education. To this end we have been doing our best to discover sound educational materials.

We have discovered a "Syllabus in Alcohol Education," prepared by Bertha Rachel Palmer of the W. C. T. U. The author of this syllabus is well trained and has given a great deal of time to a scientific investigation of the facts about alcohol. The syllabus is a fifty-one-page booklet dealing with the subject from a scientific and factual viewpoint. We recommend this syllabus for our ministers, Sunday-school teachers and others interested in presenting the truth about alcohol. Especially, do we feel that our Sunday-school teachers should have it. The price is 20c each or \$1.80 per dozen. Order from the Board of Christian Education, Elgin, Illinois.

Along with the Syllabus go four leaflets in an Alcohol Education series. Leaflet No. 1 is a Guide to Teaching Material which is designed to guide teachers in using the Syllabus. Price 2 for 5c or 65c for 50.

Leaflets 2, 3 and 4: Namely, Beverage Alcohol and the Nervous System, The Danger in Wine and Beer, and Old Fallacies and Modern Facts about Beverage Alcohol. You may secure these at 2c each or 35c for 50.

We sincerely hope that many of our people will use these materials to aid them in their teaching program.—R. D. B.

Friendliness

BY JENNIE M. MESSER

I WAS much impressed by the article on the "friendly old lady" in a recent number of the MESSENGER. Yes, our young people like to have the older people show an interest in them. Not long ago one of the boys came home from church and said: "I believe I like Grandma — the best of any old lady I know. She is always so jolly and friendly." What a lasting impression for good that grandmother has made on that boy, just because she noticed him.

On the other hand, the old people like the attentions of the younger ones just as well. A short time ago a gray-haired mother said to her daughter with whom she was living, "I think — is the sweetest girl. She always shakes hands and has something to say to me,

though so few of the young folks ever notice me."

I remember how my own aged mother was so pleased when our girls would bring their school friends in and these girls would have something to say to grandma, and then how disappointed she was when they did not speak to her.

How mutual then our friendliness should be. Years, rather few or many, should not make any difference. A handshake, a smile or a word costs so little effort, and how much it is appreciated, and how much comfort and encouragement it may bring to a hungry soul. Let us all be more friendly.

Grundy Center, Iowa.

The Ames Conference Choir*

BY ALVIN FRANZ BRIGHTBILL

Conference Music Director

The Purpose

To develop choral ideals through rehearsals held each afternoon and evening. To furnish a choral background during the public sessions in the auditorium. To prepare the five major anthems and choral work for the Sunday services.

Membership

All quartets from the colleges and churches, choirs and soloists singing on the Conference program are automatically members of the choir. They will receive tickets with seat numbers upon arriving on the grounds. Song leaders, pianists and laymen gifted with voice and a desire to express themselves in song are urged to come and fill out the blanks and receive their assigned seats. These tickets, which will only be given upon filling out the membership blank, will admit you to the choir platform in the auditorium.

Music

A folio containing the anthems and songs to be used has been prepared at a saving to you, for your convenience. This folio sells for 60c. This is the only cost attached to the Conference choir.

Rehearsals

All members registering are expected to attend all rehearsals unless seriously handicapped. Then an excuse will be given by the Director. No one not registering will be allowed to sing in the choir.

Desires

All who are desirous of singing are urged to come and unite with the large choir and not to hesitate for fear they are not good enough. The choir is organized for the development of Christian character and to bring inspiration through the larger forms of vocal composition. These forms are not difficult. The contribution you make will count much in developing better congregational singing.

*Get your folio of music by writing to A. F. Brightbill, 3435 Van Buren St., Chicago, Ill. Price 60.



MISSIONS

This Department

Conducted by

H. Spencer Minnich



Methods Number—A Missionary Convocation

From out of our 150,000 members in the Church of the Brethren perhaps some 5,000 may have the joy of attending the Annual Conference at Ames, Iowa, from June 13-19. The remaining 145,000 will stay at home, abiding "by the stuff" and carrying on the program at the home-base while the delegates and others are away. Perhaps it would be a variation for those left at home to imagine themselves at Ames, present in spirit, if not in body, and carry out on June 17, a very similar service to the one which shall be rendered on Missionary Day, Monday, the 18th, from 1:30 to 4:00 P. M.

By projecting the imagination over miles of space, and with the help of those who have attended Conference in the past, an inspirational service paralleling the Convocation Service at Conference, may be enjoyed at home. It will give some of your members who have never had the privilege of attending a Missionary Day service, an insight into the procedure and spirit of this Great Inspirational Day of the Conference.

With the thought in mind that a goodly number of churches might be pleased to have such a service on Conference Sunday, herewith is given an outline suggesting a local Missionary-Worship hour.

Select a Chairman. If possible, appoint some one who has attended an Annual Conference. Let the Chairman explain the settings and give the necessary "atmosphere" to make the picture of an Annual Conference seem real.

A Missionary Convocation

Place: Imagine a large auditorium filled with people. (This year at Ames, the college gymnasium seats 3,000.) On the large platform are seated various groups representing the Standing Committee, members of the District Mission Boards, newly approved missionaries, missionaries on furlough, parents of missionaries, members of the General Boards, the leader of song, the quartet, and speakers of the hour.

Hymns (sung by the entire audience):

"Come, Thou Almighty King."

"O for a Thousand Tongues to Sing."

"I Love Thy Kingdom, Lord."

Opening Devotional:

Matt. 28: 18-20.

The Missionary Commission.

1. Endued with power.

2. Sent forth.

3. Promised the Abiding-Presence.

Prayer:

Adoration to God, our Father.

Ascription of love for Jesus Christ, our Lord.

For presence of the Holy Spirit in this hour, upon speakers and those who hear.

For blessing upon the Church, that she may never lose sight of her heritage of spiritual realities.

For world understanding and brotherhood, and peace.

For strength of soul in troubled times.

For evangelization of all lands.

For love of mankind, and the sense of kinship with other peoples.

For spirit of obedience to Christ's desire.

That this Convocation Day be vital in building the kingdom of God.

Missionary Song (sung by the quartet):

"Christ for the World."

(Another impressive missionary hymn may be used, if this is not available)

(A city photographer snaps two views, one from the front of the audience and one from the rear.)

Hymn (sung by the congregation):

"Jesus Shall Reign Where'er the Sun."

The Missionary Address:

Subjects Which Might Be Used for This Address:

Jesus Christ and World Evangelization.

O'er Land and Sea With the Apostle Paul.

A Faith for the World.

The Present Day Summons of Missions.

Anthem by the Quartet:

"God So Loved the World."

Introduction of New Recruits for the Fields.

(The Secretary of the Mission Board asks the new missionaries to stand as he introduces them to the audience. The vast audience stands in response and out of its fullness of heart gives its salute by waving a sea of white handkerchiefs.)

Consecration of the Offering.

(The chairman of the Mission Board has charge of the offering. The sight is an impressive one, as fifty to one hundred ushers come forward, receive the white sacks, and go to every section of the room, to bring forth the gifts from the churches throughout the Brotherhood. As the money is placed into the offering sacks, the question forces itself over and over in the minds of those who sit and wait: "Will this offering meet the needs of the church this year?" Somehow the sacredness of checks, promises, and coin seems very real, and everyone realizes more fully that "Money is a spiritual reality; that it is the life-blood of men, it is minted manhood, it is portable personality.")

Prayer:

For blessing upon the gifts of our church.

For vision to see the needs of the world.

For realization that we are stewards and trustees for God.

For love which loosens purse strings.

That material gifts may be transformed into living witnesses.

That the ends of the earth shall know thy salvation.

Quartet:

"We've a Story to Tell to the Nations."

Presentation of Various Groups on the Platform.

Hymn (By entire audience—sung with deep feeling):

"Speed Away, Speed Away."

Benediction:

O God, our Father, at the close of this great service of consecration, we thank thee for thy presence; and as we depart we pray thy benediction may attend us. Bless, we beseech thee, the labors of thy church at home and abroad. May thy kingdom come. May the Sun of Righteousness arise with healing in his wings for all the nations of earth. Lead us in the way of truth; and unto thee, Father, Son and Holy Spirit be glory and dominion now and evermore. Amen.

Mass Movement in Southern Yunnan

THE Kados are aboriginal mountaineers living in the southern part of Yunnan. Their first contact with Christianity was through Tai converts who speak Siamese and were in touch with Presbyterian missionaries working up from Siam. Through young Tai Christians a movement began which has grown encouragingly. More than two years ago a Presbyterian missionary reported to the C. I. M. missionaries in Yunnan that there were then over four hundred Kado families who had burnt all their objects of pagan worship and were crying out for Christian teachers. Mr. and Mrs. Willhauck, German associates of the C. I. M., some time since returned from and reported on a five months' visit to this Kado field. Fully twenty-five hundred families are now reported to be turning to God from idols, forsaking their demon worship, wine drinking, opium and even tobacco. The young converts and enquirers among them have already built chapels and schools in three places at their own expense. They urge that missionaries settle among them. When with them Mr. and Mrs. Willhauck lived in the poor homes of the people. Mrs. Willhauck sometimes stayed alone in a village center while Mr. Willhauck traveled to distant centers. Persecution has already started. Several have been beaten with knotted ropes. Oppressive taxation is being levied upon them. Young men and women missionaries are now joining the Willhaucks in developing this opportunity.—*China's Millions*.

Daddy, Where Are You Going?

BY A. F. BOLLINGER

A TEN-YEAR-OLD boy who has been in one of our village schools under a Christian teacher for only about nine months, recently got sick with pneumonia and after about five days' illness he died. On his deathbed he sang some of the songs he had learned in school, prayed a little prayer he had learned, and said to his father, who is a Hindu: "I am going to heaven. Father, when you die, where are you going?" As a result, the father is now inquiring into the religion that can give such a faith to a little boy.

Some months ago in another village, the village

patel's little grandchild was very sick. The patel is a bhagat, or witch doctor of considerable local repute. He tried his charms to cure the child, and also took it to other bhagats, but without avail. Finally, the father of the child came to the Christian school master and asked him if he could do anything. He said he could pray for it. So they carried the child to the master's house and the master and his wife prayed for the health of the child. Their prayer was heard, and the child began to mend from that day. In this simple way the power of the living God has been impressed on these people.

Ahwa, India.

What to Pray For

Week of May 14-20

THIS week the Prayer Calendar calls us to pray for our literature missionaries in India.

The production of church papers, Christian books, tracts, pamphlets and gospels is a task which requires much time and demands diligent application to the task. The translation and revision of the Old and New Testaments is a long and painstaking labor.

J. M. Blough and David P. Makawana have been appointed the literature editors of our mission, and they also coöperate with other missionaries of other missions in the same type of work. Both of these men are especially fitted for such literary work. Bro. Blough has long been known as having a fine, working knowledge of the Gujarati language; and Bro. David, from early childhood, has used his mother-tongue with accuracy and skill. He also speaks English well.

Remembering the blessing Christian books and magazines have been to us, let us pray for a similar blessing upon our 5,000 members in India, and also pray that the large amount of this literature, which is sold and given away to the non-Christians, may be as good seed in good ground.

Junior Worship Program

(To be used in connection with the Junior Project)

Theme: Making Decisions.

Hymn: True-hearted, Whole-hearted.

Scripture Reading: Luke 4: 1-13.

Hymn: Stand Up, Stand Up for Jesus.

Poem:

I thank God, and thank him with a song,
That he gave me a will that is my own,
And made me free to choose the right or wrong,
And fight and fashion life as I shall choose.
And with this gift, I sigh for no man's shoes
Nor envy any king upon his throne.
So fare I forth, intent at last to be
Master, not slave, of my strange legacy.

Story: Early in the last century, in a modest Scottish home, a father and his son sat together late into the night. A great decision had been made. In the morning the son was to set out on a long journey, and neither knew whether

they would meet in that little cottage again. As the night wore on, the father took from the mantel the family Bible and read very slowly as if each word for him was fraught with meaning, the Hundred and Twenty-first Psalm.

In the strength of that decision and faith, David Livingstone and his father said good-bye in the early morning, and in the remembrance of it David Livingstone lived through many long years, during which God cared for him as he faithfully carried the story of the Great Heavenly Father to the races of Africa.

Challenging Thoughts: "Yes" and "No" are two of the most difficult words in the English language.

Dare to be a Daniel,
Dare to stand alone,
Dare to have a purpose true,
Dare to make it known.

To every man there openeth
A way, and ways, and a way,
And the high soul climbs the high way,
And the low soul gropes the low;
And in between on the misty flats,
The rest drift to and fro.
But to every man there openeth
A high way and a low,
And every man decideth
The way his soul shall go.—Oxenham.

Offering Thought:

Just as I am, young, strong and free,
To be the best that I can be
For truth, and righteousness, and thee,
Lord of my life, I come.

Hymn: God Send Us Men.

News From the Field

Bulsar

Mary D. Blickenstaff

1934 Mission Conference

The India group of missionaries gathered at Bulsar on March 7 for their annual mission conference. The opening address that evening was given by Bro. I. W. Moomaw. His theme, "The Abiding Principles of Sacrificial Service," inspired us anew with the joy and greatness of our task in serving the people of India. As usual the forenoon sessions were given to devotional subjects, and to the consideration of progressive methods for improving various departments of mission work. The afternoon sessions constituted the business portion of the meeting, and problems were met in a spirit of love and tolerance. As our Indian brethren assume more of the burdens of the work the volume of the business for the missionaries in conference grows less.

Happy Days for Missionary Children

The missionary children always look forward to mission conference time most eagerly. For them the days are one long happy play time. This year they were all interested in the new Miller baby, Frances Maxine, who had just arrived at the medical bungalow on Monday, March 5. The Miller girls were the envy of all the children to possess such a beautiful baby sister. On Thursday evening came word from the mission hospital at Dahanu that Crystal Lorraine had also arrived to be the baby sister of the Bollinger children, and there was more rejoicing.

In the Midst of Life, Death Is Near

But there were anxious days for the older group of people. Mrs. Ziegler came to the conference seemingly in her usual

health, but soon became very ill. On Sunday, she hovered between life and death. Our doctors, nurses and others did all in their power for her, and prayer was continuous in her behalf. Our prayers were heard, and we thank our Heavenly Father that Mrs. Ziegler has been steadily, though slowly, improving since then.

Starting to School—1,000 Miles Away!

On Monday evening there was an extra lot of hurrying about, preparing of lunches, final packing and closing of trunks, and tying up of bedding rolls. Then the children were hastily put to bed for a few hours' sleep. At midnight they were aroused to go to the railway station. The time had come for their departure to Woodstock School. The station seemed to almost overflow with the crowd of children, parents and others, and with the great amount of baggage carried along. You would have been surprised at the baggage, but you must remember that the children are going to be away for nine months, and that drinking water, food and bedding are required for the long journey. You might have thought this a light-hearted lot of people, but the merry words and laughter served only to cover up the ache in many a heart and to hold back the tears so near the surface.

Party of Fifteen on Way to Woodstock School

Mrs. Moomaw and Miss Emma Ziegler were to be the caretakers of the party. Because of Mrs. Ziegler's serious condition, Emma could not go, and Bro. Moomaw went along to help look after the children since the majority of them are rather small. There were Lois and Joseph Mow, Lowell and Virginia Bollinger, Loretta and Gordon Shull, David and Dickie Moomaw, Stephen Blickenstaff, Josephine, Marjorie and Maurine Miller and a little eight-year-old girl from a neighboring mission, with other children to join the party at other stations. They traveled third class in a reserved compartment of the train which insured them sitting room on long hard benches. They had two nights on the train, then a change of trains in the big Delhi station, and finally a fifty-mile bus ride which took them safely up into the mountains within walking distance of the school. Miss Ziegler went a few days later as she is taking Miss Stoner's place as teacher there. Miss Verna Blickenstaff had preceded the school party to prepare for her duties as school nurse for another year.

Too Frail for Earth

Just before it was time for the school children to start, Bro. Bollinger was called to Dahanu because of the new little daughter being critically ill. The next day her spirit slipped away to that unknown realm from which it had so recently come. Her coming had brought so much promise of hope and joy to the family, and the whole mission rejoiced with them. Likewise in her going, all sympathized most sincerely. The little one was buried in the cemetery at Bulsar.

Homeward Bound from Conference

On Tuesday, the missionaries, not detained by illness, separated to return to their various places of work. We felt that we had been drawn more closely to our Heavenly Father and to each other because of the experiences we had shared.

Dear readers in the homeland, I have tried to give you a little picture of a few days in the life of a group of American people in far away India. They have their joys and their sorrows, still they bear in mind whose they are and whom they serve. They remember that you are standing back of them and are praying and giving that the work of making Jesus known and loved in this great land may go forward.

KINGDOM GLEANINGS

Calendar for Sunday, May 13

Sunday-school Lesson, Christianity and Patriotism (Temperance and Good Citizenship).—Matt. 22: 1—23: 39.

Christian Workers' Meeting, Christian Homes.

B. Y. P. D. Programs:

Young People: Mother's Day.

Intermediates: Your Mother and Mine.

* * * *

Gains for the Kingdom

One baptism in the Rice Lake church, Wis.

One baptism in the Bartlesville church, Okla.

Two baptisms in First church, Philadelphia, Pa.

Three baptized in the Modesto church, Calif.

Two baptisms in the Denton church, Md.

Two baptisms in the Yakima church, Wash.

Six baptisms in the Spring Run church, Pa.

Two baptisms in the Freeport church, Ill.

Three baptisms in the Girard church, Ill.

Four baptisms in the Santa Ana church, Calif.

Two baptisms in the First church, Philadelphia, Pa.

Three baptisms in the Payette Valley church, Idaho, Bro. Glover, the pastor, in pre-Easter services.

Three baptisms in the Bakersfield church, Calif., Bro. J. H. Cassady of Washington, D. C., evangelist.

Eight baptisms in the Pine Creek church, Ill.

Four baptisms in the Lower Stillwater church, Ohio.

Nine baptisms in the Raisin City church, Calif., Bro. Glenn Montz of Bakersfield, Calif., evangelist.

Thirteen baptisms in the Lebanon church, Pa., Bro. M. J. Weaver of Lancaster, Pa., evangelist.

Eight baptisms in the Alliance church, Ohio, Bro. A. H. Miller of Kent, Ohio, evangelist; one baptism since.

Fifteen baptisms in the Coventry church, Pa., Bro. A. C. Miller of Johnstown, Pa., evangelist.

Nine baptisms in the Michigan City church, Ind.

Twenty-two baptisms in the Mt. Joy church, Pa., Bro. W. K. Kulp, pastor-evangelist; five baptisms previous.

Seven baptisms in the Muscatine church, Iowa.

Twenty-five baptisms in the Rossville church, Ind., Bro. E. M. Cobb and wife of Spencer, Ind., evangelists.

Fifteen baptisms in the Piqua church, Ohio, Bro. E. S. Coffman and wife of Elgin, Ill., evangelists.

Thirty-two baptized and three reclaimed in the Schoolfield church, Va., Bro. M. Guy West of Bridgewater, Va., evangelist.

Ten baptisms in the Hartville church, Ohio, Bro. D. R. McFadden of Smithville, Ohio, evangelist; three baptisms previous.

Seven baptized and one reclaimed in the Beach Grove church, Ind., Bro. Estel McCullough of Middletown, Ind., evangelist.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. E. F. Sherfy of Durbin, W. Va., July 1-15 in the Lake Ridge church, N. Y.

Bro. F. R. Zook of Martinsburg, Pa., June 24 in the Ridge church, Shade Creek congregation, Pa.

Bro. A. L. Rummel, pastor, in the Tire Hill church, Pa., May 7-12.

Bro. T. G. Weaver of Wakarusa, Ind., May 20 in the Wakarusa church, Ind.

Bro. C. G. Hesse of Roanoke, Va., May 14 in the Waynesboro church, Va.

Bro. L. A. Walker of Omaha, Nebr., May 20 in the Kearney church, Nebr.

Bro. I. S. Long of Bridgewater, Va., May 13 at the Stone Bridge church, Licking Creek congregation, Md.

* * * *

Personal Mention

Bro. Ralph R. Hatton, pastor of the First church, Toledo, Ohio, is scheduled to speak over WOWO, Fort Wayne, Ind., Sunday, May 20, 8 A. M., Eastern Standard Time.

Bro. J. A. Buffenmyer, pastor of the Lost Creek church of Southern Pennsylvania, is available for two revival meetings in the autumn season. Address him at Bunkertown, Pa.

The Standing Committee delegates to the Ames Conference from the Second District of Virginia are Elders John S. Flory and C. B. Smith, with Elders B. B. Garber and G. L. Wine as alternates.

Bro. L. O. McCartneysmith, Waterloo, Iowa, was a recent visitor at the Publishing House and extended his greetings to the Messenger. He was on his way to an evangelistic engagement at Johnstown, Pa.

To Bro. L. A. Blickenstaff in far away India, your sympathy and ours will follow the news of the passing of his aged father, Bro. David Blickenstaff, at Long Beach, Calif., April 25. Nor will we altogether forget the bereaved ones in the homeland.

Bro. Ezra Flory, pastor of the Sterling church of Northern Illinois, was one of our last week's visitors. He is happy to be in the pastoral work again, although, or perhaps rather because, the demands upon his time and strength are heavy. But Bro. Flory always did like to be busy.

Dr. Homer L. Burke gave an informing and very interesting address on the work of a medical missionary in Nigeria, at the late District Meeting of Eastern Maryland, according to the clipping from the Frederick Daily News sent us by our correspondent, Mrs. John W. Wolfe.

Bro. J. W. Cline, elder-in-charge of the Calvary church, Los Angeles, writes under date of May 3: "We have just closed by far the best evangelistic campaign that the Calvary church has ever had. The attendance was good and the interest was fine. Bro. Cassady gave us a splendid meeting. Eighty-two came forward during the meeting, for baptism and reconsecration. So far fifteen have been baptized and there are a number more to be received by baptism and letter."

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Miscellaneous Items

The Verdigris church of Southeastern Kansas will dedicate its new house of worship at Gravel Hill, Sunday, June 10.

The Poplar Ridge church of Northwestern Ohio—six miles northeast of Defiance—invites ministers and others on their way to the Ames Conference to stop over for their all-day meeting and love feast June 9.

Conference Offering Announcement. May 27 is proposed for the Annual Conference Offering. As we elect delegates and send them to Ames to transact business for the whole church, so we also raise funds for the support of the work

they authorize. On the inside front cover of this issue there is a more adequate statement concerning the Conference Offering.

Has your Sunday-school any left over papers of which no good use is made? If so, Sister May Gans, Kline, W. Va., would like to hear from you. She could use many of these in Sunday-school and Vacation Bible School work. She would be especially glad for primary papers with pictures.

There seems to be promise of a large attendance at the 1934 World's Fair in Chicago. Readers of The Gospel Messenger and their friends may be interested to know that accommodations will again be available at Bethany Biblical Seminary at rates about the same as last year. For reservations or further information write to the Seminary at 3435 West Van Buren Street, Chicago, Ill.

The Tyrone church of Middle Pennsylvania—East Tyrone, the East Tyrone Messenger calls it—is celebrating the fortieth anniversary, not of Brethren beginnings in Tyrone but of the location at the present site, Eighteenth Street and Adams Avenue. The exact date was April 30, 1894. "The seven original members have grown until today there is a congregation of almost three hundred." Bro. John R. Snyder is pastor.

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Standing Committee for 1934

Africa, First,	Desmond Bittering
California, Northern,	Glenn R. Montz
California, Southern and Arizona,	F. S. Eisenbise, E. M. Studebaker
Canada, Western,	J. S. Culp
China,	Byron M. Flory
Colorado, Eastern,	I. J. Sollenberger
Colorado, Western and Utah,	R. N. Leatherman
Denmark,	
Florida and Georgia,	
Idaho and W. Montana,	
Illinois, Northern and Wisconsin,	J. H. Mathis, I. D. Leatherman
Illinois, Southern,	W. W. Peters
India, First,	
India, Second,	
Indiana, Middle,	J. O. Winger, T. A. Shively
Indiana, Northern,	David Metzler, Chas. C. Cripe
Indiana, Southern,	D. W. Bowman
Iowa, Middle,	T. U. Reed
Iowa, Northern, Minnesota & S. Dakota,	J. S. Flory
Iowa, Southern,	Glenn Carr
Kansas, Northeastern,	S. E. Thompson
Kansas, Northwestern,	F. A. Wagner
Kansas, Southeastern,	Oscar Fike
Kansas, Southwestern,	H. F. Crist
Maryland, Eastern,	M. R. Wolfe, J. Walter Englar
Maryland, Middle,	Earl Mitchell
Maryland, Western,	
Michigan,	C. L. Wilkins
Missouri, Middle,	Oscar W. Wagner
Missouri, Northern,	Walter Mason
Missouri, Southern and Arkansas,	Ramie L. Gass
Nebraska,	Homer F. Caskey
North Dakota and E. Montana,	Ralph Petry
North and South Carolina,	Geo. A. Branscom
Ohio, Northeastern,	Ira E. Long, G. W. Phillips
Ohio, Northwestern,	
Ohio, Southern,	D. G. Berkebile, C. L. Flory, J. H. Eidemiller
Oklahoma, Panhandle of Texas, New Mexico,	Geo. Eller
Oregon,	
Pennsylvania, Eastern, Nathan Martin, F. S. Carper, R. W. Schlosser	
Pennsylvania, Middle,	C. C. Ellis, H. H. Nye, M. Clyde Horst
Pennsylvania, New Jersey and E. New York,	
Pennsylvania, Southern,	J. E. Trimmer, S. C. Godfrey
Pennsylvania, Western,	W. J. Hamilton, J. F. Graham
Sweden,	
Tennessee,	J. B. White
Texas and Louisiana,	J. F. Hoke
Virginia, Eastern,	E. E. Blough
Virginia, First,	E. C. Crumpacker, C. M. Key
Virginia, Northern,	L. S. Miller, J. S. Roller
Virginia, Second,	John S. Flory, C. B. Smith
Virginia, Southern,	H. J. Woodie
Washington,	W. Earl Breon
West Virginia, First,	R. K. Miller
West Virginia, Second,	

Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

Mary of Nazareth, by Mary Borden. Doubleday, Doran and Company. Price, \$2.50. 310 pages.

The author attempts to reconstruct the life of Mary in the light of the gospel narratives and the times and under the conditions prevailing when the Nazareth home housed our Lord. You, too, have wondered what all is meant in these words, "But Mary pondered these things in her heart." You also recall that the brethren of Jesus did not believe on him and that once his own family thought he was beside himself. This phase of the life of Jesus is taken into account as the author follows him through his active ministry until he finally dies upon the cross when the sword pierced the heart of Mary.

The language is exceedingly simple. One passes from the fitting words of the Authorized Version to the author's own without detecting the change. This gives the book an added charm, for it is well known that this old translation remains a masterpiece in language. You will not agree with all of the author's theology, but you will read to the very end this simple interpretation of the great life that Jesus lived.

THE QUIET HOUR

Obey the Law of God

Lev. 26: 1-46

For Week Beginning May 20

Probably no chapter in the Old Testament sets forth so vividly the contrasting results of obedience and of disobedience.

I am the Lord your God, v. 1

This was the foundation stone of Israel's religious and moral progress. Their highest distinction was that they knew God (Deut. 4: 35; 6: 4; 1 Chron. 17: 20; Psalms 83: 18; Isaiah 43: 10; 44: 6; 45: 18; Mark 12: 29; 1 Cor. 8: 4; 1 John 5: 7).

Plenty and security, v. 5.

In our day we might express it differently, but the truth remains: righteousness makes for security and prosperity, unrighteousness brings on a depression (Deut. 30: 9; Psalm 132: 15; Isaiah 30: 23; Amos 9: 13).

Five of you shall chase a hundred, v. 8

We do not like the military figure, but the truth is eternal: only the good man can show genuine courage (Ex. 11: 7; 15: 26; 19: 5; Deut. 26: 19; 1 Sam. 12: 22; Psalm 29: 11; 78: 52; Rom. 8: 33).

I will set my tabernacle among you, v. 11

The divine presence is promised as a permanent possession. God will dwell with them and be their God (Ex. 20: 21; 24: 2; 25: 22; 33: 9).

I will remember the covenant, v. 45

If they repent God stands ready to forgive and to restore (1 Kings 8: 56; Rom. 4: 21; 2 Cor. 1: 20; 2 Peter 1: 4; 1 John 2: 25; Psalm 30: 5).

Discussion

What is the difference between obedience in Old Testament times and obedience under the Gospel? R. H. M.

PASTOR AND PEOPLE

The Minister's Wife in the Home

BY ELIZABETH H. BRUBAKER

I MUST speak from observation only, for when I took my place in the home of a minister, a farmer preacher, the latter was being supplanted by the salaried pastor. My mother was the wife of a minister, a farmer preacher, as long back as I can recall. She was not a public woman, but a keeper at home. She lived to see nine children accept Christ and establish Christian homes. She was a good wife and a good mother. Her appearance and life were much in keeping with the admonitions of Peter in Peter 3: 3, 4, "whose adorning, let it not be that outward adorning of plaiting the hair and of wearing of gold, or of putting on of apparel. But let it be the hidden man of the heart . . . even the ornament of a meek and quiet spirit which is in the sight of God of great price."

She was fully familiar with the material needs of the home, and coöperated with father in meeting these, avoiding unpaid store bills. Like the woman of Proverbs, she brought her supplies from afar by the sale of butter and eggs. She arose while it was yet night to give meat to her household and a portion to her maidens, the latter assisting that her daughters could attend school. Her husband was known in the gates of the market and he sat among the elders of the church.

She was a woman of prayer, not only in her private devotions, but at the family altar and about her daily duties in the home. Surely the successful carrying out of family worship devolves largely upon the wife and mother. The minister's wife needs to pray with her husband over the problems of the church as a body and individually. "If any of you lack wisdom let him ask of God that giveth to all men liberally, and upbraideth not" (Jas. 1: 3). "Call upon me and I will answer thee, and show thee great and mighty things, which thou knowest not" (Jer. 33: 3). What confidence we may have in going to God in prayer about the work of the church! "This is the confidence that we have in him, that if we ask anything according to his will, he heareth us. And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him" (1 John 5: 14, 15). We may enjoy the assured answer to our prayer before it is a part of our actual experience.

Mother loved to read her Bible. "Great peace have they which love thy law, and nothing shall offend them" (Psa. 119: 165). She was kind in giving reproof to her children. Once hearing one of them use unkind words, she said, "You did not learn that of me," and the tears were seen in her eyes. She seemed to weigh

her words before uttering them. Truly her children rise up and call her blessed, her husband also praised her.

She had an original cradle roll of her own, keeping in store remnants of material for small garments. She would carry them to the babies as they arrived from time to time in the neighborhood. To older girls she gave inexpensive gifts for their "hope box." "God loveth a cheerful giver." She appreciated the words of Jesus, "It is more blessed to give than to receive" (Acts 20: 35). And yet she enjoyed the blessing of receiving. She was appreciative of the smallest gift. One time a sister called on her with a gift. Said the sister, "I always thought Isaac should have given William something for marrying us. I have brought you a piece of gingham for your little one an apron." Mother received it with gratitude.

Virden, Ill.

How to Make the Marriage Ceremony Impressive

BY S. P. EARLY

Article Supplied by Pastoral Association

MARRIAGE is divinely ordained. Hence there should be thrown around the marriage ceremony a spirit or atmosphere of reverence. This is not likely to be done when the service is conducted by a civil officer. It is most fitting, then, that a minister, preferably one who has a personal interest in the parties concerned, should have charge of the service.

Many young people have not witnessed a marriage ceremony. They do not know what is expected of them. To put them at ease and help them to appreciate the significance of the service and the import of the vows taken, the officiating minister should go through the service with them beforehand, in other words have a rehearsal. Having an understanding of all the details of the service helps to bring calmness in the minds of the interested parties.

This is especially important when there is a church wedding, or a home wedding with friends invited.

When the ceremony is performed at the parsonage the formal part is reduced to a minimum. The minister by a few appropriate words can bring about a composure and an atmosphere suitable for the service.

When there is an audience to witness the ceremony, the songs and the wedding march, effectively rendered, create the atmosphere for an impressive service.

The minister has a most important part. Sometimes the minister is far more nervous than the bride and groom. He needs to be master of himself and the occasion so that he will inspire confidence and composure in all the others. The ceremony, whether given from memory or read from the manual, should be given in a

distinct manner so that all can understand. The manner of the minister, and the tone of his voice, can leave the impression that this is a most important service, that the principals are making the most solemn of vows to live faithful until death.

The climax is reached when the minister places his hand on the clasped hands of the bride and groom and prays earnestly for the blessings of heaven upon the two lives which have become one.

At the close of a home wedding it seems very fitting for the relatives and friends to extend their congratulations and wish them well.

Roaring Spring, Pa.

Teaching the Future of the Kingdom

BY PAUL MOHLER

See Sunday-school Lesson for May 20

ARE you tired of waiting? Do you ever look back and wonder if it is all worth while? Do you suppose that Jesus expected some of us to get that way? What about our Sunday-school lesson for May 20, Matt. 25: 1-13, was that meant for folks like you and me? Maybe it will help us if we let him speak to us through that wonderful parable of the ten virgins. But with this parable, as with others, we must be careful to get the particular idea that Jesus wishes to stress, or it will do us but little good. It is so easy to let these beautiful figures of speech suggest so many interesting things, that we lose their intended force. Fortunately for us, in this one Jesus is careful to tell us what it is all about. See if you can find that.

When we have two courses to compare, the one with the other, it helps to set the two side by side on paper or blackboard with all their features noted in order, item by item, for fair comparison without any significant facts left out of consideration. We can then decide for ourselves which course is the better. If, as in this case, the decision seems to be ready-made for us, we can at least see just where the one side showed weakness and the other side strength, for our guidance. Divide your board into left and right halves, heading the left half *Foolish Virgins*, and the right half, *Wise Virgins*.

It is to be assumed that all of the girls were invited to the wedding, and all equally eligible, all equally happy, so we may list the first two items the same on both sides: (1) Invited Guests; (2) Bright Hopes. But the one group thinks much about the good time coming, and but little about the conditions that must be fulfilled in order to be in on the good time. Write, therefore in the left list: (3) Conditions Slighted; in the right list: (3) Conditions Fulfilled. The next item appears in both lists the same: (4) Great Delay. At this point, we see the results of items No. 3. On the left side

write: (5) Out for Repairs; right side: (5) Going Strong. Left side, (6) Total Loss; right, (6) Abundant Entrance; left, (7) Eternal Despair; right, (7) Eternal Joy. Do you agree with the Lord's headings; is it hard to decide?

We now consider these two courses, which begin happily together but end so differently. Where do they divide? At No. 3, of course. All of the girls had equal knowledge of marriage customs and possibilities of delay; the one group counted on good luck to get them by without proper attention to details, while the other group took nothing for granted but provided against all eventualities. When the important moment arrived, therefore, the one group was busy patching up equipment, while the other group was able to go on with the procession. Apparently the decisive moment was when the bridegroom arrived, but really it was when the virgins became careless. The Lord's injunction to "Watch" did not, therefore, apply just to the moment of the bridegroom's arrival, but to the minutes and hours preceding, in which decisions were made which controlled the conditions of the watchers at the time of the arrival.

I am reminded of a good brother who told me of the Model T which he drove regularly every day for several years with never a failure to get him there and get him back, then sold at an astonishingly good price. He also told me the secret of it. He always examined it carefully each morning, made all small adjustments, replaced worn parts, used good oil, etc. The good price which it brought was due to its good record and its good condition, in the days when flivvers were not always so good—second-hand. He had learned the importance of watching—all along the line.

For what shall we watch? For the coming of the Lord? Why not? The promise of his return has never been withdrawn. Will he come soon? How do we know? The apostles expected that he would come in their own generation or soon after. If they had built the church on the belief in his soon coming, there would have been much disappointment, and undoubtedly many would have lost faith in the whole proposition when they found that the apostles were mistaken in that. That is always the danger in overemphasizing one's hopes and beliefs; we may be able to carry weaker people along with us in our enthusiasms, but when they find that we are just guessing about our favorite doctrines, and guessing wrong at that, they are too likely to lose all confidence in all religious doctrines.

What value is there in watching for the coming of the Lord? First, it is an expression of our faith, and a strengthener thereof. Second, if we are truly watching for him, we shall be watching our condition and keeping spiritually fit. John expresses the principle when he says, 1 John 3: 3, "Everyone that hath this

hope set on him purifieth himself, even as he is pure." Furthermore, it is hard to see how anybody can be in earnest in his belief in the coming of the Lord without throwing himself and all that he has into the great effort to win the whole world to him in righteousness. The man who sits down to do nothing about the bad conditions around and about him because he thinks that the Lord will soon come and clean things up has evidently failed to catch the import of this lesson—or of the many others of similar significance in the New Testament. Our call is to follow him, endure unto the end, and to overcome fears, laziness, selfishness, unbelief, and disobedience in ourselves first, and then in others by the grace of God. This is watching to a purpose and with a promise of an abundant entrance into that upper and better kingdom.

Pasadena, Calif.

The Purpose of the Choir

BY P. L. HUFFAKER

3. The Power of Precept

"Let the word of Christ dwell in you richly,
In all wisdom teaching and admonishing one another,
With psalms, hymns and spiritual songs;
Making melody in your hearts unto the Lord."

—Col. 3: 16.

ANOTHER reason for a choir is given in the above quoted musician's golden text. This is at once a privilege and a command to exhort one another through the agency of music. Psychologists have in recent years studied the mind and its relations to the emotions and have come to the conclusions that the emotions are the masters of our lives. Music is a powerful language of the emotions. Tennyson says that music is "A golden sea setting toward eternity," hence it would follow that for exhortation to greater deeds and inspiration to finer living nothing can take the place of the best music of the masters, bearing "on wings of song" the great thoughts of the sages of all ages. We grant that scripture is given for reproof, exhortation and inspiration of men. How much more would this be true if it were set to great music, firing and emotionalizing the souls of men to do the thing set forth in the text. We have long accepted the hortatory function in the ministry of preaching; and we must now accept that there is as great a hortatory function attendant to the ministry of music. Each member of the choir is a minister and has a hortatory function in the singing of great anthems.

4. The Perfection of Talent

A certain nobleman was going into a far country and he gave unto one servant ten talents, to another five talents, and to yet another one talent. Then he departed, leaving them to prove their worth. Upon his return

the one who had received ten talents had increased his talents two-fold; also the one who received the five talents had increased his, but the one with one talent had hidden his in the ground, fearing that he would gain disfavor with the master. The master's reply to the faithful servants was: "Well done thou good and faithful servant," and to the unfaithful servant, "Depart from me."

The realization that talent is God given, and the recognition that we are responsible for its development needs to be impressed upon the singer anew. The Master has gone away for a time, but will return and require a reckoning of our use of that talent. If it has been buried under the multitude of selfish demands upon our time today, he will be angry and say, "Depart from me, I never knew you." On the other hand, if the talent has been used to "make melody in the heart unto God," and the inspiration of our fellow-men, the Master will say, "Well done, thou good and faithful servant, thou hast been faithful over few things, I will make you ruler over many; enter into the joys of thy Lord."

The church choir is one of the best means to discover and aid in the development of talent which is available to the church. It can offer this development to many who would otherwise be left out because of personal timidity or lack of proper training for quartet or solo work in the church. The public schools of our day are filling this need for development in a great many cases, but this does not give the talent a religious bent. It is up to the church to make use of this talent and develop it further to the upbuilding of worship and the benefit of the individual singer. Hence the choir should be used as a means to discover and develop talent to the glory of God.

South Bend, Ind.

Men's Work News

BY R. E. MOHLER

South Waterloo Church, Waterloo, Iowa

Among the various projects attempted by the men of the South Waterloo church was a "pig club." The idea was to get as many men as possible to contribute one or more pigs to the church. The money raised in this way was to go into some special project outside the regular church budget.

On Easter Sunday, April 1, the church realized the outcome of the project. Sufficient money had been secured to build a choir loft in their beautiful rural church. In addition to this, the rostrum was newly carpeted.

In writing of their project their pastor states: "I'm not ashamed of my men any more. I believe they are just beginning to feel their possibilities. They are proud of what they have done. It is a beautiful job. They are now looking ahead to other projects. One of them is that of adding several Sunday-school rooms."

McPherson, Kans.

HOME AND FAMILY

Mother

BY VERA I. EMMERT

Who is it cares in joy or pain,
Brings lots of sunshine through the rain?
Who is it shares my every gain?

My mother!

Who is it lends a helping hand,
When I'm alone on foreign strand?
Who is it helps me staunch to stand?

My mother!

Who is it prays oft every day,
When toil and pain seem here to stay?
Who is it helps me to be gay?

My mother!

Whom should I thank for life and joy,
And all life's best that I employ?
Who is it death can not destroy?

My mother!

McConnell, Ill.

Mother's Day

BY LEO LILLIAN WISE

MARY KENT smiled a bit wistfully as she watched Sue, her eighteen-year-old daughter, absorbed in the words of Ruth. Now Mary knew more about Ruth Fields, who was a guest in the home, than anyone else surmised. The two women had been schoolmates years before. Year after year Ruth comes to Fairchance to visit for some time in the Kent home.

"Every one in this house outside of myself," mused Mary, "seems to be under a spell of some sort woven by Ruth. And even I fall for it too! Sue is thinking what a glamorous life Ruth leads in the city. Fifteen-year-old David hangs on her words as if she were a mystical person pronouncing a bit of wisdom especially for him. Ten-year-old Kathie thinks that Auntie Ruth knows more about her needs than I ever possibly could." She paused for a moment. "And even eight-year-old Dickie is inclined to feel that his Mumsie is a back number. But good old Phil, he is not the kind of a husband who permits any woman to come along and oust me out of his affections!"

Perhaps Mary would not have been put on edge if it were not for a sort of insidious insinuation put out by her guest. The thing that was momentarily swaying the children. For Mary is a woman who dearly loves her family and home. To her the art of making a home where hearts are sheltered, strengthened, nourished and challenged to do their utmost in Life everywhere, is the art supreme.

"It must be wonderful," Sue was saying, "to live in a city and have a responsible position." Her eyes

gleamed with something akin to worship as she sat at the feet of her mother's guest.

"It seems a pity," Ruth was saying idly, "for a woman who is gifted with ability to tie herself down to the keeping of a house. Her outlook is so restricted, narrow. A woman needs to be out where she gets a broad view of life; where she is not enslaved by petty affairs."

"Ah!" softly breathed Sue, while she dreamed dreams of power, forgetting for the moment that she had looked forward to home-making as naturally as a bird lifts its wings and soars above the earth.

That night Mary had a short talk with her broad shouldered, quick of understanding husband, Phil. He listened the while she swiftly outlined her plans for the next few days. Then he asked: "But you will be back in time for Sunday? That's Mother's Day."

"O surely," she reassured him, "that will be my day!"

"All right," he answered, "but will I be glad to see you!"

The next forenoon Mary said something that had the effect as if a bomb had been hurled into the home.

"I find it necessary to be away from home a few days," she said. "But since you are here, Ruth, I am not at all afraid to be gone. I know you will help Sue with the house. And the others will do their part too."

"But, Mumsie," objected eight-year-old Dickie, "how long will you be gone?"

Somehow in the flurry of getting away Mary skillfully evaded answering the questions hurled at her from first one and then another. She was gone and a curious feeling came upon the home—a feeling of dejection.

Like other good mothers Mary has been training Sue in the art of home-keeping. But just now Sue was finding it another thing to have the responsibility all her own. She complained to ten-year-old Kathie: "I don't see how mother puts up with Aunt Ruth's finicky ways. And she doesn't offer to help us!"

"Huh!" snorted Dickie impolitely, "Mumsie puts up with a lot from folks. And do you ever hear her complaining about it? Mumsie is the right goods."

"That's right," David had appeared from somewhere silently. "Say, sis, fix up a lunch for me, will you? I'm going off for a hike with Bill Bradley."

Somehow the lunch was prepared, although David grumbled because it didn't look like it did when mother fixed things. And then dad telephoned that he was bringing out a couple of men for supper!

"Aunt Ruth," Sue asked hesitatingly, "can you help me out with supper?"

"I'm afraid not," Ruth told her. "I'm spending the afternoon and evening with Mrs. Carter."

If dad was a bit apprehensive about the evening meal he didn't say so. But leaving his guests in the living

room he walked out to the kitchen, laid several packages down upon the work table, saying in a matter-of-fact tone, "I don't know what you are planning to have, but maybe you can use these things."

Somehow with the aid of both Dickie and Kathie a presentable meal was served by Sue. But her eyes were opened to some things she had never thought of before. She said thoughtfully to Kathie as they washed the dishes:

"Do you know that I don't quite think Aunt Ruth is the success in the city she wants you to think she is."

"Yes," returned Kathie, "and do you remember Miss Kerr who visited Mummie last year? My, she can play the piano like nobody's business! Mummie says she has lots and lots of pupils, and she'd help with the cooking and everything."

"Yes, I remember," said Sue. Then struggling to be just as mother would have her to be in her criticisms she continued: "It must be that Aunt Ruth has never stopped to think what mothers mean in this world. She just doesn't think."

Saturday evening the members of the family were sitting upon the front porch, a quiet group—a subdued one even. For Ruth was missing the awed, worshipful look in the eyes of the young folks of the family. They were very quiet. Then all at once a taxi drove up and mother was getting out and reaching back to help darling little Grandmother Kent, dainty as a piece of rare china. And instantly the family was down upon the sidewalk, greeting her with a rapture that was somehow throat catching, loving her with an enveloping air. Mother had come home in time for Mother's Day. And even Ruth, stirred out of her selfish complacency, was moved to say: "Just seeing you makes things better."

"Huh!" snorted Dickie, "this is Mother's Day!"

"You're right, little brother," agreed Sue fervently.

Bellefontaine, Ohio.

Ashamed of Mother

BY HORTENSE BRYSON HILTON

HAVE you come to the crossroad in life where you are ashamed of mother? Do you ever stop and think that years and years ago your little head was never too tousled, your little face too dirty, your little hands and feet too dusty for mother to ever turn aside from you?

Her eyes were never so heavy with sleep but that she heard your cry, whether it was from a frightful dream or from anguish or pain. The night was never so cold but that at your first cry of "mother," she would leave her warm bed and come to your side.

When you were a youngster it was always mother who knew and sympathized. It was she who wrapped the cut finger or kissed the bumped head, and as the years flew by it was mother who watched your steps and prayed to heaven to guide you. As you left the

shelter of her care, love and protection it was she who tried in silent ways to still protect you. When you came to the place where you chose your life's mate, it was mother's heart that bled as she wished you God-speed. Her heart bled for she knew the road of life was crooked, up and down and full of thorns. Then how her heart swelled with pride when your first born was placed in her arms, for through the years it has been mother upon whom you could rely.

Patient, toiling, ever ready to help, that same mother has at last almost reached the sunset of life, and now I ask: "Are you ashamed of mother?" Ashamed of the white hair, wrinkled face, bony, trembling hands, weakened knees, and old-fashioned dress? Are you ashamed to take that little faded, old-fashioned mother out in public, walk up to some of your modern, aristocratic friends, and say, "This is my mother, I want you to meet her"? Or will you, on the other hand, feel ashamed and pass her by unnoticed, or forget to introduce her to that friend? Will you forget all that mother went through for you that you might today be one of the more elite?

Ah, it is true that you remember her on Christmas, Mother's Day and perhaps her birthday, but all of this is naught to her if through the rest of the year she is shut out of your love and life. It is heart-breaking to see that little worn-out mother turn her face to the setting sun, and with trembling lips hear her murmur, "One more day nearer the great white throne."

Chickasha, Okla.

Heart Blood

BY OMA KARN

(Compiled From the Legend of the Carnation)

"NAY, nay Suzette, not those!" Margharita, Countess of Ronsecco, imperiously motioned back her personal maid-in-waiting. "'Tis the small white flowers yonder, the flowers my mother loved and cherished, that shall deck my bridal robes."

The maid reluctantly—the hot-house roses she held in her hands were so superbly beautiful—laid aside the corsage bouquet with which she first had approached her mistress. Taking a nosegay of common garden flowers from a teakwood table at her side she proceeded to attach them to the bodice of the gown Margharita was wearing. "'Tis the more sweet thou mayest be to the nostril but less beautiful to the eye," the grieved Suzette audaciously asserted as she stepped back to view the effect wrought by her nimble fingers.

"'Tis sweet I would live in the hearts of my people, rather than beautiful to the eye," was the thoughtful rejoinder. Her voluminous garments winging about her, Margharita pivoted on her heels. "Perfect, my lady," the maid assured her.

"And now, Suzette," the countess bestowed one final smoothing down upon the gown she wore, "the gong! 'Tis high time we should join those below and hie us away to the chapel."

The maid touched a spring in a bronze object standing on the teakwood table from which she had removed the nosegay of white flowers. A low silvery sound pealed through the room, in and out, and up and down the corridors above and below stairs.

But immediately there was another sound. "The gong in the turret!" The words burst from the lips of Suzette in a shriek as a second summons pealed across the winning sweetness of the first. This sinister summons, the clanging of iron striking sharply upon iron, was a call to arm for battle.

Margarita was first to recover. Gathering the flowing drapery of the wedding robe into her hands she sped for the great staircase.

Midway the length of the stairs she met Orlando, her affianced husband. He caught her in his arms. "'Tis parted at the very steps of the altar, we must be, my beautiful, peerless one," he said. "Alack, 'tis the most cruel of fates! But I dare not tarry e'en so long as to make thee my wife. The pagan Saracens in vast numbers e'en now are marching upon the Holy Land. We hasten to the defense. Farewell, life of my life, a long farewell." He held her close, pressed one long, burning kiss upon her lips—and was gone.

But not so quickly was the departure but that Margarita snatching at the flowers on her bosom detached one and slipped it into the hand of Orlando. Clinging to the banisters for support she listened to the ring of his ironclad feet as he clattered down the stairs, along the hall below, and out into the courtyard of the castle.

From a window in her room the countess watched the hastily assembled company ride away. Outside the moat, Orlando turned. His sword dipped in salute, he placed the flower Margarita had given him to his lips. She leaned from the casement to wave a last farewell. The charger her lover rode faced about. Within a few minutes' time he and his men were mere specks in the distance.

A year later, a bright morning in the month of May, the countess was summoned to the great reception room of the castle. She found a soldier, a bent and battered man, awaiting her appearance. The man took a leather case from a pocket of the jerkin he wore. Removing a fold of yellow parchment from the inside of the case he held it toward Margarita, saying: "Most noble lady, I restore to you your token of love."

The hands of the countess flew to her throat. "Orlando?" she entreated.

"Dead," was the dreaded reply. "He fell defending the Holy Sepulcher. I took this flower from his bosom.

His lifeless hand lay over it as if to protect it from harm. See!" the man turned a fold of the parchment. A withered flower lay revealed. Margarita bent to peer at it. Hope was renewed within her. "It could not have been my Orlando," she whispered, "the flower I gave him was pure white. It bore no spot of red."

The voice of the messenger was very, very tender as he made reply, "The spot is blood, liege lady, your Orlando's heart's blood."

Recovering, the countess summoned a servant. Orders were given that the weary, footsore soldier be fed, clothed, and properly rewarded for the good deed done the House of Ronsecco. The precious flower in her hand, Margarita returned to her room. She sat at the window from which she had watched Orlando and his brave Crusaders ride away—the window from which she had fondly hoped she might some day witness their triumphant return. "Nevermore." Sighing, she turned for comfort to the flower so strangely returned to her care. Through some movement of hers it had turned over in her hand. There in the palm lay tiny black particles, minute seeds that had dropped from the blood-crimsoned heart of the flower of love.

Like her mother, Margarita of Ronsecco was an ardent admirer of nature. She loved green growing things. Much of the time since the separation from Orlando had been spent by her at work in gardens belonging to the castle. She had learned that in the world of nature, as in the world of the spirit, life is possible only through death. What if those tiny seeds could be made to grow? Watching the miracle of their coming to life would it not—might it not seem to bring Orlando nearer to her?

The head gardener was summoned. He and the countess went into consultation. The seeds which had rested in the blood-stained heart of the withered flower were carefully deposited in an especially prepared plot of soil. Near by was a stone bench and the old, old sun-dial beside which Orlando and Margarita—such was the custom of the daughters of the House of Ronsecco—had plighted their troth.

Legend tells that from the plants produced from the seed planted and tended by the hand of Margarita, came a flesh-colored flower, coronet in form with a blood red heart—a flower with a scent like that of costly spices—the English pink, a flower dear to the heart of many a one of us through the memory of old-fashioned gardens of our great-grandmothers.

Modern floriculturists took the red-hearted pink, grafted, pruned, experimented, until success was attained. Anna Jarvis, casting about for a flower as an appropriate emblem of the great day she founded, could think of no lovelier one than the flower resulting from this experimenting—the sweet-scented carnation.

Ashland, Ohio.

Seed of Abraham

BY H. A. BRANDT

6. The Importance of Lineage

"It's wonderful to be home again!" Harlan Linden leaned back in a luxurious chair.

Evelyn smiled. "It is nice for me, too," she said. "Do you realize how long you have been away?"

"All of two weeks."

"It seemed more like two years!"

"Do you mean it, Evelyn?"

"Waiting is harder for women." She evaded a direct answer to Harlan's question.

"I supposed it was the other way." Harlan did not try to conceal his pleasure. He was glad that Evelyn cared so deeply. Then he continued: "Perhaps I can even things up a bit by telling you something of my trip."

"I would love to hear of your adventures."

"Well, you may be surprised to hear it, but the trip was actually a rather dull affair until this forenoon. Calling on business prospects in hard times is not very exciting as you may guess. But this morning I ran into something different."

"That sounds interesting," encouraged Evelyn.

"It was about two miles south and west of Oaklyn," resumed Harlan, "that I found something was wrong with my gas gage, that I was almost out of gasoline. I was wondering how far it was to the next oil station, when as I approached the Becker farm I saw a crowd in the yard. I decided that here was a good place to get some gas. And as I drove in you should have seen the farmers swarm out to meet me."

"You mean it was a mob?"

"Not exactly, for the crowd was orderly; but I saw that serious business was on hand. It relieved the tension when I told my name and mentioned what I wanted. I found myself talking to Burley Holton, the farmers' spokesman who got his name in the papers some weeks ago. I thought then that he was a bad egg. But I soon found he was a very intelligent, decent sort of a person. You see the farmers were waiting for the sheriff. At first they supposed I was he. My explanation put them at ease. So after I got the gas I decided to stay and see what I could see. I wanted to get a check on the farmers' present attitude. I made myself as inconspicuous as possible and stayed through the sale."

"How was the sale?" inquired Evelyn.

"That's rather a long story. I had no idea that Farmer Becker had so many troubles. I discovered that he lost his farm about two years ago, through no fault of his own, but as the result of a bank failure. Then he borrowed money to start up again on the place he had farmed for a generation. Recent conditions

have not favored the farmer. Things went from bad to worse. The loan to purchase stock and tools could not be repaid when due. Becker was to be sold out as clean as a whistle to satisfy his creditors. That's where the neighborhood farmers came in. I judge there were two hundred grim-faced men in the yard when the sale started. There was no disorder, but the sale was a joke. Cows went for fifty cents, shoats at a dime each, chickens at two for five. A plow brought a dollar. It was a case where the neighbors had shut out bidding. They bought in the stock and equipment for a song and gave it back to Becker."

"That may be good for farmers, but how about the creditors? There must be another side to the story."

Harlan smiled grimly. "I didn't realize it at the time, but I have since discovered that you and I are a couple of the ultimate creditors. We both have stock in the concern which was forced to take about one cent on the dollar at that sheriff's sale."

Evelyn Manor looked sober. She was a child of fortune whose inheritance had been slipping. Many of the investments made for her had as good as evaporated. Here was light on what was happening to another.

"Perhaps this farmer needs it worse than you and I." Evelyn was not disposed to fight what seemed to be the inevitable.

"Frankly," answered Harlan, "that is probably a true appraisal. Becker does need it worse. What is more, that man Holton certainly convinced me there are good reasons why the agricultural classes must be given a new deal."

"But why special treatment for the farmers? Aren't people really people wherever they are found, whether in the country or the city?"

"Sure, they are all human beings, but not equally significant with respect to the future. Holton's idea is that those who till the soil are the racial immortals. They are the root out of which the nation is continually renewed in physical stamina. City folk may have a shade the advantage in intellect, but they are a decadent strain. Except for renewals from the open country, the city would tend to die out. The race is renewed from those who maintain a physical contact with the soil. Holton's thesis is that farmers are a sort of seed of Abraham."

"I had never just thought of it before, but my case represents the converse of this Holton's theory. I am the last of a provident but expiring line. What has come to me is not of my creating. Able and acquisitive people of a city strain have died off without issue. And I am left—the heir of doom!"

"Evelyn!"

"Is it not so?"

"You are too pessimistic!"

Evelyn shook her head.

"Evelyn, you are too pessimistic! If you do as you have promised, you will marry a man not far removed from the soil. Take my great-grandfather, John Abraham Linden."

"What have your great-grandfathers to do with my problem?"

"Well, they were farmers, sons of Abraham. See what that makes of me?"

"A great-grandson of two Abrahams?"

"That's it!"

"Then I suppose I am more fortunate than I thought," said Evelyn dryly.

"Exactly!" enthused Harlan, who for the moment sat bolt upright the better to display his physical excellence.

"Harlan, you should be more serious." Evelyn's thoughtful face was a study again. "There are hard days ahead. The world has need of men—real men ready to face adventure on the new frontiers of human living."

Evelyn stood up and waited by the windows. Across the river from the heights on which the Linden mansion stood, there sprawled the vast plant of the Linden Steel Mills. Touched by the rays of the setting sun, the mills and the city beyond loomed like the gilded ruins of a fallen world.

In a moment Harlan was at Evelyn's side.

"See," she began, "the world where our future lies. We must help to save it if it is ever to be redeemed for the uses of man. We must save it if we would save ourselves. From thence comes the call for men of faith. It is a call to the sons of Abraham in every walk of life."

Harlan squared his shoulders. He was as tall and well proportioned as any in the Linden line. In more than one sense he was a throwback to John Abraham Linden the pioneer. There was a new and thrilling timbre in his voice as he vowed aloud:

"Evelyn, I accept your dare to live adventurously! The prostrate world across the river is the new west for me. It is the promised land into which the modern Abraham must go, even though but faintly sensing its terrors and its opportunities."

Elgin, Ill.

(To Be Continued)

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Davis-Musselman.—By the undersigned at his home March 12, 1934, Bro. Edwin Davis of Altoona, Pa., and Sister Maggie Musselman of New Enterprise, Pa.—D. I. Pepple, Woodbury, Pa.

Detwiler-Replogle.—By the undersigned Nov. 11, 1933, at the bride's home, Bro. Merle C. Detwiler of Loysburg, Pa., and Sister Elda Replogle of Salcmville, Pa.—D. I. Pepple, Woodbury, Pa.

Frick-Lowe.—By the undersigned in the Sabetha Church of the Brethren, April 15, 1934, Clarence F. Frick of Morrill, Kans., and Violet L. Lowe of Sabetha, Kans.—Robert L. Sink, Sabetha, Kans.

Gharst-Blanc.—By the undersigned at the home of the bride's sister, Feb. 14, 1934, Elmer Gharst of Sabetha, Kans., and Isabel Blanc of Goff, Kans.—Robert L. Sink, Sabetha, Kans.

Heltzel-McInay.—By the undersigned at his home Nov. 18, 1933, Bro. Chas. H. Heltzel of New Enterprise, Pa., and Sister Pauline McInay of Yellow Creek, Pa.—D. I. Pepple, Woodbury, Pa.

Kirk-Mishler.—By the undersigned at his home in Albany, Ore., Mr. Henry H. Kirk and Sister Edna Mishler, both of Halsey, Ore., April 21, 1934.—Leander Smith, Albany, Ore.

Perrin-O'Neal.—By the undersigned at his home April 14, 1934, Bro. W. Clifford Perrin of Saxton, Pa., and Miss Louella O'Neal of Hope-well, Pa.—D. I. Pepple, Woodbury, Pa.

Quigley-Reynolds.—By the undersigned in the home of the bride's parents, Decatur, Ill., March 24, 1934, Mr. Harold Quigley and Miss Mildred E. Reynolds.—N. H. Miller, Decatur, Ill.

Replogle-Bechdolt.—By the undersigned in the home of Eld. David Schechter, Dec. 23, 1933, Bro. Ralph Replogle and Sister Bessie Bechdolt, both of Camden, Ind.—F. E. Mallott, Battle Creek, Mich.

Sword-VanDyke.—By the undersigned at the parsonage March 21, 1934, Chas. E. Sword of Abilene, Kans., and Ruth VanDyke of Sabetha, Kans.—Robert L. Sink, Sabetha, Kans.

Targgart-Domer.—Sister Mary A. Domer and Mr. Theodore R. Targgart by the undersigned at the parsonage in Wawaka, on April 21, 1934.—B. E. Hoover, Wawaka, Ind.

FALLEN ASLEEP

Baldwin, Wm. Riley, born at Chenoa, Ill., May 19, 1886, died suddenly at his home in Sparland, Ill., March 1, 1934. He married Catherine Wruck of Peoria, Ill., Dec. 25, 1906, to which union were born one daughter and one son. His wife preceded him. Sept. 25, 1922, he married Sister Pearl Hardman of Haxtun, Colo. One son was born to them. He is survived by his wife and three children. Services in the Baptist church in Sparland by the undersigned.—M. A. Whisler, Low-point, Ill.

Barnhart, Emma, born near Dayton, Ohio, Sept. 14, 1863, the daughter of John and Susan Smith. In 1890 she married Wm. W. Barnhart, a minister in the church. Four children were born into her home. In 1910 the husband and father was taken in death. During the years which followed she carried the full burden of rearing her children and maintaining the home. She is survived by her children and seven grandchildren, a sister and a brother. She had made her home in North Manchester for more than thirty years. She was interested in the church, in the college and in the life of the community. She had been an active member of the church since childhood, always faithful in the service of the Master. During the last two years she had been ill, and a few weeks ago received the anointing service. She passed quietly away April 11. Funeral services at the Manchester church by H. L. Hartsough and Otho Winger.—H. L. Hartsough, North Manchester, Ind.

Berry, Rosa F., daughter of Wm. and Malinda McKee, was born July 8, 1881, died April 12, 1934. She was united in marriage to Wm. Berry August 15, 1901. To this union were born eight children. At the age of forty-three years she united with the Church of the Brethren. For two and one-half years she had been afflicted with undulant fever. She leaves a husband, four sisters, four brothers, three daughters, three sons, and two grandchildren. Funeral services were conducted at the home by the writer and burial was made in the Memorial Park cemetery, Dayton.—E. Sylvester Hollinger, New Paris, Ohio.

Brehm, Mable Haines, born near New Lebanon, Ohio, Dec. 3, 1888, daughter of Jos. and Mary Haines, died in Dayton hospital, March 29, 1934, aged 45 years. She was a sister of the late O. P. Haines. At sixteen years of age she joined the Church of the Brethren and was a faithful member. Funeral in West Dayton church by J. Perry Prather, assisted by Eld. Dorsey Hodgden.—J. Perry Prather, Dayton, Ohio.

Brumbaugh, Isaac J., son of Isaac and Sarah Brumbaugh, born Nov. 19, 1865, died Nov. 13, 1933. On Sept. 20, 1895, he married Ida B. Shideler. To this union three children were born. Early in life he united with the Church of the Brethren and for twenty-three years he served faithfully as a deacon. He was a charter member of the Huntington (City) church. For three years he was in failing health and was seriously ill for eight days. One week before his funeral he called for the anointing service. Surviving are his wife and two children, three grandchildren, one brother and two sisters. Funeral services at the Huntington church by the writer, assisted by Elders Daniel Paul and Roy Teach.—DeWitt L. Miller, Huntington, Ind.

Burkhart, Mrs. Beatrice Irene, aged 26 years, died April 3, 1934, at the hospital where she had been a patient for only a few days. She was born in this vicinity. She is survived by her husband, Harry Burkhart, and four children. Her father, Jacob Berkebile, died in 1928. She is survived by her mother, two brothers and two sisters. Services in the home by J. A. Robinson, pastor of the Walnut Grove Church of the Brethren, of which she was a lifelong member.—C. T. Noffsinger, Johnstown, Pa.

Campbell, Bro. Lamar, son of Charles and Jennie Campbell, born Dec. 6, 1908, died April 15, 1934. He was killed instantly by a stroke of lightning. He united with the Brethren Church in March, 1931. He married Stella Jamison May 10, 1931; she survives with a daughter, his father and mother, one brother and four sisters. Funeral services at the church at Bassenger. Interment in the Bassenger cemetery.—Ovelia Sloan, Bassenger, Fla.

Coy, Benj. F., son of Henry and Mary Ann Coy, born near Syracuse, July 1, 1851, died in Goshen, April 11, 1934. He married Sarah Darr April 17, 1881. To this union were born two daughters; his wife and one daughter preceded him a number of years ago. He is survived by the one daughter, a grandson, six brothers and sisters. Bro. Coy lived his entire life in the neighborhood where he was born. Funeral services at the church by Bro. Lee Cory and J. Edwin Jarboe. Burial in the Syracuse cemetery.—Mrs. Peter Plew, Syracuse, Ind.

Ebberts, Ira Stanton, son of Wm. and Lula Ebberts, born in Covington, Ohio, Dec. 13, 1896, died at his home April 4, 1934. He married Florence Smelker Nov. 25, 1919. To this union were born five children, three having preceded him. During the war he served his country across the sea. Later he gave his life to the Master and united with the Church of the Brethren, to which he remained faithful. Funeral in the U. B. church in New Madison by Eld. S. A. Blessing, assisted by the writer.—E. S. Hollinger, New Paris, Ohio.

Forry, Fanny S., widow of Ulrich S. Forry, daughter of Samuel P. and Lydia Shenk Gible, was born near Schaefferstown, Pa., Sept. 28, 1850, and died at the home of her brother, S. S. Gible, Lancaster, Pa., April 8, 1934. She was a faithful member of the Church of the Brethren for over fifty years. Services at the Palmyra church by M. J. Weaver, J. H. Longenecker and F. S. Carper. Interment at Spring Creek near Hershey. She is survived by four brothers.—S. S. Gible, Lancaster, Pa.

Funderburg, Samuel, son of Jacob and Lucinda Funderburg, born Nov. 18, 1874, died April 1, 1934. On Dec. 25, 1896, he married Lida Emma Eckman. To this union three children were born. He united with the church in 1898 and served as trustee, Sunday-school teacher and clerk in a way that showed his loyalty to his church. Although in failing health he had continued to teach his class with devoted regularity, having taught it on the very day of his departure. The end came quickly and without a struggle as he was on his way home from attending the funeral of a relative. He is survived by his wife, three children, one grandson, one brother and two sisters. Funeral services by the writer in the Huntington City church.—DeWitt L. Miller, Huntington, Ind.

Hance, Callie, was born March 1, 1865, near New Carlisle, Ohio, the daughter of Jos. and Mary Detrich, and died at the hospital, Dayton, Ohio, April 23, 1934. She was but an infant when her parents died. She was the mother of seven children, three of whom with her husband, Geo. Hance, preceded her. Four children and nine grandchildren remain. She joined the Church of the Brethren early in life and remained a faithful member until death. Funeral in West Dayton church by J. P. Prather, assisted by John Gump.—J. Perry Prather, Dayton, Ohio.

Haugh, Sarah Jane McClanahan, born near Greencastle, Pa., Aug. 23, 1850, died in her home in Milledgeville, March 19, 1934. March 23, 1867, she married Tobias Haugh. To them were born nine children of whom seven remain with seventeen grandchildren, fourteen great-grandchildren and one sister. Early in life she was baptized and continued a faithful member of the Church of the Brethren. Funeral services at the church by Bro. J. E. Miller, assisted by W. S. Bell. **Haugh**, Tobias, son of Paul and Hannah Haugh, was born near Frederick, Md., March 16, 1845, and died April 19, 1934. He was one of a family of twelve, only one brother remaining. At the age of nineteen he enlisted in the Union Army and served in Company D, 17th Pennsylvania Cavalry, until the close of the war. Early in the eighties the family moved from Pennsylvania to Polo, Ill., and later near Milledgeville. He united with the Church of the Brethren early in life; he was a devoted follower of the Christ and loved his church. Funeral services at the church by the undersigned.—J. H. Mathis, Milledgeville, Ill.

Herring, Czar H., son of Henry and Margaret Herring, was born Dec. 25, 1871, and died April 9, 1934, of pneumonia. He spent almost his entire life in this community. The Salem church has sustained the loss of one of its most faithful members. He married Margaret Workman Lemon and to this union were born two sons and a daughter. For a number of years he had been a deacon; he also served as Sunday-school superintendent. He was buried at Bethel church, Fayette County, Pa.—J. M. Thomas, Clifton Mills, W. Va.

Jamison, George Marshall, third child of Robert and Mary (Kelly) Jamison, died at the hospital April 19, 1934, aged 2 years. Funeral services at the home of the grandparents by the pastor, Bro. J. H. Wimmer. Interment in the Plumville cemetery.—E. Marie Kimmel, Sheloceta, Pa.

Jennings, Annie M., nee Spielman, born at Keedysville, Md., June 15, 1854, died after an illness of nine weeks, at the Fahrney Memorial Home, where she had resided for over ten years. She united with the Reformed Church when she was sixteen years old. She married Samuel Jennings Dec. 26, 1878; her husband died in August, 1925. She became a member of the Church of the Brethren in 1881 at Brownsville, Md., where her membership remained until death. She was always deeply interested in the work of the church and took an active part in Aid Society, Sunday-school, missions and temperance. She was a charter member of the Brownsville Aid Society. She is survived by three children and six grandchildren, all members of the church. A twin brother and two other brothers and one sister also survive. She

was a strong believer in the anointing and had been anointed a number of times. Funeral services in the chapel of the Home by Bro. Millard Wilson, assisted by Brethren S. Earl Mitchell, J. S. Bowlus and David Petre. Interment in Boonsboro cemetery.—Mrs. Ira L. Kaetzel, Brownsville, Md.

Long, Sister Martha Hershey, born May 31, 1851, at East Petersburg, Pa., died Feb. 2, 1934, in the Lancaster hospital from a fractured hip and complications. She is survived by her husband, Reuben Long, two daughters and one son, five grandchildren and one great-grandchild. Funeral services by Bro. Roy S. Forney and Frank Kreider at East Petersburg. Interment in the Mennonite cemetery.—Martha G. Young, East Petersburg, Pa.

McBride, Walter, son of John W. and Mahalia McBride, born at Pana, Ill., Feb. 16, 1871, died at his home in Summitville, Ind., April 4, 1934. He spent the greater part of his life in Lawrence County, Ill. April 15, 1897, he married Bertha Moore of Allison Prairie. To this union were born seven children, three of whom died in infancy. He leaves his wife, two daughters, two sons, one sister, brother and twenty grandchildren. He united with the Church of the Brethren at Allison Prairie in 1912 and had been a faithful and earnest worker until his death. Soon after coming into the church he was elected to the deacon's office and served willingly and well. The last few years of his life were spent at Anderson and Summitville, Ind. Funeral in the Allison Prairie church by the writer. Burial in the cemetery near by.—N. H. Miller, Decatur, Ill.

Miller, Henry Esta, born near North Manchester, Jan. 8, 1852, and died April 12, 1934. His parents were Abram and Hannah Miller. May 19, 1878, he married Sarah Landis. To this union were born four daughters and two sons. He leaves four children, one brother and three sisters. In 1880 he united with the Church of the Brethren; in 1899 his faithfulness was recognized and he was called to the deacon's office. He spent his entire life in this community. Funeral services in the Manchester church by H. L. Hartsough and Edw. Kintner.—H. L. Hartsough, North Manchester, Ind.

Richardson, Ola, daughter of Mr. and Mrs. Ben Jones, of Tiffin, Mo., born July 12, 1874, in Pottawatomie County, Kans., died April 19, 1934, at her home in Garden City, Kans. Nov. 2, 1893, she married Hiram Richardson; to this union ten children were born. She leaves her husband, nine children, six grandchildren, mother, sister and three brothers. She united with the Church of the Brethren in 1907 and lived an exemplary life. Funeral by the pastor of the Garden City church, Wm. Burgin.—Mary M. Bishop, Quinter, Kans.

Shank, Sister Mary Frances Bender, born at Millersville, Pa., March 25, 1873. She married John Shank June 29, 1890. She united with the church in 1915 and was a faithful member although she could not attend services regularly because of ill health. Her death March 2, 1934, at her home, Lancaster, resulted from a heart attack following influenza. She is survived by her husband, three children and one grandson. Funeral services by M. G. Forney and Phares J. Forney at Salunga. Interment in the adjoining cemetery.—Martha G. Young, East Petersburg, Pa.

Stoutamyer, Preston, died at the hospital, Staunton, Va., March 29, 1934, death being due to injuries received in an automobile wreck. He was a member of the United Brethren Church from youth. He married Belle Harris seven years ago; she remains, with his father, step-mother, brother, two sisters, one half brother and one half sister. Services at Pleasant View by Brethren Sanfley, Glover and Miller. Burial at Pleasant View.—Lila B. Wine, Mt. Sidney, Va.

Strayer, Jacob B., aged 72 years, died April 6, 1934, at his home in Walnut Grove; he had been stricken with paralysis about nine months ago. He was born in Middle Taylor township, a son of John and Martha (Benshoff) Strayer. He was one of a family of thirteen children; only one brother survives. He married Nancy Ann Hanawalt in 1884; she survives with five children. Services by Bro. J. A. Robinson. Interment in Grandview cemetery.—C. T. Noffsinger, Johnstown, Pa.

Switzer, John W., son of Daniel and Betty (Good) Switzer, died at the hospital, March 29, 1934, aged 62 years. Death was due to an automobile accident. He is survived by his wife, Virginia (Harsberger) Switzer, two sons and one sister. He united with the Church of the Brethren a number of years ago and was loyal until death. Funeral services at Lebanon by Eld. P. F. Cline, assisted by Eld. S. D. Miller and B. W. Huff. Interment in the adjoining cemetery.—Lila B. Wine, Mt. Sidney, Va.

Trostle, Jean R., infant daughter of Mr. and Mrs. Chas. Trostle, died April 15, 1934. Services at the house by Eld. S. S. Miller. Interment in the Chestnut Grove cemetery.—Bertha E. Hull, East Berlin, Pa.

Weaver, Miss Mary Elizabeth, died March 14, 1934, aged 53 years. She was a member of the Marsh Creek church for many years. She is survived by her nephew, Bro. D. Weaver, with whom she made her home, also several brothers and sisters. Funeral services by Eld. W. G. Group and the home ministers. Interment in the Friends Grove cemetery.—Ida M. Lightner, Gettysburg, Pa.

Wertz, Mrs. Elsie, daughter of Louis and Matilda (Faust) Berkebile, born in Somerset County, Pa., in February, 1877; she died Oct. 1, 1933. Her first husband, Elmer Harrison, died in 1911. She leaves her husband, Alvin Wertz, and three children. She was a lifelong member of the Church of the Brethren. Services in her late home by the pastor, Bro. J. A. Robinson, with interment in Berkey church cemetery near Windber.—C. T. Noffsinger, Johnstown, Pa.

NEWS FROM CHURCHES

CALIFORNIA

Bakersfield.—Our church met for regular business meeting on April 6. Bro. Glen R. Montz was reelected pastor for next year. We enjoyed two weeks of splendid meetings with Bro. J. H. Cassady, evangelist, of Washington, D. C. We felt the meetings well worth while, even though only three souls confessed their Savior during the meetings, two of whom have been baptized. Another has come, following the services. Prior to Bro. Cassady's coming four had joined by letter, therefore we have had an addition of three by baptism, and four by letter since last reported. Pastor Glen Montz is away holding evangelistic services in Raisin City, Calif. The pulpit here is being filled by Brethren W. C. Hanawalt and Isaac Hylton, both retired ministers and members of our congregation at present. Our communion services are to be held Friday evening, May 4. Bro. Ekdahl of the Bolivian Indian Mission, gave us an interesting lecture with pictures, April 10. We held a consecration service for babies Sunday morning, April 8. —Mrs. Ruth Walton, Bakersfield, Calif., April 17.

Live Oak.—Our semiannual love feast was held March 28. Bro. J. M. Davis, one of our home elders, officiated in an acceptable manner. Our Easter services consisted of a program during the Sunday-school and preaching hour. A number attended the sunrise services at the cross in the Buttes. A called council was held April 11. The debt on our parsonage is being paid off and we are looking forward to the building of a social room. We held our Sunday-school picnic April 15 in the Buttes. After Sunday-school and church services a basket dinner was enjoyed and the afternoon spent in a social way.—Mrs. Bessie Fillmore, Biggs, Calif., April 21.

Los Angeles.—First church met in council March 15. It was decided to hold our love feast May 20 at 4 P. M. Our Sunday-school has been showing a steady interest. Each Sunday we have a brief talk by a representative of each class on ways and means of improving our Sunday-school. These talks have proved very helpful and practical. We had a splendid Easter program, the theme of which stressed the deeper thoughts of Easter. Our Women's Work is progressing. The weekly meetings are well attended, also our monthly meeting which sponsors a Bible class and a talk which is of interest to the mothers and daughters' phase of the work or the missionary phase. Our young people's meetings have been quite interesting, treating the doctrines of the Bible. April 8, college day, we were privileged to have Bro. Leland Brubaker from Covina as our speaker. We are interested now in raising funds for repairing our church. We set aside the church collection on the first Sunday of each month (to continue for three months) for that purpose. The Sunday-school collection on the first Sunday of each month, along with special class donations, go to support our Chinese mission here in Los Angeles. We feel this is a worthy cause. The mission has a live Sunday-school with an attendance around sixty. —Elva G. Schrock, Los Angeles, Calif., April 24.

COLORADO

Denver church met in quarterly council April 4. June 3 was the date set for our love feast. It was decided that we have a Vacation Bible School this summer. Our Easter service was conducted by Rev. H. C. Reynolds. Five of our Sunday-school pupils confessed Christ, two of whom have been baptized. Bro. Stinette and family have moved into our midst again. We are glad to fellowship with such loyal workers as they have proven themselves to be in the past.—Malissa Dove, Denver, Colo., April 23.

FLORIDA

Sbring.—The members and friends of the Sebring church enjoyed a week of pre-Easter services. Our pastor, Bro. D. E. Miller, preached the sermon on Easter morning and in the evening the chorus, directed by Sister Marguerite (Bixler) Garrett, rendered the sacred cantata, "Mary of Bethany," to a large and interested audience. Bro. J. H. Moore, on April 8, celebrated his 88th birthday anniversary by preaching the sermon in the morning. April 22 we held our regular spring communion. It was one of the largest that we have ever had. About 80 per cent of the local resident members were present. A number were unable to attend on account of sickness. Bro. Miller officiated. Two members have recently been received on former baptism. In the afternoon of April 24 we held our monthly Mothers and Daughters' meeting. The attendance was good and the interest in all of the church activities continues. Although our number has been greatly depleted by our northern members returning to their homes, the mid-week prayer service is well attended and we will carry on until their return. —Anna Stutsman, Sebring, Fla., April 27.

IDAHO

Payette Valley church is putting in a baptism which was much needed. Feb. 14 we had a fellowship supper at the church with sixty-five present. Bro. Glover gave us a fine discourse on The Christian's Attitude Toward Life. Bro. Glover is leader of the Boy Scouts in Payette and is doing a good work. He has many calls outside of the church as well as in to perform marriage ceremonies and also to preach funeral sermons. He held a pre-Easter series of meetings in our church and as a result three from our congregation were baptized, and two from Weiser. One was restored to full fellowship. The

Payette congregation went to the Weiser church and all enjoyed a basket dinner together on the lawn of the church yard. A number of our young folks drove to the young people's meeting at the Nampa church and enjoyed the fellowship there on April 7 and 8. The Ladies' Aid is still doing its part by serving meals at the auction house in Payette and going to the homes and helping with quilting, etc. Sister Pratt, the oldest member of our church, recently celebrated her ninetyeth birthday.—Marvel Bowers, Payette, Idaho, April 21.

ILLINOIS

Astoria church met in a business meeting March 24. Plans are being made for a revival meeting to be held in August. Our Messenger agent, Rose Wickert, reported having sent in seventy-four subscriptions for the church paper. The old saying, Where the Messenger goes the church grows, is still true.—Mrs. Rosella Sullivan, Astoria, Ill., April 21.

Oak Grove church held their semiannual council meeting April 22. Bro. M. A. Whisler was retained as elder and the following officers were reelected: clerk, Allie Kenyon; treasurer, Wm. Hare; trustee, Ivan McFarlin; the writer, Messenger agent and correspondent. Two members were appointed on the temperance committee to work with other temperance organizations in the state in a new offensive against alcohol. A committee was appointed to prepare our Children's Day program. Bro. M. A. Whisler was chosen delegate to Annual Conference, with Bro. Ora Moreland, alternate. Delegates to District Meeting are Allie Kenyon and Mary Moreland, with Brother and Sister Whisler as alternates.—Mrs. M. A. Whisler, Lowpoint, Ill., April 21.

Rock Creek church commenced holding services again on April 8. Because the membership is small and many live at a distance from the church, meetings were discontinued during the winter months. April 8 the Sunday-school was reorganized with new officers, the writer being superintendent.—Mrs. Leroy Hecker, Morrison, Ill., April 24.

Springfield.—Marking thirteen years of service as a church, a fellowship supper was arranged for April 17. E. F. Caslow brought a timely message. Musical numbers, both vocal and instrumental, were rendered by members of the church. The supper marked the conclusion of a special financial campaign. Members and friends of the church were invited to save ten cents a week for ten weeks. Many did this, though several gave more. Nearly \$100 was raised in this sacrificial way. It was found to be a most wholesome way of giving to the work of the church. The pastor and wife were presented with a huge angel food cake as an expression of appreciation on the part of the membership. The church will be host to the B. Y. P. D. rally of Southern Illinois on May 6. Dr. R. E. Pugh of Springfield will be the speaker. The Springfield B. Y. P. D. will present a play entitled Monica. Several members and friends of the church are presenting the play, The Old-Fashioned Mother, at the church sometime near Mother's Day. The pastor was privileged to be a substitute preacher at the Battle Creek church, Mich., for a week prior to Easter. He has also during the winter been called to speak several times to various groups in the city. The pastor has just closed a series of studies from the book of Revelation. This study has supplanted the preaching at the evening service and has proved highly successful, enough so that it will be continued. The women's council continues to function in a creditable manner, in missionary programs, home programs and in Aid work. The B. Y. P. D. presented a beautiful candle lighting service on Easter evening, entitled The Light of Life. In the morning the Sunday-school gave a program.—R. M. Brady, Springfield, Ill., April 23.

INDIANA

Manchester.—For several weeks before Easter we spent the prayer meeting hour studying and praying together about the meaning of Easter. Then the pastor conducted services each evening the week before Easter, interpreting in a very helpful way the meaning of suffering. "Make Jesus Christ the center of your life," was the central truth around which he built his five sermons, and those who listened went out richer in spirit. On Good Friday a three-hour union service was held in the Lutheran church of our city and in the evening a goodly number of our own members surrounded the tables of the Lord. Easter morning dawned grey and damp, but the weather did not keep our people away from the house of worship which seemed full of beauty and joy and of the spirit of Jesus. After the Sunday-school hour there was a program of worship and music by the children. At the close a number of parents made public consecration of themselves and their little ones. After the pastor's Easter sermon twelve Sunday-school boys and girls were baptized. The evening worship consisted of a cantata, Our Lord Victorious, given by our senior choir. So well was this given that by request it was repeated the following night.—Mrs. Alice K. Ebey, North Manchester, Ind., April 21.

IOWA

Ottumwa.—We closed a very successful evangelistic meeting on Easter Sunday, with Bro. X. L. Coppock from Dallas Center, evangelist. He gave us some inspiring and challenging messages, and as a result eight souls gave their hearts to Christ, and six renewed their vows. On Easter eve just preceding our preaching service a group of girls gave the play, The Challenge of the Cross, which was followed by a sermon, The Power of the Cross. Our meeting was climaxed by a baptismal service and love feast on Monday eve following our meeting. Since our last report we have had some very interesting features. On Interracial Sunday the Negro minister and his choir from the A. M. E. church were our guests and had charge of the evening service. On Feb. 18 the ladies of the church had charge, and the

Rev. Mrs. Wormhoudt from the Baptist church in Mt. Pleasant was our guest speaker. On April 9 the McPherson College male quartet gave us a special program. On Sunday eve, April 15, Bro. J. J. Yoder preached for us. The members here are glad to have the leaders of our church stop with us. The juniors have been taking quite an interest in our junior prayer and praise service which meets on Wednesday after school. We are now planning to have a two weeks' Vacation School beginning the middle of June.—Mrs. Chas. Albin, Ottumwa, Iowa, April 22.

Panther Creek church met in business meeting on March 4. Delegate to Annual Meeting is T. R. Messamer with H. Roy Book as alternate. A week of pre-Easter services was held, closing Friday night with the love feast. A cantata was given on Easter night before a large and appreciative audience. Plans are being made to have a class in training for church leadership. April 12 Bro. Kermit Eby, a recent traveler through China and Japan, gave a most interesting and instructive lecture on conditions in those countries. The Ladies' Aid Society made it possible for Brother and Sister O. E. Messamer to attend the ministers' conference in McPherson, Kans.—Edith Bental Gnagey, Adel, Iowa, April 21.

KANSAS

Buckeye.—Since our last report we have had some outstanding services. We were happy to be included in the tour of the churches of the district made by Sister Ella Ebbert. Mrs. Lillian Mitchener, president of the Kansas W. C. T. U., gave a timely and forceful address at a morning service. We appreciated greatly having V. F. Schwalm with us for an inspiring message. We observed McPherson College Day. Prof. Keith Hayes of Stafford high school brought a resumé of the series of addresses made by Sherwood Eddy on his recent visit to McPherson College. Easter was observed with a miscellaneous program. A Christian Endeavor Society has been organized and is affiliated with the county organization. Our achievement offering amounted to \$10 and the offering for McPherson College was \$15. The local L. T. L. rally sponsored by the community unit of the W. C. T. U. was held at our church. Approximately eighty children attended. Our Ladies' Aid held a food sale recently.—Mrs. Nellie V. Merkey, Abilene, Kans., April 28.

Galesburg church has enjoyed real spiritual refreshing the last two weeks in the form of a revival meeting conducted by Brother and Sister Oliver H. Austin of McPherson, Kans. The attendance and interest throughout the campaign were splendid and the coöperation of the other churches of the community was most encouraging. There were also delegations from our sister churches at Parsons, Independence, Fredonia and Osage. Brother and Sister Austin gave us of their best and their wonderful messages in sermon, song and story will be a lasting inspiration to the people of this community. Expressions of appreciation of their work were heard on every hand. The primary purpose of this meeting was to revive our own members and we feel assured that this has been accomplished in a great way. Every one seems endued with a new spirit and the whole community has been inspired to greater zeal and loyalty to the work of the church. There were fourteen who confessed the Christ. May God continue to sustain these evangelists in their noble work for the kingdom of righteousness.—Jennie Troxel, Galesburg, Kans., April 24.

Victor.—We were sorry to hear of the death of Eld. A. C. Daggett of Elgin, Ill., formerly of this community. He organized and was elder of the Victor church and labored faithfully for many years. One has been added to the church by baptism.—Mrs. Price Winder, Waldo, Kans., April 23.

MARYLAND

Brownsville.—Our leadership training class conducted by the pastor, Bro. Mitchell, was successful and fifteen finished the work very creditably. The course was No. 3, Old Testament, and the class felt it had received much new knowledge concerning the making of and contents of the Old Testament. Our pre-Easter services were attended with much interest and all three churches coöperated in a wonderful way. South Brownsville gave a splendid pageant one night and West Brownsville a fine program including a short play. Neighboring ministers also took charge on different nights. Two united with the church as a result of these meetings. Evangelistic meetings began at South Brownsville church on Easter night and continued two weeks. Bro. Jesse Whitacre was expected to hold these meetings but on account of illness was able to preach only three sermons. Bro. Mitchell had charge, assisted by Eld. J. S. Bowlus, Brethren David Petre and Clarence Bowman and Rev. Erdman of the Lutheran church. Interest was splendid throughout the meetings and the church was filled to capacity. Twenty-two were baptized, one awaits baptism and one united with the Methodist church. Our council meeting was held April 7. The time for our love feast is May 19, 4 P. M. Our church decided to purchase a parsonage if sufficient funds can be raised and solicitation is now in progress. We greatly enjoyed having the Bridgewater College glee clubs with us on Sunday morning, April 22.—Mrs. Ira L. Kaetzel, Brownsville, Md., April 24.

Denton.—We held our semiannual communion service Nov. 6, with Bro. Bernard King of Ridgely congregation officiating. Previous to this two were received into the church by baptism. Our union Thanksgiving service was held at the M. E. church. Nov. 21 a banquet was served to the fathers and sons of the church. Eld. Wm. Wine of Woodside, Del., and Bro. Bernard King of Ridgely delivered the addresses. The young people of the church directed the Christmas program, presenting the Bells of Kerin Town. The World Day of Prayer was observed at the M. E. church with the M. P. and the Brethren

churches joining in the service. Feb. 13 the mothers and daughters served a Chinese supper, realizing a profit of \$26. A program, The Easter Quest, was presented Sunday evening, April 1. April 12 the women's Bible class entertained the men's Bible class at a covered dish supper. These occasions are uplifting because of the fellowship enjoyed. April 18 Ross W. Sanderson, general secretary of the Maryland-Delaware Council of Religious Education, visited us and gave an interesting talk on The Deity and Humility of Christ. Our communion will be Sunday evening, May 6, at 7:30.—Mrs. C. A. Pentz, Denton, Md., April 21.

Frederick City.—On Feb. 2 the Juniata College a cappella choir gave a well rendered and much appreciated concert in the Reformed church of this city. The members of the choir were entertained in the homes of our church people. A quartette remained for our Sunday morning service. Our pastor, Bro. M. G. Wilson, has been conducting a training class for all interested, especially new and prospective members, on the subject, "What It Means to Be a Christian." This class is for an hour one afternoon each week after school. On Feb. 16 the women of the eleven Protestant churches of this city held the World Day of Prayer in our church; the meeting was largely attended. Our church coöperated with the other churches in a Lenten service for one week, in the Calvary Methodist church. Dr. Blackwelder of Washington, D. C., was the speaker. The average attendance was about 700. Our spring council was held March 21 with our elder, Bro. Marshall Wolfe in charge. Delegates to District Meeting are: Sister Julia McHenry and our pastor, Bro. M. G. Wilson; alternates, Daniel Brunner and Sister Grace Zimmerman. Following the plan adopted by our church several years ago that our pastors would be called for a period not exceeding five years, Bro. Wilson submitted his resignation effective in September when Brother and Sister Wilson will have completed five years of work with us. They have labored very diligently and effectively, many members having been added to our church during this time. We recommend consideration of them, by any church that may be considering a change of pastors. Our love feast is to be held on May 13. Special Easter services were held on Sunday evening with a program of readings and songs, by the Y. P. D., assisted by the choir. On April 2 Bro. I. S. Long, Bridgewater, Va., began a two weeks' revival meeting with us. To date twenty have been baptized and there are prospects of several additional ones. On Saturday evening, April 21, the Bridgewater College glee club of about fifty members gave us a very well rendered concert.—Mrs. John W. Wolfe, Frederick, Md., April 23.

MICHIGAN

Shepherd.—At our quarterly council meeting March 19 Bro. C. A. Spencer was reelected elder for the coming year. The B. Y. P. D. which was organized in the fall is quite an active group. They had charge of the Christmas program which was fine. They are engaged in efforts to raise funds to send at least one of their number to Camp Mack this summer. We were fortunate in having Bro. Kermit Eby with us March 9 and also the following Sunday both morning and evening. His addresses were enlightening and interesting. Our Ladies' Aid Society is busy quilting and working on comforters. Mrs. Ola Class is the new president. The Aid helped finance the papering of our church last fall and afterwards spent a day cleaning the church.—Mrs. Iva A. Harmon, Mt. Pleasant, Mich., April 23.

Kearney.—An appropriate Easter program was given, each class contributing one number. Recently one side of the church roof has been shingled and the benches revarnished. The church purchased two paintings picturing Christ inviting people to worship in the Lord's house. One picture is to be placed in the church and the other in a prominent public building where strangers may be influenced to attend Sunday services. The Ladies' Aid has been quilting and the women of the young married people's class held a bake sale. May 20 Bro. L. A. Walker will begin a revival meeting, in preparation for which cottage prayer meetings are being held.—Mildred May, Kearney, Nebr., April 26.

NEW YORK

Lake Ridge.—Through our pastor quite a large number of our congregation signed up for the daily Bible reading. The readers have not been called together yet to determine how many have completed the New Testament or how many have memorized a verse daily. Bro. E. F. Nedrow preached a powerful sermon Feb. 1 on baptism. Our special offering Feb. 11, achievement Sunday, amounted to \$31.67. Feb. 18 another offering was taken for the missionary supported by our district. Our pastor preached a powerful sermon Feb. 11 on The Power of Christ in the Church. His sermonettes each Sunday morning before church services are quite interesting to young people. Our Sunday evening services will begin May 20, other Sunday evening services conflict in beginning such services May 6. Sunday-school and preaching services at Ludlowville mission are conducted regularly by Bro. Robert Nedrow; the group attends Sunday evening services at Lake Ridge during the summer. Bro. Sherfy of Durbin, W. Va., will conduct our revival July 1 to 15. A beautiful Easter program was rendered in Lake Ridge church. Our 1933 project meeting was held April 17 when \$336 was received for the benefit of the building fund. The projects have not all been turned in yet. Rev. Moore of Ithaca filled our pulpit April 22, delivering an inspiring sermon. Sunday-school and church attendance is growing as weather moderates. Our Aid continues to hold meetings monthly in various homes. Our Aid donated to different families who were burned out this winter; they also took care of the sick. They have almost completed the furnishing of a room in Elizabethtown College.—Mrs. Avery E. Stoner, Aurora, N. Y., April 26.

OHIO

Ft. McKinley.—Jan. 24 a Sunday-school workers' conference was held. Feb. 10 Sister Ida Shumaker gave her inspiring message on What Hath God Wrought? Feb. 16 the World Day of Prayer was observed in a union service with the U. B. church. Feb. 18 Sister Shumaker spoke to the young people of Southern Ohio. March 4 a delegation went to the Middletown church. March 14 the quarterly council was held. One week of pre-Easter services was held. A different speaker each evening gave an inspiring message. As a result one accepted Christ. Our pastor, Bro. McKee, has been giving us some timely messages leading our thoughts toward Pentecost. The women of the church have organized more fully and are taking on new interests. April 15 Prof. A. R. Eikenberry of North Manchester, Ind., gave an interesting message on What Shall I Do to Be Saved? Four from our church graduate with the Dayton community training class on April 23.—Mrs. W. C. Baker, Dayton, Ohio, April 21.

Sugar Creek.—The Ladies' Aid met April 2 at the home of Mrs. Carl Zimmerman. The usual program was given. Then a mother and daughter missionary meeting was organized under the leadership of Mrs. Zimmerman. There was also a farewell surprise in honor of Mr. and Mrs. A. Rennecker and the former's two sisters who are leaving for their future home near Smithville, Ohio. Lunch was served to forty persons, after which surprise gifts were presented to the Renneckers.—Mrs. Sadie Dorner, Sugar Creek, Ohio, April 7.

White Cottage.—Our pastor and wife entertained the B. Y. P. D. March 16, it being the fourth anniversary of the organization. As yet this is a small organization but there are some active and consecrated members. March 25 and April 1 Missionary Evelyn Horn gave us interesting and inspiring talks concerning her work. We gave her a surprise bag containing something for each day of her journey to Africa; she sailed April 6. At our members' meeting April 3 Bro. Clyde Mulligan was chosen as our elder for another year. Our pastor and wife, Brother and Sister Clinton Weber, do not expect to be with us longer than Sept. 1. The reports from the different departments show work, although the attendance, especially in the evening, was not what we would expect. Sunday-school attendance for the quarter ending April 1 was sixty-eight; however it is more promising now. Our home department superintendent, Sister Mareta Shrider, gave a fine

yearly report showing thirty-four on the roll. This department is self-supporting and sometimes gives to the main Sunday-school treasury. The Junior Band is being well trained under the direction of Sister Weber and her coworkers. This is really a Vacation Bible School meeting an hour each week the year round. We had a program Easter evening. The B. Y. P. D. had full charge of the evening service April 8; their theme was The Cross in Christian Preaching. Three young people gave interesting talks. A number of our young people took part in the W. C. T. U. silver medal contest recently; one of them received the medal, and another received the medal in the county contest. April 22 our chorus choir, under the direction of Sister Weber, gave a program of Negro spirituals and southern melodies. Our Women's Work department just now is trying to help raise the budget. Those of our congregation who have been following the Bible reading as outlined in the Messenger report increased interest and spiritual uplift.—Mrs. J. F. Shrider, South Zanesville, Ohio, April 24.

West Alexandria church met in council April 7. Our pastor, Bro. Jonas Groff, and wife were chosen delegates to District Meeting. Our love feast will be held Saturday, May 19, 7:45 P. M. On Easter Sunday we had our rally day with a basket dinner at noon. Bro. Otho Winger addressed us both morning and afternoon. On March 18 the B. Y. P. D. of Preble County met at our church for a rally day program. A play, The Tinker, was given at the West Alexandria school in the evening by the young people of Southern Ohio. Feb. 15 we had a social meeting in honor of Bro. R. N. Leatherman who was on his way to Anderson, Ind.—Mrs. Russell S. Landis, West Alexandria, Ohio, April 14.

PENNSYLVANIA

Amaranth church met in council March 10. Officers were elected for the year. Our number is small but the people are laboring earnestly that the cause of Christ may be upheld in this community. Even during the severe weather of the past winter our Sunday-school attendance for the first quarter averaged thirty-six. This represents a distinct advance over previous years. So far during April we maintained an average attendance of fifty for both Sunday-school and worship services. A deputation of the Juniata College Volunteer Band visited us Sunday afternoon, April 15, and presented a much appreciated program. A liberal offering was given for the support of Bro.

ANNOUNCEMENTS

ANNUAL MEETING

June 13-19 at Ames, Iowa.

LOVE FEASTS

California

May 13, Belvedere (Los Angeles).
May 20, 4 pm, Los Angeles, First.
May 26, 2, 7:30 pm, Santa Ana.

Colorado

June 3, Denver.
June 10, 7:30 pm, First Grand Valley.

Illinois

May 20, 7 pm, Canton.
May 20, Sterling.
May 27, 7:30 pm, Yellow Creek.
June 3, 7 pm, Cherry Grove.

Indiana

May 12, 7:30 pm, Beech Grove.
May 12, 7:30 pm, Monticello.
May 12, 2:30 pm, Pleasant Hill.
May 12, North Webster.
May 13, Kokomo.
May 19, 7 pm, Cedar Lake.
May 19, 7:30 pm, Upper Fall Creek.

May 19, 7:30 pm, Arcadia.
May 19, Rossville.
May 20, 7 pm, Ft. Wayne.
May 26, Michigan City.
May 26, 7:30 pm, Antioch (Kill-buck).

May 26, Blue River.
May 26, 7:30 pm, Middletown.
May 26, Mt. Pleasant (No.).

May 27, Bremen.
May 27, Union Grove.

June 2, Wawaka.

June 2, Bethany.

June 2, Baugo.

June 4, Four Mile.

June 4, Pipe Creek.

June 9, Camp Creek.

June 6, 7 pm, Wakarusa.

June 7, Rock Run.

Iowa

May 19, Des Moines Valley.

May 20, 8 pm, Muscatine.

May 20, Dallas Center.

May 20, Des Moines City.

May 23, Libertyville.

June 2, 7:30 pm, Coon River.

June 9, Fernald.

Kansas

May 19, Verdigris-Gravel.

Maryland

May 12, 2:30 pm, Piney Creek.

May 12, 2 pm, Long Meadow.

May 13, 6:30 pm, Beaver Dam.

May 13, Westminster.

May 13, 4 pm, Pleasant View.

May 13, Frederick City.

May 13, 5 pm, Baltimore, First.

May 19, 4 pm, Brownsville.

May 20, 6 pm, Monocacy at

Rocky Ridge.

May 26, 3:30 pm, Long Green

Valley.

May 26, 4 pm, Manor.

May 26, 4 pm, Middletown

Valley, Grossnickle house.

May 27, Cumberland.

June 2, 2 pm, Broadfording.

Michigan

May 12, 8 pm, Thornapple.

May 19, 7:30 pm, Woodland Vil-

lage.

May 20, Battle Creek.

June 9, Crystal.

June 10, Beaverton.

Minnesota

May 20, Guthrie.

Missouri

May 12, Shoal Creek.

May 26, Bethel.

Nebraska

June 4, Octavia.

June 4, South Loup.

Ohio

May 19, 7:30 pm, Middle District.

May 19, 7:45 pm, West Alexan-

dria.

May 20, 7:30 pm, Pleasant View.

May 26, 7:30 pm, West Charles-

ton.

May 26, 7 pm, Eversole.

May 27, Oakland.

June 9, 10:30 am, Poplar Ridge.

Oregon

May 19, Portland.

May 26, Albany.

Pennsylvania

May 12, Spring Creek.

May 12, Aughwick.

May 12, 13, 1:30 pm, Midway.

May 12, 13, 4 pm, Pleasant Hill

at Pleasant Hill.

May 12, 13, 1:30 pm, Annville.

May 12, 13, 1:30 pm, Richland.

May 12, Indian Creek.

May 12, 1:30 pm, Spring Grove,

Kemper house.

May 13, Lower Cumberland.

May 13, 6:30 pm, Rummel.

May 13, 6:30 pm, Snake Spring.

May 13, 7 pm, Salisbury.

May 13, Elizabethtown.

May 13, 7 pm, Tire Hill.

May 15, 16, 9:30 am, Springville

at Mohler.

May 16, 17, 1:30 pm, White Oak

at Graybill.

May 19, 7 pm, Buffalo.

May 19, 2 pm, Hatfield.

May 19, 20, 2 pm, Maiden Creek

at Mohrsville.

May 19, 20, 10 am, Schuylkill at

Big Dam.

May 19, 20, Falling Springs at

Hade.

May 19, 20, 10 am, Big Swatara,

Hanoverdale.

May 19, 20, 1:30 pm, Heidelberg.

May 19, 20, Mountville.

May 19, 6:30 pm, Spring Run at

Pine Glen.

May 19, 20, 1:30 pm, Upper

Conewago at Mummerts.

May 20, 7 pm, Ambler.

May 20, 6:30 pm, Koontz.

May 20, 7 pm, Yellow Creek.

May 20, New Fairview.

May 20, 6:30 pm, Mechanicsburg.

May 20, 6 pm, Dry Valley.

May 23, 24, West Conestoga at

Middle Creek.

May 26, 27, 10 am, Upper Codorus

at Black Rock.

May 26, Conestoga at Bareville.

May 26, 2 pm, Akron.

May 26, 27, 10 am, Back Creek

at Shank house.

May 26, 27, 2 pm, Conewago at

Bachmanville.

May 26, 27, 10 pm, Fredericks-

burg at Meyer.

May 27, Lebanon.

May 27, 10:30 am, Lower Cone-

wago at Bermudian.

May 27, 2:30 pm, Marsh Creek.

May 27, 5 pm, Carlisle.

May 27, Lost Creek at Oriental.

May 27, Leamersville.

May 27, Codorus at Codorus

house.

May 29, 30, 10 am, Chiques at

Chiques house.

May 30, 31, 1:30 pm, White Oak

at Kreiders.

May 30, 31, 10 am, West Green

Tree at Rheems.

June 2, 3, 10 am, Antietam at

Prices.

June 2, Lower Claar.

June 2, 2 pm, Mingo at Mingo

house.

June 2, Mechanic Grove.

June 3, Shade Creek at Berkey.

June 10, 3 pm, Shamokin.

June 10, Ridge or Fogelsanger

house, all-day.

Virginia

May 19, 7 pm, Midland.

May 26, 6 pm, Rileyville.

May 26, 5 pm, Linville Creek at

Cedar Run.

June 2, 2:30 pm, Pleasant Hill.

Washington

May 26, 7:45 pm, Yakima.

Stover Kulp. The writer as pastor will conduct a series of evangelistic meetings beginning May 6 and continuing for two weeks.—G. L. Baker, Waterside, Pa., April 21.

East Petersburg.—Our evangelistic meetings closed April 17. Nineteen stood for Christ. Most of these are Sunday-school pupils. Altogether we had a wonderful spiritual revival. The interest and attendance were exceptionally good. There was an unusually large representation of other denominations. Bro. J. E. Whitacre, Harrisburg, Pa., was the evangelist. In addition to the inspiring sermons and talks to the children, Bro. Whitacre, accompanied by different brethren, rendered a splendid service in visiting in 120 homes. We had special musical selections by groups from sister congregations, namely, Harrisburg, Mountville, E. Fairview, Palmyra and Lititz, from our own Sunday-schools; the Apollo Four also served one evening. Brethren Paul Myer, Jonathan King, David Snader and W. W. Hartman in the order mentioned were our guest ministers in the pre-Easter services held at the Salunga house. We appreciated their timely messages. This type of service was new to us and those who could not attend received much inspiration. Our delegates to District Meeting are Brethren M. G. Forney, John W. Meyer and S. Clyde Weaver.—Martha G. Young, East Petersburg, Pa., April 21.

Koontz church met in council April 4. Brethren D. I. Pepple and Chas. Helsel were elected delegates to District Conference. Bro. Tobias Henry is expected to hold a series of meetings for us this summer. We decided to hold our love feast May 20, morning services at 10:30 and love feast at 6:30.—H. S. Koontz, New Enterprise, Pa., April 21.

Lebanon.—The Elizabethtown Student Volunteers gave us a helpful program Sunday evening, Feb. 4. At our council meeting it was decided not to send a delegate to Annual Conference. We are co-operating in the go-to-Sunday-school campaign in our city. Services during Passion Week were conducted by various ministers. Easter Sunday was decision day; six of our Sunday-school pupils confessed Christ during class period. Our revival meetings April 1 to 15 were conducted by M. J. Weaver, pastor of the Lancaster church. The sermons were very helpful and inspiring. April 22 thirteen were received into the church by baptism. An impressive program was given in the evening by members of the B. Y. P. D. of the Palmyra church. Our love feast date is May 27.—Sadie Lehman, Lebanon, Pa., April 27.

Locust Grove church convened in council April 18. The Sunday-school attendance is increasing and therefore it has been decided to equip the basement with chairs for the purpose of putting some of the classes there. Our love feast will be held Sunday evening, May 6. It has been decided to hold a series of meetings sometime in June. Sunday evening our pastor started a series of sermons based on the book of Revelation. We had a splendid Easter program. The Friendship Bible class of the Sunday-school presented a basket of eggs to our pastor and wife as an Easter gift. The young people have organized a B. Y. P. D.—Mrs. W. G. Wilson, Johnstown, Pa., April 25.

Lower Conewago congregation met in council April 11. Six new members were added to our church by letter. Bro. D. B. King was re-elected as trustee for the Bermudian house. We decided to represent by letter at Annual Conference this year. Our love feast is to be May 27, all day.—Mrs. Oscar G. Mummert, Dover, Pa., April 26.

Newville.—We had our Bible institute March 10 and 11 with Bro. R. W. Schlosser, President of Elizabethtown College, as instructor. The theme of his discourse was The Doctrine of Redemption, which was helpful and inspiring. Our pre-Easter services began March 25 and continued until the evening of April 1, when an interesting Easter program was rendered. March 25 we had as our guest Sister J. D. Reber of the Shippensburg congregation. Her deepest interest lies in the work of the children; she gave an interesting talk to both the children and adults.—Mildred Campbell, Newville, Pa., April 23.

Rummel church met in council April 5. Our love feast will be held May 13. Bro. N. D. Cosner will give us a week's meeting prior to our love feast. Our pastor will return the meetings for Bro. Cosner in the Sipesville church. Bro. H. Q. Rhodes will conduct our fall evangelistic meeting. Our pastor, Bro. Galen R. Blough, has been re-elected for a three-year term. April 8 a special offering was lifted to be used on the indebtedness of the parsonage. The offering amounted to \$100 to which the women added \$50. Feb. 8 Rev. C. H. Ashman of Johnstown, Pa., gave us a timely address on Prophecy. The Loyal Men's Bible class sponsored the program; they also rendered a selection of music. This class numbers almost fifty. The young people's class was responsible for a program consisting mostly of Negro spirituals by the Friendly City colored male quartet from Johnstown. March 1 the Ladies' Bethany Bible class secured the Apollo quartet for another program of sacred music. These various programs through the winter months helped to keep up the interest and attendance of the church and Sunday-school. March 18 during the absence of our pastor, Bro. C. S. Kavel gave the morning message and in the evening the Y. P. D. gave a play, What Lack I Yet? We also had a Bible institute conducted by Bro. Calvert N. Ellis from Juniata College. April 11 the Roxbury church gave us their Easter pageant. A program is being planned in honor of Mother's Day.—Mrs. Warren Hoover, Windber, Pa., April 12.

Shade Creek.—Our regular council meeting was held March 28 in the Ridge church. Our love feast will be held in the Berkey church Sunday evening, June 3. Bro. Arthur Rummel will begin evangelistic meetings in the Sugar Grove church May 13. The Volunteer group from Juniata College gave a program March 18 in two of our churches. Their messages and songs were much appreciated. June 24 Bro. F. R.

Zook of Martinsburg will begin evangelistic services in the Ridge church. Nov. 13 to 15 Sister Ida Shumaker gave three stirring messages in our congregation concerning her work in India. The Y. P. D. of circuit No. 1 met in the Berkey house for a sunrise Easter service.—Nellie Lehman, Blough, Pa., April 21.

Tyrone church had the privilege and blessing of the presence of Sister Ida Shumaker on April 19. The meeting was largely attended by our own membership as well as by citizens of the town. Representatives were present from most of the denominational missionary societies of the city and all were helped by her message so earnestly and enthusiastically given. The offering was designated for India missions. May 11 we are planning a reception for the new members who have come to us during the year.—John R. Snyder, Tyrone, Pa., April 27.

Upper Conewago.—We are looking forward to holding a series of revival meetings starting May 20 with Bro. I. N. H. Beahm of Nokesville, Va., as evangelist. Feb. 16 our church co-operated with the other churches in observing the World Day of Prayer. Our church enjoyed a most interesting and instructive Bible institute March 15 and 16, conducted by Bro. A. C. Baugher from Elizabethtown. He taught from the book of Job. An Easter program was given by the East Berlin Sunday-school. A religious drama, entitled Barabbas, was given by the young people's class, and a pageant by the junior and primary classes. Bro. L. Elmer Leas gave an address. We were also glad to have with us two young people from York who gave us the Easter story in song. Our love feast will be held May 19 and 20 at the Mummert house.—Bertha E. Hull, East Berlin, Pa., April 21.

VIRGINIA

Lebanon church met in council April 4. W. C. Wine and Boyd E. Cupp are our delegates to District Conference; alternates, Emmet Wine and J. L. Hulvey. It was decided not to send a delegate to Annual Conference. Bro. Guy West of Bridgewater, Va., will conduct our revival beginning July 9.—Lila B. Wine, Mt. Sidney, Va., April 23.

Linville Creek.—Our council meeting was held March 29. Delegates elected to District Meeting were Bro. Roy Mason, Leonard Miller and O. W. Turner, with Sister Nelie Wampler and Bro. Noah Wine and Dan Moyers as alternates. Delegate to Annual Conference is Bro. J. C. Myers; alternate, Bro. I. W. Miller. We were much favored by having Bro. Bonsack speak to us on January 26. Our men are organized and are doing fine work. We recently had a new stove installed in the church basement and four new lights put in the main auditorium. The Junior League is an active group under the leadership of Sister Ottie Myers.—Ruth Wine, Linville Creek, Va., April 21.

Valley.—Brethren Geo. Michael and D. S. Diehl were elected president and vice-president of C. W. meeting. The Aid Society under the leadership of Sister Luther Miller is at work again. We had splendid talks at our C. W. meeting by Brethren I. N. H. Beahm and W. F. Hale. Also some good sermons from Bro. Sam Stephens of Edinburg, Bro. G. W. Beahm of Nokesville and Bro. A. Taylor of Oakton congregation. Our Sunday-school gave a program covering the different phases of temperance work. A program was rendered at the home of Brother and Sister Marshall, isolated members, by a part of the Sunday-school. We have our committees appointed to arrange for a children's program, also a Bible School. We have organized a Bible study class for Sunday nights. We are now studying the gospel of John.—Vernie Diehl, Nokesville, Va., April 21.

WASHINGTON

Olympia.—Feb. 13 the Women's Work presented a missionary program to the women and girls of our group. The girls served refreshments. An offering was taken to help raise our general project quota. During Easter week our pastor, Bro. Harry Thomas, held meetings with communion on Thursday. Bro. A. L. Sellers of Seattle was with us during the week following Easter for conferences with various groups and a Bible lesson each evening. March 4 Mr. Frazier of the American Sunday-school Union preached for us and told some of the Sunday-school needs in localities near us. An offering was taken for the work of that organization. March 11 Bro. Sellers and Bro. O. B. Gregory were with us. Bro. Alfred Michaels was ordained elder. The problem of securing a pastor is before us now since our present pastor and wife expect to leave in mid-summer. One Sunday evening in March we had a good temperance program arranged by the moral welfare director of Women's Work. Our Aid Society has had record attendance this winter and spring. Recently twenty-one of the group went to Centralia, twenty miles distant, to meet with the isolated members there. This week we plan to spend a day with a family at Oakville. We feel this is a worth-while effort, since these isolated folks have so little contact with the church group. We plan to hold monthly food sales as that seems our best method of raising money just now. Plans are under way for our Vacation Bible School.—Orpha E. Barnhart, Olympia, Wash., April 21.

Yakima church decided today to hold our love feast May 26 at 7:45 P. M. On the following day our joint Sunday-school convention with the Sunnyside and the Outlook churches will be held here. We are expecting Bro. A. L. Sellers of Seattle to be with us as principal speaker. Since our last report two have been baptized, one received by letter and one letter given.—Enoch Faw, Yakima, Wash., April 22.

WEST VIRGINIA

Pleasant Valley.—A program was rendered at the church on Easter night which consisted of plays and songs. Christian Workers' Meeting was organized on the following Sunday night. Bro. B. M. Rollins will begin our revival June 11.—Mrs. Oral Spurgeon, Auburn, W. Va., April 21.

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THE GOSPEL MESSENGER

Vol. 83

Elgin, Ill., May 19, 1934

No. 20



THIRTY YEARS OF MISSION RECEIPTS, 1905-1934

Total for the Period, \$5,432,501

See Article "The Outlook for Missions" on Page 3

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The Conference Offering

May 27, 1934

Even before this announcement is read your congregation will have completed plans for the Annual Conference Offering. Throughout this month there is definite evidence of brotherhood loyalty, of altruistic purpose and unity of action among practically all of our congregations.

The general program as authorized by Annual Conference, calls for the following funds this year:

General Mission Board		
Missions	\$187,942	
Administration	17,000	\$204,942
<hr/>		
Board of Christian Education		19,000
General Ministerial Board		5,900
General Education Board		1,500
Bethany Biblical Seminary		25,500
Missionary and Ministerial Relief		10,000
Council of Boards		7,758
American Bible Society		400
		<hr/>
		\$275,000

The Conference Offering normally has been a source of large income for the year's work. Most of the Conference Offering money is received in June. The record for the last six years shows:

June Receipts

1927	\$75,918	1930	\$70,804
1928	62,292	1931	55,542
1929	90,195	1932	70,515
		1933	34,502

Last year's low offering was caused largely by the paralyzed condition of the country's finances during the months prior to the Conference Offering. Let us set our hopes and goals this year toward doing as well as we did in the Conference Offering of 1932.

Members not permitted to attend services on Conference Offering Sunday will find a remittance blank on page 29. You may indicate the congregation you desire to have credit for your contribution. The coöperation of all who participate in this great observance of the year is deeply appreciated.

THE GENERAL BOARDS
Church of the Brethren
Elgin, Illinois

THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

Vol. 83

Elgin, Ill., May 19, 1934

No. 20

EDITORIAL

This Present World

DEMAS loved it and forsook Paul. Jesus loved it and died for it. It was the way they did it that made the difference. One loved it for the material gain he could get from it. The other, for the spiritual gain he could give to it.

Though Demas was caught by immediate prospects which kept him from taking the more important long look, the present world isn't necessarily bad. It was the present world that Jesus also loved. Even the fields and the flowers and the birds. Most of all he loved the living people with their very present distresses.

It is the present world that we are living in now. Its problems and needs are the ones that we touch directly. Our only hope of doing anything for the future world is in what we can do for the present world. The people of our time are the only ones we can help. We can not help the people of the generations to come, except as we help the generation that is now.

We ought to be more practical. We ought to give more thought and time and work and prayer to the tremendous issues of our own day. It is an exceedingly short-sighted and foolish person who has no interest in the world to come. But he is no less foolish who imagines that that world can ever have any good use for one who stops his ears against the cries of this one.

Then love this present world, not as one, like Demas, blind to its true values but with the Christlike passion of one whom Love will not let go.

E. F.

What Five Little Words Can Do

LIFE, light and love are great little words. So are truth and spirit. Take these five words out of the Gospel of John and there would not be much left. But why should anybody want to take them out, except in the sense that he takes into his own experience the great

realities that are built around them? And that will leave them right there in the heart of this great gospel to cheer and bless whoever else seeks and finds them. Wonderful words they are. They make John a wonderful book.

E. F.

The Outlook for Missions

See Cover Page Diagram

A Mission Story in Figures

FOR 1904-5 the total receipts for the General Mission Board were \$42,629. Some sixteen years later receipts swept up to the high figure of \$333,373, or an increase for this period of approximately 780 per cent! Then for about a dozen years mission income fluctuated around the \$300,000 mark. However, near the end of this period there was a final spurt up to \$409,773, which figure reflects sacrificial giving to offset a deficit. The last three years have shown a sharp decline, the low point being \$141,978 for 1932-33, with an encouraging upturn to \$169,403 for 1933-34.

Now the skyrocket curve which describes the course of mission receipts in the Church of the Brethren for the past thirty years is so pronounced in its up and over trend that the question arises: What of the outlook for missions? That other denominational boards are faced with similar situations really brings small comfort, for in this fact we can not fail to see the gravity of the problems we now face.

Even so, we should not overlook the mission story which our figures tell. They indicate something very definite respecting the rise and trend of mission interest in our church. But they do not tell the whole story. Back of the dollars are the aspiration and sacrificial giving of many in difficult times. All this softens but does not change the picture. Inevitably one comes to the question: What does the mission story in figures tell of the outlook for this great work?

Some Missionary Principles

The up and down in mission giving should not obscure the abiding character of basic missionary principles. For example, there is the growing feeling that the message of Christ is the one redeeming word which has been delivered to men. This truth is not new, except in the experience of this self-sufficient generation. And so we may lay down the missionary principle that the Christian message is vital and right, that the rugged cross is still the rock of safety to which men of faith inevitably turn in the day of ordeal.

If the message is right, then certainly there is new point to the command to go, teach and baptize. For these marching orders have not been repealed. They will continue in force until the kingdoms of this world have become the kingdom of our Christ. Thus we come to a second abiding missionary principle—that of going and sharing. As in the days of Paul, the field is the world and our debt to others unpaid as long as we know a larger hope both for this life and the life to come.

The other side of this going and sharing is the pull of tremendous need. It is not just that the unchristian world is needy as we Christians view its state. For many in unchristian lands have a conviction of their utter spiritual poverty. How do you think the poor African felt about medical missions when he found himself cut loose from an eighty-pound tumor? Or what was the Hindu headman's estimate of Christian missions, that he gladly paid the way for the missionary and her school girls so his people could see the possibilities of a better way of life? Or put yourself in the place of the old chief who saw something of what Christianity could mean in the lives of men, and then realized that the missionary was coming too late for him.

What we mean to say, is that in spite of deficits and criticism, there are certain missionary principles which do not change. Three of these are: The message is right; true Christians go and share; there is still the challenge of human need.

What, Then, Has Changed?

Situations, interests and methods are subject to change, and even now are in process of change. Review the story of the rise of modern missions and see how some of these things work out. With the trader and the colonizer of the new world there went also the missionary. This was the stage of individual interest and acceptance of responsibility. Then came the day when Christian groups organized to send out bearers of the message. This soon developed into one of the splendid undertakings of our times. Literally hundreds of boards and thousands of missionaries were engaged in this enterprise. Of course it paralleled expansion in the business world, but this was because the children of

light were as wise as the rest of men. Now other trends seem to be setting in. In place of the ever opening of more and more points, the tendency is to take better care of what we have. Or, as the theorists might say, horizontal combination is giving way to vertical combination.

All this is due not only to a pretty fair occupation of the total territory available, but even more to a change in interests at home. The church is finding evils to be faced and campaigns to be waged on many fronts. The Christian program is not so simple as carrying the good news to distant unfortunates. The mingling of peoples and the facilities of modern life have brought the so-called heathen to our very doorsteps and their gods and ideas to our land. Much of what we see, hear or read is shot through with paganism. It will always be first-class strategy to carry the attack to foreign lands; but while doing this, church people are seeing that more and more must be done to hold many fronts at home.

So there is the problem of methods. Just what should be done, and how, and where, is a part of our perplexity. Meanwhile the critics rise up and apply the cudgels. They lay them heavily on the church, frequently little realizing that the very adjustments they advocate have been anticipated, and are even now in process of being applied. Perhaps the most encouraging thing about all this criticism of the church, and of missions in particular, is the fact that such criticism shows the critics look to church groups as the most promising agencies for getting the needed things done!

Concerning the Future of Missions

It must be apparent from what has been said that it is our conviction that the incidental rather than the fundamental is on trial. The basic missionary principles remain unchanged. The Christian message is *the* message. The command to go, teach and baptize, still stands. The need for this message of healing and hope is as great as ever. Indeed, our realization of this need has grown to the point that the things to be done almost overwhelm us. We wonder where we should begin and what ought to be done first. So it is a time to pull steady. Every agency you support in the Conference budget is aware of tremendous need. Every agency is constantly trying to revalue its task in the light of the total need to be met. And so, perhaps never before, was so much accomplished with so little money.

We need not be overexercised about shifts in situations, interests and methods. The great work of missions must go on, and will go on. The personal test is in the spirit of sharing and not in the size of the gift. We can make our largest contribution by intelligent and hearty support of the going agencies of the church. They have the total program in mind and are faithfully seeking to meet the needs in the light of the requirements of the day.

H. A. B.

GENERAL FORUM

Behind the Clouds

BY WALTER M. YOUNG

When calmness reigns and day begins with peace,
The night of rest must give itself away,
And rustling winds which can no longer cease,
Will break the silence by their mighty sway;
Dark clouds then come so swiftly from the west,
And mighty shadows cross the hills and plains
Till soon the whole blue dome is overcast;
By dusk a glare of red brings sweet refrains.
So life begins without a toil and care,
And loving hearts are filled with joys untold;
But then in youth come clouds so unaware,
Hiding the happy hours from pleasures bold,
Through weary years the shadows still increase;
Fight on, brave life, behind the clouds is peace.

New Philadelphia, Ohio.

Religion and the Economic Order

BY ELMER B. ROYER

First Half

WHAT is the meaning of the increasing dissatisfaction with big business that one sees and hears on every hand? What of the Teapot Dome scandal, and now of the air mail contracts? What of the various investigations into the operations of the big bankers and their ways for piling up millions for themselves without breaking the letter of the law? What of the revelations of almost unbelievable salaries and huge bonuses paid officials in our big corporations? What have these to do with the church, or what does the religion of Jesus have to do with these? Should the average church member concern himself with these things, and should the pastor give thought to these things? Or should they "take no thought" for these things?

America has been lauded as the land of opportunity, and indeed it has been. A virgin continent of unparalleled natural resources, it has offered big inducements and vast rewards to the hardy pioneers who could tame the wilderness and especially to the financiers who could promote a railroad through wilderness and desert or open up a new field of trade. What if the promoter did make a few millions, so long as the rest of us have plenty? These conditions tended to foster the doctrine of *laissez faire*, or "rugged individualism," as Hoover called it.

The bitter realities of the depression are causing many to question the essential rightness of that doctrine. Brought face to face with the misery and suffering caused by the depression, thoughtful persons are becoming more and more skeptical of the dictum that the recurring cycle of boom years and depression is necessary and inevitable. The economists

have been telling us that the depression is caused by the unequal distribution of our national income. They say that since 30% of the national income went to capital, there was not enough left for salaries to enable the people to consume the goods turned out in large quantities by our factories. Be that as it may, the fact still remains that more persons are giving serious thought to our economic order and the assumptions on which it is based than ever before. The news pages, the editorial columns, and the letters from the people in our daily newspapers bear witness to this fact: The New Deal and the many articles and speeches discussing it are additional proof.

What has all of this to do with religion? Simply this: *Religion has to do with all of the problems of life*, and at this time the problem of an economic order touches millions of people. Religion ought to examine the issues involved in the light of its own deep unchangeable truths, and then proclaim fearlessly its findings. The church, as the exponent of religion, ought to take the lead. The Christian church, founded on the teachings of Jesus, ought to examine the present economic order in the light of those teachings and judge it accordingly. Those elements in it which agree with the teachings of the Master ought to be upheld, but those elements in it which are contrary to the spirit of the Master ought to be condemned.

The Dunkers have been largely a thrifty farmer folk, living comfortably but not lavishly. There have been few extremely wealthy and few poverty stricken among us. We have dealt honestly with our neighbors. We have not taken advantage unfairly. We have honestly earned our competence. Such a background has made us conservative in our economic thinking, and this in turn may cause us to be slow in tackling the burning economic issues of today.

But if we really believe in the teachings of Jesus, let us see what bearing they have on the problems of the distribution of wealth and of income. Let us see what judgment they will mete out to big business as it has been conducted. And if we have discovered a way of life that is free from the ills of modern business, let us proclaim it to the world.

Columbus, Ohio.

Military Training in State Universities

BY JOHN WOODARD

THE recent expulsion of a group of students from Ohio State University because they refused to take the required courses in military training caused considerable comment. This particular incident happened at Ohio State University, but it might have happened in any other state in the Union. Ohio may have acted a little more drastically than some states would, but it has

been more lenient than others. Apparently Ohio did exempt some conscientious objectors but it expelled others because the authorities didn't think they were sincere. Other state universities are more rigid. They do not recognize religious scruples as grounds for exemption from military training. They exempt only for physical disability.

We believe it is wrong for a Christian to go to war. We believe it is wrong to train for war. We believe that no educational institution should compel any student to violate his religious principles. We naturally think that any student who sincerely and conscientiously objects to military training on religious grounds should be exempt from such training. But how can we tell who is and who is not a "conscientious objector"? That is a question that is not easily settled. Membership in a church that has never, as a group, taken a positive stand against war has generally been considered proof that one is not a "conscientious objector." Yet there are people among those churches who are as conscientiously opposed to war as we are. On the other hand, there may be people who really do not have any scruples against war and yet they still hold membership in churches which are recognized as non-resistant churches. Keep these facts in mind and also remember that the decision rests with people who are military minded. These people will naturally be too strict rather than too lenient.

It really looks like a "conscientious objector" had better not take any chances. Perhaps he should go to a college that does not require military training. If he can not get the course he wants at such a college, he can postpone attendance at the university until he has completed the first two years, the years in which military training is required, at the other college.

Many people think the state institutions that require military training are compelled to do so because they receive aid from the federal government. Such is not the case. They are compelled to include military science and tactics among the subjects taught, but they do not have to compel all male students to take that course. The following quotation is taken from the *Ohio State University Bulletin*. It is found under the head of Military Science and Tactics and is part of the statements that precede the description of courses: "In accordance with the Morrill Act, passed in 1862, under which the University was established, military instruction must be included in the curricula. The Board of Trustees therefore requires all male students, both special and regular, unless excused by the Department of Military Science and Tactics, to receive military instruction during the first two years of Infantry, Field Artillery, or Signal Corps, the choice at the option of the student." Note carefully the wording of these two sentences. The first sentence states that the University must teach mili-

tary science and tactics because it was established under the Morrill Act, otherwise known as the Land Grant Act. I do not have a copy of this Act at hand, but I examined it very thoroughly a quarter of a century ago. I was then a student in the University of Missouri. When I registered, I did not include military among the subjects on my program of studies. No one asked me why I omitted military. No one told me I would have to take it. I knew and everybody else at the University knew that I did not have to take it. There was no need for "conscientious objectors" to ask for exemption. Military science was an elective subject. Those who wanted it elected it as a part of the work necessary for a degree. Those who didn't want it omitted it and elected something else. Many students refused to take military science although they had no religious scruples against it. They simply didn't want it so they didn't take it.

I knew that other Land Grant Colleges and Universities required military training of all male students and I knew that many people thought that the Land Grant Act made compulsory military training obligatory on the Land Grant Colleges and Universities. So I read the Act to see just what it did say. The Act provides for the granting of land to the individual states for the purpose of establishing colleges of agriculture and mechanical arts. Agriculture, mechanical arts (engineering), and military science and tactics are specifically mentioned as subjects to be taught in these institutions. The Act also states that other college subjects may be taught. No one thinks any student at one of these institutions should be compelled to take agriculture or engineering. The student may take either of these subjects or he may take neither. A large number of the male students take neither. The institution must teach these subjects but no student is compelled to take either of them. Military science and tactics should also be made optional. The Land Grant institutions must teach the subject but the student should be allowed to elect it or not as he chooses.

If the Morrill Act requires that all Land Grant Colleges and Universities must teach military science but does not require that all male students in these institutions must take it, why do such institutions so universally place it on the required list? The quotation from the *Ohio University Bulletin* tells why it is a required subject at Ohio State University. The Board of Trustees decided that it should be a required subject. That is true also of the other Land Grant institutions. In some states, the Trustees are elected by the voters, in others, they are appointed by the Governor of the state. What we need to do is to get on the boards of trustees of these institutions people who will decree that military training shall be optional instead of compulsory. We must do this by electing the right people as trustees

or by electing governors who will appoint the right kind of people as trustees. It will be impossible to do this in some states for there is not enough peace sentiment. We must remember too that the Morrill Act establishing these institutions was passed during the Civil War when war sentiment was high. That probably accounts for the fact that these colleges started out with compulsory military training. Most of them have retained it because of tradition. It is very difficult to break a tradition. I am really surprised that the University of Missouri ever did. At that university, optional military training was temporary. The university went back to compulsory military training. If the people who are members of churches that oppose war and military training on religious grounds would make a concerted effort to get military training made optional instead of compulsory in some of our state universities, they would get the support of people who are not "conscientious objectors" yet they are opposed to so much military preparation in peace times. We should join forces with these people and secure for the young men of the different states the right to take military or not just as they see fit. It will be a difficult undertaking but is well worth the effort.

New Carlisle, Ohio.

The Deaconship

BY J. H. MOORE

IN a deferred committee report, under the heading, "The Deaconship," to come before the Annual Conference to be held at Ames, Iowa, will be found the following recommendations:

1. That the deacon be elected for life, and be installed by laying on of hands.
2. That sisters may, for life, be elected to the office of deaconess, and be installed by the laying on of hands.
3. That when either of the above move into other congregations, that such congregation may decide whether or not to receive them in their official position.
4. That churches be allowed to elect administrative boards.
5. That members be given the privilege to volunteer for the office of deacon or deaconess.

Using the columns of the MESSENGER for the purpose, I beg to give the report some consideration. However, I am not taking up the sections in their regular order, but in the way they impress me.

The report recommends that deacons be installed for life terms, on proper behavior. To this I say well and good. But if a deacon changes his membership to another congregation, where he is not to be received in his office, how about his life term? Is he still a deacon? Or merely a private member? Should he move still into another congregation, is he to be granted a letter as a deacon, or in the laity? Then, how will a sensitive deacon feel, after moving, when informed that he is not

to be received in his office? He will be tempted to move back to his old home church. What is here said will apply to the deaconess when changing membership.

In the apostolic church there were two orders: one, bishops, or elders, and the other deacons. To these two orders, bishops and deacons, Paul addressed some of his letters. Was there a third order, known as deaconess? On this point the New Testament is absolutely silent. And yet there were women who helped Paul and others in their work. But did these women helpers constitute an order composed of women? Writers favoring the order of deaconess call attention to what Paul in Rom. 16: 1 and 2, says about Phebe, the servant of the church, claiming that she is called a deaconess in the Greek. Concerning the meaning of this particular term, rendered servant in English New Testaments, there has been no small amount of controversy. However, I know of no version of the New Testament, English German or Syric, where this particular Greek term, as mentioned by Paul in Rom. 16, is rendered deaconess. The term, which the American Commentary says occurs seven times in the New Testament, is sometimes translated deacon, and sometimes minister, but never deaconess. In our Authorized Version, as well as in the Revised, it is rendered servant, doubtless the proper rendering of the Greek.

By what I have so far said I do not mean to question the existence of an order of deaconesses in the latter part of the first century, and in the early centuries following. In the early centuries, when women as a rule lived a secluded life, there may have been a good reason for a deaconess order, whose duty it was to administer to the needs of those of their own sex. But in our day, with the women out in the open, in business as well as society, is such an order needed? If so, what is, or what should be the duty, or the work of the duly elected and installed deaconess? With a view of properly educating our people, it seems to me that this question ought to be discussed and well ventilated in the MESSENGER before being disposed of in Conference. The report, while recommending the creation of a deaconess order does not say a word regarding the purpose or work, or duty of such an order. It seems to me like putting an additional wheel in our church machinery, without knowing the real purpose of the wheel.

Do not understand me to be opposing the creating of an order to be known as deaconess, especially for work among women and children in cities, but the purpose of such an order ought to be clearly evidenced before we decide to establish such a general order of sisters. As for setting sisters apart for special work by the laying on of hands, there is not the remotest hint in the New Testament that this was ever done by the apostles or anybody else. So far as I recall it was not so done in the early practice of the church.

The question of setting deacons apart by the laying on of hands has been before our Conference a number of times, but always decided in favor of the present practice. Those urging the imposition of hands cite the setting apart of the seven, mentioned in the sixth chapter of Acts, in favor of their claims. Our Conference, after discussing the question fully, has rightly decided that the seven, on whom the apostles laid hands, were not deacons. The fact of the matter is, that the Greek word, sometimes rendered deacon in our English New Testament, is never once applied to the seven. Though used three times in the chapter where the setting apart is mentioned, it always applies to the apostles, as to what they had done, were doing or had in contemplation.

A careful reading of every version of the New Testament, Greek, English or German, shows most clearly that the seven, set apart by the laying on of hands, constituted a local, temporary commission. We might say, a committee on welfare work. They were not appointed to serve tables, as the apostles had been doing, and fell down on the job. They were not appointed to do the detail work in supplying the wants of the needy, but to oversee or direct the work or "business," as it is called. In fact, this is just what the record says, when rightly and carefully read. Notice the reading of Acts 6: 3, where the apostle said: "Look ye out among you seven men whom we may appoint over this business." What could be plainer than this? They were not appointed to hand out individual supplies, but were appointed over the whole business of taking care of the needy, and a big business it was, involving the handling of thousands of dollars, purchasing of vast quantities of supplies and seeing to it that these supplies were properly and impartially distributed. Notice the words "appoint over." That means to oversee, and direct. They doubtless had to appoint several subcommittees, in order that all needy classes might be properly cared for. And so wisely did the commission plan and direct the "business" of taking care of the needy that not a word of complaint is heard. On this commission there may have been one or more deacons. We know as a matter of certainty that there were two able preachers, Stephen and Philip. In course of time the need of such a committee ceased, the committee automatically dissolved, and we hear nothing more of its activities. The care of the poor then passed into the hands of the elders and deacons, to whom we read of Paul and others bringing or sending supplies.

Years later the writer of Acts (21: 8) in referring to Philip, calls him an evangelist, "one of the seven." He does not say one of the seven deacons. If the seven were deacons why did not the writer say so? He stopped at the word "seven." And we, in our reference to the seven, will do well to stop where the Holy Ghost had Luke, the writer of Acts 21: 8, stop.

In view of the facts stated above, it seems to me that the Church of the Brethren will do well to continue the time honored practice of installing her deacons, and not do so much changing, especially where there are no clear gospel grounds for changing.

As for brethren volunteering to serve on the deacon board, we can conceive of no good reason for so doing, especially so, since by the creation of so many boards and activities, so little is left for deacons to do aside from taking care of love feast preparations. The mere fact that brethren are permitted to volunteer for the ministry is no reason for granting the would be deacon the same privilege.

As for sisters volunteering to serve in the deaconess order, very much indeed depends upon the duties and work assigned for such an order. The duties, however, especially for city work, might possibly be made such as to really invite voluntary service. To me this order, so far as it relates to the Church of the Brethren, is yet wholly in the laboratory, and we must await further reports before calling for volunteers.

There is one thing about the report of the committee that certainly is to be commended, and that is its brevity. One seldom finds so much thought provoking material crowded into so small a space.

Now, concerning the report as a document, I am impressed with the thought that the findings of the committee should be divided into three sections, and each section be taken care of separately, and as separate papers.

First. The report regarding deacons. This is in shape to be acted upon.

Second. The report concerning deaconesses. This might be continued in the hands of the committee, or another committee, with instructions to present a report dealing with the purpose, nature and necessity of the order in the Church of the Brethren. The question is far from being clear in the minds of our people.

Third. There is more in the suggestion of a local Board of Administration than some think, and yet the matter relating to such a board should be handled in such a way as not to increase the number of boards, committees and activities we now have. Of these we probably have twice as many as we need for local, district and general efficiency. Rather than increase our number of boards, we need a plan of consolidation all along the line, thus paving the way for a real serviceable Board of Administration. It might be wise to leave this question with the committee for further and broader consideration. The cause need not suffer because of a deferred report. Any congregation may consolidate boards and open up the way for a local Board of Administration without waiting for a Conference recommendation on the point. We have such a board in the Sebring church, composed of five, with the elder as *ex*

officio chairman, and it works splendidly, doing away with friction, and maintaining efficient and commendable coöperation. My idea of church machinery is, as few boards as practicable, efficient boards, and perfect coöperation between the boards and the church as a working body.

Sebring, Fla.

Pathfinders in Maryland

BY J. M. HENRY

4. Jacob Danner

JACOB DANNER moved to Maryland about 1762, and became one of the greatest church leaders among the Brethren in the colonial period. Jacob was born on the farm of Michael Danner, located six miles southwest from the home of John Hendricks in York County, where so much turmoil took place when Thomas Cresaps and James Higgenbotham surveyed and sold the land belonging to the Dutch settlers. Jacob Danner was scarcely five years old when his father was seized, put in prison, and his mother was driven from home when Michael Danner lost his property to Daniel Law.

Jacob Danner was given the best educational training his time and day afforded. This is proved by the fact that he was matched in a debate, 1750, against the Rev. Jacob Lisch of the Reformed church. The speech containing Danner's arguments was written later into verse in the German language. It sparkled with wit, pungent argument, brilliancy of style and represented the best form of Classical German. This rare manuscript is in the possession of Mr. John Gibson of York, Pa.

Jacob Danner married Elizabeth, the beautiful and accomplished daughter of Samuel Boechtel of Manheim Township, York County, Pennsylvania. This fact was discovered from a release deed recorded in York County. The deed reads in part as follows:

"To all people, to whom these presents shall come, Jacob Boechtel one of the sons of Samuel Boechtel, late of York County in the province of Pennsylvania, yeoman, deceased, and Cathrine his wife, Samuel Boechtel another of the sons of the said Samuel Boechtel deceased, and Anna his wife, Jacob Danner and Elizabeth his wife, late Elizabeth Boechtel, one of the daughters of the said Samuel deceased, George Weiss, and Esther his wife late Esther Boechtel, another of the daughters of the late Samuel, Martin Boechtel another of the sons of the said Samuel, and Veronica his wife, Adam Eichelberger, and Magdalena his wife, late Magdalena Boechtel another of the daughters of the said Samuel, and Anna Boechtel another daughter of the said Samuel . . ."

This deed was signed March 31, 1767, and acknowledged before Henry Slagle, Esquire, who had served as one of the commissioners with Michael Danner in laying out the pike from York to Baltimore. It is interesting to note that Elizabeth Danner was the only daughter of Samuel Boechtel who signed her name in her own

hand writing. The other daughters signed with a mark which would indicate that they could neither read nor write, while the beautiful handwriting of Elizabeth gave evidence that she was well educated. It is entirely probable that Jacob Danner and Elizabeth Boechtel had attended some school in Pennsylvania together.

Jacob Danner united with the church at an early age and was elected to the ministry before he was twenty-five. His ability as a speaker was recognized at once. He was associated with the great leaders of his day, and carried on a wide range of correspondence with such leaders as Alexander Mack, Christopher Sower, Peter Leibert, Martin Urner and other pioneers. A spirit of beauty and holiness pervaded his letters.

Jacob Danner was not only a minister of great power, but his poetic ability was recognized by some of his contemporary intellectuals. Early historians referred to his verses with praise. It has been a source of great regret that the author has been unable to find the early manuscripts containing some of the poetry of Jacob Danner.

In the ministry, Jacob Danner had few superiors. He served on practically every committee in the early Yearly Meetings (Annual Meetings). He organized the Codorus church in 1758, twelve miles southwest of York. This church grew in membership rapidly. He continued as minister and elder of the Codorus church until 1762 when he purchased 848 acres of land from Edward Digges and his two brothers who had speculated in lands with their uncle, Charles Carrol, of Annapolis, Maryland.

Edward Digges had a violent quarrel with Charles Carrol over some lands in Maryland. They dissolved partnership and Edward went to live in York County, Pennsylvania, where he passed the last days of his life. The Digges family belonged to the English nobility. Sir Dudley Digges lost his life in the service of Charles I. The Squire honored his son, Edward Digges, by making him Proprietary Governor of Maryland. He lived in England but sent his son, William Digges, to settle in St. Mary's County, Maryland.

John Digges, grandson of William, obtained a patent for 10,000 acres of land from Cecil Calvert. Some of the land was in Pennsylvania. Edward Digges, son of John Digges, became heir to that part located in York County. In the will of Edward Digges, signed in 1769, he referred to his dispute with Charles Carrol over the land which they had owned together.

Edward Digges and his brothers, William and Henry, owned a tract of 848 acres on Israel Creek in Frederick County, Maryland, which was covered by a mortgage of 4,000 pounds sterling held by Charles Carrol. Jacob Danner purchased this tract, called "Spring Plains," which was deeded to Edward Digges Aug. 6, 1742. Twenty years later he persuaded Jacob Danner to buy

it. The transaction took place on June 26, 1762.

The author was able to locate the "Spring Plains" land on Israel Creek by the description in a deed, from Jacob Danner to Michael Wine, executed Nov. 19, 1766. Wine was a wagoner from York County. The description records, "Beginning at a bounded White Oak and Gum tree standing near the Great Road leading to Joseph Wood's mill." Another description stated that the White Oak and Gum trees stood five hundred feet east of Israel Creek. Both trees are still standing, located about one fourth of a mile east of the present town of Woodsboro, Maryland.

Jacob Danner came to that community as a stranger but he was not alone very long. He invited some of his former neighbors and brethren of Pennsylvania to join him. Michael Dettero was the first one to come. He bought three hundred and fifty acres from Danner and took possession of his land in 1763, "together with all roads, water courses, flowers, fences, gardens, orchards and all other appurtenances."

Three years later, Martin Garber, Christopher Steele, and Michael Wine moved on their lands purchased on Nov. 19, 1766. John Gerber came June 3, 1768. Jacob Danner had surrounded himself with good strong membership from the York County churches. Services were held in the homes of these members on Israel Creek. Likewise preaching services were conducted in the homes of some members who had settled on Pipe Creek and Beaverdam. The members rode on horseback, in most cases, and exchanged preaching appointments.

Bridgewater, Va.

The Purpose of the Choir

BY P. L. HUFFAKER

5. The Promotion of Goodwill

"Peace on earth good will to all mankind."—*Luke 2:14*
 "Sing often in chorus that thy soul may be broadened."—
Robert Schumann

THE only appearance of the heavenly choir to mortals, sounded the sentiment of peace and goodwill, setting an example for all choirs to emulate. Not only should choirs sound the note of peace in their songs; but as much as in them lies they should live at peace with all men both within and outside the choir, giving not only precept but example in conduct. Each member is a minister and should as a minister lead an exemplary life.

The above quotation from Robert Schumann, who was a master musician and music critic, claims benefits for the singer from the participation in chorus singing. The singer in the very nature of the case thinks of himself. The instrument for the production of the sound is within him. Hence the strong possessive sense of self display on the part of singers. The person with a reasonably good voice often gets the "soloitis," a mental

disease which makes him say, "I won't sing unless I get the solo parts." Such singers need a liberal dose of real Christian spirit and work singing in chorus with others where their talent is recognized but is made servant of the whole group. The Master said, "He that would be greatest among you must be the servant of all." Hence a chorus offers a remedy for the "soloitis" which is a constructive cure.

6. The Presentation of New Hymns

"A hymn is a song with the praise of God.

If thou praisest not God,

Thou singest no hymn."—*St. Augustine.*

"Oh, for a thousand tongues to sing

My dear Redeemer's praise;

The glories of my God and King,

And wonders of his grace."—*Wesley.*

A sixth important reason for a choir is that of assisting the congregation to learn new hymns. The choir should learn and introduce a new hymn at least twice a month. It may be sung by the choir one Sunday, then the audience may join them on the next Sunday. Such hymns as "Strong Son of God," No. 264 in our *Brethren Hymnal*, often go unsung for want of proper motivation and introduction to the congregation.

Oftentimes a hymn is spoiled for the congregation because it is introduced to them by asking them to sing it. Most people in the average congregations are not good music readers, hence disastrous results may follow such procedure, and perhaps a dislike for the particular hymn is created. While on the other hand, if the choir presents a new hymn with artistic detail worked out, the congregational taste for that hymn will be developed and they will have valuable assistance in the first singing of the hymn. Hence the wish expressed in Wesley's great hymn, "Oh, for a thousand tongues to sing my dear Redeemer's praise," will be fulfilled and the great hymns of the church will not go unsung for want of proper introduction. In this way the choir may become an agency to lift the congregation out of the vicious cycle of singing only four or five favorite songs, and open new vistas of glorious truth in the hymn book only waiting for some hand to open and point the way.

South Bend, Ind.

From the Morning's Mail

THE letter was neatly written on a typewriter. Short and to the point was the message. The writer was blind. Had seen or rather had read to him the MESSENGER. He liked it. Being blind he distributed tracts and thankfully accepted whatever contribution one might feel like making. Could he not receive the MESSENGER for six months free?

All of which made its appeal. But between the lines there came to be a feeling that it might be well to look into this case. I did.

And the MESSENGER is not going to that party on the free list, even though he be blind.

There is a reason for it. It would seem that the party is not suffering, is not in need, is well provided for and receives not a little cash from day to day through his methods. The chief reason for not sending him the MESSENGER—though he evidently needs its message to call him to repentance—is the fear that he would use it to prey upon our good church people. Each issue of the MESSENGER carries the names and addresses of many of our people. Such names and addresses are fruitful fields for those who work the various rackets through which they undeservedly wring money from those who are compassionate and do not suspect that tricksters are taking advantage of them.

Remember the poor and the blind. Give to those who deserve help. But when solicited by strangers take time to investigate. And whatever you do, do nothing that may lead others to support unworthy racketeers. The MESSENGER means to protect you at all times.—J. E. M.

Monthly Financial Statement

Conference Budget

During the month of April contributions for the Conference Budget and agencies within the budget totalled \$6,744.77. Total cash applicable to the Conference Budget for the year beginning March 1, 1934, \$14,132.42, detail as follows:

	For the month	For the year
General Mission Board	\$4,187.24	\$ 9,858.60
Board of Christian Education	1,423.21	1,484.21
Bethany Biblical Seminary	416.89	737.57
General Education Board	41.20	41.20
General Ministerial Board	16.00	16.00
Undesignated funds	660.23	1,994.84
	\$6,744.77	\$14,132.42

General Mission Board

During April contributions were received by the treasurer of the General Mission Board as follows:

	Receipts	Total rec'd since 3-1-34
World Wide Missions	\$1,167.50	\$2,112.40
Student Fellowship Fund	10.00	5.00
Women's Work Project	202.50	2,408.97
Home Missions	169.21	179.18
Foreign Missions	559.39	712.54
Junior League Project	27.09	70.54
B. Y. P. D. Project	21.55	93.55
India Mission	60.44	72.94
India Boarding School	5.57	19.32
India Share Plan	43.75	140.00
India Missionary Supports	877.58	1,533.53
China Mission	38.00	67.56
China Native Worker		25.00
China Share Plan		6.25
China Missionary Supports	188.18	805.63
South China Mission		100.00
Sweden Mission	20.00	20.00
Africa Missionary Supports	651.10	1,264.51
Africa Mission	145.38	177.38
Africa Share Plan		34.30
Africa Leper		10.00
Conference Budget	660.23	1,973.34
Conference Budget Designated for—		
Board of Christian Education	1,423.21	1,484.21
Bethany Biblical Seminary	57.56	88.46
General Education Board	41.20	41.20
General Ministerial Board	16.00	16.00
Conference Budget Share Plan		21.50

The following shows the condition of mission finances on April 30, 1934:

Income since March 1, 1934	\$12,858.60
Income same period last year	19,947.53
Expense since March 1, 1934	24,665.78
Expense same period last year	26,526.26
Mission deficit April 30, 1934	17,396.38
Mission deficit March 31, 1934	17,857.02
Decrease in deficit during April, 1934	460.64

Hymn Singing at the Ames Conference

BY ALVIN FRANZ BRIGHTBILL

One of the most important elements in Christian worship is sacred song. Sacred song has both subjective and objective value, stirring the heart of the singer and inspiring the hearer. The benefit and significance derived from this form of worship depend very largely upon general participation in it. There will be other forms of sacred music with useful functions in the worship; but the choir, quartet and solo can not successfully be substituted for the singing of hymns by the Conference audience. They will not be allowed to usurp that place. "Therefore, let all the people sing."

The Program Committee believes in mass singing and is giving a number of half hour periods for that purpose. The Music Commission is accepting the challenge. The commission believes that the principal reason for congregational singing is the development of the creative and imaginative forces of life in those who participate.

Seemingly the only enduring thing is poetry and music. We build our cities of steel and concrete and they crumble in dust; but if a man can sum up the courage, the aspirations and the ideals of his generation and put them into words or music, he can be sure that the everlasting hills will melt away before his poem dies. The magnificent buildings of Greece have crumbled, but the Iliad and Odyssey are as alive today as twenty-eight centuries ago. The glories of Solomon's temple have all departed, but the visions of Isaiah are with us yet, and long after this generation has vanished and all of our present skyscrapers have dissolved, mankind will still be repeating "The Lord is my Shepherd, I shall not want." And so hymnody and poetry, as expressed in line or music, tends to endure. We must develop the poetic instincts of our people, for it is as true now as of old, that: "Where there is no vision the people perish."

I know of no greater need in the church than to develop the creative, spiritual and imaginative forces in the lives of its members. Not every one can find expression through actually producing music; but every one can find enjoyment, help and emotional expression of definite value from music. We are all builders of life—life that will have its foundations on the sands of trivial emotional stimulation, or life that will be builded on the rock of the highest and best emotional activity. Congregational singing can provide the best channel for this reaction. Music makes its strongest appeal to the emotions, and emotions are the driving forces of our lives. Our religion finds its driving force in the emotions. We need, among many other good things, an emotional reaction to things which are higher than the things we ordinarily see about us.

The church's business in developing the spiritual life of the world is to change sight into insight and sound into understanding. I can not help but feel about music and hymn singing, that these strange emotions and yearnings for we know not what, these solemn impressions from we know not whence, which congregational singing evokes

within the soul, can not come from that which is in itself unsubstantial; but that these must be the echoes of an eternal truth as well as an eternal beauty.

There can be no true concept of hymn singing without the legitimate use of the imagination. We all know those natures which are utterly lacking in the power to realize the beauties of nature about them; those individuals whose lives are more or less colorless because no "star-dust" clung to their eyelashes as they came out of the everywhere into the here; those minds that are so matter of fact that a hymn of appealing beauty leaves them untouched. We all know those lives which have never watched the jewels of heaven as they twinkled, and therefore can not adequately appropriate as their own expression of praise, the text of the great hymn by Addison over two hundred years ago, "The Spacious Firmament on High."

As director of the music of the Ames Conference it is my hope that the hymn singing will stand out as a great opportunity of spiritual refreshing. For it is not the poet or composer that is expressing his own feelings, mind, and heart; but the church through his pen which praises, adores, repents and glories in the riches of Christ in the hymn singing which is the great privilege of everyone in the audience.

Chicago, Ill.

Promoting the Kingdom in Idaho and Western Montana

BY G. G. BOLLINGER

District Treasurer and Field Representative

A generation or more ago many Brethren of the East or Mid-West sought new and fertile lands where they might establish new homes. Many of these migrated to this district, and finding the valley productive and well watered, settled here. Churches were soon built by these energetic pioneers and the Lord prospered them. Pioneering develops a spirit of venture and so some new fields were opened wherever a number of families had settled.

During these early days the District Mission Board gave what assistance it could to the new fields, but did not have the funds necessary to do very much promotion work. The General Board assisted some in this work, and this gave the Brethren new courage. Many of the ministers gave freely of their time to go to some mission point and hold services. Occasionally a revival meeting was held which built up these new churches.

As the church finally moved from the free to the paid ministry, a new problem confronted many of these churches, as they were not able to support a pastor. Some of the churches felt that they must have some help in order to place a pastor in charge so that the church would be built up and make its power felt in the community.

Bro. H. G. Shank pioneered in the thought that Idaho would be a good field for the general church to put forth a more intensive program and see whether these smaller congregations could be built up into a self-supporting church. He enlisted the help of M. R. Zigler and the General Board, and about seven years ago a program was mapped out to be followed in this work. Representatives of the General Board met with us and an entirely new organization was formed to carry on this enlarged work. All District Boards were merged into one board of seven members, three of them to be elected to serve at large and the other four to serve as secretaries of their departments. One secretary was chosen to serve in the field of the ministry and missions,

another peace and welfare, the third religious education, and the writer secretary of property and finance. In this way all the work was correlated and each department knew what the other was doing.

With the help of the General Board, several young men were brought into the district to take up the work in the churches chosen as the most needy and promising places. These men were of outstanding ability and proved to be a mighty force in the churches they served as well as the district at large.

Each church was assigned a definite financial obligation which was paid to the District Treasurer. This obligation was to be in keeping with the ability of the church. In turn the District and General Board placed a certain sum into this same fund and the minister was paid by the District Treasurer instead of the local church. As a protection to all, a rule was made that if any local church fell more than 2 months in arrears on the local pledge the pastor was only paid out of the fund in proportion to the amount received. This placed a local stimulus needed for a coöperative venture like this.

The writer has just completed a brief survey to see what our gains and losses have been during the past six years. While all the work undertaken has not proved the most profitable, yet as a whole the district has advanced in a marvelous way. The membership of some churches has nearly doubled during that period. The stories of their growth are soul-stirring and challenge all of us to move forward in a greater way to bring the gospel to our beloved land.

This extra endeavor on the part of the General Brotherhood has stimulated the giving to the general work. The writer having lived one-half of his life in the east and the other half here must say that considering all, western people are very liberal.

We appreciate very much some of the talent that has come into our district to help in our program. We are also very proud of some of our young people who have left us and are helping in other fields. We have three young people on the foreign field and ministers and teachers in many other sections of the country.

The past summer our ministers worked out a plan to have evangelistic meetings held by gospel teams. These teams were composed of several ministers and several lay members who went to a church and put on a strong program. They visited many homes in each community, inviting all to the services. Five meetings were held the past winter with about 100 accessions. These meetings stirred up a great deal of interest and we feel the meetings will have lasting benefits. Some one else will probably write more fully of these meetings.

The district feels very grateful to the general brotherhood for its part in providing funds to carry on the work in this district. We are trying to be worthy of the funds entrusted to us. We have been fortunate to not lose one cent of this during all of this depression through bank failures. The membership of the district has increased at least 50% during the past six years.

Our plan in operation is for a church to become self-supporting in ten years' time, and several churches plan to reach that goal in seven or eight years.

I am a strong believer in foreign mission work, yet I can readily see that the foreign work will be built up only in proportion as the home churches are strengthened and taught the need of carrying the gospel to all the world.

Payette, Idaho.



MISSIONS

This Department

Conducted by

H. Spenser Minnich



such a desire put into her heart, from just one such occasion of seeing girls from a mission school, and of realizing what they were able to do.

We so often meet up with the excuse, I can not send my daughter to school, as she must care for the baby, herd the cattle, tend the village goats, and so forth. Mothers who give such answers are those who have never themselves had a chance in life. They live in such a small world, that they have no vision for their daughters. How many such are to be found in this land! We hope to accept more such invitations for there are others inviting our groups of girls.

The expense to this village patel incurred on our account must have amounted to at least 25 rupees. This is no small item, considering his status and the people among whom he has always lived. It shows very clearly that he is eager to improve, that he wishes to see his village have some advantages that hitherto it has not had.

In these parts toddy is used extensively. But we are glad to say this village uses less than the ordinary village. We hope with our visit to them, the signing of the pledge and more of a knowledge concerning the harm of intoxicants, this village has been placed on a new basis of living. Just one visit to a village can do wonders, so we need to continue this sort of work for it reaches the masses.

Jalalpor, India.



*Dhanjibhai
of Tarpoa
See Next
Page*

"A Certain Man . . . Bade Many; and Sent His Servant . . . to Say to Them That Were Bidden, Come!"

BY SADIE J. MILLER

THE invitation for a group of our school girls to come to a certain village came quite often from the patel (the headman), until we finally accepted the invitation and arranged the day to go. No expense was to be incurred, which was a real item, indeed. The patel ordered the motor car to come to our door and take twenty of us as far as the motor could travel—that is, ten miles. At this stop a fine arrangement was made for us to rest an hour. Here all were treated to fresh sugar cane juice of the very tastiest sort. It was as an "oasis in the desert" for these girls were not accustomed to travel, and naturally they were thirsty on this warm day. We were met here by the proper number of ox-carts which took us on to our village several more miles.

The patel and his family had everything in readiness. Our first meal with them was a real treat. Then the girls prepared to render their program. This consisted of songs, dialogues, "garbas," plays on temperance. We were told no one in the village was absent for this program. It was all new to the village people, for never before had they seen in their village such a group of girls. They could see for themselves what education and training do for young people.

Advantages of such an outing are numerous. The girls themselves get experience and that is an education in itself, such as they can not get from books. But infinitely more advantageous is it to the people of such villages, many of whose daughters have never been inside of a schoolroom. Their life work is to do the work of the house, go out into the field every day for work, or to care for the village herd of cattle or goats. Aside from this they know little of what is going on in the world. So this group of school girls brought a new world to their door. This creates in them the desire to go to school. One girl said, "Look here, mother, when am I to have my chance at an education?" She admired the girls who could do things outside of her own narrow sphere of work. I dare say more than one girl had

News From India

Umalla

A. S. B. Miller

Hindu Friends Give Praise

During December, just before Christmas, there was a Christian gathering at Taropa for the Christians of Rajpipla State. The first day at the sports program Mr. Sombhai Kalidas, a Hindu of the Patidar caste (farmer), a member of the legislative assembly of Rajpipla State who lives in a near-by village, was the chairman of the program. He said that it was the first time he had ever seen an event of this kind and he was much impressed with the program. He says that he expects to urge events of this kind for government schools. He and another Hindu gentleman of the same village gave talks at the meeting the following day regarding education. They highly praised the mission school at Taropa (which is recognized by government as the best village school in Rajpipla State). The one gentleman sends his own son to this school even though there is a government school in his own village. Both gentlemen are warm friends of ours and Christian people. They coöperate with us in many ways for this village uplift work.

Hindu Urges Christians to Be Faithful

Mr. H. B. Shah, a Hindu of Amletha village, gave a short talk at the Christmas program of the Amletha church on Christmas morning, when he spoke about the Life of Christ. He urged Christian people to be faithful to his teachings and follow his noble example. He spoke very highly of Christ, but like many Hindus, he considers him one of the great characters of the world, but not the "only name under heaven by which men may be saved."

Healing for Body and Soul

Recently the headmaster of the Umalla government school, a Brahman by caste, accompanied his brother-in-law to Bulsar for medical treatment. The latter was suffering from a cancerlike growth on his leg. He had been to many doctors for treatment but got no relief. Dr. Cottrell performed a minor operation which has been successful. These two gentlemen were greatly impressed with the work of the hospital and are very happy to have found relief for this ailment. The headmaster says that he attended the hospital prayers every morning and received many blessings from those meetings. He says that the doctors and nurses are like angels. We are grateful for the contacts made through the ministry of healing and the wonderful influence of our mission hospitals. Many hearts are touched through the services and witnessing of our doctors and nurses and many openings are made for the teaching of Christ's word through these institutions.

Bro. Dhanji and His Entire Family

We had our camp in the village of Taropa over the holiday season. This is the home of our faithful Christian brother, Dhanjibhai Ramabhai, who accepted Christ in the early days of Bro. S. N. McCann. He is one who has been a true witness all through the years. His son, Nagarji Dhanji, was recently installed into the full ministry. He is now the headmaster of the Taropa school and the local minister of the Amletha church. This family now consists of four generations. They are faithful followers of the Master. This is a remarkable family in many ways. The depression may affect our finances but it can not slacken the spirit of



Our picture shows four generations in the Dhanjibhai Ramabhai family of the village of Taropa. Dhanjibhai is the faithful Christian who accepted Christ in the early days of Bro. S. N. McCann's service in India. Through all these years he has been a true witness and God has abundantly blessed him. He is the man who has steadfastly refused to tap his 100 toddy palm trees. Dhanjibhai and his wife can be found in the center of the picture. See also the picture on page 13.

such faithful witnesses. Their spirit and enthusiasm is contagious and through their work the Amletha church is growing in numbers, faith and works. We praise God for his work of regeneration. To know these good people is to know what Christ can do for those who give themselves to him. We hope and pray that many more may surrender themselves to Christ and receive the rich blessings and be blessings to their villagers as Dhanjibhai has been to his.

Dahanu

Goldie E. Swartz

At a Teachers' Conference

Not long ago the Annual Bombay Presidency Teachers' Conference was held in a neighboring town. The principal of the local high school where the conference was entertained, sent a special invitation to the writer to attend. We were unable to be present for the full time, but upon arrival the second day we found more than one hundred high school and college teachers and supervisors assembled and conferring together in the interest of higher education. It was exhilarating to mingle with these literates holding B. A., M. A., and Ph. D. degrees, besides other teachers' degrees. Five of the number were Indian ladies, also holding degrees, and it was beautiful to see the respect and courtesy accorded to them; and moreover it was heartening to note their ability and freedom to share in the discussions. Another evidence of changing India was noticed at meal time when the whole assembly, including Brahmans, other caste Hindus, Moslems, Parsees, and the one American sat down on little mats and ate and fellowshiped together.

Some of the subjects discussed were: Mass Education; Philosophy of the Dalton Plan; Usefulness of School Inspection; Organization on Lines of Self-government and Free Discipline; and The New Matriculation Scheme. The latter subject evoked the most animated discussion for it is felt that a radical change is needed in this college entrance examination, when according to last year's figures, only 8,000 out of 18,000 candidates qualified to matriculate. Many of the results of these varied discussions were conserved by being reduced to resolutions, numbering twenty-five or

more. These were to be sent to proper authorities with the hope of bringing about some valuable changes.

While talking with a young Indian student just returned from several years of graduate study in U. S. A., who received his Ph. D. at Columbia, and who gave an excellent paper on practical educational helps observed in Europe and America, I asked him what special characteristic of the American people stood out preëminently in his memory. His reply was: "Hospitality." Not a mean characteristic is it?

Death in a Hindu Home

Recently a mother in a high caste home in Anklesvar died leaving a wee baby. The father, a clerk of court, arranged through a missionary there to have the child placed in our Babies' Home, he bearing all expenses. Later the baby suddenly took sick, and in spite of best medical care received in our Dahanu hospital, died. "What shall we do with the body?" was the question which confronted us. With the father 150 miles distant it was impossible to turn it over to him, and disposition of the dead must be made quickly in this country. We wired the father but proceeded to prepare for burial at once, with Christian rites. Later a letter was sent to the father communicating full details and mentioning that flowers were arranged over the body and a prayer service was held. In reply a letter came from the missionary in Anklesvar thus: "I read your letter to Mr. — who is the go-between (the father was away from home on account of illness) and he was very appreciative of what you folks did. He said to thank you for the flowers and prayer service. This from a staunch Hindu."

Touring and Helping

This touring season Miss Brumbaugh and a small staff of Indians have been out itinerating among the depressed rural peoples of our locality. On the whole she reports a good response. Listen to several experiences: One noon we entered a small village for the first time. A mother was holding a sick, blind boy about three years of age. Inquiry revealed the fact that recently the child had "eyes" (a disease very common here). Instead of going to a real doctor for medicine, they called a witch doctor who pretended to drive out the evil spirit causing the disease. The parents gave this witch doctor all he asked for—cocoanuts, chickens, native liquor, etc., and spent much money, but the child's eyes only grew worse. At last he became blind, and the parents felt there was nothing gained in having him live, so allowed him to grow thin and weak, a subject to dysentery. Although we urged the parents to take the child to our Mission doctor they would not. About two weeks later as we passed this village again, a small litter was being carried to the river to be burned. The witch doctors, idols and toddy shops are curses to these people—curses from which only Christ can save them.

At another noontime we entered a village of Waralis. The people on seeing us fled into their houses. They were afraid, for no evangelistic group had come to their village before. An outcaste man who knew of our work, was weaving mats near by. He finally persuaded the people that we were not intending harm, but had something to tell them. Then they sat down and listened to us. That evening we returned and gave the message again. This time, the villagers themselves had invited others and we had a big and appreciative audience. Service for the King is full of joys!

Recently a zatra or religious fair, was being held near a Hindu holy mountain sixteen miles distant. At train time, streams of motors and carts passed our door conveying the pilgrims to and from the temple. Aside from those who

rode, there are many pedestrians, some who have not the motor hire, and others who walk hoping thereby to gain a larger merit. Misses Brumbaugh and Messer, together with several Indian brethren, are there too, not however to worship the idol Laxmi (the goddess of wealth) but to acquaint the people with the living God.

Vada

Mary Shull

Rev. Tilak Speaks at Marathi District Meeting

In the latter part of February the Vada church had the privilege of entertaining the Marathi District Meeting. The addresses given by Rev. Tilak were especially appreciated by our people.

Kindness Is Like the Constant Dripping of Water

One of our Bible women has made repeated calls at the home of one of our shopkeepers. The owners of the shop always welcomed her friendly calls, but whenever she tried to tell some Bible story the lady would say, "I do not understand anything." Several months ago she was very ill. The government doctor called Rajisbai, who is a midwife and practical nurse as well as a Bible woman. She stayed on duty day and night, permitting no one to touch her patient, according to the doctor's orders. One day after the lady began to improve she turned to Rajisbai and said, "Now tell me some of your Bible stories."

Pre-Easter Week

During Holy Week we made special efforts to prepare ourselves to more fully enter into the Easter season. Each evening we met for special Bible study. Friday evening we observed the Lord's supper and communion. A number of our people were ill, so could not attend.

What to Pray For

Week of May 21-27

If you turn to your GOSPEL MESSENGER for April 28 and read the news items from Liao Chou, China, written by Sister I. E. Oberholtzer, you will have a list of items for which to pray. Also the individuals, Sunday-school classes, Christian Workers' Societies, and Mission Classes who receive Share letters from Brother and Sister Oberholtzer regarding the Liao Chou Boys' School will have added matters for which to pray. Being in charge of the general evangelistic work in a large county territory, calls forth all the problems which are always a part of evangelistic endeavor. Added to these are the uncertainties and fears forced upon the people because of bandits not far away along the border. In a recent letter, Bro. Oberholtzer writes: "Our city is in a state of excitement because two thousand bandits are just a day away to the east on the Honan-Shansi border. The news from there is deplorable. The looting and the terrible things which follow in the wake of bandits, is shocking indeed. We have had Shansi troops going through here during the few last days. They are sent to guard the border." In the face of such conditions, the task of teaching boys in the schools, of attempting to develop Christian character, of living and preaching the life of Christ is no small task. The Oberholtzers ask your prayers in behalf of their work.

KINGDOM GLEANINGS

Calendar for Sunday, May 20

Sunday-school Lesson, The Future of the Kingdom.—
Matt. 25: 1-13.

Christian Workers' Meeting, Laws of Friendship.

B. Y. P. D. Programs:

Young People: Goodwill Day Program.

Intermediates: World Goodwill Sunday.

* * * *

Gains for the Kingdom

One baptism in the Victor church, Kans.

Four baptisms in the Oakland church, Calif.

Four baptisms in the Pleasant Chapel, Ind.

One baptism in the Connellsville church, Pa.

Two baptisms in the Ottawa church, Kans.

Three baptisms in the Myersville church, Md.

One baptism in the Newton City church, Kans.

Nine baptisms in the Milledgeville church, Ill.

Two more baptisms in the Painter Creek church, Ohio.

Five baptisms in the Roxbury church, Johnstown, Pa.

Ten baptisms in the Second South Bend church, Ind., Bro. Edw. Stump, pastor-evangelist.

Three baptisms in the Covina church, Calif., Bro. J. H. Cassady of Washington, D. C., evangelist.

Fifteen baptisms in the Long Beach church, Calif., Bro. J. H. Cassady of Washington, D. C., evangelist.

Thirteen baptisms in the Iowa River church, Iowa, Bro. X. L. Coppock of Dallas Center, Iowa, evangelist.

Twenty baptized in the Three Spring church, Blain, Pa., Bro. John E. Rowland of Mechanicsburg, Pa., evangelist.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Ora DeLauter of Canton, Ohio, May 20 in the Salem church, Ohio.

Bro. H. S. Replogle of Oaks, Pa., May 14-27 in the Glade Run church, Pa.

Bro. Lawrence Helsley of Columbia Furnace, Va., May 13-27 at Valley Pike, Va.

Bro. R. H. Nicodemus of Sidney, Ohio, Aug. 5 in the Woodland church, Ill.

Bro. J. Harold Row of Christiansburg, Va., May 13-27 in the Pleasant Valley church, Southern Virginia.

Brother and Sister Austin of McPherson, Kans., May 23 to June 10 at the Ivester church, Grundy Center, Iowa.

Bro. Ralph R. Hatton of Toledo, Ohio, June 17 in the Lincoln Heights church at Mansfield, Ohio.

Bro. B. M. Rollins of Keyser, W. Va., June 10 in the Pleasant Valley church, Second District, W. Va.

* * * *

Personal Mention

The Standing Committee for the Ames Conference as published last week leaves a number of districts without representation. It seems probable that at least a few of these have simply failed to report to us. Is your district one of these? We learn that Eld. S. F. Spitzer is alternate delegate for Middle Maryland.

Pastor H. M. Snavely, 221 Walnut St., Carlisle, Pa., is planning to drive through to the Ames Conference. He says his car will have room for two more persons.

Word has reached us of the passing of Sister Pauline Nolley of Christiansburg, Va., on May 3. She was the mother of Bro. Davis Nolley of Nokésville, Va., formerly assistant in the offices of the General Mission Board.

Pastor L. W. Smith, writes us that Bro. C. Ernest Davis of Independence, Kans., will give a week of Bible instruction in the Bartlesville church, Okla., May 21 to 26, and that Bro. W. C. Sell of Chicago will begin an evangelistic meeting there on May 27.

Editor E. G. Hoff of our Sunday-school publications was at Nashville, Tenn., last week attending a meeting of the editorial section of the International Council of Religious Education. The story paper was the particular subject of inquiry and discussion.

Our seven oldest ministers, according to our statistician, Edgar M. Hoffer of Elizabethtown, Pa., are D. C. Moomaw, 94, Roanoke, Va., S. B. Shirky, 93, Norborne, Mo., L. F. Love, 93, Denver, Colo., M. S. Mohler, 91, Leeton, Mo., Joel Weddle, 90, Willis, Va., John Zuck, 89, Clarence, Iowa, J. K. Eicher, 89, Mount Pleasant, Pa.

Bro. Wm. E. Roop, R. 7, Westminster, Md., is elder-in-charge of the Long Green Valley congregation of Eastern Maryland. Through some inadvertence this fact escaped mention in the 1934 Yearbook. Bro. Roop writes of Sister Roop's marvelous recovery from her recent serious illness, but their daughter Ruth has a complication of troubles following an appendix operation and has required special day and night nurses for about two months in the Union Memorial Hospital of Baltimore. They "need the further united prayers of God's people everywhere."

To the Women Workers, Mrs. Ross D. Murphy sends this word of greeting and appreciation as president of the National Council of Women's Work: "This has been a busy year and we have passed March 1 with a very splendid record. Our giving to the national project last year did not quite reach the \$15,000 mark, but we gave practically the same amount as during the year 1932-33, or more than \$14,000. This was a higher percentage rate of giving than was realized by the brotherhood at large, for which we are most thankful and pray that the Lord may continue to bless us in these efforts. I am sure that such records as are available, will show a heavy burden of service for the local church and district missions. Then, too, the finest service of all—

Conference Business

Idaho and Western Montana

The District of Idaho and Western Montana, as a result of district meeting action, invites the 1935 Annual Conference.

We have many new members who need the inspiration of an Annual Conference. Our district is growing, and our new folks need the spiritual help which only an Annual Conference can give.

This district is able in every way to entertain the Conference.

The scenic attractions of the state of Idaho are but little advertised, but are superb.

The Far West has a contribution to make to the church in entertaining at least a few Conferences. This district has received considerable help from the General Mission Board, and has been used as a proving ground for home mission methods. The church ought to see first hand the results.

the giving of ourselves—can not be recorded. Some gifts were sent to Elgin too late to be entered with last year's project this year."

To **Bro. D. R. Hanawalt**, Akron, Ohio, the Messenger offices are indebted for an old and unique volume entitled "The Life of the Pilgrim Joseph Thomas, Containing an Accurate Account of His Trials, Travels and Gospel Labours." The book was published in 1817 by J. Foster, Printer, Winchester, Va. The work of this itinerant preacher was done mostly in Maryland and the Shenandoah Valley of Virginia but parts of Pennsylvania, North Carolina and perhaps also Kentucky were covered. You can get something of the flavor of the book and the man from this extract: "We all went on ten miles and held meeting at 12 o'clock in the house of H. Hays. Here was a severe trial to me. I was invited to speak. The people were all strange to me and as I had come a distance, of course, they expected something worthy of attention. I endeavored to speak, but a sense of my weakness and insufficiency interrupted me and I spake but a few minutes. After meeting the troubles of my mind were great. I soon withdrew from the congregation and the house, ashamed to be seen by any and retired into the woods, prayed for God to enlarge my understanding, increase my knowledge of his word, to unloose my tongue and enable me to speak profitably to the people. My prayers were put up with tears and groans which could not be uttered." See, brother minister? Experience a hundred years ago had some things in common with that of today.

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Miscellaneous Items

"**Living to Learn** and Learning to Live" was the theme at the Young People's Rally of Southern Illinois at Springfield May 6. About 150 enjoyed the discussion groups, the play "Monica" by Springfield young people, and two addresses by Dr. Pugh of Springfield, writes President Mary Rohrer.

Notice to the churches of North Dakota and Eastern Montana: All queries, requests, reports and other papers intended to appear on the business program for the coming District Meeting, to be held Thursday, July 12, should be in my hands not later than June 5.—Ray Harris, District Clerk, Minot, N. Dak.

Women's Work Conference Offering. May we again this year send our gifts to the special Women's Work Conference Offering. This, of course, applies to our national project, but is somewhat of an extra gift. Send this offering with your delegate, to be placed in the offering at the proper time on the Conference grounds, or send it direct to Lucille West, Mission Office, 22 S. State St., Elgin, Illinois,

Lodging Facilities at Ames

The lodging facilities available for those attending the Ames Conference we believe are entirely adequate so that all may be comfortably cared for. The College has a number of dormitories which will be ready for our use at the price of 75c per person per night. These dormitory rooms are fitted with single beds, although in most cases there are two beds in a room, some more. Some floors will be designated for men, some for women and some for married folks. The Sorority and Fraternity Houses of the school will be open for our use. Then the College is surrounded by a residence section composed of comfortable homes which will be open to our people at a rate probably similar to that in the

(Continued on Page 24)

properly marked with the name of the group of women, the church and the district, so that proper credit and recognition may be given.—Mrs. Ross D. Murphy.

A program in the interest of the Maple Grove Child Rescue Home at Eglington, W. Va., will be broadcast from WMMN (960), Fairmont, W. Va., May 27, 7:30 to 8:00 P. M.

Sunday, June 10, the First church of Toledo, Ohio, 1117 Woodville St., will dedicate its new portable Sunday-school building in an all-day program: 9:30 A. M., Sunday-school; 10:30, Children's Day exercises; 2:30 P. M., Dedication sermon by Bro. J. F. Hornish of Defiance, Ohio; 7:30, Pastor Ralph R. Hatton will speak on Jazz or Religion.

Camp Harmony announces the following camp schedule for the coming season: Intermediate Boys, June 22-July 2; Intermediate Girls, July 2-11; Young People, July 11-23; Harmony Assembly and Leadership Training School, July 23-29; Tenth Anniversary, July 29; Junior Girls, July 29-August 1; Junior Boys, August 1-4. For more detailed information write the Camp Director, Bro. H. B. Speicher, Boswell, Pa.

THE QUIET HOUR

Beginning and Closing the Day

Numbers 10: 33-36

For Week Beginning May 27

The set forward, v. 33

It is hard to guide an automobile unless it **moves**. In somewhat the same way, God can not guide a man unless he will get up and do something (Gen. 2: 15; 3: 19; Prov. 14: 23; Eccles. 9: 10; Eph. 4: 28; 2 Thess. 3: 12).

The ark of Jehovah's covenant went before them, v. 33

They had made an agreement with Jehovah, and the ark which stood for it was always before them (Ex. 19: 5; Deut. 33: 9; Psalms 103: 17, 18; 132: 12).

A resting-place for them, v. 33

Such has always been the object of man's search. He wants security and peace. Of what are these blessed conditions made? (Psalms 4: 8; Luke 1: 78, 79; 2: 13, 14; Romans 8: 6; 14: 17; Gal. 5: 22, 23).

The cloud of Jehovah was over them by day, v. 34

'Tis a beautiful picture: in a trackless, burning desert to find shade and guidance in the kindness of their God. So may we (2 Chron. 16: 9; Psalms 34: 7; 91: 4; 125: 2; Zech. 2: 5; Luke 21: 18).

Rise up, O Jehovah, v. 35

You might call this their reveille. They went forth in the morning in the strength of Jehovah (Gen. 28: 16-18; Job 1: 5; Psalms 57: 8; Mark 1: 35).

Let them that hate thee flee before thee, v. 35

We may wish defeat only upon those who are enemies of what is right (1 Chron. 29: 12; 2 Chron. 25: 8; Job 26: 12; Psalms 62: 11).

Return, O Lord, to the many thousands of Israel, v. 36

Their going was guided and their sleep was protected by Jehovah. Jehovah was their ever present help (2 Chron. 16: 9; Psalms 34: 7; 91: 4; 125: 2; Zech. 2: 5; Luke 21: 18).

Discussion

Why is it so especially helpful to turn to our Father both as we begin and as we close the day?

R. H. M.

PASTOR AND PEOPLE

The Man Behind the Message

BY JOHN B. WHITE

Article Supplied by Pastoral Association

DOES it make a difference who your preacher may be? Did it make a difference in the early church? Should it make a difference? Most evangelical Christians would answer *yes* and assign good reason for so deciding.

There have been times when ministers enjoyed privileges and immunities not accorded to laymen. That time is passing and it may be best that it never return, because under a democracy men should be recognized for worth, not position. The ministry is a holy calling, but the minister is not holy unless he exalts his profession. Not all do, by word or deed. There is food for thought in the statement, that, with one exception—Jesus, all true and false prophets have been separated by degree only, and not by a sharp line in all their endeavors, and especially has this been true, with respect to the spoken Word. Most people reserve the right to doubt all ministers. What are the qualities which give a man worth in the pulpit, and make him trusted as a man of God?

In the first place he should be a man of breadth of knowledge, one who knows. Yes, he knows, but he is too modest to say so. He never makes a display of knowledge, degrees, or even hints that his wisdom is superior. His manner of life and his oft tested and proved counsel is the evidence of his superiority. His scholastic attainments may be slight and yet he may qualify.

In the second place, the minister is always open to conviction. His knowledge has made of him a shrewd experimenter. He is ready to try the new methods in organization, and variety in worship when the old seem to be losing their usefulness. He never reaches the limit of forbearance, never is arbitrary or dogmatic about anything when there is room for honest doubt. He is simply a seeker learning new things each day.

Finally, the man behind the message should speak with great authority. The authority is in the man, not the office; in his life, his personality, in his tact, in his ability to lead where ordinary men hesitate, despair and cease to try. His, "I say unto you" is in a large measure secondhanded, but in the realm of the character of God and what are the chief goals of life, necessity of finding God in Christ Jesus, his experience has made him the very oracle of God. His authority is evident because he has so lived and planned his program for his home and church that it demands respect.

The Church of the Brethren needs more ministers

who combine in a fitting relationship that knowledge and skill which alone can come by way of a receptive mind and heart. It also needs to quickly reduce to a minimum that class of ministers who consider that their office vests them with special authority to dictate in any matters. All need to learn that a minister who succeeds must lead his flock, he must give dignity to his office instead of expecting the office to clothe him with authority as the mouthpiece of God. He is an humble servant of all.

Nashville, Tenn.

Two More Ministers' Wives

BY ELIZABETH H. BRUBAKER

I AM thinking now of a minister's wife who went to her reward only recently, Sister Eleanor J. Brumbaugh. Approaching her four score years, she was patiently waiting her call. She was always optimistic, knew how to sing a hymn, to drive the clouds away. Reviewing great hymns and choice scripture provides one with a mental refuge for idle hours or of sleeplessness. This minister's wife seemed to practice the presence of God. Frequently hearing the voice of the Spirit she would lay aside her home duties and write a letter to a friend, or go calling on the sick. She had a gentle voice for all with whom she came in contact.

You have probably heard of four-year-old Barbara, resentful at some action of her nursery school teacher. She said to her mother, "Miss Jones is cruel to her children. She ought to be sent back to the shop." Later the teacher asked her what she meant by being sent "back to the shop." "I mean that you ought to go back to God who made you and be fixed." What a volume of truth in the child's advice! What a mess we make of our lives when we fail to go to God to be fixed! We pray that he may be sovereign over every impulse, every thought, every word, every act that we may be wholly his.

Mothers, as well as children, need time for recreation. A certain old preacher has infallible resources to keep his spirit alive and happy—the dear old gospel he has so long preached and his occasional fishing trip. Only the unwise neglect opportunities to rebuild life, in its many-sided interests.

This aged wife of almost four score years had a beautiful countenance. A friend once remarked to a minister, "Your wife was beautiful when she was young." The minister replied, "I think she is beautiful yet." It has been said that "every one is responsible for his face at fifty. What one is imprints itself upon the countenance for all the world to read. There is no plea to equal the sweet, sunny saintliness that shines from the features of aged disciples," for real and abiding beauty is only the outward shining of the inward life. A

good substitute for external applications is 2 Cor. 3: 18.

Another minister's wife with whom I had the pleasure of making my home for some years while doing mission work, is still witnessing for Christ. She seems to bear in her daily living the fruit of the spirit: love, joy, peace, long suffering, gentleness, goodness, etc. She was a good home-maker, the mother of three children. Her house was orderly, the best environment for the training of children, and a beautiful object lesson for callers who were always welcome. She knew how to prepare a wholesome meal for the family and to friends of the mission home. How she delighted the young people of the church by serving simple refreshments after a social hour! She took time to listen to their problems and help solve them. She was in perfect sympathy with her husband in his public work, with loving regard for his study where he prepared his sermons. The faithful wife of the minister coöperates with her husband in all his church activities. She thinks of his personal appearance by having his laundry ready for emergencies as well as for his regular needs, scrutinizing him from crown to foot, before he leaves for others to criticize unfavorably. I once heard an intelligent woman, upon viewing a minister not properly attired, use strong language in expressing her opinion, not only regarding him, but his wife also. How fortunate for the busy wife when the husband can pass favorably upon himself, without her constant watchfulness.

There are two types of good women among ministers' wives. One having no children, the other having children that demand her time. As home-makers our first duty is to our families, and by serving faithfully in the home, we are serving the Lord. See recent MES-

SENGER for this quotation: "Because women have so many duties in the home, they need for their own good as well as for their families, to have some interest outside the home. The mother needs to get away from the home circle, to enrich that circle by her presence."

As we take a summary of the requisites and desirable qualities of the minister's wife, we are made to exclaim: "Who is sufficient for these things" (2 Cor. 2: 16)? "Not that we are sufficient of ourselves to think anything as of ourselves, but our sufficiency is of God" (2 Cor. 3: 5). "And God is able to make all grace abound toward you, that ye always having all sufficiency, may abound to every good work" (2 Cor. 9: 8).

Viriden, Ill.

Teaching the Great Judgment

BY PAUL MOHLER

See Sunday-school Lesson for May 27

WHERE do we go from here? In whose company? For how long? These are all important questions; how many of them can we decide for ourselves? We get light on them all in our Sunday-school lesson for May 27, Matt. 25: 31-46, with Jesus as our Teacher.

Here he puts before us a very great picture, sketched in a very few lines with very few details, but each one significant. We can hardly meditate on it too much; it should stir us deeply. We can not afford to wait for some great artist or great pulpit orator to fire our imaginations to bring us to a realization of the stupendous importance of the event set before us so vividly by our Lord. He has given us mind with imagination to see, and Spirit to move our hearts in response to the vision. Let us give time, attention and willingness to receive all that he has in this for us.

Visualize if you can verse 31, with the Son, the angels, the throne, and the glory. Let Rev. 1: 13-16 help you to see the Son, and 4: 2-5 with your throne picture, and the glory. There is no danger of your overdrawing the scene, either in size or in glory.

For verse 32, picture the largest crowd you ever saw, multiplied as many times as your imagination will permit. There are no available facts or figures to limit you. Now imagine their division into right and left groups without a single soul escaping judgment; is that a task for a God? Is it too great for him? The picture will not be complete without the expression on the faces in the right-hand group—and the left-hand. Can you get that? Is this the consummation of Psalm 34: 15, 16? "The eyes of Jehovah are toward the righteous, and his ears are open unto their cry. The face of Jehovah is against them that do evil, to cut off the remembrance of them from the earth."

This is one picture of trial, judgment and sentence without accusations, witnesses, lawyers, jurors, or argu-

Men's Work News

BY R. E. MOHLER

Washita Church, Cloud Chief, Oklahoma

During the past year the men of the Washita church have promoted a number of projects. They have been responsible for the care of the church grounds and cemetery adjoining. Several days were spent in the harvesting of crops and cutting of wood for a needy family. Feed was donated for the live stock of a widow who is attempting to support her family. The crops from a ten-acre tract of land near the church were donated to the church. All work connected with the growing and harvesting of this tract, which was planted to cotton, was done by men of the church. A neat sum was realized from this work.

The men have become enthused over the possibility of donating crops to the church. For next year they are individually donating one or more acres of cotton. At the present time more than twenty acres have been donated. The men are beginning to see the possibilities of projects devoted to the church work and are enthusiastic over it.

McPherson, Kans.

ments, and no chance for an appeal. Just a simple and apparently a swift division into two parties, an invitation to all in the one party to inherit eternal life, and a command to all in the other party to depart into eternal punishment. Did you notice what it all hinges on? The accomplishment of some great task by the blessed? The commitment of some great crime by the cursed? Not according to the record. If either great deeds of virtue by the one or great crimes by the other enter into the decision at all, there is no hint of it here. Look over verses 35-40 and see if you can tell what kind of lives the first group lived. Examine verses 42-45 to see what lives the others lived. Is it a case of unselfishness in the one, and of selfishness in the other? Is it likely that other qualities lay back of, or were associated with these we have named?

Divide your blackboard into right and left halves. Work out with your class and set down in the left half the qualities you find in the group of rejected. Look over the list of things the Lord recounts against them and see if there is any positive evil of any kind. Does that remind you of anything? Have you ever met people who thought they were pretty good because they were not very bad? Have you ever felt that way about yourself? What is really wrong with those people? We may have to dig a bit to find out.

Somebody in your class may be wondering if none of them had faith. If so, how will you answer? If people really have faith in Christ, will they have faith in his kind of life as being the best kind of life? If they really have faith in his kind of life, will they live that way? Is there any sign of such faith in the rejected group? Will you then set down, (1) Without Faith. How about love? Is there any sign of love? If not, set down: (2) Without Love. How about spirituality? Is there any sign of the Spirit of Christ in these negative lives? If not, write: (3) Spiritually Dead. How about godliness? Is there anything in their records that indicates any likeness to God? If not, write: (4) Ungodly. When you find folks who are without faith in Christ, without love for his children, and without the presence and power and graces of Christ in their lives, are you justified in deciding that they are living only for this world and its pleasures? If so, write: (5) Worldly, (6) Sensual. When you find folks resisting all appeals to yield to Christ and to live with him in unselfish service, to what do you attribute their strength of resistance—the devil? If so, write: (7) Devilish. This gives you a rather formidable list of evil characteristics without a single positive action of evil on record. Rather amazing, isn't it?

Now turn to the other half of the board. Do you find evidence of faith? Love? Spirituality? Godliness? Piety? Purity? Other positive qualities that worked out in righteousness? If so, set them down in

order. When your lists are both completed, look at the two and decide which group you would prefer as companions throughout eternity. Now is a good time to make that decision, for sometime it will be too late. Is there ever a day when you do not make a decision toward one group or the other?

A word about the doctrines which may have been held dear by each of these groups: do you notice that the only doctrines that seem to count are those that work themselves out in deeds of faith, love and righteousness? Does that set you to thinking?

A word about the length of the separation: a lot of good people think that it is all right for God to provide eternal happiness, but not to provide for eternal misery. Jesus did not seem to feel that way about it, and he made his position clear. In the Greek, as in the American Version, both punishment and life are modified by the same adjective, meaning eternal. There was once a very good man who evidently thought that Jesus was too easy on the wrong-doers. When his implied criticism reached Jesus, our Lord said, among other things, "Blessed is he, whosoever shall find no occasion of stumbling in me." Might he have the same to say to any who think they must reject his statements as to the severity of punishment in store for the unbeliever?

Are you glad that evil will cease for you some day—be separated from you and from all the redeemed? Are you concerned about the possibility of some of your friends getting into the wrong group? If you really love them, wouldn't this be a good time to make a supreme effort to start them in the right direction? Take it up with God and see if he isn't even more eager to work with you in saving your friends than you are. Now is the time to do it. Let's go!

—Pasadena, Calif.

Favorite Preachers

BY A. T. HOFFERT

DURING the discussion of a recent Sunday-school lesson, the teacher asked, "Is there any harm in having a favorite preacher?"

To this question a thoughtful member of the class replied: "There is no harm in having a favorite preacher; if you don't talk about him too much."

Too much talk about your favorite preacher may lead you and your friends to think he is the *only* preacher. It will tend to prejudice you against other very good preachers. Should others in the same congregation talk too much about their favorite preacher it may lead to division over preachers just as it did in the Corinthian church.

It may be human to have a favorite preacher; it certainly manifests real evidence of the divine to talk very little about it. Preachers are to be heard rather than

talked about. It's a fine art on the part of the preacher to so uplift Christ that people will be drawn to him and will talk about him rather than the preacher.

Osceola, Iowa.

HOME AND FAMILY

Life's Symphony

BY T. E. MILLER

As the master played on the organ,
The chords swelled loud and wide,
The anthem toward heaven was pealing,
The air was glorified.

For the organ was tuned by its master,
He knew every stop and key;
The organ responded minutely—
He knew it by memory.

Each note responded with quickness,
'Twas accurate in pitch and tone.
The master knew his organ
As none but him alone.

And, thus, the two together
Filled heaven with melody;
And people were filled with wonder
At the joyous tones and free.

And many a heart throbbed with gladness,
As its echoes died away;
For the soul of the master had sounded
Through the chords, so true, that day.

So our Master is calling his children
To tune their hearts anew,
To yield their wills to his bidding,
To let him make their hearts ring true.

Then he'll fill the earth with gladness,
And all will be love again,
When the Master plays on his organ
Through the hearts and lives of men.

Plymouth, Ind.

This Matter of Thanks

BY LEO LILLIAN WISE

A FEW incidents set Edith Carlyle to thinking seriously. And then to planning. And then she introduced a new course of study among classes where young people, particularly young married folks, were members.

One day she had been asked by her neighbor, Mrs. White, to keep Kenny, the three-year-old, and Barbara the almost five-year-old youngsters, while other members of the White family attended a funeral.

Kenny and Barbara being extremely lively children, they kept Edith busy all morning. She prepared the noonday meal.

"Are we going to eat here?" Barbara asked.

"I think so," smiled Edith. Then as the meal was placed upon the table she seated Kenny next to Daddy

Carlyle, and had Barbara next to herself. It was a strenuous moment keeping the two children quiet while daddy returned thanks to our heavenly Father for the meal. In fact Barbara was just bursting to ask, and she did it just as *amen* was uttered:

"What did Daddy Carlyle talk to his plate for?" But Edith tried to get her interested in the meal. Well, the White family drove past just as the meal was ended, and Kenny yelled: "There's my dad!" So he had to be bundled up and sent home. Barbara insisted upon helping with the dishes before she left.

When she returned home a neighbor was there, and heard her excitedly telling all about the stay at Edith's house, then she said: "And when we set down for dinner Daddy Carlyle read something off of his plate!"

Edith thought much about this, for the Whites are nominal church members although they had not been attending for some years. Mr. White had even been a Sunday-school superintendent.

Then she thought about her own little niece, scarce two years old, asking: "Pease! Up to see Man Jesus!" Then as the little one would be lifted up to the calendar to see the "Man Jesus" holding a little girl upon one knee, the other arm encircling a lad and still other children grouped about the Master listening eagerly, this little niece would tell in her lovely baby prattle the story of the picture.

Ever since she was a year old this child has been trained to be quiet, to fold her tiny hands while thanks was being returned for the meal. And at the home of friends, no sooner was she seated at the table until her little hands flew together in the attitude of prayer.

Again there was the incident of Amy, a young woman from the Young People's class, going into the home of a family of small children for one week to care for a sick child. The two older children are regular attendants in Sunday-school although their parents are not. At each meal during this week Amy returned thanks. After she left the little three-year-old insisted that she must offer thanks. And what a credit to the parents it is that she has been doing so ever since. May it not be that in this home a little child shall lead them to the foot of the cross?

As a result of her ponderings Edith has started a brief course of study in her school upon this matter of thanks. Do you need it for your folks?

Bellefontaine, Ohio.

Seed of Abraham

BY H. A. BRANDT

7. American Pioneers

"EVELYN," said Harlan, leading the way to their chairs, "I feel I should tell you more about that American pioneer and patriarch, John Abraham Linden."

"Lindenania is certainly of interest to me," answered Evelyn Manor.

"Lindens of this generation do not realize how great a man this Abraham Linden was. And as for your interest in Linden history, you are entitled to know what you care to hear about the clan, since you have given your promise to marry one from our family."

"Are you suggesting I look before I leap?" There was a merry light in Evelyn's eyes.

"Certainly, but understand I am not trying to discourage or frighten you."

"No gentleman should try to frighten a lady."

"Not even into marrying him?"

"Of course not!"

"But he may offer encouragement?"

"Very properly."

"Then I shall do my best, Evelyn. As you may know, Great-grandfather Linden went west not knowing what was before him. In this he was a spiritual son of the original Abraham. It was almost one hundred years ago that he landed in Philadelphia, then pushed on to Ohio where he settled permanently. It seems he fell in with a group of quiet, industrious and religiously-minded folk. Perhaps a year later he married one of the wholesome young women of the community, settling down to the business of becoming an American pioneer and patriarch. John Abraham Linden was both a good farmer and a good man. He prospered greatly. However, his finest contribution was a splendid family of sturdy sons and daughters. I suspect he aspired to be something of a latter day Abraham. In some respects he was more favored than the original. For example, he managed to eliminate the Isaac stage and begin with goodly sons named for the offspring of Jacob. Thus Great-grandfather Linden had Reuben, Simeon, Levi, Judah, Dan and Naphtali. Then his luck changed, but the American Abraham was not to be outdone. The six daughters which came to bless his home he called by Bible names beginning with the first letter of the remaining sons of Jacob. Thus there were six Linden daughters—Grace, Adah, Ivah, Zillah, Joanna and Bernice."

"A regular old-fashioned American family!" exclaimed Evelyn. "No wonder there are so many Lindens!"

"Any man who has a dozen children to grow to maturity is bound to be a factor to reckon with," continued Harlan. "The impact which such a family makes on a community is not only tremendous at the time, but cumulative as the years go by."

"Perhaps that is what the mother type of woman senses," offered Evelyn. Now Evelyn was an only child, a thoroughbred, but as the last of an aristocratic line, she had never forgiven her mother for her loneliness. Gladly would Evelyn have shared the Manor

fortune if she could have had a sister or a brother. Thus it was, that in the home of Evelyn's dreams, there was to be the lively music of children's voices. But the years were going by. She knew now that some of these children of hope must sleep forever in her heart.

But Harlan could not know what was passing through Evelyn's mind. He proceeded with his story of the Linden clan. "The six sons and the six daughters all married. All but Naphtali had families ranging from two to seven children. Though the seed of any true Abraham tends to become like the stars for multitude, yet individuals vary as the stars in respect to magnitude. However, every one of the eleven lines springing from Abraham Linden presents something of interest for the student of eugenics."

"I don't see how you keep up with the Linden relationship," commented Evelyn. The implications of an Abrahamic family were beginning to overwhelm her.

"You don't see how I keep it all straight?" laughed Harlan. "Well, such matters are a special interest of mine. What is more, the Linden clan is a pretty decent lot, if I do say so. Take them in order. There was Reuben, the oldest son of John Abraham Linden. He finally settled in the Northwest. His descendants are respected citizens in several communities. Simeon did not venture so far. Minnesota proved to be the part of the land allotted to his sturdy farmer seed. Levi became a minister. His sons and grandsons have favored the ministry and the law. Judah Linden moved to the big city. He became a banker. His sons, of whom my father was the after thought, naturally turned to big business. Dan was a college professor. His descendants have been teachers, professors, and even college presidents. Naphtali had no children. He entered politics and was one of the bosses of his state for a number of years."

"And what became of the six daughters and their families?" asked Evelyn. She was beginning to see just how a virile family could influence the life of a community, even the destiny of a nation.

"Grace had a large family of unusually talented children. Most of them were artistically inclined. Adah married a farmer who took over the original Linden homestead. Her descendants are substantial citizens in an Ohio community. Ivah married a Virginian. Her son became an editor and her two daughters married into Old Dominion families of wealth. Zillah and her family live in California, and the Zillites are a part of the superior race said to be coming into being on the Pacific Coast. Joanna married a Texan who bequeathed much land to his seed, land now producing more oil than is good for his children. Yet, even these wealthy Lindens carry on many of the better family traditions. Bernice became the wife of a doctor. Her family has favored the medical profession."

"This information is certainly of importance to me," remarked Evelyn Manor with earnestness. "And it makes me wonder more than ever just what you admire in me, the last of a line of aristocrats."

"It is this," answered Harlan: "On my side is a certain heritage which I do not care to share with just any woman. In his sober moments every true man is concerned for the quality of his possible children. I love you not only for qualities which we have in common, but equally for certain gifts which are complementary. You are the one woman in the world who can make matrimony mean the most to me."

Evelyn sat thinking, thrilled, reassured. She knew that such a mate as Harlan Linden was all that could save her from the doom of an able but inbred line.

The spell of this mood was broken by laughter, and some one at the piano. Evidently Iris and Don had completely forgotten the sick man in the house, or at least had found release. Then there was quiet. Perhaps the young couple seeking to have a good time were awed by the echoes set going by their indiscretion.

Sudden light footsteps sounded on the stairs. Mrs. Linden appeared at the landing.

"Harlan," she called in an unsteady voice. "Please call Dr. Lane at once."

Ten minutes later all the members of the party at the Linden home were gathered in a simple but expensively furnished upper room. Five of the startled members of the party watched while Dr. Walden Lane examined the master of the Linden household. Dr. Lane as a vigorous man of sixty, worked with the expertness of knowledge and experience. But after some minutes he stopped, shook his head sadly.

"Mrs. Linden," he said finally, and with evident feeling, "I am sorry . . . but I fear I came too late."

"Oh, doctor," gasped Mrs. Linden.

Dr. Lane and Harlan Linden assisted her to a chair. The young people stood stunned.

Impetuous Iris Linden was the first to find words.

"Doctor, you mean—"

"Yes, Miss Iris, your father . . . is gone."

Elgin, Ill.

Ocean Surge

BY ARLO GUMP

A GROUP of us friends went fishing on the ocean last summer. It was a calm day, but the waves were high enough to seem very unusual to such land fishermen as we no doubt seemed to be. I will never forget how Joe scrambled across deck when a high wave came over the top as we were going out to the open sea. And the rest of us rather lost interest in our occupation in the face of some of the approaching surges.

Only yesterday two men of our community started an argument down on the corner by the grocery store. Their angry words reached fully a block up the street. Each went away cursing the very ground on which the other walked.

Our neighbor lost one of his finest horses last fall and last week one of his cows died. He says that bad luck has turned loose on him and that he doesn't know what will happen next. (Some one assured him that none of us do.) I noticed today that all of his woodpile has been used and tonight it is storming.

I wish I could paint a picture of what mother used to read to me about a gentle face, an outstretched hand, and a voice that says, "Peace, be still."

Churubusco, Ind.

CORRESPONDENCE

NOTES FROM OUR SEMINARY

As the school year of 1933-34 enters its closing weeks, Bethany Biblical Seminary can look back over the year with a sense of gratitude for the blessings from the Father. The attendance this year has increased slightly more than thirteen per cent over that of last year. A wholesome spirit and a splendid morale have prevailed among both student body and faculty. The character of the student body has been excellent and the standard of work in the main has been good. The sacrifices, struggles and hardships of the past few years have not been altogether without their reward.

While the monetary receipts have been below the school's needs, this has been in part offset by the food products sent in from forty-eight different churches in four states, representing five state districts. These provisions began arriving in September, 1933, and continued up until April, 1934, and have amounted to about \$760. For this amount the contributing churches have been given credit on the Annual Conference Budget. Special mention of the splendid response from Northern Indiana should be made, since that district was organized for this project in such a way as to collect provisions and to truck them to Bethany in the most economical and convenient manner. Nearly every church made its contribution and received credit accordingly. The fruit jars are being returned to these churches so they may repeat the good work another year.

Perhaps other districts would like to do similarly another year. If your district would like to learn more about the project, please write to us for information. At planting season and before canning season it is a good time to begin thinking what your church or district would like to do this fall and winter.

During the past two years the provisions received have been quite varied and have been very satisfactory. The most of the Bethany workers have at some time lived in the country and know how to appreciate things that come direct from the farm.

As we try to evaluate the efforts of the past year or two, we think of at least three distinct benefits. (1) The churches, during a period of financial stringency, have had opportunity to contribute of that which they had; (2) Bethany workers, in a time of financial embarrassment, have been

very definitely benefited and assisted; (3) the spirit of goodwill and mutual understanding and fellowship has been fostered between the churches and the seminary.

This summer several of the professors will be out in the churches conducting Christian Life Work Conferences and other meetings. Any church desiring such conferences would do well to write to the seminary very soon.

Bethany will be headquarters for members of the Church of the Brethren and their friends who may be visiting Chicago this summer. There is a great deal of satisfaction, when in a large city like Chicago, to be able to stop at a place where one may feel safe and at home. Rooming rates will be about the same as last year. All income earned by the seminary in this way will help greatly in promoting the work of the school and the church.

The annual closing exercises are as follows:

Tuesday, May 22, 8:00 p. m., Oratorical Contest, Bethany Chapel

Thursday, May 24, 8:00 p. m., Practical Work Echoes, Bethany Chapel

Friday, May 25, 10:30 a. m., Senior Chapel

8:00 p. m., Cantata, "The Carpenter of Nazareth," First Church of the Brethren

Saturday, May 26, 5:00 p. m., Alumni Dinner and Program, First Church, Social Room

8:00 p. m., Class Day Program, First Church of the Brethren

Sunday, May 27, 11:00 a. m., Baccalaureate Sermon, First Church of the Brethren

8:00 p. m., Commencement, First Church of the Brethren

To all of these programs you are most cordially invited.

Chicago, Ill.

Bethany Biblical Seminary.

DISTRICT MEETING OF EASTERN PENNSYLVANIA

The Sixty-eighth Annual District Meeting of Eastern Pennsylvania was held at Elizabethtown College April 25 and 26. A very complete delegation from the churches was present. The facilities for handling the crowds were quite adequate, the large Auditorium-Gymnasium serving well for the open meeting and the chapel for the Elders' Meeting.

The following were selected as officers of the meeting: Moderator, Elder H. K. Ober; reader, President R. W. Schlosser of the College; writing clerk, the writer. Organization took place at 3 o'clock of the first day's meeting. This was followed by the reading of the queries for consideration the following day. In the evening reports from the mission points were heard. This was followed by a sermon by Elder M. J. Weaver, pastor of the Lancaster City congregation.

Business was taken up next morning at 8 o'clock. Elder S. N. Wolf, of Akron, Pa., after a long term of very helpful service, was again retained on the Children's Aid Society for another term of five years. Elder Michael Kurtz, of Richland, Pa., continues on the District Mission Board. Elder H. F. King, of the Heidelberg congregation, succeeds Elder S. H. Hertzler on the District Ministerial Board, who asked to be relieved on account of old age, after a long term of service. Elder F. S. Carper of Palmyra fills the unexpired term of John M. Gible, deceased, as trustee of Elizabethtown College. Elder Joseph Cassel is continued on this board, and the new members are Elder Michael Kurtz and R. P. Royer.

Midway and Lebanon organizations were recognized as new churches, having been organized last October, being

parts of the former Midway church, which had reached a membership of nearly five hundred members.

From the Lake Ridge, N. Y., congregation came a repetition of last year's request for funds to build a new church-house. An offering of over \$1,100 was lifted in cash and pledges. It was also decided that the churches shall contribute toward this work at the rate of 50c per member. A paper on the question of a change in the holding of our Ministerial Meetings was brought over from last year. The committee's report favored no change. This was adopted. Interesting reports of the various boards and committees of the district were read. It was revealed that quite a few congregations will not represent at Conference this year. Delegates to Standing Committee are Elders F. S. Carper, R. W. Schlosser and the writer. The meeting next year will be held at Lititz.

Nathan Martin,

Lebanon, Pa.

Writing Clerk.

DEL-MAR-VA RALLY

On Saturday, April 28, the annual Del-Mar-Va rally was held at Farmington. The theme for this rally was Vision. Several addresses, appropriate songs, a joyful afternoon and a banquet attracted many people. It was a well planned program full of intense interest to the many young folks who attended.

This assemblage was outstanding in many respects. During the morning session an interesting address was given on, An Adequate Vision of God by Rev. F. D. Milbury of Wyoming.

Lodging Facilities at Ames

(Continued From Page 17)

College buildings. For those who want to camp there is a camping ground in connection with the campus which is used every summer by numerous students who attend summer school, with their families, and who make an outing of the school term. This camp ground has the necessary facilities for comfortable camping. Tourists' Courts in Ames will accommodate 160 people. The Ames Tourist Court, on Highway No. 30 as you enter Ames from the east, has 30 cabins, rates \$1.25 to \$2.50 per cabin. Cleanliness and comfort are especially stressed at this court. There are some cabins strictly modern with private bath, shower, etc. We are advised that reservations should be made in advance at this court. Stoners Tourist Camp, on highway No. 65, south entrance of Ames, rates \$1 to \$1.25. Overland Tourist Camp, two miles south of Ames on Highway No. 65, \$1 per cabin, \$5 per week. Cooper's Cabins, south entrance of Ames, \$1 per cabin, \$4.00 per week. Grimstead's Green Gables Cabins, ½ mile west of city limits on Highway No. 30, only four cabins, rates \$1 to \$1.25. Ames also has three good hotels for those who care for them.

The Committee of Arrangements believes that it will not be necessary to make lodging reservations before arrival, but should anyone care to, they may do so by writing to any of the tourists courts mentioned above, if you care for cabins. If you desire lodging in the College buildings you may write Mrs. Madge McGlade, Director of Housing, Iowa State College, Ames, Iowa. The College Y. M. C. A. will have a listing of homes available for lodging.

Your committee is planning for a large Conference and we believe all will be well cared for. Come and bring your families and enjoy a few days on one of the most beautiful University campuses in America.

Earl M. Frantz,
Secretary Com-

mittee of Arrangements.
Grundy Center, Iowa.

We also had group discussions and an inspiring address by Bro. J. Rittenhouse on, Now I See. The afternoon was given over to recreation and a business meeting. At 5:45 a fellowship supper was held at the M. P. church at Harrington.

The evening session was devoted to vesper services and an able address on, Youth Meets the Storm of Life by Rev. R. E. Green. It was the sentiment of all present at the conference that it had been a very profitable day. Each left with a desire to press forward to a greater work for Christ's kingdom during the years to come.

Farmington, Del.

E. R. Zimmerman.

"PA" AND "MA" ROTHROCK

Sarah Bosserman Rothrock was born Nov. 21, 1849, in Hancock County, Ohio. She was the seventh of eleven children born to Daniel and Barbara Bosserman. Two brothers survive. Ten months ago her husband preceded her.

Sister Rothrock was born in a log cabin and grew up on a pioneer farm. She was married March 13, 1873, to Isaac Rothrock of Hancock County, Ohio. To this union were born one son and two daughters.

She united with the Church of the Brethren in youth and lived a faithful and devoted life.

She was a reader of the church paper since its name was the Christian Family Companion.

She had a large correspondence with friends she made while she and her husband had charge of the culinary department of McPherson College of McPherson, Kans., and Bethany Biblical Seminary in Chicago, Ill. During her stay at Bethany she became acquainted with most of the missionaries sent out by the church and kept in touch with many of them through correspondence.

On April 22, 1934, she peacefully went to sleep without a struggle. Three children, two brothers, ten grandchildren and nine great-grandchildren are left to pay tribute to a noble life. Funeral service in the Monitor church by Eld. J. J. Yoder assisted by the pastor, Ora Garber. Burial in the Monitor cemetery.

Conway, Kans.

Mrs. E. E. Yoder.

THE DRYS AND THE LIQUOR QUESTION

"What are the drys going to do about the present liquor situation?" is the question being asked today. There is only one logical thing for them to do, and that is for every earnest advocate of righteousness and the cause of temperance to unitedly work for the segregation of the liquor traffic. Take the sale of it out of stores, hotels, cafes and every place which now gives it a semblance of respectability, and place it where it rightfully belongs—in the saloon. Then begin an active, aggressive campaign of education against

the use and sale of liquor in any form, through our Sunday-schools, public schools, and every other means available, for our children and youth must be trained to recognize its evils and to fight it to the finish. In the meanwhile, let every dry voter of whatever station in life, regardless of present church affiliations cease to support the old political parties, who have so shamelessly betrayed us in the past, and unite their efforts in one grand effort to free us of this curse, by supporting the Prohibition Party which has done such valiant work in the past. James A. Edgerton, who was candidate for Vice-President of the Prohibition Party in 1928, has well said: "Prohibition has not failed, but men have failed to live up to the high principle. It is now plain to the whole world that as Christ was crucified between two thieves, so prohibition has been crucified between the two old parties."

Mrs. Annie H. Bauer.

Mountain Grove, Mo.

REPORT OF WOMEN'S WORK IN MICHIGAN

The District of Michigan has twenty-six churches but only twenty-two have given any report of Women's Work. We feel encouraged over the year's work ending Feb. 28, 1934. Through a misunderstanding of dates, our district was delinquent on the national project Feb. 28, 1933. This year we paid our apportionment of \$243 and also our delinquent pledge of \$54.58, and already about \$50 has come in on next year's project. Besides the national project, our women have contributed \$1,233.23 to local work in their churches and gave \$141.83 to foreign and home missions and district projects.

The district is now organized in harmony with our national organization. We believe much good work is being done that can not be estimated in dollars, but that will result in character building. There are several churches having mothers' meetings and many have had special meetings in the interest of peace, temperance and missions. The majority of churches are small and the money has been raised by a few earnest, enthusiastic women. If space would permit, it would be interesting to hear what each group has done. The Woodland Country and Village churches deserve special mention, for when they learned of our deficit they responded nobly with extra gifts. The country church also canned fruit and vegetables for relief work. Much of this helped the Detroit church to minister to many needy families during the winter months. The city churches in most cases have the largest membership, but they are paying for their buildings, and because of this, can not contribute as heavily to outside projects.

Detroit, Mich.

Mrs. Arthur O. Mote.

ANNUAL REUNION CAMP LEE CONSCIENTIOUS OBJECTORS

The annual reunion of the Casual Detachment of Conscientious Objectors of Camp Lee, Virginia, will be held at the home of Bro. Hershel Wine near Bridgewater, Va., Aug. 26, 1934 (fourth Sunday). We are especially anxious to have all the original group present with their families and friends.

We also invite those who so faithfully visited, ministered to and worshiped with us during our stay in the camp.

We would like to further extend our invitation to any one who would like to meet with us on this day to renew acquaintances, make new ones, and once again unite our voices in the worship and praise of the Great Master Teacher who taught us that war in any of its forms is wrong,

horribly wrong, and who gave us the courage and faith to stand firm in his teaching in the face of imprisonment and threatened death.

We met last year on Sunday before Labor Day, at the home of Bro. Ward Beery, near Dayton, Va.

Twenty-one of the original group were present together with some one hundred fifty visitors, friends and relatives.

Many of these had not seen each other since the close of war fifteen years before.

Bro. Beery entertained us in a very splendid manner, serving dinner in the spacious barn of his beautiful country home.

Quite a few of the group who had planned to come were prevented because of sickness and other reasons.

There were two calls for the meeting this year. Bro. Herman Spangler of Floyd, Va., and Bro. Wine. As Bro. Wine was more centrally located, the committee decided in his favor and we feel sure we will find a royal welcome in this fine Brethren home of the beautiful valley of Virginia.

In these times of peace when war is threatening again it seems to me that the action of many churches as well as that of the brotherhood to develop and maintain a spirit of peace and goodwill, is commendable and timely.

In planning our peace programs we ought to be able to find helpful information and inspiration from the men in our local church group who have had direct experience with the powerful military machine. So far as I have been able to learn, every large church in our district has some of these men in the congregation or within easy reach. Are we using them to the best advantage?

May we use every available means to develop the spirit of peace and to maintain the high standard of our church, not to take part in war in any form, or to learn any of the arts of war.

Committee: Roscoe Reed,

Roanoke, Va., R. 4.

H. C. Spangler.

MATRIMONIAL

Please, note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Dolloff-Maier.—By the undersigned April 29, 1934, at the bride and groom's own home, George Dolloff of Harlan, Kans., and Ethel Maier of Osborne, Kans.—G. A. Merkey, Gaylord, Kans.

Dunbar-Cavanaugh.—By the undersigned at Wauseon, Ohio, March 17, 1934, Bro. Elmer Dunbar and Miss Maureen Cavanaugh, both of Adrian, Mich.—James A. Guthrie, Blissfield, Mich.

FALLEN ASLEEP

Bame, Lucina, nee Bosserman, born in Stark County, Ohio, May 30, 1847, died April 23, 1934. She was the daughter of Jesse Bosserman and Sarah Spacht Bosserman. At the age of twenty-three she married Samuel M. F. Bame. They raised a family of eight children, six of whom survive with thirteen grandchildren and four great-grandchildren. There are also one sister, three half sisters and one half brother. Early in life she gave her heart to God, at which time she united with the M. P. Church. Some years after their marriage she and her husband, who had been of the Lutheran faith, together joined the Eagle Creek Brethren church. She remained faithful all her life. As a teacher in the Sunday-school and as the wife of a deacon she performed her part well. For the past thirty years she had been an invalid. Funeral service at the Eagle Creek church by her pastor. Burial beside her husband in the cemetery near the church.—Jesse J. Anglemeyer, Williamstown, Ohio.

Blough, Lillie K., daughter of Daniel and Rose Buck, born Feb. 4, 1871, near Franklin Grove, Ill., died April 26, 1934, at the hospital, Waterloo, Iowa. Feb. 24, 1892, she married Samuel A. Blough of Gar-

ison, Iowa. She had been a faithful member of the Church of the Brethren for nearly fifty years. She is survived by her husband, six children, one stepson, one brother, two half brothers and two half sisters. Funeral services at the Garrison church by the pastor, Bro. U. H. Hoefle, assisted by Bro. W. H. Yoder. Burial in the Garrison cemetery.—U. H. Hoefle, Garrison, Iowa.

Keim, Catherine Jane, born Oct. 3, 1832, in Howard County, Mo., and died Feb. 25, 1934, aged 101 years, 4 months and 22 days. She was one of nine children born to Michael and Fannie Jacks Peehler. Her early childhood was spent at Carthage, Ill., then her parents moved to Jefferson County, Iowa, where she grew to womanhood. She married Louis P. Keim March 23, 1854. That same year she united with the Church of the Brethren. She remembered many things connected with the early church in Jefferson County, now called Libertyville church. She remembered the coming of Eld. Levi Roberts and Adam Brown from Pennsylvania; others also came and soon a church was organized. Eld. Geo. Wolfe and young Geo. Wolfe often came from Illinois to preach, and her parents were the first to be baptized. Her father was the first deacon elected in Iowa. In 1863 she and her husband moved to Union County, Iowa; in 1894 they moved to Ray County, Mo., and settled near the Rockingham church. She was the mother of seven children, five of whom remain with one sister; twenty grandchildren, thirty-two great-grandchildren and one great-great-grandchild. Her husband preceded her nineteen years ago. Her mind was active and alert up to a short time before her death. She died at the home of her daughter, the writer, where she had made her home for thirty years. Funeral at Wakenda church by Eld. Oscar Early, assisted by Bro. Frank Van Pelt.—Mrs. J. S. Bowman, Norborne, Mo.

Kline, Susanna Brower, born in Kosciusko County, Ind., Nov. 26, 1857, died at the home of her son, Esten Kline, April 29, 1934. March 5, 1882, she married Nat J. Kline; to this union seven children were born. The oldest daughter preceded her in 1919. She was baptized into the Church of the Brethren at the age of fourteen years. She was a devoted worker, serving in every way a true Christian finds to serve in the church, Sunday-school or home. She leaves her husband, six children, thirty grandchildren, eight great-grandchildren, one sister and one half sister. Funeral services at the church in North Webster, Ind., by Geo. E. Swihart. Interment in the cemetery at North Webster.—Mrs. Myrtie Mishler, Wabash, Ind.

Kline, Sister, wife of Eld. John H. Kline (affectionately known as Aunt Katie), died Feb. 8, 1934, in her 73rd year. She had been an invalid for several years but bore her suffering with Christian fortitude. Besides her husband she leaves five sons and one daughter. The daughter, being a registered nurse, was by her bedside and all that human hands could do was done for her comfort. Sister Kline from early girlhood was a consistent member of the Church of the Brethren. She was ready and anxious to aid any cause that promoted civic righteousness. In 1908 she was instrumental in organizing the Sisters' Aid Society at Mt. Zion, Greenmount congregation; she always worked faithfully to promote the welfare of the church she loved. Funeral at Linville Creek church by Eld. C. E. Long, assisted by I. C. Senger and J. W. Wampler. Interment in the cemetery near by.—Mrs. J. W. Myers, Edom, Va.

Moomaw, Bro. Jos. Christian, born Nov. 16, 1847, at Bonsack, Va., died Nov. 29, 1933. His father was Benj. F. Moomaw who was a minister in the Church of the Brethren. He married Martha Anne Watkins Dec. 23, 1873. To this union eight children were born, six of whom are living. One sister and two brothers also survive, one of whom is D. C. Moomaw, a minister. He was a member of the church from his youth and served in the deacon's office for a number of years. He was one of the charter members of the First church, Roanoke, which was organized more than forty years ago. Funeral at his home by the writer, his pastor, assisted by Dr. Walter P. Binns. Burial in the Fairview cemetery.—C. G. Hesse, Roanoke, Va.

Penny, Sarah Jane, born at Goshen, Ind., Jan. 28, 1855, died April 9, 1934. She married John Penny and to this union were born four children. Her husband preceded her July 16, 1907. Since that time she lived with her daughter, Mrs. Vina Rench. She leaves two daughters, ten grandchildren and twenty-one great-grandchildren. She united with the Church of the Brethren at the age of seventeen in which she lived a consistent life to the end.—Mary Harlacher, Grants Pass, Ore.

Reed, Sister Maude Frances, daughter of Mr. and Mrs. J. R. Laws, born near Melvern, Kans., Sept. 26, 1888, died April 24, 1934, at her home near Gridley, Kans. She leaves her husband, Henry H. Reed, son and daughter, parents, five brothers and three sisters. In 1930 she and her husband united with the Church of the Brethren at Gravel Hill. At the time of her death she was serving as Sunday-school teacher and treasurer and vice-president of the Aid Society. Funeral services at the M. E. church in Gridley by Oscar R. Fike and Rev. C. Z. Allshury.—Clara Kaufman, Gridley, Kans.

Singer, John L., born at Five Forks, April 8, 1882, died April 12, 1934. He was the son of Isaac and Annie (Pfautz) Singer, and resided at Five Forks his entire life. He was a member of the Church of the Brethren at Prices. He was a trustee of the church and superintendent of the home department. He is survived by one sister. Funeral services in Prices church by Eld. M. C. Valentine assisted by Rev. Willis Rice. Burial in adjoining cemetery.—Pearl N. Chamberlin, Waynesboro, Pa.

NEWS FROM CHURCHES

CALIFORNIA

Covina.—March 14 Bro. Cassidy came to us and continued until March 28. He gave us some very spiritual messages which should cause the church people to live more consecrated lives. Three who were baptized enjoyed our communion service on the last evening. Good Friday evening the churches of Covina conducted union services and on Easter morning all joined in a sunrise service. Mr. Elliott of the Presbyterian church brought the message. April 8, education day, Bro. Rothrock of La Verne filled our pulpit and our pastor preached at the First church, Los Angeles. Mrs. Ida Fesler has been chosen director of Women's Work in our local church and Mrs. Merle Butterbaugh, director of Bible Study. During the month of April on each Aid day one of the members brought a report on one of the prophetic books. The alumni of La Verne College gave us a fine message in the evening, April 22. By songs, readings and discourse they presented what a radiant Christian life should accomplish. Today Bro. H. M. Brubaker filled the pulpit and caused us to want to live the Best Life. Mrs. Marie Brubaker brought a fine message in the evening on Prayer, the Soul's Sincere Desire.—Eulalia Overholtzer, Covina, Calif., April 29.

Live Oak.—The twenty-third anniversary and homecoming meeting of the church will be held on Sunday, June 10. There will be an all-day meeting and a basket lunch at the church. We extend a hearty invitation to all who wish to worship with us, especially charter members and those who labored with us in the early history of the church.—Mrs. Bessie Fillmore, Biggs, Calif., April 26.

Long Beach.—April 2 Bro. J. H. Cassidy began a series of meetings in this church. As a result thirty-seven were reconsecrated, two reinstated by the right hand of fellowship and a number gave themselves to Christ, of whom fifteen so far have been baptized. Other conversions to be reported later. The following Sunday one came forward at the pastor's invitation making a total of sixteen so far. The Nu Nu Sigma group met at the home of Brother and Sister Henry Sheller at Artesia and worked on curtains for the church nursery. The Golden Circle class met at the church Friday evening to reveal their mystery friends. Those who could not guess their friends were fined and the money applied for class work. Mr. Bohrer of La Verne and Long Beach gave us two marimba solos. Two were received by letter. Since last writing death has taken two of our members. Sister May Christner and Bro. David Blickenstaff, the father of Lynn Blickenstaff of India.—Mrs. J. R. Trimmer, Long Beach, Calif., April 30.

Raisin City.—Beginning April 9 and continuing two weeks, Bro. Glen Montz of Bakersfield warned the unsaved but lent encouragement and inspiration to Christians to continue faithful. Being favored with most delightful weather and good attendance the sacrificial efforts of both evangelist and home pastor were rewarded in the baptism of nine. Two were reclaimed and one received by letter. Community interest and religious concern are very noticeable, bringing the attendance at Sunday-school to more than ninety. Arrangements are being perfected for church and Sunday-school to have an outing at Kearney Park in the near future. The new song books, Worship and Praise, have been purchased and we feel assured will prove helpful to our song service.—D. H. Forney, Raisin City, Calif., April 23.

Santa Ana church held a two weeks' series of pre-Easter meetings under the direction of the pastor. On Easter Sunday four were baptized. Two letters of membership have recently been granted. On Saturday evening, April 7, the Women's Work committee of the district met with us in a potluck supper followed by a splendid program presented by the ladies. This included several short talks, the presentation of a short mission play, closing with pictures of our Schools on Mission Fields. Our love feast and homecoming will be held on May 26 and 27. Communion service on Saturday evening, the 26th, at 7:30, all-day meeting at the church on Sunday. All former residents of Santa Ana and any friends are invited to come.—Mrs. F. A. Flora, Santa Ana, Calif., April 23.

COLORADO

Haxtun.—Sunday morning, April 22, we had our annual education day services in behalf of McPherson College. Our pastor spoke on Christian Education and the offering was for the college. In the evening the young people from the Sterling church, Colo., presented a pageant entitled, The Challenge of the Cross, which was very much appreciated. April 29 our morning service was especially for the children. The pastor symbolized his sermon to them, using as his text John 12:32. Previous to the sermon our junior chorus, led by Bro. Heiny, favored us with several selections. Recently some of our men met at the church for the purpose of repairing chairs, etc.—Mrs. Warren D. C. Wood, Haxtun, Colo., May 5.

FLORIDA

Tampa church was host to the district Sunday-school convention Sunday, April 29. The attendance was good though not all of the schools were represented and some of the speakers were absent. The program brought out some of the particular problems and needs of our district. These were discussed in an interesting and helpful way, indicating that our workers are alive to our needs and striving to achieve a high standard of Christian education and training through

the church schools. Sister D. E. Miller from Sebring told of some things in the surroundings that help create a spiritual atmosphere for our children to worship in. She also spoke of the influence of an orderly room made attractive by flowers, well-chosen hymns, and above all a well prepared, Spirit-filled leader. Sister Lydia Stauffer spoke on keeping the missionary spirit alive in Sunday-school, the right use of missiongrams and having returned missionaries visit and hold meetings in the churches. Thus there will be first-hand knowledge and inspiration for the work we are asked to support. We hope the district board will be able to accomplish this within the year. Sister Morris gave an excellent talk on how to tell Bible stories to children in the home and Sunday-school. Bro. J. B. May gave a challenging thought in tracing growth of the work here and efforts put forth throughout the years. He said, "Now that we have greater facilities for carrying on, we also have greater responsibilities to our community." Bro. J. D. Reish from Sunnyland preached in the evening from Isa. 26:3, giving a message that brought renewed courage and determination to be loyal in the tribulation of our time. A goodly number of ministers stayed over until Monday to attend joint meetings of three district boards.—Sarah H. Lauver, Tampa, Fla., May 5.

ILLINOIS

Girard church has been steadily growing both in attendance and interest. Early in January we very much appreciated an address by Bro. Otto Winger, president of Manchester College. On Easter morning with the other churches of the town we enjoyed an impressive sunrise service. The Sunday-school presented the interesting and instructive drama, The Rock, to a large audience on both Easter evening and the following evening. Our love feast held April 18 was well attended. Bro. E. F. Caslow of Virden officiated in a most inspiring service. Recently the church accepted the resignation of our pastor, Bro. Earl C. Bowser, to take effect June 1. Bro. Bowser wishes to complete his college work. Bro. Kenneth Bechtel and wife of Chicago have accepted the pastorate of the church and will begin their work about June 15. Three have recently been received into the church by baptism.—Mrs. H. V. Stutsman, Girard, Ill., April 27.

Woodland church met in business meeting April 24. We have secured Bro. R. H. Nicodemus from Ohio to conduct our revival beginning Aug. 5. Bro. Hartsough will act as our delegate to Annual Meeting with S. J. C. Senger, alternate. Three members have been reclaimed. Bro. Hartsough will start another year's work in our church beginning Sept. 1. The Sunday-school gave a program on Easter. April 22 the B. Y. P. D. showed slides on camp life at Lewistown, Ill. The Aid Society has been quilting and making comfort tops. We hold the missionary meeting at the same time. We also have the younger sisters give readings on other phases of Women's Work.—Mrs. Reuben Wickert, Ipava, Ill., May 3.

Pine Creek.—March 21 the church met in business session. Officers for the year were elected. Our pastor, Bro. A. S. Brubaker, planned special evangelistic services for the Sunday mornings for six weeks prior to Easter. March 25 Bro. Roy Crist of Evanston gave the message, after which one stood for Christ. On Easter Sunday after an interesting program by the children and young people, a number of the junior and intermediate boys and girls accepted Christ. On April 8 Bro. Brubaker handed in his resignation to take effect at once. He is giving up the work for an indefinite period because of his health. A fitting climax to his short stay here was the privilege of baptizing eight boys and girls on his last Sunday with us. Tuesday evening a number gathered at the home of Brother and Sister Irvin Trump to bid the Brubakers farewell. A purse was given as a parting gift. Bro. Nelson Rittenhouse of Mt. Morris, who served as pastor during the summer months of 1933, and who has been worshipping with us since and teaching a class, has consented to take up the work. The membership are especially glad to have Mr. and Mrs. Rittenhouse in charge again. The latter is also one of our Sunday-school teachers. Mother's Day program will be given May 13 in charge of the Homemakers' class. Our communion will be May 6. Sunday-school attendance has kept up remarkably well during the past winter and is increasing since Easter.—Mrs. Bertha Butterbaugh, Oregon, Ill., April 28.

INDIANA

Beech Grove church met in council in March. Bro. C. H. Hoover of Anderson was reelected elder. Services here are in charge of the following ministers: first Sunday of each month, Bro. C. H. Hoover, both morning and evening; second and fourth Sundays, Bro. Jos. Shepherd, in the evening only; third Sunday, Bro. Carnie Carpenter of Anderson, both morning and evening. Bro. Estle McCullough of Middletown held a three weeks' meeting in March. Seven were baptized and one was reclaimed. Frank Denlinger of Anderson conducted the song service. The Ladies' Aid Society is still having all-day meetings every Wednesday at different homes. Mrs. Vernie Beaver was elected adult advisor for the B. Y. P. D. The group has helped with Sunday evening services several times this year. They had a business and social meeting April 28. The junior Bible class will meet May 4 for a business and social meeting. This class has made a five year pledge of \$25 to foreign missions.—Mrs. Nora Welchel, Pendleton, Ind., April 30.

Blue River church wishes to announce the following meetings: May 19 and 20, series of lectures by D. W. Kurtz of Bethany. Communion Saturday, May 26, at 7:30 P. M. Sunday, May 27, Sister Shumaker on furlough from India will speak at 10:30 A. M. All-day services on Sunday, May 27, with dinner for all who come.—Mrs. Geo. Gump, Columbia City, Ind., May 5.

Camp Creek church met in council March 23. Our love feast will be held June 9. Easter evening an inspirational program was enjoyed by a large number of our people and friends of the neighboring community when *The Christian Trail*, a dramatic worship, was presented by different members in our church. On various mornings our Sunday-school classes have had charge of the opening exercises. This added variety to our regular program which was not only helpful, but greatly enjoyed by the children taking part and by the congregation.—Mrs. Glenn Rummel, Nappanee, Ind., May 1.

Michigan City.—Services were held the week-end before Easter and stereopticon slides were shown each Sunday evening for several weeks before Easter. On Easter afternoon nine children were baptized. Our church met in council April 14. It was decided to buy new screens for the church windows. We are planning to send a delegate to Annual Conference. New communion equipment has been purchased and the committee was given a vote of thanks for the splendid work which they did. The date for our love feast is May 26. Our primary department is growing under the supervision of Sister Anna Warnke. The average attendance for the past quarter was ninety-one. Due to the illness of our pastor, Mr. Casey Finelle from Chicago delivered the sermon on April 29.—Evelynne Warnke, Michigan City, Ind., April 30.

Pleasant Chapel.—Two young men and a husband and wife were received into membership by baptism as a result of a week of pre-Easter services. These were varied each evening but all were evangelistic and devotional in nature. Besides the work of the pastor messages were contributed by Galen Bowman, Middlebury; A. F. Morris, Cedar Creek; C. C. Cripe, Auburn; B. E. Hoover and young people of Wawaka, and a high school group from Garrett. The interest and attendance were unusually good.—Mrs. Carl Thomas, Kendallville, Ind., May 3.

Rossville.—Feb. 25 a group from Manchester College brought us a message on Peace. Beginning Feb. 26 E. M. Cobb and wife of Spencer, Ind., were here in a two weeks' meeting. Bro. Cobb conducted a Bible study class each afternoon and each evening lectured and showed views of different places he visited in the Bible Land. As a direct result of the meeting twenty-five united with the church and were baptized. At our regular March council Bro. C. C. Hylton was reelected elder. Bro. Hylton will also represent our church at Annual Conference. Our communion will be May 19. Bro. S. S. Blough of Fort Wayne brought us a message at both services on April 15. April 8 Bro. W. L. Angle of Brighthurst, Ind., preached for us. Other preaching appointments are being filled by the home ministers. Sister Minerva Metzger, missionary to China, returned to her home here April 14; we are glad for her presence at our services.—Clara Metzger, Rossville, Ind., May 2.

Syracuse.—Our church and Sunday-school have enjoyed very much the Easter season. Our pastor, Bro. Jarboe, held a two weeks' evangelistic service. As a direct result of the meeting twenty-six were baptized and several received by letter and reconsecration. This was Bro. Jarboe's fifth revival meeting here in less than four years. During this time Bro. Jarboe has baptized 241 for the Syracuse church. Our communion services were held April 18. Our pastor officiated, assisted by Bro. Otho Warstler and Bro. John Stout. March 31 and April 1 we enjoyed two fine addresses by Bro. Rufus D. Bowman of Elgin, Ill., and also a fine address April 15 by Bro. Otho Winger of North Manchester. Our anniversary with an all-day program and dinner at the church will be Sunday, May 6. All departments of our Sunday-school, church and Ladies' Aid are doing excellent work. The Sunday-school average attendance for the first quarter was well over the 200 mark. Our pastor expects to take his vacation the first three weeks of June.—Mrs. Peter Plew, Syracuse, Ind., April 21.

Wabash Country church met in business meeting March 1. One trustee was reelected and another chosen to fill out the unexpired term of Bro. Will Knotts who was removed by death. We are planning for a revival meeting in August, our communion to be at the close. Special programs at Christmas and Easter were sponsored by the young people. Last Sunday a young men's quartet from Manchester College gave us a splendid program that was especially enjoyed; one of their number is from this church. We had good interest and attendance at Sunday-school all winter and since warmer weather the attendance is growing.—Mrs. Lula Pulley, Wabash, Ind., April 24.

IOWA

Iowa River church held a two weeks' revival with Bro. X. L. Coppel of Dallas Center in charge. The sermons were interesting and instructive. The meeting closed with the love feast which was well attended. The church accepted four new members by the hand of fellowship and thirteen were baptized. Our attendance and offerings are increasing steadily. The men's organization has greatly improved the appearance of the church grounds by planting shrubs and trees.—Merdelle Wheeler, Marshalltown, Iowa, May 5.

Kingsley.—A program of recitations and songs was given by the children and young people on Easter morning. April 22 we decided to secure a summer pastor if finances were available. The date for our communion services is June 10, when we expect to have a visiting minister with us. Our Aid Society held a food sale on April 28.—Ora Lehman, Kingsley, Iowa, April 30.

Libertyville.—Our church met in council April 26. Our love feast will be held May 23. The undersigned was put in as correspondent. J. E. Manning was elected delegate for Annual Meeting, with Freda Manning, alternate; delegates for District Meeting, Alice Hunt and I. A. Ogden; H. B. Johnston and Orval James, alternates. Our Sunday-school delegate was Melvin Manning with Freda Manning, alternate.

The last three Sundays have been devoted to McPherson. The male quartet entertained us April 8. On April 15 Bro. Yoder gave an address and April 22 our offering was lifted for McPherson. Our Ladies' Aid has been doing well selling jello. At our last meeting we had an auction sale which netted us \$2.75. At the next meeting we will exchange bulbs.—Helen Hunt Carter, Batavia, Iowa, April 28.

Muscatine church has been struggling along under severe handicaps. The Sunday-school is enjoying a growth of interest and attendance. There were seven accessions by Christian baptism on Easter Sunday. All were adults excepting two. It has been decided to have our love feast in the evening of May 20 at 8 o'clock. We would much appreciate some ministerial help on that occasion.—D. F. Landis, Muscatine, Iowa, May 2.

KANSAS

Morrill.—April 8 our church enjoyed a birthday dinner and in the afternoon held its business session. Both were largely attended and a fine spirit prevailed. Church accepted recommendation of pastoral committee that Bro. Paul Longenecker be retained as pastor and elder another year. He was also chosen as delegate to Annual Conference. It was decided to have our love feast the latter part of May. Pre-Easter services were held by the churches of Morrill; they were well attended and good interest shown. On account of inclement weather the sunrise service was held at the M. E. church instead of the country as was previously planned. A fine climax to our Easter service was a splendid program rendered by a male quartette from McPherson College. It was of special interest to us because one of our own young men was in the group. In March a group of our young people and our pastor presented the play, "What Shall It Profit?" by Bro. Ira Frantz. It was so well rendered and created such an interest, it was given in four surrounding towns. It presents a timely message that many should hear.—Mrs. R. E. Eisenbise, Morrill, Kans., April 30.

Newton City.—Our pre-Easter services resulted in two additions to the church, one by baptism and one by letter. Two had been received upon statement prior to the Easter services. Friday afternoon a union service was held in the Methodist church. The seven last sayings of Jesus were assigned to local pastors, each giving a fifteen minute talk. The service, interspersed with appropriate music, meditation and silent prayer, was inspirational and most helpful. Easter was full of spiritual blessings and uplift. Our young people presented an Easter play in the evening. We recently organized a Junior League and are working on the junior missionary project. June 3 we plan to show the slides of our girls' schools in India, China and Africa. Our love feast will be held Sunday evening, May 27, 7:30.—Mrs. H. F. Crist, Newton, Kans., May 5.

Ottawa.—At the close of the services on Sunday morning, April 8, the pastor asked the congregation to engage in the forward step movement and met with a hearty response. The young man who came forward at the close of the pre-Easter services brought his sister with him later and both were baptized; since that time the mother has been added by letter. On Sunday evening, April 8, a union service at the M. E. church was attended by an overflow crowd to hear Dr. Sheldon of Topeka on the subject of Peace. Our own pastor was moderator of the evening. April 11 the cast of the temperance play, *What Doth It Profit?* went to Mt. Ida to give the play; they have since given it at churches of other faiths and are invited to several towns where they desire to hear it. April 13 the young people's sectional conference met at our church with delegations from McPherson, Kansas City, McLouth, Appanoose, Lone Star, Wade Branch, Olathe, Mt. Ida and possibly others. There was the banquet on Saturday evening, the Sunday sunrise service on the summit south of town, followed by the camp fire breakfast. During the Sunday-school hour all the young people's classes and their guests met in the main auditorium with Bro. Schwalm as instructor. The men's and women's classes combined were taught by Bro. Whitacre of Lone Star. Afterward Bro. Schwalm addressed the entire audience. This was followed by a basket dinner and an afternoon address by Bro. Schwalm on the subject, *Where Do We Go From Here?* April 23-25 the state Sunday-school convention was held here with all the churches coöperating. A large number of the best Sunday-school workers of the state and some from outside were present to help make it a great event. Our town is now preparing to entertain the national music contest. Sunday evening, April 29, was the date of our communion at which time our elder, Bro. W. B. DeVilbiss, officiated. Sister DeVilbiss officiated in the sisters' section. Pastor Keim preached the preparatory sermon on Sunday morning.—Mrs. J. E. Ott, Ottawa, Kans., May 4.

Prairie View church met in council March 25. Sunday-school and church officers were elected for the next six months with Emma Armantrout, superintendent. The B. Y. P. D. is doing well, the attendance being about fifty to 100. We voted to have a love feast but the date has not been set.—Minnie Dague, Scott City, Kans., May 5.

OHIO

Alliance church has been encouraged with the increased attendance since Oct. 1. The attendance excelled that of one year ago each Sunday except four. The pre-Easter services were in charge of Eld. A. H. Miller of Kent, Ohio. Bro. Miller and the pastor visited in a number of homes and much good was done. As a visible result of this ten days' campaign eight were received by baptism. Three of these came from the Catholic church. A young man had been received by baptism since our last report. We are planning for a mothers and daughters' banquet soon. At this time we expect to organize more definitely for the Women's Work of the church. The working conditions in

Alliance have improved but very little but we are glad for the spiritual awakening that seems to be present.—Oliver Royer, Alliance, Ohio, April 30.

Fostoria.—May 2 Bro. C. D. Bonsack of Elgin, Ill., secretary of the General Mission Board, and Sister Ida Shumaker, India missionary on furlough, came to this church and gave us splendid talks and information on mission work. Bro. Bonsack occupied the afternoon session and Sister Shumaker the evening. The appointment was one of three of a missionary visit and educational trip in Northwestern Ohio. Members of adjoining churches were invited and a number availed themselves of the opportunity. A public offering was taken for mission work amounting to \$23.—John W. Vetter, Fostoria, Ohio, May 5.

Hartville.—A Sunday-school workers' conference was held early in the year. Various problems were discussed and graphs were presented showing this year's attendance compared to last. Recently three were received into the church by baptism. We were greatly inspired by the successful and spiritual evangelistic campaign conducted by Bro. D. R. McFadden of Smithville, Ohio, from March 14 to 25. Each sermon was a gospel message and as a result ten were received by baptism and one by the hand of fellowship. March 29 we held our communion services with Bro. W. D. Keller and Bro. Oliver Royer officiating. Preceding the communion a consecration service was held for individual communion cups which were purchased by the Ladies' Aid. This society is an active organization of the church and serves in many different ways. April 5 the Manchester quartets gave a musical program. The members met in council April 11. We voted by a large majority to retain our pastor, Bro. C. H. Deardorff, for another year. Bro. Petry and Bro. G. S. Strausbaugh assisted.—Sarah Goodenberger, Hartville, Ohio, April 24.

Lower Stillwater (Happy Corner).—Since our last report four more have given their lives to the Savior and were baptized. Over the Easter season Bro. Schlosser from Pennsylvania gave us six splendid talks or lessons on themes from the Bible. Bro. Alva Oren will be our delegate to Annual Conference.—Mrs. Altha Bowman, Dayton, Ohio, April 26.

Piqua.—Jan. 28 our primary department teachers and workers gave a play at Covington church, the proceeds to go for redecorating the interior of the church. Our Women's Work of Southern Ohio conducted Feb. 14 at Salem church was well attended by Piqua Aid. Feb. 25 Sister Ida Shumaker, returned missionary from India, gave a most interesting talk to a well-filled house. Brother and Sister E. S. Coffman began a two weeks' revival March 4. Services were inspiring and well attended. At the close of the meetings fifteen were baptized. April 11 we held our regular business meeting. We discussed having a Vacation Bible School. Our church was well represented at District Meeting held at Castine church April 18. Several very good reports were given the following Sunday morning.—Alice Van DeGrift, Piqua, Ohio, May 2.

OREGON

Albany church met in business meeting March 18. Our pastor, Bro. Leander Smith, conducted a week of pre-Easter services. An interesting program was rendered Easter morning by the Sunday-school, followed by a Spirit-filled sermon by the pastor. One letter of membership has been received since our last report. The prayer meetings, held Wednesday evening of each week, are growing in interest and attendance. April 6 the young people of the church held a combined class meeting and wiener roast on the farm of D. H. Holl. The love feast will be held May 26.—Jennie Holl, Corvallis, Ore., April 22.

PENNSYLVANIA

Connellsville church held a week's meeting prior to Easter with three visiting ministers and the home ministers bringing the messages; the attendance was commendable. One was received by baptism. Our semiannual love feast and communion was held Easter Sunday evening with Pastor R. E. Shober officiating, assisted by Bro. I. R. Pletcher. We cooperated with the churches of the city in a union Good Friday service in the First Presbyterian church, our pastor being one of the speakers. On May 13 the young people will give a program in honor of motherhood.—Mary C. Shober, Connellsville, Pa., May 7.

Coventry.—Our church has closed a month of many activities. The dedicatory program for the chimes just installed in our pipe organ brought us a fine musical service. The Searles M. E. choir of Pottstown, Mrs. Harold B. Keim, organist and director, and the Y. M. C. A. trumpeters, Pottstown, were guest musicians. The Easter morning theme was Victory and Vindication—a most appropriate sermon by our pastor, Bro. Dick. In the evening the choir gave a cantata, Christ's Passion and Death. April 6 and 7 the twenty-first semiannual conference for our district was held in the Coventry church. Sister Ida Shumaker, returned missionary from India, was the guest speaker and presented messages at four sessions. Talks were given by Lon Hitchcock on The Call to South America, and by Bob Kerstetter on The Call to Africa; also an address by Jack Miller of Philadelphia, a converted Jew. From April 8 to 22 we held evangelistic meetings with Bro. A. C. Miller of Johnstown, Pa., speaker. He concluded the series with a forceful address, Being a Brother. Fifteen young people responded to the Spirit's call and united with the church. Baptism followed the morning service on April 22. In the evening the largest love feast and communion service ever held in the Coventry church was solemnized by Bro. Miller, assisted by Bro. Dick. Our Sunday-school has added some new members and each Sunday several classes report 100 per cent attendance. Bro Clarence Kulp, our superintendent, is

assisted by an earnest corps of officers and teachers. We are planning special services for May 20, Cradle Roll day.—Mrs. Albert D. Hartley, Pottstown, Pa., April 28.

Mt. Joy.—Some time ago the Women's Work organization held a covered dish supper at which time Mrs. Geo. Wright gave a very helpful talk. In January our Y. P. D. gave a play entitled, The Romance of Robert and Mary Moffat. The Y. P. D. of the Greensburg church presented to Mt. Joy church the play, The Old-fashioned Mother. Our pastor, W. K. Kulp, conducted a two weeks' evangelistic meeting March 25 to April 8. A large audience was present each night to hear the splendid gospel messages. One week prior to these meetings we had arranged prayer service at three different homes each evening. As a result of these efforts twenty-two were received into the church by baptism and one renewed church fellowship. Previous to these meetings five were baptized, making a total of twenty-eight new members since our last report. The communion service was held on Easter. Our Sunday-school is now engaged in a "love your neighbor" rally, the purpose of which is to get folks interested who do not attend services anywhere. April 8 the ministers of the town and community exchanged pulpits. Rev. P. F. Stonesifer, pastor of the Reformed church, preached for us while Bro. Kulp filled the pulpit at the Presbyterian church. April 9 Mr. Wotring from Woodland, Mich., gave an interesting chalk talk on Adoration. April 26 a birthday surprise was held at the parsonage in honor of Mrs. Kulp. At that time the Women's Work group presented her with new linoleum for the kitchen. At a reception for the new members on April 27 Bro. M. J. Brougher gave an inspiring message.—Edna Neiderhiser, Mt. Pleasant, Pa., May 1.

Mechanicsburg.—April 22 Sister Reber of Shippensburg, director of young people of our district, gave an encouraging and constructive talk. The Palmyra quartet was with us at the same time and gave a splendid program of sacred music which was very much appreciated. During the absence of Bro. Rowland while in evangelistic work, Bro. Ira Hart filled the pulpit. Our rally day service for both Sunday-school and preaching will be May 27.—Jessie Steerman, Lemoyne, Pa., May 7.

Philadelphia (First).—The Sunday-school gave an Easter program followed by a message by the pastor. At the close of the service two young men were baptized. The men have organized and had their first meeting April 12, with discussion, recreation and refreshments.

CUT HERE

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General Mission Board, Elgin, Ill.

Dear Brethren:

Enclosed finddollars as an offering for the whole general work of the church (The Conference Budget).

Please place this money to the credit of

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- Class
- Sunday-school
- Congregation
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Make bank draft, personal check, P. O. or Express money order payable to Brethren's General Mission Board, Elgin, Ill.

Please state what congregation and District should have credit for this. Full name and address should be given to insure a prompt return of receipt.

Date	Amount Enclosed
.....193...	\$.....

April 27 the men and boys had another meeting. April 22 we held a special business meeting when Bro. Ross D. Murphy was again re-elected pastor.—Mrs. Wm. H. B. Schnell, Philadelphia, Pa., May 1.

Spring Creek church met in council March 5. Bro. H. K. Ober and Bro. S. H. Hertzler were with us. Bro. B. W. S. Ebersole was re-elected elder for another year. He was also chosen delegate to Annual Meeting. Our love feast will be held May 12. Our church held pre-Easter services with Bro. B. F. Waltz of Altoona, Pa., preaching Tuesday and Wednesday evenings, Bro. J. R. Hershman of Elizabethtown, Thursday evening, Bro. Balsbaugh of Harrisburg, Friday night and Bro. Ulysses Gingrich of the Hanoverdale congregation on Saturday. Our elder preached Sunday morning and the Sunday-school gave an Easter program in the evening. These meetings were well attended. Bro. I. S. Long of Bridgewater, Va., and Bro. D. W. Kurtz preached for us April 22 which was much appreciated.—Clara E. Minnich, Hershey, Pa., April 30.

Waynesboro.—We had pre-Easter services on Wednesday, Thursday and Friday evenings of Passion Week. Our Easter services began at 6 A. M., when the B. Y. P. D. sponsored an interesting program entitled, Consider the Lilies. Immediately following the teaching of the Sunday-school lesson the entire school, with the exception of the nursery department, assembled in the church auditorium where the closing of the Sunday-school session was combined with the church worship service. The children's department furnished special music for this session. In the evening a chorus of forty-four voices with our pastor as director, very effectively rendered the cantata, Life Everlasting. This chorus has been assisting in our church services since the evangelistic meetings in January. Our love feast, held on May 2, was a spiritual inspiration to the many who participated. Our pastor, Eld. Levi K. Ziegler, officiated, assisted by Brethren Jas. A. Widowson and W. C. Wertz.—Sudie M. Wingert, Waynesboro, Pa., May 5.

VIRGINIA

Linville Creek.—Our love feast at Cedar Run house is to be held May 26 at 5 P. M. Our annual old folks' singing is to be held at Linville Creek May 21. April 29 Dr. J. D. Miller of Bridgewater gave a talk to the B. Y. P. D., being the doctor's viewpoint of the effects of alcohol and intemperance.—Ruth Wine, Broadway, Va., May 1.

Mt. Horeb.—We enjoyed a glorious feast of Christian love and fellowship April 29 when we had our all-day meeting. We had invited people from a distance as well as in our community. Some came from the Valley and a large delegation from York, Pa. Following Sunday-school Bro. S. B. Landis of Harrisonburg gave us a splendid sermon which all enjoyed. Then came lunch hour and getting acquainted which we enjoyed greatly. The afternoon was given over to Bro. J. L. Miller and others from Pennsylvania who rendered a splendid program of songs and talks. Bro. Erwin E. Myers and others very ably led the song service. In the evening Bro. Landis, Bro. Showalter and our pastor, E. E. Joyce, visited two sisters who are too feeble to attend church and had a season of worship with them. At night Bro. Landis gave us a Spirit-filled message which all appreciated.—Mrs. E. E. Joyce, Cartersville, Va., May 5.

Schoolfield church has just closed one of the best revivals enjoyed for years. Bro. M. Guy West came to us March 20 and preached the simple gospel story with meaning and power. As a result of the two weeks' meeting thirty-two have been baptized and three await the rite; four came by letter, three were reclaimed, three have made application since the meeting, making a total of forty-four. The church has been revived to the point of building a new addition. All appreciate the efforts of Bro. West.—Mrs. W. C. Swift, Schoolfield, Va., April 30.

Waynesboro church met in council April 9. The following were elected delegates to District Meeting: Bro. D. W. Wright and wife and J. E. Sayre. We appointed a committee to work out plans for our Vacation Bible School. We have received six by letter since the last report. We are looking forward to a revival meeting to begin May 14 with Bro. C. G. Hesse from Roanoke as evangelist. A week of prayer service is to be held preceding the meeting—Anna E. Garber, Waynesboro, Va., May 1.

WEST VIRGINIA

Main Mountain.—In June, 1932, we organized a Sunday-school on Main Mountain and called it Main Mountain Sunday-school. We have had very good attendance since the beginning. Miss May Gans is our leader and she held the first Vacation Bible School in 1932. In 1933 a similar school was held by Miss Martha Judy and Miss Slaubaugh. In the fall of 1933 Bro. J. Luther Dove held a week's revival and seven were baptized. The school gave a splendid program Easter morning and the sermon was delivered by Bro. J. L. Dove. The attendance was 108. We are starting a community singing May 5 to continue for a few months.—Leota May Bergdall, Kline, W. Va., May 1.

Mission Chapel.—Our church held its regular spring council April 14. The brethren brought in good reports. All church officers were re-elected for the coming year, including Bro. Shanholtz. He has served as elder for this congregation for twenty-two years. We all feel that his labor has not been in vain in the building up of this congregation and his other openings. Emboden and Mt. Dale, W. Va., put on an Easter program that was enjoyed by all. We were pleased with our surprise sermon given April 29. The subject was, Labors of the Vineyard. We hope to hear many more such messages.—Mrs. Myrtle V. Yost, Paw Paw, W. Va., May 5.

ANNOUNCEMENTS

ANNUAL MEETING

June 13-19 at Ames, Iowa.

LOVE FEASTS

California

May 20, 4 pm, Los Angeles, First.
May 26, 27, 7:30 pm, Santa Ana.

Colorado

June 3, Denver.
June 10, 7:30 pm, First Grand Valley.

Illinois

May 20, 7:30 pm, Milledgeville.
May 20, 7 pm, Canton.
May 20, Sterling.
May 27, 7:30 pm, Yellow Creek.
June 3, 7 pm, Cherry Grove.

Indiana

May 19, English Prairie.
May 19, 7 pm, Cedar Lake.
May 19, 7:30 pm, Upper Fall Creek.
May 19, 7:30 pm, Arcadia.
May 19, Rossville.
May 20, 7 pm, Ft. Wayne.
May 26, New Salem.
May 26, Michigan City.
May 26, 7:30 pm, Antioch (Kill-buck).
May 26, Blue River.
May 26, 7:30 pm, Middletown.
May 26, Mt. Pleasant (No.).
May 27, Bremen.
May 27, Union Grove.
June 2, Wawaka.
June 2, Bethany.
June 2, Bauge.
June 4, Four Mile.
June 4, Pipe Creek.
June 9, Camp Creek.
June 6, 7 pm, Wakarusa.
June 7, Rock Run.

Iowa

May 19, Des Moines Valley.
May 20, 8 pm, Muscatine.
May 20, Dallas Center.
May 20, Des Moines City.
May 23, Libertyville.
June 2, 7:30 pm, Coon River.
June 9, Fernald.

Kansas

May 19, Verdigris-Gravel.
May 26, Victor.
May 27, 7:30 pm, Newton City.

Maryland

May 19, 4 pm, Brownsville.
May 20, 6 pm, Monocacy at Rocky Ridge.
May 26, 3:30 pm, Long Green Valley.
May 26, 4 pm, Manor.
May 26, 4 pm, Middletown Valley, Grossnickle house.
May 27, Cumberland.
June 2, 2 pm, Broadfording.

Michigan

May 19, 7:30 pm, Woodland Village.
May 20, Battle Creek.
June 9, Crystal.
June 10, Beaverton.

Minnesota

May 20, Guthrie.

Missouri

May 26, Bethel.

Nebraska

June 4, Octavia.
June 4, South Loup.

Ohio

May 19, 7:30 pm, Middle District.

May 19, 7:45 pm, West Alexandria.
May 20, 7:30 pm, Pleasant View.
May 26, 7:30 pm, West Charles-ton.

May 26, 7 pm, Eversole.
May 27, Oakland.
May 27, 7:30 pm, Eagle Creek.
June 9, 10:30 am, Poplar Ridge.

Oregon

May 19, Portland.
May 26, Albany.

Pennsylvania

May 19, 7 pm, Buffalo.
May 19, 2 pm, Hatfield.
May 19, 20, 2 pm, Maiden Creek at Mohrsville.
May 19, 20, 10 am, Schuylkill at Big Dam.
May 19, 20, Falling Springs at Hade.
May 19, 20, 10 am, Big Swatara, Hanoverdale.
May 19, 20, 1:30 pm, Heidelberg.
May 19, 20, Mountville.
May 19, 6:30 pm, Spring Run at Pine Glen.
May 19, 20, 1:30 pm, Upper Conewago at Mummerts.
May 20, 7 pm, Ambler.
May 20, 6:30 pm, Koontz.
May 20, 7:30 pm, Ligonier.
May 20, 6:30 pm, Scalp Level.
May 20, 7 pm, Yellow Creek.
May 20, New Fairview.
May 20, 6:30 pm, Mechanicsburg.
May 20, 6 pm, Dry Valley.
May 23, 24, West Conestoga at Middle Creek.
May 26, 27, 10 am, Upper Codorus at Black Rock.
May 26, Conestoga at Bareville.
May 26, 2 pm, Akron.
May 26, 27, 10 am, Back Creek at Shank house.
May 26, 27, 2 pm, Conewago at Bachmanville.
May 26, 27, 10 pm, Fredericksburg at Meyer.
May 27, Glade Run.
May 27, Lebanon.
May 27, 10:30 am, Lower Conewago at Bermudian.
May 27, 2:30 pm, Marsh Creek.
May 27, 5 pm, Carlisle.
May 27, Lost Creek at Oriental.
May 27, Leamersville.
May 27, Codorus at Codorus house.
May 29, 30, 10 am, Chiques at Chiques house.
May 30, 31, 1:30 pm, White Oak at Kreiders.
May 30, 31, 10 am, West Green Tree at Rheems.
June 2, 3, 10 am, Antietam at Prices.
June 2, Lower Claar.
June 2, 2 pm, Mingo at Mingo house.
June 2, Mechanic Grove.
June 3, Shade Creek at Berkey.
June 9, 1:30 pm, Welsh Run.
June 10, 3 pm, Shamokin.
June 10, Ridge or Fogelsanger house, all-day.

Virginia

May 19, 7 pm, Midland.
May 26, 6 pm, Rileyville.
May 26, 5 pm, Linville Creek at Cedar Run.
June 2, 2:30 pm, Pleasant Hill.

Washington

May 26, 7:45 pm, Yakima.

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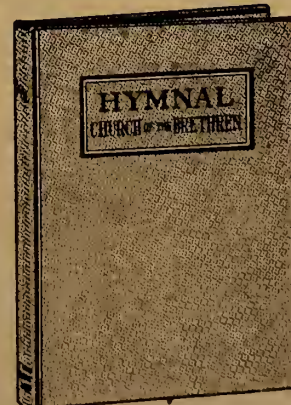
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GOSPEL MESSENGER

Vol. 83

Elgin, Ill., May 26, 1934

No. 21

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SWEDEN

Graybill, J. F., and Alice, Bergsgaten 45, Malmö, Sweden, 1911.
 Norris, Glen E., and Lois, Spangatan 38, Malmö, Sweden, 1929.

CHINA

Peiping, China, care of College of Chinese Studies
 Wertz, Corda L., 1932.

Liao Chow, Shansi, China.

Cripe, Winnie, 1911.
 Hutchison, Anna, 1911.
 Oberholtzer, I. E., and Elizabeth, 1916.
 Sollenberger, O. C., and Hazel, 1919.

Ping Ting Chow, Shansi, China
 Bright, J. Homer, and Minnie, 1911.
 Crumacker, F. H., and Anna, 1908.
 Horning, Emma, 1908.
 Parker, Dr. D. M., and Martha, 1933.

Shew Yang, Shansi, China
 Clapper, V. Grace, 1917.
 Neher, Minneva J., 1924.
 Smith, W. Harlan, and Frances, 1919.

Tai Yuan Fu, Shansi, China
 Ikenberry, E. L., and Olivia, 1922.
 Myers, Minor M., and Sara, 1919.

Tsinchou, Shansi, China

Shock, Laura, 1916.
 Wampler, Ernest M., 1918, and Elizabeth, 1922.

On Furlough

Metzger, Minerva, % General Mission Board, Elgin, Ill., 1910.
 Pollock, Myrtle, Care General Mission Board, Elgin, Ill., 1917.
 Schaeffer, Mary, care General Mission Board, 1917.
 Senger, Nettie M., % General Mission Board, Elgin, Ill., 1916.

AFRICA

Garkida, Nigeria, West Africa, via Jos
 Beahm, Wm. H., and Esther, 1924.
 Bosler, Dr. Howard A., and Edith, 1931.
 Harper, Clara, 1926.
 Inman, Dorothy M., 1933.
 Moyer, Edna Faye, 1931.

Lassa, via Maiduguri, Nigeria, West Africa
 Horn, Evelyn J., 1930.

Kulp, H. Stover, 1922, and Christina, 1927.

Marama, via Damatura, Nigeria, West Africa
 Heckman, Clarence C., and Lucile, 1924.
 Utz, Ruth, 1930.

On Furlough

Bittinger, Desmond, and Irene Frantz, 3741 Walnut St., Philadelphia, Pa., 1930.
 Burke, Dr. Homer L., and Marguerite, % General Mission Board, Elgin, Ill., 1923.
 Helser, Albert D., and Lola, Thornville, Ohio, 1922 and 1923.
 Royer, Harold A., and Gladys S., 321 Ash Ave., Ames, Ia., 1930.
 Rupel, Paul, and Naomi, La Verne, Calif., 2274 6th St., 1929.

INDIA

Ahwa, Dangs, Surat Dist., India
 Bollinger, Amsey, and Florence M., 1930.
 Royer, B. Mary, 1913.

Anklesvar, Broach Dist., India

Glessner, Ruth Lucille, 1931.
 Lichty, D. J., 1902, and Anna, 1912.
 Moomaw, I. W., and Mabel, 1923.
 Shickel, Elsie N., 1921.
 Warstler, Anna M., 1931.

Bulsar, Surat Dist., India

Cottrell, Dr. A. R., and Laura, 1913.
 Fox, Dr. J. W., and Besse, 1929.
 Mow, Baxter M., and Anna B., 1923.

Dahanu Road, Thana Dist., India

Brumbaugh, Anna B., 1919.
 Messer, Hazel E., 1931.
 Nickey, Dr. Barbara M., 1915.
 Swartz, Goldie E., 1916.

Jalalpor, Surat District, India
 Miller, Sadie J., 1903.

Palghar, Thana Dist., India
 Alley, Howard L., and Hattie, 1917.

Robinson Memorial, Byculia, Bombay, India
 Blickenstaff, Lynn A., and Mary, 1920.

Umalla, Broach Dist., India
 Miller, Arthur S. B., 1919, and Mae W., 1922.
 Miller, Eliza B., 1900.

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H. A. BRANDT—*Assistant Editor*

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EDITORIAL

Art Galleries and Dog Shows

ALL the way around by *The Indian Witness* came this interesting information about the posting of two "No Smoking" notices. One was in the Boston Art Gallery because "it will ruin the great masterpieces of human art." The other was in the room used for a dog show in an eastern city because "it will injure the dogs."

Alas, and we had always thought that human beings were of more delicate texture than any work of art. Not so, it would appear. Are they, in fact, of coarser stuff than dogs that they are harder to injure, or is it that it does not matter so much if they are injured?

Has it not always been so? Man's greatest care has been bestowed on things inanimate, his precious "property" so-called. Next to that have come his cattle, horses and dogs, because they too have property value. Last and least of all, in respect to protection against injury, come human personalities. Because they can object to being cared for. They can insist on their personal rights, the right for instance to demean and degrade themselves to the level of what they possess, and even below that.

Some men's lives do seem to consist in the meagerness of the things which they possess. E. F.

Be Ye Angry and Sin Not

THAT look of anger which Jesus gave the hard-hearted men who watched him heal the withered hand, tells two significant things about him.

First, that when a great wrong stirred his soul, that fact was written in his face as truly as his satisfaction was when things pleased him. He felt what the situation demanded and he looked what he felt. His countenance reflected his hatred of evil, as well as his love of goodness.

Second, that the gentleness which generally marked his manner and appearance was a sign of strength, not weakness. Righteousness can afford to be serene and trustful. "In quietness and confidence shall be your strength." Yours, mind you, as well as his. E. F.

I Hate War

I HATE war.

I hate war, not by chance, but for deep-seated reasons.

I hate war because I have seen some of its "glories" as well as its gruesome work.

I hate war because of my first recollection of it. It was in 1870. Father had just come home from town. Mother had been washing. I was with them as they met out in the yard. Father's first remark was, "There is war between France and Germany." (They spoke in Pennsylvania Dutch, but you would not understand that dialect.) They were sad and I discovered that war was not a thing of joy to them. I began to hate war because it made my parents sad.

Later in the seventies I saw the war stamps on match boxes, and learned of other stamps and taxes that had to be paid because of the depression caused by the Civil War. My hatred of war increased, for those stamps and taxes in hard times seemed stained with human blood and reeked with human flesh.

I began to study history and most of it was of wars and suffering and death and "victory" over the enemy. I could not love war.

I passed with many of you through the period of the war with Spain and heard the cry that we must help the oppressed people of Cuba. They were oppressed, but I never could understand how our love for the oppressed Cubans should give us the Philippine Islands, especially why we should so hold on to them when they desire to be free. No, I still hate war.

Then came the World War, its tragedies and now its world-wide depression, and believe me I do hate war—all war.

I have seen high-school lads in uniform drilling "as for war," and I hate war.

I have seen university students being trained for war, trained with money that you and I pay, and I hate war.

I have seen stalwart young men marching off to war to the strains of martial music. I have heard how some of them suffered and fell, and I hate war.

I have seen some war prisoners behind wire fences, under guard; others wheeling out the debris of Rheims Cathedral, and I hate war.

I have seen wire entanglements on which brave men were caught and electrocuted, others on which they were held under a burning sun to suffer untold agony, and I hate war.

I have seen trenches, dugouts, embankments from which men fought and died, and I hate war.

I have seen the masts and funnels of sunken ships on which men fought and died, and I hate war.

I have seen homes, churches, villages, cities, whole districts laid waste by war, and I hate war.

I have seen the monuments erected on battlefields, in public parks and other places glorifying war, and I hate war.

I have seen war's widows and orphans and maimed soldiers—the armless, the legless, the shell-shocked, and I hate war.

I have seen the refugees—men, women and children—driven out from home to survive, not live, as best they could, and I hate war.

I am paying taxes to help pay for past wars and to prepare for the next war, and I hate war.

I have seen the iron cross, the Victoria cross, and acres of wooden crosses marking the resting places of the dead, and I hate war.

I have been told that for every Victoria cross awarded ten thousand wooden crosses were erected on Flanders field, and I hate war.

I have been told that war is a moral tonic, a promoter of patriotism, a means of human progress, a builder of stalwart character. It is none of these. Therefore I hate war.

War is cruel, heartless, madness run riot, barbarous, antichristian. Therefore I hate war.

Because I love men, and to the extent that I love men, I am forced to hate war.

J. E. M.

How Are the Mighty Fallen

THE pathos of the Insull case deepens. What a welcome back home! From the window of his cell a broken old man looked out at the mocking palace which the great and generous patron of music and art had

built with his ill gotten millions. Where are his old time friends now? Trembling in their boots lest possible disclosures land them in the law's net also?

Verily the way of the transgressor is hard. The innocent victim of undeserved suffering often bears the sins of the guilty, but this man must bear these and his own sins besides. What shall it profit a man if he gain the whole world, and lose it again, and his soul life with it? What can a man give then in exchange for that life?

E. F.

Function of the Protestant Church

"DISTURBING things are happening to churches and communities because state and secular agencies have seized practically all welfare functions previously controlled by churches." So begins one of several recent laments, which leads on to the question: "What is to be the function of the Protestant church?" The whole drift of this thinking, at least as we gather it, is that as the state rises to the challenge of its social obligations it displaces and obviates the Protestant church.

If such a narrow construction of the function of the Protestant church were not so widely held one might pass it by as a symptom of delayed adjustment, which should soon take care of itself. But since the situation seems otherwise, it may be well to remember that the Protestant groups began as something other than dispensers of charity. For one thing, these groups represented an attempt to recover the freer and more personal aspects of religion as taught and exemplified by Christ. That is, Protestantism began as a philosophy of religion quite as liberating and necessary today as in any previous period of the world's history.

Where Protestantism has declined to nothing more than another charitable agency, now seemingly somewhat outmoded, one can understand the rise of a sense of futility. But even so, it is something that the social lump has been so leavened that the group is in process of taking over what its finest spirits preserved and exemplified through the years. However, the state's assumption of obligation is far less complete than it seems to some. It is far less than the ideal, even than the necessary.

State help is naturally held to the subsistence level. This leaves to the church, as unoccupied and unexplored, the field of the higher needs of man. The Protestant church is not being supplanted, unless she wishes it. The Protestant church is really being set free for her most significant possibilities. And the loss of a little charity work should not blind Protestants to this fact. Thus what we do need to see is that the function of the Protestant church is not limited, though its program does wait on the vision and faith of its leadership.

H. A. B.

GENERAL FORUM

No War Nor Battle's Sound

Selected by Emma L. Miller, Lincoln, Nebraska

No war nor battle sound,
Was heard the earth around,
No hostile chiefs to furious combat ran,
But peaceful was the night
In which the Prince of Light
His reign of peace upon the earth began.

No conquer's sword he bore,
Nor warlike armor wore,
Nor haughty passions rous'd to contest wild.
In peace and love he came,
And gentle was the reign
Which o'er the earth he spread by influ'nce mild.

Unwilling kings obeyed,
And sheath'd the battle blade
And call'd their bloody legions from the field.
In silent awe they wait
And close the warrior's gate,
Nor know to whom their homage thus they yield.

The peaceful conquer'r goes,
And triumphs o'er his foes,
His weapons drawn from armories above.
Behold the vanquish'd sit
Submissive at his feet
And strife and hate are changed to peace and love.

Freedom Versus Social Responsibility

BY V. F. SCHWALM

IN his speech before NRA code authorities on Monday, March 5, President Roosevelt said: "It is sufficient for me to point out once more that the difficult and dangerous situation into which the United States had got itself was due to the general attitude 'every man for himself, the devil take the hindmost.'

"Individuals were seeking quick riches at the expense of other individuals. Geographic sections were seeking economic preference for themselves to the disadvantage of other sections. Cities were recklessly offering inducements to manufacturing plants to move away from other cities. Within given industries unfair competition went on unheeded or resulted in vast consolidations whose securities were peddled to the public at dishonest prices.

"There was little consideration for the social point of view and no planning whatsoever to avoid the pitfalls of overproduction or of selling methods which foisted articles on a gullible public which the family budget could not afford.

"The National Recovery Act was drawn with the greatest good of the greatest number in mind.

"We must remember that the bulk of the market for American industry is among the 90% of our people who

live on wages and salaries; and only 10% of that market is among people who live on profit alone. No one is opposed to sensible and reasonable profits, but the morality of the case is that a great segment of our people are in actual distress and that as between profits first and humanity afterwards, and humanity first and profits afterwards, we have no room for hesitation.

"One year ago we were suffering and shrinking under economic pressures so intolerable that collapse was at hand. We had arrived at the day to make our choice. We made that choice. The American people responded to the call for action with eager enlistment—enlistment in the struggle against ruthless self-seeking, reckless greed, and economic anarchy."

If President Roosevelt speaks correctly in this address, how did we of the United States get ourselves into such a plight? I think the situation has a historical setting. The United States was born in a revolt against tyranny. Our independent existence was the outcome of a fight against Great Britain. As a weapon against tyranny, American patriots used the doctrine of liberty—of individual freedom. As often happens when we fight a vice with a virtue, we stress that virtue until it becomes a vice itself.

Running like a silver thread through the tangled skein of American history is the doctrine of freedom or liberty. Politically we have stressed the liberty of the individual and equality before the law. Economically we have stressed the doctrine of individualism and *laissez faire*. Religiously we have insisted on every man's right to worship God in his own way, or not at all as he chooses. We have clamored for freedom of the press, freedom of speech, the right of petition, the right of trial by jury, etc. And the outcome is the sorry mess described above in the words of President Roosevelt.

From pulpit and platform we have all had our share in stressing the incomparable virtues of liberty. Patrick Henry eloquently proclaimed he wanted liberty or death. Jefferson said that life, liberty and the pursuit of happiness were the inalienable rights of man. Lincoln extolled the virtues of liberty in address after address with glowing ardor and homespun eloquence. The American poets, Whittier, Lowell and Longfellow, sang the praises of freedom. Contemporary orators have reminded us that freedom is man's inherent right, that without the right of free choice character is impossible, that the human heart rebels against all kinds of tyranny and oppression, and that God has placed such a high price on human freedom as to allow man to forever damn his soul in hell rather than to interfere with man's freedom of choice.

This excessive emphasis on freedom has borne some fruit in our American life which is not altogether desirable. In our public judicial life we have assumed the innocence of the accused and so safeguarded the rights

of the individual as to protect the gangster and kidnaper, rather than the victim of his irresponsible freedom. In religion we have had such unlimited freedom that any "freak" who was able to think of an idea or a prejudice strange enough could start a new religion. America has something like two hundred distinct religious groups resulting in impotence and futility in all of our religious life.

Economically we have had freedom galore, as President Roosevelt has pointed out. We have had freedom for the strong so that 96% of the wealth of America is in the hands of 4% of the population, or as Babson recently put it, 80% of industry is controlled by 2% of the population. We have had freedom on the part of the strong to make economic slaves of the weak.

We have had freedom of the press *ad nauseam*. Anyone passing by a newsstand in a large city can see what freedom! We have freedom that is so irresponsible as to undermine the careful character building processes slowly done in home and church and school through long, slow effort and tremendous sacrifice.

We have had freedom of speech, too, that runs riot in movie, in theater, on radio and in social circles that needs the tempering influence of an opposite virtue.

We have need in America of a complementary virtue that shall balance this overemphasis on freedom so apparent today. That virtue must be a renewed sense of social responsibility. We need to be reminded of the lesson taught to Cain—that he was his brother's keeper, the lesson taught the man who asked Jesus "who is my neighbor?"—the lesson of the Good Samaritan. Uncontrolled, unbridled, rampant individualism in America must be made to feel its social responsibility.

In this task it were desirable to have the Christian church so effectively teach the doctrine of brotherhood as to make governmental coercion unnecessary. But if there are here and there men so utterly and incomparably selfish as to continue to enrich themselves and to oppress others, or as has recently appeared in the Senate investigations if bankers sell worthless stock to the uninformed and ignorant public, enriching themselves at the cost of the poor, then the government is certainly justified if it interferes in the interest of the social good.

It is interesting that the powerful and privileged in America are reviving the slogan of "liberty," or "freedom" again. That word was given a semi-sacred significance when used by Jefferson and his contemporaries in behalf of oppressed peoples against the tyranny of autocratic governments. It is now appropriated by the powerful and privileged as a weapon by which to protect themselves in their position of privilege and power.

Recently in Topeka I met and took a morning walk

with a University President and we talked about this matter. He then made the pungent remark that it was not only the strong and rich that needed to feel the sense of social responsibility, but also the unpossessed and the weak. He is right. Not all the powerful have been irresponsible and thoughtless of public good. Many feel it keenly. The notable examples of the selfishly rich recently brought to light may have led some of us to be too hard on those in high places. Then, too, there are many unemployed who seem to enjoy their lot all too well. They feel too little responsibility even to care for themselves. The danger of pauperizing our masses is very real. It is imperative that rich and poor, old and young feel a sense of social responsibility along with our much vaunted freedom.

One of the most difficult tasks for the American high school and college is that of sending forth into our American life young people who have a due appreciation of human freedom tempered with a keen sense of social responsibility—a sense of their responsibility to the public sufficiently strong to lead them to devote themselves to human welfare.

McPherson, Kans.

My Brother's Keeper?

BY E. H. EBY

IN the March 31 issue of the MESSENGER Editor E. F. makes mention of a questionnaire which sought an application of the "am-I-my-brother's-keeper" principle to the circumstance of two competing merchants, one of whom is being "crowded to the wall" by the more "successful" merchant—successful because of more courteous salesmanship, more glaring advertising, maybe, or as is suggested, by his greater buying power. The editorial ends with this statement: "This brotherhood business is a big subject. There ought to be some way to make it work." But with the "way" there must also be the *mind* to make it work. Here is the rub. A way might be found.

For instance, a code could be established making it possible for the smaller merchant to buy on equal terms with the larger one, thus giving him an equal chance, and making their relative success depend upon personal elements such as courtesy, ingenuity of advertising or some such element. But we must go deeper. Is there room for two merchants in the locality served? Here in Ft. Worth no family needs to go over a block or two to get to a little grocery store which is the front room of the dwelling of some citizen who is trying to squeeze a meagre living out of the profits from a small turnover of a limited stock of goods. It is a sight, in the early morning, to watch the wholesale wagons and trucks drive up to these stores to leave a small quantity of their various wares for the day's demand: two or

three milk wagons, a like number of bread wagons, a pie truck and one for cakes, a meat truck, another for fruit and vegetables, one for ice, etc., etc. A survey would reveal that any one of these stores may have a patronage of some twenty-five families. Occasionally there is a larger store, serving a larger community, doing a bigger business and earning a larger share of profit. The waste of equipment, energy and personality is apparent in such a situation. A code, giving all these retailers an equal chance in the wholesale market, would tend to increase this surplus of stores. Competitive methods, with profits as the goal, are inevitable. Profit seeking is at the bottom of our system today. The New Deal takes the profit system for granted and seeks to give all an equal chance. The NRA is doing as well as possible so long as it works under the profit idea. Here is where a new way must be sought.

Eliminate the idea of profit and see what will happen. In the place of two competing retail stores will be established a single warehouse large enough to serve a given community. This community store may employ both the men who were formerly competitors, but now employees of the coöperating community. After paying all expenses (including the wages of the employees) profits will be distributed to the community in the form of lower prices for all commodities. The community coöperative store will be run for *use*, not for profit. Prices will be further reduced by the elimination of advertising, which, under a coöperative system, becomes unnecessary. *Use*, not profit, is the aim of public institutions in a coöperative society. A further reduction in costs would be effected in the simplifying of the wholesaling end of this public utility. Why so many trucks and drivers between as many wholesale concerns and this retail store?

The evil of our present system lies in the fact that so many are making profits, not by adding to the value of the goods, but by mere manipulation, handling and shuffling of the commodities. This applies not only to merchandise, but to public utilities, so-called, and to all retail business in all lines. It all costs to transport, transfer, transmit and transput from counter to shelf and shelf to counter, and it is all paid by the consumer, whose buying power is greatly limited by this unnecessary process.

"Am I my brother's keeper?" Who, then, is my brother? Under the new way, the coöperative way, my brother will not be my competitor, but the community whom I serve. "But" you ask, "where is the place for individual initiative in your coöperative scheme? You destroy all incentive for endeavor, for the exercise of individuality." *Yes*, if human nature is static and uninfluenced by its surroundings, by the ideals and aspirations of society, by social institutions. *No*, if human nature is capable of yielding to the influence of new

environment, new ideals, new institutions. The conviction is hereby asserted that, given the amount of Christian spirit present in our communities today, and given an opportunity to live and exercise in an environment fashioned by the principle of the Golden Rule, of real brotherliness, of genuine coöperation instead of competition, given these two factors—individual initiative will find ample expression in seeking the welfare of the community rather than of one's self or family. Instead of competitive individualism there will be developed a Christian individuality which will seek ways of self-expression looking to the public welfare rather than to private profit. If this is not true it is a travesty on our present-day evangelism. Out of what and into what are we preachers calling our people? Should not the spirit of Christ lead us to endeavor to create an environment in which brotherhood can truly function in human institutions—the retail store, industry, commerce, transportation? This is the challenge of our times to our Christianity. "This brother business is a big subject. There ought to be some way to make it work." If there is first the willing mind. The way is becoming clearer as we advance in the depression and the New Deal. Have we the mind of Christ? Will we deliberately step out of the profit system into that of brotherhood; out of competition into friendly coöperation?

Fort Worth, Texas.

Teaching for Peace

BY HOWARD H. KEIM, JR.

PROFESSOR RAY ABRAMS in his book, *Preachers Present Arms*, shows that religion has for ages played an important part in the promotion and execution of wars. In time of crisis the Christian church and Christian leaders, so-called, have been in the front ranks of those who support the nation in its heathenish debauch of mass murder. Those who in days of calm, most loudly proclaim Jesus as the Prince of Peace, in time of war all too frequently are among the first to picture him as the hero of the battling heroes, the leader of the war crazed bloodthirsty mob that seeks by bayonet and bomb and shell and fire and gas to exterminate their brethren who happen to wear a different colored uniform or speak a different language.

If the United States were to declare war next year, no doubt history would largely repeat itself. Most of the churches and most of the preachers would be swept off their feet and away from their high resolves for peace by the hysteria, the lying propaganda and the pious phrases created by those fiends of society who wish to add profit unto themselves regardless of the cost in blood and misery and suffering to the common man.

The question is: "What are we going to do about

it?" What can we do about it? It seems to me that our greatest hope is in education, teaching for peace. One may go into countless homes of professing Christians and discover children playing with toy pistols, soldiers, tanks, cannons, swords and other instruments of warfare. Upon the walls of those same homes the observer's eyes may fall upon the tinted, handsome face and burnished buttons and medals of some hero, past or present, who is connected with the family. Or one may see framed, the romantic likeness of some frigate of ancient fame. So from the very cradle, many Christians are teaching their children the beauty and glory and honor and romance of the legalized butchery that society calls war. The military pictures on the wall are teaching their lessons earlier and more vividly and with greater power than the splendid stories and lessons on love and brotherhood and kindness, if any, that are heard from mother's lips. The toys that attract the husky lad as soon as he can toddle are teaching, in unmistakable language, that war and all its accessories are beautiful and bright and glittering. No word need be said; the objects teach their own deep lesson before the parents are aware of it. If you are raising sons and daughters to writhe in blood, their own and that of their fellows, if you are raising them to be blown to shreds, or slump and blacken in the acrid fumes of poison gas—well and good. But if you are raising sons and daughters for the kingdom of God, to build a better world, for God's sake and theirs break up and destroy the military toys and pictures that teach lies to your boys and girls. Do it even though they may have been donated by a fond grandfather, rich uncle or spinster aunt whose feelings may be temporarily injured.

There is one other matter, and that is in regard to teaching the Old Testament. Boys and girls love the hero stories of this portion of our Bible. But these stories need to be taught with care or here again we are laying a foundation for militarism. The Bible has been called the greatest war book of the ages.* It was made such in the World War by the preachers and theologians of the so-called Christian nations when they misused it to show God and Jesus and the Scriptures as sanctioning war for our age.

In teaching the Old Testament stories to children we need to be perfectly frank and open in admitting the lower conception revealed there in many places. The teacher should be prepared to explain that the nature of God and his relationship to man was at that time being slowly but gradually discovered. God was perfectly known and revealed only through Jesus. To tell children that they must not question the ethics and morality of the Old Testament will either disgust them with God and the church, or else they will become tools in the hands of militarists and propagandists if and

when another war situation arises. As parents and Sunday-school teachers let us be teaching for peace through our churches and our homes.

Ottawa, Kans.

Jesus and the Economic Order

BY ELMER B. ROYER

Second Half

JESUS did not discuss the benefits and the evils of capitalism, nor of socialism or communism. He did, however, lay down some fundamental precepts which will guide us in our evaluation of them.

In his sermon on the mount, he said, "Lay not up for yourselves treasures upon earth, . . . but lay up for yourselves treasures in heaven. . . . For where your treasure is, there will your heart be also."

"No man can serve two masters, for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye can not serve God and mammon." (Goodspeed puts it, "You can not serve God and money.")

Continuing, he said, "Therefore, I say unto you, Take no thought for your life, what ye shall eat, or what ye shall put on. Is not life more than meat, and the body than raiment? . . . But seek ye first the kingdom of God, and his righteousness."

Here he is clearly condemning the piling up of money as a goal for life. He applied as the final test to the rich young ruler, "Go thy way, sell whatever thou hast, and give to the poor . . . and come, take up the cross, and follow me." He chided Martha because she was anxious about things. His indignation at the turning of the house of prayer into a den of robbers caused him to overturn the tables of the moneychangers and to drive the attendants out of the Temple. The selling of animals for sacrifice, and the exchange of money for the purchase of these animals, had become an extremely lucrative business for those who were in on the "racket."

In attacking money as a goal of life, Jesus was attacking one of the cornerstones of the capitalistic system, that is, the profit motive. Adam Smith said that a man's seeking his own selfish interest will lead him to employment that is most advantageous to society, and many economists, politicians and clergymen since his day have held that the profit motive is necessary for business.

But is the profit motive necessary to business? Is it necessary that a large part of the people of the world be driven to their daily tasks by poverty? Is it necessary that huge sums of money in salaries and bonuses be the pawns in the game of big business? Is it true that those who have the ability to direct big businesses

* Abrams, *Preachers Present Arms*, p. 251.

would refuse to continue their work if the rewards were changed?

After the first five or ten thousand dollars of income, money is sought not so much as a medium of exchange for food and clothing and other living expenses, but more as a symbol of success in the game of business. A recent college text of economics explains Verblen's theory of the leisure class as follows: "The most successful person is the man who acquires the greatest fortune. Since business men of today must spend much of their time in trying to amass such fortunes, the task of indicating to all the world the degree of success achieved falls upon their wives. . . . For this reason expensive cars, liveried servants, costly mansions, and fashionable clothing are desired as a means of pecuniary emulation, showing the husband's financial ability to more than 'keep up with the Joneses.'"

Isn't it possible to conceive of a state in which money would be desired only as a means of attaining the comforts of life, and beyond that point the motivation for work would come from the sense of making a worthwhile contribution to society? In which the accumulation of vast fortunes would be in poor taste and simply not done? The many persons who, in our present order, have been willing to give lives of unselfish service for a noble ideal, often with little or no monetary reward, makes it seem entirely possible.

Columbus, Ohio.

Giants in Those Days

BY J. H. MOORE

IN a letter from a well informed brother, whose occupation has brought him in touch with not a few of our outstanding leaders of a full generation ago, and when commenting on the successful life and labors of several of them, he says: "And there were giants in those days."

To me this statement proved to be real thought provoking. It put me to thinking. In fact, to living over the past: to calling up this, that and the other leaders, who in the face of many obstacles, made a record well worth the attention of the historian. While most of these leaders may not have been disturbed by the persecution that fell to the lot of their European fathers, still not a few of them were handicapped because of a lack in educational opportunities. Aside from Eld. Henry Kurtz, the founder of the *Gospel Visitor*, our first church paper, not one of the list to whom we now refer had any college training. A few of them spent a term or two in some near-by academy, but the most of them had to meet the vicissitudes and hardships of life with only a common school education, and some of them not even half of that.

As equipment in religious life they could and did put on the whole armor of God, and daily add to their

sound faith the Christian virtues, but along literary lines had to enter life's conflict with very scant preparation. Thus equipped they had to compete with the best trained forces in the land. To this handicapped situation must yet be added the lack of any sort of financial support from the churches they built up and served. Under the circumstances they were compelled to work out their own living, support their own families, meet their own traveling expenses, and often head the subscription list in raising money to provide a house of worship or movements in the interest of charity.

Considering the obstacles confronting these early handicapped leaders, it is simply a marvel what they accomplished in their native ways. Permit me to name just a few of them; D. P. Sayler, John Kline, George Wolfe, James Quinter, R. H. Miller, John Metzger, James R. Gish, J. G. Royer, D. L. Miller and more than a score of others, not one of them having what is regarded as a finished education. Bro. Royer, for years president of a college, the peer of the best of the group in literary training, could not today qualify for a chair in the higher grades in our standard schools, and yet he probably did more to advance the cause of education among us than any one above or below the sod. In the large group of successful leaders, who really made the brotherhood, not one of them, aside from S. Z. Sharp, was honored with a college degree.

Nevertheless they were recognized leaders as well as master builders. They founded churches and kept them in a proper condition. In addition to taking care of a local congregation, they would reach out in their home missionary efforts, and lay the foundation for other churches. And in more than nine cases out of every ten they took good care of their own finances, bore their own expenses and helped finance every important church movement for maintaining and extending the church work. And in spite of being at the expense of a free ministry, taking care of their families and helping in church finances, some of them became quite wealthy. They played the full part of two men, being able preachers and church leaders, and fine business men. They were strong in church work and equally strong in business circles.

In view of all this, and even more, our brother, in referring to them could fittingly say, "There were giants in those days." Only strong men could have accomplished so much. Had it not been for them, acting in a double capacity, as they did, we would not now have half of the strong churches with which the brotherhood is blessed. In spite of their many handicaps, these bearers of double burdens probably founded and built up more churches, in proportion to their number, than what, with all of our improved facilities is accomplished today. Surely there were giants in those days. In comparison with present day efforts and results, we have no

way of computing the value and far-reaching influence of their achievements. So far as the history of the Church of the Brethren is concerned, they stand alone. And well deserve any honor that may be claimed for them. We may call them pillars of the church, master builders and even giants in mental, spiritual, and prudent as well as successful business methods.

Sebring, Fla.

Pathfinders in Maryland

BY J. M. HENRY

5. Jacob Danner

THE home of Jacob Danner became famous in the pioneer days of the Brethren in Maryland. Brethren colonists moving from Pennsylvania to the Southlands traveled the Monocacy Road built by that grand old pioneer, Michael Danner. They found a haven of rest in the home of Jacob and Elizabeth Danner. Ministers on mission tours stopped there. Martin Urner, Daniel Leatherman, Abraham Stauffer and others visited and worshiped in that Christian home.

If one could lift the veil of the past and see those pioneering patriarchs of God sit around the fireside counting their blessings; see them open the Sauer Bible and read the Word; see their faces glow with radiance divine and then hear those holy admonitions; hear those songs of Zion reverberating through the hall and rooms of this pious place on Israel Creek, what a joy and gladness it would be—but the Eternal Father alone has the full record! Here and there one finds an echo—a fragment record of those great and good people who planted the faith of God in the pioneer days of Maryland.

Jacob Danner was a man of mild disposition. His voice was musical, moderate, and winning. His poetic temperament was manifested in his preaching. He was sympathetic, tender-hearted, easily moved to tears, yet withal a man of rare poise, dignity and depth of reasoning ability.

He pitied the slaves and sometimes purchased their liberty. The poor and needy found his garner and meat house ready to help in times of need. The sick sent for him, and the distressed found solace in his consoling words. He married the young, visited the needy, baptized the sinful and buried the dead. He literally gave himself to a life of service, yet little has been written about him.

Dr. M. G. Brumbaugh wrote in his History of the Brethren that Jacob Danner moved from Codorus to Maryland where "he labored long and well in the Master's cause." He did labor long and well. Many years of toil for his Master passed between the time Elder Danner organized the Codorus church in 1758 and the last date known about him when he attended the Yearly Meeting at Pipe Creek in 1799.

He served on a very important committee in 1785 with Daniel Leatherman and Henry Danner when they were sent by the Yearly Meeting to visit Valentine and Martin Power, ministers on South Branch, who were preaching against the doctrine of nonresistance.

Five years later the same question was up for decision in the Annual Meeting at Coventry, Pa., May 22, 1790. A lengthy report was made and signed by the elders. Among the list was the name of Jacob Danner.

On May 13, 1799, Jacob Danner baptized Joseph Hirsh and wife, — Krebiel and wife, and Elizabeth Ely in the Conestoga church which was organized Nov. 12, 1724, by Elder Peter Becker when Conrad Beissel was chosen minister. In the same month of May, 1799, the Annual Meeting was held at Pipe Creek, Maryland, and Jacob Danner was a member of a special committee composed of Martin Urner, Martin Gaby, Henry Danner, Peter Leibert, Jacob Danner, Philip Engler, Michael Pfautz, Martin Garber, Daniel Utz, Philip Levy, Valentine Pressel and Stephen Ulrich who had been selected to settle a difficulty in W—— church.

Elder Daniel Leatherman had passed away in January, 1798. Martin Urner died, either on his way home from the Yearly Meeting, or soon after he arrived at Coventry where only a few days before his beloved brother, Jacob Danner had visited him after the revival and baptism at Conestoga. It is almost certain that Elder Martin Urner and Jacob Danner went to the Annual Meeting at Pipe Creek together in 1799. It was their last journey in the Master's cause. Elder Urner was called up higher and his body was laid to rest at Coventry, while the aged Jacob Danner lingered out a few more years, when he, too, passed over Israel Creek, forever.

Bridgewater, Va.

Divine Healing and Science

BY JOHN E. MOHLER

THERE is ample ground for faith in divine healing to the very limit of marvelous results, when proper conditions are made. This dependence upon conditions implies a scientific basis for divine healing, and this also I hold. Divine healing is truly as scientific as the healing through modern science. At the same time I can see no possibility of its coming under the recognition of scientific men in the manner of the physical science of healing. The instruments of the physical sciences, and the minds which operate in these, are too coarse and clumsy to compass the science of divine healing, therefore it can never come under their control.

Divine healing, as something governed by exact laws which entitles it to be called a science, must first be grasped in faith—a faith that the personality of God works by absolute law in relieving the distress of the

body, soul, or spirit of man, or of all combined. It must be grasped by a faith that instantaneous and perfect healing, without limit, as performed by Jesus Christ, is God's purpose through the church—a faith that the disciples of Jesus are the instruments through which this is to be done. Faith, then, that God is able through the Holy Spirit to perfect the disciples to the degree that healing such as was manifested upon every hand by the Great Physician, shall be the common ministry of his church.

Many who read this will not believe, notwithstanding that Jesus has said that the works he did we shall do also, and even greater works (John 14: 12). For they firmly declare that the age of miracles is past, that these were intended for a dispensation of the past. If, however, as I believe, the healing of Jesus was as scientific as that of modern science, following laws as exact and unerring as any science recognizes, what were regarded as miracles then were not so in the sense of violating law. But they were miracles truly in the sight of those who thought they were contrary to law, because the law was beyond their comprehension. To us they are miracles when we do not know the law by which they were performed. To Jesus his own works were not miracles, because he knew the law by which they were performed, and also the certainty of that law operating according to his words or thoughts. When we once know this law and yield ourselves in obedience to a loving God, as Jesus did, who desires to heal man of all his diseases, the work through us will not be miraculous, although to others it may seem so. In my faith, then, I hold the works of Jesus which should be done through us as his disciples, not as miracles in the sense of violating law, but as definite and exact results of the law of love through Jesus, reaching and making whole those who are in anywise afflicted.

Divine healing is limited precisely in the way that modern physical healing may be limited. That is, through imperfection of the instruments employed. No surgeon can do a truly fine work unless he has proper instruments which will yield to his control. Neither can God, if divine healing is scientific, perform his best and most perfect work without instruments which will yield wholly to his desires. His perfect work in healing the body is a work of love, and only as an instrument of a Being of love can he use it to accomplish his work. When once we as the disciples of Christ have reached that state of tender and yearning love that knows no harshness or condemnation or limit through the hardness of humanity towards us, as filled the personality of Jesus under all circumstances, may we hope to behold divine healing through our ministry such as will compel the multitudes to glorify God through praise of his gracious visitations amongst men and women.

Los Angeles, Calif.

Some False Notions About a Choir

BY P. L. HUFFAKER

1. It will kill the congregational singing. People will sit back and let the choir do the singing.

WE as a church have since our earliest beginnings fostered congregational singing. The solidarity and sonority of the singing of the congregation assembled was an unwritten doctrine of our church. It was as sacred to us as the sacrament of baptism. This attitude still remains to us as a real part of our Dunker musical heritage. What shall we do with it? The answer is self-evident, we must preserve it that we may answer the challenge of the 150th Psalm: "Let everything that hath breath praise the Lord."

The addition of a choir to the church music program need not kill or do away with congregational singing. The proper attitude toward the choir might be illustrated by the attitude of a father who answered, when a neighbor said, "Well, you are losing your daughter when she marries." "No," said he, "I am gaining a son." The choir does not force the congregational singing out, but becomes a valuable addition for the reasons given in foregoing articles on the purpose of a choir. The members of a choir must be made to feel that they are an integral part of the congregation during the singing of the hymns, and that it is their job to inspire the congregation to sing. The congregation must be educated to accept this newcomer to the family as a part of the congregational singing, and not a house divided against itself musically. The task of the minister and music minister is evident at this point—that of giving evidence through precept and example of the above stated integration of congregation and choir during the hymn singing.

2. The choir will become the "war department of the church" and cause friction and divisions in the church.

E. S. Lorenz says that "every musician should be a musician by the grace of God as well as the grace of practice." If this were placed on the wall of the choir room and engraved upon the hearts of the choir members the above indictment of a choir would not stand. Those in the choir must be made to feel that they are ministers, that they must "Study to show themselves approved unto God," not self or neighbors. Another good motto for the choir member is, "I will be a Christian," emulating the attitude of service rather than self-display.

If the choir is properly objectified and organized the above indictment will not be true. Consecration services have been used effectively to avoid the above indictment. Further discussion of the consecration service will follow in the choir organization discussion. Start the choir with pure motives and expurgate from

time to time those members who will not be Christian, as the Scriptures provide in Matt. 18: 15-17.

Choir bulletins encouraging the choir to further study and consecration have been used effectively in some places. A personal letter from the director expressing appreciation for their work and challenging them to better work is another effective means of stimulating the proper spirit among choir members.

The judicious choosing of anthems to be given by the choir will help to instill a proper spirit. If anthems are chosen which are musically embellished with flowery passages which have no direct meaning in the interpretation of the textual material; the choir unconsciously imbibes a spirit of display. Anthems should be chosen whose music faithfully interprets the meaning of the text, and without too much flowery embellishment, which would be misunderstood by the average Dunker congregation as self-display.

An equitable choice of soloists by the director, giving all who have ability a chance to serve, not display their talent, will help to avoid the above indictment. Director and choir should follow the scripture: "In honor preferring one another."

South Bend, Ind.

Children's Work at the Ames Conference

BY RUTH SHRIVER

Wednesday Afternoon

Theme: Growth in Christian Living

Presiding—L. W. Shultz

Fifteen Minute Presentations of the New 1934 Vacation School Courses—

"Our Happy World"—(Beginner)—Mrs. Ralph Petry.

"Learning About Our Church"—(Primary)—Mrs. Galen Lehman.

"Friends at Work"—(Junior)—Ruth Shriver.

"Discovery of God in the Beautiful"—(Intermediate)—Raymond Peters.

Demonstration Session with Children Present—in charge of Ruth Shriver.

Wednesday Evening

First Hour—An "Angelo Patri" clinic in which the child specialist discusses child behavior problems with—

Several parents

One or two children

A teacher

A pastor

Second Hour—Address—Guideposts to Normal Personality—Dr. Fred Replogle, McPherson College.

The "Angelo Patri" clinic program is also being prepared by Dr. Replogle, with the assistance of Della Lehman, dramatics teacher, the dramatics department, and a mothers' club in McPherson.

It is being presented not only as a means of inspiration to the group who will be at Ames, but also as a demonstration of a type of program that can be put on in many district conferences and assemblies this coming year. It will be put into mimeographed form and can be secured from the Elgin office of the Board of Christian Education.

Thursday Morning

Joint session with the pastors' section, Jury Panel discussion on children's work.

Thursday Afternoon

Joint session with all other sections.

Sessions for Children

Daily, Friday to Monday, 9:00-12:00, including Sunday.

Beginners—Mrs. Homer Caskey, District Director, Southern Iowa.

Primary—Mrs. X. L. Coppock, District Director, Middle Iowa.

Junior—Mrs. Eva Brallier, District Director, Northern Iowa.

Fellowship Picnic Supper—Saturday Evening—Pastors, Children, Workers, Parents. In charge of Mrs. Rufus Bowman, Mrs. R. N. Leatherman and Mrs. Orion Erbaugh. Speaker, C. H. Shamberger.

Elgin, Ill.

Sectional Conferences for Ministers and Other Church Workers

Ames Annual Conference, June 13 to 19

BY M. R. ZIGLER

Wednesday, 1: 30-3: 30 P. M.

What Should Be Emphasized in the Program for Adults in the Local Church for 1934-35, and How Can They Participate Most Effectively?

A conference of ministers, Board members, Sunday-school workers, men and women interested in adult life, H. K. Ober presiding.

1:30-2:15 a. Round Table, R. E. Mohler, Mrs. R. D. Murphy, C. G. Hesse, W. H. Yoder, and others to be selected.

2:15-3:00 b. General Discussion led by M. R. Zigler.

3:00-3:30 c. Adults Facing Their Responsibility, R. D. Bowman.

Wednesday, 7: 00-9: 00 P. M.

What Should Be Youth's Contribution to the Total Program of the Church Today?

A conference of ministers, Board members, young people, and their leaders, H. H. Nye, presiding.

7:00-7:45 a. Round Table, Raymond R. Peters, L. W. Shultz, Leland S. Brubaker, H. F. Richards, Dan West (young people to be selected).

7:45-8:30 b. General Discussion, led by M. R. Zigler.

8:30-9:00 c. A Pacifist's Church in an Imperialistic World, Kermit Eby.

Thursday, 8: 30-11: 30 A. M.

What Should Be the Children's Program for 1934-35?

A conference of ministers, children's workers, Board members, Sunday-school workers, and all interested in children's work, J. Clyde Forney, presiding.

8:40-9:40 a. Round Table, C. S. Ikenberry, H. L. Hartough, Ada Correll, Mrs. G. L. Wine, J. H. Mathis, Galen T. Lehman, H. L. Ruthrauff, Fred Replogle.

9:40-10:50 b. General Discussion, led by M. R. Zigler.

10:50-11:30 c. The Church's Responsibility Toward Children, Ruth Shriver.

Thursday, 1: 30-4: 00 P. M.

Findings Conference, Rufus D. Bowman, presiding.

a. Reports of Findings in Sectional Conferences.

b. Summary, Paul H. Bowman.

FACING OUR CHURCH PROGRAM TOGETHER

A complete local church program must provide for at least three age groups, adults, young people and children. This year the ministers' conferences will center their discussions around the program for these three areas of our

(Continued on Page 26)



MISSIONS

This Department

Conducted by

H. Spenser Minnich



News From the Field

CHINA

Tsinchou

Ernest M. Wampler

Another Macedonian Call

At the last Bible Class in November two men attended, coming from a village which had not been regularly visited by our evangelists. At the close of the class they made a very strong plea that we come to their village to hold a class for the men and women. In December we went with two men and two women evangelists and held a four-day class. The men that invited us furnished a place for the classes and made all arrangements. When we arrived everything was ready. The crowds were very good, filling the room completely during each class period. Songs were sung and many talks given on home life and the Christian gospel. The last day we had decision-day and thirty-one enrolled, wanting to know more about the gospel. We are planning on having an evangelist go to this village and stay for a month helping them in their further quest for knowledge of the gospel. There was a young girl in one of the homes who was engaged to a young man in a family who was not interested in the Christian religion. This family sent word saying that she should not enroll as an inquirer, but her folks replied that she was going to enroll, and if they wanted to break off the engagement because of that, they were at liberty to do so.

The Gospel Message During the Festival Season

Our Chinese New Year evangelistic bands have reported very good interest and attention to their gospel message over this festival season. There were two bands going out each day for one week from our city group. Kucheng, twenty miles from here, had four bands going out for five days, and then at the close of the festival season, the fifteenth day of the month, they put on a three-day program of plays which illustrated health, the advantages of reading and some Bible stories. They played the Prodigal Son to good effect. At Shih Pan they put on one day of Bible plays for the village. It was also aimed to keep the young men busy, and not give them time for gambling, which is so common at this season of the year.

Values in Wool Work

Our wool work has gone along nicely this year. We have paid all student allowances, improved our equipment and made a profit of about fifty dollars during the year. All teachers have been paid out of the church fund, however. We have many more applications than we can accommodate and interest is good. This coming year we are taking in ten boys who will learn to do the heavier part of the work as weaving, etc., along with their studies. May God help

us to use this door to introduce many women and boys to a saving knowledge of the Savior during the coming year.

A New Church Home

Property being quite cheap in the city of Tsinchou this year, two of our evangelists started an agitation for buying a place for a church home in the city. We are worshipping in rented property which is far too small to accommodate those coming to our services. They started this proposition by offering a month's salary themselves this year and said they would be willing to do the same next year if need be to buy a proper place for our needs. As a result all the evangelists, both men and women, of this territory gave a month's salary. Members in the surrounding villages are giving money or work to do the repair work. Property has been purchased and by soliciting aid from our Chinese and foreign friends of the other stations of our territory in China we are able to buy and repair the property without calling for any help from the home church.



This picture is of four young Christians attending a Bible Class in their village, improving the odd moments by knitting garments for their families. They are using woolen yarn made by their wives in their own homes. This is a new method of using their own wool and improving their spare time for the improvement of their living conditions.

INDIA

Umalla

Eliza B. Miller

India's Earthquake

The one common topic of conversation everywhere and the one common interest among all classes during past months has been concerning the destructive earthquake that passed through the Ganges Valley the middle of January. Countless lives were lost, thousands lost their property and were rendered homeless and helpless—the destruction wrought can never be measured. Such an experience can not be forgotten by any one who was in the terror stricken area. The Governor General of India at once opened "The Viceroy's Quake Relief Fund" to which he made a generous contribution himself and for which he sent an appeal to all classes for support. A most generous response has come. To date the amount has reached Rs. 3,773,692. Divide this by \$2.60, the present rate of exchange, and you will have the number of dollars (\$1,451,420). Hindus, Mohammedans, Parsis, Sikhs, Christians and Jews have contributed to the fund because all classes have suffered. Other relief

funds have also been generously supported. Volunteer workers from all the walks of life—religious, political and social—have rushed to the area affected and rendered faithful and unselfish service. Mr. W. T. Grant, an American magnate, made a donation of \$200 when visiting the area this week. Mr. Andrews, a loyal friend of India, is raising funds from abroad for the stricken area.

Scourge of Spinal Meningitis

A virulent type of spinal meningitis has broken out in various cities of India, beginning with Ahmedabad (sometimes called the "Manchester of India," because it is the largest city of Gujarat). Persons attacked are mostly those between the ages of 18 and 25. Schools, cinemas, theaters, fairs and caste dinners are banned to keep the disease from spreading. On March 29 Jaipur reported 50 cases, most of which had proved fatal. Surat, Broach, Nagpur, Mysore, various cities of Kathiawar and other places where cases have appeared are keeping a vigilant watch against the spread of the epidemic. The correspondent to the *Christi Bandhu* (All-Gujarat Christian periodical) writes: "Since March 25 all schools are closed and all gatherings of every sort are banned. We are pained to report that three Christ-men have caught the terrible disease and died. Two others who were in the hospital have through the mercy of the Lord been spared and released. We hear that the disease is spreading to other villages of Gujarat. As long as the cool weather continues there is little hope of the disease lessening. The heat of summer will help in breaking its strength." (Translation from the Gujarati.)

A United India

"Federation" is one of the new words growing out of the reforms in the coming new government. The Federated States of India, Federal India, is being talked about and published. They say the princes are in favor of it. The Maharaja of Baroda who assumed full powers in his state in 1881, and who is an experienced leader in education, rural uplift and agricultural advance, thinks that "definite steps should be taken towards the evolution of a united India, in which British India and the States as equal partners should work for the common good." "Equal partners" sounds encouraging. It means coöperation in a common welfare. "Common good"—what a fine term for India in which there is so much selfishness, such conflicting views, so many walls of separation! Actual working out of the new schemes and reforms to bring about this happy federation, about which there is so much talk, lies in the leadership of the highest educated men and women of the land, as well as with the masses of this mighty empire of the East.

Women and Welfare

That the women of India are interested in the welfare of their own country was manifest in the discussions made and the resolutions passed at the recent Fourth Biennial Conference of the National Council of Women presided over by her Highness the Maharani (great queen) of Baroda. Maternity Benefits, Children's Employment Age, Dedication of Devadasis (dedication of girl children to temples), status of nurses, study of venereal diseases, child marriage, welfare of employees, delinquent children and the need of propaganda concerning food values were among the things discussed. Much has been said about hunger in India, but this conference believes that "India's problem is not hunger but ill-nourishment." How often it is evident that the most anemic children are found in the wealthiest and best-to-do-homes. It is usually the sturdy little village urchins of the laboring classes that show the most "color in their blood." It is to be hoped that these leading women will

continue to do much helpful propaganda and service for their sisters in this great land.

New Governor of Bombay Presidency

Bombay Presidency has a new governor in the person of Lord Barbourne, who is the youngest candidate to the governorship in the history of the Presidency—less than forty years of age, with a good chance for long service in the building up of a new India. He succeeds the very popular Sir Frederick Sykes, whose stormy voyage over the sea of non-coöperation will long be remembered. Let us hope that the new governor will not need to give so much of his time to the keeping of the peace, but be able to direct his efforts along the line of the constructive program so well begun by his worthy predecessor. The new governor has early taken steps to become acquainted with his new task by journeying to Sind, the upper portion of the Presidency, where there has been much displeasure over the possibility of the separation of Sind from the Presidency.

The "Y" in Bombay

The good work the Y. M. C. A. is doing in Bombay is well described in the following editorial from the *Times of India*:

A Beneficent Work

The Governor of Bombay paid a well deserved tribute on Tuesday night to the work of the local branch of the Young Men's Christian Association. Because that work is not shouted from house-tops, its value is apt to be overlooked. Bombay is often accused of being a city without a soul; of consisting mainly of money grabbers, who pay little thought to their less fortunate brethren. That charge is not true, and one of the most striking proofs of its falseness is the task which the Y. M. C. A. welfare centers carry on among the mill-hands, municipal employees and other members of the lower strata of society. Between 38,000 and 40,000 men, women and children in the city daily attend the various centers and activities conducted by the Y. M. C. A., and receive instruction or assistance to enable them to become better citizens, morally and physically. Lord Barbourne's tribute to Mr. H. W. Bryant, the General Secretary, and his staff was specially appropriate at the present time, when the association is facing a period of great financial stress. It was pointed out by various speakers that the beneficent activities of the association will have to be curtailed if more support is not forthcoming. That is a misfortune which the citizens of Bombay have it in their power to prevent.

Anklesvar

Anna Warstler

Temperance Meeting

Miss Copeland of the Scottish Presbyterian Mission spent four days in March in our community in the interest of temperance. Besides the meetings among the Christians she spoke in a mass meeting in the bazaar in which were all classes of people, and in the girls' school which is composed largely of Hindu and Parsi girls. Miss Copeland succeeded in holding the attention of old and young with her simple stories, along with the pictures and posters she used. These people are very fond of the illustrated story. One night we rode out over a long, bumpy dusty road to take the temperance message to a village where a good deal of drinking goes on.

Chicken Raising Among the Girls

Just now the girls in the School of Practical Arts are interested in a chicken project which is the practical side of some class work in the science of chicken raising. The girls have succeeded in hatching and saving ten little chicks, thus

far, out of two settings. They feed them the scraps from their cottages along with the grain siftings, so it is not an expensive project. Just now they are building a covered chicken yard which will insure the safety of their fowls against the pestiferous and thieving hawk, though perhaps not against the real thief.

An Old School Girl Returns

Recently one of the girls who attended the girls' school



A group of Anklesvar school girls, sitting in the sunshine reciting because in January their fireless classroom was too chilly.

several years ago returned to visit the school and old friends. She lives in an out-of-way village and is with her family living a good exemplary life. We were glad to see that she was carrying over into her life some of the things she had learned in school. Sometimes these girls, in spite of their teaching, lapse back into their heathen ways and are of no credit to a school or to Christianity.

A Headmaster Brings His Children to Anklesvar

A few days ago a village schoolmaster who lives in a village about twelve miles away brought his school children and several women who were recently baptized to visit the schools and community of Anklesvar. They came through the hot sun in an open cart drawn by bullocks. This was a great day for these people for they seldom, if ever, get away from the humdrum and monotony of their toil for existence. It was a great joy to see these little raw village children taking part in the songs and "garbas" of the Anklesvar children.

Communion Service

Having held pre-Easter services, on Thursday we observed the communion service. The quiet and cool summer evening, which comes after the scorching heat of the day, along with the great out-of-doors for a meeting place, makes a fitting setting for such a service in India. Missionaries and Indians sit together on the ground. They eat the supper from leaf plates and bowls and drink the wine from the hand. The raisin-juice is placed in each one's hand. The communion is a blessed fellowship.

Young People's Camp

Preparations are being made for the first Young People's Camp in our Mission in India. This camp will be held the last week in April in a village near to Anklesvar. It is planned now to have only boys in attendance. Perhaps later on we will have both boys and girls. The boys will bring their food and do their own cooking, thus relieving them of an outlay of cash which is not plentiful, just now or at any time, among these farmer boys. The class work will consist

of five periods a day in which the following subjects will be taught: Methods of Private Worship, Development of a Christian Character, Stewardship, Methods of Evangelism and Rural Reconstruction. There will also be periods of Recreation and evening services of varied types.

What to Pray For

Week of May 28-June 3

Pray for Emma Horning at Ping Ting, Shansi, China, and the following departments of evangelistic work which she directs:

The Woman's Bible School and its three teachers, that these mothers may be taught to build strong Christian homes.

The Ten Village Campaigns and the two women who are teaching and preaching to the thousands of women and children in these villages.

The Twenty Home Bible Classes in the city, that the members of these may all be led to Christ.

The Thirty Parent Training Classes in the city, that the parents may learn to train their children for God.

Some Eighty Christian Women, that they may continue to grow in Christian grace, and all be volunteer workers for the church.

The Ten Volunteer Bands who go out to preach in the homes each Sunday afternoon.

The Mothers' Aid Society which makes dolls and other toys to sell in various parts of China as samples for parent training work.

Rejoice with Mary Schaeffer in her hope of returning to China this summer and entering again the evangelistic service among the women of the countryside. Many are the miles on donkey-back, and up mountain sides and through roadless fields, that Sister Schaeffer has traveled to tell the Good News to the people in out-of-the-way places who have no other chance to hear. They love to have her enter their homes and become one with them as she sojourns among them. Pray that her ministry to these humble folks shall be richly blessed.

Pray for Laura Shock as she has been working among the women at Tsinchow this year. Later she expects to go to Tai Yuan, the large influential city just west from the two stations of Shou Yang and Ping Ting. Here she will continue to do evangelistic work among the women of the city. Pray for her and her Chinese associate, Mrs. Chang, as they enter Chinese homes and come in contact with the women. For the permanence of the China Christian church there is no more important task than helping the Chinese women to accept the Christ and build good homes.

Pray for Minerva Metzger, who has given years of her life among the girls of China, helping to transform their lives into radiant Christian witnesses for the Lord Jesus. She has reached America on her third furlough. Pray that these days in the homeland may be days of blessing to her and those about her.

"We serve no God whose work is done,
Who rests within his firmament;
Our God, his labors, but begun,
Toils evermore, with power unspent,
And man goes forward free and strong
To do God's will and right the wrong."

KINGDOM GLEANINGS

Calendar for Sunday, May 27

Sunday-school Lesson, The Last Judgment.—Matt. 25:31-46.

Christian Workers' Meeting, The Reality of Sin.

B. Y. P. D. Programs:

Young People: The Power of Music.

Intermediates: Girls and Boys Around the World.

* * * *

Gains for the Kingdom

Three baptisms in the Clovis church, N. Mex.

Five baptisms in the Bridgewater church, Va.

One baptism in the Lititz church, Pa.

Twelve baptisms in the Lanark church, Ill.

One baptism in the Meadow Branch church, Md.

Two baptisms in the Parsons church, Kans., Bro. W. C. Sell of Chicago, Ill., evangelist.

Nine baptisms in the Brothersvalley congregation, Pa.

Eleven baptisms in the First church, Roanoke, Va.

Three baptisms in the Roaring Spring church, Pa.

Three baptisms in the Shamokin church, Pa.

Fourteen baptisms in the Owl Creek church, Ohio, Bro. A. H. Miller of Kent, Ohio, evangelist.

Twenty-three baptisms in the Upper Claar church, Pa., Bro. G. E. Yoder of Windber, Pa., evangelist.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Brother and Sister B. M. Rollins of Keyser, W. Va., June 27-July 15 in the English River church, Iowa.

Bro. Earl C. Bowser of Girard, Ill., June 3-17 in the Rigles Gap church, Pa.

Bro. R. W. Schlosser of Elizabethtown, Pa., July 8 in the First church, York, Pa.

Bro. E. C. Woodie of Geer, Va., May 27 in the Sangerville congregation, Va.

Bro. I. S. Long of Bridgewater, Va., June 2 in the Belmont congregation, Va.

Bro. E. S. Coffman of Elgin, Ill., Aug. 18 in the Deepwater church, Mo.

Bro. Phares Forney of East Petersburg, Pa., May 20 in the Manheim church, White Oak congregation, Pa.

Bro. G. L. Baker, the pastor, May 20 to June 3 in the Glendale house at Flintstone, Md.

Bro. Edw. Stump of North Liberty, Ind., May 21 in the Eel River church, Ind.

Bro. W. C. Sell of Chicago, Ill., May 11 in the Osage church, Kans.; May 27 in the Bartlesville church, Okla.; July 1 in the Bethel church, Pa.; July 12 in the Rockton church, Pa.; Aug. 12 in the Greenville church, Grampian, Pa.

* * * *

Personal Mention

Bro. J. R. Jackson, pastor-evangelist, with Sister Maud Stump as song leader, on May 20 began in a tent the first Brethren meeting held in the city of Pampa, Texas.

Pastor I. J. Sollenberger extends an invitation to any who might be passing through Denver on their way to the Ames Conference to stop off and enjoy the Christian fellowship

of the Denver church in their love feast Sunday evening, June 3. The location of the church is 1101 South Washington St., Denver, Colo.

Bro. Uriah S. Blough of Waterloo, Iowa, on May 15 joined the good wife who had passed over into the spirit world a half year or more ago. It is twelve years since this faithful pair came to the special attention of the church at large through the death of their daughter Anna B., on the China mission field. There remain two other daughters, one of whom is well known to readers of Our Young People, and three sons.

Bro. C. D. Bonsack will be with the Plymouth church of Northern Indiana at both morning and evening services of Sunday, May 27, and on Monday, May 28, 10 A. M., will address the Marshall County Ministerial Association at the Christian church in Plymouth. Pastor G. G. Canfield would assure neighboring churches of a cordial welcome to the Sunday meetings and especially invites pastors within reach to the Monday meeting whether members of the Association or not.

Bro. Geo. L. Studebaker, now of Muncie, Ind., has three good reasons for celebrating on June 10. It will be the fifty-third anniversary of his election to the ministry, the fifty-second anniversary of his marriage to the good woman who still shares life's joys and sorrows with him, and the forty-first anniversary of his ordination to the eldership. And so he is scheduled to preach on that date in the old Mississinewa church, ten miles north of Muncie, the place where he was called to the ministry. While you are congratulating Bro. Studebaker, please note his fine testimony: "Knowing now what I do as to the various callings in life, had I my life work to do over again and my calling to choose, I would make choice of the ministry, with a better preparation for such a high calling."

* * * *

Miscellaneous Items

2,000 men wanted at the Men's Mass Meeting at Camp Mack June 3. In the afternoon session beginning at 2 o'clock Dr. O. G. Brubaker, Pastor H. L. Hartsough and Layman J. Fred Ulery will speak. Lunch at 5:30. Vespers at 6:30. At 7:15 Dr. D. W. Kurtz will speak on The Church's Challenge to Men. Special music features at all

Business Sessions of the General Boards

The business sessions of the General Boards to be held at Annual Conference are scheduled as follows:

Tuesday, 10:00 A. M., June 12

General Mission Board—Memorial Building, Room 235.

Board of Christian Education, Memorial Building, Room 222.

General Ministerial Board, Memorial Building, Room 221.

Tuesday, 2:00 P. M., June 12

Joint meeting of General Mission Board, Board of Christian Education and General Ministerial Board.

Tuesday, 7:30 P. M., June 12

General Mission Board.

Joint meeting of Board of Christian Education and General Ministerial Board.

Wednesday, 8:00 A. M., June 13

Meeting of the Council of Boards.

sessions. Ministers of Northern and Middle Indiana are requested to put their evening services for June 3 in charge of the women, so all men can come to Camp Mack. And bring the boys.

Juniata College has our thanks for a copy of the latest catalogue. So do the other schools for the like favor they are going to do us. We refer here to those which have not already done it.

"I have read every word of this May 12 issue from the Four Worthy Women to the invitation to become a subscriber of the Messenger and it thrills me. I first knew about the Messenger when hearing my mother reading it in a sing song manner with a baby on her lap doing double duty, reading and getting the child to sleep. . . . Of course I do not believe all I read in it, but that is no proof that it is not all true. I also think that a lot of the things in it should have gotten no further than the waste basket, but that is one reason why . . . (you are editor and) I am plugging along as a common toiler. You know what is needed and I only know what I like."

A correspondent writes us of her unpleasant experience with a woman in the South "who makes a business of going over church magazines and making a note of contributors and then writing to them appeals for help so pitiful that they would melt a heart of stone." These appeals finally enlisted the sympathy of our correspondent and the missionary society of her church. They sent her various articles of clothing. Later investigation prompted by certain suspicious circumstances elicited the information from the Social Welfare of her county that "they had her case on file and that she and her family had worked this game for years." Our correspondent suggests that we make our benefactions where we know the need is genuine. She says: "I hated to write this and admit what a goose I've been to be so easily fooled but I couldn't bear to think of other churches being deceived the same way. We want to spend our money where it counts."

♦ ♦ ♦ ♦

Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

Humanity Uprooted, by Maurice Hindus. Blue Ribbon Books. 290 pages, \$1.00.

First printed in 1929 this book continues to find readers who are eager to know what is taking place in Russia under its present form of government. The author was born in Russia, far removed from its most cultured life. At fourteen he came to America. In 1923 he returned to Russia and studied the new government and the people. He tells what he saw, interpreting all through his experience both in that and in other lands.

His policy is neither to commend nor to condemn, but to give the reader an understanding of conditions as they are. As one reads he begins to see what has taken place, how and why it took place. If you wish to know the land and its people, the ambition of its leaders and how they hope to bring to pass such extreme changes in life and moral and religious standards and conceptions, you will be wonderfully helped as you turn the pages. He shows how the corruption of the former government and the church has made it easier to establish revolutionary ideas in the people's thinking. Again we see how leaders are planning to establish a new order by planting in the minds of youth—all youth—that which is to be the rule in the next generation. No one can

read this book without at the same time weighing seriously the changes taking place in other lands, and the corruption and shortcomings of his own country.

Christ and Japan, by Toyohiko Kagawa. Friendship Press. 150 pages. Paper, 50c.

In six chapters the author treats Japan and the Japanese, Strong and Weak Features of Japanese Character, The Japanese Spirit in the Modern World, The Religious Life of the Japanese, Japan Needs the World, and Give Christ a Chance.

Throughout you have a picture of Japan as a native Christian sees it. Being at the same time a statesman the author furnishes an insight into the life and character of the Japanese people that is illuminating. Knowing their religion he explains wherein the missionaries have succeeded and failed in interpreting Christ and the Bible to the people. Those who would come to a better understanding of these people will do well to pore over the words of Kagawa as he traces the history of the country and unfolds its present condition and ambition. Few of us knew that of the thirteen ministers of the cabinet that went into office in May, 1932, seven had Christian wives while one member was an avowed Christian. The book gives a close-up view of Japan today.

THE QUIET HOUR

Courage and Cowardice

Numbers 13: 1-33

For Week Beginning June 3

Everyone a prince among them, v. 2

"Like priest, like people." The spirit of these twelve men will be the spirit of the people. So is it always with leaders and followers (Jer. 3: 15; 23: 4; Ezek. 34: 23; John 21: 17; Acts 20: 28; 1 Peter 5: 2).

See the land and the people, v. 18

They were to find out and to report the facts, something that must always be done if leaders are to lead wisely (Prov. 2: 3-5; 3: 13; 4: 5; 15: 14; 23: 23; 2 Peter 1: 5).

They brought of the fruit of the land, v. 23

The final evidence is the fruit; whether it be a land or a life, by their fruits ye shall know them (Matt. 3: 8; 7: 16, 20; Luke 13: 7; Jno. 15: 8; Philpp. 4: 17).

We were as grasshoppers, v. 33

Anyone can get a following by the cry of, "Wolf, wolf." It is easy to lead people away from a task. It takes a real leader to lead them to it and through it (Matt. 14: 30; 17: 6; Mark 4: 38; 5: 33; 16: 5; Luke 1: 12).

We are well able, v. 30

We have lots of self-confidence that talks, too little that dares (Num. 13: 20; Deut. 31: 6; 2 Chron. 19: 11; 32: 7; Ezra 10: 4).

Let us go up at once, v. 30

A large part of bravery is being brave in time. Often waiting is the moral equivalent of actual flight (Gen. 6: 22; Gen. 22: 2, 3; Ex. 36: 1; Joshua 11: 15; 2 Kings 18: 6).

Discussion

What was the sin of the ten spies?

Was the position taken by Caleb and Joshua to no purpose?

Who was responsible for their failure to enter the promised land now?

R. H. M.

PASTOR AND PEOPLE

The Bible Behind the Message

BY WM. KINSEY

Article Supplied by Pastoral Association

It was said, in the days of Eli the priest, that the word of Jehovah was rare, that there was no frequent or widely spread vision. The Word of God was conspicuous for its absence. The Bible was not behind the message. The prophet-mediums lacked the Spirit.

In the days of Nehemiah, the Word of God was not behind the message because Israel withheld the tithe. This left the ministering tribe without support. Consequently they were forced to the soil for a living. Hence Nehemiah's question: "Why is the house of God forsaken?" The ministers were off the job, the Word of God was wanting, and what followed in the train thereof one may read for himself.

Again, in Jesus' day, the Bible or God's Word, was not behind the message because of the tradition of the elders or Talmud; and a bit later, on account of sciences falsely so-called. They had *read much into the Word*, and, for that reason, Jesus *read it out*. For example: "Ye have heard that it was said, . . . but I say unto you." The traditions of men had supplanted the commandments of God. The Bible, or God's Word, was not behind the message.

Three or four hundred years ago Bibles were costly, and people, moreover, were not allowed to read them. Consequently, the Bible was not behind the message.

It is sad when the Bible is not behind the message because the prophetic agents through whom the Word should come are lacking in spiritual warmth, or because there is lacking hunger and thirst after righteousness on the part of the people, or because an altered, wrested and mutilated Bible is being preached. As to the spirituality among preachers and people today, our day and age bear witness. The Bible is mutilated and altered a plenty, replaced by isms, and there is the cry for the "shorter" or the "new Bible."

But what about the Bible behind the message? At least three things which it will do for the message should receive our consideration.

(1) *The Bible Behind the Message Gives It Content.* Messages have content, but not always of the right kind. The Bible was behind Ezekiel's message when he spoke to Israel in captivity. "Son of man, eat that which thou findest, eat this roll, and go speak unto the house of Israel. So I opened my mouth, and he caused me to eat the roll. . . . Fill thy bowels with the roll that I give thee. Then did I eat it. And he said unto me, Son of man, go, get thee unto the house of Israel, and speak with my words unto them." If

preachers and Sunday-school teachers today would "eat the book," they would have a content, filler or substance—that is, they would have something worth-while to say. The trouble today is that many preachers occupying pulpits are eating books that run contrary to Christianity; or that are nonmoral and without place in the pulpit. Their preaching, and its results, show accordingly. Eating the roll, of course, is studying the Book. "Study to show thyself approved unto God, . . . rightly dividing the word of truth."

"Preach the word," was Paul's admonition to Timothy in another place. Preach the Word, not about the Word, not something else instead of the Word, but the *Word*. Not the Word mutilated, adulterated, wrested, but the *Word* pure and simple. Not as the Devil quoted the Bible to Christ in the temptations, only in part and out of context so as to make it say what it was not intended to say. He "wrested" the Scriptures. So do the teachers of Russellism, Eddyism, etc.

The Bible, studied and rightly divided, gives a satisfying content to the message. And it is needed as badly today as in the days when Samuel came on the scene—when the Word of God was rare; in the days of Ezekiel, when they needed a replacement of idolatrous messages with the Word of God; and in the days of Martin Luther, when the church became apostate, and needed a message undergirded by the Bible. Would that it were said of the preachers today, as of the Master long ago, "Thou hast the words of eternal life."

(2) *The Bible Behind the Message Gives It Authority.* Jesus taught as one having authority. We ministers should preach with authority also. The difference is that he himself was authority; while we have to quote our authority. In this respect we are like the scribes who quoted their authority (the tradition of the elders); and we must quote our authority, the Bible. The lawyer quotes his authority; so does the doctor. Quote the Bible on prayer, and you speak with authority. Put the Bible behind your message on sin and salvation, and your discourse is given authority. Quote the Bible on the evils of wine and strong drink, and not what congress says, and your message has real authority. The Bible behind the message gives it authority.

(3) *The Bible Behind the Message Gives It Power.* In the third place, the Bible behind the message gives it power. "For the word of God is living and active [quick and powerful], and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart." What else has the power to do such a thing? It has power to penetrate the inmost recesses of the heart, as a sword. It has power to persuade, convict and convert. Hence men are born anew, and sinners become saints. It has power to console and comfort. Hence saints live vic-

toriously, and die without fear because of the blessed hope. "For God so loved," "The Lord is my shepherd," "In my Father's house are many mansions," etc., all have a real dynamic. To wit: the saints of the ages.

New Windsor, Md.

Teaching Jesus' Great Decision

BY PAUL MOHLER

See Sunday-school Lesson for June 3

WHAT was the most important decision that ever was made? I mean that which affects the most people in the most important way? I think you will find the account of it in the Sunday-school lesson for June 3, Matt. 26: 31-46.

Jesus had been making decisions in the same direction all his life, but never before under such pressure or so close to the great issue. Many men follow a course until the pressure gets heavy, then turn; would Jesus be like that? The final decision was made in Gethsemane.

What was to be decided? Evidently whether he should go on through suffering and shame to fulfill God's highest and best purpose, or turn aside to an easier road to a lower goal. It was not between evil and good, but between the better and the best, often a harder choice to make than the other.

What good could he have done if he had dodged Calvary? Undoubtedly, with his ability and devotion, he could have reformed the world in its governments, its social and economic order, and its international relationships. He could have done just what the Jews wanted the Messiah to do; he could have set up a throne at Jerusalem, overthrown the Roman power, conquered all the surrounding nations, and organized a world empire in which there would have been justice, equal rights, development of natural resources; abolition of war and poverty, slavery, polygamy, alcoholism and every other evil as far as it can be removed by governmental power, good teaching and moral suasion. With that program, he could have commanded the enthusiastic loyalty of the leaders of the Jews and the common people, if that had been his purpose. In such a program the leaders could not have stopped him even if they had so desired. That way would have been popular then—and now, but it would not have been God's best.

And what was God's best? We get Paul's vision of it in the first three chapters of Ephesians, in Philippians 2: 5-11, Colossians 1: 19, 20, and elsewhere in his epistles. He saw, not a world empire, but a universal empire in which we shall be "holy and without blemish before him in love," adopted as sons, made a heritage, unto the praise of his glory, that in the ages to come

he might show the exceeding riches of his grace in kindness toward us in Christ Jesus, we being sealed with the Holy Spirit of promise, which is an earnest of our inheritance, unto the redemption of God's own possession. And all through Paul's vision run the cross, the blood, forgiveness of trespasses, obedience unto death, resurrection, etc., all so interwoven that no one can doubt that he saw it all associated with or as a result of Christ's enduring the cross.

It was no world-empire vision that Isaiah painted in 53: 10-12: "When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of Jehovah shall prosper in his hand. He shall see of the travail of his soul and be satisfied. By his knowledge [margin] shall my righteous servant justify many; and he shall bear their iniquities. Therefore will I divide him a portion with the great, . . . because he poured out his soul unto death." And Jesus himself set forth God's plan when he said: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth may in him have eternal life" (John 3: 14, 15). And after the resurrection, he announced its success when he said: "All authority hath been given me in heaven and on earth." Another saw it and said, in Heb. 12: 2: "Jesus . . . who for the joy that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of God."

All of this was at stake in Gethsemane; do you think the decision was easy? Notice how he clung to the best human help available, verses 37, 38. See the drops of blood coming out in his sweat, and the angel standing by to help him (Luke 22: 43, 44). Notice the repetition of his most earnest petition. It was the fight between that strong and necessary natural instinct to preserve life and honor characteristic of the "flesh," and the "Spirit" which was in him to work the will of God. He was finding here what Paul expressed in Rom. 7: 22, 23a: "For I delight in the law of God after the inward man: but I see a different law in my members, warring against the law of my mind." In Gal. 5: 17, Paul says: "The flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary, the one to the other." When Jesus said in verse 41, "The spirit indeed is willing but the flesh is weak," was he speaking out of his own experience in the struggle he was having? If he had turned from the cross to a world empire, which would have won, the flesh or the Spirit?

When was it that God condemned sin in the flesh? Remembering Rom. 8: 3, was it not when Christ delivered his body to the cross? When was it that Jesus gave his flesh for the life of the world? Was it not when he accepted the cup?

We often find people speaking of their "Gethsemane"; do they really know what they say? Is Gethsemane a place of simple sorrow? Is it not rather the place of victory over the flesh and its selfish sorrow? Notice how calm Jesus was immediately after, and how he faced the arrest, trial, scourging, mocking and crucifixion, without a tremor, without a word of complaint, without a ruffle in his serenity.

When are we truly denying self, taking up our cross, and following Jesus? Is it not when, with Paul in Rom. 8: 13, 14, we recognize in practical action that "If ye live after the flesh, ye must die; but if by the Spirit, ye put to death the deeds of the body, ye shall live; for as many as are led by the Spirit of God, these are sons of God"?

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly places in Christ."

Pasadena, Calif.

Our Twofold Church Program

BY CARL W. ZEIGLER

"Ye shall be my witnesses unto the uttermost part of the earth."

TODAY we see at least an approximate realization of the fulfillment of this command. Christian missions have made a beginning in every land under the sun, and in many parts of the earth they are already far advanced.

The world has become small. Modern science has made the whole world simply one small neighborhood. Steam and electricity, radio and telegraphy have mightily compressed the earth. We have been shoved together into such close relationships that the responsibilities of the command of the Master have increased. A godless nation, however distant it may one time have seemed, is now a menace to the civilized world; Christendom should be vitally interested in transforming it into a godly nation.

Having the command of the Master definitely in view, the national Student Volunteer Organization, a few years ago, adopted as their slogan: "*The evangelization of the world in this generation.*" Much has been accomplished through their efforts, but there are still vast areas of unoccupied territory. Does this present any challenge to the Christian church of this generation?

If the members of the Christian church had not been satisfied with being nominal Christians, as too many of them have been during the last several scores of years, the church would long ago have conquered the world; but the so-called followers of the Master have been indifferent, they seem to have been like flies embedded in

amber. It is time that they were aroused anew to a realization of their responsibilities.

As I study the lives of professing Christians, I am surprised again and again when I notice in what narrow spheres of life they are living; especially is this true in their relation to world welfare. The true Christian is a citizen of the world. Christianity is a universal religion—it is not a religion for either the east or the west alone. We worship a universal Christ, and hence he needs a universal interpretation. Humanity can never really understand its Lord until all nations bring their contributions and their own appreciation of his teachings. Maybe the greatest understanding of the lowly Nazarene is yet to be given to Christendom by the eastern mind; we in the west have been so steeped in materialism that we can not fathom the spirituality of Christ's teaching. It will be a great day in the history of the world when China, Europe, India, Japan, Africa, the Americas and the nations of the other lands of the world bring their contributions and fit them into something more nearly like "the measure of the stature of the fulness of Christ."

The great need of the world today is to find a path to bring mankind into one, a path of common brotherhood and goodwill and common understanding of the things that are fundamental in life. This need can be satisfied in Christ.

This great enterprise of witnessing to the uttermost part of the earth was inaugurated by Christ himself. He asked us to do it, but sometimes we act as though it originated around some conference table, forgetting that in reality it is not man's plan, but God's. More than nineteen hundred years have passed since we were asked to have it done. These years have passed and the task is not completed; in fact, it has just begun. Here we stand, and yet we call ourselves his disciples. We were not forced into that discipleship, we accepted it of our own free will and accord and were in full possession of our senses at the time. It is an inescapable part of our obligations as disciples of him who said: "Ye shall be my witnesses unto the uttermost part of the earth."

Babcock makes this challenging statement: "I tell you, fellow Christians, your love has a broken wing if it can not cross to the uttermost part of the earth." Christ has millions of disciples, but only hundreds of missionaries. In which group are you?

Nothing that was human was foreign to Christ; he was touched and moved by it, but the majority of us are not moved when we hear of some heart, perhaps a thousand miles away, that is sad. Would that we understood our Master better and that we had some of his generous impulse to go and carry comfort! While we can not all be foreign missionaries, it appears that on each Christian rests the burden of proof *why he*

should not go, rather than why he should go to the foreign field.

The program of the church is twofold. First, it must care for the thousands at home; and secondly, it must care for the millions that are scattered to the uttermost parts of the earth. All of us have a definite contribution. The truth of the much used statement still holds: "Some can go, most can give, and *all can pray*."

That the gospel of Christ shall one day cover the earth as the waters cover the sea should be the keystone of our faith and our prime ideal.

Annville, Pa.

Ames Conference Choir Notes

BY ALVIN F. BRIGHTBILL

Enunciation

It is a stale chestnut for the conductor to ask his choir in what language they are singing, but still the fact remains that in a large majority of choirs it is quite impossible to make out the words from the singers. This undoubtedly detracts from the interest and spiritual import of the message.

Singers so often view the music as all-important, to the almost utter exclusion of the words, that in many cases it is impossible for them to enter with any spirit into their work, because they have not even read the story contained in the libretto. Now members of the Ames Conference Choir shall be different. This task will be done before the musical portion of the work is attacked.

Understanding, then, what the words are about, the next thing will be to learn to communicate the message to the audience through the medium of song. That which underlies much of the indistinct utterance is the inability, or rather the disinclination, of the singers to make special effort in using the tongue, teeth and lips. By means of these we are enabled to form consonants, and with little effort we will make our words clearly understood by carefully pronouncing each separate syllable.

The consonants at the beginnings and endings of words need very careful attention in your practice on the anthems to be used. They are very often omitted in slovenly speaking or singing, both of which are made more distinct when the consonants are clearly enunciated.

Wrestle with the following words and then sing them on pitches; they cover most of the vowel sounds used in the Conference music: my, fit, nest, keep, sand, laugh, taught, roam, cage, curve, run. Each of these represents a distinct class of vowel sounds, and it would be well to practice them carefully and often, making each so clear that it can not be mistaken for another. This careful pronunciation of the vowels, coupled with the emphatic enunciation of the consonants, will greatly increase the clearness of utterance so much to be desired. But, let it again be urged, that if this is to be achieved, it can only be by the determined effort of every one who becomes a member of the Conference Choir.

Technique after all is of the body; physical, but art is of the soul; spiritual. We shall minister in spiritual things.

(Get your folio of music, for practice, by writing to A. F. Brightbill, 3435 Van Buren St., Chicago, Ill. Price, 60c.)

Chicago, Ill.

A Homiletical Gold Mine

BY R. H. MILLER

AN outline which presents at a glance the progress of thought in a chapter or book is often an effective means of exposition. Let us try it on the fifth chapter of Matthew. Jesus is speaking of the new life in contrast to the old.

I. *The new life is joyful because (3-12).*

1. It has the attitude which receives God's gifts.
 - a. It is poor in spirit (3).
 - b. Mourns for the evil in self and others (4).
 - c. Is meek, that is, submissive to truth and (5).
 - d. Hungers and thirsts for goodness (6), and
2. It has the virtues which constitute good character (7-12).
 - a. Kind (7).
 - b. Pure (8).
 - c. Harmonious (9).
 - d. Long-suffering (10-12).

II. *This new life is not only a joy to be treasured, it is a service to be performed for our fellow-men (13-16).*

1. Through the power of Christian character—salt (13),
2. And through active sharing with others—light (14-16).

III. *What is the relation of this new life to the old ideals and laws?*

1. The new completes and fulfills the old (17).
2. The old is indestructible until it is obeyed. Heaven and earth will sooner pass away (18).
3. Men are rated upon their obedience to, or neglect of, the old law (19).
4. You must outdo the reputed champions of the old law, the scribes and Pharisees (20).

IV. *The old ideals set in contrast with the new (21-47).*

Of Old Time

I Say

- | | |
|---|---|
| 1. No murder. | No ill will (21, 22). |
| 2. Formal worship. | Love before formal worship (23, 24). |
| 3. Strict legal justice. | Forgive for the sake of peace (25, 26). |
| 4. No adultery. | No lust (27, 30). |
| 5. Divorce must conform to legal procedure. | Union for life (31, 32). |
| 6. Speak truth when under oath. | Speak the truth always (33-37). |
| 7. Vengeance must not exceed injury. | Forgive, returning good for evil (38-42). |
| 8. Be loyal to your clique. | Love all men impartially (43-47). |

V. *Strive to attain divine perfection (48).*

North Manchester, Ind.

HOME AND FAMILY

The Angel

Selected by Mrs. Ernest A. Brumbaugh, Williamsburg, Pa.

Carve me an angel, sculptor, and let your stone be white,
So white that it will shimmer, reflecting back the light;
Give it a semblance, sculptor, a form and shape like this:
A lassie wee and drowsy, who gives a goodnight kiss,
Too weary from all her playing to open her lips to speak—
And carve the chubby fingers that touch her mother's cheek;
Ah, and she needs a halo—simply a wayward curl;
That is an angel, sculptor—somebody's little girl.

* * * *

Carve us a mother holding her baby in her arms,
Wonderful, tender, hopeful, sweet she must be and wise,
And with the light of heaven glimmering in her eyes.
That is an angel, sculptor—see that you carve it sure,
Showing the love that surges out from a soul all pure.

Carve me an angel, sculptor. Carve us a woman, old,
And grave in all the wrinkles her withered cheeks must hold—

Wrinkles that tell of sorrow, lines that the laughs have left,
Give her the knotted fingers no longer quick and deft;
Bend her with stress of toiling, bow her with weight of years,

Show us the golden beauty wrought of her smiles and tears;
Tell in the stone the story, how she is wan and worn
Through all her self-denial for the ones she has borne.
That is an angel, sculptor. Grave it, and carve it so,
And all the world will see it—see it, and bow, and know.

—Wilbur D. Nesbit.

The Cure

BY LEO LILLIAN WISE

THERE was just one flaw in the Werners' Eden. And that was a big one. At Far View Farm there lived Grandpa Werner; he had been born in the old house built years ago by his grandfather.

Then there was young Al Werner, Grandpa's grandson, the only one left out of second and third generations. Blue eyed, fair Sallie, the young wife, ruled with gentle ways. But Baby Bettie held the central place in the home as she darted here and there after swift butterflies ever eluding her grasp—or swayed to the radio music—or backed up to one or another of her three willing slaves and demanded "Up, pease!"

And the flaw that hovered constantly in the background was young Al's hasty temper. Did a team act balky he threw the first thing his hands touched. Was he working with a hammer and the nail bent his hammer sailed through the air. Was he driving hogs, contrary animals anyway, stones hurtled alarmingly and fell where they would. And these outbursts would leave Al sick.

"Honey," pleaded Sallie again and again, "some day that habit of yours for throwing things will get you into trouble!"

"Aw," he would grumble, "I've never hurt anything yet."

"But you might sometime," Sallie insisted. "Why, you might break a window somewhere! Or hit a chicken, or a cow."

"Just so you never hit Bettie," Grandpa said the words almost too mildly.

"Good Lord!" exclaimed young Al, "why, I wouldn't hurt a hair on her head!"

"Not willingly," Grandpa agreed.

The meal was finished in silence except for the happy two-year-old Bettie asking for this and that "pease" and gravely saying "fank u," as she always did.

"Grandpa," young Al had gone to the field, Sallie sat troubled eyed, "Grandpa, where did Al get his temper from?"

Grandpa sighed, he was old, he was weary, and he, too, was troubled.

"Sallie, he had as good a mother as any lad could wish for. But I've heard tell that her father, a carpenter, would throw his hammers when building a house or a barn and things didn't go right. A good man otherwise, but at the least little thing he was upset and things had to fly."

"Well," Sallie was clearing off the table, "I only pray that Al will be cured of it. I wake up in the night wet with sweat, after dreaming that he has hurt somebody."

"My dear," grandpa had lifted Bettie up onto his lap, "temper is an awful thing. And sometimes the cure is a terrible lesson. I love the boy with my whole soul. But I'm afraid. Afraid."

For several weeks it seemed as if young Al held a tighter rein upon his temper. He did not throw things, he did not even say things when matters went wrong. Not that he hadn't had provocations either. For he had. But he could still hear that mild voice saying, "Just so you never hit Bettie." Why, if he were to hurt his baby, he'd just about kill himself!

And then one day the cows broke the fence next to the barn and had gotten into the corn field. He was fixing the fence. First the nails slipped onto the ground. Then he hit his thumb with the hammer.

As the hammer sailed through the air he saw coming down the lane Baby Bettie! Almost, his heart stopped, but not quite. A mist swam before his eyes. Baby Bettie had fallen and the hammer lay just beyond her body.

"Al, Al," screamed Sallie, "you've killed her! Oh, I hate you! Hate you!"

Al caught her as she was falling. Somehow grandpa had reached his side. Gruffly he commanded, "Take her to the house. I'll pick up the baby."

It seemed hours later, in reality it was but a few minutes until Sallie had returned to consciousness, lying

on the couch, her face drenched by young Al's scalding tears. At first she was dazed, then she remembered. Her arm slipped around the stricken man's shoulders. She was saying:

"Forgive me, Al, I don't hate you. You didn't mean to kill Baby Bettie! But oh, my baby!"

His arm clasped her more tightly. And together they wept, until it seemed that every bit of hot temper that Al had possessed must be washed away by redeeming tears. Still, he did not in words give his promise that never, never again, would he throw things fast and swift through the air to some tragic ending. Words were not needed in that gripping moment.

Then they heard a sound; both started. Young Al wondered if they, too, were dead. And then they heard Baby Bettie saying, "An' I faw down and hit my head on nasty stone."

In the doorway stood grandpa, his face so white that his eyes seemed like holes in a sheet, holding Baby Bettie in his arms. He had deftly tied his handkerchief around her forehead.

The father and mother could not speak. Grandpa just looked at his grandson, then as if satisfied that Al was cured for all time, he explained:

"Bettie stubbed her toe on a stick. As she fell she hit her head on a stone. The hammer missed her by a hairbreadth."

Then he set the little one down within the shelter of the arms of her father and mother. And walked into his room to rest.

Bellefontaine, Ohio.

Seed of Abraham

BY H. A. BRANDT

8. At Dead Man's House

THE night passed and day returned. But quiet reigned at Oaklyn Heights, for the mansion on the hill was now a dead man's house. Wife, son, daughter, a nurse and a maid were there—but the master was gone never to return. All that remained of Lewis Alfred Linden was being prepared for burial at Oaklyn's finest mortuary.

The only outward sign of life at Oaklyn Heights was the solitary figure of the caretaker silhouetted against gray skies. Weather reports indicated that rain might be falling before night. So George Baum was out and busy. He recalled that his late master was a fastidious person, that if he were living he would not want a stone or a twig out of place. So Baum was tidying up the grounds. It had always been the specific instructions of Mr. Lewis A. Linden that no leaves, weeds or trimmings should be burned. Rather, he insisted that they should be buried and thus saved to enrich the soil.

Now as George Baum raked and piled trimmings, he was busy with his own thoughts. The most of the previous night he had spent at the hospital, where Mrs. Baum had been delivered of twin boys a few minutes before midnight. As he worked the experiences of recent months went trooping through his whirling brain.

He mulled over fact after fact and especially what would become of him and his family now that his employer was dead. He recalled also how his wife had been ill and worried through most of the months of her time. George was fond of children, but Diana, his wife, had been anxious about how they would finance the venture. Had she some intuition of what was coming? George wondered.

When George Baum came home with the word that Mr. Linden was dead, Diana began to have one of her spells of worrying. She was troubled, and even George admitted she had just cause. What if there would be no work? Mrs. Baum just knew there would be nothing to feed the baby when it came. And that thought revived an old fear, the fear that the ordeal might prove too much for a woman of her age. She might die. Still, the thought that once frightened her, now did not seem quite so fearsome. Under the circumstances oblivion might be welcome! So Mrs. Baum pursued her melancholy thoughts verging more and more toward hysteria. Meanwhile poor George Baum tried to comfort his nervous wife. When this failed he sought to reason with her. But this only made matters worse. George was at his wit's end as his wife grew more and more excited.

Then Mrs. Baum was taken with sudden pains. When the doctor arrived he ordered her rushed to the hospital. There, in the course of the night, Mrs. Baum was delivered of twins—boys. Again nature had worked one of her grim jokes. Alas for the name so carefully chosen and the little garments trimmed in pink! They were not the right color and only half as many as needed! So worry had not helped in the case of Mrs. Baum. It had but hastened the ordeal and added to expenses. For the two tiny sons, hurried into the world a bit too soon, had to be put into an incubator. So far as finances were concerned, things looked dark for George Baum—as dark as his own figure against the grays of cloudy skies.

Yet, as he piled twigs and leaves he became more and more certain that there was much to be thankful for. He might not have a job, but the dreaded ordeal was over for Mrs. Baum and there would be children in his home. The twins were small, but there was no reason why they should not live. The doctor had said as much. And thinking of these things, George raked with new purpose, collecting the windrows of trimmings which would enrich the earth. He worked as though Mr. Linden were looking on directing the work and com-

mending what was accomplished. Yea more, he worked as one who had given hostages to the ages. He was now a man of family.

Morning wore on. Just before ten o'clock a speedy maroon coupe came flashing up the drive, but not too fast for Mr. Baum to see that it was Dr. Lane hurrying to the dead man's house set upon a hill.

Solemn and still, loomed this great house atop an oak grown knoll. But within there was plenty of life—life plagued with sorrow and fear.

"How is your mother?" asked Dr. Lane when Harlan Linden met him at the door.

Linden shook his head. "I wish I knew. She is terribly upset. She needs something more than medicine. She needs something for a troubled spirit."

"Is there worry, remorse?"

"Yes, doctor. Mother blames herself for father's death. She feels she should have spared him more. And then you must understand that the Linden fortune is in eclipse. Father's going will add complications. I do not know what can be saved. An intimation of the drastic adjustment facing us makes mother's burden doubly heavy. Mother has not only lost her husband, but the world she knew has fallen with him. It is the end of an age for her—perhaps for us Lindens."

"I think I understand," said Dr. Lane quietly.

Harlan led the way upstairs to his mother's sick room. A nurse met them at the door.

"Good morning, Miss Barton," said Dr. Lane. Then to Harlan Linden: "I see you took my advice and got the best nurse in Oaklyn. I am always happy to have Miss Sara Barton on a case of mine."

"Thank you, Dr. Lane." Miss Barton looked much less than her forty years. The compliment had done her good, though she was not hard to look at, at any time.

Dr. Lane stood in the doorway, taking in the scene in his benevolent yet efficient way.

"Oh doctor, I am so glad you came!" cried Mrs. Elsa Linden in a tremulous voice.

Dr. Lane smiled reassuringly and took a chair at the bedside. It was evident he did not intend to make a hurried professional call. He had his ideas about how to handle a nervous patient.

"Miss Barton," Dr. Lane began, "you may as well take the rocking chair, and Harlan the other chair. I am going to stay a while. I saw Mrs. Linden through the ordeal when Harlan was born, and again when Iris came. I am going to see her through this particular crisis."

Dr. Lane reached to take Mrs. Linden's pulse. His every move and manner was calculated to relieve tension.

"Mrs. Linden," he continued, "what do you think has happened to George Baum, your caretaker?"

There was a twinkle in Dr. Lane's eye. What strange medicine was this he was giving?

"Nothing bad, I hope," offered Mrs. Linden.

"No, nothing bad," laughed Dr. Lane. "George Baum is a father now. Mrs. Baum had twin boys last night—incubator babies. I saw them at the hospital this morning."

"Twins—and in these times!" gasped Mrs. Linden. "Troubles never come singly."

"Yes, troubles do often have a way of doubling. But I would not call Mrs. Baum's babies real troubles. There are times when children may be our best, though last resource. Those of us who are having real troubles must be brave . . . calm . . . patient."

"That is easy for a doctor to say." Mrs. Linden did not look convinced.

"Yes," admitted Dr. Lane. "I suppose it does seem so, but in my case I am not asking you to take anything I have not experienced personally."

"What do you mean?" Mrs. Linden looked at Dr. Lane, surprised that he should be speaking of trouble.

"Even doctors have troubles," the physician in the house continued.

"But surely nothing has happened to you, doctor!"

Dr. Lane smiled wanly. "What makes you think I am trouble proof? Doctors are human; they are not different."

"Yes, of course you are right, doctor. But a mere woman can not help but wonder what a doctor's troubles are like."

"So you think you would like to know," said Dr. Lane thoughtfully. Then, having made a decision he continued: "Usually doctors receive confidences, but today I shall share them. It is possible I need help quite as much as those I call on. Of course, this is the first time I have ventured to share my troubles with a patient. But as old friends we may be able to help each other."

Elgin, Ill.

(To Be Continued)

The Mothering Heart

BY EMMA GARY WALLACE

IF it were not for the "Mothering Heart" of humanity, what a bleak and barren place this world would be!

The birds mother their fledglings and the world is bright with song and cheer. The sheep and cows and horses and dogs and cats mother their young until they are strong enough and old enough to venture forth on an independent career.

Parents of the human family are ready to sacrifice and provide for the future of their offspring if they are normal. Little children are weak and helpless and extremely dependent. Fortunately parents in their ten-

derness, enjoy having the little ones turn to them and lean upon them.

All of which helps us to feel that protecting love and care are natural to parenthood.

But the mother heart—the parental instinct is dwarfed when it stops here. Even wild animals will protect their young. They will sometimes suckle and shelter little creatures left motherless.

It is indisputably the case that society is reaching out as never before to mother the sick, the hungry, the needy, the under-privileged. Groups of men and women—clubs and organizations of different kinds—some social, some secular, and some religious, are *adopting* and *big brothering* and *big sistering* children who are forlorn and who need a helping hand or real encouragement of some kind.

Our churches have long been leaders in mothering. State and federal governments have arisen splendidly to the call of the times. And one of the finest things about it is, that we are not restricting our mothering to our own communities or our own country, but we are reaching "hands across the sea" that the little children of other lands may grow up to be consciously and gladly the friends of the little children of our country.

So if we would end war and encourage peace, we must think of other children as well as our own. One of the greatest needs of today is mothering. Let's all do our bit!

Auburn, N. Y.

CORRESPONDENCE

WOMEN'S WORK CONFERENCE

The Women's Work conference of Southeastern Pennsylvania, Eastern New York, New Jersey and Delaware met in session in the Geiger Memorial church, Philadelphia, on April 18.

The president, Mrs. Wm. J. Wadsworth, Jr., gave a few well chosen remarks of appreciation to the women of the district for their loyalty and devotion. She asked a continued interest in their prayers for coöperation in our Women's Work that it may continue to grow.

The forenoon session was devoted to business. The reports of the secretary, treasurer and the nominating committee were followed by Echoes from the Eastern Regional Conference by Mrs. J. Harold Harley and Mrs. J. S. Grater. This was followed by presentation of the projects for 1934.

Our goals for the year are: women's national project, \$400; home district, \$300; Neffsville Orphanage, open account. The amount contributed by the women of our district in the past year was \$874.

After the noonday luncheon the following program was given: Theme—The church meeting the needs of the day; addresses—Christ's Purpose in Establishing the Church, by Mrs. T. P. Dick; Organizing the Local Church for Efficient Service by W. G. Nyce; The Local Church Meeting the Needs of the Immediate Community by Earl M. Bowman; The Local Church Coöperating with the District and Brotherhood Program by Q. A. Holsopple; missionary address

by Mrs. Desmond Bittinger. General discussion was led by Ross D. Murphy.

We are planning for an all-day conference to be held in the Norristown church on July 12, the theme of the program to be, The Christian Home.

The following officers were elected: Vice-president, Mrs. J. N. Jordin; director of peace and temperance, Mrs. M. A. Rinehart; director of home and family, Mrs. Frank Hoffman; missionary director, Mrs. Wm. Pierce.

Glenside, Pa.

Mrs. H. H. Funk.

WHAT MEN CAN DO IN THE KINGDOM OF GOD

On April 8 the pastor, Bro. Ralph R. Hatton, called the men of the church and Sunday-school of the First Church of the Brethren, Toledo, Ohio, together to think about the organizing of the Men's Work in the church. After a short devotional period, the ideas and ideals of the Men's Work were presented. It was voted unanimously to organize a Men's Work organization in the First church. Officers elected were: Joseph Hudson, president; George Harrison, vice-president; Noah Chalmers, secretary-treasurer.

The pastor then presented the need of more rooms to take care of our growing Sunday-school attendance. This matter of more Sunday-school room had been made a matter of prayer in our church, our homes and our Sunday-school for four weeks. After a discussion of plans and means of attaining our building for more Sunday-school room, it was decided to organize five teams, with a captain and two men each, and make a solicitation of the members and friends of the church and Sunday-school. These men were given the names of the members of our church and Sunday-school, and were told to be ready to report on Sunday, April 22, following the morning church service. At this report meeting, it was found we had secured nearly \$800, or enough to assure a Sunday-school building, 30x50 feet, of wooden and portable construction. A business meeting of the church was called for Tuesday evening, April 24, and the church decided to go ahead with the building. Brethren Arch Bumpus, W. E. Ferguson and L. M. Baler were chosen the building committee, and LeRoy Eberly Building Fund Treasurer. On Monday morning the building was started with all work and labor to be donated by the men. The first week 23 different men put in 57½ days of labor on the building, from 7 to 15 men working each day. It is planned to dedicate the building on Sunday, June 10, with Sunday-school at 9:30 A. M., followed by a Children's Day Program at 10:30 A. M. At 2:30 P. M. there will be dedication services in charge of the pastor, Bro. Ralph R. Hatton, with the dedication sermon preached by Bro. J. F. Hornish of Defiance, Ohio. At 7:30 P. M., at the Happy Hour Service, the pastor will speak on the subject, "Jazz or Religion?"

On the 6th of May the Men's Work held an inspirational meeting at 2:30 P. M., with the president presiding. An address was given by C. J. Dyer, Community Secretary of the East Side Y. M. C. A. on the subject, "Man's Work in the Kingdom of God." Music was furnished by a colored quartet.

It was decided for the Men's Work to have charge of the evening service on Sunday, May 20, in the absence of the pastor. They have secured the services of the Gideon Male Quartet of Toledo, with a member of the quartet, Mr. Bobby Johnson, bringing the sermon.

An outdoor meeting is planned for the second Sunday afternoon in July, when the wives and children will be invited. A program will be rendered in the afternoon with a

pot luck dinner in the evening. This organization has already proved a real inspiration to the work of the First church at Toledo. The pastor has found in this organization a power which he hardly knew was in the church. We are trusting that out of this Men's Work there will be built in Toledo a Church of the Brethren that shall be a real credit to the brotherhood. We crave an interest in the prayers of all.

Ralph R. Hatton,
Toledo, Ohio. Pastor.

Sectional Conferences for Ministers and Other Church Workers

(Continued From Page 12)

church life. On Wednesday afternoon the men and the women representing the laity will meet with the ministers to discuss the adult program. On Wednesday night the young people and workers among young people will join the ministers in discussing the program for youth. Thursday morning the children's workers will join the ministers in planning the program for children. On Thursday afternoon a summary of all sectional conferences will be presented in the Agricultural Hall, the same building as the sectional conferences are held. Dr. Paul H. Bowman will give a summary of the sectional conferences after the representatives have presented the detailed reports of the several conferences.

BREAKFAST CONFERENCES—MEMORIAL UNION Thursday, June 14, 7: 00 A. M.

District Ministerial and Mission Boards, G. A. Cassel, presiding.

Home Missions Today and Tomorrow, M. Clyde Horst.

Friday, June 15, 7: 00 A. M.

District Ministerial and Missions Boards, and Local Pastoral Committees, W. H. Yoder, presiding.

Forward in Our Ministerial Organization, H. L. Hartsough.

Saturday, June 16, 7: 00 A. M.

Ministers and Laymen, R. E. Mohler, presiding.
Strengthening the Brethren Forces, W. S. Bell.

Sunday, June 17, 7: 00 A. M.

Ministers and laymen, R. E. Mohler, presiding.
Address, M. D. Helsel.

Monday, June 18, 7: 00 A. M.

Ministers and Wives, H. L. Hartsough, presiding.
The Ministers' Ethical Code, Paul H. Bowman.

During the past several years it has been discovered that the breakfast time is one of the best hours to secure the attendance of ministers and church leaders. Many of our ministers are on Standing Committee and therefore can not attend our regular conferences for the first few days at least. Also it has been discovered that laymen attend breakfast conferences as well as the ministers. Therefore, in coöperation with R. E. Mohler, the Secretary of Men's Work, it has been planned to have two breakfast conferences in which ministers and laymen will meet together.

Instead of the meetings of District Mission and Ministerial Boards being held previous to Annual Conference, we are setting aside the breakfast conference on Thursday morning for a study of Home Missions Today and Tomorrow. Believing that the work of ministerial and mission boards is similar, both groups are invited to attend this conference. Likewise the same group is urged to attend the breakfast conference on Friday morning, when the discussion will center around our ministerial organization.

Saturday morning Dr. W. S. Bell of the Brethren Church will speak to the ministers and laymen on Strengthening the Brethren Forces. On Sunday morning Dr. M. D. Helsel will give an address to the laymen.

The final breakfast conference will be on Monday morning, at which time the ministers and their wives will eat together and hear an address by Dr. P. H. Bowman on the subject of Ministerial Ethics.

The meals will be served cafeteria style and it is hoped that everyone attending will arrive early enough to finish the meal as soon after seven o'clock as is possible. For these conferences make reservations through R. E. Mohler or M. R. Ziegler.

Elgin, Ill.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Rokey-Stone.—By the undersigned at the parsonage, May 6, 1934, Harvey A. Rokey and Pauline Stone, both of Sabetha, Kans.—Robert L. Sink, Sabetha, Kans.

Strietzel-Hoover.—By the undersigned May 3, 1934, in the Church of the Brethren, La Verne, Calif., Paul Herbert Strietzel, San Dimas, Calif., and Vera Mae Hoover, La Verne, Calif.—W. I. T. Hoover, La Verne, Calif.

FALLEN ASLEEP

Barnett. Bro. Elvin H., son of Bro. Chas. and Sister Mary Hoover Barnett, born in Roaring Spring, Pa., May 14, 1891, and died at his home in the same town on May 5, 1934. He had been in failing health for five months. In May, 1921, he married Sister Ella Burket who survives with his mother and two sisters. He united with the church at the age of sixteen years and lived a consistent Christian life. During the World War he did non-combatant service in Camp Lee. Funeral services in the Roaring Spring church by the pastor, S. P. Early. Burial in the Albright cemetery.—Mrs. Lena M. Hoover, Roaring Spring, Pa.

Berkey. Sister Catherine (Brillhart), daughter of A. H. and Elizabeth Brillhart, was born March 9, 1885, and died April 30, 1934. She and D. R. Berkey were united in marriage April 2, 1902. To this union five children were born. She was preceded in death by infant twins and her husband. Two sons, one daughter, and two grandchildren survive, also three brothers and one sister. She was a lifelong resident of Indiana County, Pa., and a consistent member of the Church of the Brethren since youth. Her versatile abilities made her of great service in her home and community. Her passing is keenly felt by her family and friends. Funeral services were conducted by her pastor, E. A. Edwards, in the Montgomery Church of the Brethren. Interment in the adjoining cemetery.—H. L. Berkey, Clymer, Pa.

Cravens. Martha Kirk, born in New York City, Jan. 4, 1879, died April 24, 1934. She is survived by two sons, one daughter, one sister and two brothers. She was a member of the Brethren Church. She had been ill for several months with a heart ailment. Services by Bro. I. V. Enos. Interment in Floral Hill cemetery in Kansas City.—Mrs. Cecile F. Gibbs, Kansas City, Mo.

Curtis. Sister Mary. On April 14, a number of the friends of Sister Curtis gathered in the home of Mr. George Gohn for whom Sister Curtis had acted as housekeeper for eleven years, and celebrated with her her eightieth birthday. A few days later her last sickness came upon her. Her husband having died many years ago and having no home of her own and no known relatives, she was received into the home of her friends, Brother and Sister J. H. Schrock, a few days before her death. She died April 24, 1934. The funeral was conducted at the Middlebury Church of the Brethren by J. H. Schrock, J. H. Fike, and the writer, and interment was made in the Pleasant Valley cemetery.—Burton Metzler, Middlebury, Ind.

Dick. Bro. Thos. P., born at Mapleville, Md., died April 25, 1934, at his son's home in Waynesboro, Pa., aged 73 years. He was the son of Henry and Mary Jane Swope Dick. At the age of seventeen he united with the Church of the Brethren and was always interested in its welfare. He lived a quiet, unassuming, exemplary Christian life. His wife, Anna, nee Diamond, preceded him five years ago. He is survived by four sons and two daughters. Services in his son's home by Elders L. K. Ziegler, C. R. Oellig and H. M. Stover. Interment in Green Hill cemetery.—Sudie M. Wingert, Waynesboro, Pa.

Friend, Betty Jean, three and a half-year-old daughter of Ira S. and Mary Beeghly Friend, died of pneumonia at the parental home Feb. 10, 1934. In addition to her parents she is survived by one half-brother. Funeral services were conducted at the home by the pastor, Bro. R. E. Shober. Burial in the Mill Run cemetery.—Mary C. Shober, Connellsville, Pa.

Good, Michael A., son of Samuel and Katherine Flory Good, born at Goods Mill, Va., June 30, 1857, died at the home of his daughter at Highland Mills, N. Y., May 3, 1934. He was a public school teacher for a number of years before accepting a place on the faculty of Bridgewater College where he remained for thirty years. He and his wife, who was Miss Katherine Erman, were faithful workers in the Bridgewater congregation until about four years ago when they went to live with their daughter. He leaves his wife and daughter, son, grandson, two brothers and two sisters. Another daughter, Flora Good Wampler, died about sixteen years ago. Funeral at the Bridgewater church by P. H. Bowman and C. B. Smith. Interment in Bridgewater cemetery.—Mrs. O. F. Foley, Bridgewater, Va.

Harshbarger, Joseph Henry, eldest son of Samuel and Sarah Harshbarger, born in Montgomery County, Ohio, Aug. 6, 1858. June 28, 1879, he married Lydia Arnold. He spent part of his early years in the bounds of the North Star congregation but for thirty years he was a member of the Castine church. He died May 3, 1934, at the home of their daughter in West Manchester, where he and his wife had been living for several years. He leaves his wife, daughter, brother and four sisters. Funeral at Castine by the writer and Glen Rust. Burial in the Holsopple cemetery near New Weston, Ohio.—Ira G. Blocher, Greenville, Ohio.

Hartman, Sister Mabel E., wife of Bro. Wm. Hartman, died at her home April 30, 1934, aged 40 years. She was a faithful member of the Church of the Brethren. One daughter preceded her three months ago. She is survived by her husband, five sons, two daughters, two step-daughters and one brother. Services in the Pleasant Hill church by Bro. Geo. H. Keeny, assisted by Bro. S. C. Godfrey. Interment in the adjoining cemetery.—Esther B. Hartman, York, Pa.

Keltner, Dorothy May, born Oct. 23, 1927, died May 2, 1934. She was a regular attendant of the Brethren Sunday-school. While on her way to school the morning of May 1 she was struck by a motor car, suffering fatal injuries. She is survived by her parents, Mr. and Mrs. Allen S. Keltner, two brothers and one sister. Services by Bro. O. A. Meyer and Bro. I. V. Enos. Interment in Mt. Moriah cemetery in Kansas City.—Mrs. Cecile F. Gibbs, Kansas City, Mo.

Maust, Mrs. Eliza, born at Salisbury, Pa., Aug. 10, 1844, died in Spring Valley, Minn., at the home of her son, Lloyd W., on May 1, 1934. In 1865 she married Wm. Maust. In 1866 they left Pennsylvania and located on a farm in the vicinity of Preston, Minn. They moved to Fruithurst, Ala., in 1897. Soon after her husband's death in 1919 she came to Spring Valley to live with her son. She leaves four sons and one daughter. She united with the Root River Church of the Brethren sixty-three years ago. Although isolated from the church much of her life, she was a firm believer to the end. Funeral services at the Congregational church at Spring Valley by J. S. Flory, assisted by Rev. J. F. Souders.—Mrs. Cora M. Ogg, Preston, Minn.

McGuigan, Estie Mary Blymire, wife of Ralph McGuigan, died at her home April 18, 1934, aged 23 years. She is survived by her husband and one daughter, parents, one brother and two sisters. Services at her home by Bro. S. C. Godfrey, assisted by Rev. G. C. Gabriel. Interment in the Fairmount cemetery.—Esther B. Hartman, York, Pa.

Miller, Sister Mary Anne, born Dec. 31, 1853, died Feb. 28, 1934. She was the daughter of Fred and Rebecca Cline. She married Jacob F. Miller in 1875. To this union five children were born; one died in infancy. One son, J. W. Miller of Boston, Mass., is a minister. Besides the children she leaves seven grandchildren and four half-brothers. Her husband died eleven years ago. She suffered a stroke of paralysis in August, 1931, and never fully recovered. The second stroke in February, 1934, proved fatal. She was a devout Christian woman and had been a member of the Brethren Church for about sixty years. Funeral services at the Middle River church by Brethren B. B. Garber and J. W. Wright. Interment in cemetery near by.—Mrs. F. Y. Garber, Waynesboro, Va.

Mock, Sister Phebe, daughter of Adam and Elizabeth Freece Shock, born March 1, 1850, in Defiance County, Ohio. While yet a child she moved with her parents to Kosciusko County, Ind., near North Webster. She married Alman Mock Aug. 9, 1866; her husband died Oct. 11, 1925. To this union were born ten children. She united with the Church of the Brethren at an early age and lived a devoted Christian life for nearly seventy years. In the spring of 1884 the family moved to Wisconsin. About fifteen years ago they sold their farm and retired to live in Stanley. She died at her home there on April 20, 1934. She leaves two sons, four daughters, one sister, thirteen grandchildren and nineteen great-grandchildren. Funeral by Bro. Lewis Hyde from the church in Stanley. Interment in the Edson cemetery.—Mrs. Jacob Winkler, Stanley, Wis.

Newhouse, Thomas, born Dec. 8, 1853, near Fostoria, Ohio, died at his home there April 4, 1934. He spent his entire life in and around Fostoria, and was the last of a family of five children. Oct. 3, 1876, he married Diannah N. Myers. To this union were born three children; one daughter preceded him. He is survived by the widow, two children, four grandchildren and one great-grandchild. He and his wife celebrated their golden wedding anniversary Oct. 3, 1926. He was one of the charter members of the Fostoria church, he with his companion,

having founded the first Church of the Brethren mission in the city. Funeral services in the home by Bro. H. V. Thomas, assisted by Bro. Walter Swihart. Burial in Fountain cemetery.—John W. Vetter, Fostoria, Ohio.

Petry, Mary E., born Feb. 22, 1871, died March 13, 1934. She married Walter Petry and to them were born five children. She united with the Church of the Brethren in youth and continued faithful. Funeral in the Prices Creek church by Eld. S. A. Blessing, assisted by the writer.—E. S. Hollinger, New Paris, Ohio.

Pierce, Mrs. Anna Patterson, 64 years old, wife of Robert S. Pierce, died April 18, 1934, at her home in South Connellsville. She had undergone an operation Jan. 29, which did not prove successful. Besides her husband she is survived by four sons, five daughters, twenty grandchildren, and one great-grandchild, all of Connellsville. Mrs. Pierce was a member of the Baptist church for fifty-one years. Funeral services were held from the home with Bro. R. E. Shober officiating, assisted by Rev. J. S. Brownlee of the Baptist church. Interment in Hill Grove cemetery.—Mary C. Shober, Connellsville, Pa.

Rinker, Daniel, of near Bayard, Grant County, W. Va., died April 20, 1934, aged 94 years. He married Eva Lee in 1865. To this union were born five sons and six daughters, all of whom survive with thirty grandchildren and fifty-six great-grandchildren. He was a member of the Church of the Brethren for about seventy-five years, having united with the church in early life; he was devoted and consecrated to the church he loved. Bro. Rinker was strictly temperate; he never drank or used tobacco in any way. He was of a quiet disposition and kind to all. Funeral services at the home place by the undersigned and burial in the family cemetery by the side of his companion who died Nov. 20, 1930.—B. W. Smith, Burlington, W. Va.

Skyles, Sister Mary Jane, daughter of David and Elizabeth Shaw, died at her home near Union, Ohio, April 7, 1934, aged 76 years. In June, 1878, she married Anson Skyles. The husband was called home in 1907 since which time she had lived with her son. She united with the Christian Church in 1906 in which communion she lived faithful. She leaves her only son, two grandchildren, two great-grandchildren, one brother and one sister. Funeral services in the Methodist church in Union by the undersigned, assisted by Eld. A. H. Bucklew. Interment in Polk Grove cemetery.—Wm. Minnich, Union, Ohio.

Smeltzer, Emma Grace, daughter of Daniel and Elizabeth Wagoner, was born in Cerro Gordo, Ill., May 17, 1894, and died at her home near Pymont, Ind., April 26, 1934. April 18, 1917, she married Floyd Richard Smeltzer and to this union three children were born. Sept. 13, 1924, she and her husband were elected to the office of deacon and served in this capacity since. She was also primary superintendent. During her sickness of about eight weeks she called for the anointing service. She leaves her husband, three daughters, mother and four sisters. Her father preceded her. Funeral services in the church at Pymont by Jeremiah Barnhart. Interment in Pymont cemetery.—Dorothea E. Barnhart, Rossville, Ind.

Steele, Alice Williams, was born Feb. 15, 1885, and died April 28, 1934. In 1904 she was united in marriage to Daniel Steele, and in 1906 became a member of the Church of the Brethren. Her husband, one son and three daughters survive; her fine Christian spirit pervaded the home. Ill all winter, an emergency operation only briefly prolonged her life. The day after calling for the anointing service she went willingly to her home beyond.—Mrs. Rosetta Cottrell, New Enterprise, Pa.

Sturtz, Bro. Conrad, born at Sand Patch, Somerset County, Pa., died in Waynesboro, Pa., April 24, 1934, aged 71 years. He united with the Church of the Brethren when a young man and lived a devout Christian life. He is survived by his wife, Amanda, nee Hoover, three sons and two daughters. Services in the church by our pastor, Eld. L. K. Ziegler. Interment in Green Hill cemetery.—Sudie M. Wingert, Waynesboro, Pa.

Trobridge, J. J., son of James and Martha Trobridge, born near Elm-dale, Mich., March 15, 1860, died April 28, 1934. He married Sister Annie Lang Dec. 22, 1886. To this union were born five children. He leaves his wife, three sons, one daughter, three sisters and one brother. He lived his entire life upon the farm where he was born. Funeral services at the homestead by the writer, assisted by Rev. Schrock.—C. L. Wilkins, Freeport, Mich.

Twombly, Roy, son of Clarence and Lucy Twombly, born June 10, 1912, died May 1, 1934. Aug. 11, 1929, while Bro. Edwin Jarboe and wife, evangelists, were with us, he cast his lot with the Church of the Brethren. April 23, 1931, he married Miss Gladys Fern Brown. His wife and son survive, with father and mother and two brothers. One brother and one sister preceded him. His parents came to Cimarron County in the early settlement of this part of Oklahoma, and filed on a claim near Griggs. Here he was born and made his home until after his marriage when he moved to an adjoining farm belonging to his father. Funeral service by the undersigned. Burial near the Brick schoolhouse.—G. P. Burrow, Griggs, Okla.

Vest, Sister Rettie Lawrence, born Sept. 19, 1876, died March 8, 1934, following a second stroke of paralysis. She had suffered the first Nov. 14, 1933. She married J. S. Vest Feb. 12, 1895. To this union were born two children. She united with the Church of the Brethren in August, 1910, and lived a consistent life. She took an active interest in the work of the church. During her sickness she was anointed. She is survived by her husband, one daughter, son, two grandchildren, two sisters and two brothers. Funeral services at Stonewall church by Elders A. N. Hylton and C. E. Williams. Interment in the Stonewall cemetery near by.—Mrs. O. R. Whitlock, Floyd, Va.

NEWS FROM CHURCHES

CALIFORNIA

Oakland.—March 18 a gospel team from the East Bay Evangelistic Association presented a program in the interest of the Philpott-McKee union meetings held here from April 8 to 29. March 22 the three adult classes of the Sunday-school gave a pound social for Pastor Cunningham and wife and also presented them a radio in appreciation of the splendid work they are doing among us. Each evening during Holy Week our pastor held services speaking on the subject, Messages from the Cross. A large audience was in attendance at these meetings and we feel the church was greatly strengthened. Bro. Cunningham spoke with such power and feeling that hearts were touched and as a result four were received into church fellowship by baptism, two on former baptism and one as an associate member. Three of this number were from the Y. P. D. and four from the adult department. Union services were held Good Friday for our part of the community at a Methodist church. That day our pastor was one of the speakers at the Beth Eden Baptist (colored) church in down town Oakland. Early Easter morning the Y. P. D. went caroling for the shut-ins after which they enjoyed a breakfast together in the hills above the city. A fine musical program was given by the Sunday-school in commemoration of the day. Our love feast was held April 8. The standard leadership training school started April 16 to continue for six consecutive Monday evenings. Quite a number of our members have enrolled and are availing themselves of this wonderful opportunity. Captain Day of the Salvation Army was the speaker at our pot luck dinner April 25. His talk concerning his work for forty-three years among the prisoners at the state penitentiaries was of great interest to all. At the close of this service a reception was given in honor of the new members received into the church at Easter time. Since the installing of the choir loft, our pulpit also has been redesigned and enlarged and the pews rearranged. This adds greatly to the beauty of the auditorium and also creates a more worshipful atmosphere.—Mary Heisel Woody, Oakland, Calif., May 6.

ILLINOIS

Lanark.—On Sunday, April 8, the Manchester College male quartet gave the evening program. Paul Kampmeier, a Lanark boy, sings with this group. The Palistrina choir sang for us for morning, afternoon and evening services on Sunday, April 29. The Manchester mixed octette gave the evening program on May 6. Claire Mathias, a Lanark boy, sings with this group. The church and community appreciate the splendid spiritual messages which these three groups brought us. Our church is uniting with the First Brethren for evening services during June, July and August. Our delegate to Annual Conference is our pastor's wife, Mrs. I. D. Leatherman, with Eld. P. F. Eckerle as alternate. The missionary society has a meeting the second Thursday of each month. On May 10 the Polo ladies were our guests and gave an interesting program which included a missionary play entitled, New Melodies. Our pastor preached a timely message on Mother's Day. Twelve juniors took their stand for Christ and were baptized that evening just before our love feast services. There were 250 who surrounded the Lord's table to receive the spiritual blessing afforded by this occasion.—Mrs. Floyd Zuck, Lanark, Ill., May 15.

Milledgeville church met in council May 7. Officers for the Sunday-school were elected. Mrs. A. S. Kreider was reelected as general superintendent. Bro. J. H. Mathis presented his resignation as pastor and elder which was accepted. We dislike very much to have them leave but realize that they have an opportunity for larger fields of service. They plan to have charge of a pastorate at Rockingham, Mo., and he will also be field secretary for Northern Missouri. Bro. Frank Eckerle was chosen elder. Mrs. J. H. Mathis was chosen delegate to Annual Meeting. Delegates were also chosen to District Meeting. As a result of our evangelistic services in February seven were baptized and two were baptized at the close of our pre-Easter services. Our communion will be held May 20 at 7:30 P. M. Easter was observed by giving a cantata in cooperation with the Brethren church in town. The Sunday following we appreciated the pageant, Victory Over Death, presented by the young people of Sterling. Bro. J. O. Winger of Manchester College gave an inspiring message May 6.—Mrs. Abe Reiff, Milledgeville, Ill., May 8.

Polo.—The Lord has been prospering the work here beyond all expectations. Our missionary work under the leadership of Mrs. Price Heckman promises to exceed last year's splendid record. The children are interested in their work and especially have they been interested in "Little John," the black boy adopted by the Heckmans in Africa. Our missionary offering for the past year showed an increase of over 50 per cent, being \$306.96 this year as compared to \$193.65 last year. An increase in our local giving has also been noticeable. In spite of the fact that last year was our record year in attendance, the first six months of this year show an average increase of thirty per Sunday over the same period last year. Our Easter pageant-cantata, At Sunrise, was presented to a full house. Two have given their hearts to the Lord since Easter. The Freeport young people brought the play, The Old-fashioned Mother, to our church. The church voted at the spring council to retain Bro. Warner as pastor for another year. The temperance work is also growing in our church. A young people's branch of the W. C. T. U. has been organized in Polo recently and

several of our number are taking an active part. Sister Helen Gilbert, one of our young people, was the first person in Illinois to be awarded the Cleveland Six Ribbon. An L. T. L. has also been organized and Mrs. Harry Gilbert is director of the children from our church. Our Friendship Circle recently reorganized with Mrs. Elmer Davis, president.—Alice M. Warner, Polo, Ill., May 7.

INDIANA

Lower Deer Creek church met in council May 3. Although our little flock has been without a shepherd since Bro. Paul moved away the first of March, we have had very good interest and attendance each Sunday. Bro. Shank was chosen elder at this meeting for an indefinite time. The Harmony Four colored quartet of Kokomo, Ind., was with us Sunday night, April 29, and rendered a good program to a crowded house.—Martha Ward, Camden, Ind., May 11.

New Salem.—Several weeks ago we enjoyed baving with us Sister Mary Schaeffer, returned missionary from China. She gave us a talk concerning the work on the mission field. We are to have a Mother's Day program given by home talent. Our Sunday-school record shows a good attendance. Our love feast service will be on May 26. We are sending our pastor, Bro. Russell Weller, to represent us at Conference.—Dora A. Stout, Milford, Ind., May 9.

South Bend (Second).—The church received a rich blessing from the earnest labors of our pastor, Bro. Edward Stump. He gave us two weeks of his time and best efforts, delivering a forceful sermon each evening; many lasting impressions were made. Our meetings were well attended and delegations from other churches were much appreciated. Ten were born into the kingdom. Over 200 attended our love feast which followed. We had breakfast on Sunday morning when there was also a record attendance for the year of 240. Our B. Y. P. D. is showing steady interest in their new society and it is beneficial to those who attend. We are making arrangements for our Children's Day program on June 10.—Mrs. Ruth Lorenz Smith, South Bend, Ind., May 9.

IOWA

English River church plans to have Brother and Sister B. M. Rollins of Keyser, W. Va., in a revival meeting from June 27 to July 15. Our love feast will follow on the evening of July 16 at 7:30 o'clock. March 23 the drama, Prisoner at the Bar, was given to a large audience. This was under the auspices of the State Anti-Saloon League. Bro. J. J. Yoder from McPherson was with us on the morning of April 8 and in the evening the World Service group from McPherson rendered a program. Easter Sunday an offering was lifted for the Board of Christian Education. April 22 was McPherson Day and an offering of \$22.38 was taken for the college. We shall be glad to welcome any visitors going to and from the Ames Conference.—Tressie Myers, Kinross, Iowa, May 8.

Spring Creek.—At the spring council our elder, Bro. Roy E. Stern, was chosen to represent the church at Annual Meeting with Bro. Galen Gillian, alternate. The Sunday-school gave an appropriate program Easter Sunday. We are to have services each Sunday evening during the spring and summer; these are increasing in interest. June 9, 7:30 P. M., is the date for our communion service. Our Aid Society gave a program April 28. Bro. Stern brought us a Mother's Day message and in the evening the young people rendered an interesting program.—Mrs. Ollie Adams, Sumner, Iowa, May 14.

KANSAS

Mont Ida.—The young people of our church were honor guests of the B. Y. P. D. conference of Northeastern Kansas held at Ottawa April 14 and 15. They had a fine time and good reports were brought back. Two of our members attended the state Sunday-school convention held at Ottawa April 23-25. Preparations are being made to beautify our churchhouse. We appreciated the rendition of the play, What Doth It Profit, given by a group from Ottawa the night of April 11. We are expecting Bro. Lester Fike of Carthage to be with us to conduct a revival the latter part of September. Bro. Miller gives us good sermons full of inspiration and comfort.—Mrs. M. C. Shaefer, Garnett, Kans., May 15.

Parsons.—As a result of two and one-half weeks of evangelistic services conducted by Bro. Walter Sell, evangelist, and Mr. Frank Wheeler, song leader, both of Chicago, six made confession. Two have been baptized and four await the rite; one was received by letter. Bro. Sell's messages were heart-searching and appealed to deeper consecration on the part of the members. The attendance was good. Mr. Wheeler's work was greatly appreciated; he brought many messages in special song. He was assisted by home talent in special music which added much to the services. They were accompanied each day by our pastor, Bro. C. Ernest Davis, and made many visits in the homes. They were privileged to broadcast two different times over station KGGF, Coffeyville. We held our love feast Saturday evening, May 5. Bro. Sell officiated, assisted by Bro. Davis.—Mrs. W. F. Jones, Parsons, Kans., May 12.

Victor.—Sunday evening, April 29, the McPherson gospel team gave us an interesting program. May 26 is the date set for our love feast. May 20 the county Sunday-school convention will be held at Victor.—Mrs. Price Winder, Waldo, Kans., May 7.

MARYLAND

Locust Grove church held its spring love feast on May 5 with Bro. Jos. Bowman officiating. Visiting ministers were Elders Jesse Burrall and Jos. Bowman. Bro. W. N. Zobler and daughter visited our church

on April 22 and favored us with a number of sacred songs. Our Sisters' Aid Society met at the home of Sister Anna Klein with a large number present. The young people's Bible class gave a program on Mother's Day.—Bessie R. Purdum, Mt. Airy, Md., May 14.

Pipe Creek church met in semiannual council March 31. We elected as delegates to District Meeting the following: Guy Fornwalt, Wm. Main, Ida Englar and Carrie Garner. Bro. L. E. Greene made a request in behalf of the Edgewood brethren for the privilege of building an addition to their house of worship in order to have more seating capacity. Their request was granted and the building committee was authorized to carry out their plans. Bro. E. C. Bixler will represent us at Annual Meeting. April 15 Bro. Wm. Kinsey gave an illustrated lecture, *Helping Hands*, which was very interesting. This lecture was sponsored by the B. Y. P. D. At our love feast May 6 Bro. Chas. Resser of Washington, D. C., was with us. He delivered a stirring preparatory message at the morning service and officiated at the love feast in an impressive manner.—Mrs. H. Paul Hull, Linwood, Md., May 11.

MICHIGAN

Sugar Ridge.—The church here is progressing nicely under the leadership of our elder and pastor, Bro. J. J. Cook. Mrs. Mabel McKenzie is the superintendent of the adult department of the Sunday-school and Mrs. J. J. Cook has charge of the primary department. They with the help of the pastor and teachers are planning for a Vacation Bible School to be held early in June. The young people with the help of their leader, Mrs. John Reinohls, have given several interesting programs. Mrs. Lizzie Cable is president of the Ladies' Aid which is very active in helping with the work of the church. Plans are being made to reroof and redecorate the church in the near future.—Robert B. Miller, Scottville, Mich., May 12.

MINNESOTA

Lewiston church met in business meeting March 13. Bro. Eddy was elected pastor for three years. It was decided to have our communion about the middle of June, the date to be decided later. On account of the heavy snowstorm, the Easter program was postponed until April 8. The children of the Sunday-school gave a pleasing fifteen-minute program after Sunday-school. In the evening the older group gave the pageant, *The Risen Christ*, which was much appreciated by a full house. The Ladies' Aid had a food sale before Easter and also served the junior-senior banquet on April 14. They are now planning for a bazaar to be held some time during the late autumn.—Mrs. Lulu Williams, Lewiston, Minn., May 9.

MISSOURI

Deepwater church was favored by an inspiring sermon on "The Rich Young Ruler" on Sunday morning, April 22, by our elder, Bro. C. A. Lentz. A basket dinner was served at noon. Afterward Bro. Lentz conducted our regular quarterly council. Various committees reported their work. The soliciting committee reported a good response from the members and others in pledges. The men pledged an acre of grain or some of their stock, the women pledged the Sunday eggs and others have made cash pledges. We are glad to say this has already increased our offerings. We hope to be out of debt soon. Our pastor, Bro. W. R. Argabright, was chosen to represent us at the Conference at Ames, Iowa. Since our last report, our attendance has been steadily increasing. We are glad to announce that we have secured Bro. E. S. Coffman of Elgin, Ill., to conduct our revival, beginning Aug. 18 and continuing until Sept. 2.—Erma Lucille Argabright, Deepwater, Mo., May 11.

South St. Joseph church enjoyed a splendid communion service last eve with the writer in charge. We closed the South Side Relief Station April 30, having been open since Jan. 4, 1932, running 845 days in which the writer's wife never missed a single day of service; 146,000 meals were served, over 8,000 of which were to transients, all at an average cost of about 3 cents plus what was given in food from different sources. Two meals a day were served with a Bible service after each evening meal. Hundreds of garments were distributed, both by the station and by the Red Cross, also hundreds of sacks of flour. Fuel, medical and surgical attention were also given. Sixty-five souls were added to our number as a result of the above. The need of funds prevents us from running any longer though relief is needed. The writer has been selected as delegate to the Ames Conference.—E. N. Huffman, St. Joseph, Mo., May 13.

NEBRASKA

Blue Springs.—Prayer day was observed in our church by the pastor giving a helpful sermon along the line of prayer. The men's group has been busy the past few months in regravelling the mile south of the church to the cemetery, cutting a year's supply of wood for the church and helping several neighbors in getting their fuel for the winter. During the winter a group of church people presented the play, *What Doth It Profit*, by Ira Frantz. This forceful message was presented in seven different communities, to large and appreciative audiences. Easter was a beautiful day. In the early morning some thirty young people gathered on a hilltop for a dramatization of the resurrection. This was followed by breakfast. At the morning service our pastor closed a series of sermons on the last words of our Master on the cross. In the evening the cantata, *The King Triumphant*, was given by the choir. The B. Y. P. D. is doing splendid work under the leadership of Lois Brubaker. Each month on Sunday evening the group gives a program in the main audience room. The women's council suggested that the young people sponsor a mother and daugh-

ter fellowship supper. They accepted and did the work in a wonderful way. The program consisted of a musical reading, a six-act pantomime, *Eight Scenes in a Girl's Life*, and a talk on Japan by Mrs. Lowe, a returned missionary. The supper was served by the young men of the church. Another important meeting of the community was the gathering of the parents and young people to discuss ways and means of recreation. Bro. Brandt gave the baccalaureate address to the Holmesville senior class Sunday evening, May 13. His timely subject was *A New Social Order*.—Mrs. J. H. Heiny, Blue Springs, Nebr., May 14.

NEW MEXICO

Clovis church enjoyed two weeks of pre-Easter services. Our pastor, Bro. Lester Fike, brought us an inspiring message each night; he also gave a short talk to the children each evening. Three were baptized at the close of the meetings and four await the rite. April 2 we observed the love feast and communion. The Y. P. D. obtained slides from the American Bible Society and April 15 they gave a program, showing the slides and giving talks on the translation, printing and distribution of the Bible throughout the world. We met in council April 24. Since our last report six letters have been received and four granted. It was decided to meet May 2 and do some cleaning and repairing of church and church property. We are looking forward to the District Conference to be held in the Clovis church in August.—Lucy M. Brunk, Clovis, N. Mex., May 9.

OHIO

Black River church met in council April 21. It was decided to hold our love feast May 26 at 7:30 P. M. Our Sunday evening meetings began May 6, the children, young people and adults meeting in separate groups. At the January council the church expressed itself as desiring the pastor to remain for another period of three years beginning Sept. 1. During the Lenten period the pastor and the other two ministers of the township conducted a class in Bible doctrines in the township school. This class was well attended and had the cooperation of the school faculty. We are looking forward to having a Vacation Bible School this summer conducted by a group of our young people from Manchester College. It was decided to have a Children's Day program June 10.—Mrs. Arthur L. Dodge, Spencer, Ohio, May 10.

Cincinnati church announces the spring communion to be held on Sunday evening, May 26; Children's Day services June 10; missionary day, June 3, the offering to go to Conference. The choir rendered a beautiful Easter cantata here and also at the Happy Corner and Middle District churches. The quarterly council meeting was held in April. Due to lack of official board, the Board of Christian Education was authorized to function in that capacity. Chas. Knoepfle was elected church treasurer. The ladies' organization gave an interesting Mother's Day program on May 13. The Sunday-school is growing steadily. The junior C. W. has also shown a marked improvement.—Julia Replogle, Cincinnati, Ohio, May 14.

PENNSYLVANIA

Bear Run church enjoyed a two weeks' meeting during April with Bro. Remo Fletcher doing the preaching. The attendance, interest and messages were fine. Love feast and communion were held Sunday evening, April 15, with Bro. R. E. Shober officiating, assisted by Bro. Fletcher.—Mary C. Shober, Connellsville, Pa., May 7.

Roxbury.—The Christmas season was fittingly observed with appropriate sermons by the pastor and programs by the Sunday-school and young people. Watch night was observed with appropriate services closing with an impressive candle lighting service. On New Year's evening we met in regular council when reports were given and officers for the year were elected. Our church year has been changed to begin Oct. 1. In the future we will have only two regular councils, one in the fall and one in the spring. We will elect all officers, church and Sunday-school, at the fall council to be held on the second Tuesday of September. Feb. 18 our pastor exchanged pulpits with Bro. Grant E. Weaver, pastor of the Pleasant Hill congregation. Bro. Weaver's theme was *The Inescapable Christ*. Sunday evening, Feb. 25, was given to our efficient choir under the direction of Bro. C. S. Bralier, when they sang a number of hymns to an appreciative audience. The writer was asked to give a short talk on *Singing in the Days Gone By*, at the close of which he led the audience in the singing of a hymn by lining it as was customary more than a half century ago. This was interesting to the audience as there were very few present who remembered when it was done that way. As usual Easter was a busy day in our church. At 6:30 folks from the three churches of the Roxbury district gathered in a union service in our church in which a number of our young people had a part. Following the Sunday-school hour an excellent Easter program was given by the children. In the evening, members of the Fidelis class and others under the direction of Sister Mary Grace Englehart presented the pageant, *The Dawning*, to a crowded house. They also gave the same pageant in the Rummel church, April 11. On the two preceding Sunday evenings, the pastor, T. F. Henry, gave illustrated talks on *Christ During the Passion Week*, all of which resulted in a number of decisions for Christ on Easter. At our business meeting on April 3, Eld. H. C. Hess was present and assisted in the election of four brethren to the office of deacon. It is now thirty-five years since the organization of the Roxbury (then West Johnstown) congregation and plans were started for a general homecoming some time the coming fall. Since that time Morrellville, Pleasant Hill and Westmont churches have been organized out of this territory, and it is hoped these will be glad to participate in a homecoming during an entire week. The church

voted some \$40 out of our missionary treasury to the General Mission Board. We are planning for a revival some time next fall. April 4 five young girls were baptized. On the evening of April 12 about thirty members of the Helping Hand and Women's Bible classes of our Sunday-school gave a program of hymn singing and talks to the inmates of the Old Folks' Home at Windber. The service was enjoyed by all present. April 13 the Johnstown alumni association of Juniata College had their annual banquet in our church with 101 present and Calvert N. Ellis of the college as the main speaker. April 15 our pastor preached an appropriate sermon on consecration, after which he had charge of the installation of Brethren Scott Haynes, Harry W. Berkey and Mahlon Hoffman, with their wives, into the deacon's office. The same evening four representatives of the Student Volunteer Band of Juniata College gave a very excellent service of music and talks to an appreciative audience. March 20 the Women's Missionary Society of our church celebrated the seventh anniversary of the organization of the society. In these seven years they have sponsored various projects by means of which over \$2,000 has been raised for missionary purposes. Their programs vary. At the present time they are studying Eastern Women of Today and Tomorrow at their monthly meetings. May 5 the young people's branch of the W. C. T. U. held two sessions in our church. It is an inspiration to hear the programs given by these fine young people on the subject of temperance and it gives one hope for the future of America. May 6, following the morning sermon on the meaning of symbols, preparatory to the love feast in the evening, Pastor Henry installed Brother and Sister Charles Noon into the deacon's office. In the evening we enjoyed a very spiritual love feast led by the pastor. We decided not to represent at the Ames Conference except some members should decide to go, then we will authorize two to serve.—Jerome E. Blough, Johnstown, Pa., May 7.

Upper Claar.—April 29 our church held its spring communion service, the largest attended service we have had in many years. This was preceded by a two weeks' evangelistic service by Bro. G. E. Yoder of Windber, Pa. We had very good attendance during the entire meeting which resulted in twenty-three additions by baptism and the church was greatly strengthened. We have recently improved our church by installing electric lights. Our Sunday-school is getting along very nicely. We are having good attendance and interest is splendid. April 22 four representatives of the Student Volunteer Band of Juniata College gave us a good program. We are planning to have a children's service in a few weeks.—Stella Walter, Claysburg, Pa., May 9.

Welsh Run church met in council April 7. The delegates to District Meeting were Bro. Martin Hunsberger and the writer; alternates, Bro. Albert Martin and Ray Fisher. Bro. Clyde Shipp was reelected superintendent of the Sunday-school for another year. Bro. D. M. Zuck was reelected trustee for another term. We decided to hold one week's meeting beginning June 3 and close with the love feast on June 9 at 1:30 P. M.—John D. Martin, Mercersburg, Pa., May 6.

VIRGINIA

Belmont congregation met in council April 7. Our delegates to District Meeting are I. N. Zigler and W. R. Brooks with J. M. and Howard Mason, alternates. We are looking forward to having Bro. S. L. Garber of Harrisonburg, Va., with us in our revival at Brooks Mission this summer. Our educational committee was instructed to arrange for a Bible School. We are planning for our revival at Belmont to begin June 2 with Bro. I. S. Long, evangelist.—Mrs. Hannah Mason, Belmont, Va., May 11.

Bridgewater.—On Easter Monday four of our Sunday-school children were baptized as a climax to our evangelistic effort during February and March under the leadership of the pastor, Bro. G. L. Wine. On Sunday night the young people's group presented an impressive Easter pageant. The women's Bible class recently put on an old-fashioned quilt show, accompanied by an appropriate program to which a small admission fee was charged. A large and appreciative audience was in attendance and a nice sum was realized. Our love feast was held on Sunday evening, May 6, for the first time in the College Street church. Bro. G. L. Wine officiated. At the regular quarterly council May 7 our elder reported one more received into church membership by baptism. The trustees were empowered to make sale of dishes and property not being used in the old church. One set of chairs and a rocker were donated to the missionary home.—Mrs. O. F. Foley, Bridgewater, Va., May 8.

Fairfax congregation has two places of worship—Oakton and Dranesville. Bro. B. F. Miller is the presiding elder since the first of the year. Both Sunday-schools are progressing nicely with Brethren E. L. Myre and Jas. Murphy as superintendents for Oakton and O. K. Miller for Dranesville. Oakton has a young men's class with an enrollment of thirty-four. We have a fine group of young people who are interested in the activities of the church, the rendering of music and the Y. P. D. programs. Our council meetings are being held at night to give those an opportunity to attend who otherwise could not. Instead of meeting quarterly we meet every other month. The recent council was held at the Dranesville house. The writer was made Messenger correspondent. Our love feast was held May 13 with Bro. W. W. Cox officiating. A father and son banquet was held in October and a mother and daughter banquet is to be given May 22. Bro. Guy West of Bridgewater, Va., will conduct a series of meetings in the Oakton house beginning the latter part of June.—Mrs. Annie L. Miller, Fairfax, Va., May 12.

Monte Vista (Bethlehem).—Our church met in council March 24. An Easter sunrise service was sponsored by the young people of the church which was much appreciated. At 10 o'clock the group returned for Sunday-school and the Easter sermon. March 25 the B. Y. P. D. gave a program on Youth's Call to Service. April 29 about twenty-eight of our young people hiked to Kahozo Knob, the highest point in the county. While we rested from our climb the Sunday-school lesson on True Greatness was taught by Joel Naff. Following this lunch was served. Our love feast was held May 5. We were glad to have with us Bro. F. B. Layman who officiated and delivered the Sunday morning message on My Hope of Heaven. We are looking forward to the return of our pastor June 1. We are expecting Bro. Cecil Showalter to conduct our revival this summer.—Bessie H. Naff, Callaway, Va., May 11.

Sangerville congregation met in visit council March 30. Letters were given to five. The visiting brethren gave a good report. Our delegates to District Meeting were Brethren I. B. Miller, J. S. Wine, Glen Wine, J. S. Kiracofe and M. G. Sanger. Delegate to Annual Conference is Bro. C. A. Click with Bro. J. L. Driver, alternate. The B. Y. P. D. groups of Summit and Valley have each brought us splendid programs recently. Bro. Kahle was with us May 2. Bro. E. C. Woodie of Geer, Va., will begin a revival for us May 27. Bro. J. H. Kiracofe of Luray preached for us on April 29 and we were glad to have him visit us.—Meda G. Argenbright, Bridgewater, Va., May 11.

ANNOUNCEMENTS

ANNUAL MEETING

June 13-19 at Ames, Iowa.

LOVE FEASTS

California

May 26, 27, 7:30 pm, Santa Ana.

Colorado

June 3, Denver.

June 10, 7:30 pm, First Grand Valley.

Illinois

May 27, 7:30 pm, Yellow Creek.
June 3, 7 pm, Cherry Grove.

Indiana

May 26, New Salem.

May 26, Michigan City.

May 26, 7:30 pm, Antioch (Killbuck).

May 26, Blue River.

May 26, 7:30 pm, Middletown.

May 26, Mt. Pleasant (No.).

May 27, Bremen.

May 27, Union Grove.

May 31, 7:30 pm, Middlebury.

June 2, Wawaka.

June 2, Bethany.

June 2, Baugo.

June 4, Four Mile.

June 4, Pipe Creek.

June 9, Camp Creek.

June 6, 7 pm, Wakarusa.

June 7, Rock Run.

Iowa

May 23, Libertyville.

June 2, 7:30 pm, Coon River.

June 9, Fernald.

June 9, 7:30 pm, Spring Creek.

July 16, 7:30 pm, English River.

Kansas

May 26, Victor.

May 27, 7:30 pm, Newton City.

June 4, 7:30 pm, Independence.

Maryland

May 26, 3:30 pm, Long Green Valley.

May 26, 4 pm, Manor.

May 26, 4 pm, Middletown Valley, Grossnickle house.

May 27, Cumberland.

June 2, 2 pm, Broadfording.

Michigan

June 9, Crystal.

June 10, Beaverton.

Missouri

May 26, Bethel.

Nebraska

June 4, Octavia.

June 4, South Loup.

Ohio

May 26, 7:30 pm, West Charleston.

May 26, 7 pm, Eversole.

May 26, 7:30 pm, Black River.

May 27, Cincinnati.

May 27, Oakland.

May 27, 7:30 pm, Eagle Creek.

June 9, 10:30 am, Poplar Ridge.

Oregon

May 26, Albany.

Pennsylvania

May 26, Conestoga at Bareville.

May 26, 2 pm, Akron.

May 26, 27, 10 am, Back Creek at Shank house.

May 26, 27, 2 pm, Conewago at Bachmanville.

May 26, 27, 10 pm, Fredericksburg at Meyer.

May 27, Glade Run.

May 27, Lebanon.

May 27, 10:30 am, Lower Conewago at Bermudian.

May 27, 2:30 pm, Marsh Creek.

May 27, 5 pm, Carlisle.

May 27, Lost Creek at Oriental.

May 27, Leamersville.

May 27, Codorus at Codorus house.

May 29, 30, 10 am, Chiques at Chiques house.

May 30, 31, 1:30 pm, White Oak at Kreiders.

May 30, 31, 10 am, West Green Tree at Rheems.

June 2, 3, 10 am, Antietam at Prices.

June 2, Lower Claar.

June 2, 2 pm, Mingo at Mingo house.

June 2, Mechanic Grove.

June 3, Shade Creek at Berkey.

June 9, 1:30 pm, Welsh Run.

June 10, 3 pm, Shamokin.

June 10, Ridge or Fogelsanger house, all-day.

June 17, Upper Codorus at Black Rock.

Virginia

May 26, 6 pm, Riverview.

May 26, 5 pm, Linville Creek at Cedar Run.

June 2, 2:30 pm, Pleasant Hill.

Washington

May 26, 7:45 pm, Yakima.

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THE GOSPEL MESSENGER

Vol. 83

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No. 22



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Supports of Missionaries

California

Covina Missionary Class, one-half support of Henry K. Oberholtzer (son of I. E. Oberholtzer), China.
 Glendora Sunday-school, "Willing Workers' Class," William M. Beahm budget,* Africa.
 La Verne congregation and Sunday-school, Lynn A. Blickenstaff and wife, India; Susan Stoner, India.
 La Verne congregation, "Mothers' Class," Stephen Blickenstaff (son of L. A. Blickenstaff), India.
 Long Beach Sunday-school, Lucile G. Heckman, Africa.
 Northern California Sunday-schools, Minneva Neher, China.
 Pasadena Sunday-school, "Fellowship," "Seniors," "Men's and Women's Bible" classes, Dr. Lloyd Studebaker, Africa.
 Southern California Aid Societies, Modena Minnich Studebaker, Africa.
 Southern California Sunday-schools, Clarence C. Heckman, Africa.

Colorado

Rocky Ford congregation and Sunday-school, partial support of Ernest M. Wampler, China.

Idaho

Idaho and Western Montana congregations, Amsey F. Bollinger, India.

Illinois

Cerro Gordo Sunday-school, Dr. A. R. Cottrell, India.
 Decatur Sunday-school, Harriet Ann Beahm (daughter of Wm. M. Beahm), Africa.
 Franklin Grove congregation, Mae W. Miller, India.
 Girard Sunday-school, one-half support of Dr. Laura M. Cottrell, India.
 Mount Morris College Missionary Society, D. J. Lichty, India.
 Mount Morris congregation (a group), Mary Shull, India.
 Northern Illinois and Wisconsin Sunday-schools, Hazel E. Messer, India.
 Virden Sunday-school, one-half support of Dr. Laura M. Cottrell, India.

Indiana

Manchester College Sunday-school, Laura J. Shock, China.
 Manchester College Student Volunteers, Clara Harper budget,* Africa.
 Mexico congregation, Lillian Grisso, India.
 Middle Indiana Sunday-schools, Mahel W. Moomaw, India.
 Northern Indiana Sunday-schools, Mary Schaeffer, China; Marguerite Burke budget,* Africa.
 Northern Indiana B. Y. P. D.'s, Clara Harper budget,* Africa.
 Pine Creek congregation, Winnie Cripe, China.
 Pipe Creek congregation, one-half support of Olivia D. Ikenberry, China.
 West Goshen congregation, Anna Warstler, India.

Iowa

Cedar Rapids Sunday-school, Emma Horning, China.
 Ivester congregation, W. Harlan and Frances Smith, China.
 North English and English River Sunday-schools, Nettie M. Senger, China.
 Panther Creek Sunday-school, one-half support of Olivia D. Ikenberry, China.
 South Waterloo Christian Workers' Society and Aid Society, A. S. B. Miller, India.
 South Waterloo Sunday-school, Primary Department, one-half support, Marjorie Miller (daughter of A. S. B. Miller), India.
 South Waterloo Sunday-school, Intermediate and Junior Departments, one-half support, Lorita Shull (daughter of C. G. Shull), India.

Kansas

Northwestern Kansas Sunday-schools, Howard L. Alley, India.
 Southwestern Kansas congregation, Frank H. Crumpacker, China.
 Yoder, J. D. (of Monitor congregation), Myrtle Pollock, China.

Maryland

Eastern Maryland Sunday-schools, Ruth Utz budget,* Africa.
 Maryland B. Y. P. D.'s, Anna B. Mow budget,* India.
 Middle Maryland Sunday-schools, Minerva Metzger, China.
 Western Maryland congregations, Ida C. Shumaker budget,* India.

Michigan

Michigan Sunday-schools, Primary Departments, Haven Crumpacker, (daughter of F. H. Crumpacker), China.
 Michigan Sunday-schools, Junior Departments, Maurine Miller (daughter of A. S. B. Miller), India.
 Michigan Sunday-schools, Edith Bosler, Africa.

Ohio

Bear Creek congregation, Anna M. Lichty, India.
 Black River congregation, one-half support of Corda L. Wertz, China.
 Cleveland congregation, one-half support of Goldie Swartz, India.
 Danville Aid Society, one-half support of Esther Mae Helser (daughter of Albert D. Helser), Africa.
 Eagle Creek Sunday-school, Catherine R. Oberholtzer (daughter of I. E. Oberholtzer), China.
 East Nimishillen congregation, one-half support of Goldie Swartz, India.
 Freeburg congregation, Corda L. Wertz budget,* China.
 Happy Corner Sunday-school (Lower Stillwater congregation), Betty J. Brooks (daughter of H. J. Brooks), India.
 Hartville congregation, Anna B. Brumbaugh, India.
 Lima Sunday-school, Beau Stanley Bittinger (son of Desmond Bittinger), Africa.
 Moyers brothers and sisters, partial support of Faye Moyer, Africa.
 Netzeley, Effie K. (Union City congregation), Corda L. Wertz budget,* China.
 Northwestern Ohio Sunday-schools, one-half personal support and part of budget,* Faye Moyer, Africa.
 Olivet congregation, A. D. Helser, Africa.
 Olivet Aid Society, one-half support Esther Mae Helser (daughter of Albert D. Helser), Africa.
 Owl Creek congregation, one-fourth support, Lola Helser, Africa.
 Pleasant View Sunday-school support of Corda L. Wertz, China.
 Salem congregation, Minnie F. Bright, China.
 Silver Creek B. Y. P. D., partial support Faye Moyer, Africa.
 Southern Ohio Sunday-schools, partial support of Elizabeth B. Wampler, China; O. C. Sollenberger, China.
 Trotwood congregation, Elizabeth Oberholtzer, China.
 White Cottage congregation, one-half support Evelyn Horn, Africa.

Oregon

Oregon B. Y. P. D.'s, William M. Beahm budget,* Africa.

Pennsylvania

Brandt, D. E., and family (of Upper Conewago congregation), E. L. Ikenberry, China.
 Carson Valley congregation, partial support of Esther Beahm, Africa.
 Chiques congregation, Alice M. Grayhill, Sweden.
 Coventry congregation, H. Stover Kulp, Africa.
 Eastern Pennsylvania Sunday-schools, I. E. Oberholtzer, China; Desmond Bittinger, Africa.
 Elizabethtown congregation, Irene Bittinger, Africa.
 Green Tree congregation, Clara Harper, Africa.
 Greensburg congregation, D. J. Lichty budget,* India.
 Heidelberg, Myerstown and Richland Sunday-schools, Desmond Bittinger budget,* Africa.
 Huntingdon congregation and college, J. M. Blough, India.
 Jones, Ralph, Trappe, Robert Ziegler (son of Edward Ziegler), India.
 Lebanon congregation, "Helping Hand Class," Alberta Sollenberger (daughter of O. C. Sollenberger), China.
 Maple Spring (Quemahoning congregation), partial support of Esther Beahm, Africa.
 Mechanic Grove Sunday-school, "Willing Workers' Class," partial support of Lois Mow (daughter of Baxter Mow), India.
 Mechanic Grove congregation, "Sunshine Scatters Class," partial support of Joseph Mow (son of Baxter Mow), India.
 Middle Pennsylvania Sunday-schools, Martha Neiderhiser Parker, China.
 Middle Pennsylvania Young People's Council, Anetta Mow budget,* India.
 Midway congregation, Edward Ziegler, India.
 Palmyra congregation, J. F. Graybill, Sweden.
 Peach Blossom congregation, two-thirds support of Anna Hutchison, China.
 Richland congregation, B. Mary Royer, India.
 Salunga Sunday-school (E. Petersburg congregation), Baxter M. Mow, India.
 Scalp Level congregation, personal support and budget* of Dr. H. L. Burke, Africa.
 Shade Creek, Rummel, Scalp Level and Windher congregations, Anna Z. Blough, India.
 Snake Spring congregation, "Faithful Workers Class," J. Homer Bright, China.
 Southeastern Pennsylvania Sunday-schools, Ruth L. Glessner, India.
 Southern Pennsylvania Sunday-schools, Christina Kulp, Africa.
 Spring Creek congregation, Eliza B. Miller, India.
 Tire Hill, partial support for Esther Beahm, India.
 Two friends, Emma K. Ziegler, India.
 Walnut Grove (Johnstown congregation), Lois D. Norris, Sweden; "Good Samaritan Bible Class," one-third support of Anna Hutchison, China.
 Waynesboro congregation (Missionary Association), Minor M. Myers, China.
 Western Pennsylvania Sunday-schools of Seventh Circuit, Ann Lichty budget,* India.
 Western Pennsylvania Sunday-schools, Ida C. Shumaker and Olive Widdowson, India; Grace Clapper, China, and William M. Beahm, Africa.
 Western Pennsylvania Young People's Council, Marguerite S. Burke, Africa.

(Continued on Page 25)

* Each missionary receives a personal support. The missionary uses this money for his personal living expenses, such as food, clothing, etc. In addition to the personal support the presence of each missionary on the field calls for a great deal of money to carry on the program of work. This expense includes transportation to and from the field, the cost of residences, schools, hospitals, evangelistic tours, literature, etc. In order to link congregations and individuals with missionaries in a personal way, portions of the missionary's work expense which we call "work budget," has been assigned in many cases. The star differentiates such assignments from the personal supports.

THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

Vol. 83

Elgin, Ill., June 2, 1934

No. 22

EDITORIAL

Why I Am an Incurable Missionary

1. BECAUSE I believe in the gospel of Christ. This Redeemer of men has given me hope in the hours of darkest struggle with myself and the circumstances of life. I believe every man needs this same Friend and Redeemer. To help make him known and followed is my first duty to him and all mankind.

2. Because I believe in the Christian philosophy of life—in living selflessly for others, adventuring in tasks beyond human limitations, bringing light into life's darkness, health for its sickness, hope for its uncertainties and forgiveness for its sins. Such tasks well done mean joy and progress for the Christian church.

3. Because I believe in the potential hunger for God in all mankind. It is man's inhumanity to man that forces men to brutality and hardness. Countless thousands across the world await messengers of hope and love. Righteousness will abide only where Christ is enthroned as Lord and Master.

4. Because of what Christian missions have done for America. We have our homes and churches, our opportunities and freedom, the culture and institutions that bless our national life. Of course we acknowledge and deplore her many sins and national pride, but our consciousness of them and struggle against them is only because we have heard the voice of Christ.

5. Because of what missions do for the home church. They clarify its message. They keep the church Christian rather than selfish and nationalistic. They discover even the "greater faith than in Israel." They encourage her vision and deepen her faith in the gospel. This was the effect of the first mission on the Jerusalem church and ever since. Such a program keeps us close to God and enriches all of our church life.

6. Because of what I have seen taking place in mission fields. The average mission station is an oasis in

a desert land. A place where God, hope and love open new springs of life. Both the missionary and the people to whom he goes are enriched by the very nature of the work. Leaders are discovered. Horizons are widened. The life of faith and hope penetrates into divers places. Of course mistakes are made and changes will take place; but the results assure us that Christian missions in some form are the world's greatest hope.

7. Because I believe in the essential unity of all mankind, regardless of race and nationality. We live in a war-torn world because men have not yet known the beauty, progress and victory possible through forgiveness and goodwill. Only Christ can challenge men to the sympathy and understanding that will transcend all differences of color, language and national pride. C. D. B.

Yeast Can Never Leaven Clay

THAT was true long before Basil Mathews put it that way but it is good to be reminded that it still holds. "It needs the responsive vitality of the flour."

What happens to new ideas and new schemes for human betterment, however good, depends greatly on what is in the minds and hearts of those to whom they are committed. It is at last the soil itself that decides whether the seed shall grow.

Which doesn't mean that the case is hopeless if the soil isn't very good. The figure must not be pressed too far. The quality of the soil can be improved. Indeed that is part of our job. Christian education is a real and mighty force. Even adults can learn, we are coming to see.

What it does mean is that the making of better soil in which to sow the seed of truth is tremendously important. What individual persons old and young think and feel, love and hate—this makes or unmakes all our beautiful schemes for kingdom progress. Programs and systems rise and fall with this.

E. F.

KINGDOM GLEANINGS

Calendar for Sunday, June 3

Sunday-school Lesson, Jesus in the Shadow of the Cross.—Matt. 26: 1-75.

Christian Workers' Meeting, What Has Repeal Done?

B. Y. P. D. Programs:

Young People: Why I Want to Go to Camp.

Intermediates: Vacation Days Are Here.

* * * *

Gains for the Kingdom

Five baptisms in the Muncie church, Ind.

Two baptisms at Tacoma, Wash., by the pastor, Earl W. Roop.

Thirteen baptisms in the Waterloo City church, Iowa.

Five baptisms in the Everett church, Pa.

Ten baptisms in the Glendale Mission, Calif., Bro. J. H. Cassady of Washington, D. C., evangelist.

Ten baptisms in the Tire Hill church, Pa.

Twelve baptisms in the Belvedere church, Calif.

Three baptisms in the Independence church, Kans.

Twenty-two baptisms in the Midway church, Pa., Bro. R. P. Bucher of Quarryville, Pa., evangelist.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Guy West of Bridgewater, Va., June 10-24 in the Bethesda church, Maple Grove congregation, Md.

Bro. J. M. Geary of Champion, Pa., June 16 in the Elbethel church, Pa.

Bro. G. S. Strausbaugh of Columbiana, Ohio, May 27 in the Reading church, Ohio.

Bro. C. L. Cox of Claysburg, Pa., June 3-17 in the Richmond church, Ohio.

Bro. O. H. Feiler of Portis, Kans., June 3 in the Brooklyn church, Iowa.

* * * *

Personal Mention

Bro. J. J. Johnson, pastor of the Canton church of Southern Illinois, is available for a meeting sometime this summer or fall, or at any time during the coming year. Address him at 265 N. First Ave., Canton, Ill.

Manager L. W. Shultz says that Camp Mack will be ready to entertain the men who come to the mass meeting Sunday, June 3, at 2:00 P. M. and 6:30 P. M. All men, ministers, laymen and boys of twelve years and up are cordially invited. See under last week's Miscellaneous Items for important features of the promised program.

To Northwestern Ohio in general and to Eld. Jay F. Hornish in particular the Messenger makes humble apology. Though given in the "Personal Mention" column of March 31 the name was inadvertently omitted from the Standing Committee list as published in the Messenger of May 12 and in the Conference Booklet. We are sorry.

Bro. W. E. Wolford, Ligonier, Pa., wishes to get in touch with pastors of Western Pennsylvania or parts adjoining who would like to spend a week in June, July or August in a cottage by a mountain stream near Ligonier, and give his people a sermon or two. His proposition is attractive and he wants your help. When you write him for full particu-

lars, tell him which week you would prefer, giving first and second choice.

Bro. Harvey R. Hostetler of Rocky Ford, Colo., alternate Standing Committee delegate, will represent Eastern Colorado and New Mexico at the Ames Conference.

Bro. F. F. Holsopple of Washington, D. C., enclosing an abstract of his address on the liquor problem to be delivered at the Ames Conference, says: "I am feeling surprisingly well and hope to be at the Conference."

* * * *

Miscellaneous Items

The Northern California District Meeting for 1934 will be held Oct. 12-15. Bro. John I. Coffman, Lindsay, Calif., writes us that there was an error as to date in the matter furnished for the Yearbook. Persons interested will please turn to page 5 of their yearbook and make the necessary correction.

"To keep liquor out of the hands of children and motorists the state liquor control commission and the department of finance [of Illinois] promulgated jointly today regulations outlawing the sale and use of liquor in miniature bottles." No sensible person ever supposed that liquor interests would do anything else than try to get their death dealing wares to every man, woman and child in the country.

Who is your local Children's Work Director? The first to be registered in the Elgin office are: Martha Rummel, Camp Creek church of Northern Indiana; Mrs. Myrtle Wagner, Trotwood church of Southern Ohio. If the name and address of your local Children's Work Director have not been sent in, please jot the information on a card and mail to Children's Work Director, 22 South State St., Elgin, Ill.

Statistics are generally regarded as dry reading, and yet what stories are back of the facts and figures detailed in this Messenger! If you turn to page 2 and begin with the Supports of Missionaries, every item stands for a life and the supporting interest of some individual or group. If you read the General Secretary's Report (page 10) you will note how the work on four foreign fields is necessarily sketched in brief sections and summarized in tables. And then there

Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

Tales From the Old Testament, by H. W. Fox. Harper and Brothers. 154 pages. \$1.00.

A book of choice Old Testament stories most delightfully told in an oriental setting that portrays old Hebrew life perfectly. As I sketched these stories I was won by the author's style. He knows children and how to win them with stories. But as I read more closely I discovered that to him the Old Testament stories are not so much fact and truth as they are "tradition," "fairy tales," "folklore," which is not at all my conception of the Old Testament. I failed to find any "thus saith the Lord," in his interpretations, and that was a serious blunder to me. His interpretation of the flood doubtless satisfies him, but it falls far short of satisfying the Old Testament record. Doubtless many workers in religious education will welcome and use these stories, but they will be passed by by those who hold the Bible to be the Word of God, tracing the history of the human race and God's gracious dealings with mankind.

is the Financial Report beginning on page 15. Back of every item, if all the facts could be known, are inspiration and sacrifice, prayers and hope. As you read the reports this year, let your imagination fill in some of the things which lie behind the items. If you do this we are sure you will want to keep this annual report number for reference throughout the coming year.

How the children pay under the new liquor regulations is revealed by such tragedies as this: "Three girls were crossing Damen Avenue when they were run down by a south bound car driven by Burton Richardson. . . . He and another motorist took the victims to the Holy Cross hospital, where the Bruckner girl was pronounced dead. . . . Police are holding Richardson. They said he had been drinking, but was not drunk." Helen Bruckner was a fifteen-year-old student at the Harper High School of Chicago. Her life was a pretty big price to pay so one young man could have his drink.

THE QUIET HOUR

Not Concerned About Himself

Numbers 27: 12-23

For Week Beginning June 10

Behold the land which I have given unto the children of Israel, v. 12

Moses was permitted to see but not to share the home which he had helped his people to win (Gen. 12: 7; 13: 15; 15: 7; Ex. 6: 8; Lev. 20: 24; Num. 14: 8; Deut. 6: 10; 31: 20; Joshua 5: 6).

Because ye rebelled against my word, v. 14

There are some results of sin which God's forgiveness does not undo (Psa. 34: 21; 140: 11; Prov. 8: 36; 11: 3; Isa. 3: 9; Hos. 13: 9).

Let Jehovah appoint a man over the congregation, v. 16

There was no self-pity or complaining. Moses' one interest was the welfare of his people (Ezek. 34: 18; Matt. 25: 43; Mark 10: 37; Luke 10: 31, 32).

Take thee Joshua, a man in whom is the Spirit, v. 18

Every leader should see that some one is prepared to carry on the work he lays down (Rom. 8: 6; 1 Cor. 2: 16; Philpp. 2: 5).

Set him before Eleazar the priest, v. 19

Moses' successor is to realize his responsibility to God (Ex. 29: 9; Lev. 8: 12; Num. 3: 3; 27: 23; Acts 6: 6; 13: 3).

Give him a charge in their sight, v. 19

This is wise, for it impresses both leader and people with their mutual responsibility (Num. 27: 23; Deut. 31: 23; 1 Kings 2: 1; 2 Chron. 19: 9; Matt. 10: 5; Acts 20: 28).

Put of thine honor upon him, v. 20

Too many leaders, when they retire, want to keep the honor for themselves (Philpp. 2: 29; 1 Thess. 5: 13; 1 Tim. 5: 17; Heb. 13: 7).

That the children of Israel may obey, v. 20

A leader is powerless if people will not obey. Only as they obey can their leaders serve them (Deut. 26: 16; Joshua 1: 8; 1 Sam. 15: 22; Matt. 7: 21; Acts 5: 29).

Discussion

How may we help in the transition from older to younger leadership? What is the responsibility of the older men? The younger men? The membership of the church?

R. H. M.

GENERAL FORUM

Teaching Jesus on the Cross

BY PAUL MOHLER

See Sunday-school Lesson for June 10

WHEN the first Adam was tempted, Satan worked on the mind and on the body; evidently it was the combination that won. Have you ever noticed how he can bring physical conditions into play to force you into sin? How seldom men win in such a contest, and how sad the world is because of it. The only hope for us all lay in One who could resist the utmost efforts of Satan working on both mind and body. In the Sunday-school lesson for June 3, we saw the Second Adam under mental pressure so great that his sweat became drops of blood; in the lesson for June 10, Matt. 27: 33-50, we see his body suffering unto death. It is our privilege to study and to rejoice in the victory of "the author and perfecter of our faith, who for the joy that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of God."

The prince of the world had no lack of tools through whom to work. There were the jealous Jewish leaders sitting "in Moses' seat." There were the fickle people, easy to sway by mob psychology. There were the self-seeking Roman rulers responsive to political pressure, and their soldiers ready for any brutality in sport or in earnest. And there was the cross with its cruelty to body and mind.

Since Jesus refused to swerve from the highest and best will of God in the garden, or to avail himself of the protection of the "more than twelve legions of angels" at his command, he was "delivered up by the determinate counsel and foreknowledge of God" into the "hand of lawless men to crucify and slay." Satan had everything made to his hand. He was to make his final and most desperate effort to break down and stop the victorious march of the Captain of Our Salvation to the throne on high. With Satan, it was everything to win or everything to lose. Thank God he lost.

To win, Jesus must not turn back, and he must not sin. If he had lost his self-control, his temper, his loving grace, his humility, meekness, unselfish care for others, or his single-hearted devotion to God, Satan would have won. It was his job to break Christ at some point or other; it is our privilege to see each blow delivered and its effect.

The first blow was struck in the garden, when he that had eaten Jesus' bread lifted up his heel against him, betraying him with a false show of affection. Reaction—only a question and "Friend, do that for which thou art come," yet this was to the oriental a crime of

crimes. Second, there were trials before the high priests, with their false witness, false zeal for God, and brutal, spiteful, spitting, smiting, mocking, and deriding by both rulers and officers. Reaction—silent patience. Third, came the denial by Peter after all his protestations of faithfulness. Reaction—a look! Fourth, see him before Pilate, sworn to do justice, convinced of Jesus' innocence and of the danger in mistreating him, yet yielding to political pressure, scourging and delivering him to be crucified. Reaction—not a word. Fifth, another round of mockery, with the crown of thorns and the purple robe. Reaction—silent patience. Sixth, the temptation to take a stupefying draught. Reaction—refusal. Seventh, the crucifixion. Reaction—"Father, forgive them." Eighth, the desecration of his sacred garments. Reaction—silence. Ninth, the mockery by the chief priests and the passers-by. Reaction—silence. Tenth, the taunts and reproaches of the robbers. Reaction—saving grace for the penitent one. Eleventh, the sight of his mother and friends. Reaction—loving provision for her needs. Twelfth, his apparent separation from God. Reaction—the cry of a breaking heart. Thirteenth, the stroke of death. Reaction—the committal of his soul to God. List these points, if teaching, and check them carefully.

The victory was won, and it was decisive. The victor belongs to us; he is ours and we are his. In him we glory; of his victory we enjoy the fruits. He has won salvation, and it is ours. We are baptized into his name, and into his death, that we may walk in newness of life. His righteousness is perfect, and it is ours. We shall indeed "be holy and without blemish before him in love." That is for that happy time ahead. In the meantime, we may enjoy the "earnest of our inheritance," "the Spirit of him that raised up Jesus from the dead," by which we may "put to death the deeds of the body," to live as "led by the Spirit of God" that we may be "sons of God" according to the generation begotten by the Second Adam. Let us therefore deny self, take up the cross, and follow him.

Look again over these scenes, and see what characteristics appear in him. List them as you find them. Do you see any determination? Any courage? Any calm self-possession? Any manly dignity? Any humility? Any meekness? Any fortitude? Any patience? Any endurance? Any faithfulness to friends (John 18: 8, 9)? Any self-control? Any forgiving grace? Any faithful love? Any devotion to duty? Any devotion to God? See what you can find and where it appears.

Let us look again through the eyes of others nearer to him in time and association. "Have this mind in you which was also in Christ Jesus, who humbled himself, becoming obedient even unto death" (Philpp. 2: 5-11.) "Christ redeemed us from the curse of the

law, having become a curse for us" (Gal. 3: 13). "Walk in love, even as Christ also loved you, and gave himself up for us, an offering and a sacrifice to God for an odor of a sweet smell" (Eph. 5: 2). "For we have not a high priest that can not be touched with the feeling of our infirmities; but one that hath been in all points tempted like as we are, yet without sin" (Heb. 4: 15). "For hereunto were ye called: because Christ also suffered for you, leaving you an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, threatened not; but committed himself to him that judgeth righteously: who his own self bare our sins in his body upon the tree, that we, having died unto sins, might live unto righteousness; by whose stripes ye were healed" (1 Peter 2: 21-24).

Pasadena, Calif.

Pathfinders in Maryland

BY J. M. HENRY

6. Philip Engler

First Half

In a brief biography of Philip Engler, published recently in Maryland, it is recorded that Adam Engler, a sea captain, brought his two nephews, Philip and Jacob Engler, to America when Philip was about twelve years old. After a careful research in Rupp's list of Thirty Thousand Germans who landed at the port of Philadelphia, the author has found that Adam Engler and one Ulrich Englert accompanied by Jerick Seyler took ship at Rotterdam, made a short stop at Deal on June 15, 1728, and landed at Philadelphia on Sept. 11 with David Crockett, master of ship.

It was said that probably Philip Engler was born in Switzerland, Dec. 30, 1736. The above facts clearly show that Adam Engler was in America eight years before Philip was born. Rupp recorded also that on Oct. 7, 1749, Johan Jacob Engler and Jost Engler, coming either from the Province of Manheim, or Zweibrucken, took passage on the ship *Leslie*, J. Ballederim, master, at Rotterdam, and came to Philadelphia. There was a Conrad Wolfe from the same place on that ship. No account has been found where Adam Engler landed with Philip and Jacob at the port of Philadelphia.

It has been said also that Philip Engler lived in Chester County, Pennsylvania, and then moved to Frederick County, Maryland, and settled on Pipe Creek. In the land records of Frederick County folio K, page 825, it is recorded that Jacob Engler purchased land on Sept. 20, 1766, from Martin Cassel. Undoubtedly, that is the same person as John Jacob Engler who landed in Philadelphia 1749.

Jacob Engler must have been a man up in years when he came to Frederick County. On Sept. 23, 1782, just

six years after he came to Maryland, he made a will and gave all of his property to his two sons, Philip and Jacob. They were willed share for share. The will stated that Jacob was to care for his mother, Margarite Engler. The farm had eighty acres of land.

Jacob Engler lived twelve years after he made his will. He died in the spring of 1794 and his will was probated on the eighth day of April of that year. Upton Sheredine, David Plain and Christian Crowl were the witnesses. The records show that Sheredine was a prominent man in that day and made many wills, deeds, and legal papers for his friends. David Plain and Christian Crowl were very prominent members of the Society of Dunkers located on Pipe Creek. Every will which the writer has examined of these early pioneers showed that the testator selected some member, or members, of his church as witnesses. Jacob Engler was most certainly then a member of the pioneer Dunkers on Pipe Creek. If he was not, then he is the one single exception in choosing David Plain and Christian Crowl as members of the Society of Dunkers as witnesses to his will.

The evidence is preponderant that Jacob and Margarite Engler, Uley and Catherine Crumpacker, Martin Urner, the Wolfes and Rhineharts were among the early members in the Pipe Creek church. Urner bought land on Sams Creek, 1761, but did not move on it. He sold one of his farms to Uley Crumpacker who died there, but some of his descendants moved to Virginia before 1790. The Englers have had a long and noble record of service in the work at Pipe Creek. It was probable that Philip Engler, who came to Maryland in 1762, induced Jacob and Margarite Engler to move to Pipe Creek in 1766.

Bridgewater, Va.

What to Pray For

Week of June 4-10

Among the foreign peoples in the United States are many Chinese. For more than a quarter of a century teachers and workers of the Church of the Brethren have been conducting Chinese Sunday-schools where Chinese people have been instructed in English and Bible. Most of the work has been done in four centers—Los Angeles, Detroit, Washington, D. C., and Chicago. Classes have also been conducted for children. At the present time a great field of opportunity is opening among the homes of Chicago, and especially with the children of these homes. Here is a great opportunity to do foreign mission work at home. Since many of these people return to their homeland, we have the opportunity of preparing them to go back to China as missionaries to their own people. We now have Christian leaders in China who were won to Christ in America. Pray for the Sunday-school superintendents, teachers and Chinese Christians in America that they may recognize their opportunity to serve and that they may have spiritual guidance in reaching more of the Chinese in America for Christ.—Oma Holdereed, Chicago, Ill.

The Pastor's Attitude Toward Temperance

BY JOHN F. GRAHAM

Article Supplied by Pastoral Association

THE minister who serves his church in this generation must face many changes in the life and customs of his people. One of the fields to be stressed is that of temperance. In these days when many are uncertain as to their belief on this subject, the minister must pave the way to renewed convictions.

In the first place, it is very evident that great doubt exists in the minds of most people. The changing of the status of the temperance cause has shaken the faith of not a few. It is not for a minister in hours like these to doubt, but rather to be established in firm convictions. He needs to look at intemperance from a long range point of view, rather than a close one, and that will enable him to see what a curse it has been in the past. Then, too, he must seek the established and confirmed convictions of others who know, and thus be guided to take his stand.

The minister in taking his position on this question can not err if he is guided by the teachings in the Book. If so guided he will be able to interpret those teachings in the light of modern needs. He who attempts to lead others must himself be led by the *truth*. He needs to know that intemperance is incompatible with truth. The pure in heart can not stoop to drunkenness, nor insobriety have part with righteousness.

The servant of God must be challenged in a definite way in his own personal life. The urge of every hour both private and public must be one of living close to a great Biblical truth. The greatest way to teach is not by teaching but by living, and in so doing quietly call others to a greater devotion to the highest and best. The urge to overcome in one life, is the expressed victory in the life of another. He who expects another to follow in any great accomplishment must lead aright.

The minister needs to be acquainted with the evil effects of alcohol on all parts of the human body. He must be intelligently informed to give concisely the gross loss in efficiency for any task. Being informed is a privilege, but to give it effectively to others is an art, and here his teaching should be effective. A minister who is a master at teaching can avail much in the cause of temperance.

To just teach against alcohol and its effects would put his teaching in the negative. With that he should give definite instruction on the blessings typical of a life lived in a temperate way. Emulate the blessings of moral and social betterment; yes, and in a greater way show how new doors and vistas are open for greater spiritual growth, unfolding life and achievement.

In the last place, a minister should not be concerned about his personal gain. He should be a shepherd over his people. Close vigil needs to be kept so that the

flock may be kept from the deceptive ravages of any who would exploit their life, rob them of manhood, and leave them unable to grow spiritually. A minister's duty is to help his people to grow Christlike, remembering that godliness and intemperance can not thrive together.

Windber, Pa.

Seed of Abraham

BY H. A. BRANDT

9. One Neighbor's Troubles

THE friendly group in Mrs. Elsa Linden's sick room waited for Dr. Walden Lane to speak. Nurse Barton was still radiant over her late compliment. Harlan Linden sat expectant. Mrs. Linden shifted and tossed nervously wondering what would come next.

However, Dr. Lane was quite composed, though he had promised to confess some of his difficulties.

"I am going to move next week," he began, slowly, giving the significance of his announcement time to soak in. He waited for his seemingly trivial statement to have its effect. It was now three years since he had purchased Twelve Oaks, one of the finest residences in the exclusive East Oaklyn Heights district. It was not a big place, but it had class. The doctor had paid not less than fifty thousand for the property. In this sense it was quite an establishment for a widower to keep going, but the place put Dr. Lane in the center of the new gold coast in Oaklyn. Other doctors envied him the shrewd move he had made. So surprise, even amazement, flamed in the minds of his audience of three.

"You are going to move?" exclaimed Mrs. Linden, forgetting her own affairs at what was involved.

"Yes, next week," replied Dr. Lane.

"But I hope not from Oaklyn Heights district!" It was plain that Mrs. Linden considered the doctor an integral part of the exclusive circle living on the Heights.

"Oh, not so far away," conceded Dr. Lane. "As a matter of fact I am moving just across the river. Freeman's Court on the south side of Main Street just beyond Twelfth Place is the location."

Mrs. Linden looked blank. She did not know the location; but to move across the river meant a recession in social standing. She was dumbfounded.

Miss Barton, sure that she had heard aright, was overwhelmed. She tried to smile brightly, but she knew that something had shaken the doctor's financial position to its very foundation.

Harlan Linden looked at a picture on the wall and tried to register unconcern. In a general way he knew the location and could guess what had happened to the doctor.

"You must have a camping trip in mind," ventured Harlan trying to be facetious and yet elicit information.

Dr. Lane smiled tolerantly. "No, not exactly," was all he said.

"I don't understand," protested Mrs. Linden. "It seems Dr. Lane has in mind some very unique plans."

"Well, my plans are not quite intelligible to some of my friends." Dr. Lane laughed heartily. "But you will recall I promised a confession. So now for the trouble which concerns me. Twelve Oaks cost me a pretty penny. When I bought it I paid one-third down—a matter of over \$16,000. But hardly had I settled on my new location when hard times began to tell. As a doctor, my earnings were halved, quartered; finally, as good as disappeared. Of course people still get sick, but they get along without benefit of physician, or when they do call can not pay, even need financial help! My equity in Twelve Oaks vanished into thin air as property prices sagged, then crashed. I was encouraged to hold on for a time, but now the West Oaklyn Development Company is broke. It will have to pass through the wringer. So I am moving from Twelve Oaks, a poorer but a wiser man."

"This has been terrible for you," sighed Mrs. Linden.

Harlan Linden and Miss Barton looked their sympathy. The latter's experiences had been somewhat different but the concluding financial debacle had been the same. And Harlan Linden sensed what his doctor neighbor had been through, because he knew what had happened and was yet to happen to the Linden interests.

Yet Dr. Lane did not seem especially downcast. He acted more as if a load had been lifted.

"I don't see how you stand it!" offered Mrs. Linden.

"At first I did feel as though the end of the world had come for me. I was plagued with the thought of what my West Oaklyn friends would think, what the town gossip would be. Then it came to me that many of my neighbors were also in the midst of what seemed so terrible to me. And that was some consolation in the sense that misery likes company. But what helped me most was the recollection of the simpler days and ways of my early life. I recalled that I had lived measurably happier before the West Oaklyn venture. Indeed, as I looked back I was surprised at my lack of judgment in undertaking to purchase the West Oaklyn place. Finally, I reflected that most people have to get along with something less than a \$50,000 residence. And when thus limited they attain a considerable degree of happiness. So I resigned myself to the inevitable—and found abiding relief. For I gave myself up to the realization of the possibilities of the good life on simpler levels. And it was Lewis Alfred Linden who set me on the trail of this better life. One day in a confidential talk with him he suggested that I see Manly Dale, one

of the originators of Freeman's Court. That is how hope came to a discouraged doctor. Good-bye, vain world, I am moving to Freeman's Court!"

"What is this Freeman's Court?" asked Harlan Linden perplexed. "If it is located where I think it is, all I remember is a block of vacant lots."

"All of which is quite natural, Harlan. Up until a few months ago the site was virgin sod."

"Is this Manly Dale the gentleman who used to be a foreman at the mills?"

"Yes, Mr. Dale worked in the mills for years. He is a man of family. He has six fine children. But when drastic reductions in personnel came he was one who was let out. It was found that two men and a hundred thousand dollar machine could do the work of the two hundred men in his department. Mr. Dale saw that there was no returning to the old ways, that it was up to him to vegetate or solve a major personal problem in life adjustment. He had some savings, but not enough to support a family indefinitely. I understand that he talked his problem over with your father, Harlan. That he got useful advice and substantial help. With the co-operation of a couple of neighbors, Freeman's Court was launched. When I first heard of the proposition, and that was through your father, a fourth coöperator was desired. I jumped at the chance to be that man."

"But what sort of place is this Freeman's Court?" insisted Harlan Linden.

"Well, it is four men's answer to the burning question of how to make a living. Come over and see for yourself, Harlan. As soon as I get moved I hope to be able to show my friends how the new poor can live and still be happy."

"Does your invitation include indigent nurses?" asked Miss Barton with some diffidence.

"That's an idea," replied Dr. Lane, but not as a direct answer to Miss Barton's question. He seemed to be impressed by some new implication. "I think a nurse really ought to be added to the Freeman's Court group."

"I really think I would be interested," continued Miss Barton, but little realizing what her words meant. Her finances were at a low point and she was eager for any reasonable solution of her own life adjustment problem.

"By the way," said Dr. Lane to Mrs. Linden, "you are looking much better now. Keep a grip on yourself—have faith. Here is a little book you may care to read."

"You give strange medicine, Dr. Lane, but I will try."

"Fine. Anything is possible for the person who will try. I will call again tomorrow."

Elgin, Ill.

(To Be Continued)

Ames Conference Choir Notes

BY A. F. BRIGHTBILL

Just Trifles

Perhaps one of the most inconvenient members of a choir is the one who, on his own initiative, takes into his head the idea that rehearsals are too commonplace for such a genius as he. They are not at all necessary for him, he thinks, being such an unerring reader, and if he should look in at the last rehearsal, late, it is as much as anyone can reasonably expect of him!

With regard to this question of attendance at rehearsals be guided by the thought that if you are a rather poor and backward number, then you should be present because you need the practice to make you perfect; but if, on the other hand, you have good ability, then if you have the good of the choir at heart, you will attend regularly in order to be a real help to those who are weaker. So that you have no excuse either way for being irregular at rehearsals. The fact is, that in all my experience, the members who proved the most capable were the most regular and thoughtful in and during the rehearsal hour. It is of great value to song directors, conductors and the ordinary singer to belong to, and seize every opportunity to sing in combined choirs, especially large groups, provided they are willing to give others a chance. To be a successful member of the Ames Conference Choir you might need to give heed unto the following trifles—

1. Be punctual.
2. Sit erect, let your chest lead.
3. Make yourself a part of the choir.
4. Do not annoy others by wiggling or fidgeting.
5. Rise and sit down in **unison** with the others.
6. Keep your eyes on the conductor.
7. Keep your music up. Look over the top at the conductor.
8. Do not try to sing louder than your neighbors. You will not be heard any better and will strain your voice.
9. Remember to hold the long note for its full count.
10. Time and rhythm are two great factors in choir singing.
11. Remember the rests are of as great importance as notes.
12. Do not start before or hang on after the others have ceased.
13. Do not fail to slightly accentuate the first beat of each measure except where accents are especially marked on other beats. Use your pencil often.
14. Don't look bored because you must stand up to sing. Determine whether you are going to be too tired to do your part before becoming a member of the choir.
15. This choir is a going concern.
16. Always keep your eyes on the conductor.

Some may say: "Oh such trifles!"

A friend became interested in a statue upon which Michelangelo was working. After an absence of a few weeks he called again at the studio and, after looking at the still unfinished work, said: "So you have been idle since I was last here?" "Not so. See, I have deepened this furrow, smoothed this part, given force to this muscle and character to the mouth." "Yes," replied the young man, "but those are trifles." The eye of the artist flashed as he said: "Just so, but trifles make perfection: and perfection is no trifle."

Chicago, Ill.



Reader's Left: A Nigerian caught in the act of playing his zinza, a native made musical instrument which sounds not unlike our xylophone. It looks like it might take considerable ingenuity, both to make and to play the zinza. Reader's Right: A Chinese evangelistic class in which women and children are learning to read. Missionary Horning is shown at the right.

ANNUAL MISSION REPORTS

Forty-Ninth Annual Report of the General Mission Board

For the Fiscal Year Ending February 28, 1934

BY CHARLES D. BONSAK

Secretary of General Mission Board

General Survey

THE past year has been one of careful study and many adjustments. Decreasing income and uncertainty have continued. With the economic upheaval have come increased self-interest and a spirit of nationalism among all nations. These conditions make Christian missions both more urgent as well as more difficult. But with the sacrifice of workers and missionaries at home and abroad and the devoted giving and praying of the churches, the Lord has blessed the work and we have been able to carry on without closing any field entirely.

In the foreign work, experienced missionaries have had to be kept at home; some schools closed; day schools turned into night schools; with overworked missionaries, cuts and other hindrances. At home some churches have done without pastoral care; district boards and local churches have sacrificed in funds for their own work; pastors have existed on much reduced salaries or none, and other sacrifices have been necessary. Yet we believe that we are learning, both at home and abroad, the value of the things of the Spirit. By sharing responsibility we discover power and leadership in unexpected places. Life and sacrifice given with intelligent devotion are the materials for building the kingdom of God.

Personnel

While there has been some serious illness during the year, yet the lives of all our missionaries have been spared. During the year, Daryl M. Parker, M. D., formerly of Glendale, California, and his wife, Martha Neiderhiser Parker, formerly from Mt. Pleasant, Pennsylvania, were sent to China. Dorothy M. Inman, R. N., of Covington, Ohio, went to Africa. These were new workers and it was felt they were especially needed to protect health and meet the great needs in medical evangelism. Due to limited funds others have been kept at home. The total number of active missionaries is about ninety-five, with eighty on the field and fifteen on furlough at the time of this report.

India

The India mission was opened in 1894. During the past year there were about thirty-seven missionaries on the India field with three on furlough, and others detained at home on account of lack of finances. The total expenditures were \$51,712.50. There are now nineteen organized churches, with about three hundred baptized during the year, making a membership of over 5,000. There are eighteen Indian ministers, eight of whom are elders. There are 4,947 persons in 125 different Sunday-schools. A new interest in evangelism is reported. Over 700 voluntary workers, mostly young people, took part in this work in a definite way, reaching about 30,000 people in 300 different villages. There are five town libraries where people hear and read gladly. Schools have been hindered much by lack of funds, yet about 4,000 attended various Christian

schools. The two hospitals are self-supporting and ministered to 11,000 different patients in over 41,000 treatments, while there were 577 operations performed and medical fees amounting to \$17,500 were received. Thus the work grows and progress toward self-support is evident when we compare the above expenditures with the peak year of 1928 of \$173,051.01.

China

The China mission was opened in 1908. Including the doctor and his wife, arriving late in the year, there were twenty-seven missionaries on the field and two on furlough. The expenditures were \$24,142.36 for the year. There are four organized churches; 217 were

baptized during the year and the total church membership is 1,725. There was an increased interest in evangelism during the year. There are about 625 in schools.

TABLE II. INDIA CHURCH IN THE FIELD

Church Congregations	Nat. Staff			The Church										
	Total	Ordained Men	Unordained Men	Women	Organized Churches	Other Places Having Regular Services	Baptized During Year	Christian Community	Total Church Membership	Christians in Villages	Others Under Christian Instruction	Sunday-schools	Sunday-school Teachers and Pupils	Contribution for Church Work—Dollars
Ahwa	18	2	13	3	1	4	5	490	205	55	220	5	258	95
Amletha	5	1	4		1	2	4	173	73	73	103		120	57
Andada	4	1	3		1	2	24	184	114	114	240		53	
Anklesvar	26	4	18	4	1	13	7	1,200	1,039	850	150	13	575	336
Bulsar	19	1	13	5	1	2	8	500	283	6	200	9	500	300
Dahanu	9	1	5	3	1	1		85	62	7	60	6	98	128
Jalalpor	24	3	16	5	2	10	67	680	475	418	1,009	16	730	170
Jamoli	4	1	3		1	3	1	191	86	86	53	4	135	40
Jitali	2	1	1		1	9	350	137	25	400	2	70	15	
Khergam	28	1	25	2	1	1	30	580	380	247	702	18	750	292
Palghar	10	1	8	1	1	1		80	61	13	75	3	90	65
Rohid	2	1	1		1	3		150	104	104	125	2	40	
Umalla-Vali	8	1	6	1	1	12	361	326	326	35	6	275	120	
Vada	8		6	2	1	2		91	38	12	100	3	120	50
Vyara	33	4	26	3	4	22	130	2,400	1,830	1,600	250	33	1,133	311
Totals	200	23	148	29	19	67	298	7,515	5,213	3,936	3,722	125	4,947	1,979
	200	22	147	31	22	70	263	7,635	4,871	3,757	3,608	117	4,711	2,944

Goldie
Swartz
and two
Marathi
Teachers
Dahanu
Boarding
School



India Mission Statistics

1932-1933

1933 figures in light faced type
1932 totals in bold faced type

TABLE I. FOREIGN STAFF

Date of First Work in Field	Total	Ordained Men	Unordained Men	Wives	Unmarried Women	Short Term Workers	Residence Stations
1894	40	9	3	12	16		9
	49	10	4	15	20		9

* 5 of this number on furlough.

TABLE V. PHILANTHROPIC

Mission Stations	Widows' Home			Baby Home		
	Institutions	Total	Women	Institutions	Total	Boys
						Girls
Anklesvar	1	9	4	5	1	11
Dahanu	1	9	4	5	1	11
Totals	1	9	4	5	1	11
	1	5	2	2	1	5

TABLE III. GENERAL EDUCATION

Mission Stations	Total Under Instruction —All Schools	Kin. ^a	Elementary Schools			High & Mid. Schools			Industrial Schools			Tch. Train. Schools			Edu. Fees—Dollars							
			Kindergarten	Pupils	Schools	Total Pupils	Boys	Girls	Schools	Total Pupils	Boys	Girls	Institutions	Total Pupils		Boys	Girls	Institutions	Total Pupils	Males	Females	
Ahwa	410	1	23	10	361	308	53	1	11	11			1	15	15							
Anklesvar	323			15	102	57	45	2	131	95	36	2	66	60			6	2	24	18		6
Bulsar	1,071			25	1,020	830	190	3	51	39	12	4										
Dahanu	96	1	4	6	88	70	18	1	4	4												55
Jalalpor	773			25	713	515	198	4	60	42	18											160
Palghar	174			5	130	107	23	1	17	17			1	27	27							50
Umalla-Vali	292			10	274	229	45	1	18	16	2											16
Vada	97			4	97	85	12						1	29	29							15
Vyara	549			23	484	373	111	1	36	19	17											
Totals	3,785	2	27	123	3,269	2,574	695	14	328	239	89	5	137	131		6	2	24	18		6	296
	3,698	2	33	121	3,157	2,545	612	13	351	252	99	5	138	130		8	2	19	11		8	188

TABLE IV. MEDICAL

Mission Stations	Foreign Staff		Native Staff				Hospitals and Dispensaries											Medical Fees Rec'd—Dollars	
	Physicians—Men	Physicians—Women	Nurses	Physicians—Men	Physicians—Women	Trained Assistants—Men	Trained Assistants—Women	Hospitals	Beds in Foregoing	In-Patients	Dispensaries	Treatments in Dispensaries	Obstetrical Cases	Visits to Homes	Major Operations	Minor Operations	Total Individual Patients		Total Treatments
Ahwa.....	2	1		1		2	3	1	1	23	602	1	2,954	2					10
Bulsar.....		1	1	1		1	4	1	26	371	1	25,704	33	138	78	214	** 6,359	25,842	13,267
Dahanu.....												15,801	66	50	* 285		4,811	15,801	4,224
Totals.....	2	2	1	2	1	3	8	2	49	973	3	34,459	101	188	363	214	11,170	41,643	17,501
	1	1	1	1	1	3	6	2	49	737	2	32,961	61	84	581		7,994	32,952	9,766

* Major and minor combined.

** Men 2,888; women 3,471; total 6,359.

Approximately 26,109 treatments were given to 8,515 different patients during the year. Fees to the amount of \$12,373 Mex. were received at the hospitals. The spirit and outlook for the work were never better.

Africa

Our mission in Nigeria, West Africa, was opened in 1922. There were fifteen missionaries on the field during the year with six on furlough. The expenditures for the year were \$22,027.67. This new and needy field gives an almost unlimited area for service. Dorothy M. Inman, a registered nurse, was added to the staff during the year to help meet the great medical needs in this tropical climate. There were 436 lepers in the colony at close of the year. There were over 16,000 treatments for this disease alone. At the colony and at the two hospitals there were more than 100,000 other treatments, all of which tell an awful story of human suffering. The government recognizes this great work and has contributed probably \$5,000 during the year for various medical and educational projects. The evangelistic work is more or less on a self-supporting basis from the start. This is somewhat slower to begin with but we expect it to be better in the end. There are

China Mission Statistics

1932-1933

1933 figures in light faced type
1932 figures in bold faced type

TABLE I. FOREIGN STAFF

Date of First Work in Field	Total	Ordained Men	Unordained Men	Wives	Unmarried Women	Short Term Workers	Residence Stations
1908	*25	8		9	9		4
	31	10		10	11		4

* Four of this number on furlough.

something over 100 baptized Christians; reports for the year not in hand at this time.

Scandinavia

Fifty-nine years ago a young man in Denmark asked for baptism. This call was finally answered and he is living today. The work soon spread to Sweden and in these fields we have had one or more workers from America. The total spent last year in both countries was \$5,951.31. While the total membership in seven congregations is only about 230, there are many who have migrated to America and much stimulus has been given to greater evangelism and spiritual life to multitudes who are members of the state church.

TABLE II. THE CHURCH IN THE FIELD

Church Congregations	Native Staff				The Church									
	Total	Ordained Men	Unordained Men	Women	Organized Churches	Other Places Having Regular Services	Baptized During Year	Christian Community	Total Church Membership	Christians in Villages	Others Under Christian Instruction	Sunday-schools	Sunday-school Teachers and Pupils	Contributions for Church Work
Ping Ting Chow ..	1	7	6	1	6	149			991	640	50	1	300	\$202.18
Liao Chow	1	9	5	1	8	50			380				150	145.00
Show Yang	2	3	3	1	1	15			216	110	20	1	54	100.00
Tai Yuan Fu			1	1					118		10			132.82
Totals	38	4	19	15	4	15	217	1,705	750	80	3	504	580.00	
	38	2	21	15	5	19	120	200	1,504	710	85	14	584	\$739.02

TABLE III. GENERAL EDUCATION

Mission Stations	Total Under Instruction—All Schools	Kindergarten		Elementary Schools		Bible Schools		Fees Received Locally		
		Kindergarten	Pupils*	Schools	Total Pupils	Schools	Total Pupils	Boys' Elementary	Girls' Elementary	Total Local Receipts Local Currency
Ping Ting	323	1	20	3	263	153	110	1	40	
Liao Chow	260	1	40	2	170	110	60	1	50	
Showyang	40			1	40	25	15			
Total	623	2	60	6	473	288	185	2	90	
	712	3	55	7	566	361	205	3	91	
								40	\$1,560.65	\$720.00
								50	1,999.00	1,999.00
								90	\$1,560.65	\$2,719.00
								91	\$1,669.70	\$4,329.65
									\$648.81	\$2,354.51

TABLE IV. MEDICAL

Mission Stations	Foreign Staff		Native Staff		Hospital and Dispensary											
	Physicians, Men	Nurses	Physicians, Men	Physicians, Women	Trained Assistants, Men	Trained Assistants, Women	Hospitals	Beds in Foregoing	In-Patients	Dispensaries	Treatments in Dispensaries	Obstetrical Cases	Visits to Homes	Major Operations	Minor Operations	Total Individual Patients
Ping Ting		2	4	3	1	75	624	1	5,870	114	30	263	300	7,210	18,691	\$9,804.50
Liao Chow	1	1	1	0	1	60	214	1	3,091	20	100	61	38	1,306	7,418	2,569.54
Totals	1	3	5	3	2	135	838	2	8,961	134	130	324	338	8,516	26,109	\$12,374.04
	2	3	4	3	3	175	1,066	3	21,141	156	110	355	321	13,067	47,378	\$15,137.33

Show Yang Mission Hospital sold to the doctor for private practice.

Home Fields

The expenditures in Home Missions during the year were \$25,021.27. This amount was distributed to forty-nine congregations in twenty-six different districts. In the congregations helped there is a membership of 4,253 of which 394 were added during the year, as well as about \$27,000 given by these congregations. This help was given with the counsel and coöperation of the district boards, whose helpful comradeship made these results possible. Grants to churches in the home field are expected as far as possible to be reduced 10% each year. In addition, numerous loans were granted on churchhouses or interest paid on local loans.

Bro. E. S. Coffman, formerly of Dayton, Ohio, is serving as evangelist directed by the Home Secretary, and his entire time is planned for the next two years. A number of summer pastors have been located in needy churches.

The Greene County school in Virginia was not operated during the year, since the state has provided good schools and roads reaching this whole community. The

evangelistic and church work continues under Eld. H. S. Knight as pastor, assisted by E. C. Woodie who also manages the school farm. Nelie Wampler continues her work among the people in helping to create better homes and Christian education. There are services at seven different places and 923 members in the congregation. The Board will hold the farm until a satisfactory sale can be made.

General

Reduced funds make the work in the office more difficult as well as more urgent. An increased service to the congregations became necessary as depression and difficulty make the work hard. Missions can only succeed as the churches at home are enthusiastic about the work and spirit of our Christian faith. There is need for visits of help and encouragement to congregations and district meetings. Tracts on general doctrine, methods and organization must be provided. Mission education requires facts, reports, tracts, lantern slides, drama and materials for handling offerings and finances. Help and guidance must be shared with the

Statistical and Financial Report for
Denmark and Sweden

DENMARK

Congregations	Elders	Deacons	Preaching Services	Y. P. Meetings	Sunday Schools	Council Meetings	Love Feasts	Baptized	Deaths	Membership	Pastoral Visits	Foreign Mission Offering	Local Expenses
Thy	1	2	85		1	3	1		1	53			
Wendsyssel	1		5			1	1			15			
Total	2	2	90		1	4	2		1	68			
	2	2	111		1	4	1	6	3	69	145	\$81.17	\$605.43

Traveling Expense	Kr. 262.50
Publication	243.00
Property Expense	217.03
Total	Kr. 722.53



In Sweden—Betesda syförening (sewing society)

SWEDEN

Congregations	Elders	Ministers	Evangelists	Deacons	Preaching Services	Prayer Meetings	Y. P. Meetings	Junior Meetings	Aid Society Meetings	Pastoral Visits	Council Meetings	Love Feasts	Sunday-schools	Baptized	Deaths	Certificates Granted	Certificates Received	Membership	Contributions to Relief Fund	Foreign Missions	Home Missions
Vannaberga				2	27															\$ 11.00	\$ 34.70
Malmö	3	2	1	1	77	87	64	35	33	98	4	2	1		1			51	125.00	1,290.53	
Olseröd	1	1	2	1	183	55	5			66	4	2	3					39	39.70	842.04	
Kjävlinge	1				64	8				140	2		1		1			8	14.20	91.80	
Simrishamn					5					8	1							4	70.00	33.00	
Total	5	3	3	4	356	150	69	35	33	312	13	7	2	3	4			102	259.90	2,292.07	
	7	3	2	6	449	178	67	35	40	394	10	8	2	4	2			3160	\$363.00	\$ 133.50	

Financial Report

Missionaries supports	Kr. 13,584.53	Property expense	303.18
Native workers supports	4,686.75		
House and hall rent	560.00		
Traveling expense	1,419.00		
Publication	476.00		
		(Exchange varies from 3.75 to 5.53 kr. to the dollar)	
			Kr. 21,029.46

student volunteer groups of our colleges. Contact with other denominational boards must be had to know of their success and failures. These must be studied and shared with the missionaries. To these duties are added the help to detained missionaries to get located; more attention must be given to investments, looking after farm loans and land that has come into the hands of the Board; problems of relief, assistance to churches in financial trouble; all of this takes much correspondence, visits, investigations and other attention that require nights and Sundays in addition to the daily responsibilities. This increase of work we are trying to carry at less expense of money as far as possible.

Financial

The past year has been one of sacrifice and uncertainty on the financial side of missions. The first week of the fiscal year brought the closing of all banks. Tens of thousands of dollars in checks were tied up. Uncertainty and fear followed. The NRA came along and made its demands on office help. The Board asked its secretaries and missionaries to make further sacrifices to carry on, which was done. With this sacrifice the work has gone on without closing any major field or work. The cost, as the following comparative figures show, was reduced more than \$30,000 under that of a year ago. With checks paid after the banking holiday, the sacrificial coöperation of most of the churches and an added income from sources apart from the churches, of \$23,000 plus, over the previous year (explained below), we were able to reduce the deficit of \$33,000 of a year ago, to less than \$6,000 at the close of the present year.

There will be found in this MESSENGER a complete and detailed report of all receipts and expenditures. We commend a careful study of these figures to all our people. Missions get this year 72.9% of the budget dollar. Out of this percentage 3.9% goes for administration and 2.5% for missionary education. The following tables give the comparisons between this year and last, with the decreases and increases:

Comparative Statement of Mission Funds

	Receipts		Increase
	1932-1933	1933-1934	
Contributions of Living Donors	\$139,690.48	\$143,297.22	\$ 3,606.74
Bequests, lapsed annuities, net income from investments, etc.	2,287.73	26,106.15	23,818.42
	\$141,978.21	\$169,403.37	\$27,425.16
Endowments and Annuities	8,500.00	14,749.01	6,249.01
	Expenditures		Decrease
	1932-1933	1933-1934	
Administration	\$ 8,474.53	\$ 7,601.74	\$ 872.79
Missionary Education	7,007.10	4,954.48	2,052.62
India Mission	59,364.05	51,712.50	7,651.55
China Mission	33,581.91	24,142.36	9,439.55
Sweden Mission	5,222.95	5,803.14	580.19*
Denmark Mission	234.50	148.17	86.33
Africa Mission	31,203.64	22,027.67	9,175.97
Home Missions	26,664.75	25,021.27	1,643.48
South China Mission	411.33	484.47	73.14*
* Increase.	\$172,164.76	\$141,895.80	\$30,268.96

Remarks

The apparent increase in receipts from donors is ex-

plained by about \$9,000 of the previous year's budget being turned over in this year on account of the bank holiday in March, 1933. Actually, the receipts were about 10% less than last year from the churches for missions. The increase in income from other than living donors comes from three sources, approximately as follows: Bequests, \$2,600; lapsed annuities \$14,600; restored investment reserve \$6,800.

The reduction in expenditures of more than \$30,000, or about 18% under that of last year, after the drastic cuts of about 50% in the previous years, represents much sacrifice to the work and workers. Much of it is represented in money turned back by missionaries and men in the office. Part of the reduction in Missionary Education is represented in transferring some of this expense to budget raising promotion at the request of the staff. Other reductions on the field are due to deferred furloughs and missionaries remaining at home, and in operating expenses.

For several years we have been profiting in exchange rates on foreign currencies. Our profit in 1932-1933 in this alone was \$26,365.35. For the year of this report it was reduced to \$21,253.92, an extra cost in the work exceeding \$5,000. We were surprised that it was not more, but considerable sums of foreign money were bought early in the year at bargain levels which accounts for the large saving. This profit in exchange is almost sure to turn to loss in the present year as the following rates indicate. Rates for rupees in India are about 260 for \$100 compared with an average of 342 last year. Mexican dollars for China about 300 to \$100 compared with 440 last year. Nigerian pounds cost \$5.10 in our money compared with last year's average of \$3.55.

The situation with invested funds has not improved much for the year. There are developments for taking over defaulted farm mortgages through Federal Relief Loans which will restore much lost income. The farm loan income was somewhat less than last year. The average percentage of profit on all investments, good and otherwise, was about 3%. While this is about the rate of government bonds, yet it does reduce income from this source and we can only hope for an upturn in the near future.

In conclusion, we are grateful to the Heavenly Father for his blessing upon the work. Also to the missionaries and churches for their sacrificial help to carry on. On the other hand, too many of us yet cling to much expenditure in time and money for the less essential things of life. The light and power of the Eternal God is needed in our lives and work as never before. Let us renew faith in him who came to minister and serve and faced a cross. In his power and comradeship we can conquer sin and selfishness both in ourselves and in a troubled world.

Financial Report of the General Mission Board of the Church of the Brethren for the Year Ended February 28, 1934

MISSION INCOME AND EXPENSE

INCOME			
World Wide Fund (Schedule 27)	\$101,202.60		
India Mission (Schedule 1)	25,937.51		
China Mission (Schedule 2-A)	14,818.13		
South China Mission (Schedule 2-B)	409.45		
Sweden Mission (Schedule 3)	1,560.00		
Denmark Mission (Schedule 4)	130.00		
Africa Mission (Schedule 5)	18,568.43		
Home Mission (Schedule 6)	6,777.25		
Memo—			
From Living Donors	\$143,297.22		
From Other Sources	26,106.15		
Total Mission Income		\$ 169,403.37	
DEFICIT February 28, 1934			
World Wide Fund (Schedule 27) ...	19,562.86		
Less Balances—			
India Funds (Schedule 1)	11,331.53		
China Funds (Schedule 2-A)	1,213.00		
Denmark Funds (Schedule 4)	1,429.13		
	13,973.66	5,589.20	
		\$ 174,992.57	
DEFICIT March 1, 1933			
World Wide Fund (Schedule 27)	\$ 47,046.93		
Less Balances—			
India Funds (Schedule 1)	\$11,308.03		
China Funds (Schedule 2-A)	1,213.00		
Denmark Funds (Schedule 4)	1,429.13		
	13,950.16	\$ 33,096.77	
EXPENSE			
Administration (Schedule 7)	7,601.74		
Missionary Education (Schedule 8) ..	4,954.48		
India Mission (Schedule 1)	51,712.50		
China Mission (Schedule 2-A)	24,142.36		
South China Mission (Schedule 2-B) ..	484.47		
Sweden Mission (Schedule 3)	5,803.14		
Denmark Mission (Schedule 4)	148.17		
Africa Missions (Schedule 5)	22,027.67		
Home Missions (Schedule 6)	25,021.27	141,895.80	
		\$ 174,992.57	

BALANCE SHEET AS AT FEBRUARY 28, 1934

ASSETS

CURRENT			
Cash on hand and in bank	\$ 79,004.57		
Liquid Investment Securities	17,305.80		
Accounts Receivable—			
Foreign bills paid and advances ...\$	5,245.09		
Gish Testament Fund—Overdraft			
(Schedule 14)	720.26		
Ministerial & Missionary Relief Fund			
—Overdraft (Schedule 13)	1,678.30		
Income Special	11,757.92	19,401.57	
Advances to field treasurers			
(Schedule 21)			
India	9,218.23		
China	8,515.75		
Sweden	2,597.72		
Denmark	114.78		
Africa	16,635.41		
Greene County, Virginia, School ...	362.83		
South China	293.11	37,737.83	\$ 153,449.77
GENERAL SECURITIES			
Church Extension Bills Receivable			
(Schedule 16)	45,918.80		
Contingent Investments Receivable			
(Schedule 17) (Contra)	113,705.03	159,623.83	
INVESTMENTS FOR ENDOWMENT AND ANNUITIES			
First Mortgage Farm Loans	645,031.96		
Real Estate	194,817.44		
Advances on Real Estate	24,789.20		
City Real Estate Mortgage Bonds ..	235,290.50		
City Real Estate Mortgage Loans	6,800.00		
Public Utility Mortgage Bonds	440,605.00		
Railroad Mortgage Bonds	80,874.93		
Brethren Publishing House	50,000.00	1,678,209.03	
		\$1,991,282.63	

LIABILITIES

CURRENT			
Accounts Payable	\$ 4,445.37		
Notes Payable (Schedule 23)	12,001.02		
Foreign Transmission Certificates			
Outstanding (Schedule 22)	940.47		
Special Funds—			
Denmark Poor Fund (Schedule 14) ..\$	1,530.88		
General Relief and Reconstruction			
(Schedule 14)	149.51		
Sundry (Schedule 14)	1,217.39		
Student Loan Fund (Schedule 14) ..	1,880.83		
Gish Publishing Fund (Schedule 14) ..	740.79		
Book and Tract Work (Schedule 14) ..	6,824.13		

Conference Budget Fund			
(Schedule 14)	8,976.85		
Africa Leper Fund (Schedule 14) ..	2,908.02	24,228.40	\$ 41,615.26
GENERAL FUNDS			
Church Extension Fund (Schedule 15)		44,461.77	
Contingent Agreements (Schedule 17)		113,705.03	158,166.80

ENDOWMENT AND ANNUITY FUNDS

Mission Endowments (Schedule 9)—			
World Wide	726,890.33		
India	8,333.09		
China	2,027.41		
Mary A. Culp Memorial	431.36		
H. H. Rohrer Memorial	862.73	738,544.92	
Miscellaneous Endowments			
(Schedule 10)—			
Ministerial and Missionary Relief			
Fund	5,008.63		
Gospel Messenger	15,594.90		
D. C. Moomaw Memorial	7,609.17		
Book and Tract	24,879.76		
Gish Estate	48,888.27	101,980.73	
Endowment Annuity Bonds			
(Schedule 11)	517,613.33		
Mission Annuity Bonds (Schedule 12)	325,796.06	843,409.39	1,683,935.04

RESERVE FUNDS

Mission Building and Contingent Fund			
(Schedule 18)	52,682.74		
Reserve for Mission Advances			
(Schedule 20)	60,471.99	113,154.73	

DEFICIT

World Wide Fund (Schedule 27) ...	19,562.86		
Less Balances—			
India Funds (Schedule 1)	11,331.53		
China Funds (Schedule 2-A)	1,213.00		
Denmark Funds (Schedule 4)	1,429.13	13,973.66	5,589.20
			\$1,991,282.63

Schedules

1. India Mission Fund

Balances, March 1, 1933—			
Quinter Memorial Fund	\$ 6,571.91		
India Village Fund	950.00		
Ahwa Church Building Fund	1,871.12		
Dahanu Family Line Hospital Fund	63.05		
Khergam Church Building Fund ...	1,767.99		
Stover Memorial Fund	83.96	\$ 11,308.03	

Receipts—

Contributions—			
India general donations	\$ 2,644.37		
India Native Workers	164.50		
India Boarding School	1,065.20		
India Share Plan	2,056.81		
India Hospitals	5.00		
India Missionary Supports	19,256.56		
J. B. Emmert Memorial Fund	23.50	25,215.94	
Endowment Income (Schedule 19)—			
India general endowment	208.33		
Rohrer Memorial	21.57	229.90	
Bequests (Schedule 24)	158.33		
Lapsed Annuities (Schedule 24)	333.34	491.67	
Total Receipts		25,937.51	
From World Wide Fund to Balance		25,798.49	
(Schedule 27)		\$ 63,044.03	

Expenditures—

American Missionaries—			
Supports	\$ 26,918.30		
Less exchange sharing	2,001.41	\$ 24,916.89	
Medical expenses		30.00	
Delegates to Annual Conference ...		21.95	
Publications to Field		56.61	
Doctors' literature		50.00	
Unclassified expense		13.88	
Total expense directed from Home			
Office		\$ 25,089.33	
Annual Budget Expenses—			
(Field Operating)—			
Ahwa—			
Boys' Boarding School	607.15		
Evangelistic	1,365.37		
Girls' Boarding School	49.73		
Medical	132.28		
Property Expense	112.61		
Station Expense	403.61	2,670.75	
Anklesvar—			
Evangelistic	1,650.34		
Farm .....	.14		
Girls' Boarding School	705.63		
Industrial School	37.67		
Practical Arts	153.86		

Property Expense	163.27		Gain on exchange Annual Budget items		6,536.16	
District Property Expense	54.25					
Station Expense	222.44				7,536.20	
Vocational Training School	2,759.56	5,746.88				
			Less offset exchange gain on New Property net excess credits		14.98	7,521.22
Bulsar—			Total Expenditures			51,712.50
Primary School	363.64		Balances, February 28, 1934—			
Wankal Boys' Boarding School	912.14		Quinter Memorial Fund	6,571.91		
Evangelistic	1,118.28		India Village Fund	950.00		
Evangelistic Khergam	1,552.25		Ahwa Church Building Fund	1,871.12		
Khergam Girls' School	1,130.91		Dahanu Family Line Hospital Fund	63.05		
Industrial School, Wankal	197.77		Khergam Church Building Fund	1,767.99		
Medical	1.50		Stover Memorial Fund	83.96		
Property Expense	128.70		J. B. Emmert Memorial Fund	23.50	11,331.53	
District Property Expense	9.09					\$ 63,044.03
Station Expense	203.77	5,615.05				
Dahanu—			2-A China Mission Fund			
Evangelistic	435.85		Balances, March 1, 1933—			
Girls' Boarding School	247.88		Liao Chou Girls' School Building...	\$ 813.00		
Medical	336.58		Ping Ting Chou Girls' School Building	400.00	\$ 1,213.00	
Property Expense	142.09	623.75				
Station Expense	134.51					
			Receipts—			
Jalalpor—			Contributions—			
Evangelistic	2,058.15		China general donations	\$ 1,370.92		
Girls' Boarding School	709.01		China Native Worker	48.10		
Navsari Library	321.39		China Boys' School	26.31		
Property Expense	86.07		China Girls' School	17.00		
District Property Expense	52.73		China Share Plan	1,196.34		
Station Expense	103.63	3,330.98	China Hospitals	10.00		
			China Missionary Supports	11,517.32	14,185.99	
Palghar—			Endowment Income (Schedule 19)		50.68	
Boys' Boarding School	833.45		Bequests (Schedule 24)	248.13		
Evangelistic	405.70		Lapsed Annuities (Schedule 24)	333.33	581.46	
Industrial School	134.74					
Property Expense	114.61		Total Receipts			14,818.13
Station Expense	128.56	1,617.06	From World Wide Fund to balance (Schedule 27)			9,324.23
						\$ 25,355.36
Umalla-Vali—			Expenditures—			
Boys' Boarding School	445.31		American Missionaries—			
Evangelistic—Amletha	532.73		Supports	\$ 16,643.32		
Evangelistic—Jamoli	340.00		Less refunds exchange sharing	1,368.80	\$ 15,274.52	
Evangelistic—Vali	705.24		Medical Expense		347.37	
Medical	94.33		Furniture Allowance		125.00	
Property Expense—Umalla	39.57		Doctors' Allowance		30.00	
Property Expense—Vali	102.87		Sending to Field		960.11	
District Property Expense—Amletha	5.68		Attending Annual Conference		16.69	
Station Expense—Umalla	254.68		Publications to Field		26.20	
Station Expense—Vali	69.40	2,589.81	Total expenses directed from home office			\$ 16,779.89
			Annual Budget Expenses			
Vada—			(Field Operating)—			
District Boarding School	424.56		Liao Chou—			
Evangelistic	591.73		Rent	107.00		
Property Expense	64.03		Repairs	435.00		
Station Expense	362.67	1,442.99	Boys' School	1,158.20		
			Girls' School	806.61		
Vyara—			Men's Evangelistic	1,438.91		
Boys' Boarding School	1,078.82		Women's Evangelistic	1,114.59		
Evangelistic	2,222.63		Medical	1,722.00		
Girls' Boarding School	828.54		Language Teacher	48.25		
Industrial School	289.18		Miscellaneous	165.00		
Property Expense	142.20		Medical Supplies	284.47	7,280.03	
District Property Expense	53.21		Ping Ting—			
Station Expense	199.21	4,813.79	Rent	32.22		
			Repairs	392.50		
General—			Boys' School	996.27		
Administrative Offices	667.92		Girls' School	846.49		
Baby Home	202.73		Men's Evangelistic	1,205.56		
Bible School—Gujarati	726.31		Women's Evangelistic	642.50		
Bible School—Marathi	41.16		Medical	1,397.50		
Council Fees	189.09		Language Teacher	89.50		
Furlough	1,057.89		Miscellaneous	153.39		
Landour Property Expense	124.89		Village School	252.28	5,943.77	
Language School	402.05					
Medical	27.27		Shou Yang—			
Missionary Children School Expense	395.02		Rent	44.28		
Publishing	165.27		Repairs	84.50		
Rural Construction	163.61		Men's Evangelistic	535.32		
Social Welfare	16.36		Women's Evangelistic	225.00		
Training	357.18		Language Teacher	170.00		
Vacations	221.59		Miscellaneous	177.46	1,236.56	
Wanless Tuberculosis Sanatorium ..	109.09		Tai Yuan—			
Widows' Home	87.27	4,954.70	Rent	639.25		
			Repairs	15.33		
Total Annual Budget Expense		33,405.76	Men's Evangelistic	112.13		
New Property (New land, buildings and equipment)			Women's Evangelistic	122.11		
Ahwa—			Language Teacher	83.00		
Church Building		2,327.36	Miscellaneous	20.67	992.49	
Anklesvar—			General—			
Godown and Granary	514.97		Agency Hire	85.79		
Teachers' Line	986.54	1,501.51	Furloughs	829.42		
			Inter-furloughs	300.00		
Khergam—			Language School	388.00		
Church Building		1,797.65	Miscellaneous	507.13		
Total New Property projects completed		5,626.52				
Less cost of partly completed projects carried forward from last year ...		4,887.89				
		738.63				
Gross Expenditures		59,233.72				
Less—						
Excess credits on New Property expenses realized from land sales (carried forward)		815.20				
Refunds from native churches on evangelistic budgets		184.84				

Tung Chou Tuition	248.82	
National Christian Council	215.00	
Tung Chou Contribution	631.19	3,205.35
Total Annual Budget Expense		18,658.20
New Property (New Land, buildings and equipment)		
Liao Chou—		
Medical Equipment	77.38	
Total New Property projects completed	77.38	
Cost of partly completed projects (to be itemized when completed)	231.33	
	308.71	
Less the same last year	231.33	
Actual New Property Expenditures ..	77.38	

Gross Expenditures		35,515.47
Less—		
Exchange gain—		
On New Property items	42.26	
On Annual Budget items	10,046.70	10,088.96
Rent Tientsin Property	136.88	
Contribution Women's Needle Society	881.57	
Sale Shou Yang Medical Property ...	204.11	
Return Nurse Guarantee Fund	44.48	
Sale Shou Yang Boys' School Equipment	62.50	
Less contribution to Shou Yang Christian School Fund	45.39	17.11
		11,373.11
Total Expenditures		24,142.36
Balances, February 28, 1934—		
Liao Chou Girls' School Building ...	813.00	
Ping Ting Girls' School Building ...	400.00	1,213.00
		\$ 25,355.36

2-B South China Mission Fund

Receipts—		
Contributions—		
South China general donations	\$ 409.45	
From World Wide Fund to balance (Schedule 27)	75.02	
	\$ 484.47	
Expenditures—		
Annual Budget Expenses (Field Operating)		
School operating	\$ 120.31	
Building repairs	131.22	
Church expense	94.17	
Moy Gwong Salary	499.98	
Bible Woman	36.06	
Total Annual Budget Expense	\$ 881.74	
Less exchange gain on Annual Budget items	397.27	
	\$ 484.47	

3. Sweden Mission Fund

Receipts—		
Contributions—		
Sweden general donations	\$ 35.00	
Sweden Missionary Supports	1,400.00	\$ 1,435.00
Bequests (Schedule 24)	125.00	
From World Wide Fund to balance (Schedule 27)	4,243.14	
	\$ 5,803.14	
Expenditures—		
American Missionaries—		
Supports	\$ 1,928.93	
Publications to field	3.71	
Total expense directed from Home Office	\$ 1,932.64	
Annual Budget Expenses (Field Operating)		
Malmö—		
Publication	\$ 127.57	
Traveling Expense	241.20	
Native Worker	241.20	
Native Worker, Rent	53.60	
Missionaries' Rent	511.38	
Missionaries' Taxes	268.00	1,442.95
Vannaberga—		
Native Worker	276.78	
Property Expense	7.38	
Traveling Expense	62.04	346.20
Tingsryd—		
Traveling Expense	3.35	
Kävlinge—		
Native Worker	369.04	
House Rent	96.48	
Traveling Expense	13.40	478.92

Olseröd—		
Native Worker	369.03	
Property Expense	73.87	
Traveling Expense	60.30	503.20
Total Annual Budget Expense		2,774.62
New Property (New land, buildings and equipment)		
Malmö—		
Part payment on church debt		2,000.00
		6,707.26
Less exchange gain on Annual Budget items		904.12
Total Expenditures		\$ 5,803.14

4. Denmark Mission Fund

Balance, March 1, 1933—		
Denmark Church House Fund		\$ 1,429.13
Receipts—		
Contributions—		
Denmark general donations	\$ 5.00	
Bequests (Schedule 24)	125.00	130.00
From World Wide Fund to balance (Schedule 27)		18.17
		\$ 1,577.30
Expenditures—		
Annual Budget Expense (Field Operating)		
M. Johansen traveling expense	\$ 70.35	
Publications	65.13	
Interest on loan	48.64	
Property expense	9.52	
Total Annual Budget Expenses	193.64	
Less exchange gain on Annual Budget items	45.47	
Total Expenditures		\$ 148.17
Balance, February 28, 1934		
Denmark Church House Fund		1,429.13
		\$ 1,577.30

5. Africa Mission Fund

Receipts—		
Contributions—		
Africa general donations	\$ 4,652.67	
Africa Missionary Supports	12,162.82	
Africa Share Plan	1,220.12	
Africa Leper	41.16	\$ 18,076.77
Bequests (Schedule 24)	333.33	
Lapsed Annuities (Schedule 24)	158.33	491.66
Total Receipts		\$ 18,568.43
From World Wide Fund to balance (Schedule 27)		3,459.24
		\$ 22,027.67
Expenditures—		
American Missionaries—		
Supports	\$ 12,286.93	
Less refunds sharing exchange	543.81	\$ 11,743.12
Furlough rents	325.25	
Medical expense	242.13	
Sending to field	956.09	
Doctors' allowances	100.00	
Unclassified expense	10.62	
Exchange on drafts to field	145.99	
Publications to field	22.19	
Total Expense directed from Home Office		\$ 13,545.39
Annual Budget Expense (Field Operating)		
Garkida—		
Girls' School	218.70	
Boys' School	558.90	
Industrial	278.98	
Medical	1,283.22	
Evangelistic	259.65	
Residence Equipment	427.03	
Premises	430.84	
Shop	180.83	
General Expense	433.25	
Mail & Messenger	116.88	
Nursery	239.36	
Training School	339.00	4,766.64
Lassa—		
Education	340.20	
Medical	921.52	
Evangelistic	193.45	
Residence Equipment	194.40	
Premises	153.23	
Shop	194.40	
General Expense	111.42	
Mail and Messenger	69.52	2,178.14
Marama—		
Education	313.96	
Industrial	143.72	

Medical	583.20	
Evangelistic	240.10	
Residence Equipment	226.78	
Premises	227.93	
Shop	156.09	
General Expense	352.33	
Mail and Messenger	68.10	2,312.21
General—		
Furloughs	3,070.53	
General Administration	475.41	3,545.94
Total Annual Budget Expense		12,802.93
Gross Expenditures		26,348.32
Less—		
Cost of partly completed projects carried forward from last year ...	727.44	
Less transfer to new year	158.21	
Net balance refunded previous New Property Expense		569.23
British Government grant for hospital sterilizers		454.50
Gain in exchange on Annual Budget items		3,450.33
		4,474.06
Less offset exchange gain on refund on New Property expense	153.41	4,320.65
Total Expenditures		\$ 22,027.67

6. Home Mission Fund

Receipts—		
Contributions—		
Home general donations	\$ 6,713.95	
Home Share Plan	63.30	
Total Receipts		\$ 6,777.25
From World Wide Fund to balance (Schedule 27)		18,244.02
		\$ 25,021.27

Expenditures—		
Aid to Districts—		
Florida and Georgia	\$ 60.00	
North & South Carolina	65.00	
Tennessee	1,149.96	
Southern Virginia	60.00	
First Virginia	40.00	
Eastern Virginia	269.94	
Second Virginia	60.00	
Western Maryland	320.00	
S. E. Pa., N. J. & E. N. Y.	129.96	
Northwestern Ohio	237.46	
Michigan	917.40	
Southern Indiana	1,269.96	
Canada	75.00	
North Dakota & Eastern Montana..	200.00	
Northern Illinois & Wisconsin	524.94	
Southern Iowa	224.98	
Nebraska	224.98	
Southeastern Kansas	924.96	
Eastern Colorado	437.46	
Oklahoma, Panhandle of Texas & New Mexico	727.44	
Middle Missouri	224.96	
Southern Missouri & Arkansas	522.81	
Southern California & Arizona	617.34	
Idaho & Western Montana	2,250.00	
Oregon	1,249.98	
Washington	918.59	\$ 13,703.12

Interest on Church Debts—		
Richmond, Virginia	500.00	
Cleveland, Ohio	950.00	
San Diego and Glendale, California..	402.00	
Baltimore, Maryland	250.00	
Omaha, Nebraska	100.00	
Grand Rapids, Michigan	195.00	
Alliance, Ohio	390.00	
Piqua, Ohio	90.00	2,877.00

Summer Pastors—		
Southern Virginia	60.00	
First West Virginia	20.00	
North and South Carolina	75.00	
Western Colorado	75.00	230.00

Greene County, Virginia, Mission—		
School Operation—		
Workers	\$ 1,595.47	
Pastor	555.00	
Commissary	322.29	
Board Members' Expense	46.80	
Office Supplies	14.26	
Telephone	22.05	
Electric Power	406.57	2,962.44

Farm Operation—		
Fertilizer	97.16	
Seed	90.83	
Spray Materials	18.05	
Tools and Repairs	72.87	
Day Labor	70.60	349.51

General Expenses—		
Gas and Oil	100.00	
Tires and Repairs	4.70	
Auto License	12.25	
Miscellaneous	35.59	
Fire insurance	102.70	255.24
Gross Expenses		3,567.19
Less Income from—		
School Operations	416.11	
Farm Operations	513.55	
Building Rentals	44.00	973.66
		2,593.53
Miscellaneous—		
Home Mission Council	100.00	
Special help—Brooklyn Italian Work	550.00	
Correcting tax and title matter—		
First Brooklyn Church	2,148.79	
Federal Council of Churches	25.00	
Miscellaneous	1.00	2,824.79
Traveling Evangelist—		
Appointments in West Virginia, Virginia, North Carolina, Maryland, Ohio, Illinois, Indiana, Iowa (beginning June 1, 1933)	1,010.71	
Less offerings at 14 meetings	542.28	468.43

Home Secretary Department Expense—		
Special Literature	1.50	
Information Service	48.60	
Statistical Blanks	16.01	
Miscellaneous	16.74	
Office Rent	162.00	
Stationery and Supplies	78.95	
Postage	101.27	
Salaries and Office Help	3,010.68	
Telephone and Telegraph	54.18	
Traveling Expense	1,158.86	4,648.79
Less refunded by General Ministerial Board		2,324.39
		2,324.40
Total Expenditures		\$ 25,021.27

7. Administration Expense

General Secretary's Department—		
Board Meetings	\$ 370.95	
Information Service	33.81	
Committee of Reference & Counsel..	639.50	
Miscellaneous	6.00	
Office Rent	258.00	
Stationery and Supplies	39.86	
Postage	34.18	
Salaries and Office Help	2,716.36	
Telephone and Telegraph	94.40	
Traveling Expense	207.66	\$ 4,400.72

Treasurer's Department—		
Fidelity Bonds	27.50	
Interest on Borrowed Money	652.92	
Annual Report	49.94	
Tax on Checks	37.38	
Miscellaneous	14.72	
Office Rent	114.00	
Stationery and Supplies	103.62	
Postage	212.71	
Salaries and Office Help	1,882.57	
Telephone and Telegraph	52.43	
Traveling Expense	53.23	3,201.02

Total Administration Expense		\$ 7,601.74
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8. Missionary Education

Deputation Traveling	\$ 88.83	
Exhibits	106.27	
Illustrating	46.57	
Information Service	12.95	
Mimeograph Supplies	193.61	
Men's Work	200.00	
Missionary Education Movement ..	40.00	
Miscellaneous	5.99	
Mission Study Literature Bought..	337.02	
Office Rent	300.00	
Stationery and Supplies	176.50	
Traveling Expenses	112.95	
Pamphlets, Leaflets, etc.	378.74	
Postage	411.28	
Salaries and Office Help	3,050.37	
Stereopticons and Slides	65.46	
Telephone and Telegraph	35.66	\$ 5,562.20
Less Sales—		
Mission Study Literature	603.72	
Slide Rentals	4.00	607.72

Total Missionary Education Expense..		\$ 4,954.48
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9. Mission Endowment

World Wide—		
Balance, March 1, 1933		\$681,340.33
Receipts numbered—		
148283	\$ 100.00	
Transfers—		
From Annuities (death lapses—Schedule 11)	45,450.00	45,550.00
Balance, February 28, 1934		\$ 726,890.33

15. Church Extension Fund

14. Miscellaneous Funds

General Relief and Reconstruction—	
Balance, March 1, 1933	\$ 149.51

16. Church Extension Bills Receivable

Balance, March 1, 1933	\$ 48,889.27
Loans Made—	
Pontiac, Michigan	150.00
	49,039.27
Payments on Loans—	
Lakeland, Florida	\$ 99.15
Johnson City, Tennessee	40.00
Winter Park, Florida	160.56
Malmö, Sweden	2,150.76
Richmond, Indiana	250.00
Pontiac, Michigan	20.00
Detroit, Michigan	400.00
	3,120.47

Balance, February 28, 1934 \$ 45,918.80

17. Contingent Agreements

Balance, March 1, 1933	\$120,033.43
New Entries—one	50.00
	120,083.43

Ledger Write-offs—

As losses or transfers as income to various accounts	6,378.40
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Balance, February 28, 1934 \$ 113,705.03

18. Mission Building and Contingent Reserve

Balance, March 1, 1933 \$ 84,436.65

Receipts—

Bequests and Lapsed Annuities (Schedule 24)	\$ 21,184.72
From Contingent Investments paid (Brethren Publishing House Reserve)	100.00
Brethren Publishing House earnings (Schedule 25)	4,000.00
	25,284.72
	109,721.37

Expenditures—

To World Wide Mission Fund (Schedule 27)	24,000.00
Investment Losses—part pro-rata share as accrued, on Mission Annuity investments (Schedule 26) ..	26,664.98
Investment Department loss (Schedule 19)	6,373.65
	57,038.63

Balance, February 28, 1934 \$ 52,682.74

19. Investment Income and Expense**Receipts—**

Interest received from—	
Endowment Contracts	\$ 144.68
Farm Mortgage Loans	17,472.61
Public Utility Bonds	24,747.91
Railroad Bonds	2,181.95
City Real Estate Bonds	4,974.15
City Real Estate Loans	382.80
Short Term Loans	209.95
Local Bank Balances	35.25
Foreign Bank Balances	176.81
	\$ 50,326.11

Transfer from Mission Building and Contingent Reserve (Schedule 18) as net loss 6,373.65 \$ 56,699.76

Expenditures—

Annuities Paid	50,358.22
Less refunds	981.00
	49,377.22

Endowment Income transferred—

Rohrer Memorial (Schedule 1)	21.57
India General (Schedule 1)	208.33
China General (Schedule 2-A)	50.68
Ministerial and Missionary Relief (Schedule 13)	21.60
D. C. Moomaw Memorial	190.23
Gish Publishing Fund (Schedule 14) ..	977.77
Ministerial and Missionary Relief (Schedule 14)	244.44
C. C. Wenger Trust	75.00
Book and Tract Work (Schedule 14) ..	615.46
Gospel Messenger	389.82
Mary A. Culp Memorial (Schedule 27) ..	10.78
	2,805.68

General Expenses—

Annuity Publicity	53.52
Bond Custodian Services	174.52
Bond Transfer Expenses	45.11
Fidelity Bonds	27.50
Information Service	6.85
Bond Supervisory Service	500.00
Legal Services	32.15
Loan Agency Expense	151.76
Burglary and Hold-up Insurance ..	112.87
Safety Deposit Box rent	16.50
Tax on Annuity Checks	20.00
Miscellaneous	2.06
Office Rent	108.00
Stationery and Supplies	39.74
Postage	147.58
Recording Fees .....	.15
Salaries and Office Help	2,865.51

Telephone and Telegraph	58.18
Traveling Expense	159.47

Less refund express insurance 4,521.47 4.61 4,516.86 \$ 56,699.76

20. Reserve for Mission Advances

Balance, March 1, 1933 \$ 62,049.25

Receipts—none**Expenditures—**

India Coöperative Credit Fund	\$ 160.46
India Land Investment Fund	1,053.05
China Agricultural Work	1.56
China Student Loan Fund (Middle) ..	102.99
China Scholarship and Loan Fund ..	41.54
Africa Permanent Literature Fund ..	217.16
Africa Miscellaneous .....	.50
	1,577.26

Balance, February 28, 1934 \$ 60,471.99

21. Advances to Field Treasurers**India Treasurer—**

Balance, March 1, 1933	\$ 11,470.54
Charged for—	
Drafts Paid	\$ 45,000.00
Advices Sent	5,472.57
Other Transfers	4,129.72
	54,602.29

Credited for—
Expenditures on field 66,072.83

Balance, February 28, 1934 \$ 9,218.23

China Treasurer—

Balance, March 1, 1933	9,597.68
Charged for—	
Drafts Paid	15,400.00
Advices Sent	4,326.85
Other Transfers	5,542.28
	25,269.14

Credited for—
Expenditures on field 34,866.82

Balance, February 28, 1934 8,515.75

Sweden Treasurer—

Balance, March 1, 1933	2,484.36
Charged for—	
Draft Remittances	3,566.25
Advices Sent	105.91
Other Transfers	260.63
	3,932.79

Credited for—
Expenditures on field 6,417.15

Balance, February 28, 1934 2,597.72

Denmark Treasurer—

Balance, March 1, 1933	130.72
Charged for—	
Draft Remittances	117.00
Other Transfers	15.23
	132.23

Credited for—
Expenditures on field 262.95

Balance, February 28, 1934 114.78

Africa Treasurer—

Balance, March 1, 1933	12,951.16
Charged for—	
Draft Remittances	20,249.07
Advices Sent	7,104.26
Other Transfers	2,474.38
	29,827.71

Credited for—
Expenditures on field 42,778.87

Balance, February 28, 1934 16,635.41

Greene County, Virginia, Treasurer—

Balance, March 1, 1933	477.32
Charged for—	
Remittances by check	3,350.00
	3,827.32

Credited for—
Expenditures on field 3,464.49

Balance, February 28, 1934 362.83

South China Treasurer—

Balance, March 1, 1933	255.83
Charged for—	
Draft Remittances	521.75
	777.58

Credited for—
Expenditures on field 484.47

Balance, February 28, 1934 293.11

Total Advances to Field Treasurers .. \$ 37,737.83

22. Transmission Certificates

Balance Outstanding March 1, 1933 ... \$ 1,378.26

Receipts—		
Numbered—		
143444.....	\$ 25.00	146969.....\$ 3.00
143672.....	14.75	147048..... 15.00
143833.....	5.00	J415..... 30.00
J394.....	19.86	J415..... 50.00
145262.....	25.00	J415..... 50.00
145378.....	50.00	J415..... 50.00
J402.....	.50	147783..... 1.38
J405.....	26.50	148167..... 56.85
146143.....	272.84	148182..... 40.46
146478.....	10.00	148554..... 20.00
146620.....	30.00	148583..... 15.00
146757.....	10.00	148584..... 27.00
146800.....	29.00	J419..... 97.78
146824.....	8.00	J419..... 2.00
146965.....	10.00	148908..... 3.25

Total receipts for which certificates
Number 2872 to 2901 inclusive were
issued

998.17

Expenditures—
Certificates redeemed

1,435.96

Balance, February 28, 1934 \$ 940.47

23. Notes Payable

Balance, March 1, 1933 \$ 26,597.90

Receipts—
Money Borrowed

4,690.00

31,287.90

Expenditures—
Notes Paid

19,286.88

Balance, February 28, 1934 \$ 12,001.02

24. Bequests and Lapsed Annuities

Receipts—		
From bequests—		
Numbered—		
144147, M. B. & C. R.	\$ 100.00	
144157, Annuity	1,080.00	
145510, M. B. & C. R.	400.00	
145549, M. B. & C. R.	234.02	
146676, M. B. & C. R.	100.00	
J425, M. B. & C. R.	128.40	
W. O. Sturgeon Trust—		
J425, Denmark Mission	125.00	
J425, Sweden Mission	125.00	
J425, India Mission	125.00	
J425, China Mission	125.00	
J425, Africa Mission	125.00	
147390, M. B. & C. R.	622.75	
148101, M. B. & C. R.	100.00	
148405, M. B. & C. R.	950.00	
148541, M. B. & C. R.	419.30	
148724, India, China, Africa	100.00	
149569, China	89.79	

\$ 4,949.26

From Lapsed Annuities (Schedule 12)
for—

M. B. & C. R.	18,145.00	
Ministerial and Missionary Relief ...	1,000.00	
India Missions	333.34	
China Missions	333.33	
Africa Missions	333.33	

20,145.00

\$ 25,094.26

Expenditures—

Transfer to—		
M. B. & C. R. (Schedule 18)	21,184.72	
Ministerial and Missionary Relief Fund (Schedule 13)	1,000.00	
India Mission Fund (Schedule 1) ...	491.67	
China Mission Fund (Schedule 2-A) ..	581.46	
Africa Mission Fund (Schedule 5) ..	491.66	
Sweden Mission Fund (Schedule 3) ..	125.00	
Denmark Mission Fund (Schedule 4) ..	125.00	
Mission Annuity Bonds (Schedule 12)	1,080.00	
Probate Papers	4.75	
Legal Services	10.00	

\$ 25,094.26

25. Brethren Publishing House

Receipts—		
Earnings transferred	\$ 5,000.00	
Expenditures—(Transfers)		
To Mission Building and Contingent Reserve (Schedule 18)	\$ 4,000.00	
To Ministerial and Missionary Relief (Schedule 13)	1,000.00	

\$ 5,000.00

26. Reserve for Investments Losses

Receipts—		
Transfer from Mission Building and Contingent Reserve (Schedule 18) to cover part losses on Mission Annuity investments	\$ 26,664.98	
Expenditures—		
Charged off losses on following in- vestments—		
Public Utility Bonds, (6 bonds; par \$34,000.00)	\$ 9,215.00	
Less premium on one bond par \$10,000.00	525.00	

\$ 8,690.00

Farm Mortgage Loans—		
Illinois (2 loans; par \$37,000.00)	7,630.11	
Missouri (6 loans; par \$8,800.00)	5,999.05	
Utah (2 loans; par \$4,050.00)	3,345.24	
Idaho (1 loan; par \$1,750.00)	1,000.58	

17,974.98

\$ 26,664.98

27. World Wide Mission Fund

Receipts—

Contributions for—		
World Wide Missions	\$ 32,890.70	
Student Fellowship Fund	1,041.37	
Women's Work Project	14,297.61	
Foreign Missions	4,829.11	
Junior League Project	1,687.08	
B. Y. P. D. Project	928.81	
Intermediate Project	223.99	

\$ 55,888.67

Transfers from—

Conference Budget (Schedule 14) ...	21,303.15	
Mary A. Culp Endowment (Schedule 19)	10.78	
Mission Building and Contingent Re- serve (Schedule 18)	24,000.00	

45,313.93

Total Receipts

101,202.60

Deficit, February 28, 1934

19,562.86

\$ 120,765.46

Expenditures—

Administration Expense (Schedule 7)	7,601.74	
Missionary Education Expense (Schedule 8)	4,954.48	
India Mission Deficit (Schedule 1) ..	25,798.49	
China Mission Deficit (Schedule 2-A)	9,324.23	
South China Mission Deficit (Schedule 2-B)	75.02	
Sweden Mission Deficit (Schedule 3)	4,243.14	
Denmark Mission Deficit (Schedule 4)	18.17	
Africa Mission Deficit (Schedule 5) ..	3,459.24	
Home Mission Deficit (Schedule 6) ..	18,244.02	

73,718.53

Deficit, March 1, 1933

47,046.93

\$ 120,765.46

Statement of Gish Publishing Fund for
Year Ended Feb. 28, 1934

No.	Invty. 3-1-'33	Bought	Sold to B.P.H. Minis.	Invty. 2-28-'34
11 Bible Dictionary	6	50	5	25
26 Bible Atlas	12	25		14
31 Twelve Apostles	72			12
33 Sick, Dying, Dead	24			24
36 Universalism Against Itself	179			5
37 Problems of Pulpit and Platform	10			10
68 Archæology and the Bible ..	4	16		10
86 A History of the Christian Church	20			10
92 Greatness and Simplicity of the Christian Faith	40			40
93 Essentials of Evangelism ..	10			10
95 Parish Evangelism	21			21
102 Pastor's Manual	21			21
107 Report of Washington Mis- sionary Conference	4			4
108 The One Volume Bible Com- mentary	38	25	4	26
111 Visitation Evangelism	13			13
116 The Local Church	12			12
121 The Clash of Color	21			21
125 The Christian Doctrine of Peace	1			1
126 The Church and Missions ..	2			1
147 The Lord's Prayer	14			9
149 The Madness of War	32			5
155 Voices of the Great Creator ..	1			1
157 Between War and Peace ...	6			6
159 Adolescent Worship	1			1
160 Christ of Every Road	4			4
48 Schaff's History, Vol. III ..	2			2
161 The Church and Adult Ed- ucation	5			5
162 Church Finance	1	25		5
163 Disciple Winners	11			11
164 Education for Peace	5			5
166 Speaking in Public	15			13
167 The Preacher and His Mis- sionary Message	26			11
168 Religion in a Changing World ..	7			7
169 The Prophetic Ministry	16			16
170 The Minister's Week-Day Challenge	18			18
171 Which Gospel Shall I Preach?	6			6
172 God and the Census	11			11
176 Open Doors in Religious Ed- ucation	45			6
177 The Christ of the Class Room	36			14
178 Life's Great Adventure— Prayer	27			11
179 The Recovery of Worship ..	47			5
181 Flashlights from History ..	49			22
182 The Clinic of a Cleric	62			10
183 Grace in the New Testament	62			10
184 Putting the Church on a Full Time Basis	63			12
185 Liberating the Lay Forces of Christianity	71			6

186 The Holy Spirit	43			27	16
187 Christ in the Home	1	50		31	20
188 Finding God	52			38	14
189 God in the Shadows	11	40	1	38	12
190 Windows in Matthew	46			34	12
191 Doran's Ministers' Manual (1933)	35	25		60	
192 Cruden's Complete Concordance	15	100		45	70
193 Christ and Human Suffering		350	7	343	
194 The Christian Mission in America		325		308	17
195 F. B. Meyer		300		232	68
196 Cultural Changes in the Church of the Brethren		275		253	22
197 Doran's Ministers' Manual (1934)		400	1	396	3
198 Jesus and the Rising Generation		300		239	61
199 The Finality of Jesus Christ		250		194	56
200 Cokesbury Funeral Manual		300		224	76
201 Preachers Present Arms		250		178	72
	1,341	3,121	18	3,019	1,425

Statement of the Fund

By Balance on hand March 1, 1933		\$1,897.53
Sales, 3,019 books to ministers	\$1,210.80	
Sales, 18 books to B. P. H. at cost	19.81	1,230.61
Income from Gish Estate Endowment		977.77
		\$4,105.91
To cost of 3,121 books bought	\$2,762.20	
Postage and packing on same	599.53	
Publicity and catalogs	3.39	3,365.12
Balance on hand February 28, 1934		\$ 740.79

Giving of Individual Congregations

This record of giving includes all living donor contributions to the Conference Budget or any Board for work included in the Conference Budget. It does not include contributions for relief or to District Boards, Colleges and other agencies outside the Conference Budget.

Name of Congregation		
1. Florida and Georgia		
Arcadia	\$	
Brooksville	15.00	
Clay County	8.00	
Glenside		
Lakeland	51.39	
Sebring	615.39	
Seneca		
Sunnyland	20.51	
Tampa	66.91	
Winter Park	33.64	
Unallocated	39.65	
2. North and South Carolina		
Bailey	\$	
Berea	5.30	
Blue Ridge		
Brummetts Creek	6.00	
Flat Rock	30.10	
Golden	27.80	
Green River Cove		
Little Pine		
Lowman Valley		
Melvin Hill	19.32	
Mill Creek	12.50	
Mt. Carmel		
Mountain View		
New Bethel		
New Haven		
Peak Creek	5.00	
Peterson Chapel		
Pigeon River		
Pleasant Grove		
Pleasant Valley		
Riverside		
Rowland Creek		
Spindale	6.70	
Upper Brummetts Creek		
Unallocated	44.75	
3. Tennessee		
Beaver Creek	\$	13.30
Cedar Creek	1.28	
Cedar Grove	12.45	
Central Point		
Cumberland		
Ewing	3.62	
French Broad	118.98	
Fruitdale	1.75	
Hawthorne		
Jackson Park	11.00	
Johnson City	105.70	
Knob Creek	34.60	
Liberty	4.02	
Limestone	18.00	
Lone Star		
Meadow Branch	67.37	
Midway		
Mountain Valley	37.40	
New Hope	18.79	
4. Southern Virginia		
Antioch	\$	180.50
Beaver Creek		
Bethlehem	93.05	
Boone Mill	7.00	
Burks Fork	3.77	
Christiansburg	63.61	
Coulson	6.00	
Fraternity	233.60	
Fremont		
Germantown	52.28	
Laurel Branch	2.75	
Maple Grove		
Mt. Hermon	15.22	
Mt. Jackson		
New Bethel	5.00	
Pleasant Hill	5.00	
Pleasant Valley	11.85	
Pulaski City	10.00	
Red Oak Grove	19.70	
Schoolfield		
Shelton		
Smith River	5.00	
Snow Creek	46.30	
Spray		
St. Paul	7.00	
Texas Chapel		
Topeco	152.31	
White Rock	3.00	
Unallocated	35.13	
5. First Virginia		
Antioch	\$	7.79
Cloverdale	386.47	
Copper Hill	40.12	
Crab Orchard	6.00	
Daleville	309.58	
Greenbrier		
Green Hill	45.44	
Hopewell		
Jeters Chapel		
Johnsville	1.65	
Lynchburg	80.80	
Monroe	5.94	
Mt. Joy	15.41	
Oak Grove	166.26	
Oakvale		
Otter River	7.28	
6. Eastern Virginia		
Belmont	\$	47.51
Bethel	3.70	
Central Plains		
Fairfax	302.34	
Hollywood	13.25	
Locust Grove	82.00	
Madison	51.87	
Manassas	448.17	
Midland	144.88	
Mine Run		
Montebello		
Mt. Carmel	89.20	
Nokesville	261.17	
Oronoco	40.50	
Rappahannock		
Richmond	74.99	
Trevilian	19.66	
Valley	72.09	
Unallocated	16.00	
7. Second Virginia		
Barren Ridge	\$	548.84
Beaver Creek	105.75	
Bridgewater	1,516.67	
Buena Vista	12.41	
Chimney Run	34.36	
Concord		
Crummits Run		
Elk Run	148.16	
Hevener		
Hiner		
Lebanon	418.18	
McCray Chapel		
Middle River	314.08	
Moscow	241.98	
Mt. Vernon	71.50	
North Fork	1.00	
Pleasant Valley	754.30	
Sangerville	380.18	
Staunton	23.55	
Summit	478.27	
Valley Bethel	54.42	
Waynesboro	39.28	
White Hill	6.65	
Unallocated	103.30	
8. Northern Virginia		
Brocks Gap	\$	50.00
Browntown Mission		
Cooks Creek	170.21	
Damascus	11.64	
Flat Rock	104.10	
Greenmount	592.10	
Harrisonburg	285.91	
Linville Creek	308.00	
Lower Lost River .....	.35	
Mill Creek	844.09	
Moorefield .....	.79	
Mt. Zion	75.59	
Newport	50.00	
North Mill Creek	29.87	
Pleasant View	13.95	
Powells Fort .....	.90	
Rileyville	31.27	
Salem	10.00	
Smiths Creek	13.57	
South Fork	1.16	
Timberville	140.00	
Unity	235.35	
Upper Lost River	18.61	
Woodstock	33.71	
Unallocated	5.49	
9. First West Virginia		
Allegheny	\$	24.67
Bean Settlement		
Beaver Run	79.41	
Capon Chapel		
Cheat River	9.00	
Egdon	550.20	
Greenland	49.60	
Harman	70.75	
Keyser	81.19	
Knobley		
New Creek	9.50	
North Fork		
Old Furnace	23.00	
Petersburg	13.30	
Red Creek	5.80	
Sandy Creek	373.60	
Seneca		
Tearcoat	137.76	
White Pine	169.20	
Unallocated	12.68	
10. Second West Virginia		
Beans Chapel	\$	5.00
Bethany	15.00	
Cheat River		
Goshen		
Mt. Hebron		
Mt. Zion		
Pleasant Hill		
Pleasant Valley	87.00	
Shiloh		
Union Chapel		
Valley River		
Unallocated	8.45	
11. Eastern Maryland		
Baltimore, First	\$	295.15
Baltimore, Woodberry	469.77	
Beaver Dam	74.35	
Bethany	140.17	
Bush Creek	99.38	
Denton	415.91	
Edgewood (Sams Creek)	107.00	
Flower Hill		
Frederick	259.72	
Green Hill	151.72	
Locust Grove	80.15	
Long Green Valley	209.34	
Meadow Branch	1,393.84	
Middletown Valley	157.50	
Monocacy	94.00	
Myersville (Middletown Valley)	241.62	
Piney Creek	45.20	
Pipe Creek	1,282.02	
Reisterstown	5.00	
Sams Creek	277.00	
Thurmont	88.76	
University Park	44.32	
Washington	714.67	
Unallocated	31.54	
12. Middle Maryland		
Beaver Creek	\$	136.95
Berkeley	34.00	
Broadfording	387.95	
Brownsville	402.87	
Hagerstown	1,652.40	
Johnsontown		
Licking Creek	20.62	
Long Meadow	329.68	
Manor	158.54	
Pleasant View	472.43	
Stone Bridge	20.00	
Welsh Run	168.09	
Unallocated	407.09	
13. Western Maryland		
Bear Creek	\$	185.00
Cherry Grove	103.28	
Fairview	16.75	
Frostburg Mission	10.70	
Georges Creek	10.50	
Maple Grove	72.90	
Oak Grove	5.03	
Pine Grove	12.25	
Westernport	37.85	
Unallocated	10.00	
14. S. E. Pa., N. J. and E. N. Y.		
Ambler	\$	267.12
Amwell	15.00	
Brooklyn, First	55.00	
Brooklyn Italian Mission	55.00	
Coventry	587.09	
Greentree	867.87	
Harmonyville	44.21	
Norristown	302.32	
Parkerford	205.15	
Philadelphia (Bethany)	62.00	
Philadelphia (Calvary)	157.50	
Philadelphia (First)	1,919.97	
Philadelphia (Geiger)	121.00	
Philadelphia (Germantown)	328.29	
Pottstown	35.00	
Royersford	661.93	
Springfield	244.96	
Wilmington	67.50	
Unallocated	648.86	
15. Middle Pennsylvania		
Albright	\$	5.70
Altoona, First	1,302.18	
Altoona, (28th Street)	348.22	
Amaranth	8.97	
Ardenheim	184.85	
Artemas	18.28	
Aughwick	60.03	
Bellwood	19.99	
Burnham	15.85	
Carson Valley	143.00	
Cherry Lane	101.85	
Claysburg	49.92	
Clover Creek	587.07	
Dry Valley	84.53	
Dunnings Creek	90.77	
Everett	297.45	
Fairview	174.12	

Glendale	4.65	Long Run	2.60	Pleasant View	412.22	Buchanan	12.44
Holidaysburg	147.96	Maiden Creek	364.25	Poplar Ridge	150.07	Camp Creek	92.65
Huntingdon	2,335.81	Mechanic Grove	289.20	Portage		Cedar Creek	116.10
James Creek	29.66	Midway	884.39	Rome	31.92	Cedar Lake	193.26
Juniata Park	68.33	Mingo	1,221.38	Ross	44.00	Center	6.00
Koontz	93.73	Mountville	480.50	Sand Ridge	11.48	Elkhart City	331.37
Leamersville	34.50	Myerstown	337.92	Silver Creek	183.08	Elkhart Valley	186.80
Lewistown	993.79	Palmyra	2,365.01	Stony Creek	59.04	English Prairie	101.03
Lower Claar	16.00	Peach Blossom	362.31	Sugar Creek	61.35	Florence	71.91
New Enterprise	778.38	Reading	50.45	Swan Creek		Fort Wayne	152.63
Queen		Richland	1,509.63	Toledo	65.27	Goshen City	763.49
Raven Run	26.12	Ridgely	132.36	Unallocated	35.00	LaPorte	217.71
Riddlesburg	17.01	Schuykill	65.45			Maple Grove	26.08
Roaring Spring	250.77	Shamokin	120.25	21. Southern Ohio		Michigan City	79.21
Smithfield	35.77	Spring Creek	850.61	Bear Creek	\$ 906.80	Middlebury	415.91
Snake Spring	734.69	Spring Grove	53.18	Beaver Creek	214.72	Mt. Pleasant	305.49
Spring Mount	87.04	Springville	700.10	Beech Grove	150.41	Nappanee	376.85
Spring Run	564.24	Swatara, Big	737.52	Bethany		New Paris	328.52
Stonerstown	18.79	Swatara, Little	552.67	Bradford	139.38	New Salem	354.77
Tyrone	84.14	West Conestoga	487.69	Brookville	389.28	North Liberty	185.51
Upper Claar		West Green Tree	568.92	Castine	88.30	North Webster	29.04
Williamsburg	142.30	White Oak	1,624.75	Charlestown		North Winona	38.96
Woodbury	434.45	Unallocated	174.86	Cincinnati	143.94	Oak Grove	37.43
Yellow Creek	158.32	18. Southern Pennsylvania		Circleville	16.32	Oseola	69.37
Unallocated	242.59	Antietam	\$ 214.31	Columbus	15.28	Pine Creek	108.96
16. Western Pennsylvania		Back Creek	70.46	Constance	26.26	Pleasant Chapel	34.70
Allegheny Valley	\$ 7.00	Buffalo	59.89	Covington	378.03	Pleasant Hill	79.09
Bear Run	9.82	Carlisle	275.51	Donnels Creek	150.92	Pleasant Valley	91.59
Berlin	137.79	Chambersburg	188.85	East Dayton	221.06	Plymouth	238.75
Brothers Valley	91.50	Codorus	243.39	Eversole	98.00	Rock Run	323.45
Chess Creek		Falling Spring	47.82	Ft. McKinley	411.10	Salem	
Conemaugh	193.37	Greencastle	198.88	Georgetown	231.37	Shippewana	10.00
Connellsville	33.36	Hanover	206.38	Greenville	185.77	South Bend, First	274.82
Cumberland	22.51	Huntsdale	156.83	Hamilton	12.50	South Bend, Second	87.30
Elbethel	12.05	Lost Creek	254.10	Harris Creek	258.46	Syracuse	108.36
Fairchance	144.51	Lower Conewago	50.12	Lexington	11.00	Turkey Creek	30.15
Fairview	49.92	Lower Cumberland	165.85	Lower Miami	297.32	Union Center	349.43
Geiger	119.20	Marsh Creek	127.06	Lower Stillwater	628.76	Wakarusa	158.87
Georges Creek	21.04	Mechanicsburg	268.31	Marble Furnace	6.52	Walnut	161.69
Glade Run	24.86	Mount Olivet	106.31	May Hill		Wawaka	36.50
Greensburg	344.75	New Fairview	169.50	Middle District	95.52	West Goshen	479.93
Greenville	9.64	Newville	82.11	Middletown	8.80	Yellow Creek	196.85
Hooversville	54.68	Perry	50.67	New Carlisle	454.86	Unallocated	102.59
Hyndman		Pleasant Hill	39.28	Oakland	248.72	24. Middle Indiana	
Indian Creek	39.41	Ridge	49.00	Painter Creek	234.21	Andrews	\$ 80.00
Johnstown (Walnut Gr.)	1,285.22	Shippensburg	81.00	Piqua	36.45	Bachelor Run	166.81
Ligonier	119.96	Sugar Valley	70.37	Pittsburg	178.49	Bethel Center	19.50
Locust Grove	36.56	Upper Codorus	246.17	Pleasant Hill	161.00	Buffalo	25.85
Manor	132.82	Upper Conewago	677.25	Pleasant Valley	6.36	Burnettsville	29.66
Maple Glen	157.76	Waynesboro	5,507.55	Poplar Grove	193.52	Cart Creek	49.61
Maple Grove	37.51	York	959.17	Prices Creek	51.13	Clear Creek	315.48
Markleysburg	23.40	Unallocated	332.00	Salem	1,068.20	Eel River	325.14
Meyersdale	312.21	19. Northeastern Ohio		Sidney	22.25	Flora	577.65
Middle Creek	63.50	Akron	\$ 362.52	Springfield	182.71	Hickory Grove	95.77
Montgomery	17.08	Alliance	54.82	Stone Lick	6.45	Huntington	105.18
Morgantown	12.75	Ashland City	274.81	Strait Creek Valley	5.10	Liberty Mills	270.54
Morrellville	93.42	Ashland Dickey	131.61	Trotwood	774.97	Logansport	83.04
Mt. Joy	265.57	Baltic	135.93	Troy	39.00	Loon Creek	121.21
Mt. Pleasant	114.25	Bethel	15.02	Union City	210.30	Lower Deer Creek	56.46
Moxham	161.96	Black River	643.27	Upper Twin (Eaton)	14.65	Manchester	3,658.09
Nanty Glo	5.15	Bristolville	2.00	Upper Twin (Gratis)	4.00	Markle	56.08
Oakdale	23.10	Canton City	116.57	West Alexandria	52.86	Mexico	632.19
Penn Run	69.34	Canton, Maple Avenue	5.00	West Charleston	67.50	Monticello	19.52
Pittsburgh	352.34	Center	229.64	West Dayton	331.37	Peru	185.01
Pleasant Hill	61.29	Chippewa	197.00	West Milton	222.11	Pipe Creek	494.94
Plum Creek	140.53	Cleveland	25.43	Unallocated	1,128.63	Pleasant Dale	145.67
Quemahoning	315.84	Danville	619.53	22. Michigan		Pleasant View	83.36
Robinson	65.67	East Chippewa	290.92	Battle Creek	\$ 134.83	Portland	
Rockton	52.94	East Nimishillen	328.57	Beaverton	169.33	Prairie Creek	5.00
Rockwood	70.13	Eastwood Heights Mission	5.00	Crystal	11.52	Roann	60.26
Roxbury	96.00	Freeburg	265.00	Detroit	90.05	Salamonie	175.21
Rummel	523.24	Hartville	186.35	Elmdale	32.79	Santa Fe	30.62
Salisbury	179.30	Kent	61.13	Elsie	30.69	South Whitley	
Scalp Level	981.79	Lincoln Heights	28.18	Flint	21.30	Spring Creek	322.06
Shade Creek	361.50	Maple Grove	104.47	Grand Rapids	71.36	Sugar Creek	14.29
Sipesville	34.91	Mohican	36.80	Harlan	3.00	Upper Deer Creek	52.21
Somerset	187.00	New Philadelphia	72.44	Hart	15.62	Wabash City	30.76
Summit Mills	46.75	Olivet	710.54	Homestead		Wabash Country	56.31
Ten Mile	26.28	Owl Creek	223.82	Lake View	113.03	West Eel River	52.40
Tire Hill	98.33	Reading	208.63	Lansing	6.00	West Manchester	569.18
Uniontown	340.30	Richland	41.05	Long Lake	84.54	West Marion	26.98
Westmont	116.35	Springfield	200.74	Marilla		Unallocated	99.09
Windber	103.86	Tuscarawas	30.49	Midland	16.75	25. Southern Indiana	
Wooddale	22.00	West Nimishillen	120.76	New Haven	35.36	Anderson	\$ 742.73
Unallocated	77.98	White Cottage	194.02	Onekama	81.36	Arcadia	20.00
17. Eastern Pennsylvania		Woodworth	120.50	Ozark	6.00	Beech Grove	63.58
Akron	\$ 432.17	Wooster	230.28	Pontiac	16.62	Bethany	
Annvile	795.52	Zion Hill	121.97	Rodney	17.37	Buck Creek	257.60
Chiques	1,373.78	Unallocated	56.52	Shepherd	145.27	Fairview	109.80
Conestoga	679.80	20. Northwestern Ohio		Sugar Ridge	107.86	Four Mile	174.02
Conewago	174.98	Bellefontaine	\$ 57.09	Sunfield	45.85	Howard	37.98
East Fairview	319.44	Black Swamp	168.91	Thornapple	36.77	Indianapolis	107.40
East Petersburg	1,189.24	County Line	29.28	Vestaburg	40.00	Killbuck	
Elizabethtown	2,996.94	Defiance	66.56	Woodland	275.29	Kokomo	36.52
Ephrata	1,499.66	Deshler	36.23	Woodland Village	171.97	Ladoga	5.00
Fredericksburg	218.38	Dupont	88.70	Zion	16.62	Maple Grove	72.39
Harrisburg	89.70	Eagle Creek	80.32	Unallocated	76.78	Middletown	
Hatfield	712.22	Eden	5.63	23. Northern Indiana		Mt. Pleasant	17.50
Heidelberg	306.70	Fairview	28.95	Auburn	\$ 116.00	Muncie	163.11
Indian Creek	1,484.72	Fostoria	96.04	Baugo	209.87	Nettle Creek	485.16
Jennersville	55.30	Green Spring	89.91	Bethany	205.19	New Hope	
Lake Ridge	126.28	Hicksville	8.95	Bethel	163.86	Pyrmont	102.60
Lancaster	1,259.64	Lick Creek	82.48	Blissville	69.62	Richmond	15.00
Lebanon	528.91	Lima	251.60	Blue River	69.04	Rossville	264.78
Lititz	794.26	Marion	52.47	Bremen	59.56	Sammson Hill	

Summitville	12.81	Root River	250.76	Scott Valley		Cabool	45.54
Union Grove	97.31	Sheldon	14.27	Verdigris	44.03	Carthage	6.51
Upper Fall Creek	31.50	Slifer	5.12	Unallocated	25.00	Fairview	2.50
White	17.50	South Waterloo	882.17			Jasper	15.84
Windfall		Spring Creek	46.85	37. Southwestern Kansas		Nevada	4.12
Unallocated	412.15	Union Ridge	36.20	Bloom	\$ 21.15	New Hope	2.80
26. Western Canada		Waterloo City	121.52	Conway Springs	13.88	Oak Grove	16.00
Bow Valley	\$ 128.70	Willow Creek	42.36	Eden Valley	32.55	Peace Valley	13.15
First Irricana	17.80	Winona	20.00	Garden City	247.22	Shoal Creek	2.00
Merrington		Worthington	96.96	Hutchinson	52.54	Springdale	6.00
Second Irricana		Unallocated	5.00	Larned Rural	86.00	Unallocated	
Vidora	2.70	31. Middle Iowa		McPherson	792.43	46. Northern California	
Unallocated	2.08	Beaver	\$ 28.15	Monitor	923.66	Bakersfield	\$ 57.03
27. N. Dakota and E. Montana		Brooklyn	4.00	Newton	44.97	Butte Valley	14.50
Berthold	\$ 2.55	Cedar	172.67	Pleasant View	14.86	Chico	8.77
Brumbaugh		Cedar Rapids	1,370.92	Prairie View	44.84	Chowchilla	7.36
Cando	59.84	Coon River	40.30	Salem	161.94	Codora	13.35
Carrington	40.99	Dallas Center	1,729.43	Wichita, First	274.51	Elk Creek	7.50
Egeland		Des Moines, First	138.00	Wichita, West	28.73	Empire	223.54
Ellison	30.55	Des Moines Valley	251.42	Unallocated	10.00	Fresno	274.32
Englevale		Dry Creek	11.13	38. Eastern Colorado		Laton	113.53
Grand View		Fernald	100.19	Antioch	\$ 22.05	Lindsay	110.68
James River	24.69	Garrison	11.85	Bethany		Live Oak	50.55
Kenmare	61.03	Indian Creek	18.53	Bethel	7.50	McFarland	429.47
Milk River Valley	2.00	Iowa River	72.83	Colorado Springs	20.00	Modesto	179.60
Minot	54.48	Muscatine	12.11	Denver	14.00	Oakland	164.69
New Rockford	2.00	Panther Creek	640.90	Haxton	124.59	Patterson	36.97
Pleasant Valley		Prairie City	147.25	McClave	36.31	Raisin	31.04
Poplar Valley	10.00	Unallocated	570.11	Miami	50.99	Reedley	77.21
Ray		32. Southern Iowa		Rocky Ford	260.99	Rio Linda	12.87
Surrey	65.93	Council Bluffs	\$ 41.49	Sterling	93.14	Waterford	199.16
Unallocated	88.81	English River	668.40	Wiley	8.75	Unallocated	165.65
28. N. Illinois and Wisconsin		Fairview	72.25	Unallocated	16.40	47. S. California and Arizona	
Batavia	\$ 5.00	Franklin	40.00	39. Western Colorado and Utah		Covina	\$1,536.76
Bethel	229.74	Libertyville	82.69	First Grand Valley	\$ 85.00	Glendale, Ariz.	274.77
Cherry Grove	251.42	Monroe County	10.00	Fruita	32.05	Glendale, First	190.20
Chicago, Douglas Park	*	Mt. Etna	31.85	Glade Park		Glendora	581.24
Chicago, First	2,177.12	North English	25.00	Grand Junction	15.00	Hemet	79.01
Chicago, Hastings St.	*	Osceola	2.00	Unallocated	15.00	Hermosa Beach	98.25
Chippewa Valley	30.88	Ottumwa	10.00	40. Oklahoma, Panhandle of Texas		Inglewood	48.83
Dixon	73.29	Salem	69.36	and New Mexico		La Verne	2,623.14
Elgin	1,255.81	South Keokuk	114.01	Ames	\$ 10.00	Long Beach	589.81
Franklin Grove	874.09	Unallocated	10.00	Bartlesville	18.27	Los Angeles, Belvedere	353.75
Freeport	55.82	33. Nebraska		Bethel	133.51	Los Angeles, Calvary	599.50
Hickory Grove	15.65	Afton	\$ 5.00	Big Creek	11.50	Los Angeles, First	463.77
Lanark	479.29	Arcadia		Clovis	15.00	Pasadena	1,976.11
Lena	158.75	Beatrice	48.80	Elk City		Phoenix	53.70
Maple Grove	14.75	Bethel	118.15	Guthrie	15.00	Pomona	260.08
Milledgeville	160.68	Enders	8.43	Monitor		San Bernardino	273.00
Mt. Morris	1,746.43	Falls City	16.70	Oklahoma City	4.00	San Diego	35.65
Pine Creek	33.68	Kearney	55.24	Pampa		Santa Ana	40.00
Polo	306.96	Lincoln	72.16	Paradise Prairie		Unallocated	8.00
Rice Lake	73.57	Octavia	132.25	Pleasant Plains	17.00	48. Idaho and W. Montana	
Rock Creek	4.00	Omaha	15.46	Red River		Boise Valley	\$ 133.10
Rockford	115.95	Silver Lake	74.43	Thomas	87.20	Bowmont	60.76
Shannon	29.15	South Beatrice	139.47	Waka	32.00	Clearwater	20.85
Stanley	18.71	South Loup		Washita	102.60	Emmett	54.34
Sterling	70.98	South Red Cloud	15.00	Unallocated	174.94	Fruitland	223.75
West Branch	77.31	Unallocated	313.49	41. Texas and Louisiana		Moscow	11.89
White Rapids		34. Northeastern Kansas		Falfurrias	\$ 37.06	Nampa	220.16
Worden	2.00	Abilene	\$ 108.37	Fort Worth	16.91	Nezperce	104.00
Yellow Creek	94.26	Appanoose	64.17	Manvel	64.00	Payette Valley	71.93
Unallocated	169.12	Buckeye	40.25	Nocona		Twin Falls	130.87
*Combined with First Chicago		Granada	5.51	Roanoke	23.80	Weiser	37.92
29. Southern Illinois		Holland	9.00	Rosepine		Whitefish	20.00
Allison Prairie	\$ 24.00	Kansas City, Calvary	14.00	Unallocated	44.20	Winchester	5.00
Astoria	88.69	Kansas City, First Central	14.00	42. Northern Missouri		Unallocated	23.00
Camp Creek		Lone Star	31.00	Bethany	\$ 11.71	49. Oregon	
Canton	76.28	McLouth	43.00	Honey Creek		Albany	\$ 73.07
Cerro Gordo	292.60	Ottawa	138.84	Log Creek	10.00	Ashland	156.00
Champaign	66.44	Morrill	323.82	North Bethel	82.65	Grants Pass	95.18
Decatur	135.32	Navarre	53.97	North St. Joseph	5.00	Mabel	100.93
Girard	414.12	Olathe	78.99	Rockingham	72.40	Myrtle Point	89.36
Hurricane Creek	2.00	Overbrook	20.00	Shelby County		Newberg	59.57
Kaskaskia	2.96	Ozawkie	34.00	Smith Fork	341.04	Portland	183.88
LaMotte Prairie	31.67	Richland Center	76.57	South St. Joseph	38.00	Weston	10.00
Liberty	2.10	Rock Creek	17.63	Wakenda	86.52	Unallocated	1.80
Martin Creek	2.00	Sabetha	179.46	43. Middle Missouri		50. Washington	
Mulberry Grove		Topeka	90.29	Adrian	\$ 9.00	Ellisford	\$ 125.02
Oak Grove	34.00	Wade Branch		Centerview	5.00	Forest Center	11.30
Oakley	10.00	Washington	24.08	Deepwater	2.00	Greenwood	
Okaw	211.20	Washington Creek	32.34	Happy Hill	40.34	Mt. Hope	6.80
Panther Creek	7.80	Unallocated	203.90	Kansas City	10.00	North Spokane	33.72
Pleasant Grove		35. Northwestern Kansas		Mineral Creek	41.84	Olympia	281.28
Romine	5.00	Belleville	\$ 91.92	Osceola		Omak	16.00
Springfield	32.18	Burr Oak	20.38	Prairie View	14.00	Outlook	56.90
Virden	340.66	Maple Grove	54.35	Spring Branch		Richland Valley	25.04
Walnut Grove	26.77	North Solomon	84.60	Turkey Creek	37.50	Seattle	73.82
Woodland	164.72	Quinter	300.74	Warrensburg	131.28	Sunnyside	34.70
Unallocated	3.00	Victor	94.00	Unallocated	104.85	Tacoma	20.00
30. Northern Iowa, Minnesota and South Dakota		White Rock	58.28	44. Southern Mo. and Ark.		Wenatchee	19.50
Curlew	\$ 202.03	Unallocated	73.10	Austin		Wenatchee Valley	478.35
Greene	46.40	36. Southeastern Kansas		Broadwater	\$ 15.00	Whitestone	4.35
Guthrie	12.56	Fredonia	\$ 217.83			Yakima	77.78
Hancock	12.56	Galesburg	27.30			Unallocated	
Ivester	1,212.85	Grenola					
Kingsley	40.71	Hollow	27.00				
Lewiston	32.62	Independence	68.13				
Minneapolis	30.32	Mont Ida	6.73				
Monticello	66.90	Osage	161.73				
Nemadji	20.58	Paint Creek	11.72				
		Parsons	60.37				

SAVE THIS ISSUE OF THE MESSENGER AS A
SOURCE OF MISSION FACTS FOR USE DURING
THE COMING YEAR.

District	Total Credits	Total Membership	Members Giving Per Capita					Average Contribution Per Member		Total No. Churches	Churches Contributing						
			Nothing	Under \$1.00	\$1.00 to \$3.49	\$3.50 to \$5.00	\$5.00 or More				Nothing	Under \$25	\$25 to \$200	Over \$200			
1. Florida and Georgia	\$ 850.49	591	94	294	189	14		1929	1930	1931	1932	1933	10	3	3	3	1
2. North and South Carolina	157.47	1,488	769	694	25			\$1.91	\$3.14	\$1.70	\$1.89	\$1.44	12	16	6	2	
3. Tennessee	540.09	2,594	365	2,069	160			.30	.20	.14	.09	.11	24	9	17	5	
4. Southern Virginia	958.07	5,004	1,158	3,700	146			.54	.35	.25	.18	.21	31	19	13	6	
5. First Virginia	2,492.75	5,312	274	4,895	143			.49	.20	.22	.25	.19	28	8	13	6	1
6. Eastern Virginia	1,667.33	2,847	175	2,290	382			1.15	.61	.63	.61	.47	28	5	8	10	5
7. Second Virginia	5,251.88	5,526	643	2,890	1,993			1.06	.85	.89	.78	.59	18	4	3	8	3
8. Northern Virginia	3,026.66	6,436	82	5,002	1,352			1.91	1.31	1.14	1.25	.95	23	5	4	6	8
9. First West Virginia	1,608.86	3,374	637	2,197	540			1.34	.79	.72	.55	.47	24	1	9	9	5
10. Second West Virginia	115.45	558	418	99	41			1.30	1.01	.82	.59	.48	19	5	6	6	2
11. Eastern Maryland	6,678.13	4,253	75	1,670	2,158	350		.88	.54	.37	.36	.21	11	8	2	1	
12. Middle Maryland	4,190.62	3,227	65	1,235	1,719	208		3.11	2.44	1.98	1.91	1.57	23	1	11	11	10
13. Western Maryland	464.26	1,074		837	237			2.93	2.48	1.53	1.54	1.30	12	1	2	4	5
14. S. E. Pa., N. J. & E. N. Y.	6,645.77	3,462		1,509	1,345			.84	.57	.37	.33	.43	9	5	4		
15. Middle Pennsylvania	10,791.82	10,091	270	6,282	3,539	477	131	4.05	3.02	2.14	1.91	1.92	18	1	8	9	
16. Western Pennsylvania	8,501.30	11,783	66	8,683	3,034			2.00	1.57	1.37	1.28	1.07	41	1	9	20	11
17. Eastern Pennsylvania	28,972.64	9,161		749	5,018	1,914	1,480	1.46	1.27	1.06	.80	.72	58	2	13	33	10
18. Southern Pennsylvania	10,898.14	5,964		2,789	2,501		674	5.41	4.14	3.83	3.52	3.16	41	1	9	31	
19. Northeastern Ohio	6,451.33	5,047		2,864	1,877	306		4.94	3.11	2.76	2.25	1.83	27			17	10
20. Northwestern Ohio	2,196.55	2,676	88	1,706	882			2.85	2.59	1.85	1.47	1.28	35	2	3	19	13
21. Southern Ohio	10,780.66	9,762	131	5,592	3,649	390		2.42	1.81	1.42	1.08	.82	26	2	3	19	2
22. Michigan	1,873.93	2,411		52	1,915	444		2.68	1.90	1.38	1.20	1.11	51	3	12	18	18
23. Northern Indiana	8,258.65	7,104	34	3,624	3,446			1.30	1.17	.91	.80	.78	29	2	9	17	1
24. Middle Indiana	9,091.13	5,633	109	3,022	1,320	1,182		2.97	2.20	1.72	1.25	1.16	49	1	3	30	15
25. Southern Indiana	3,246.44	3,253	328	2,071	854			3.25	2.66	2.11	1.78	1.61	37	2	4	22	9
26. Western Canada	151.20	397	85	312				2.42	1.61	1.15	.88	1.00	27	6	6	11	4
27. No. Dakota and E. Montana	442.87	780		312				3.76	.86	.49	.27	.38	5</				

GIVING					
Congregations Giving Per Member	Number	Membership	%	Gave	Average in Each Group
\$5.00 or more...	16	3,414	2.2%	\$ 24,223.44	13.2%
\$3.50 to \$5.00 ...	67	7,141	4.6	26,899.36	14.6
\$1.00 to \$3.49 ...	262	48,542	31.5	84,227.01	45.8
Under \$1.00 ...	607	87,891	57.0	39,937.97	21.7
Nothing	122	7,147	4.7		.45
	1,034	154,135	100. %	\$175,288.38	

MEMBER		Average Per Member
	Members	
Cedar Rapids, Middle Iowa	111	\$12.35
Cedar, Middle Iowa	17	10.16
Mingo, Eastern Pennsylvania	123	9.93
Mabel, Oregon	11	9.18
Dallas Center, Middle Iowa	203	8.52
Waynesboro, Southern Pennsylvania	674	8.17
Covina, Southern California	202	7.60
Indian Creek, Eastern Pennsylvania	204	7.28
Curlew, No. Ia., Minn. & S. D.	28	7.22
Richland, Eastern Pennsylvania	221	6.83

First Los Angeles, Southern California	71	6.54
Monitor, Southwestern Kansas	147	6.29
Elizabethtown, Eastern Pennsylvania	483	6.02
Pasadena, Southern California	339	5.83
Palmyra, Eastern Pennsylvania	449	5.27
Roversford, S. E. Pa., N. I. & E. N. Y.	131	5.05

(Continued From Page 2)

White Oak congregation, B. Mary Royer budget,* India.
York Sunday-school, J. M. Blough budget,* India.

Tennessee

Tennessee congregations, partial support of Dr. Howard A. Bosler,
Africa.

Virginia

Bridgewater Sunday-school, Anna B. Mow, India.
Lebanon congregation, Chalmers G. Shull, India.
Madison congregation, Ruth Utz budget,* Africa.
Mt. Carmel congregation, Richard Bollinger (son of Amsey Bollinger),
India.
Northern Virginia Sunday-schools, Edward K. Ziegler budget,* India.
Utz, Novella E., Brightwood, Ruth Utz budget,* Africa.

West Virginia

Egion congregation, Ilda Ziegler, India.
Sandy Creek congregation, Verna Blickenstaff, India.

CORRESPONDENCE

READING THE NEW TESTAMENT

In the Messenger of April 21 the question is asked, "Have you been following this plan? If so, tell us." In reply I can say that I am. Though I had read the New Testament through before and reread it on many occasions, I always found and yet find many comforting and joyous chapters therein.

Since being deprived of the companionship of my dear Christian mother, I find more in that blessed Bible than I ever did before. It is a precious book to me, always was and ever will be.

Last fall when our pastor, Eld. C. Ernest Davis, made the announcement of this reading, beginning Oct. 15, I started to reread my Bible. I enjoy it. Promises therein are being fulfilled, prayers answered and much good is being done.

Ten years ago I became acquainted with a sister in the state hospital at Parsons, Kans. This sister is deprived of many blessings which others enjoy. I wrote her in regard to this reading. She took it up and while I was permitted to be in Parsons a short time ago, to attend the love feast, I went to visit her. She handed me her Bible and I noticed she has kept up with the daily readings. She requested me to read a scripture and have prayer with her before I left. I was glad to do so.

She cried for joy when I came to see her. She has often written me of seeing brethren and sisters drive past but not stopping to see her. Brethren, sisters and friends, let us live closer to the Bible teachings, remembering there is a day coming when we will hear our Savior call those who visited the sick and afflicted and say unto them, "Blessed."

Independence, Kans.

Pella Carson.

MRS. CATHERINE McNUTT

Catherine McNutt, daughter of Jacob and Maria Studebaker, was born in Bedford County, Pa., March 6, 1846, and departed this life at her home in Shannon, Ill., May 3, 1934, aged 88 years, one month and 27 days.

She with her parents came to Illinois in 1856, settling on a farm south of Pearl City. At the age of seventeen years, she was baptized into the Church of the Brethren by Eli Miller of the Yellow Creek church at Pearl City. For seventy-one years she remained a constant and faithful member.

On Jan. 31, 1864, she was united in marriage to Francis G. McNutt. After their marriage they moved to a farm near McConnell. This home was of the log cabin type with the mere necessities of life. In 1869 they moved to the farm two miles north of Shannon and to this village in 1898. Her husband passed away in August, 1909.

To this union were born eight children. Those surviving are: George B. of Rock Island; Mrs. Alice Walker of Adel, Iowa; William E. of Mount Morris and Mrs. Sadie Filer of Lanark. Three sons and one daughter preceded her in death, John in 1874, Jacob in 1876, Milton in 1918 and Mrs. Cora Beazor in 1930. She leaves twenty grandchildren and ten great-grandchildren. She was of a family of 14 children of whom but one, Mrs. Ellen Finkenbinder of Pearl City, survives.

Grandmother McNutt was a pioneer of the community of Shannon having lived here continuously for sixty-five years with the exception of four winters which she spent in

Mount Morris with her son William and family, returning to her own home each spring.

She suffered a fall at her home in May, 1933, from which she did not fully recover. This spring she returned to her home April 10 and contracted a cold a few days later which became worse on Tuesday, May 1. She passed away on Thursday.

In her passing the children lose a wonderful mother, the grandchildren a conscientious Christian grandmother, the church a splendid, faithful member and the community a noble neighbor—a loss to all who knew her, but our loss is her gain.

Funeral services were held from the home on Sunday, May 6, and at the Church of the Brethren at Shannon, Ill. The last services were conducted by Eld. W. E. West of Mount Morris, assisted by Eld. F. E. McCune of the same place. The text used was Job 14: 15. The pall-bearers were six grandsons: Roy and Earl McNutt, Lloyd and Clarence Filer, Donald McNutt and Harry Wilcox. Interment was made in the family lot of the Brethren cemetery.

Mount Morris, Ill.

W. E. West.

FROM THE RED RIVER VALLEY

As we are isolated from any of our Brethren churches, we are writing a note to say we enjoy reading the Messenger, and in this way keep in touch with the church and its work in general. We have found a few other families of members and children of our members living here. If you know of any members or any one interested in the church we would be glad to look them up. We live on U. S. highway 81, seventeen miles northwest of Fargo, in the heart of the rich, level Red River Valley. We would be glad to have any of the Brethren stop off and visit us. Especially would we appreciate some one to hold a Daily Vacation Bible School in our little town of Argusville, as in this way we might lay a foundation for some future good. The Bible teaching is needed. The writer has been handing out a number of Bro. D. W. Kurtz's booklets.

If any one is changing location, write us. The Federal Land Bank is proving to be very helpful to those desiring homes of their own.

Any ministers going through will be welcome to stop off over Sunday and we will try and arrange services for them and do our part to entertain them as well as other members. We are thankful to almighty God for all the blessings we enjoy, both spiritual and temporal. We are having sufficient moisture to give us good crops through this valley. Pray that we may continue faithful to the church.

C. C. Myers.

Argusville, Cass Co., N. Dak.

DETECTIVE WIARD CALLED

"Captain" Owen O. Wiard, who was born at Springboro, Pa., but lived at Winona Lake, Ind., for the past twenty years, departed this life on Sunday, May 13, 1934, at the age of sixty-seven.

Of Puritan and Quaker stock, he was widely known for his successful ferreting out of the criminal and also for his thousands of lectures on chautauqua and church platforms against all forms of popular evil. He was a member of the United Brethren Church, and served for eleven years pastorates in the Erie Conference. It was while pastor at the First Church of Buffalo that two little girls of his congregation were kidnaped. He turned detective and finally rescued the girls from the house of shame where they were imprisoned by the saloon keeper. He immediately became

prominent in the fight against crime and the criminal, ousting Sheriff Caldwell from office, closing the notorious Midway of the Pan-American Exposition, and many saloons and vile dives of the city.

During the next several years he carried on similar campaigns in such cities as Roanoke, Chicago, Erie, Seattle, Cleveland, Pittsburgh, and hundreds of smaller cities. He was responsible for the arrest and successful prosecution of near 20,000 criminals, including the leader of the "Black Hand Society," many mayors, several sheriffs, and others who protected criminals. The editor of American Issue described him as "a large man of Herculean strength, undaunted courage and marvelous ability whose success in overthrowing vice and the liquor traffic has been almost without parallel. He has had more hand-to-hand struggles and legal combats with outlaw gamblers and saloon keepers than perhaps any other living officer."

Rev. Wiard was widely known among the membership of the Church of the Brethren, having spoken in scores of our churches, some of them many times.

North Manchester, Ind.

Virgil C. Finnell.

MARY A. MILLER

Mary A. Miller, the youngest daughter of Frederick K. and Elizabeth (nee Click) Cline, was born at Timberville, Va., Dec. 31, 1853. Early in life she with her parents moved on a farm near the Pleasant Valley church, Va., where she grew to womanhood. Being naturally staid and thoughtful, she happily when no more than 18 years of age, heard a sermon preached, which by its persuasive piety gave a distinctly religious turn to her feelings. Though young in years, she united with the Church of the Brethren and lived a devout member for over sixty years. She was united in marriage to Jacob F. Miller in the winter of 1876; to this union there were born five children, Ben. F. Miller, a deacon, Weyers Cave, Va., Samuel C. Miller, Bridgewater, Va., John W. Miller, a minister, Boston, Mass., and Mrs. J. L. Driver, New Hope, Va. Effie died in childhood.

Mother's only sister, the wife of Elder Peter Garber, died several years ago. She had one brother and five half-brothers of whom four are living: David A. Cline, Weyers Cave, Va., Samuel I. Cline, Mt. Crawford, Va., Dr. Ben. F. Cline, East Orange, N. J., and Dr. Frank Cline, Covina, Calif.

Mother loved to read; she read many books, the Scriptures and The Gospel Messenger. She was possessed of a meek and quiet spirit, unassuming and retiring in manner, to make herself attractive or conspicuous was not, however, to her taste. She reprimanded others for being uncouth in personal appearance. She lived implicitly the simple life. She loved mercy. She walked humbly. She hated shams, superficialities, and discord. She loved her husband. She loved her neighbors and bestowed favors upon them with a generous heart and hand. She was always interested in the welfare of her children. Her one desire was to do right.

She was a fervent visitor and consoler of the sick and the afflicted. She never tired in extending her ministrations to the sick. I have known her to spend weeks at a time with the most contagious cases from which she never contracted illness. The friendless and the poor were special objects of her solicitude.

She went with father on many visits to friends, to church and to Annual Meetings, even to California and to Colorado. She counted these among her most cherished experiences. Father died in 1923; during the remaining years she

found the source of true contentment in sweet fellowship with Jesus. She often spoke of the goodness and mercy of God and the abundance of his blessings to her. Her face was wrinkled and worn, yet in the resurrection glory it will glow forever with the peace of him whom having not seen she loved.

Mother quietly and gently passed away at her home and the home of her daughter late in the evening of the 28th of February, 1934, as a result of a stroke of paralysis, aged 80 years, 2 months. Her life was deep-rooted in the faith of the God she loved, which faith gave her much joy.

Funeral services were held at the Middle River church of the Brethren near New Hope, Va., by Elders B. B. Garber and John Wright, after which she was interred by the side of her husband in the beautiful cemetery by the church.

Boston, Mass.

John W. Miller.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Snider-Steele.—By the pastor, D. O. Cottrell, at the parsonage in New Enterprise, Mr. Robert Snider of New Enterprise, and Sister Mary Steele of Waterside, on May 12, 1934.—Mrs. Rosetta Cottrell, New Enterprise, Pa.

FALLEN ASLEEP

Atkinson, Mida (Wilda), born in Hamilton County, Nehr., Jan. 20, 1886, died in the hospital in Seattle, Wash., April 22, 1934. When she was a young girl she united with the Brethren Church and remained a faithful Christian until death. June 23, 1907, she married Jas. C. Atkinson. To this union were born five children. Brother and Sister Atkinson have resided in North Seattle for the past fifteen years. She leaves her husband, three daughters, two grandchildren, her mother and one sister. Interment at Sunnyside.—Mrs. Earl W. Roop, Seattle, Wash.

Blocher, Lucinda, daughter of Daniel and Nancy Weyright, born Jan. 13, 1845, at West Milton, Ohio, and died May 7, 1934, at the home of her daughter, Mrs. L. H. Ehy, of North Manchester. In 1867 she married Henry Baker and to this union were born seven children, two of whom died in childhood. She leaves five children, one brother, two sisters, nine grandchildren and six great-grandchildren. In early years she with her husband united with the Church of the Brethren in which she remained a faithful worker. She was left a widow in 1884 and encountered many hardships in rearing her family. She later married Eld. Solomon Blickenstaff with whom she lived at Flora, Ind., until his death. In 1905 she married Eld. Samuel Blocher of the Poplar Grove church, Ohio. Since his death in 1930 she made her home with her children. Service at the home by Bro. E. B. Bagwell and Pastor H. L. Hartsough and at the Poplar Grove church by Eld. David Hollinger. Interment in the West Branch cemetery.—L. H. Ehy, North Manchester, Ind.

Bonifield, Sister Lillian, eldest daughter of Mr. and Mrs. C. F. Snoke, was born at Teegarden, Ind., March 9, 1876, and departed this life at the Methodist hospital in Indianapolis, Ind., May 9, 1934. She was united in marriage to Mr. L. Frank Bonifield Jan. 26, 1898. Six daughters came to grace this union, one having preceded in death with her husband. The five remaining daughters are all members of the Church of the Brethren and are living testimonies of the faithfulness of a devoted Christian mother. Sister Bonifield united with the Church of the Brethren in Indianapolis March 25, 1919, and was a loyal, devoted Christian mother and neighbor. Besides the daughters she leaves two step-children, one grandson, two sisters and two brothers. Funeral services at the Church of the Brethren by Bro. Russell G. West and the undersigned.—Geo. L. Studehaker, Muncie, Ind.

Bowser, Gerald R., died at the York hospital, April 23, 1934, aged 9 years. Death was caused by injuries received in an accident. He is survived by his parents, two sisters and one brother. He was the grandson of Eld. Daniel Bowser. Services by Bro. Arthur Hess, assisted by Rev. Sawyer. Interment in Greenmount cemetery.—Florence L. Keeney, York, Pa.

Brothers, Edgar P., died at his home after many years of suffering, aged 67 years. He was a member of the Church of the Brethren. He came with his family from Mt. Pleasant, Pa., twenty years ago. One son preceded him. He is survived by his widow, Elizabeth C. Broth-

ers, one son, three grandchildren, two brothers and one sister. Funeral services in the home by Obed Hamstead and at Mt. Pleasant, Pa., where burial was made.—Mrs. Samuel Hayes, Morgantown, W. Va.

Custer, Sister Lydia, daughter of Henry and Margaret Snyder, was born in Canada, May 3, 1865, died April 20, 1934. She married Samuel Custer Dec. 19, 1899; he preceded her two years ago. To this union were born two sons, both members of the Church of the Brethren. Sister Custer came into fellowship with the Church of the Brethren in November, 1930, and was faithful until the end. Funeral services at the old Mennonite church by the writer, assisted by Rev. Schrock. Burial in adjacent cemetery.—C. L. Wilkins, Freeport, Mich.

Cassel, Sister Kate H., born May 25, 1850, died March 12, 1934, at the home of her daughter in Lansdale. She was the daughter of William (Price) and Sarah Nice. Sept. 5, 1868, she married Jonas M. Cassel. To this union were born five sons and nine daughters, all growing to maturity. Early in her married life she and her husband united with the Church of the Brethren at Hatfield, where she served faithfully as the wife of a deacon. She is survived by twelve children, forty-one grandchildren, eighteen great-grandchildren. Her husband and two daughters preceded her. Funeral at the Hatfield church by Bro. Norman Fredrick and Bro. Wm. Delp. Interment in the cemetery adjoining.—Emma N. Cassel, Norristown, Pa.

Deaver, Mary Ellen Gilbert, born at Mifflin, Pa., Jan. 11, 1874, died at her home in Berthold, N. Dak., May 6, 1934, of pneumonia. At the age of seventeen she moved with her parents to Morrill, Kans. In 1897 she married Jesse Deaver. She leaves her husband, four children, two brothers and thirteen grandchildren. In 1904 the family moved to Berthold where they have made their home since. Though she was an invalid for the last ten years due to rheumatism, yet she was always pleasant and patient. Services by the writer at the Brethren church in Berthold and burial in the Berthold cemetery.—M. W. Petry, Minot, N. Dak.

Delaney, Sister Aldia Minnie, born June 2, 1904, in Floyd County, Va., died April 10, 1934. She had been a member of the church since young womanhood. She leaves her husband and two children. Funeral services at the home, Roanoke, Va., by the writer. Interment in the Sherwood burial park near Salem, Va.—Levi Garst, Salem, Va.

Edwards, Catherine Louise, infant daughter of Roy and Mary (Dav-enport) Edwards, died May 18, 1934, of pneumonia. She leaves her parents, brother and two sisters. Funeral services at the home by Bro. O. C. Rife. Interment in the Mt. Vernon cemetery near Somerset, Ind.—Mrs. Harvey Carey, Amboy, Ind.

Elza, Elie, died May 2, 1934, from injuries sustained in a mining accident. Survivors are his widow and five children. Funeral by Bro. Obed Hamstead in the home near Morgantown. Burial at Elkins, W. Va.—Mrs. Samuel Hayes, Morgantown, W. Va.

Haines, Bro. Alfred, son of Samuel and Mary Haines, was born Aug. 25, 1847, in Mifflin Co., Pa. At the age of four years with his parents he moved to Wayne Co., Ohio, where he lived for six years and then moved to Elkhart Co., Ind. With the exception of a few years at Bloomingdale, Mich., and Goshen, Ind., he had lived in and near Middlebury. On Dec. 28, 1871, he was united in marriage to Anna Nusbaum. To this union five children were born, two sons and three daughters. One son and one daughter preceded him. On July 19, 1921, at the age of sixty-eight years, his wife, Anna, after an illness of over three years died in their home in Middlebury where they had lived some thirty years. Bro. Haines died May 7, 1934. Funeral services were held in Middlebury, J. H. Fike, J. H. Schrock, and the writer officiating, and interment was made in Forest Grove cemetery.—Burton Metzler, Middlebury, Ind.

Hake, Sister Adaline Good, died April 23, 1934, at the home of her daughter in York, Pa., aged 80 years. She was a member of the Church of the Brethren. She is survived by three daughters and four sons, twenty-two grandchildren and fourteen great-grandchildren. Services by Elders M. A. Jacobs and Daniel Bowser in the Union church, Manchester, Pa. Interment in the Union cemetery.—Florence L. Keeney, York, Pa.

Keeney, Sister Annie Cathrine, died May 9, 1934, at her home in York, Pa., of heart trouble, aged 70 years. She was a member of the Church of the Brethren for nearly fifty years. She is survived by her husband, Bro. Milton Keeney, three sons, daughter, eight grandchildren and three brothers. Services in the First church by Eld. M. A. Jacobs. Interment in Greenmount cemetery.—Florence L. Keeney, York, Pa.

Kessler, Bro. Chas. B., died at his home in York, Pa., March 23, 1934, aged 73 years. Death followed a brief illness. He was a member of the Church of the Brethren. He is survived by one son. Services by Eld. Daniel Bowser. Interment in Prospect Hill cemetery.—Florence L. Keeney, York, Pa.

Landes, John K., died Sept. 7, 1933, in the Montgomery hospital, Norristown, Pa., following an operation. His age was 66 years. He was the son of Benj. D. and Margaret (Kindig) Landes. He was a faithful member of the Church of the Brethren. He had lived in this community up to about twelve years ago when he left the farm and moved to Souderton, Pa. For nine years he was associated with his son and son-in-law in a mill which manufactured Turkish woven goods. Surviving are two brothers, four sisters, one son and two daughters, thirteen grandchildren and two great-grandchildren. Funeral services at Indian Creek church, Vernfield, Pa., by the home ministers. Interment in adjoining cemetery.—J. Herman Rosenberger, Souderton, Pa.

Landis, Sister Eliza A., nee Basehore, born Sept. 13, 1852, died April 19, 1934, at the home of a nephew, Bro. Levi Basehore, in Palmyra, with whom she had lived the last year and a half. He and his wife faithfully cared for Sister Landis during her long illness. One brother survives. Funeral at Hanoverdale by Elders Thos. Patrick and F. S. Carper.—Sallie Groy, Palmyra, Pa.

Lovegrove, Sister Anna M., died March 7, 1934, at the York hospital, aged 64 years. Death was caused by complications. She was a member of the Church of the Brethren for many years. She is survived by her husband, two sisters and one brother. Services at her home by Eld. M. A. Jacobs. Interment in Prospect Hill cemetery.—Florence L. Keeney, York, Pa.

Miller, Thos., died Feb. 22, 1934, aged 56 years. He suffered a stroke of paralysis which hastened his end. He married Ezzie Biles and to this union were born six sons and eight daughters. His widow survives with three sons and two daughters. Funeral services at the home in Morgantown by Obed Hamstead.—Mrs. Samuel Hayes, Morgantown, W. Va.

Paup, Mrs. Cathrine Hess, died May 13, 1934, at the home of her son at Bair Station, aged 80 years. She is survived by one son, daughter, eight grandchildren and four great-grandchildren. Services at the home of her son by Eld. D. Bowser. Interment in Greenmount cemetery.—Florence L. Keeney, York, Pa.

Schroyer, Bro. Joseph, died at his home at White Rock, Md., May 7, 1934, aged 65 years. He married Tillie Uphold and to this union were born four sons and two daughters. One son died in 1927. He was a member of the Brethren Church for a number of years. He was anointed a few days before his death. He leaves his wife, one sister, five children and sixteen grandchildren. Funeral at Blooming Rose church by Geo. W. Vansickle. Burial in the church cemetery.—Grace Sisler, Hazelton, W. Va.

Smith, Sister Emma K. (Himes), died March 27, 1934, at the Brethren Home near Carlisle, Pa., aged 72 years. She was a member of the Brethren Church for many years. Services by the writer with burial in the cemetery at Gardners U. B. church near York Springs, Pa.—W. G. Group, East Berlin, Pa.

Spohn, Jeremiah M., born in Cedar County, Iowa, April 19, 1857, died April 22, 1934. In the fall of 1858 his parents moved to Salina, Kans. Feb. 7, 1884, he married Amelia Jorg. In 1908 the family moved to a farm near Friona, Tex., where he lived until his death. He leaves his wife and four children. He united with the Church of the Brethren early in life, remaining faithful to the end. He was a deacon for a number of years. Isolated from the church and confined to his home the last years of his life, he enjoyed occasional visits from the pastor and members of the Clovis church. Services in the Congregational church at Friona by Lester E. Fike. Burial in the cemetery near by.—Lucy M. Brunk, Clovis, N. Mex.

The Church of the Brethren

Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5: 28, 29; 1 Thess. 4: 13-18).

3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28: 19; Acts 2: 38); feet-washing (John 13: 1-20; 1 Tim. 5: 10); love feast (Luke 22: 20; John 13: 4; 1 Cor. 11: 17-34; Jude 12); communion (Matt. 26: 26-30); the Christian salutation (Rom. 16: 16; Acts 20: 37); proper appearance in worship (1 Cor. 11: 12-16); the anointing for healing in the name of the Lord (James 5: 13-18; Mark 6: 13); laying on of hands (Acts 8: 17; 19: 6; 1 Tim. 4: 14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.

4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6: 18-20; Philpp. 4: 8, 9); stewardship of time, talents and money (Matt. 25: 14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6: 1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5: 21-26, 43, 44; Rom. 12: 19-21; Isa. 53: 7-12); violence in personal and industrial controversy (Matt. 7: 12; Rom. 13: 8-10); intemperance in all things (Titus 2: 2; Gal. 5: 19-26; Eph. 5: 18); going to law, especially against our Christian brethren (1 Cor. 6: 1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19: 9); every form of oath (Matt. 5: 33-37; James 5: 12); membership in secret, oath-bound societies (2 Cor. 6: 14-18); games of chance and sinful amusements (1 Thess. 5: 22; 1 Peter 2: 11; Rom. 12: 17); extravagant and immodest dress (1 Tim. 2: 8-10; 1 Peter 3: 1-6).

6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28: 18-20; Mark 16: 15, 16; 2 Cor. 3: 18).

7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.

NEWS FROM CHURCHES

CALIFORNIA

Calvary church has not been heard from for some time, but we have not been asleep. In February, after a dinner at which Bro. C. D. Bon-sack gave us an address, we went over the top in a surprising achievement offering. We raised over one hundred dollars, an amount which put our giving for the year ahead of that for last year. During the spring our versatile and lovable pastor, Bro. A. H. Ackley, has rendered our church, as well as many individuals, inspiring service by his gospel song hour on radio station KKKD. Bro. Ackley is the composer of many nationally used hymns and gospel songs, is a good singer, pianist, and choir director, and an attractive speaker. Just recently Bro. J. H. Cassady led an evangelistic meeting in our church with results surprising to some people. The spirit was strong from the first address, and there were eighty-two responses in the two weeks, some baptisms, some rededications, and some seeking re-fellowship. Financial support of Bro. Cassady was exceptionally good. Our live Ladies' Aid Society is a reliable supporter of all church activities. The Sunday-school and other church organizations are thriving as well. Eld. J. W. Cline is energetically behind the whole church program. The depression has had us down for some time, but not out.—B. H. Van Dyke, Los Angeles, Calif., May 19.

Glendale Mission.—The church met in council April 20. Several of the ministerial board were present. New revival song books have been purchased. May 1 to 13 evangelistic meetings were held here by Bro. J. H. Cassady. As a direct result of these meetings ten were added to our congregation by baptism and about forty-five of our members re-consecrated their lives to the work of our Lord and Master, Jesus Christ. Others who came forward are contemplating baptism. During these meetings seven accepted Christ from other congregations six of whom were Sunday-school boys from Belvedere. Words seem inadequate to express the good derived from Bro. Cassady's messages. His prophetic sermons inspired us to cheerfully labor on. Music by the choir and the special numbers were appreciated by all. At the close of the meetings our love feast was held, Bro. Cassady remaining and conducting the services. A short Mother's Day program was given during the C. W. hour May 13.—Lulu Terford, Glendale, Calif., May 17.

San Bernardino.—Since last report we have had a number of visitors who have aided much in our services. March 23 the Women's Work officers of the district gave an excellent program, including a missionary playlet and a Bible talk. On Easter Sunday Jacob Funk preached for us, and on April 8 Bro. Hoover of La Verne College gave an address. Two weeks later the Pomona young people presented a play which was greatly appreciated. Our mothers and daughters' banquet was well attended and a fine talk was given at the close by Mrs. C. P. Shaffer of Cucamonga. Mother's Day was fittingly observed by a special sermon from our pastor, a consecration service for babies, and an evening program of music, readings and dialogue. The young people's Christian Endeavor president for the spring and summer is Raymond Mayer, one of our recent converts. This group has lately financed the providing of new drapes and rods in our church annex, a project which aids much in the appearance of the room. Bro. J. U. G. Stiverson, who has taught the adult group Sunday mornings and evenings and preached occasionally during his stay through the winter, is leaving soon for his home in Washington.—Hazel Rothrock, Colton, Calif., May 15.

ILLINOIS

West Branch.—Our church held its quarterly council March 25. The pastor, Bro. Merle Hawbecker, was selected to represent us at Annual Meeting, with Sister Mary Ziegler, alternate. Mrs. Harry Bihler and Laura Butterbaugh were elected delegates to District Meeting. The male quartet from Manchester College gave us a splendid program April 7. We expect Bro. Alvin Brighthill to be with us over a week-end in the early fall and give us some of his helpful instruction in music. We expect to have a revival meeting sometime during the fall months. Our pastor led the young people in an Easter sunrise service. At the morning church service an appropriate Easter program was given. An impressive program was given on Mother's Day. We are looking forward to some very special Sunday evening services during the summer months. Our love feast will be held June 10 at 7:30 P. M.—Mrs. Frank H. Butterbaugh, Polo, Ill., May 19.

INDIANA

Eel River church met in council May 14. We decided to send our elder, Geo. Deaton, as a delegate to Annual Meeting. The first Sunday in September was selected as the date for the homecoming. Bro. Edw. Stump will assist us in a series of revival meetings beginning May 21. We will have the communion at the close of the revival.—Edith Metzger, North Manchester, Ind., May 15.

Muncie.—We held our semiannual love feast May 6. Bro. Floyd McGuire of Indianapolis was with us in the forenoon services and delivered a splendid message. One was received by baptism in the afternoon. The church, with a few visiting members, met in the evening and enjoyed the communion as taught and practiced by our Lord. The following ministers were present and aided in making the services inspiring: Brethren J. S. Alldredge, D. E. Bowman, V. B. Browning,

and Estel McCullough, the latter officiating. On the following Sunday special services were held in keeping with the day. In the flowery month of May, when so many beautiful things spring to life, it is but fitting that motherhood should be given special honor. We should appreciate the womanhood of our community which upholds the standard of our fine Christian homes. On this day five more were received into the church through the ordinance of Christian baptism. Four of these made application for church membership during the revival conducted by Bro. Russell G. West of Indianapolis in February. The Friendship class of our Sunday-school sponsored the play in the evening, "The Old-Fashioned Mother." Our pastor, Bro. Boomershine, is about recovered from a broken arm which he suffered the latter part of February.—Geo. L. Studebaker, Muncie, Ind., May 15.

Wabash City.—The Sunday-school rendered a Mother's Day program the evening of May 13. During the winter and spring the men of our church rearranged and repaired the church where needed. Our Sunday-school has been growing in attendance, the highest record being on Mother's Day with 153 present. Our communion will be May 25.—Mrs. Enoch Lawson, Wabash, Ind., May 14.

IOWA

Dry Creek.—At our council, May 7, our pastor resigned. He will take up the work at the Brooklyn church, June 1. At present no one has been secured to fill the vacancy. On Sunday evening, April 22, Cyrus Metcalf of Cedar Rapids and his male quartet rendered a splendid program in sacred songs. John M. Redmond, a prominent Cedar Rapids lawyer and business man, now a resident of our little village, gave a resumé of his visit to Oberammergau and the pleasure of seeing the Passion Play for which the village is noted. Our young people attended the sectional young people's conference at Garrison in a body—our church having the largest delegation from a distance. Our pastor and wife were not permitted to attend on account of the serious illness of her father which called them to her home at Sterling, Ill. Our Easter program was rendered very capably by the young people. A full house rewarded them for the patience and strenuous efforts which had been put forth to make it possible.—Mrs. D. C. Snider, Rohins, Iowa, May 18.

Waterloo City.—An interesting study of the life of Christ in its chronological order is conducted in the mid-week Bible study hour with our pastor, A. P. Blough, as instructor. The Woman's Missionary Society meets once each month. Mrs. Merle Strayer is our president. Objective—personal evangelism. Rev. Harry Moore, pastor of the Westminster Presbyterian church, spoke at the father and son banquet. About one hundred guests were served. Rev. Edna Bruner, pastor of Universalist church, was the speaker at the mother-daughter banquet which one hundred ten persons enjoyed. Members of the Tri-M Sunday-school class presented a religious drama. The play was repeated the following Sunday eve to a large audience. The Drama League of South Waterloo presented the temperance play, What Doth It Profit? It was an inspiring and challenging message. This was presented April 29. Sunday, May 6, thirteen were added to the church by baptism. This was followed by the communion service in the evening. May 13, Mother's and Cradle Roll day was observed. Twelve new babies were enrolled in the Cradle Roll and received their certificates. The consecration service conducted by Bro. A. P. Blough was beautiful and impressive. The Plus Ultra class sponsored a very splendid Mother's Day program in the evening. We are looking forward to the Annual Meeting with pleasure. We consider it quite a privilege since it is just about a two-hour drive from Waterloo to Ames. Brethren A. P. Blough and F. D. Beck have been chosen as delegates.—Clara Miller Lichty, Waterloo, Iowa, May 15.

MARYLAND

Hagerstown.—Bro. M. J. Brougher of Greensburg, Pa., was with us in January and conducted a great revival. Through his inspiration the offerings for both missions and the building fund made us feel that the depression was rapidly passing. Over sixty members were received into the church through baptism, renewals, and letters. In exchange for his services, our pastor, Bro. A. B. Miller, went to Greensburg in February and held a revival there. Bro. Desmond Bittinger and his wife were with us on March 11, and both pictured the need of Christ in Nigeria. Our Y. P. D. gave as their annual pageant, "Follow Thou Me," on four consecutive evenings in February. The play, "The Whole Town's Broke," was presented on three nights in March by the Crusaders' (young men's) class. We have been privileged this spring to enjoy programs rendered both by the Juniata a cappella choir and the Bridgewater glee club. Our own choir has given three vesper musicals, one in March, one at Easter, and the third at the close of music week. On April 28 and 29 they went on their third annual tour through Virginia where they gave concerts in four churches. Our annual mothers and daughters' banquet was held on April 27. Over 200 women enjoyed this fellowship together. On May 6 we held our love feast and communion with about 600 in attendance.—Ruth M. Dotterer, Hagerstown, Md., May 14.

Meadow Branch church held its semiannual love feast in the Westminster house May 13 with about 300 communing. Eld. D. Howard Keiper officiated. Other ministers helping in the services were Eld. E. C. Bixler, L. H. Brumhaugh, Oren Garner, G. A. Early and the writer. Preceding the love feast Bro. Keiper delivered a splendid preparatory discourse. One was added to the church by baptism just a few days before the communion. Annual Meeting offering will be lifted at both churchhouses on May 27. Mother's Day sermons were

delivered at both churches on the morning of May 13. Eld. I. S. Long spoke in the Meadow Branch house on the evening of May 11 and 12 and gave a helpful talk to the Sunday-school children prior to his splendid sermon on 'The Value of Mothers.'—Wm. E. Roop, Westminster, Md., May 15.

MISSOURI

Shoal Creek.—Bro. A. W. Adkins of Cabool, Mo., who came to take up work for the district, preached two inspiring sermons for us May 10 and 11. We have decided to try the project plan for raising money for the church and missions. We held our love feast May 12. Bro. W. R. Argabright, of Deepwater, Mo., preached the examination sermon and Bro. Adkins officiated. The Aid Society has done quite a bit of quilting this winter and spring. We received our new song books in time for Easter and are appreciating them.—Mrs. Wilbert Erisman, Fairview, Mo., May 17.

OHIO

Brookville church met in members' meeting May 15. Elders Sylvan Bookwalter and Hugh Cloppert were present and assisted in the work. Bro. Fidler was chosen as delegate to Annual Meeting with Bro. V. S. Dull, alternate. We decided to hold our love feast Oct. 20 at 7 P. M.—Mrs. Ezra Kimmel, Brookville, Ohio, May 16.

Owl Creek church met in council March 31. Church officers were selected for the coming year. Sister Ruth Leonard was chosen clerk and the writer, corresponding secretary. On Easter evening our young people gave a pageant, 'The Way of the Cross.' April 23 Bro. A. H. Miller from Kent, Ohio, began a two weeks' meeting, ending on May 7 with a love feast. Bro. Miller preached the Word with power and his efforts were much appreciated not only by the membership but by the community at large. Attendance and interest were good throughout the entire meeting. Bro. Miller labored earnestly while among us and many hearts were touched by the power of the gospel. Fifteen accepted Christ and others are thinking and reading the scriptures perhaps as never before. Fourteen were baptized and one awaits the rite.—Mrs. O. H. Bechtel, Bellville, Ohio, May 15.

Salem.—We entertained the young people of the Church of the Brethren of Montgomery County here for their January meeting. We were glad to have Bro. Paul Noffsinger with us Feb. 4 to preach at the morning service. Sunday evening, Feb. 11, the Y. P. D. secured Bro. Ray Heisey from the Brethren in Christ church; he gave a good sermon that was helpful to all. We met in council Feb. 12. Bro. Sylvan Bookwalter is our delegate to Annual Conference. Brethren Earl Gorrill, Moss Eby and Jeff Loughman and their wives were elected deacons. The District Aid meeting was held at our church Feb. 14. We were especially favored in having Sister Ida Shumaker of India with us. Over 700 were present to bear her stirring messages. An offering of \$299 was lifted. Sunday morning, March 25, a W. C. T. U. worker from Defiance, Ohio, was with us. Easter Sunday was observed with a fitting sermon by Bro. Sylvan Bookwalter. Special music was rendered by the young men's quartet and chorus. A cantata, 'The Lighted Cross,' was presented by the chorus in the evening. By request of the Y. P. D. Bro. Fidler from the Brookville church was with us April 8; he gave a talk concerning two doctrines of the church—the prayer veil and baptism. The women's community chorus led by Mr. Durr rendered a program April 15. We were very glad to have with us on Sunday morning, May 6, Bro. Kurtz from Bethany; he delivered a wonderful message. About 160 mothers and daughters enjoyed a fellowship supper together May 10. Sister Opal Hay, district director of the mothers and daughters' department, was the main speaker. We observed Mother's Day in a fitting way. The young people remembered the mothers by giving each a flower. Bro. Miller delivered an impressive sermon. In the evening a program was given in honor of mothers.—Naomi Sibert, Union, Ohio, May 14.

Toledo.—Our revival meeting was held from Feb. 11-25 by our pastor, this being his eighth revival meeting in Toledo. The meeting was one of the best in interest and attendance. There were twenty-five at the altar for reconsecration and baptism. The pastor conducted pre-Easter services and on Thursday evening, April 29, 140 surrounded the tables. A pageant and program were given Easter evening with 350 present. Our offering for missions was \$79.17. Thirty-six teacher-training credits were awarded to eighteen persons. Bro. R. R. Hatton and Bro. John Van Dyke represented our church at District Conference. Our church had all district assessments paid in full. April 8 a Men's Work group was organized with Bro. Joe Hudson, president. They will meet the first Sunday afternoon of each month. Our Sunday-school has outgrown its building and two classes meet in the parsonage basement. At the men's meeting five teams were organized to solicit funds with which to erect a Sunday-school building. The work was started April 30, with all labor donated. The building is thirty by fifty. The dedication will be June 10 with a Children's Day program at 10:30 and a dedication sermon at 2:30 by Bro. J. F. Hornish.—Fern Thornton, Toledo, Ohio, May 15.

OKLAHOMA

Thomas.—Our love feast will be held the evening of June 4. In the spring council Eld. E. R. Herndon and wife were asked to act as delegates to the Ames Conference. A number of our younger members have had advantage of singing schools in the school and community this year and the resulting improvement in the church music is most gratifying. We are planning to entertain the Southwestern Oklahoma B. Y. P. D. early in June. May 13 was observed with a forenoon program honoring mothers, a mid-day basket dinner, and the celebra-

tion of the thirty-ninth anniversary of the Thomas church.—Haven Hutchison, Thomas, Okla., May 16.

PENNSYLVANIA

Brothersvalley congregation observed their spring love feast May 13 with 225 communicants present. We had sermons by different ministers on the five preceding evenings. The meetings were well attended and good interest was shown throughout the week. The elder being called away, the love feast was in charge of Eld. A. J. Beegbly. Nine were baptized during the meetings.—B. B. Dickey, Berlin, Pa., May 14.

Elbethel.—An interesting Easter program was rendered by the children and young people on Saturday evening, March 31. The pastor of the County Line church, Bro. J. M. Geary, ably addressed the congregation. Our church services and Sunday-school are taking on new life and interest for which we are thankful. We are contemplating a revival meeting to begin June 16 with Bro. J. M. Geary of Champion, Pa., evangelist, closing with a love feast July 1.—Mrs. W. E. Barnes, White, Pa., May 19.

Ephrata.—A splendid program was rendered by the children on Easter morning. The following evening a group of young people presented a pageant, 'The Living Christ.' It was also presented April 15. On the evening of April 22 a mixed chorus from Elizabethtown College gave a fine program in song. April 29 Bro. Nathan Martin of Lebanon conducted the morning service, delivered an inspiring sermon and a talk to the Sunday-school. In the afternoon he gave the examination instruction and in the evening officiated at our love feast. Mother's Day was observed May 13. A class of young ladies had charge of the opening of the Sunday-school and presented songs and readings in honor of mothers. This was followed by an appropriate message by our pastor. In the evening a group of young people rendered a pageant entitled, 'The Lost Church.' A number of special songs were sung by various groups. We are planning a Children's Day program for June 10.—Gertrude R. Shirk, Ephrata, Pa., May 15.

Everett.—The love feast was held Sunday evening, May 6, with a splendid attendance. The feast was preceded by four nights of meetings, conducted by the pastor, Bro. E. M. Detwiler. This resulted in five being added to the church through baptism. We were happy to have Sister Ida C. Shumaker with us on Sunday evening, April 29. She spoke to the young people at their meeting and also at the hour of church services. She was greeted by a capacity audience, which thoroughly enjoyed her splendid message. Interest and attendance in our Sunday-school continue to be good. For the present year we have set a goal for average attendance of 300; we are now in advance of the goal.—Mrs. L. Chester England, Everett, Pa., May 16.

Johnstown (Walnut Grove).—Since our last report the Sunday-school has continued to grow until our average attendance is over 600. Collections, too, have been increased, so the school has decided to pay half the expenses for any of our enrolled members who attend a full camp session of one and two weeks at Camp Harmony. In this way we have made it possible for thirty to forty young people to go to camp. On Sunday, April 1, our choir very impressively rendered a sacred cantata, 'The Thorn-crowned King.' On April 2 our pastor, J. A. Robinson, began a two weeks' meeting in the Stonerstown church. During his absence the pulpit was filled Sunday morning and evening, April 8, by Bro. A. C. Miller, pastor of the Westmont church, and Sunday, April 15, Juniata College sent us a splendid deputation team who took charge of the morning service. In the evening our young people rendered a program entitled 'The Play Is the Thing.' On Sunday, May 6, we held our communion service with 350 present.—C. T. Noffsinger, Johnstown, Pa., May 14.

Lancaster.—Feb. 4 Bro. Caleb Bucher preached the sermon in the evening on Houses on the Rock and Sand. Feb. 18 we held our achievement offering which amounted to \$147. The ladies' quartet sang a song "Giving" while the offering was lifted. In the evening the women of the church gave a program called "Home Influences," which we all enjoyed. The Apollo Four, a male quartet, rendered the program in the evening of Feb. 25 sponsored by the Y. P. D. group. March 11 the a cappella chorus from Elizabethtown College rendered the evening program. March 20 Annie Engle, a returned missionary from Africa, from Brethren in Christ Church, spoke on the work in their missions. Eld. David Weaver preached the morning sermon on March 25. The pre-Easter services were held Wednesday, Thursday, Friday and Saturday evenings; the sermons were preached by the local ministers. The sunrise Easter service was held at 6:30. The Easter program by the children was given at the 10:30 service and the cantata by the chorus was held in the evening. These services were very impressive and appreciated. April 22 the men of the church gave the program; the subject was Stewardship. April 29 the church decided at the morning service to send Bro. Weaver to Conference as a delegate. In the evening the Student Volunteer Band of Elizabethtown College gave a very delightful service which consisted of music, a reading and two addresses. May 6 was our love feast and communion. Bro. A. L. B. Martin from Baltimore was here. The church was well represented at this service. May 13 the Women's Missionary Society sponsored the morning program which consisted of music, readings and a sermon on Christian Mothers by Bro. Weaver. The society has been very active, having meetings the first Friday of each month. The Vacation Bible School will be held July 9 to 20.—Dora N. Sauder, Rohrerstown, Pa., May 16.

Palmyra.—On April 15 a group of students of the Elizabethtown College Volunteer Band rendered an interesting program in our church both morning and evening. April 29 at the morning service our aged Eld. J. H. Longenecker preached a strong, heart-searching examination sermon. May 6 we had our love feast with services all day. We had helpful messages by Brethren Kiracofe, Nathan Martin, Chas. Ziegler and W. N. Zobler. Bro. Martin officiated. May 13, in the evening, we had a Mother's Day program. At the Christian Workers' meeting five mothers gave talks on Qualities That Make Good Mothers. The Y. P. D. also invited their mothers to a program, while the Junior League had asked four of their grandmothers to give short talks. At 7:30 we all gathered in the main room for a program in honor of our mothers. We had recitations, a pageant, special musical numbers by a fathers' quartet, a mothers' trio and other songs. It was an impressive service.—Sallie Groy, Palmyra, Pa., May 14.

Roaring Spring.—Three were added to the church by baptism since our last report. A deputation of the Juniata College Volunteer Band visited our church Sunday evening, April 29, and presented a much appreciated message. An offering was lifted for the support of Bro. H. Stover Kulp. Sunday evening, May 6, we held our love feast with 311 members surrounding the tables, the largest communion ever held in our church. Our pastor, Eld. S. P. Early, officiated. Mother's Day was observed in all our services May 13.—Mrs. Lena M. Hoover, Roaring Spring, Pa., May 14.

Shamokin.—Our pastor, J. J. Scrogum, began his sixth year here on March 1, 1934. The membership of the church doubled in the past five years. April 1, Easter Day, we were made to rejoice when three were buried with Christ in baptism. Our Easter services were on Sunday evening, April 1, consisting of recitations and readings put on by the children and young folks, followed by the chorus with scripture readings and Easter songs intermingled. Those present spoke very highly of the Easter services. Our chorus has made a marked improvement in the past two years. Seven of our group attended the District Conference of Eastern Pennsylvania, held at Elizabethtown College on April 25 and 26. Our delegates, Fred May and J. J. Scrogum, brought us a very interesting report of the conference. We had a very severe winter, but attendance and interest are improving as the spring weather comes. The depression gives us all plenty to do. Working conditions are not very promising. The pastor delivered a Mother's Day sermon on Sunday morning, May 13. Mother's Day services were held in the evening, consisting of recitations, readings, with the chorus giving Mother's Day readings and songs to an appreciative audience. Our love feast is set for June 10, at 3:00 P. M.—Nelson Long, Shamokin, Pa., May 15.

Stonerstown church enjoyed a two weeks' revival and evangelistic series of meetings, beginning April 2, with Bro. J. A. Robinson of Johnstown, Pa., doing the preaching. The meetings were characterized by forceful, appealing sermons, spirited congregational singing, special music by the Southern Morrisons Cove male chorus, the Martinsburg male chorus, the Spring Run Y. P. D. chorus, and local talent. Good attendance and a fine spirit prevailed throughout. Bro. Robinson's work based on a pastor's sense of responsibility for the work to continue after the evangelist is gone left a united church for future service. Eight made confession of Christ as their Savior. Our delegates to the District Meeting at New Enterprise were Sisters Eva Putt, Mary Cunningham, and the writer. On Sunday morning, April 29, Sister Ida C. Shumaker spoke to a full house and did much to fan the missionary fire in the spirit of every listener. Fine fellowship in a spiritual love feast was experienced Sunday, May 6. Bro. Paul Dilling of Hopewell, Pa., former Stonerstown boy, preached the preparatory sermon in the morning, and officiated at the feast in the evening. Our correspondent, Sister Ola Stapleton, craves the prayers of God's people as she is at present passing through a serious illness.—L. R. Holsinger, Woodbury, Pa., May 14.

Tire Hill.—Our Sunday-school is increasing in numbers. Since our last writing the basement has been completed and is gradually being equipped for classes. Four classes are using the basement now. Our church is free of debt; much labor being donated helps make this possible. Just recently a Men's Work group was organized and meetings are held every two weeks. A W. C. T. U. organized recently and the group sponsored a public program in April. The men's group began making plans for a love feast with the sisters helping in the preparations. On May 13 we had the first love feast held in this house, with 109 surrounding the tables. In the afternoon of May 13 eight were baptized, others are awaiting the rite and two were baptized before. On Easter we enjoyed our first sunrise service which was very impressive; eighty-two were present. In the evening a good program was given. April 14 four young people of the Volunteers of Juniata College were with us, accompanied by Bro. L. S. Knepper. Their program was spiritual and uplifting. After remodeling our church, the yard needed some improving which has been done by the men.—Mrs. Arthur L. Runnel, Johnstown, Pa., May 19.

VIRGINIA

Jeters Chapel.—Our pastor filled her appointment at Jeters Chapel on the fourth Saturday and Sunday, and on Sunday evening preached at Bro. Garman Flowers'. Bro. Flowers has been in poor health for the past year and is unable to attend church. Our Sunday-school is progressing nicely. We are hoping to have a Bible School again this summer.—Edna Spradlin, Vinton, Va., May 14.

Roanoke (First).—We had services Wednesday, Thursday and Friday nights before Easter, held by the pastor, Bro. C. G. Hesse. The subjects were Toward the Cross, Near the Cross and At the Cross.

Appropriate pictures were also shown. As a result of these meetings there were eleven additions to the church by baptism. Friday night the junior choir gave three selections. Easter Sunday morning there was a combined service. Each department rendered a selection of music and special music was given by the choir. With our tithing program the offerings have greatly increased. The council met April 2. The treasurer's report was very encouraging, showing that we have no deficit. Delegates were elected to District Meeting. Bro. R. H. Roberson was elected to fill a vacancy on the board of trustees. Our love feast was held Sunday evening, May 6, with the pastor and home ministers officiating. The regular quarterly meeting of the women was held May 10. The theme was The Bible. Many interesting features were brought out. Several gave talks on our Bible reading plan. The teachers and officers of the Sunday-school met each second Wednesday of the month in conference. In our last meeting we discussed Our Problems. We also had a talk on the religious ideas of children by Mrs. A. L. Weaver.—Mrs. Irvin Wray, Roanoke, Va., May 14.

WASHINGTON

Omak.—We observed Mother's Day with a program Sunday evening. We are having very interesting Sunday evening services conducted by the young people. At present we have Bible character studies. Our Sunday-school is planning a Children's Day program for June 10.—Florence L. Breshears, Omak, Wash., May 15.

Seattle.—Our pastor conducted two weeks of pre-Easter services. The Men's Work, which has been recently organized, took charge of advertising the meetings. Our quarterly council was held April 20. Several important items of business were transacted.—Mrs. Earl W. Roop, Seattle, Wash., May 15.

WEST VIRGINIA

Morgantown.—We were sorry to lose our Sunday-school superintendent, M. Faulkner, who with his wife moved back to the farm. They did good work for the church and will be missed. Our efficient assistant, S. F. Guthrie, has taken hold and we feel the good work will go on. The young people's division gave a missionary play which was excellent for home talent. An Easter program was given under the auspices of the Sunday-school. The Queen Esther class had another penny supper in the social rooms of the church for the benefit of the church. The Loyal Daughters held a banquet at which their mothers were guests. The C. W. S. gave an interesting program celebrating Mother's Day. I feel a word of praise is due our invalid members: Mrs. D. E. Shaffer and Melrose Uphold. These sisters have been afflicted for years, hardly able to walk. Yet they have displayed faith and courage lacking in most of our strong members. Bro. Geo. Vansickle preached a spiritual sermon here recently. The church met in council April 3.—Mrs. Samuel Hayes, Morgantown, W. Va., May 15.

Mountain Dale.—We held our quarterly council April 22 at Mt. Dale. Elders Jeremiah Thomas, Chester Thomas and Geo. Vansickle were present. Two deacons were elected for Mt. Dale—H. R. Guthrie and Emra Sisler. The Sunday-school is moving along nicely with good interest and attendance. The superintendent is H. R. Guthrie.—Grace Sisler, Hazelton, W. Va., May 15.

ANNOUNCEMENTS

ANNUAL MEETING

June 13-19 at Ames, Iowa.

LOVE FEASTS

Colorado

June 3, Denver.
June 10, 7:30 pm, First Grand Valley.

Illinois

June 3, 7 pm, Cherry Grove.
June 10, 7:30 pm, West Branch.

Indiana

May 31, Elkhart Valley.
June 2, Wawaka.
June 2, Bethany.
June 2, Baugo.
June 4, Four Mile.
June 4, Pipe Creek.
June 6, 7 pm, Wakarusa.
June 7, Rock Run.
June 7, 8 pm, West Goshen.
June 9, Michigan City.
June 9, Camp Creek.

Iowa

June 2, 7:30 pm, Coon River.
June 9, Fernald.
June 9, 7:30 pm, Spring Creek.
July 16, 7:30 pm, English River.

Kansas

June 4, 7:30 pm, Independence.

Maryland

June 2, 2 pm, Broadfording.

Michigan

June 1, Florence.
June 9, Crystal.
June 10, Beaverton.

Nebraska

June 4, Octavia.
June 4, South Loup.

Ohio

June 2, 11 am, Silver Creek.
June 17, 7:30 pm, Richland.
June 9, 10:30 am, Poplar Ridge.

Oklahoma

June 4, Thomas.

Pennsylvania

June 2, 3, 10 am, Antietam at Prices.
June 2, Lower Claar.
June 2, 2 pm, Mingo at Mingo house.
June 2, Mechanic Grove.
June 3, Shade Creek at Berkey.
June 9, 1:30 pm, Welsh Run.
June 10, 6 pm, Windber.
June 10, 3 pm, Shamokin.
June 10, Ridge or Fogelsanger house, all-day.
June 17, Upper Codorus at Black Rock.

Virginia

June 2, 2:30 pm, Pleasant Hill.

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THE GOSPEL MESSENGER

Vol. 83

Elgin, Ill., June 9, 1934

No. 23



THE CROSS IN PROSPECT

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EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

Vol. 83

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No. 23

EDITORIAL

To Conference Again

WILL it be worth while? Will the fruitage justify the bother and the cost? If the wishes, not to say hopes, enkindled by some of the themes listed on the program could be translated into fact, it surely would. They will not be, fully. They never are. But some seed will fall into good ground and bring forth a thirty fold harvest. What if the tiniest bit of it should come to a hundred fold maturity? We can not tell, and perhaps it is as well that we can not. For we must keep on sowing in the morning, in the noon time, in the shadows and in the dewy eve.

Three great problems in the social realm are to be faced at Ames, if the program committee has its way. They are liquor, peace, and economics, all very much alive today. Two messages from the Book on how to become a Christian and how to grow in grace, promise something with substantial Scripture backing. And so do the four studies in Bible characters, Moses, Joseph, Peter, Paul. The import of three symbols is to be explained, baptism, love feast, anointing. We ought to understand better than we do. And did you notice that three fold inquiry into the Christian life set for Sunday afternoon?

The sermon titles for Sunday, both morning and night, and the one for Monday night too, all have a good strong gospel ring. The Christ centered life, the adequacy of the gospel for our day, and the old rugged cross, are words to warm the cockles of any troubled heart. The names set down with them are ample assurance against any disappointment. So also are the names with the untitled sermons for Saturday night and Friday night. The latter is the Conference sermon, so-called, otherwise known as the moderator's opening address.

Looks pretty good, not? This isn't all, of course,

some of the high spots only. But isn't it enough to set you thinking about the Conference, and praying for it? Maybe you can not go, as some of us are going. But you can be there in spirit. Will you, for sure? E. F.

There Never Was Such a Time

O YES, there was. You have just forgotten. Or if you are too young for that, you need a simple course in the history of human affairs, with special reference to your own country, your own church, your own community. There have been many such times. In fact, there have been hardly any other kind.

We freely admit differences, large differences, but insist that the points of likeness between our time and those which have gone before are greater in number and in significance than the points of difference. In methods of travel, for instance, there never was such a time as this, but what to think about on the way and what to do when you get there are questions of the same insistence and difficulty as they were when our fathers faced them. And exactly as much of eternal value hangs on the decision.

A little while ago a contributor to this paper told its readers about the joyless and drab lives of young people in our church a generation ago. Not until our time was youth given a chance for self-expression or useful activity. The writer had a real point but in his eagerness to make it considerably overstated his case. Another contributor remembered some things the first one had forgotten or never knew and painted a different picture of service opportunities for our church youth in the past. Different, that is to say, from what the former writer had given, but not so very, very different from his picture of the present. It was a matter of right proportion. There is a difference, certainly, a marked difference between the status of young people in the

church life of forty years ago and in that of today, but the points of likeness are more numerous than the points of unlikeness.

It is a mistake we all make and are always making. Two factors contribute to it. One is the capacity of differences to attract attention. They are much more noticeable than sameness. We see them more easily, more surely, more clearly, overestimate their size and their importance. Facts and qualities, aspirations and tendencies, experiences and activities that continue the same year after year, though much more vital in their bearing on personal destiny and social progress, do not startle us. We may even overlook their existence. The other factor in this business is the shortness of a single life and its inability to see beyond its own horizon.

This last fact explains many things. When a man begins to say that never before in the history of the world have we had such and such, he may be merely inviting you to notice that about all he knows of the history of the world is what he himself has seen. If he were really well informed he would have found out that that which is is that which hath been and that there is nothing new under the sun.

To all of us it seems that the most significant things began to happen about the time we were born. More exactly, when events began to impress themselves upon our own consciousness in unforgettable fashion, that is when worth while history began. Not that we mean to be so conceited as that. We just can not have the same sense of reality about what happened before our time as we do about that which has entered into our own experience.

This must be why we are having such a flood of unnecessary books all the time along with the few needed ones. Many of them are good, very good, though not one whit better than books already extant on the same subject. But the new writers seem not to be aware of this. They appear to think they are the discoverers of these great ideas and that they are giving them to the world for the first time. Bless their hearts, the same things have been thought and said many, many times. Arcturus and Orion were in their appointed places ages before Job's eye was focused on them.

In many details of method and equipment there never was such a time as this. But in the deep hungers of the heart, in the essential needs of human beings, our time is like all the times before us. The human problem is one and the same in all ages. The best answer to it in any age, our age, is Jesus Christ, the same yesterday, today and forever.

For you and me there never was such a time as this. It is the only one that's ours. We'd better make good use of it.

E. F.

"Intellectual Bankruptcy"

THOSE quotation marks indicate that the phrase is not ours. They are the words of one, who as he looked about, felt that these times are strangely out of joint. This modern Jeremiah sees men accepting statements and doing things that their better judgment certainly can not support. He sees them running past stop lights with their eyes open, heading for the rocks with one foot on the accelerator. What is the explanation of such tragic doings? "A degree of intellectual bankruptcy more acute than our economic insolvency."

The inventor of this phrase is not the first to marvel at the inconsistency, even perverseness, of man. Paul writes of those who "refused to have God in their knowledge," Peter of "creatures without reason, born mere animals," and Jude of those who "went in the way of Cain." Evidently our present day Jeremiah is thinking of men and situations not unlike those mentioned by the New Testament writers which we have just cited.

We try to maintain a sane outlook on life, but there are times when we feel that "intellectual bankruptcy" is more than two resounding words. For they come pretty near explaining why so many in this generation scoff at ancient sanctions. They show how it is that men can persuade themselves that it is possible to live beyond one's income, drink and yet remain sober, think and do evil and yet remain clean! The most reasonable explanation of such everyday insanity in conduct is that of "intellectual bankruptcy."

H. A. B.

Medicine for the Other Fellow

WE live in a time when a tremendous amount of free advice is being given to the other fellow. One might almost say men come together to lecture each other on the proper course in life, but carefully reserve for themselves the liberty to do as they please. The sublimation of the better aspects of this interest is well expressed in a line from a familiar song: "Others, Lord, yes, others!"

Now while it is a fine thing to be anxious about others, and we would hate to see any decline in wholesome concern, we are troubled about the way some work on others to the neglect of themselves. Or in other words, we have too many who say and do not; too many eager to lay burdens on their fellows which the advisers will not crook a finger to lift.

The time has come for a lot of us to realize that what is good for the other fellow—if it is good at all—is also good for us. The really Christian way is to take your own medicine and let your life stand as the test of its worth. This is only another way of insisting that if the world is to be saved, it will be by the help of those who say less and do more.

H. A. B.

GENERAL FORUM

Moses

"For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope" (Rom. 15: 4).

BY MILDRED ALLEN JEFFERY

So many lessons I must learn from day to day;
In my impatience when I fret at God's delay—
When slowly pass the hours of correction,
He turns my thoughts to Moses, and election.

When God called Moses to be leader, he obeyed.
Impatient, rash in judgment, Moses slayed
Pharaoh's Egyptian—hasty act for which God turned
Moses aside from leadership until he learned—

Until he learned to pray and wait; until he knew
The lesson of self discipline; until faith grew
In God's ability to deal with sinful man
According to the working of his mighty plan.

Until he learned, as I—as all must somehow learn
The way of fellowship with God; of God's concern
With every detail of our life—until we sing:
"The Lord has triumphed gloriously," for he is King!

Hawthorne, Calif.

The Ideal Christian Worker

BY H. A. CLAYBAUGH

It is the Christian's task to carry on the work of his Master. In other words, the getting of the gospel to those who have it not has been the work of the saints through the ages. Many do not realize this responsibility and many who do know are not sufficiently concerned to be at work for him. There is still another group composed of those who honestly desire to be engaged in helping their fellows, but who feel unable for the task.

The one who wishes to be successful in service for his Master must be diligent in his search for truth. This knowledge is of first importance. The representative of the Lord must know about him. There should never be a time when an acquaintance with other things will serve as a substitute for a knowledge of the Word of God. A liberal amount of general information is essential to a sane understanding of the Bible, but such learning can never do for the worker what truth can do. It would be well to pause and discover if the study of the Book has the place in our program of religious education that it merits. It is serious to sometimes find that the Bible is made a side issue. There is something about the Word that is unique, that is alive, and active and which goes to the conscience of the individual as nothing else can do. A return to a more generous use of the Scriptures by those who represent him will bear fruit to the glory of God.

Not only is it necessary for those who desire to do good to know the Word, which is about God, but they must also know God. It is possible to know the history, story and doctrine of the Word and not yet be acquainted with him. Right here is a place where much care must be exercised. There is a superficial, sentimental something which attempts to convince some emotional folk that they have something real. There must be some emotion in the Christian religion, but the roots of real religious experience are deeper than the emotional realm. They reach the spirit of man and the heart of God. So it follows, that after all allowance has been made, and that which is counterfeit passed by, there yet is for those who would most largely serve him a genuine acquaintance with God which the soul may have. It is one thing to profess him and another thing to possess him. They who seek him shall find him if they search with all their heart. The great apostle at one time saw this acquaintance with his God in the distance and, at a great sacrifice of many precious things and with a zeal that was more than ordinary, his whole being reached out until God was his and he was God's. There is nothing to fear in a quest to know God as long as the seeker takes with him all the good common sense which God has given him. He must also have uppermost in his desire for this religious experience the great privilege he shall then have in making God known to others. Making God known is the saint's only task. There must also be in the ideal Christian worker a genuine concern for those unto whom it is his duty to minister. The cost involved in helping people spiritually is tremendous, and unless love be present the sacrifice will not be made! Some one must suffer if others would win! The Apostle Paul likens the sacrificial service for others in a spiritual way to the price paid by a mother in physical birth. Mother love gets very near to the love of God. The life of the worker as well as what he knows must be shared. More are willing to share their information than their life. When the woman touched the Master's garment it cost him a portion of his life. It is a sad day in the life of the missionary when he begins to deal with souls at arm's length. A passion for the souls of people must be present if results are obtained. When a worker has God he has love. God is Love.

The ideal worker must know how to work. There was a time when ways of doing things were stressed again and again. It shall always be true that it is one thing to know truth and still another thing to successfully pass it on to others. The one who desires to get along well must be continually on the lookout for new and better ways to propagate his message. There are those who have given the best of their lives in a search for productive ways of working for God. From these seekers much can be gotten that will prove to be very

valuable to those who desire to do, and do not know how. With some the ability to do is natural, while with others it must be acquired. Many good people who honestly desire to be helpful fail right here. They know what they desire and do not know how. Ways of presenting truth change as conditions change. Some folk think that if methods are changed truth is being changed. We do not need a new Word of God but we are seriously in need of those who know how to use it in the day in which we live. It is possible for a Christian to be right up to date in his methods of making money and fifty years behind in his methods used in working for his Lord. Jesus was wonderful in his ability to take the commonplace things of life and load them with the deepest spiritual significance. Many great educators, whether or not they believe in him, look upon him as an expert in his ability to simplify and present truth to those whom he endeavored to help. A close study of Jesus as a Teacher will reveal the best ways of passing on what we have to others.

Last but not least a successful Christian must be genuine, sincere and honest. In the last analysis what a person is becomes his greatest message. A heathen once said to a missionary, after months of careful investigation of his character: "If your Christ is like you then I desire to know him." The thing that goes the farthest, that speaks the loudest, that accomplishes the greatest good, is the influence of a godly life. All can not preach, or teach or sing the message of God, but all can by divine help live right. Finally the ideal worker must be what he professes to be.

North Liberty, Ind.

Judging

BY EZRA FLORY

"JUDGE not, that ye be, not judged," are words of Matt. 7: 1. The word judge is used in various forms more than seven hundred times in the Bible, and nearly two hundred times in the New Testament. The word used in Matthew Seven has reference to censorious, critical, fault-finding judgment. Criticism is mostly sinful anyhow.

The proper use of one's mental powers in deciding issues is never discounted. In Matt. 7: 6 we are told not to cast our pearls before swine. This requires judgment about pearls as well as swine. Paul declares that many are weak and sickly because they fail to judge (discern) the body (of the Lord at love feast).

Judgment is a process that continues throughout life. Every one, by his manner of life, merits what he gets. Suppose I am about to talk with a man about an important matter. Naturally I go to one whose life persuades me I shall be safe in his counsel. There is also a conscience in each individual which assents or condemns

the acts of life. What a censor sits enthroned to direct our steps! Paul could assent to the death of Stephen, but he could not evade the verdict of his own conscience. Later Saul turned to the Lord. Perhaps Stephen's death aided in Saul's conversion.

Then we are afforded abundance of evidence that there will be a final judgment of all men before one who is just and infinite. There the "books will be opened and the dead small and great will be judged out of the things which are written in the books, accordingly to their works. One of these books is referred to as the *Book of Life*.

Sterling, Ill.

Give Me Technique or Give Me Death

BY H. H. HELMAN

THERE is no greater danger in our entire program of religious education than that it may gain the whole world of technical efficiency and lose its own soul. What shall it profit us if we learn all the wisdom of educational procedure and shall forfeit the divinity of our work? What shall we give in exchange for the spiritual content of religious education?

The evidence of fitness for leadership in such a world as ours, is surely not to be found either in a perfect technique or in a *modus operandi*, essential as these are. To lean back upon them as the final word in the qualification to do what Christian education ought to do, is to fall far short of the actual requirements. It is not prepared for leadership when it has only these. Their inadequacy to greatly affect society is a matter of history, recorded in the last decade or so. We ought to stand chagrined at the debacle that has come upon society in spite of a widespread dissemination of the need and application of technique and an emphasis upon formal training in religious education. At the same time we can almost stand in awe of the rapid strides it has made in these matters. It can be said that so far as its constituted and available program is concerned religious education has stepped ahead of public education in technique and in the experience-centered approach to education. For while public education is still pretty largely concerned with teaching *subjects*, religious education has long since turned to teaching *children*. It will be a happy day when secular education catches up with religious education. In the development of technique and methods in religious education there has been no end. So far so good.

The frigid unconcern of some who have places of leadership in the field of religious education about anything except method, technique and formal training, is really pathetic. They seem to have had little tolerance for any move to examine the *content* of its teaching program or the spiritual quality of the souls most inti-

mate in the task. Some have, with almost fanatic optimism, placed their whole confidence in technique or method, assuming, perhaps, that these other matters mattered less. Perhaps this has been due to a belief that character development is a very mechanical thing, which, if true, really justifies such an attitude. I raise the question, however, whether in a considerable number of instances, or in a single instance, out of the history of our modern religious education movement, during which technique has been in the saddle, Christian character has been mechanically produced or developed. Can the specifically Christian qualities of mind and heart be thus developed? Can the spirit of Christ be incarnated by a deft mechanical procedure? Does it produce the essential vital experience and vision of a Christian personality? Does it put the mind of Christ in individuals? It does not, has not, and obviously can not.

Religious education is obviously a method for teaching and implanting the religion of Jesus. Whether the inherent spirit of that religion is subject to transmission through educational technique or method is the question raised. The relative failure of our program to produce that spirit in a great number of those who have been subjected to it, would seem to indict us as very inefficient. We may, of course, be challenged to show how any method, a foretime used, has in any greater degree produced the mind and spirit of Jesus. While it may not be possible to identify a *method*, deliberately and definitely used, we surely can point out how some method alone, or some method, *plus* something else, has achieved this end. If, instead of aping secular education, we had sought out how this had been done, we might today be far more efficient. We might possibly discover some day that it is the "plus" that has always vitalized the method and which is needed to make proficient our highly developed technique.

That it is necessary to add a more definitely religious and spiritual emphasis and content to our super-technique is obvious. Too many of us have been afraid to say this or to labor for it, lest we be classified as reactionary. As an executive in religious education it was my duty recently to emphasize and make known techniques and methods along with all others who hold similar positions. I will confess, however, that at times I have been sick of it all and have found myself rather inclined to let technique and methods "go hang" and urge folks that the soul of religion needs to be redeemed at the hands of a teacher who worries less about methods than about lost persons. I believe that we are in for a swing definitely in this direction in our whole program of religious education. To meet the needs of such an emerging society as seems to be bursting in upon us this is essential. To Christianize the new era just ahead is going to require more than technique. If religious

education has no prophetic word for the present and future era, it may never have until it turns from the altar of technique to one where God may be found.

We are not concerned with any diminution of the excellent techniques and methods that have come from those charged with leadership in religious education. Let us keep them and promote them and invite secular education to look in on their perfection, confessing at the same time that they are mostly ideals not yet universally or even generally adopted. But we must look beyond these "forms," or any form, for the real vitalizing element in our future program. It is time that religious education, so successfully risen to prominence and significance in the church, shall use its opportunity and power to initiate a new and distinctive Christian movement, which will put the mind and Spirit of Jesus more universally in the world of humanity. Since no distinctive Christian movement has ever been instituted through "forms" it is obvious that none will. To have this privilege religious education must put its major emphasis upon something else. When it does that, perchance some new John the Baptist already will be down by the American Jordan crying, "Repent, for the kingdom of heaven is at hand."

Elgin, Ill.

Pathfinders in Maryland

BY J. M. HENRY

6. Philip Engler

Second Half

PHILIP ENGLER came from sturdy, pious stock who spoke the German language. His parents may have fled to Appenzell, Switzerland, during the days of religious persecution, from which place they migrated to America. Philip Engler knew what hardship meant which developed a sturdiness of character so manifest throughout his long life of four-score years.

Philip Engler lived in Chester County, Pennsylvania, until he was 28 years old. He was probably married just before he came to Maryland in a tide of German migration from Pennsylvania to Maryland between 1740 and 1770. He purchased a farm of 107 acres from Stephen Bower in Frederic County in 1762. This farm once belonged to Andrew Hoover, great-great-grandfather of Herbert Hoover.

Philip, a pioneer with the early families who settled on Pipe Creek, was closely associated with the church work there from its beginning until his death on April 15, 1817. He was elected to the ministry before the age of forty, and advanced to the eldership over Pipe Creek by the age of fifty. He was colaborer in the early ministry of Pipe Creek with such men as Martin Urner, Jacob Danner, Daniel Leatherman, Daniel Seiler and John Gerber.

He had the oversight of Pipe Creek church soon after

the Revolutionary War to the year 1810—a long period. In fact, some of the early records indicated that he held on too long. Philip Engler was a man of stern habits of life. He was serious minded and deeply pious, hating iniquity with all of his soul. He was rigid in discipline, both in his home, and in matters pertaining to the church. His sternness was manifested in the manner that he treated his son, Joseph. Joseph Engler signed an agreement with his father that upon payment of \$5,000, "the said son, Joseph, would come into possession of all earthly lands, goods and chattels of Philip Engler provided the said son took proper care of his father and mother."

Joseph fell under the influence of some other young men who drank excessively and Philip sternly put into practice the doctrine of avoidance as taught by the early Brethren. The contract referred to above was changed and Joseph was required to pay an annual amount of fifty pounds sterling. Joseph seemed to drop out of consideration for he was not mentioned at all in the will of Philip Engler.

Philip Engler canceled his agreement with Joseph and made a will June 2, 1814. He seemed to have made money provisions for his sons. Catherine Wampler, oldest daughter, was to get \$467. Elizabeth Stem \$1,000, Mary Snether \$1,504 and Susanna, wife of late Ludwick Miller, \$933. The will indicated that the above amounts added to what each had received would make \$1,800 for each of nine heirs. David and Philip were made executors. John Stone, John Diehl and John Gerber were witnesses to the will.

Philip Engler was the father of nine children. Four sons, Jacob, David, Philip and Joseph; and five daughters, Mary, Susan, Elizabeth, Margaret, and Kathleen. Jacob was the oldest son of Philip and Margaret Engler. Jacob was married to Phoebe —. They were the ancestors of the Englers at Taneytown and Thurmont, Maryland. Jacob died in 1809 at the age of 49. Philip, son of the first Philip Engler, married Mary Stover, in 1805, who died in 1833. It was this second Philip Engler who caused a sensation in the Pipe Creek church when he bought the first fringed top carriage ever seen at Pipe Creek church.

David, the fourth child of Philip and Margaret Engler, was born Feb. 9, 1773. At the age of twenty-six he married Elizabeth Stem, 1799, and moved into Priestland Valley. He was elected elder of Pipe Creek in 1813 after the death of Jonas Urner, who was made elder when the aged Philip Engler was forced to give up the eldership due to the opposition of a young minister by the name of Charles Hobbs. David Engler was in charge of the work at Pipe Creek from 1813 to 1835 when he resigned in favor of Philip Boyle.

Margaret Engler was married to Ephraim Brown. Two of their children became prominent workers in the

Church of the Brethren. Their son, Jeremiah Brown, was a minister at Pipe Creek; and Susanna Brown married John Weybright who became a leader at Beavercreek. No record has been found about the marriage of the other children of Philip and Margaret Engler.

The last days of Philip Engler were unhappy. Charles Hobbs brought serious charges against him. He was accused of using autocratic methods in dealing with his members. Hobbs was a strong, self-willed man, and with the aid of many of his followers forced the issue with Elder Philip Engler. The trouble went on for some years and resulted in a split in the congregation. The matter got so serious that a committee was sent by the Annual Meeting to settle the schism. Hobbs was silenced in the ministry but kept on preaching to his followers. He was discredited, but the prestige of Philip Engler was likewise crippled and he lost his control over the church. He retired from the oversight of Pipe Creek at the age of seventy-five after a long period of devoted service.

Philip Engler lived a noble and worthy life. As a pioneer at Pipe Creek, he labored amid hardship. He was associated with the work there from its early days, and had donated the ground for the first church. He preached there for nearly half a century. Along with his deep piety and stern habits, he possessed sound judgment and good business ability. Philip Engler served on important church committees. His name appeared in the list of Standing Committee when the Yearly Meeting met in 1799 at Pipe Creek. When news spread, in April, 1817, that Elder Philip Engler had gone to his reward at the ripe age of 81 the people around Pipe Creek church realized that a noble pathfinder had passed away.

Bridgewater, Va.

The Only Unbeliever

BY REBECCA FOUTZ

MAN is the only being that attempts to deny the reality and sovereignty of God or the deity of Christ. Satan and all his cohorts of demons and evil spirits acknowledge both. The Word is replete with evidence of this. Without fail they recognized Christ as the Son of God. "And the unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God." Mark 3: 11, Matt. 8: 29, Mark 1: 24 and 34, Mark 5: 7, 8, Luke 4: 41 and Acts 16: 17 all bear similar testimony.

James says (2: 19) that the devils not only believe but that this knowledge makes them tremble.

It is a sorry evidence of man's boasted intelligence that he pretends to deny his Creator and his Savior. He is gullible enough to let Satan make him believe what he himself knows is not the truth.

There is also a thought and a warning here for those who stress "only believe" to be saved. Some never seem to get any further in the word than that phrase. May not Satan get in his work of deception here as well as with those who deny Christ? Satan does not doubt the deity of Christ or the atonement but he is not saved. Unless our belief goes farther than his, will we be any better off?

But such will say that their belief is different from Satan's. But really is it, unless they go the whole way with Christ by accepting what he asks of us as well as what he is and does for us?

It is only through our faith that the saving grace of God through Christ can reach us. This grace is a gift because it is impossible for us to earn the forgiveness of our sins. But as James points out, those who really had faith showed it by their works; that faith and works have the same relation that breath has to life—that where one is the other is certain to be also.

Our belief must be the living kind of deed—a changed heart and life—as well as that of word expression, if our acknowledgment of Christ is to avail us more than it does the demons.

Philadelphia, Pa.

Those Little Country Churches

BY ROSA M. BENNETT

To me, a building that has been dedicated to God and his service—a building of stone, of brick, or of wood—always has something sacred about it. I feel the minute



A Little Country Church

I cross the threshold that sacredness as something almost tangible.

There is something so dear about the little white churches scattered over the countryside, their presence seemingly giving a benediction to the surrounding woods and fields and pasturelands. Their finger-like spires, pointing heavenward, catch the eye while one is miles away. Many have a little silent city adjacent.

It takes very little imagination to discover that in these little churchyards the grass is greener, the trees

more beautiful, the butterflies more gorgeous of coloring and lighter of wing. Seemingly God has placed his hand in blessing on these little churches and no matter where one goes, where one attends divine services, the memory of the little country church remains vivid and clearcut, and nothing can erase it.

Think of the happy children in church school. Think of the souls that find God. Think of the simple, beautiful weddings. Think of the happy parents with the tiny infant in arms. Think of the aged with that look of peace and unutterable joy on their faces. Think of the grief-stricken ones when a dearly beloved lies in that last peaceful sleep.

This is life—the life of the country church. The life that is such a great part in the life of those who in childhood and youth attended services there, that as they look back into their childhood everything seems to converge in that little white building; because the little country church of the past was the community center. Many a lad attended whatever services it had to offer, for the one and only reason that there he could gaze (when he thought no one was looking) on the sweet young girl that he hoped some day would be his wife, and at a later day found that the church had much more to offer than merely the opportunity to look at the one he adored.

When I see one of these one-time loved houses of God neglected and in ruins it fills my hearts with a poignant pain. Surely some one is left who loves that building, some one who could give it the needed care. One who would neglect so sacred a place would neglect the welfare of the souls of men.

Ah, those little country churches, how they tug and pull at one's heart! They fill a place in the memory. Nothing can erase it, nothing else can fill it. Think of the opportunities they held, and still hold; of the latent power they contained, and still contain; for the little country church is not a thing only of the past, but lives today as a vital, forceful power, an opportunity and a blessing to those who attend its services. Those little country churches—how we love them!

Copley, Ohio.

The New Testament Deacon

BY I. N. H. BEAHM

IN GOSPEL MESSENGER No. 20 I find an article on "The Deaconship," covering more than three and a half columns and written by Bro. Moore. I have not only read this piece, I have reread it. This contribution is worthy of critical and careful study. Generally speaking it is quite an improvement on the report of the deaconship committee.

In the reorganization of the apostolic church in 1708 there was a definite New Testament consciousness among that holy eight. At the Goshen special general

Conference of 1918, in the stress of war, our people showed a definite New Testament consciousness on peace.

Now I would be happy to see a New Testament consciousness on considering the deaconship.

There are two mighty good ideas current in our modern college life. First, the word commencement, so suitable at college graduation, shows that the graduate is now supposed ready to commence to learn. The second, the graduate is supposed to offer a somewhat original composition or thesis, in which he is to give specific references to every authority pertinent to the thought or teaching set forth. This latter is called the bibliography.

The delegates should have all this information before they can vote as wisely as the committee that framed the report.

Since the deaconship is a New Testament order, the references should be primarily to the New Testament, and secondarily to corroborating or paralleling church history. Further, church workers need this also.

At the 1933 Conference it seems that the committee also had information from some 500 experts in Bible study. Personally, I would like to taste the cream of the findings of 500 exegetes on the deaconship, and especially to look up the bibliographic references and still more especially to have the New Testament references.

Whether the seven in Acts 6 are deacons or not, for the present, let us so grant; and we find that they constitute a "business" body, an administrative committee, a board of administration. See the words "daily ministration" (Acts 6: 1). See the words, "this business" (Acts 6: 3). Thus section "4" of the report goes out.

The deacon is a man. His wife might be a deaconess. Then section "2" of the report goes out (1 Tim. 3: 8-13).

The Pentecostal church was to "look ye out among you" (Acts 6: 3). They were to find them. Then section "5" of the report goes out.

Section "3" provides a contradiction to section "1" and also potential grievances, complexities and entanglements. Hence section "3" goes out (1 Cor. 14: 33).

Thus from a New Testament point of view and from a point of reason, only section "1" remains for consideration and action when the report is so reduced to its lowest term.

Our President seems now seeking 1,300 million dollars extra for the needy, the poor—a big business. We should care better for the poor. This work, too, is a big business.

The deacons are first of all business men of honesty, faithfulness and spirituality (Acts 6: 3). This idea ap-

plied today would revolutionize the personnel of many of our church boards as set forth in the *Yearbook*. Further, the deacon is a kind of preacher, as Stephen and Philip.

Among us the New Testament deacon is passing. It is time to elevate him and to restore him. Acts 6: 3 tells somewhat of the deacon's work. Acts 6: 3 and 1 Tim. 3: 8-13 tell us what kind of man the New Testament deacon is. 1 Tim. 3: 13 tells us that the New Testament deacon is a "degree" man. The New Testament deacon is the business end of Christianity. I am the deacon's friend.

Nokesville, Va.

Our Ministers on Peace

BY MURRAY L. WAGNER

KIRBY PAGE and several associates some months ago sent out a questionnaire to more than one hundred thousand clergymen. The questions dealt exclusively with attitudes toward war and economic injustice. Early in May the findings of auditors of the returned papers were released for publication. A few minutes spent with the report makes some profitable study. Here are a few of the things that we noted.

One hundred thousand four hundred ninety questionnaires were sent out to clergymen of all denominations. From these were received 20,870 replies. Hence we have a total of 20.7% who seemed sufficiently interested in the matter at hand to register their attitudes. According to the figures the ministers of the Church of the Brethren sent in 19.8% of the questionnaires they received. From this it would appear that we are less interested than others even though our church from its inception has theoretically stood foursquare for peace.

The report shows how Brethren who replied voted 99% against military training in high schools, civilian colleges and in universities. This vote was the highest of any religious body recorded, being nine per cent ahead of the second highest. We wonder how the vote would stand if our 80.2% who failed to return their blanks had voiced their opinion?

When faced with the question concerning the reduction of armaments, 91% of the Brethren voted in favor of a substantial reduction even though the United States must take the initiative and reduce more than other nations are now willing to reduce. Of the other 9%, 5% were opposed to such reduction and the remainder failed to express in definite terms their attitudes. On this question the Brethren again "stood Number One," leading "Number Two" by six per cent.

"Do you believe that the policy of armed intervention in other lands by our government to protect the

lives and property of American citizens should be abandoned and protective efforts be confined to pacific means?" the ministers were asked. "We are opposed to such armed intervention," declared 86% of the ministers of our church who answered. Five per cent were in favor of armed protection. Here again our Brethren are listed as Number One with a tie (also 86%) with the Jewish rabbis. The Methodist Episcopal ministers come second with an 82%.

We are quite certain as to where we should stand when it comes to the matter of the church and war. Ninety-six per cent of the Brethren said they felt that the churches of America should *now* go on record as refusing to sanction or support *any* future war. Two per cent of our Brethren answering were opposed to our taking any such stand. In this question we again lead, this time by a margin of 12%.

Only two per cent of our ministers said they were not now prepared to state that they would not support nor sanction any future war nor participate as an armed combatant in such. Of the balance, 95% said, "I am ready to say, 'I'll have nothing whatsoever to do with war.'" On this question again we find the Brethren ahead, with Number Two 20% behind.

Ministers all, but prospective army chaplains, can be found in only nine per cent of the Brethren ministers replying to the question. Seventy-six per cent of the Brethren came right out with "No, I can't conscientiously serve as an active army chaplain in war time." The second highest group, really two groups, for it is a tie between the Disciples and the Evangelicals, assert that 47% of their members could not so serve. The Jewish rabbis also voted 47% against serving as chaplains. The seminary group, of various denominations, voted 49% against such service. We did not include them in the above figures because they are not of one denomination.

"Do you regard the distinction between *defensive* and *aggressive* war as sufficiently valid to justify your sanctioning or participating in a future war of *defense*?" This was one question put to the ministers. Of our men answering, 80% said "No" and 6% said "Yes." The next nearest in line with the majority vote was 20% below; the seminary students (all denominations) 60% against war in any form. There were three denominations whose leaders were tied for third place on this question; they voted 48% against such discrimination as being sufficient to kill or stimulate killing. Thus we see that on this question the Brethren lead other denominational leaders by 32%.

This summary of the report of Our Ministers on Peace is not intended to inspire a smug complacency on the part of the Brethren. Rather, it is for those who have failed to register their protests against

slaughter. War clouds are hanging low. Ministers who say nothing now against war may find it too late to utter protests in a few months.

One can scarcely call himself an Ambassador of the Prince of Peace and the Father of Love who never brings to his auditors the message of peace and love. Ministers who fail to do this deserve to be called to task by their members. Youth is asking, "What shall we do? The government and patriotic groups sponsor nationalism and Christ condemned it. Our minister is silent on the subject. How shall we know?" Indeed, how shall they know except some one be sent?

It will be a difficult thing in the event of another war to claim conscientious scruples against war. It will be a hundred fold more difficult than it was in the last war. It will be a thousand fold more difficult if we do not now set our feet upon solid rock and let the world know that we are standing on that rock.

And that Rock must be the Eternal Christ of God.
Baltimore, Md.

The Giving of the Ten Commandments

Exodus 19 and 20

BY F. A. VANIMAN

OVER three thousand years ago the Lord saw fit to give a physical demonstration of his presence. Did you ever see a cloud-covered mountain with the sun dimly shining through from above? The great mountain below and the heavy cloud above and the dimly shining sun above that—this of itself makes an impressive sight.

But when God appeared in the cloud on top of the mountain, and there was thundering and lightning and a voice, such as man had never heard before or has heard since, and perhaps never will hear again until his second coming, was not what God said of more than ordinary importance? Do you think the Lord came down to earth to give this marvelous demonstration and to write his Commandments on tables of stone that they might be easily forgotten? It is no wonder Moses' face shone when he came down from the mountain, for he had been in the very presence of God.

And today the world is breaking every one of the Commandments. How long, how long, oh Lord, shall this continue, and how soon shall God's ministers with one accord from every pulpit in the land call our attention to what we are doing? And not only to what the world is doing, but to what *we* are doing? Is there a sabbath passes by but that we dishonor the Lord's day? It is well nigh universal.

Could we hear the voice of God on top the mountain and hear the thunderings and see the lightning as God gave these Commandments, no doubt we would bow our heads in shame that we do not give more heed to

what was said during those forty days when Moses was with God, in his very presence on the mountain. Moses brought to us God's ten Commandments for us to obey. "Remember the sabbath day to keep it holy."

McPherson, Kans.

"But Will God in Very Deed Dwell With Men on the Earth?"

BY BERTHA RYAN SHIRK

THESE words were spoken by Solomon at the dedication of the temple. He seemed to have some doubt in his mind, but he goes on with his prayer and supplication. When he had made an end of praying the fire came down from heaven and consumed the burnt offering and the sacrifice and the glory of the Lord filled the house.

This divine manifestation must have convinced Solomon and answered his question, for he finished the dedication with more and greater sacrifices and the people joined him in a great demonstration and went to their tents glad and merry in heart, praising the goodness of the Lord.

It would seem strange, would it not, God having created man in his own image, if he did not desire to dwell with him?

In the book of Ezekiel, in God's dealings with his people, something of his desire to dwell among them is unfolded to us. His great longing "that they might know him" is repeated more than fifty times and twice we find the statement, "I will dwell in the midst of them forever."

His presence was manifested with the children of Israel in all their wanderings. The pillar of cloud by day, the pillar of fire by night foreshadowed the fact we are enjoying today, the presence and guidance of the Holy Spirit, his other self.

The Comforter has come, even the Spirit of truth, that he may abide with you forever. "For he dwelleth with you and shall be in you." To those who carry on the great work of his kingdom he said, "Lo, I am with you alway." John says, "If we love one another, God dwelleth in us." How mighty is love! Also, "We know that we dwell in him and he in us," because he hath given us of his Spirit. And again, "He that dwelleth in love dwelleth in God and God in him."

Here are blessed truths for us to contemplate. Yet how many of earth's millions do not know these precious truths! How many are praying to gods of wood and stone that can neither hear nor help! How the Father must yearn for the knowledge of his salvation to reach all peoples, that they might know him, that he might come into their lives with fulness of blessing and dwell with them. He uses men yet today to accomplish his purposes. Will we let the Holy Spirit

use us to reveal Jesus Christ and God our Father to those who know him not?

Doors of opportunity were never wider open than today. There are more facilities for making the gospel known than ever before. It has been said that there are enough men and money to make Christ known in one generation. When world conditions are studied it seems to me I can feel the Spirit's power pressing in upon us. Are our hearts not being stirred to greater effort as we see the advancement of his kingdom? Are we looking for God's kingdom to come on earth? Can we not hear Christ saying to his disciples, "And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am there ye may be also"? How tenderly he loved those who were following him! He calls every one, "Come unto me." May the time soon come when all shall know him and he shall come to dwell with us forevermore.

Chickasha, Okla.

What to Pray For

Week of June 11-17

AT Libertyville, Iowa, the first Church of the Brethren was built in 1858. The loyalty of pioneer brethren in those early days carried the church westward, and this same undaunted faith has continued to build and establish these churches down to the present time. The outstanding characteristics of this region have been large districts, small congregations, and scattered churches. During the last few years the leaders of these churches were not native to the soil of the region. However, the time is here when the leadership is being assumed by men and women born in this territory.

The churches have faced many struggles because of an unsettled constituency. Early settlers so often sold out and moved farther west, leaving the churches with small membership. But today, the people are more and more inclined to make this area their home and are not so much attracted to other places.

It is an interesting fact that most of the home mission money, given by all the churches of America, has been spent in this region and in the Pacific Coast area. Besides the home work that is being directed by the District Mission Boards of this district, the General Board is assisting by placing workers in the following churches:

Homer Caskey at Omaha and Council Bluffs; C. Ernest Davis, Independence and Parsons, Kansas; D. C. Gnagey, Happy Hill, Mo.; A. W. Adkins, Cabool, Mo.; Floyd L. Jarboe, Nevada, Mo.; D. J. McCann, Oklahoma City, Okla.; L. W. Smith, Bartlesville, Okla.; and S. G. Nickey at Sterling, Colo.

In our Home Mission points, the membership has increased almost 10% in the last year.



MISSIONS

This Department

Conducted by

H. Spenser Minnich



Seed Sowing in Show Yang County

BY V. GRACE CLAPPER

IN order that the work of evangelism may advance more rapidly in this county, the Show Yang church has organized its corps of workers into evangelistic bands of four or five members each, one of which will spend most of the time in the country districts. The plan is to spend three, four, or five weeks, in localities where there is one or more of our church members or inquirers, preaching the gospel to those who have never heard and establishing believers in the faith of the gospel. The majority of our country Christians first came into contact with Christianity at the mission station or church centers, and they find it a difficult proposition to return to their villages and live the Christian life among scores of unbelievers who ridicule them and sometimes persecute them for following the so-called foreign religion. Because of this opposition many of them backslide and are lost to the church, since the distance from the church center, and the lack of traveling facilities at certain times of the year, make it impossible to keep in constant touch with them. Moreover, they are busy farmers, and too poor to come into the central station to study the Way of Life for any worth-while period of time, so after much prayer and deliberation we decided to try out this method for the cultivation of our country Christians, and for the further spread of the gospel in their respective localities.

The first of these groups to launch out on this new program, consisted of five members, two Bible women, one man evangelist, one layman, and the writer. On the 2nd day of March we set out for the village of Chang Han, fourteen miles from the city of Show Yang, which trip, in America would require about fifteen minutes, but in China, re-

quires anywhere from six to ten hours, depending upon the velocity of the animal that walks in front of the crude vehicle we call a cart. As for the rest of our equipage, it consisted of bedding for five, suitcases, medicine chest, wash basins, a bag of flour and vegetables for a month's rations, and numerous other articles. Our cart being heavily loaded, necessitated two animals for pulling up and down steep mountain roads and through deep ruts. An aged mule and a pony sized horse which scampered along in front of the mule, now to this side and now to that, were selected for this task. When the baggage was all securely roped fast, the passengers were all located comfortably (?) and securely (?) somewhere near topmast, and we were off for Chang Han.

Arriving at the village we found that the two bachelor brethren located there, had everything in readiness, and that twenty or thirty of the brethren and inquirers from the near-by villages had already assembled for the meeting. These two brethren, in spite of their faults, sins and weaknesses, love the Church of Christ, and are not ashamed of the gospel, for they have scripture texts written upon the door posts of their houses and upon their gates (Deut. 11: 20). After eating our simple meal of boiled dough strings, we retired to our quarters and began setting up housekeeping. Chang Han is a cave village and all the dwellings are simple dugouts in the hillsides, some of which are not bad living quarters, being very warm in winter and cool in summer. They admit light from one end only and naturally the remote end of the dwelling is far from desirable because of the darkness. Our first stopping place was a very dark cave dwelling, and in addition to the inconvenience of the darkness, there was the constant presence of gas escaping from the kang fire, which is usually unnoticed by the Chinese, but unendurable to the foreigner. Such an experience is best described by a former foreign traveler in China, in the following words:

"To warm this bower, if such your thought,
Live charcoal in a pot is brought,
Whose fumes soon make your head distraught,
And like to split—in Shansi."

One night in such a "bower" was quite enough and we removed to other quarters on the following day. But this is enough of "Such is life in a country village five thousand miles from home," and we hasten to tell the other and brighter side of this excursion.

The splendid meeting which



Show Yang Evangelistic Band consisting of Sister Clapper, two Bible women, one evangelist and a layman

followed, and the evident fulfillment of the promise, "Lo, I am with you, even to the end of the world," brought inner joy which far outweighed the inconveniences of adaptation to a new scheme of living, and unaccustomed food. At this village we conducted a one week revival meeting, with four sessions daily. The majority of the people were illiterate, none of the women being able to read, and only a few of the men were able to read the simple language of the gospel, but our hearts were stirred as we watched many of these brethren, "Rude in speech and wild in feature," earnestly "searching the scriptures to see if these things were so." Scripture texts were underscored, and looks of wonder and surprise came over their faces when they learned that God's Book actually contained such warnings and exhortations. Bro. Smith joined our group the latter part of the week, and demonstrated the power of visual evangelism in five helpful sermons.

The majority of the people in these country villages are so steeped in sin, and so used to it that they don't even feel it, and we have to admit with regret that our Christians are not exempt. It seems that purity of life and thought can be taught only by the "Line upon line, precept upon precept, here a little and there a little" method. We prayed for power to wield the Sword of the Spirit in a manner that would bring "godly sorrow" to these brethren for whom Christ died, and many were the confessions of guilt, and prayers for forgiveness and deliverance from besetting sins! May the Heavenly Father, who saw the tears and heard the requests, answer every prayer that went forth from sincere hearts!

At the close of this week of meetings we began our evangelistic work in the near-by villages. After a prayer service with the Chang Han believers each morning, we hired a cart for fifty cents per day, and with pictures, charts, tracts, and some biscuits for lunch, and sometimes some cold boiled eggs, we set out for a certain village. Arriving about ten o'clock we selected a centrally located spot, and began to sing gospel songs. The voice of song and the presence of the "foreign devil" were usually sufficient for drawing a crowd, for in a short time they came scampering from every direction, young and old, small and great, rich and poor, sick and well, "Distressed and scattered, as sheep not having a shepherd." Since the gospel had never been preached in these villages, we followed the plan of John the Baptist, preaching the "Baptism of repentance, unto the remission of sins." At noon we never lacked an invitation to enter into a home to drink tea and roast our biscuits over the open fire. In the afternoon we conducted the same kind of a meeting at another place in the same village, or moved on to the next, and in this manner the beginnings of the gospel were preached in fifteen villages where it had never

been heard. In the time of our Lord it was said that "The common people heard him gladly," and so it was with us. In two villages only, we were compelled to "shake the dust from our feet" as we left, and even in those two there were those who would have "heard us gladly" had they not been hindered by those who opposed us.

The seed has been sown and we leave the results with the Lord of the Harvest. The second group of workers is now out in a field whose soil has been made rich by the blood of the martyrs of 1900. In a short time we hope to go back to the Chang Han district to do follow-up work, and in this way, the Lord working with us, we hope to win Show Yang County for Christ. "Truly the harvest is great but the laborers are few. Pray ye therefore the Lord of the harvest, that he send forth workers!"

Show Yang, Shansi, China.

A Missionary's Prayer

God of the far-flung mission lines, grant us who serve thee in the remote places patience. There is so much to be done, so few the hands, so short the time. Our souls are on leash—we struggle so.

Forgive us, whose eyes and hearts are full of the vision of the waiting need, if at times we question and doubt—question whether really the church whose ambassadors we are wants us to advance when the opening ways offer limitless opportunities—doubt sometimes in our weariness of heart.

O Lord, stir thou the hearts of thy people at home, young and old—the old that they may give now in this day of Africa's awaiting—the young that they may rise up and say, "Here Lord, am I—send me!"

Our trust is in thee. As, in thy name, we have claimed individuals, families, and groups for Christ here in this land, so do we now, O God, lay a claim upon individual families, and groups in the homeland, that in this new decade they may dedicate themselves anew

India's Children

This poem was written by a Student Volunteer and former Traveling Secretary of the Movement, Edna Johnson Long. Mrs. Long, with her husband, is a member of the American Marathi Mission, Sholapur, India. Her special work is with Indian children and this beautiful poem reveals her love for them.

Little brown hands begging for bread,
Hands like the branches on trees that are dead,
Imploring the sky for the rain.
Hands of little children, so listless and slender,
Were you once soft and dimpled and tender,
Kissed and caressed? O can't you remember?
Now you are twisted with pain.
Why from young fingers has childhood been bled?
Why should they suffer? Why aren't they fed?
Hands like the branches on trees that are dead:
A million brown hands, begging for bread.

to thee and to thy kingdom. With no obstacles before us, O may there be none behind!

So we pray, O Sovereign God, for thy blessing upon all of us, and we confidently expect the evidence of thy guidance and thy power back in the church where thy servants live and work.

Forgive us, Father, if we have been cold, indifferent, dull of heart. In mercy forgive us all our sin. In the Master's name. Amen.—*The Drum Call, Elat, West Africa.*

She Gave All

"I AM sending you \$3.50 to go into the Conference Offering, to be used for world wide missions. I am a poor widow and have made my home here in the Old Folks' Home for the past 20 years and am now 89 years old.

"The above amount was obtained by setting a quilt together. Then I sold it to the local Aid Society. I gave it all. I want to see the Lord's work continue. I always give a tenth of my income whether gifts or labor, to the Master's cause. I have always benefited by giving. May missions continue to bring souls into his kingdom is my daily prayer. May the Lord richly bless our Mission Board."—*A Sister in Iowa.*

Junior Worship Program

(To be used in connection with Junior Project)

Hymn: I Think When I Read That Sweet Story of Old.

Theme: Loving and Considering Others.

Call to Worship:

"Who is thy neighbor? He whom thou
Hast power to aid or bless;
Whose aching heart or burning brow
Thy soothing hand may press.
Thy neighbor? 'Tis the fainting poor
Whose eye with want is dim;
Enter thou his humble door
With aid and peace for him."—Peabody.

Scripture Reading: Matt. 20: 24-28; 7: 12.

Hymn: Others.

Prayer:

"Our Father, you have given me
So much of love and joy today,
That I am thinking joy and love
To other children far away.

"Wherever they lie down to sleep
Happy, tired with work and play,
Yellow and brown and black and white,
Our Father, bless us all tonight!"

Story: Kagawa Discovers That the Law of Life Is Love.

Kagawa, the well beloved Christian of Japan, was the son of a well-to-do family. His father died when he was very young, the family lost its wealth, and Kagawa's life was surrounded by sadness.

But he learned to know a Christian teacher and after awhile became a Christian. As the young man Kagawa read the story of Jesus' life, he said to himself, "That is the kind of life I want to live. Jesus lived the law of love.

Jesus lived among poor people and sick people. Jesus taught them that God loves them. I will try to do the same thing."

Kagawa was not very strong. He had the beginning of tuberculosis. So, he spent one year in a fishing village, living much in the out-of-doors in order to get well and strong. He did get better, but he was never altogether well. While he was living in the little fishing village he saw how terribly poor the people were. When he came back to the city he went down into the poorest section to live. He had but one suit of clothes and very little covering for his bed. He refused to have anything more than the poor people among whom he was living. He preached to the crowds in the streets, as Jesus used to do, raised money to buy food for the starving children, and tried in every way to make the people happier. Living thus in the slums of Tokio, his life was often threatened. Some of the men he preached to were murderers. Sometimes they would beat him, but Kagawa would not fight back. "Jesus forgave his enemies," said Kagawa. So he too forgave, and later some of these very men became Christians. His whole life has been and is being given in love and the kindest consideration of others—others from all strata of life. He believes most firmly that the way to make his country, and the whole world, better, is not by fighting, but by loving.

Thoughts for Discussion: How would you treat the following people:

1. Mary is very shy and retreating. She seems afraid to speak. She is usually alone. Some folks say she is proud.

2. Jack is forever playing tricks on some one. He calls them jokes, but they usually hurt some one's feelings. He seems to think he is very clever.

3. Frank always wants to have his own way, and if he does not get it, becomes sulky and angry. Many times others give in to him in order to keep peace. In playing a game he sets the rules. On a hike or any trip the crowd must go where he wants to go.

4. Edith has an excuse for everything that goes wrong. She gets out of everything the easiest way. At home she always has ten reasons why she should not need to wash dishes, or practice on the piano, or get her lessons.

Offering Thought:

"Love thyself last; look near, behold thy duty
To those who walk beside thee down life's road;
Make glad their days by little acts of beauty,
And help them bear the burden of earth's load."

Closing Prayer:

"Make me too brave to lie or be unkind,
Make me too understanding, too, to mind
The little hurts companions give and friends,
The little careless hurts that no one quite intends,
Make me too thoughtful to hurt others so,
Help me to know the inmost hearts of those for whom I
care;
Their secret wishes, all the loads they bear,
That I may add my courage to their own.
May I make lonely folks feel less alone,
And happier ones a little brighter yet.
May I forget
What ought to be forgotten and recall,
Unfailing, all
That ought to be recalled, each kindly thing,
Forgetting what might sting.
To all upon my way
Day after day,
Let me be joy, be hope, let my life sing."

KINGDOM GLEANINGS

Calendar for Sunday, June 10

Sunday-school Lesson, Jesus on the Cross.—Matt. 27: 1-66.

Christian Workers' Meeting, Do You Get What You Pray For?

B. Y. P. D. Programs:

Young People—A Call to Ames.

Intermediates—What Shall We Do?

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Gains for the Kingdom

Three baptisms in the Amaranth church, Pa., Bro. G. L. Baker, pastor-evangelist.

Seven baptisms in the Richmond church, Va., Bro. E. S. Coffman and wife of Elgin, Ill., evangelists.

Eighteen baptisms in the Bethany church, Philadelphia, Pa.

Three baptisms in the Uniontown church, Pa.

Two baptisms in the Brownsville church, Md.

Twenty-two baptisms in the Larned Rural church, Kans., Bro. W. T. Luckett of Hutchinson, Kans., evangelist.

Two baptisms in the Yellow Creek church, Ill.

Three baptisms in the First church, Toledo, Ohio.

Three added to the Florence church, Mich.

Three baptisms in the Ellisford church, Wash., Bro. Ezra Whisler of Ajlune, Wash., evangelist.

Ten baptized and two received on former baptism in the Nanty Glo church, Pa., Bro. A. J. Beeghly of Somerset, Pa., evangelist.

Twelve baptisms in the Farmers Grove house, Three Spring congregation, Pa., Bro. M. A. Jacobs of York, Pa., evangelist.

Ten accepted Christ in the Beaver church, Iowa, Brother and Sister Oliver H. Austin of McPherson, Kans., evangelists.

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Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Jesse Whitacre of Greencastle, Pa., June 4 at Cherry Lane church near Everett, Pa.

Bro. Harper M. Snavelly of Carlisle, Pa., July 1-15 in Shady Grove church, Sandy Creek congregation, W. Va.

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Personal Mention

Bro. Wm. P. Dillon of Middletown, Ind., will be available for evangelistic meetings after Aug. 1.

We are informed that Eld. C. Walter Warstler, alternate Standing Committee delegate, will represent Northwestern Ohio at the Ames Conference.

Bro. W. C. Stinebaugh is taking up the pastorate of the Salamonie church of Middle Indiana and his address is changed accordingly from Logansport to R. 6, Huntington, Ind.

Bro. I. S. Long's card of May 31 tells of the passing of his mother, Sister Eliza A. Long, into the life "that shall endless be." She was eighty-four. There will be more extended notice later. Brother and Sister Long, for many years missionaries in India, now reside at Bridgewater, Va.

Bro. Earl C. Bowser will have time for an evangelistic meeting or two during the summer, preferably in September. Please note his change of address from Girard, Ill., to Roaring Spring, Pa.

Bro. Wilmer Kensinger of Martinsburg, Pa., teacher of Hebrew at the Biblical Seminary in New York, will assist Bro. A. B. Miller this summer in the pastorate of the Hagerstown church of Middle Maryland.

Bro. Levi Garst of Salem, Va., member of the General Mission Board, will have a painful reason for remembering Memorial Day. While making some adjustments on his tractor his hand was caught and badly mashed, necessitating the amputation of a finger.

Sister Ida Shumaker, our well and widely known India Missionary now in the homeland, favored the Messenger offices one morning last week with her inspiring presence and overflowing enthusiasm for the cause. She had done the same thing the preceding evening for the Elgin congregation.

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Miscellaneous Items

"**The pacifist** is the true patriot after all, because it is better to live for one's country than to die for it."

Elizabethtown College has lately put us under obligations to her by furnishing us with an up-to-date issue of the college catalog. Again, thanks.

The Bethany church of Southern Ohio will close its revival meeting, being conducted by Bro. Walter Hawk, with an all-day meeting Sunday, June 24. You are welcome.

To the churches of Southern Iowa: Any one having queries or business to be presented at our District Conference, which will be held at the Mt. Etna church Aug. 22-24, please mail to the undersigned not later than July 10.—Tressie Myers, Kinross, Iowa.

"**We do not know** the problems our children will face; still less do we know the answers to their problems. Instead of preparing them for a situation pretendedly known in advance, we must prepare them to take care of themselves in an unknown and changing future."

Joint Sunday-school Meeting of the Codorus, New Fairview, Upper Conewago and York congregations of Southern Pennsylvania will be held at the Codorus church, Sunday, June 10, 1:45 P. M. Neighboring churches as well as those directly concerned are cordially invited to attend.

North Dakota and Eastern Montana will hold their district conference at Carrington, July 10-12. The Women's Work, Temperance, Christian Education and Sunday-school program are scheduled for the first day of meeting. The Ministerial and Missionary meeting will be held on Wednesday, July 11.

As long as we secretly wish we were in the group most criticized for the current situation, we are really in no position to say much. This means that "The faults of our economic order are those of all the people, not only those who have been lucky, clever, or unscrupulous enough to turn it to their own material advantage."

Conference Business

Oklahoma, Panhandle of Texas and New Mexico

We, the Thomas church, ask the Annual Conference through the District Conference of Oklahoma, Panhandle of Texas and New Mexico, to appoint a committee to revise the minutes of Annual Conference since 1922 and have the same printed as a supplement to the revised minutes of 1922.

Around the World

Why do city families move? In Oak Park, Ill., a recent survey showed that 38 per cent moved to be nearer good transportation, 20 per cent to get cheaper rent and 17 per cent to get larger quarters.

The low level of Lake Michigan has aided in revealing that the present site of Chicago once enjoyed a tropical climate. It all came about when members of a geology class walked out on an exposed rock formation and discovered it was an ancient coral reef.

"But 14 samples of the 55" contained only natural coloring and otherwise measured up to United States regulations. The reference is to findings in a recent test of liquor sold at New York's better bars. Looks like post-prohibition might be worse than prohibition!

Within ten years, according to recent reports, Germany will be able to grow all the staple foods she needs. The nation has her scientists to thank for this promised economic independence. An improved sweet lupine is counted on to solve the forage and oil problems.

Faculty members at the University of Missouri in May of this year "voted by a majority of two to one to ask the board of curators to abolish compulsory military training. The faculty suggested that students be given the choice of either military or physical training during their first two years."

New York City spent an average of \$67.77 per person in 1932 for operation and maintenance of its general departments. This should be compared with \$25.64, the per capita cost in 1917. When will it occur to Mr. Average Citizen that there is some relation between high taxes and hard times?

"An incorporated town, without debt or tax, . . . but providing police and fire protection to its citizens as well as advanced educational facilities—that's Montreat." We are not advertising this North Carolina town, but showing what can be done with the right sort of people in control. Montreat is church owned and controlled, and we surmise this makes it the shining exception to the usual bankrupt and crime ridden town.

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Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

Crucifying Christ in Our Colleges, by Dan Gilbert. Alex. Dulfer Printing Co. 260 pages. Paper, \$1.25.

The title speaks of colleges, but the material is based on observations and studies in four state universities. The author made use of four other persons, each from a different state university, and thus widened his field of observation beyond his own immediate experience. His thesis is that these four state universities, and they are taken as typical of higher education, lead away from moral standards, laugh at religion—even the Christian religion—deny the existence of God, swear by evolution, deride the idea of a Creator and creative evolution, are materialistic, deny the freedom of the will, teach that marriage is immoral, that free love should prevail, that there are no absolute standards of right and wrong, and that sin and redemption are a delusion. He presents a number of young men and women and their experience to substantiate his statements, and quotes freely from teachers and books to show what is really being

taught. He claims that many of the teachers go out of their way to wreck the faith of their students. All this and much more runs through the pages.

In the closing pages he pays tribute to those teachers who do uphold religion, stand for high morals, recognize the fact that men have souls, believe in the life beyond and teach that even students are responsible for their acts. On the whole the book paints a dark picture, contains much truth, but certainly gives a one-sided view of college life. It has always been true that immorality exists in colleges; it also exists elsewhere. Some students go wrong, though they had lived fine Christian lives before; some of us have known young people run the same course though they never went to college. A reading of the book will open the eyes of parents and should help young folks to see in a measure the temptations that may confront them as they enter college after high school days.

THE QUIET HOUR

Toward Justice

Num. 35: 1-34

For Week Beginning June 17

They shall give unto the Levites, v. 2

No nation can move steadily upward that does not provide for those who lead in its educational and religious life (Ex. 29: 32; Lev. 6: 16; 7: 6, 15; 8: 31; 10: 12; Num. 18: 31).

From the many, many; from the few, few, v. 8

The burden of religious and political support must be evenly divided, everyone according to his ability (Lev. 14: 30; Ezra 2: 69; Acts 11: 29; 2 Cor. 8: 12).

Six cities of refuge, v. 6

The innocent man must be protected from unjust punishment. This is as important as that the guilty man be punished (Psa. 26: 6; Dan. 6: 22; Rev. 14: 5).

When ye pass over into the land of Canaan, v. 9

Every increase in wealth and comfort should be accompanied by a renewed effort to deal justly and to love mercy and to walk humbly before God (Deut. 8: 18; 1 Chron. 29: 12; Eccles. 5: 19; Hos. 2: 8).

Until he stand before the congregation for judgment, v. 12

Here was a form of trial by jury. It was democratic. No book shows such respect for the rights of man as does the Bible (Psa. 62: 12; Jer. 17: 10; Matt. 16: 27; 2 Cor. 5: 10).

For the stranger and the sojourner, v. 15

The protection of these cities of refuge was open to all, strangers and tourists as well as Jew (Ex. 22: 21; Lev. 19: 34; Lev. 25: 35; Deut. 27: 19; 31: 12; Matt. 25: 35).

The avenger, v. 21

It was the duty of the nearest male relative to avenge the wrong. This put a premium upon family solidarity (Num. 35: 19; Deut. 19: 12; Joshua 20: 3; 2 Sam. 3: 27).

Blood polluteth the land, v. 33

It always does. Whenever human life is crushed by selfish power a wrong is done which will have to be made right sometime and somehow (Gen. 9: 4; Lev. 3: 17; 7: 26; Deut. 12: 16; 1 Sam. 14: 34; Acts 15: 20).

Discussion

In what respects do we need to move toward greater justice?
R. H. M.

PASTOR AND PEOPLE

Relationship Between Pastor and People

BY ROLAND L. HOWE

In Three Parts—Part One

Article Supplied by Pastoral Association

WHEN Peter Keyser, Jr., projected the church building in Philadelphia one hundred and sixteen years ago, the members subscribed liberally in labor, material, and cash, and promptly paid the debt in kind. A similar undertaking today would be the subject of formal contract, with the terms secured under a rigid performance bond, and ten to one the contractor would not be a member of the church.

Times have changed!

Once there were few so-called pastors, and no paid pastors. There were no Brethren colleges, no missionary movements in the modern sense, no present day evangelism, no systematic campaigns for accessions. The gospel was preached to those who volunteered to hear, but there was no uniform effort made to bring the people together and unite them with the church.

The forefathers of this little band had sought freedom from intolerance and persecution in Europe by refuge in colonial America. But they had scarcely landed, and become established as an organized body, when well-meaning leaders unwittingly imposed upon the members the observance of an inflexible code of conduct which in itself was a modified form of intolerance. This effectually disheartened the young people, and blocked their way to fellowship. No more effective barrier could have been erected against a normal growth of the church—a growth richly merited by its fundamental doctrines. It remained for many years an organization principally of adults.

As for the children, while welcomed in the home, they were peculiarly neglected by the church. They were kept in the background. The Sunday-school, the guiding star of tender years, was unpopular in the brotherhood. Thus many were lost to membership. Development was slow. We are a century behind in numerical strength—a strength that would have sacrificed none of the essentials of primitive Christianity.

What will be said of us by those who look back from one hundred years hence?

Yes, times have changed!

There was preaching by appointment—rarely once a week, generally every two weeks or once a month, and in many places still less frequently. The members came together from a distance by slow means of travel over so-called roads. Those were notable occasions too for visiting and feasting. Perhaps in many instances these

prime movers surpassed in both anticipation and realization the actual church going itself.

Farming formed the principal occupation of the Brethren in the days gone by. Specializing in business and the professions followed freely as college training received more liberal recognition. This took the form of a missionary move because it naturally drew the church into the more populated districts of towns and cities. The coming of the paid pastor broadened the outlook and enlarged the possibilities. Our manner of life also shifted slowly from its base of simplicity. The place we call home may be better housed, but home itself is not the same with present day intrusions to disturb and break the family unit. Rarely does the household find itself of one accord in one place at the same time. Family worship is slowly, or shall we say rapidly, becoming the exception rather than the established practice. What a pity! Our place of public worship, with its severe plainness, gives way to an elaborate church, and takes on the modern comforts. The ultra-luxury of yesterday becomes the apparent need of today. This need has spread into so many channels that the factors of relationship between pastor and people have so multiplied and changed as to bring under worthy notice many angles of thought and fact of which our forefathers never dreamed.

Yes, times have changed; and changes there will be!

Our civil government recognizes two forms of corporations, as already noted under "Church Laws."

The ownership or control in both is vested in the stockholders. But this vestment does not always carry recognition any more than clothes make the man. The term "stockholder" is rarely used to denote a "church member," but as a matter of fact he is a stockholder in his church. He has an individual vested interest, and his voice should be heard.

In a corporation known as the "second class," the stockholder is liable under certain conditions. On the other hand, he receives dividends, if earned, and if declared, in proportion to the number of shares he owns. But unless he has sufficient interest of his own, or in a group of those like minded, to guarantee him control, he must surrender to the board of directors the administration of his own business. He is also dependent upon its whims and judgment for the amount of return, if any, and when he is to receive it.

In a corporation of the "first class" the stockholder is also liable, and constantly so, but in a far different way. Furthermore, he has the right not only to declare his own dividend, but to specify the amount and when payable! The return on his investment is something more precious than dollars. It is computed on the basis of personal interest and manifested in the sacrifice made and the service rendered—a capital that can not be set up in the currency of the realm. The dividend

is disbursed against a reserve that money alone can not accumulate.

The pastor, as the administrative head, has much to do in creating and maintaining such Christian relations, in both spiritual and secular affairs, as will lead to maximum production in the church business, and insure to its stockholder members gratifying returns in spiritual growth and unity.

Churches may be classified in two general groups: The state church and the free church.

The state church is formed by sovereign edict, and its aims and policies are directed from a central power. Money, or its associated influence, rather than a majority in number, is the moving spirit.

The free church is the church where the members rule or where bona fide representatives rule for them—where questions of policy and procedure are debated and settled strictly on their merits.

A congregation can not stand still. It goes forward with spiritual and numerical force, or faces impotency in indifference and decline.

It may strip itself of freedom by releasing the voice of its majority to a self-selected few, or preserve its independence by the fearlessness of righteous procedure.

Either situation can be encouraged by the pastor

through passive attitude or timely action. He may seek cover in the spineless zone of middle ground, or come out in the open with wise counsel.

He may go even a step farther and openly forsake the larger number whose superior judgment may far exceed their prominence in financial or social circles.

He may injure the cause by lending his influence to win a point regardless of motive, or by withholding an opposing voice in order to aid a predetermined group.

Here lies the temptation to support movements led by a small minority from whom the pastor may hope to receive, directly or indirectly, some material benefit.

This is plain politics—the very essence of selfishness, and a pastor should flee from its pollution. He has no finer opportunity as advisor, mediator or arbiter in placing himself squarely on the firm footing of justice, so that his church may be free in fact as well as in name.

On the other hand, the heaviest contributors should be gracious enough to give full recognition to others in all matters involving doctrine, discipline or debate, so that it can never be justly said that money dominates leadership.

The Philadelphia church has been notably and fortunately clear of this evil. It is a free church in all that the term implies.

Philadelphia, Pa.

Service of Dedication for Choir Space

Churches interested in a service of dedication for a choir space should find the following suggestive. It was used by the First Church of the Brethren in Chicago.—Ed.

Leader: That we may behold the beauty of the Lord and inquire in his temple;

Assembly: We dedicate this Choir Space.

Leader: That our public worship may be sincere and uplifting;

Assembly: We dedicate this Choir Space.

Leader: That God's children, young and old, may have opportunity for expressing in song the deeper emotions of Christian experience;

Assembly: We dedicate this Choir Space.

Leader: That God's name may be glorified with our voices and the expressions of our whole beings;

Assembly: We dedicate this Choir Space.

Leader: That the entire audience may be led and inspired to sing from the heart to the glory of God;

Assembly: We dedicate this Choir Space.

Leader: That this church may ever be a place where inspiring congregational singing is a reality;

Assembly: We dedicate this Choir Space.

Leader: That our voices may spread the good news of the kingdom of God;

Assembly: We dedicate this Choir Space.

Leader: And now to fuller consecration and greater diligence in promoting the kingdom of our Lord;

All: We dedicate ourselves.

Teaching the Barrier Broken

BY PAUL MOHLER

See Sunday-school Lesson for June 17

How much of your life have you spent in breaking barriers? What do you amount to if you stop when something bars your advance? What would the world be like today if mankind had stopped when barred from the better things of life by ignorance, poverty, weakness or wickedness? Are not our greatest men those who lead us in the breaking of the barriers that keep us from what we ought to have and what we ought to be? What barriers did Jesus face and break? What was the greatest barrier of all? Perhaps we shall find it in our Sunday-school lesson for June 17, Matt. 28: 1-10, 16-20.

On the first day of the week, what did the women come to see? Was the sepulcher a barrier? What does the tomb bar us from? Make a list of the privileges we enjoy with our friends until the grave steps between. Do you set down companionship? Exchange of thought? Expressions of love? Deeds of kindness? Coöperation in endeavour, great and small? Suppose that friend is also your leader; is there wise direction? Encouragement? Protection from mistakes and evils that threaten? Hope of success? Mutual enjoyment in your efforts and in your success? Mutual comfort in hardships and disappointments?

When the women came to the tomb, were they barred from all they had had of these from the Lord? How did they feel about it? Take time to realize what their feeling must have been, and their expectations.

How strong was this barrier; of what did it consist? First, death. Is not that enough? But what was added by the enemies of Jesus? The great stone? The seal? The watchmen? As if they made a difference when death was there; but everything that death and devils could do was brought together to bar those women from their Lord. We'll never face a barrier like it.

What happened to the barriers? To the seal? To the stone? To the watchers? To death itself? That is a familiar story to us all; but what privileges were restored? That was the important question? Read John 14, 15, and 16, especially 14: 18-23, to see how many of their privileges with him Jesus promised to restore and increase. Read Acts and the Epistles to see how fully he fulfilled those promises. But the best of all is to experience them for oneself. Go as far as you can in that; you will never regret it. There are no barriers to the closest communion and association with him but such as are in ourselves and that can be surrendered to his power. See Rom. 8: 35-39.

Now as to his leadership: it must have been a great privilege to go along with him as he worked and strove to overcome the ignorance, superstition, fears, inhibitions, selfishness, corruption, impurity, hatefulness, dishonesty, lust, infidelity and all the other evils that shackle human beings and hold them back from happiness and their highest development. It must have been a thrilling thing to see him put the Pharisees to rout. It must have been glorious to work just like he worked, with the same power and mastery over evil, devils and disease. How much of that was restored? Look to verses 18-20 for that. Restored? Bestowed! Far beyond their wildest dreams! A world to conquer under the Ruler of the universe! And right by their side all the time! Was it just a barrier broken down? Rather, was it not a great gate thrown open to everyone who loves the Lord and believes in his power?

Why all these details about the coming down of the angel, the appearances to disciples, his appearing and disappearing and talking with them, showing his hands and his side, eating and giving them food? Suppose you had been one of those disciples, and that you were one of those slow-thinking, careful, conservative fellows that have to be convinced in their own way, but are strong and steadfast when once convinced; would you have required time and repetition and variety of appearances and demonstrations before you could be sure that you were not dreaming or hypnotized or a victim of some hallucination? Would you have risked your life as those men did in testifying to the resurrection of Christ if you had not had every reason to be-

lieve in it? Is it worth anything to you today to find such a variety of circumstances on record and such evidence both of the caution of the disciples in accepting the fact of his resurrection and of their boldness in declaring it when they were convinced? It is to me. You can not find any historical event better established: (1) By the credibility of the witnesses (a) As evidenced by their character, (b) As evidenced by their opportunity to know the facts, (c) As evidenced by the great risks they ran in giving their testimony; (2) By circumstantial evidence: (a) The immediate rapid growth of the church on the grounds of Jesus' resurrection at a time when the body could have been found, produced, and used as evidence by the enemies of the church to refute their claims if they had not been true; (b) the fact that a true, spiritual religion was born in a group of poverty-stricken and defeated disciples surrounded by the strongest forces of prejudice and murderous opposition, yet conquered every opposing force and burst every barrier to become the world's greatest religion and philosophy of life—this fact is evidence of the fulfillment of the after-resurrection promises found in this lesson. It is the greatest evidence of all in that it can be experienced by anyone in any place at any time when he really wishes to know whether or not Jesus rose from the dead. The promise of this is in John 7: 17: "If any man willeth to do his [God's] will, he shall know of the teaching, whether it is of God, or whether I speak from myself." The fulfillment is in the hands of anyone who wishes to find out for himself; and the greatest privilege open to man is that of living with Christ in the resurrected life of Romans 6.

Pasadena, Calif.

Church Choir Organization

BY P. L. HUFFAKER

God in the beginning spoke order out of chaos. God is a God of order.

"Let all things be done decently and in order" (1 Cor. 14: 40).

IN former material we have tried to show the need for church choirs; now we turn to the actual organizing of the choir and fitting it into the church program of inspiration and salvation. The following list of steps to take in choir organization is based upon experience, reading and observation.

1. *Feel the Need*

First, read over carefully the foregoing material on the purpose and need for a choir; then, if you feel that your church group needs such an organization, talk to those who might be interested in such a project, as chorister, pianist and other musicians. Then take a group of these musicians whom you have sold on the proposition, to the pastor and ask him his opinion, lay-

ing the need before him. Talk and pray it through carefully.

2. Find a Committee

In the meeting with the pastor select a committee of three to make careful plans for the organization of the choir. This committee should include chorister, pianist and one other, the pastor being a member, *ex-officio*. Members of this committee should be thoroughly sold on item one in this article, that of the need for a choir. Have them read the articles on the need for a choir. The duties of this promotion committee will be outlined in the following points.

3. Form a Policy

The committee should meet and decide on the following points: (a) Shall the choir be formed by selecting special people to be in it, or shall it be all-inclusive—that is, any one who wishes may be a member? (b) What voice shall the church have in selecting of committee members in the future and in recommending policies for the choir? (c) How shall the director for the choir be chosen? By the committee, by the church, or let the chorister be director *ex-officio*? (d) When and where should choir rehearsals be held? (e) How shall the choir be used in the church program? (f) How shall the choir program be sold to the church members?

(g) Formulate a definite plan for the first meeting of the choir. What shall be done? Who shall do it?

These points will be considered in later articles, pointing out things which have a bearing on the above mentioned considerations of the promotion committee.

South Bend, Ind.

Preaching: Why and What

BY NANCY D. UNDERHILL

BROTHER, why are you a preacher?

If this question were put to all our preachers, and they would answer truthfully, I imagine some of the answers would be like the following:

"Because my parents wanted me to preach, and they educated me for the ministry. I have to do something, and am trained to preach; therefore I preach."

"Because it is an honorable calling; it secures entrance into the best society. I have the gift of speech; it seems to be easier for me than some other things I might do, and I wish to train up my family in the best environment, so it seems to suit me better than any other occupation I know of."

"Because the church laid it upon me, therefore I regard it as my duty to preach."

"Because the Lord commanded his disciples to preach. Therefore it is our duty."

Yes, brother, the Lord commanded his apostles to preach, but did he command *you* to preach? If so,

what did he tell you to preach? He told his apostles to preach the *gospel*. Is that the message you bring every time you stand before an audience? Gospel means good news, and *the* gospel means the message of salvation, than which there could be no better news at any time or place. If that is your infallible message, as it was the message of all the apostles, at all times and in all places, doubtless you are a successful minister. The preacher who never wins a soul to Christ is not a successful minister of the gospel. He had better be a hod carrier or a tiller of the soil or some other kind of workman. The branch that bears no fruit is a dead branch. Some whole churches are that kind. It would be better for the cause of Christ if they were cut off, and others thus given a better opportunity.

When Peter received his commission, "Feed my sheep," he wanted to serve the Master more than anything else in the world. That was his supreme and only desire. When his love for Christ had been sufficiently tested, Jesus said, "Feed my lambs." Jesus never said, "Frighten my lambs." No, he said "feed" them, and when his love was tested still farther, the Master said, "Feed my sheep." He never did say, "Discourage my sheep."

The true minister of the gospel is on fire with zeal to win souls. As Jesus said to certain of his apostles, "I will make you fishers of men." That is the only worthy object in being a preacher. To win souls to Christ that they may be saved. God wants people to be saved. So he introduced Jesus to them. "This is my beloved Son. Hear ye him." Jesus wants every one to be saved, so he not only gave his life for that purpose, but after he had gone back to heaven, he sent a messenger to his beloved disciple, saying, "The Spirit and the bride say, Come, and let him that heareth say, Come. And let him that is athirst come, and whosoever will, let him take the water of life freely."

Brother minister, you have heard the message. Do you say, Come? Or do you seek to exhibit your learning by preaching everything else but the gospel and never invite souls to come to the only One who can save them? Or if you do, is it after you have tried to frighten the poor hungry lambs whom he sent to you to be fed, and so scattered them?

Do you preach in the same place, once a week for years, and never win a soul to Christ? Jesus said, "If I be lifted up from the earth, I will draw all men unto me." Are we exalting Christ? "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." For what purpose was the serpent of brass lifted up? In order that all who would look to it might be healed and escape death. Even so, Jesus was lifted up on the cross, that all who look to him may be saved.

Likewise, we need the Savior, for we have all been

bitten of the serpent. The only salvation for any or all of us is Christ who is "the same yesterday, today and forever." When Peter had a chance to address the multitude on the Day of Pentecost, he preached Christ; and three thousand souls were saved. When he was instructed to go to the home of Cornelius he knew just what they needed, so he preached Christ, and all that heard him were saved. When Philip was told to go out on a lonely desert road he went, and seeing a man driving along, he knew just what that man needed, so he preached Christ, and a soul was saved.

Paul said to the Corinthians, "I determined to know nothing among you, save Jesus Christ, and him crucified." Wherever Paul went, under all sorts of conditions or circumstances, he preached Christ. On a stair landing, to a mob, beside a river to a group of women, on Mars' Hill, to college professors and students, in a prison cell at midnight, in court when being tried, in synagogue and private home—everywhere, all the time. Christ was his theme and he won souls for Christ. Brethren, the time is short. Souls are hungry for the Bread of Life. Christ is that Bread. Souls are lost, perishing. Let us tell them Jesus saves.

Grand Junction, Colo.

Two Birthday Offerings

BY A. T. HOFFERT

ONE Sunday morning at the close of the class period, the superintendent called for birthday offerings. No one responded. "The time has come for the superintendent to have a birthday," he said as he placed his offering in the box. Continuing, he said:

"Some of us need to put in two birthday offerings. I am doing that today. A little over a year ago my wife asked me to go with her to a revival meeting. 'What do you want to go there for?' I said, disliking the idea and even swearing to show my disapproval. However; we went.

"I don't remember one word the preacher said. But God's Spirit dealt with me in a mighty way that night. My whole life came before me with its blackness and shame. When the invitation was given I arose to my feet and fairly ran to the altar. Kneeling there I confessed my sins and poured out my heart to God. I tarried there, desiring to know if God would accept me. Soon the assurance came. I arose to my feet a new man in Christ Jesus. A joy and peace such as I had never known before came into my heart and life. The past year has meant more to me than all the previous years spent in serving the devil. Hence I am giving two birthday offerings, one for the past year and another to atone in some small measure for the wasted years of my life."

Osceola, Iowa.

HOME AND FAMILY

Three Songs

BY HELEN HOAK EIKENBERRY

I heard the song of my little bird,
And oh, he throbbed with the song.
It meant so much, though I knew not a word,
And the joy of it thrilled me the whole day long.

I heard the song of my little boy.
His face was all aglow,
As he sang with innocence and joy;
And my life was made sweeter—but he didn't know.

I heard the song of my mother dear,
So tender, soothing and low.
It brought me a sigh of regret, and a tear;
But it made my life better, that song long ago.

Sterling, Ill.

Think on These Things

BY MILDRED MICHAEL

MRS. LARIMOR paused with her hand on the knob of the kitchen screen door. She lived just a block away from her son's home and had come to make a rather late afternoon call on her daughter-in-law. It was an unsolved mystery to her how this young woman managed always to have her home in a seemingly perfect condition. This morning her gaze swept the small kitchen with its immaculately clean linoleum covered floor, a fresh bouquet of gaily colored nasturtiums in a brown vase on the table, and each chair, pot and pan in its respective place. "Bless her," she murmured, "what a perfect little person she is."

Through the kitchen she could see into the dining room where the same unbroken orderliness prevailed.

Her glance swept on beyond the dining room into the cozy living room where it rested on the object of her thoughts.

Standing quite motionless before the window which faced the business district of the town, Millicent seemed to be lost in deep thought, or else to be closely observing the scene before her.

At Mary's, "Good afternoon, dearie," she turned quickly and with a glad smile greeted her visitor.

They sat down and for the next half hour discussed the best methods of canning green beans, plans for the church's homecoming day and an article on "Efficiency in the Home," which had appeared in the latest issue of *The Homemaker*.

Suddenly Mary asked, "Of what were you thinking so intently when I came in?"

Millicent smiled, but her brown eyes flashed as she answered, "I'm afraid, Mother Mary, I wasn't intended to be a minister's wife. I was just visioning myself

picking up by the backs of their respective coat collars a number of David's parishioners and in unrighteous glee dropping them gently out the upstairs window. They *need* a shock.

"You know, Mother Mary," she continued, "I never knew anything about our church until I met David. When through him I learned the fundamentals which the church accepts and teaches and the things she opposes, to me one of the most outstanding things was her attitude towards divorce, except for the one scriptural reason, and remarriage. Perhaps only those of us who as children have come under the direct influence of divorce can fully comprehend the sordidness of it all.

"The church is opposed to it—but what about the members? They *say* they are, but actions speak louder than words. These men and women who break their marriage vows, and with not the slightest compunction, remarry, are accepted as equals, socially, morally and in a business way by our members.

"But what about the girl who loves not wisely, but too well? She is an alien, an outcast. Oh, not literally, just casually avoided by these same people.

"And what about the widows who are struggling to make a living for their children?

"What about the young girls who are bravely taking up the task of making an honest livelihood for aged or invalid parents?

"In your day, Mother Mary, our members were *glad* to help a needy brother or sister; now like the priest and the Levite they pass by on the other side, and spend their money where it is not even needed. Oh, yes, they

She Carries Her Bible

BY LEO LILLIAN WISE

ALICE is the teacher of the Primary class in the Friendly Sunday-school. For a long time she had been accustomed to carrying her primary textbook and other supplies each Sunday. But not her Bible.

"Did you ever teach children, Jean?" she asked the teacher of the Young People's class one day.

"I've taught Juniors and Intermediates. Why?" Jean was a bit curious.

"I guess you know I didn't use to carry my Bible to church," Alice was flushed of cheek. "But one day a little lad in the class who always listens to the Bible stories so intently, said to me: 'Say, just where do you get your stories anyway? From magazines?'

"For a moment I was stunned. Then I realized that I hadn't really made him acquainted with the Bible as my storehouse of stories. Since then I've carried my Bible."

Do the members of *your* Primary class know where you find your stories?

Bellefontaine, Ohio.

would *give*, in a charity sort of way, but how much more it would mean if they would just help in a business way, so charity would not be necessary.

"Come over to this window, Mother Mary," said Millicent, rising and leading the way to the east window facing the business district. "See those three grocery stores? The two on the north side have had probably a dozen customers each, this afternoon. Annette Bell owns the little store this way. She works early and late trying to make enough to support herself and small son.

"The next store is owned by Bob Manor. The Manors have five small children to keep, and also have the care of Bob's aged mother. They do not own their home and they have a difficult time to manage on the small income the store affords. Are they ever absent from Sunday services? No. The Manors and Annette and her child are in their places every Sunday morning.

"Now look across the street at Polk's store. Mr. Polk is never seen inside any one of our churches in Valley Dale. A year ago he divorced his first wife. Now he has married again. What does Matt. 5: 31-32 say about that? 'It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: But I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.' Mark 10: 4-12 says: 'And they said, Moses suffered to write a bill of divorcement, and to put her away. And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept. But from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife; and they twain shall be one flesh: so then they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. And in the house his disciples asked him again of the same matter. And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery.'

"A continual stream of customers has been going in and out of there all day. The majority of them were members of our church.

"Annette once loved not wisely but too well. She has turned from the path of wrong and is a good girl now. Why do not people show their admiration for her well-doing by patronizing her? The Polks live on in their sin. Tonight the crowd will be so large in their store it will be eleven o'clock before the last customer has been waited upon by one of the seven clerks. Why do so-called Christian people pass by the Manors and Annettes of this world and patronize the Polks? Why

do people profess to condemn a sinful act and then by their very attitude towards the ones who are guilty of so doing, condone it?

"Look at the two barber shops here in Valley Dale. Old Mr. Lacey is one of the best barbers in the county, I am told. He is also a good man, but he is old and bent and poor, and has an invalid wife. He has had two patrons this afternoon—neither of them a member of our church, however. Now he is sitting there quite alone. Two doors from there is Luke Draper's barber shop. Luke is thirty-five, a young and able-bodied man. He smokes cigarettes, plays pool, indulges his taste for liquor, and entertains his patrons with vulgar stories. Luke has no children. His wife holds a good position as cashier in Bro. Joe Garner's dry goods store. They own their home, their car, and have money in the bank. No, Luke doesn't need the money nearly so badly as poor old Mr. Lacey, but he has been busy all afternoon. The shop is still crowded with those on the waiting list. Over two-thirds of the patrons who came to Luke's shop this afternoon were professing Christians—but they passed by old Mr. Lacey's and followed the crowd to Luke's.

"Now let's look at those five clerks in Bro. Garner's store. Not one of them really needs the work. Mrs. Draper and Mrs. Neal have husbands who are making a good living. The other girl and the young man are both from well-to-do homes and the fifth one sold his farm, deposited his money in the bank, moved to town and accepted a position as clerk in the store. Why should Bro. Garner hire people like those?

"When I was a child," continued Millicent, "I noticed conditions like these and my little heart grew rebellious at the unfairness of it all. 'Why,' I asked, 'did God help the people who disobeyed his laws, and forget the good ones?' In my childish ignorance I could not see what I see now—that it was not God, but people, who are unfair. Ah, Mother Mary, I just can't keep from being angry at people for being so unjust!"

Mrs. Larimor studied the profile whose gaze was again bent stormily on the crowd milling in and out of the Polk store. "You know, honey, there is such a thing as righteous indignation. You are not really angry at the people, but you are indignant at the thoughtless things they do. For after all, dear, these people aren't intentionally unfair, but they are just thoughtless. There is good in every heart, but sometimes through mere thoughtlessness much of the real good is crowded out."

"Perhaps you are right, as usual, Mother Mary," agreed Millicent, smiling tremulously. "But just the same their sins of omission caused by thoughtlessness is causing them to commit sins of commission. I'm afraid thoughtlessness itself is a pretty big sin. It is such a cruel one. Oh, I'd like to get up in David's pulpit and

in the pulpits throughout the entire brotherhood and exhort at least our own people to *think on these things.*" Millicent paused, half ashamed of her sudden outburst before this quiet, undemonstrative, but wisely efficient elderly woman whose opinions she valued so highly.

The tender, whimsical smile she knew so well crept into Mother Mary's eyes.

Millicent waited for a suggestion to the solution of her problem which was sure to come.

"Well," said Mother Mary, at length, "there are so many, many messages which should be brought before our people. So we have a splendid church paper called THE GOSPEL MESSENGER, which goes into hundreds of homes throughout the entire brotherhood. Now if I had the ability to write like some people have, I—"

"Mother Mary! I'll do it. What a perfectly splendid idea," interrupted Millicent, her eyes shining. "I'll write it tonight," she added enthusiastically, "and maybe in their hearts they will be truly glad to 'think on these things.'"

Flora, Ind.

Seed of Abraham

BY H. A. BRANDT

10. Freeman's Court

"WHAT a strange, unsettled day!"

"You are right, Evelyn," agreed Harlan Linden. "Why should it blow hot and cold on the same July day?"

The sultry air made the drive out to Freeman's Court a pleasant undertaking. However, the weather man had promised the heat might be broken by thunder showers.

"We will be a little early for Dr. Lane," explained Harlan. "I'm sure he can't get here before three o'clock. But meanwhile I can give you a little idea of Freeman's Court. I was out there yesterday when Dr. Lane finished moving. I talked with Manly Dale and the two other men interested in the project."

"Fine," agreed Evelyn. "I see I am to enjoy a personally conducted tour."

"Yes, you might call it that. This is the northeast corner of the block," said Harlan, checking speed for the turn south on Twelfth Place. "We will go south on this street, and so on around the block to the point of beginning."

What Evelyn saw was a block of lots with four simple cottages centrally placed. Two faced north on Main Street, and two south on Spring Street. There had been some planting of shrubs and trees about the buildings. The rest of the ground was in garden. Around to Main Street again, Harlan drove in on the grave drive for the east cottage facing north.

"This is Dr. Lane's new place," explained Harlan stopping his car.

Evelyn viewed the premises with an appraising eye.

"What do you think of it?" Harlan turned toward Evelyn and waited for a reply.

"It is a simple but attractive place," Evelyn commented. "It is going to be beautiful in a few years when the vines get over the porch. But for a man of your expensive tastes, I do not quite see why you are so enthusiastic over Freeman's Court."

"You see, Evelyn, it is not so much what is seen, but the idea back of the project and the spirit in which it was undertaken. These are the things which make Freeman's Court significant. To the casual observer this place is nothing more than four new houses on less than that many acres. But to those who live here it represents a refuge—the concrete way out. It is thus a real freeman's court. For others caught in the perplexing labyrinth of circumstances it stands as a sample solution of typical problems in life adjustment."

"Besides Dr. Lane, who are the people who live here?" asked Evelyn.

"There is Manly Dale who used to be with Linden Steel Mills as foreman; Paul Shepherd, pastor of a church two blocks north of here; Carl Towne, a retired salesman who used to live at Hotel Linden."

"I don't see how such a group managed to get together," remarked Miss Manor.

"Adversity makes strange bedfellows," Harlan offered by way of a generalization. "You see it was this way," he continued. "Manly Dale was about floored when he got his dismissal after near twenty years of faithful service. With six children, the oldest seventeen, he saw he had to do something. While in this receptive state of mind he met up with Paul Shepherd. That is, they had known each other as neighbors; now they came to know each other as workers on a common problem—how to make a living. Together they evolved the idea of a small group of men pooling their resources to effect a solution of their common financial problems. The gist of the plan was to get back to a bit of land where one might have some independence, and yet not so isolated but that he might carry on his profession or work in a shop by day and garden mornings and evenings. Pastor Shepherd, for example, wanted to get something for his two boys—something besides peddling papers or pestering the neighbors with some new trinket to sell. But the minister did not have much money and what Dale had was in a bigger house than he could afford. So what to do?"

"You mean they had an idea but no money?" suggested Evelyn.

"Exactly. But at this stage Carl Towne was discovered. He happened in at Shepherd's church one Sunday. Common interests were soon discovered and Towne chanced to speak of his desire to get a little suburban tract of his own, something on which to build the

house of his dreams. It seems that he and his wife had laid by for years, hoping to retire to such a place. The three men—Dale, Shepherd and Towne—held a conference on a Saturday. That night the preacher slept poorly, but delivered a remarkable sermon on Sunday. Bright and early Monday morning the pastor had Dale and Towne meet with him at the study where further details were worked out."

"I didn't know preachers were such strenuous business men," commented Evelyn.

"Well, this Shepherd is a live wire. He is inclined to do strange things. When the mills closed and he discovered ninety per cent of his people would have to live as best they could, he, too, went off salary. He is living on what his people can pay. Shepherd insisted he could take it on the chin with the rest of the folks, but that he did not intend to be counted out."

"I should like to see a preacher of that sort," laughed Evelyn.

"He is a fine fellow. But to make a long story short, Dale traded his place for the block of sixteen vacant lots. Then Towne bought all but four of these lots from Dale as an investment. Dale was then so situated that he had four lots and the money to build himself a suitable cottage and otherwise improve his quarter of the block. Towne then built himself a house on one of the three-quarters of the block he owned. Shepherd scraped up money enough to buy four of the lots, with Towne loaning him the money to build a house. The last quarter block Towne sold to Dr. Lane who financed his own house. But throughout there was much exchange of work so that the four coöperators not only helped each other, but went far toward realizing a self-sufficient economic unit for the season. There are a number of unique things about the way the houses are built and the grounds laid out. But the significant thing is not the details or the size of the project. Rather, the importance of Freeman's Court lies in the spirit manifest and in the technique demonstrated."

"How did Dr. Lane find out about this venture in adjustment?" inquired Miss Manor.

"It was through father. It seems he had been consulted by Dale, Shepherd and Towne. He gave the three experimenters in self-help his blessing and the advice which made the project possible. When Dr. Lane went to father with his difficulties he was urged to step in as the fourth man needed."

Harlan looked at his watch.

So did Evelyn. "It is time for Dr. Lane to be here."

"Yes, but a doctor's hours are not regular."

A few moments later Evelyn glanced toward the street. "Here comes a car now. Look, Harlan, it is turning in."

"That's Dr. Lane's car, . . . but there is some one with him."

"It's a woman! Who is it?"

Harlan strained to see. "You're right, . . . it's Miss Barton!"

Dr. Lane's car drew alongside Linden's and stopped. The doctor opened the window and grinned boyishly.

"Guess I must be a trifle late!" apologized the doctor.

"Yes, late enough for a real sick man to die waiting," remarked Harlan dryly.

"Or for a doctor to get married."

Harlan and Evelyn looked amazed.

"That's just what I mean," volunteered Dr. Lane. Miss Manor and Mr. Linden, meet Mrs. Sara Barton Lane. We were married at Pastor Shepherd's study about five minutes ago."

Elgin, Ill.

Hands

BY MAUD MOHLER TRIMMER

IN the heart of each one lies a love of beauty of some sort. Something, somewhere, will bring it out—a beautiful scene, flowers, a butterfly, a fine horse, fabrics and costumes colorful and of good design, architecture, fine paintings, sculptures, or beauty of the human face and body.

The other day I saw an exquisite pair of hands. They were shapely, unblemished, with tapering fingers and oval nails, such hands as we like to see handling the bow of a violin, painting beautiful pictures, draped in laces and ribbons; hands that have caused nations to go to war. We associate beautiful hands with ladies of the aristocracy or court, but too frequently we find them on working girls, so eager to look like what they consider real ladies that they shun all tasks they should assume to relieve their work burdened mothers. Hands like that are ugly and horrible.

Beautiful hands that go with a kindly, unselfish heart are to be admired. I know mine will never have physical beauty. They are too stubby and square, and the nails are worn down and broken by rough work. There are calloused places for the same reason. But after all did the soft, lovely hands ever busy themselves to fill the needs of humanity? There is a beauty of function as well as of appearance.

There is one kind of idle hands that the whole world admires, hands that are so weak they can do nothing, but so strong they make the hearts of brave men like wax, and put all that is noble in national life. Even sin reverences these so much that it steals away from their presence. These are the wee ones of babies, pink as sea shells, with incurving fingers. Hands like these rock the world.

The loveliest hands that any of us will ever see, probably are thin, rough with gnarled fingers. These are the ones that caress the grieving child, that lie on his head in benediction as he prays, that soothe his

fevered brow, that knit and sew and mend his clothes and prepare his food. What hands are more beautiful than mother's? Who cares whether the nails are tinted? Who minds the calluses? And the hands of the dear hard working father who strives day after day to provide for his little ones, who keeps the house in repair and is always making conveniences for his folks to use, are they not wonderful?

Beautiful hands all over the world, in jungle, forest, desert, on the sea, and over the plains have toiled that you and I might live in comfort. Deep in the bowels of the earth and high up in the mountains they have toiled to serve us. Every mouthful we eat, every garment we wear, all our shelter, the many conveniences around us have all been made, gathered or prepared by human hands. Except for the beauties God gave us in nature all that pleases the eye is the product of the hands of God's earthly children.

It is almost impossible to imagine how all the food we consume in one year would look if heaped in one mass. It is equally hard or more so to realize the amount of work that has gone or will go into its preparation. How many women have served food to you in your life time? No doubt many of those whose busy hands strove that they might pour life into your body through nourishment, now rest in Paradise. Though now dead, they helped you live. Why? Why were you left after they were taken? Is it because your hands were chosen to build a better and happier world?

Hands beautiful for service bring happiness to all they serve. They govern the happy nations. Except it be to cleanse, they are found in nothing unclean or filthy. They comfort, heal and bless. It is not possible for all of us to have hands that are fair to look upon, but all of us may have hands lovely for their usefulness.

Long Beach, Calif.

CORRESPONDENCE

OUR LIVES A BLESSING THROUGH SERVICE

How many blessings we miss by refusing to do the little things we are asked to do! I think of a few that have proved such a blessing to me that I pass them on in the hope others may be encouraged to say, "I'll try," when asked to take a small part in Christian work.

Several years past, our pastor's wife, as leader of our missionary society, asked me to give a talk on the book, "Christ of the Indian Road." Now I had wanted for quite some time to get that book and read it but had neglected it. Of course as I was to give a talk on it I had to read it. And what a blessing it proved to be to me! I do not know if any one at that missionary meeting remembered anything I said five minutes after, but I do know the effort has proved to be a great blessing to me. E. Stanley Jones is one of my missionary heroes, and one of my deepest regrets is that I was not able to go to hear him when he toured our country last winter.

Some years ago in our women's club the subject was: *Lives of Great People Whose Birthdays Come in February*. I was asked to give D. L. Moody's life. Here, again, I had always wanted to read his biography. How I enjoyed it, how it inspired me! One of the most encouraging things in the book was the account of how a good old elder came to him and said: "You'd better learn to pray at home, before you come here to pray again." I admired Moody for going on after being criticised like that. Since that I have read the story of Moody's life a number of times and each time it encourages, inspires and helps me.

At another time our subject was: *Pictures*. I was asked to give the story of the picture, "Jesus the Light of the World." I had always admired the picture, but after studying about it, there was much more in the picture than I had ever seen before. For instance, the absence of a knob on the outside of the door, and the light being fully protected, so the wind could not blow it out. But after studying about it, instead of admiring it, I loved it.

Several times I have been asked to talk on Prayer. First I got my Bible and read every scripture on prayer. What a blessing! Then I read J. H. Conkey's book on Prayer, and the books of several other good writers. How little we know yet about prayer!

This winter the brotherhood started a campaign to read the New Testament through. Yes, I had read my Bible, but I had not started at Matthew and finished with Revelation. When our pastor asked us to read a chapter a day, we said, "Sure we will." Well, some of us not only read a chapter but sometimes read ten or twenty chapters. Some of us even read the New Testament through several times.

What I am trying to say is that if some one asks you to take part in a missionary meeting, Christian Workers' meeting, club or Aid meeting, or any worth-while service, if you refuse you and you only are the loser. May God bless the happy and willing workers in Christian service!

Lanark, Ill.

Mrs. W. H. Puterbaugh.

IN MEMORY OF MRS. C. M. WENGER

How wonderful to hear the Master say, "Well done, thou good and faithful servant, enter into the joys of thy Lord." Those who knew and loved Mrs. C. M. Wenger have a real conviction that such was the call that came to her on the night of Jan. 30, 1934, when she completed her life's journey of eighty years, eleven months, and twenty-seven days. She was born in St. Joseph County, Indiana, Feb. 3, 1853. For forty years she lived in the same house at 1207 Miami St., South Bend, Ind. The largest portion of that period of forty years was spent in happy companionship with her husband, C. M. Wenger, who passed on to his reward in 1926. Their home life was beautiful. Their home was ever a place of hospitality and spiritual helpfulness. It was but a few months before her death that she found it necessary to break up the home and to make her home with her daughter, Mrs. I. W. Jackson of South Bend, where she spent the last few months of her life. Sister Wenger had suffered a stroke a few years before her final illness from which she never regained her full strength and rightful use of her entire body. However, she was able by means of the help of a cane to move about quite well in the home and to and from the church a few steps away.

Sister Wenger was united in marriage to C. M. Wenger Sept. 17, 1872. They began their happy life together on a farm just south of South Bend, where they spent seventeen years of their married life before coming to the city. During that period their home was blessed with four children,

Mrs. Nora Wenger Whitmer Flora of Santa Ana, Calif., Mrs. Pear Wenger Jackson of South Bend, Ind., Mrs. Laura Wenger Woods of La Salle, Ill., and Howard L. Wenger who preceded her in death. The three daughters, with nine grandchildren and eleven great-grandchildren, remain.

Sister Wenger was a member of the Church of the Brethren for many years and held her membership in but the one congregation, the First Church of the Brethren, South Bend, Ind. She loved her church and expressed her love in loyalty, sacrifice and devotion. Up until the last few weeks of her life she was present at every service of the church. She and her good husband spent many happy hours together in the work of the local church and were present at many of the Annual Conferences over a period of thirty years. It was a sad day when she could no longer attend the Annual Conference of her beloved church. She took the changes in the church with loving forbearance and open-mindedness. She was a great source of satisfaction and inspiration both to the young and the old. She stood by her church and its leadership in a most helpful manner.

The last rites were held in the First Church of the Brethren, South Bend, Ind., where she had made her church home all her life. Brethren J. Clyde Forney and Otho Winger conducted the service, which was simple, comforting and based on the theme, "Life's Benediction." The text was the benediction which she loved and repeated just before she went to her Father, "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power, both now and ever."

South Bend, Ind.

J. Clyde Forney.

MEN'S WORK AT WILEY

The men in the Wiley church have been "going places and doing things" recently. We had our first men's meeting in January, with twenty-seven men and boys present. The men voted to make it a regular monthly affair, meeting the first Thursday night in each month. Forty-two were present at the February meeting, and at the March meeting sixty-five men gathered for the evening. March 25 the men of Wiley sponsored an all-day meeting with the Rocky Ford and McClave churches. Bro. R. E. Mohler spent the week-end with us and spoke at all services of the day.

Our meetings up to the present have been social affairs, but plans are being laid for work in the future. At our meeting in May the men raised the money and voted to paint the church auditorium as our first project; this has been done. Our organization was completed with Bro. Dave Ferbrache as president and four group leaders as follows: J. R. Ellenberger, Guy Hudson, Earl Brubaker, Jasper Stonebraker. These will form the cabinet with the president and pastor as ex-officio members. They are to report at the next meeting with some definite project.

Our meetings have been social, inspirational and worth while. The men have enjoyed the meetings and are looking forward to doing great things for God. The average attendance has been forty-nine. The Wiley church has a large field. The community has been hard hit financially, like all the rest. At present we are being hurt by the drouth; we are praying for rain. If we have good crops this year there is a great future for the church. As a result of a recent union evangelistic campaign conducted by Rev. Rayburn of Newton, Kans., about fifty new members have been added to our church.

Wiley, Colo.

Chas. Dumond.

MATRIMONIAL

Please note, that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Brown-Talhem.—By the undersigned at the home of the bride, May 8, 1934, Charlie Brown, Rose, Kans., and Mrs. Anna Talhem, Rocky Ford, Colo.—Harvey R. Hostetler, Rocky Ford, Colo.

Mitchell-Woodie.—By the undersigned on May 12, 1934, at the Fraternity church near Winston-Salem, N. C., Bro. S. Earl Mitchell of Brownsville, Md., and Sister Vera Virginia Woodie of Winston-Salem.—E. C. Woodie, Geer, Va.

Oxley-New.—By the undersigned at the parsonage, May 14, 1934, Otto Oxley, McClave, Colo., and Elsie New, Las Animas, Colo.—Harvey R. Hostetler, Rocky Ford, Colo.

Reyher-Amos.—By the undersigned at the parsonage, May 6, 1934, Henry Reyher, Wiley, Colo., and Velma Amos, McClave, Colo.—Harvey R. Hostetler, Rocky Ford, Colo.

FALLEN ASLEEP

Baker, Bro. Francis, born in Bedford County, June 2, 1864, died May 7 in the hospital where he had gone for treatment. He was one of Everett's most prominent citizens and for quite a few years a successful business man. He was interested in the affairs of his community, especially in the schools of the borough. At the time of his death he was president of the local school board; he was also associated with the welfare work of the county. He was a member of the Church of the Brethren for many years and for some time was a member of the board of trustees. He was greatly interested in the work of the church and gave liberally to its support. Oct. 10, 1893, he married Jennie Calhoun who survives with five children. Funeral services in the Everett church by C. C. Ellis and his pastor, E. M. Detwiler.—Mrs. L. Chester England, Everett, Pa.

Brown, Sister Rebecca Ann, nee Miller, died Jan. 18, 1934, aged 81 years. She is survived by two sons, seven grandchildren and two great-grandchildren. Services at the Merkey house by Brethren Ira Gibbel, J. P. Merkey and Geo. Snyder. Burial in the adjoining cemetery.—Elizabeth Meyer, Myerstown, Pa.

Brubaker, Bro. Noah Franklin, beloved husband of Maggie Frantz Brubaker, was born in Darke County, Ohio, April 2, 1849. He passed away at Burbank, Calif., on April 30, 1934. He united with the Church of the Brethren when nineteen years of age and was ordained to the ministry at the age of thirty-one. In this capacity he served his Lord faithfully until death. Throughout life his one great purpose was to serve God by proclaiming him to others. He is survived by his wife with whom he lived for almost sixty-four years, six sons and six daughters. There were also two sons and two daughters who preceded him in death. Services by Geo. C. Carl and W. E. Trostle. Interment in the Valhalla cemetery, Burbank, Calif.—Lulu Terford, Glendale, Calif.

Furrey, Reuben, son of John and Catherine Furrey, born near Gratis, Ohio, died Feb. 14, 1934, aged 85 years. Dec. 3, 1876, he married Catherine Albaugh and to them were born one son and one daughter. In 1884 he identified himself with the Church of the Brethren in which he remained faithful. In 1889 he was chosen deacon and served efficiently as long as health permitted. He leaves two children, three grandchildren and one great-grandchild. Funeral services at the home by Bro. Lawrence Garst, assisted by Elders J. O. Garst and Jesse Noffsinger. Interment in the Gratis cemetery.—Mrs. Wm. A. Furrey, Dayton, Ohio.

Gibble, John M., born Aug. 10, 1856, died Feb. 22, 1934, at his home, Elizabethtown, Pa. Sept. 15, 1878, he married Annie K. Eshelman who survives. To them were born a son and a daughter, both of whom preceded him. For more than forty years he was a faithful and consistent member of the church, serving in the office of deacon for twenty-five years. For a number of years he was a trustee of Elizabethtown College. He proved himself a liberal donor of money and time for the cause of education. He supervised the construction of the majority of the buildings on the college campus. Gibble Science Hall is a memorial to him and others of his clan. At the time of his death he was a member of the church building committee. Funeral at the Elizabethtown church by Bro. H. K. Ober, A. C. Baugher and R. W. Schlosser. Interment in the Chiques cemetery.—Mary B. Reber, Elizabethtown, Pa.

Hively, Samantha Ann (Brubaker), was born June 10, 1851, near Loudonville, Ohio, and died April 30, 1934. She married David Hively Feb. 14, 1885. To this union were born two children, Anna M., now of Ankenytown, Ohio, and Amy Alice, who preceded her twenty-six years ago. Her husband died twelve years ago. Besides the one daughter there are three sisters and two brothers, all of Ankenytown. In the

fall of 1924 she and her daughter moved to Elgin, Ill., but returned to Ankenytown Oct. 4, 1933. Sept. 16, 1932, she fell, breaking her hip, and had since been confined to her bed the greater part of the time. Early in life she united with the Church of the Brethren and lived a devoted life to the church of her choice to the end.—Anna M. Hively, Ankenytown, Ohio.

Johnson, Sister Annetta, daughter of Geo. and Rebecca Slabaugh, born at Nappanee, Ind., Feb. 6, 1862, died in the home of her daughter near Dunlap, Ind., May 19, 1934. Her husband and one son preceded her. Surviving also are one son, sister, brother, ten grandchildren and five great-grandchildren. At an early age she united with the Church of the Brethren and lived consistently to the end. Services and burial at Union Center church by Eld. David Metzler, assisted by the writer.—Frank Kreider, Goshen, Ind.

Kaylor, Sister Barbara Hoffer, born Oct. 29, 1867, died May 7, 1934, at the home of her son while on a visit. She had been in failing health for the past few years. July 15, 1886, she married Clinton Kaylor and both united with the Church of the Brethren in April, 1887. She lived a devout Christian life to the end. She is survived by her husband, two sons, two daughters and thirteen grandchildren. Funeral services at the Green Tree house by Brethren S. S. Shearer, Nathan and Hiram Eshelman, assisted by Henry Musser. Interment in the adjoining cemetery.—Mrs. Abram Eshelman, Mt. Joy, Pa.

Long, Eliza Ann, died at her residence, Washington, D. C., May 24, 1934. She was the widow of Wm. H. Long and the mother of seven children. Two sons are ministers, one being I. S. Long. Funeral services by the writer in the Mill Creek church with interment in Church cemetery.—F. F. Holsopple, Washington, D. C.

Martin, Aaron W., born Feb. 17, 1851, at Goodville, Pa., died March 3, 1934, at Elizabethtown, Pa. He was married in 1873 and with his wife united with the church in 1874. In 1897 he was elected to the office of deacon in the Spring Grove congregation. In 1901 he moved his family to Elizabethtown where for many years he was engaged in business. He served as church treasurer for twenty-three years and as deacon for thirty-seven years. He is survived by his wife, one son, Eld. Nathan Martin, and Martha, head of the Bible department of Elizabethtown College. Three children preceded him. Two grandchildren also survive. Funeral services in the Elizabethtown church by Brethren H. K. Ober, A. C. Baugher and R. W. Schlosser. Interment in Mt. Tunnel cemetery, Elizabethtown.—Mary B. Reber, Elizabethtown, Pa.

Peck, Sister Amanda, wife of James Peck of near Ligonier, died March 13, 1934, aged 72 years. Funeral services in the County Line church by Bro. W. F. Berkebile. Interment in the Tinkey cemetery.—Evelyn Hostetler, Jones Mills, Pa.

Reeder, Alice, nee Harris, born in Massillon, Ohio, March 6, 1878, died in Grand Rapids, Mich., May 20, 1934. One daughter by a former marriage, also three children of the present union, preceded her. The husband and five children are left. Death resulted from an auto accident which injured the father and younger son; the mother, an older son and wife are dead. She and her husband were formerly members of the Lutheran faith but in 1911 became members of the Church of the Brethren. Interment was made in Woodlawn cemetery. Funeral services by the undersigned.—Van B. Wright, Grand Rapids, Mich.

Ringler, Mary Alice, oldest daughter of Dorsey L. and Ruth (Faust) Ringler, of Windber, Pa., was born Feb. 8, 1918, and died April 12, 1934. She united with the Church of the Brethren July 5, 1931 and although in failing health for several years, she was always faithful and devoted to her church. She is survived by her father and three sisters, also a grandmother with whom she made her home after the death of her mother. Funeral services by her pastor, John F. Graham, in the Berkey church near Windber, with interment in adjoining cemetery.—Mrs. John F. Graham, Windber, Pa.

Romspert, Bro. Harry, a resident at the San Mar Home, Boonsboro, died May 8, 1934, aged 70 years. He was a son of John and Helen Singer Romspert. He was unmarried and had lived at the Home only six weeks. He had been a resident of Union Bridge for many years. Surviving are one brother and one sister. Funeral services at the church at Union Bridge by Eld. Jos. Bowman. Interment in the Pipe Creek cemetery.—Mrs. C. C. Dickerson, Linwood, Md.

Seiss, Mary Elizabeth, nee Snodgrass, died May 17, 1934. She was the wife of Richard L. Seiss. Funeral at the church by the writer. Interment in Cedar Hill cemetery.—F. F. Holsopple, Washington, D. C.

Snyder, R. Rudolph, son of Eld. B. F. Snyder, was born in Logan County, Ohio, and died May 21, 1934, at a Cleveland hospital, aged 35 years. He received baptism at the hands of his father Nov. 24, 1910. He lived true to the faith and never lost interest in the church and her work. He leaves his twelve-year-old son, his father and step-mother, also eight brothers and sisters. Services at the Stony Creek church by the pastor. Burial in the Stony Creek cemetery.—C. Walter Warstler, Bellefontaine, Ohio.

White, Jacob E., died at the Brethren Home at Neffsville, May 6, 1934, aged 77 years. He was a member of the Church of the Brethren and lived in Manheim the greater part of his life. He is survived by his wife and two daughters, one of them being the wife of Eld. R. P. Bucher. Funeral services in the Fairview church by the home ministers.—Mrs. H. A. Merkey, Manheim, Pa.

NEWS FROM CHURCHES

CALIFORNIA

Belvedere.—About 100 communed at our love feast on Sunday, May 6. Bro. J. Z. Gilhert from the Pasadena church and Pastor Steinour officiated. Just before the meeting seven were baptized and communed for the first time. May 16 five more were baptized after prayer meeting. Three were from Sister Early's Chinese mission, one a Chinese mother. We are beginning to reap the harvest of our prayer lists. About five months ago Pastor Steinour suggested that we make prayer lists and pray for definite people. One of our brethren has over 140 names on his list and many of those recently baptized were from his Sunday-school class. Sister Daisy Evans has charge of our monthly missionary meetings on Sunday evening. She has arranged a time for prayer when the names of our missionaries are read. She is striving earnestly to acquaint each one of us with our missionaries, their families and their great need. She has provided a number of interesting programs. May 6 Sister Susan Stoner, lately from India, gave us two much appreciated messages.—Mrs. John H. Wolfe, Los Angeles, Calif., May 18.

Long Beach church assembled for holy communion on the evening of May 23. The services were conducted by the pastor, Bro. H. B. Heisey, assisted by the local resident ministers, Brethren J. S. Zimmerman, Ezra Bruhaker, and E. J. Cline. Some of our young people went to Pasadena to enjoy a conference of the camp girls and Mrs. Mary Shaffer, their leader. The Plus Ultra class will hold a get-together social at the home of Miss Thelma Hurley. Preparations are being made for a Daily Vacation Bible School immediately after close of day school. Mrs. E. J. Cline will be in charge. The Women's Missionary Society will meet in the country at the home of Mrs. Leonard Pehley on June 1.—Mrs. J. R. Trimmer, Long Beach, Calif., May 26.

COLORADO

Haxtun.—A men's meeting was called after the morning service of May 6. Plans were made and a collection taken to be used for ribbon bows for Mother's Day. At the morning service on Mother's Day our pastor preached an appropriate sermon. In the evening the baccalaureate address was given in our church by Rev. J. T. Coulter, Methodist, his topic being The Outworking of a Worthy Ideal. There were about fifty graduates in this year's class, the largest number for some time. Our women's class sent out Mother's Day cards to the older mothers; this has been our custom for several years. The attendance contest, mentioned previously, was won by the young married people's class, and on May 15 they were entertained at a wiener roast by the other young people's classes.—Mrs. Warren D. C. Wood, Haxtun, Colo., May 26.

IDAHO

Twin Falls.—Bro. Will and family returned March 20 from their evangelistic tour in California. They are leaving for Wenatchee, Wash., May 30 to fill the pulpit there. We are sorry to lose them as they have been with us for six years and have done us a great service. Bro. C. H. Hinegardner of Yoder, Colo., is arriving some time in June to fill the pastorate. We are having a farewell social for Bro. Will and family May 23. We had our District Meeting at Nezperce May 2-4. Three members from Twin Falls were present, two being delegates, Miss Lois Fasnacht and Bro. B. D. Kerlin. One was baptized here May 20. In the afternoon of the same day a council meeting was held. The children gave a fine Mother's Day program which included singing, recitations and a playlet. Our Ladies' Aid is quilting and making sunhonnets to sell. We have fairly good attendance at our meetings every week and can pay all our dues to the district and help in the church finances.—Ethel Hempleman, Twin Falls, Idaho, May 23.

ILLINOIS

Allison Prairie church met in business meeting April 7 with our elder, N. H. Miller, in charge. April 8 Bro. Miller gave an interesting message in the morning. During the month of March we had preaching services every Sunday by Bro. Oliver Deering and our pastor, Bro. Dolar Ritchey, of Palestine. We are sorry Bro. Ritchey and family could not move here, though he will preach for us twice a month. He has been giving some inspiring messages, especially to the young people. The children and young people gave an Easter program consisting of two plays, recitations and special music. A program was given at the evening service on Mother's Day. A committee is planning for a Vacation Bible School to be held this summer. It was decided to have a series of meetings some time in August.—Mrs. Viola Frye, Lawrenceville, Ill., May 22.

INDIANA

English Prairie.—May 19 we held our communion service with the home ministers in charge. The Manchester College quartets gave us a fine program one Sunday morning in April. Bro. Carl Yoder is elder for this year, with Clemon Burger, Sunday-school superintendent, and Myrtle Smith, Y. P. D. president. The young people give their program every two weeks on Sunday evening, with preaching service on alternate Sundays. We are planning to hold our series of meetings in November with J. O. Winger as evangelist.—Mrs. S. P. Bontrager, Howe, Ind., May 25.

North Liberty.—Bro. Cecil Morningstar having served us splendidly for a year and a half, it was decided at the last council to have a

change of pastors. Bro. T. G. Weaver of Wakarusa, Ind., has been secured for the summer months and has given us several splendid sermons.—Mrs. J. H. Markley, North Liberty, Ind., May 21.

South Whitley.—Our church is moving along nicely with Bro. Mark Cripe as pastor. He and his wife are great workers for the church. We had a week's meeting recently when one was added to the kingdom by baptism and the members were much encouraged.—Mrs. Wm. Spittler, South Whitley, Ind., May 23.

West Goshen church met in council May 10 at which time Bro. M. D. Stutsman was selected as delegate to Annual Conference. Brother and Sister Foster Berkey and Brother and Sister Samuel E. Miller were chosen delegates to District Conference, with Brother and Sister Wm. Hess and Brother and Sister Glen Cripe, alternates. June 7 at 8 o'clock communion services will be held in this church. May 14 Sister Ida Shumaker, returned missionary from India, gave an instructive and interesting description of customs and conditions in the district where she was stationed. An offering of \$45 was lifted for mission work. April 29 Bro. Dan West came to us. He spoke to the young people during the Sunday-school hour, to the Christian Workers in the evening and to the entire group at both the morning and evening services. April 22 Sister Genevieve George of North Manchester spoke in the morning. In the afternoon and evening a missionary conference was held with Bro. A. D. Helser speaking in the afternoon and Bro. Otto Winger in the evening. The offerings taken for missionary work amounted to \$192.85.—Mrs. Clayton A. Ganger, Goshen, Ind., May 21.

IOWA

Beaver church has just closed a revival meeting under the able leadership of Brother and Sister Oliver H. Austin. On Sunday, Monday, and Tuesday prior to the coming of the evangelists, the pulpit was filled by Bro. C. B. Rowe of Dallas Center and Brethren Olin Shaw and O. E. Messamer of Panther Creek. Each of these ministers brought us inspirational messages, the object of which was to pave the way for the revival. The Austins gave us of their best and all who attended received a rich spiritual blessing. They with our pastor, Bro. Oscar Diehl, and wife, worked untiringly making calls and helpful contacts for the church which will bear fruit in the future. Bro. Austin fearlessly proclaimed the Word of God; his sermons were a ringing call to the Jesus way of life and a mighty challenge to deeper devotion and greater consecration to the cause of Christ. Sister Austin added greatly to the meetings by directing the music, telling stories, and organizing a junior chorus which was a source of delight to the youngsters. There were ten who accepted Christ and we trust that the Beaver church has caught a new vision of righteousness which will result in nobler Christian living.—Mrs. Estella G. Elliott, Beaver, Iowa, May 20.

KANSAS

Gravel Hill.—The church building is nearly completed and ready for dedication June 10. Bro. C. E. Davis of Independence will bring the morning message and Eld. D. P. Neher of McCune will deliver the dedicatory sermon in the afternoon. We held our love feast May 19 with Bro. Chas. Miller of Mont Ida in charge. Several of our young people are planning to attend Conference at Ames. Miss Clara Kaufman has been elected delegate from the Verdigris-Gravel Hill congregation.—Clara Kaufman, Gridley, Kans., May 26.

Independence.—Our church activities are growing in interest. Three have been added to the church recently by baptism. Mother's Day was observed and appropriate prizes given the oldest mother, the youngest, and the mother with the largest family present. A gift was also given a mother with three children who had had perfect attendance for three years or more. A picture for the class room was given the primary class for having perfect attendance for the past month. A union Vacation Bible School will be conducted by the ministerial alliance of our city. There will be three schools at different churches. Our church is affiliated. Our Sunday-school is striving in different ways to gain perfect attendance.—Mrs. B. S. Miller, Independence, Kans., May 22.

Larned Rural church enjoyed a wonderful two weeks' revival meeting in April with Bro. W. T. Luckett of Hutchinson as evangelist. There were twenty-two baptisms, twelve reconsecrations in the rural community and eight from Larned. Following the close of the meetings the love feast was held on Monday evening.—Mrs. Ruth H. Brown, Larned, Kans., May 29.

MARYLAND

Long Green Valley church met in council May 19 with Eld. Wm. E. Roop presiding. The brethren made a favorable report of their annual visit. The B. Y. P. D. is growing in good works. The Aid Society had a busy season, in frequent meetings for sewing and quilting. Special prayer meetings were held for our revival meetings conducted by Eld. I. S. Long from March 4 to 18. Bro. Sylvester Prigel, delegate to District Meeting, reported the organization of the meeting, also of the various boards for special work. Brethren Walter Englar and M. R. Wolfe were chosen to represent the district on Standing Committee. The time for our next council was changed from Aug. 11 to Aug. 12 at 2 P. M. A week earlier or a week later is being considered for the date for our love feast for 1935, to be acted upon at our next council. An effort will be made to have individual communion cups by that time. The welfare committee as well as the missionary committee reports progress in their work. The Sunday-school continues to move along in a splendid way.—Mrs. John C. Breidenbaugh, Long Green, Md., May 22.

MICHIGAN

Florence church met in council May 4. Brother and Sister Sherck were elected delegates to District Conference. Mrs. R. A. Searer was appointed as children's work leader for the group with Mrs. Rollin Gard, assistant. Our interest and attendance have been fine the last few months. We have had several special programs recently which were greatly enjoyed. Brother and Sister Roy Metzler and family gave a musical program. Brother and Sister Paul Studebaker and a group of young people from the Nappanee church, Ind., gave a play, and Sister Mary Schaeffer was with us May 6-9. Each Sunday evening some person or class is responsible for the program. About eighty attended the mother and daughter banquet at the church May 8. A fine program was given, including a talk by Miss Schaeffer on The Mothers and Daughters of China. We have been holding cottage prayer meetings this winter. We are grateful to some of the members of the tabernacle at Centerville for their attendance and help. Bro. Sherck, assisted by Bro. Mike of Centerville and Bro. Galen Bowman of Middlebury, Ind., conducted pre-Easter services. Three were added to the church by baptism recently. Our communion service will be June 1 and our harvest meeting the last Sunday in August.—Mrs. Russell Searer, Three Rivers, Mich., May 22.

MISSOURI

Wakenda.—At Easter we had a short program and on Religious Education Day Sister Grace Hawkins conducted a splendid program. May 4 we met in business meeting. We have decided to join with the Rockingham church in supporting a pastor and we have secured Bro. J. H. Mathis of Milledgeville, Ill. He will take up the work in the near future. Bro. W. T. Luckett of Hutchinson, Kans., will hold a series of meetings for us early in August.—Ida P. Hollar, Hardin, Mo., May 25.

NEW MEXICO

Miami Sunday-school and church enjoyed a fine Easter program, also an impressive Mother's Day program. Both were arranged by the young married people's Sunday-school class. The young people's class also had their share of expression. Twice this spring they have conducted the devotionals for Sunday-school and one Sunday they very efficiently gave a devotional exercise of one-half hour just previous to the regular church service. This class has grown from a membership of two to seventeen, even though eleven members have moved away since last September. We are all very proud of the growth of this class of fine young people.—Saloma Lapp Sotherland, Miami, N. Mex., May 26.

OHIO

Columbus.—The Coöperative Brethren church enjoyed the blessings of a love feast service on Sunday evening, April 15. A goodly number, for our small mission church here, surrounded the tables of the Lord and were strengthened spiritually by partaking of this sacred service. Eld. John M. Stover officiated, being assisted by Morris Guthrie, Prof. R. A. Etter and the pastor. Mother's Day was appropriately celebrated by special services both morning and evening. A white carnation was given to each mother present as a token of the church's appreciation of Christian motherhood. The children and the young people rendered an excellent program in the evening to a well-filled church. The children's program consisted of Mother's Day recitations and songs. The young people gave the musical, "The Mother of Your Heart." The Sunday morning service of May 27 will be in charge of the Women's Missionary Society, of which Mrs. Retta Wilson is the capable president. Their program calls for talks by several of the women on the foreign missionary activities of both the Brethren Church and the Church of the Brethren. At this time the Conference offering, for the foreign missionary work of the Church of the Brethren, will be lifted. The offering for the foreign missionary work of the Brethren Church was lifted on Easter Sunday. Since we are a Coöperative Church we try to do our mite for both Brotherhoods and the people of our church respond splendidly to both. Our Sunday-school attendance has increased some over the winter months; the average so far this quarter is 70. We are planning on having a Vacation Bible School in July, conducted by the pastor, D. R. Murray, and a corps of our faithful workers.—Mrs. Orpha Murray, Columbus, Ohio, May 20.

Reading.—July 8 we will have our annual homecoming with Bro. D. W. Kurtz of Bethany as our speaker at the morning, afternoon and evening services. There will be a basket dinner at noon and coffee will be served. The homecoming has been changed to an earlier date and we trust those interested will notice the date. May 27 Bro. Geo. Strausbaugh will be with us in the evening to begin a two weeks' revival to close with communion services. Our pastor, Bro. Harvey Lehman, will close his work with us May 27. Our Women's Work organization has been busy quilting all winter and this spring has been doing some papering.—Rena Heestand, Homeworth, Ohio, May 21.

Richland.—The work of the church here is moving along in routine form. Yesterday at the morning service it was our pleasure to have with us Bro. Ira E. Long and his good wife. Bro. Long is our present elder and a former pastor here with a deep hold on the affections of our people. It is a matter of real joy to all of us that he is recuperating so favorably from a major operation. We have completed arrangements with Bro. Charles L. Cox of Claysburg, Pa., to hold a series of meetings in our church from June 3 to 17, closing with an all-day meeting and love feast at 7:30 P. M. on the 17th. The evangelist is a brother of our pastor, Bro. R. H. Cox, and we are praying for an outpouring of God's Spirit in these meetings.—W. Harold Cope land, Mansfield, Ohio, May 21.

PENNSYLVANIA

Amaranth.—A special evangelistic effort was made by this church May 6-20. Sixteen sermons were delivered by the pastor. The attendance and interest were good throughout. The pastor made many calls in the homes and encouraged folks to obey the Scriptures. As an immediate result three adults were received into the fellowship of the church in baptism. Our Bible School attendance is steadily increasing. So far this quarter the average is more than fifty, while the average for the first quarter was thirty-six. The highest attendance on any one Sunday was seventy-eight. These are the highest records which have been made for many years.—G. L. Baker, Pastor, Waterside, Pa., May 24.

Bethany.—We are glad to report increased interest in our services here at Bethany. During the Lenten season evangelism was stressed, a series of six cottage prayer meetings was held. Every Sunday and each night during Holy Week our pastor gave us a number of splendid evangelistic sermons. As a result of these efforts eighteen have been baptized and one awaits the rite. An unusually large attendance marked our Lord's Supper on Holy Thursday, as well as the Palm Sunday and Easter services. At our spring business meeting our pastor, Bro. Earl M. Bowman, was unanimously elected for another year of service. He is now conducting a series of studies in the Gospel of Matthew, at the mid-week prayer meetings. Mr. Bowman also has a class of young boy and girl members of our church on Friday of each week; his motive is to teach them "How to Be Christians." Recently Dr. and Mrs. H. L. Burke of Africa spent a Sunday with us. Dr. Burke addressed the men's Bible class and also the morning and evening congregations. Mrs. Burke spoke before a joint session of several women's classes, the children's meeting and sang some African songs to the evening congregation. At the Mothers and Daughters' meeting for May we were especially pleased to have Mrs. Bittinger, also from Africa, speak to us. Mrs. Bittinger gave us an interesting talk on the customs and habits of the natives and displayed various trophies and implements used by the natives. These visits from our Africa missionaries were a real inspiration to our people and appreciated very much.—Agnes McCleery, Philadelphia, Pa., May 25.

Elizabethtown.—Our love feast and communion were held May 13 with Bro. Frank Carper of Palmyra officiating. Elders J. H. Longenecker, G. N. Falkenstein, Emory Fike and J. E. Whitacre, visiting ministers, contributed much inspiration to the service. An interesting Mother's Day program was rendered during the forenoon service of the same day. Bro. Raymond Baugher of Harrisburg delivered the address. At the last regular council Bro. I. T. Madiera was elected Sunday-school superintendent to succeed Harry H. Rohrer, resigned. A Vacation Bible School is planned for the last two weeks of June. Plans for the remodeling of our church building are progressing. Our Y. P. D. under the supervision of Bro. Harry H. Rohrer is very active. Recently they sponsored a district young people's conference, held in this church. Bro. Rufus Bowman was the main speaker at the four sessions. Our outpost preaching appointments—Stevens Hill and Swatara Hill—are filled by Ralph Frey, Paul M. Grubb and Ira Brandt.—Mary B. Rohrer, Elizabethtown, Pa., May 26.

Harmonyville.—A conference of the Boards of Christian Education of the Districts of Eastern and Southeastern Pennsylvania was held in the Harmonyville church on Sunday afternoon, May 20. There were in attendance Brethren F. S. Carper and Roy Forney, president and director of the Eastern District, and Sisters Florence B. Gibbel and Edna E. Mohler of the same board. Bro. Nolte, a valued worker of the Eastern District, was also in the party. The Southeastern District was represented by Brethren T. P. Dick, W. S. Price, George Wilson, Sister Esther N. Swigart and the writer. Several hours were spent in comparing methods, progress and prospects with the result that all present agreed that the meeting was a very profitable one. The visiting brethren were accompanied by their wives. Supper was served by the women of the home church. Bro. Forney remained to preach for the evening service of the Harmonyville church.—W. G. Nyce, Pottstown, Pa., May 24.

Harrisburg.—Our pastor, Eld. J. E. Whitacre, held evangelistic services at East Petersburg from April 2 to 17. During his absence the pulpit was filled by the following ministers: H. J. Beachley, H. K. Balsbaugh, R. R. Baugher; also a fine program was presented by the a cappella chorus of Elizabethtown College. Our love feast was an impressive service, conducted April 29 by H. K. Ober of Elizabethtown. Emory Fike preached preceding the love feast. At our council May 2 Alonzo Fike, son of Emory Fike and brother-in-law of our pastor, was licensed to the ministry. A Mother's Day program was presented by the Golden Rule Circle class. A missionary service will be given May 27 at which time the Conference offering will be lifted. Our Children's Day program will be given June 10 at 10 A. M. Our Vacation Bible School will be held the last two weeks in June in charge of our pastor.—Mrs. E. M. Byrem, Harrisburg, Pa., May 20.

Lititz.—March 25 a young people's meeting was held. The theme was Godliness with Contentment. Eld. A. P. Wenger of Ephrata gave the address. Our pre-Easter services were very helpful. March 28 Eld. E. S. Kiraocic of Elizabethtown College preached on Life's Tests; March 29, Eld. Henry King of Myerstown on The Agony and Trial of Jesus. On Good Friday we held our love feast and communion. Elders M. J. Weaver and S. K. Wenger assisted the home ministers. Eld. Weaver officiated. March 31 Eld. J. I. Baugher of Hershey preached on Life Without Hope. Bro. Baugher remained with us and preached the Easter sermon on Sunday morning. In the evening Bro. John Byler preached his initial sermon. April 15 Bro. Hiram Frysinger of

Hanoverdale brought the morning message. In the evening a temperance program was given. Dorsey Butterbaugh of Elizabethtown addressed the meeting. April 22 the Volunteers of Elizabethtown gave a splendid program at the morning service. May 6 a young people's meeting was held with Reverence as the theme. Eld. Howard Merkey of Manheim preached. Our men's chorus is making a splendid contribution to our services. April 10 they gave a program in the United Brethren church under the auspices of the W. C. T. U. May 13 Mother's Day was observed. Eld. J. I. Byler preached a sermon on Mother and the men's chorus sang. In the afternoon we had a mother and daughter meeting with a simple fellowship meal. Topics pertaining to the home and home life were discussed by a number of mothers and daughters. In the evening the a cappella chorus of Elizabethtown College rendered the Life of Christ in music. Since our last report one has been added to the church by baptism.—Florence B. Gibbel, Lititz, Pa., May 14.

Little Swatara.—April 21-22 a Bible institute was conducted at the Ziegler house by Bro. R. W. Schlosser of Elizabethtown. May 5 and 6 our love feast was held at the same house. A number of ministering brethren were present. Bro. Hiram Eshelman officiated. On the evening of May 6 revival meetings started at the Merkey house with Bro. B. W. S. Ebersole of Hershey, evangelist. He brought an inspiring message each evening for two weeks. Four young people accepted Christ. May 13 Mother's Day was observed. In the forenoon at the Frystown house Bro. Hiram Eshelman of Green Tree spoke of Mother. In the afternoon a program was rendered at the Shubert house. June 3 a Children's Day program will be given at the Merkey house.—Elizabeth Meyer, Myerstown, Pa., May 24.

Springville church opened a series of meetings at Denver house April 29 with Bro. David Snader of Akron as evangelist. The messages were very helpful and inspiring. Four stood for Christ. May 15 we held our love feast at Mohler house. Visiting brethren were Eld. M. G. Brougher, S. G. Myer, N. K. Musser, Harvey Eberly, J. I. Byler, Noah Martin, and our elder, R. P. Bucher. Bro. S. G. Myer officiated. June 24 the twenty-fifth anniversary of Cocalico house, an all-day meeting, will be held there.—Mrs. Lida M. Zug, Lincoln, Pa., May 26.

Three Springs.—Since our last report one letter was granted and two received. We enjoyed a two weeks' revival by Bro. John E. Rowland of Mechanicsburg, April 15 to 29. The attendance was good and the interest fine. Twenty from the Sunday-school confessed Christ and were baptized. Eld. M. A. Jacobs of York held a week's meeting in the Farmers Grove house beginning May 13 and closing with a love feast Sunday evening, May 20. Twelve have been baptized and one awaits the rite. Sister Sara Stroup will represent the Perry congregation at Annual Conference.—Clara E. Steeman, New Germantown, Pa., May 25.

Tyrone.—On Friday evening, May 11, the Tyrone church enjoyed its annual reception for new members. There was a large attendance and the spirit of fellowship and good will was manifest. Twenty new members had been received since the reception last year. Bro. Walter S. Long, pastor of the First church, Altoona, and the first pastor of the Tyrone church, brought a wonderful message, not only for the new members, but also for the entire membership. If we had more such messages on reception of members into the church there would be fewer falling away. The Fuoss' Mills Gospel chorus also delighted with a number of gospel songs. This group of Christian men have often favored us with their services. Following the devotional services at the church, all were invited to the parsonage for a social hour. More than one hundred responded and a most enjoyable hour of social fellowship was observed. Sister Nellie Fagley, one of our devoted Sunday-school teachers, is taking a course this summer at the Moody Bible Institute. Several of our young people are looking forward in anticipation to attendance at Camp Harmony. During the month of August the pastor will hold evangelistic meetings in the Fraternity and Maple Grove churches in North Carolina.—John R. Snyder, Tyrone, Pa., May 24.

West Green Tree.—April 15 Bro. Chas. Cassel of Manheim brought us the message at the Rheems house. The Rheems Sunday-school has planned to render a Children's Day program June 17. Bro. Robert Cocklin of Mechanicsburg has promised to address the children. Five letters of membership have been received and several granted.—Mrs. Abram Eshelman, Mt. Joy, Pa., May 24.

VIRGINIA

Manassas.—During the winter months our B. Y. P. D. has been exchanging programs with the neighboring churches: Oakton, Nokesville, and the United Brethren church of Aden. Such exchanges put new life and inspiration into our own programs. Easter and Mother's Day were observed by appropriate programs rendered by the young people. The last of February a special offering was lifted to equal this year's giving with last year's. The goal set was reached. On May 6 our quarterly council was held. Delegates were elected to District Conference. A committee was appointed to improve the church grounds and property. The missionary offerings of the past four months are to go for district missions. The balance in the church treasury at this time is about \$55.—Miriam Blough, Manassas, Va., May 15.

Mt. Creek.—Easter Sunday Bro. Wilbur Garber gave us a splendid message. A pageant, entitled The Tidings, was given by forty of our B. Y. P. D. members. Fifteen Easter baskets were filled with fruit and other things and carried by B. Y. P. D. members to sick and shut-ins. April 29 Bro. Ira Petrie of Bridgewater preached for us.

May 6 the Bridgewater glee club came to us with a musical program. Our communion services were well attended May 5. We were glad to have with us Brother and Sister Ernest Coffman of Dayton, Ohio, who conducted the meeting in an earnest and worshipful way. May 11 we held our fellowship supper with 118 present. May 13 Bro. Wilbur Garber preached an impressive Mother's Day sermon. The district Sunday-school convention was held at this place May 18 and 19. May 20 Bro. W. J. Swigert and wife of Huntingdon, Pa., gave us a most splendid message. Bro. H. C. Early and wife also were with us at this time; his presence means much to us as he served us faithfully in this congregation for thirty-three years.—Mrs. I. J. Long, Port Republic, Va., May 26.

Richmond church has just closed a two weeks' meeting which we feel has strengthened the membership very much. Bro. E. S. Coffman gave us excellent sermons and he and his wife were untiring in their efforts among us. As a direct result of the services, seven await baptism which will be administered Sunday evening, May 27. We appreciate, too, the help of Bro. Joe Wine, of Bridgewater, Va., who was in charge of the music during the meeting. Under his leadership the singing and special numbers were a great asset. We are grateful, too, to those of other churches who brought us special messages in song during the two weeks. The work of the church has been moving along rather steadily since our last writing. A class in leadership training is in progress, having an average attendance of ten. Our pastor, Bro. S. A. Harly, is the teacher. At Christmas a white gift service was held and around \$20 worth of groceries and clothing, besides \$3 in money, were given, and these gifts helped to make Christmas cheer for eleven different families. In January at the Sunday morning services our pastor preached a series of sermons on Christianity and Family Relationships and on Sunday evenings there was a question box and forum dealing with the subject of the morning. Quite a little interest was aroused by these meetings. The achievement offering of the membership was approximately \$29. The Sunday-school has set aside one Sunday in each quarter when an offering for missions will be taken. This is the first time that this has been done in the history of the Richmond church that we know of and we feel it is a step forward. Sunday, May 13, was observed by the Sunday-school and church as homecoming and Mother's Day jointly, and the impressive church service was much enjoyed. Many were with us who had not been present for some time. The Woman's Work Department has added the Home Enrichment program to the Aid Work. Several interesting programs have been held.—Mrs. F. J. Wampler, Richmond, Va., May 25.

WASHINGTON

Ellisford.—During the week following Easter Bro. Ezra Whisler of Ajlune, Wash., gave us six splendid sermons. April 15 three young people were baptized. May 11 we had a mothers and daughters' banquet with 208 in attendance. We are sending our pastor, Bro. Lee Crist, as delegate to Annual Meeting. Our Vacation Bible School will open July 5. Our new church building is gradually being completed as we are able to raise funds. The building is now enclosed and we hope that funds enough may be raised to finish the inside by fall.—Alice Rothrock, Tonasket, Wash., May 21.

WEST VIRGINIA

Old Furnace church met in council April 7 and elected officers for the year. Paul S. Daugherty was reelected elder; Edna Moreland, clerk; A. J. Whitacre, Messenger agent; the writer, correspondent. Bro. Emmor Lechlitter was elected to the ministry. The young people gave a good Easter program and our offering was \$21. Bro. E. T. Fike of Eglon, W. Va., will conduct our revival meeting in September. The sisters plan to raise funds for a new carpet for the church.—Mrs. Effie Abe, Wiley Ford, W. Va., May 25.

Sunnyside Chapel held their annual spring council April 14 with Eld. B. W. Smith in charge. Bro. Smith was reelected elder and pastor for the coming year. Our series of meetings will begin Oct. 14, continuing two weeks with the love feast on Saturday, Oct. 27, with Bro. E. T. Fike officiating.—Mrs. A. A. Mullen, New Creek, W. Va., May 26.

ANNOUNCEMENTS

ANNUAL MEETING		Michigan
June 13-19 at Ames, Iowa.		June 9, Crystal.
		June 10, Beaverton.
LOVE FEASTS		Ohio
Colorado		June 17, 7:30 pm, Richland.
June 10, 7:30 pm, First Grand Valley.		June 9, 10:30 am, Poplar Ridge.
Illinois		Pennsylvania
June 10, 7:30 pm, West Branch.		June 9, 1:30 pm, Welsh Run.
Indiana		June 10, 6 pm, Windber.
June 9, Michigan City.		June 10, 3 pm, Shamokin.
June 9, Camp Creek.		June 10, Ridge or Fogelsanger house, all-day.
Iowa		June 17, Cherry Lane.
June 9, Fernald.		June 17, Upper Codorus at Black Rock.
June 9, 7:30 pm, Spring Creek.		
July 16, 7:30 pm, English River.		

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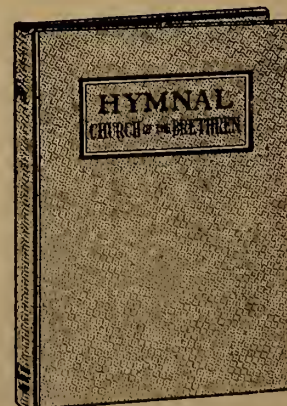
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THE GOSPEL MESSENGER

Vol. 83

Elgin, Ill., June 16, 1934

No. 24



*"Ye shall be witnesses unto me . . . unto the uttermost part of the earth.
 . . . And while they looked stedfastly toward heaven, . . . two men
 stood by them . . . which said, Ye men of Galilee, . . . this same Jesus,
 . . . shall so come in like manner as ye have seen him go into heaven"
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THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

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Elgin, Ill., June 16, 1934

No. 24

EDITORIAL

A Whole Gospel

THE great interest of our time in economic and other social problems is reflected, as it should be, in the columns of this paper. Too long the implications of the second commandment have rested lightly on the Christian conscience. It is still true, however, and always will be, that this business of loving one's neighbor and keeping one's brother is a very personal thing. Only individual people can do it.

Still further, only people of very sensitive spirits can do it. Carnally minded folks find it quite outside their range. It demands life of exceptional quality. And being alive, especially very much alive, is a characteristic of men and women taken singly. You have to deal with each one in his separate self. There is no other way to touch people.

Once a man gets going in this realm of finer living, there is practically no limit to his social outreach. The superior quality of him will widen his interests immensely. He will see rank injustice everywhere and it will trouble him much. He will not be able to let it alone. He will be driven to do something about it. The love of God in his heart will do the driving.

It may seem a little strange that these individual and social gospels so-called should be so mixed up with each other but it isn't really. They are not two gospels anyway. They are but two phases of the one and only gospel, two fields of its activity. And they are so interdependent, that one can not live without the other. Not wholesomely. They both try it sometimes, but the result is a stunted, dwarfed and warped thing.

A grown-up gospel is full of the joy of God's gracious love toward spiritually starving souls, and full of urge to set right the things that are wrong in every relationship. And all this joy and urge must germinate and grow and ripen in individual hearts. And seek the

largest possible expression in all human groupings and contacts. It is a whole gospel. It covers in its grasp the whole of life.

E. F.

Befriending the Needy

At the Ames Conference, Saturday, June 16

HUMAN need is as old as man, but as new as today's adjustment and tomorrow's invention. Viewed as a problem for measurable solution it is so baffling that the first impulse is to treat it gingerly and evasively. And yet, the temper of these times demands something more courageous than another list of platitudes.

True friends of the needy know that the heart of Christ's mission was help for the unfortunate. He came to seek and save those who were lost. And his ministry covered the whole range of their need. Since his day the church has been the special agency interested in the physical and spiritual redemption of man. It has not done all that could have been done, but it has preserved a great ideal.

This old problem of need, and how to deal with it, is pointed up by many factors in the present situation. Distress is acute and world-wide in a new sense. The white man's civilization and economic system have thrown the whole world out of joint. Meanwhile leadership seems all but completely baffled in the face of cataclysmic change. The truth seems to be that our troubles are character-centered, that having ignored the mutual aid principle of life, and perhaps suffering from an actual decline in quality of character, human need is now a pressing problem in every land.

How shall this growing problem be met by those who would befriend the needy? First of all, there are the time honored and immediate methods of relieving suffering. Food, shelter, clothing and medical care constitute the minimum which the unfortunate must have, and the more fortunate must somehow contrive to

furnish. However, if such relief is more than temporary in character it begins to wreck the spirit of those on relief and to overwhelm the resources of the community and state.

And so there must be attention given to measures looking toward self-help for the able-bodied. The state is grappling with this aspect of befriending the needy, but the measures now in force or proposed do not promise all that is needed. Subsistence farms constitute one move in the right direction, but men desire more than subsistence. It is up to some one to pioneer in what is required to provide the abundant, satisfying life. The government's liberal loan policy is saving many a situation temporarily. However, values are being subjected to such fundamental change that loans can not solve the whole problem. We shall probably find the basic problem coming back in aggravated form. So also for employment insurance and the efforts to reapportion national income by reduced production or taxation. With reference to the first of these two, it is pertinent to ask: How can we hope to achieve security by investing reserves in values dependent upon a tottering economic order? With respect to the second, we need to remember that, generally speaking, the less we produce as a nation the less we will have to enjoy. As for a reapportioned national income, the crux of the matter is to have income to divide. Since national income has slumped approximately one-half, the problem here is plainly one which is bigger than an example in long division.

The inference from this dismal line of reasoning is that there is a big job ahead for the friends of the needy. What the state is doing both from the standpoint of immediate and long time remedies is leaving a tremendous field for every Christian group interested in the possibilities of the abundant life. The church is not being crowded out of the field as some seem to fear, but she is being released for service to humanity on the basis of ministry to the higher needs.

The church's responsibility is clear from the standpoint of the better way of life which she has to offer. The law of the jungle in human relations has plunged us into this world-wide depression: The way of mutuality, coöperation and peace is the only way of life which will set us out. However, even Christians seem none too sure of the soundness of this more promising way of life. So the need is for pioneers in Christian living who will demonstrate the gains to be had when men dwell together as brethren.

But while waiting for special results from experimenters there is much that the average church member can do to befriend the needy in his home community. For one thing, let the men's work groups, or any others so interested, study the local situation with a view to discovering resources and possibilities. Time and again

whole communities have been lifted out of a local depression through the faith and effort of some individual or seemingly insignificant group. We ought to know by this time that such befriending of the needy as shall bring permanent relief will come more from such lowly springs of service and goodwill, than from the grandiose schemes of national reformers.

H. A. B.

When Religion Is Secular

IN two chapter titles of his book on World Tides in the Far East, Basil Mathews finds use for the phrase "secular religions." He is speaking of nationalism, communism and imperialism as he finds them in China and Japan. We are concerned with these terms here only to inquire what it is that justifies such a self-contradictory appellation in referring to them.

Presumably it is the fact that these "religions" have no religion in them, as the word has commonly been used. Mr. Mathews is using it in the loose sense which regards whatever is the object of one's highest devotion as one's religion, whether it has any extra-human factor in it or not. "Religions" of that type may well be called secular. At least they are not very religious.

Which reminds us that we have been accustomed to think of these terms as opposed to each other, mutually exclusive. Life interests and activities were either secular or religious, one or the other, not both. But if religion is *not* something extra and apart from ordinary living, something rather that belongs to all of life, as it most certainly does, what becomes of our artificial distinction between secular and religious? That distinction does have its points of convenience, but it is dangerous and requires very careful handling.

And by no means least is the danger of putting God at the center of our religion in name only and leaving him out of it in fact by the way we manage the business of daily living. Then is our religion as truly secular as any that can be found in China or Japan. E. F.

Smile but Think Also

HERE is a news item still further stressing the supreme importance of strengthening character in the individual church member. One church conference is reported as deciding that persons who have radios may not be held in its fellowship. Similar action was once taken with regard to automobiles and, if we mistake not, telephones. Time reversed those well meant decisions and will do the same for the one on radios. But efforts of this kind should do more than provoke a smile of superior enlightenment. They should remind us that the struggle with worldliness is very real and very vital and that the only hope of a successful outcome is in the discernment and courage and consecration which can be built into personal character. E. F.

GENERAL FORUM

The Liquor Problem Stated

BY F. F. HOLSOPPLE

At the Ames Conference, Friday, June 15

THERE is no more sordid chapter in the history of America than that which records the repeal of the Eighteenth Amendment to the constitution. The "nullification" and subsequent "repeal" of the amendment by the 73d Congress are now history. That the repeal was illegally accomplished is the settled conviction of many who are best qualified to know. "Nullification" and "illegal" are strong words when applied to a group of men who are solemnly sworn to "uphold and defend the constitution from enemies foreign and domestic."

It is a well established fact that ever since its enactment in 1918 the amendment had been in the hands of its enemies and that no real enforcement was attempted. And yet its provisions were such that great and almost universal good has been derived from its provisions. Some of this good may be detailed as follows: a decrease in the death rate has indicated the saving of 200,000 lives per year; the decrease of at least $\frac{2}{3}$ in the use of intoxicants compared with the peak of 1914; a decrease of 54% in number of children brought to welfare institutions on account of the cruelty and neglect of drunken parents; a decrease of thousands in the alcoholic wards in hospitals and sanitariums; a gain of 30% in the survival of infants under one year of age; an unprecedented increase in savings and life insurance; and above all, the abolition of the open saloon.

Repeal was accomplished by money corruptly used. It was repealed by purchase, with money dishonored and unearned. An investigation of the liquor lobby by a committee of the United States Senate revealed startling facts. In 1929 approximately a dozen millionaires contributed between 65% and 75% of all the funds of the Association Against Prohibition. 1928-29 large sums of money were used for the purpose of secretly controlling the newspapers and periodicals of the country; dominate primary and general elections, and political parties and campaigns. By this means, in addition to the movies and radio, a multitude of people were reached, and influenced. This brought back 3.2 beer and led to the repeal of the Eighteenth Amendment.

All of these things were accomplished in clear violation of federal statutes, and the total evidence of the use of money to corrupt the press and mislead the people is staggering beyond belief. However, it is well to remember that with the lavish use of money through the combined organization of both major political parties, less than 25% of the voting strength of the country was recorded for repeal. The history of repeal is one of the most amazing abuses of power on record.

The "conventions" contemplated by the framers of the constitution were "deliberative bodies" who were elected, as the legislators were selected, for a specific purpose. But they were *deliberative bodies*. The so-called conventions of 1933 were elected not as the legislators are chosen but "at large." Thus giving large cities the absolute control. The sentiment of the rural sections and of the smaller cities and towns never had the remotest chance to be heard. It was this illegal use of conventions that made it seem that a revolution in the sentiment of the American people had occurred. The legality of the method used is still to be determined in the courts. Hitherto three cases have been thrown out on mere technicalities. Herculean efforts are being made to prevent its coming before the Supreme Court of the United States, the only body that can render a final decision in the case. To this time, it has been made impossible to get a case before that tribunal.

The depression has been capitalized to the utmost limit by the liquor forces. We have been told that the return of beer, light wines and similar beverages would increase revenue to such an extent that prosperity would return. Every ill from which the country has suffered has been attributed to prohibition. Bootleggers, kidnapers and general disobedience to justly constituted authority has thus been explained. The tragedy is that by this persistent and constantly reiterated propaganda many good people have been grossly deceived. We have overlooked the fact that England, Germany and France have had a more tragic depression than ours, although England has her saloons, Germany her beer gardens and France her wine cellars. And all of them have had multitudes of unemployed. Intoxicants only aggravate the situation.

In his campaign addresses President Roosevelt repeatedly said: "I am positive in saying that there must be assurance that by no possibility, at any time, or in any place can the saloon come back." When the law legalizing the return of beer, and other intoxicants, came before the President, although it was repeatedly called to his attention that there was no clause that provided for regulation, control or distribution, he signed the bill, thus giving it his approval.

Dr. James M. Doran, head of the Distilled Spirits Institute, said: "The amount of wet territory now is just what it was in 1911-12, while the population is 10% greater, yet only about $\frac{1}{3}$ of the legal liquor is being consumed." Joseph H. Choate, Director of the Federal Alcohol Administration, admits the failure of repeal in the statement: "Repeal has not abolished the speak-easies but has increased them in numbers and volume." Responding to this serious situation President Roosevelt has directed congress to appoint 2,000 additional revenue agents and appropriate \$11,000,000 for enforcement in addition to what the states are already doing.

In a recent issue *The Western Brewer* says: "In spite of the whole repeal movement, there is still a large potential opposition. Only a little more than a year ago a quarter of the people were ready to vote against beer as indicated by the second *Literary Digest* poll. These people are neither dead nor converted. They are only temporarily overwhelmed. To you it is vastly important to keep close to public opinion as recorded in purchases as well as repeal votes. . . . Beer has come back into stores, eating places, gardens and roadside stands. But the real question is: What has it come back to in the lives of the people?"

This question is partially answered by a Washington observer as he writes about a recent high school party held in the Press Club hall, within two blocks of the White House, one in which the President was entertained just prior to his recent trip south. "It was a new and sad sight, and evidence of a new and a raw deal the people of over twenty-five years of age are handing to the youth who never knew what poison is in the liquor bottle." In nine leading European countries on five different trips this authority says that he has never seen such a sight of drunkenness as he did at this high school orgy. He adds: "The individual who says publicly over the radio or in print that repeal has improved the liquor conditions, either is ignorant, or deliberately lying, or intoxicated."

Washington, D. C.

The New Approach to the Problem of Beverage Alcohol

BY W. W. PETERS

At the Ames Conference, Friday, June 15

In the repeal of the Eighteenth Amendment, the federal and state governments took the position that there was need for a different solution for the problem of beverage alcohol from that provided by national prohibition. In fairness, both to the national and state legislatures, it should be stated that for the most part they acted in harmony with what they believed to be the will of the American voting citizens. I think, too, it should be stated that the mere act of repeal was not held to be a solution but rather what they considered a necessary step in the direction of finding a better way of solving the alcohol problem.

There are those of us who believe that "true temperance" means (1) the moderate use of all that is beneficial when taken into the human organism and (2) the total abstinence in reference to all that is known to be injurious when taken into the human organism. We believe further that repeal has not changed the nature of alcohol and that the problem in modern life is even more serious and complicated than at any time in the history of our country.

The hour has struck for a new advance and the Lord waits for a generation of men and women, intelligent enough, wise enough, ethical enough, and courageous enough to free itself from the curse of beverage alcohol. How to do this most effectively is the goal for the new approach.

The new approach must be made and its program executed with a maximum of truth, honesty, reason and open-mindedness and with a low minimum of bias, prejudice, sentiment and mere opinion.

There are millions of young people and children today who know nothing directly of the moral, social and political conditions as they existed in the days of legalized liquor prior to the adoption of national prohibition. They have, however, been the victims of an abundance of insidious propaganda and pagan behavior patterns. As a result they have a lot of opinions, and notions that are false and their thinking is in a state of confusion. In addition to these there evidently are millions of adults who have been lulled into a moral stupor during the past fifteen or twenty years of confused and loose thinking and disturbed living. Their consciences have been dulled and they have put up the white flags of defeatism in reference to getting rid of alcoholic beverages.

Both young people and adults must know the truth about alcohol. They must have the facts from the most reliable sources and must be inspired to constructive action. This means that the new approach must be basically educational. There must be an abundance of education in which the materials of instruction are carefully selected from the most authoritative scientific sources. These materials must be adequately adjusted to the individuals taught and the teaching must be the best possible.

The educational program must be composed of both instruction and activity. Young people in particular must be given opportunities to act upon their understanding and emotional promptings. Participation in socially desirable interests and civic betterment enterprises should receive major emphasis for only in this way can permanent general patterns of conduct be established. The non-use of alcohol as a beverage must be idealized and made the respected and socially desirable thing. The odium attached to the leaders opposed to alcohol as a beverage that has been built up by the wet press, cartoon, fiction, joke, and movie must be removed by building up profound respect for competent authority that is genuinely scientific, social and ethical.

The nature of alcohol and its effects both upon the personal and social life must be thoroughly understood by all. In addition to these effects there should be a knowledge of the economic and political influences and abuses of alcohol.

The reasons for the adoption of the Eighteenth Amendment and all of the complications connected with its enforcement as well as an understanding of both the abuses and the benefits derived from it should constitute an important part of the educational program. The reasons for repeal and the subsequent efforts at control should prove both interesting and helpful in the new approach.

A careful study of the important social trends as presented by the President's Research Committee on Social Trends should be made with particular emphasis upon population, invention and discovery, transportation, communication, family life, crime, poverty, leisure time, recreation, sex equality, industrialization, standardization, social and moral standards and personal versus institutional authority for one's conduct. Such a study would make clear the fact that the environment setting for the new approach is almost unbelievably different from what it was before the twentieth century.

In conclusion, the new approach for the Christian will be soundly scientific in method and will be genuinely moral and social in purpose. It will have faith in the intelligence and goodwill of youth to believe that if they are properly instructed and directed a satisfactory solution for the beverage alcohol problem will be found. The new approach is based upon earnest desire to find the truth and to act upon it with intelligent decision for the general good. The time has come for a forward look, and a march ahead and the call is for courage and heroic devotion to a noble ideal and worthy cause.

Champaign, Ill.

A Christian Attitude Toward Japan (And the Orient)

BY KERMIT R. EBY

At the Ames Conference, Friday, June 15

MUCH that one says concerning Japan could apply to all the Orient. However, since Japan ranks as a world power in a military sense, it is natural under the present system of world organization to give more attention to her program and policies than to those of China. In fact, it is the strength of Japan in its proximity to the weakness of China which gives rise to many of the more recent diplomatic tensions between America and Japan.

The economic positions of Japan and America are in direct contrast. America with its three and one-half million square miles, has thirty-five people per square mile. Japan with its 148,000 square miles has 450. However, three-fourths of Japan is mountainous and of no value for cultivation. Taking this into consideration, the Japanese population amounts to about 1,700

per square mile of cultivable land. The population of America is approximately static. By 1950, it is estimated we will have reached our height at 150,000,000. The population of Japan is increasing at the rate of 1,000,000 per year and will equal 80,000,000 by 1940. America is capable of feeding at least 500,000,000 people. Japan can only support, at the very most, 50,000,000. By 1940, 30,000,000 of the Japanese populace will be dependent on imports for food. America has, perhaps next to Russia and the British Empire, the greatest reserves of raw materials, wool, iron, cotton, and oil. Japan lacks all of these, and it is on the foundation of the above material that the present world powers are built (it was largely because of this lack that Japan took over Manchuria). America, because of her fortunate position, could isolate herself from world trade, cut down her export surpluses and care for her people comfortably. Japan must trade or die. A depression in America curtailing the consumption of silk, wrecks the silk industry of Japan because 98% of Japanese silk is consumed in America—for only America is rich enough to buy silk. Ours is truly an economy of abundance, Japan's one of sustenance.

The matter is even more serious. Rich and powerful America is a rival of Japan in the still under-industrialized China. Ours is an economic system based on profits. Here at home we slash surpluses in order to create an artificial scarcity which will raise prices. Ours is the economy of the madman. Cotton is plowed under by men clothed in gunny sacks; pork is destroyed in the face of starvation. It is this madness for profit that leads to war. Our surplus must be sold abroad! Standard Oil, Singer Sewing Machine and International Harvester are in China today. America has consistently stood for the territorial integrity of, and the "open door" in, China. Both mean that we refuse, under any circumstances, to see our chance in the future development of China blocked by any other nation. It is Japan today that stands in the way. Our answer is the old answer of the profit-mongering imperialist—build up the navy, and ignore the opposition. It is the same policy which forced China to capitulate to western demands, and today maintains thirteen American ships of war in Chinese waters, with their guns trained on Chinese cities; while missionaries on shore proclaim the beauties of Christianity. As members of a Christian minority, we can at least fight the cause, which imperialism is taking us, by opposing a system of capitalistic exploitation!

Thanks to the industrial revolution, and the advent of technological development into Europe, Europe was able to force her way into Asia, Africa and the South Seas—the homes of the colored races. With the exception of Japan, who adopted our methods and our tools in order to save her very existence, they are still under

the domination of the white race. In 1904-5, after Japan defeated Russia, a surge of emotion swept the Orient from Constantinople to Sakhalin. The white man was not invincible. The World War with its madness saw the so-called Christian nations throw colored troops against whites in the name of God. Christianity wrecked itself! Since then the Exclusion Acts have aligned the Japanese thinkers with their brother Asiatics. Today, the East is determined to wrest itself from the coils of the white man, develop its own culture anew, and discard the evils of the West. How can the immortal statements uttered by Jefferson and Lincoln on the equality of man but choke us in the face of an exploited Orient! If Christian sentiment can not teach us the folly of our blindness, then good sense should; for when the East has our tools, it will rise to use them against us to achieve a liberty which we have taught them to revere. Asia for the Asiatics is no idle dream—only the acceptance of the implications of the teachings of Christ—an Oriental—can save us from war to maintain our position as exploiters.

The world in 1919 was organized on the basis of the status quo. America, England and France, nations saturated with the spoils of war, wanted peace and order so that they might digest the fruits of their thefts. From the first, Japan, Germany and Italy stood in opposition. Theirs is a less fortunate position. Their need makes them allies in name if not in fact. This is a truth which is yet little recognized. A peace without economic justice is a mockery. As the world becomes more enlightened these disparities will be more recognized and consequently more resented. America with its surplus, its high tariff walls, is fortunate; but we can not hope to keep all and give none—sell and not buy. The walls that separate nations have always been broken. Imperial China could not keep the barbarian out! Wars have always been fought for advantage—first for pasture land, then for places for capitalistic investment. Thus it will always be, unless man is intelligent enough to provide for the peaceful alleviation of these economic tensions. Enlightened Christian idealism could do much for the regulation of tariffs, the equalization of raw materials; the church enmeshed in the system of profit does little. If we do not recognize this problem and act on it, communism, which denies the pacifism which we preach, will by force achieve what we hope for, and in achieving will crush us for our impotence. I repeat, communism appeals in the Orient today because it stands for economic equality, racial justice, and the final elimination of the privileged classes.

Christianity, as Christ taught it, promises all the above, plus the gentleness of Christian appreciation. It is for that reason that it invites you to choose Christ and work for a Christian social order which will recog-

nize Japan's economic necessity and help provide for it, realize the racial injustice of the Exclusion Act and modify it, and oppose the economic organization of a world based on the status quo, and the exploitation of the masses for the few.

Should war come, as I believe it will, we as a minority can refuse to participate in it, to give aid even to the extent of charity and in so doing express our opposition to a system which has always exploited and failed to achieve that which it promised.

Ann Arbor, Mich.

The Import of Baptism

BY D. W. KURTZ

At the Ames Conference, Saturday, June 16

THE Jews baptized proselytes by a complete immersion in water. It symbolized a cleansing. John the Baptist not only baptized Gentiles, but Jews, and to him it was the symbol of cleansing—he demanded repentance from sin. It was not enough for a Jew to be the son of Abraham; he had to repent and be baptized to be fit for the coming kingdom.

Jesus was baptized, and thus identified himself with humanity. He asked for it "that he might fulfill all righteousness."

The words for baptism are found over eighty times in the New Testament. The Greek word *baptizo* is the frequentative of the Greek word *bapto*, to dip, and thus means by its etymology, "to dip repeatedly." So the formula in Matthew 28: 19 is "Baptize [i. e., dip repeatedly] into the name of the Father, and of the Son, and of the Holy Spirit." So it clearly means a ceremony of repeated dipping into the names of the Trinity.

I. Baptism clearly stands as a symbol of initiation into fellowship and harmony with the triune God. It is always associated with faith and repentance. As people have faith in God and in Christ, repenting from their sins, they symbolize this new relation of oneness and unity by the rite of baptism.

Paul is especially strong on this point of view. The Christian life means, for Paul, to be "in Christ." He uses the expression "in Christ" 164 times in his epistles. And baptism is the symbol of man's entrance into this relation. Of course, it is faith, man's response, that brings him into full reconciliation, because of the grace of God, which means that God freely offers man forgiveness and reconciliation the moment he wants it. But the symbol of entering into this fellowship is baptism.

In 1 Cor. 10: 2 Paul tells us that Israel was baptized into Moses—because the sea rose in walls on each side of them, and the cloud was above them; hence, they were completely surrounded with water. In Gal. 3: 27 Paul says: "For as many of you as were baptized into Christ, did put on Christ." This is a very vivid and

illuminating picture. The Greek is very striking. They were baptized into Christ, and were thus clothed, completely surrounded by Christ, living in him, and he in them. Of course, this is figurative language but the intention is to express a reality of Christian experience. Just as water is the natural element for the fish; the air is the natural element for birds and mammals; so the resurrected living Christ is the natural element for the Christian. Paul would not use the expression "in Christ" 164 times and remind his converts again and again that their life and salvation are "in Christ," if he did not mean that the living, spiritual presence of Christ is the normal element for the life of the Christian. Baptism is the symbol of this relation—the initiation of the penitent into a unity with Christ.

II. Baptism also means the symbol of cleansing for the Christian as well as for the Jews. Water is the universal element that is used for that purpose. The complete immersion of the body symbolized the cleansing of the whole soul, the whole life, so that a unity with holiness is possible. We could not have fellowship and oneness with a holy heavenly Father unless we were cleansed from our sins. Again, the baptism does not do the cleansing, it is faith and repentance, and the forgiving grace of God, that reconcile man to God. But baptism is the symbol of cleansing.

III. Jesus taught that man must be born again, born from above (John 3:3, 5). Paul repeatedly speaks of the new man, the new life, in Christ; and the death of the old man. "If any man is in Christ, he is a new creature" (2 Cor. 5:17). One of his famous texts which combines the whole idea is Rom. 6:4: "We were buried therefore with him through baptism into death: that like as Christ was raised from the dead, through the glory of the Father, so we also might walk in newness of life."

The Christian life clearly means a new life in contrast to the old life of sin. Baptism, the symbol of coming into spiritual unity with Christ, symbolizes the burial and resurrection of Christ; the death and burial of the old man, and the rising to a new life in Christ. The immersion of the believer dramatizes the burial of the old man of sin, and the resurrection of the new man, who is raised to a new experience in Christ.

IV. The form of baptism is no longer a question with scholars. The Greek word means immersion and nothing else. The Church Fathers clearly describe the custom of the early church, which was trine immersion. As symbolism, nothing less than this can symbolize the new birth, the death and resurrection, and the initiation into oneness with the triune God except this form. The reference to Moses is conclusive (1 Cor. 10:2) that the symbol of initiation into unity and harmony, which he calls baptism, was a complete surrounding of water.

There are three ways of expression religion: by

words, symbols and life. We use symbols all the time to express our deepest feelings. A handshake, a smile, a fellowship meal, a kiss, are all symbols. Jesus used bread and wine to symbolize his body and blood. He also used baptism to symbolize the initiation of the believer into a vital relation with himself and the Father. This also shows the meaning of the cleansing and burial of the old, and the resurrection of the new man in Christ.

Chicago, Ill.

Joseph

BY F. E. MALLOTT

At the Ames Conference, Saturday, June 16

JOSEPH is one of the most beloved characters in Biblical history. An index to his popularity is found in the fact that after this eleventh son of Jacob, eleven other men in the Bible bear the name, Joseph. Where is the boy or girl who did not listen to the story of Joseph? And having heard the story, who ever forgot it?

Joseph was born in Haran, in the Mesopotamian country, the first son of the hitherto barren and favorite wife, Rachel. Due to this fact, and perhaps to the tragic loss of his mother in boyhood, he became the marked favorite of his father—a favoritism shared only by his younger full brother, Benjamin.

How often we remark family likeness as it descends from one generation to the next. "Blood will tell." "He is a chip of the old block." In Joseph all the best traits of character and the finest qualities of temperament of Great-grandfather Abraham seem to be re-born. He was naturally steady of purpose, stable, trustworthy, well-poised, affectionate and loyal.

The monotheistic faith of his clan seems to have in boyhood taken such complete possession of Joseph's mind and heart that in all the long Biblical narrative of his life, there is no hint that he ever wavered in faith. And that is the more remarkable since he lived the greater part of his life isolated from his brethren.

I believe we are not conjecturing when we say that the early dreams, the impulsive, perhaps imprudent, telling of which brought on Joseph calamity, were connected with his religious faith. He had in moral earnestness repudiated the evil conduct of his brethren. He reported them to their father and they no longer held his respect. Believing in the glorious future of the family, he dreamed of himself as being identified with its fulfillment. Surely he was more worthy than his dissolute elder brothers. Thus he dreamed of the sheaves and saw himself the honored sheaf-binder, and he dreamed of receiving the obeisance of sun, moon and eleven stars.

In my study of Joseph two things stand out above all else in his life. And we have reached the first when

we say dreams. In Gen. 37: 19 his envious brethren said, "Behold, this dreamer cometh." Some years ago I listened to a famous lecturer speak from this text. He said, "Young man, tell me your dreams and I will tell you what you will be thirty years hence." Our lives are literally made of the stuff of our dreams. What are your dreams? Pity the young man or young woman who has no dreams. Have dreams! Have great dreams!! Joseph dreamed of leading his clan. This seemed absurd for he was next to the youngest and in Oriental society age determines rank. A dreamer frequently seems absurd.

Joseph went into slavery at the age of seventeen and emerged as viceroy of Egypt at the age of thirty. Those intervening thirteen years were years of slavery, imprisonment, loneliness, hardship and nonachievement. But suddenly outward circumstances changed and Joseph found himself at the pinnacle of success. We need in our day to believe in the supremacy of the spiritual, to believe stubbornly, even against the evidence of years of nonfulfillment and nonachievement—for eventually the spiritual triumphs.

The second major thing evident in Joseph's life is the splendid way in which this man of the Old Testament lived out the New Testament injunction, "Keep thyself pure." Joseph lived in an environment of licentiousness and looseness. During the years of his youth, the time of life when the temptation to sexual dissoluteness is thought of as the characteristic temptation, Joseph stands forth as a glorious and shining example of chastity. The world did not need to wait for the era of psychologists to understand that there is a connection between the religious or spiritual life and the control of the sex life. The vital forces of man's physical being must be brought under control of the will and directed within channels, or there will be no coherent, significant character. And without significant character there can be no achievement. Had Joseph yielded to the solicitation of Potiphar's wife, the evil woman, he would have filled an unknown Egyptian slave's grave, for he would have become the slave of lust. One can not forbear asking, How many unknown potential Josephs sleep in the dust of our planet because they failed to achieve the self-mastery requisite to character and a spiritual life?

Ever and anon the biography of Joseph contains the statement, "God was with him." That is a formula for a successful life. Joseph brings us the inspiration of a genuinely successful life. Through faithfulness and merit he rose to become the viceroy and benefactor of one of the greatest nations of antiquity and he became an important link in the carrying on of the great purpose of God across the ages. Literally hundreds of millions of all races and all climes have been enthralled and blessed by the story of his life. Everyone who

reads the story of Joseph, reads there the value of purity, of chastity, of living for God. And to read his life-story aright is to perceive the challenge to dream—to dream for God.

Chicago, Ill.

Pathfinders in Maryland

BY J. M. HENRY

7. John Leonard Emmert

THERE were several lines of Emmerts in colonial history. The Emmerick, Emerts or Emmerts, as they were called, came from a distinguished ancestry dating back to the Crusades in Medieval history when one Emerick, a German knight, became a distinguished Crusader to the Holy Land. Several of the Emmerts were German knights and had a Coat of Arms made to perpetuate the family title. In one of the great art galleries of New York City there is still to be found a Coat of Arms bearing the proud title, Von Emmert. This Coat of Arms was brought to the Hudson Valley by the Dutch when they settled there.

The descendants of the famous Von Emmert were merchants of the middle class. They were very pious and religious folk, belonging either to the Dutch Reformed or Lutheran Protestants. They played a conspicuous rôle in our early, as well as later, colonial history.

The early records showed several groups of Emmerts arrived in the Colonies at different times. This sketch is concerned more particularly with the direct ancestry of John Leonard Emmert, the Dunker pathfinder in Maryland history, and is limited to his line.

John Michael Emmert and Mitchell Emmert, ages 39 and 42 respectively, left Germany in 1732 and sailed to America on the ship, *Loyal Judith*, landing in the port of Philadelphia. Some genealogists of the Emmert family have said that John Jorig F. Emmert was the son of John Michael and arrived with his father in 1732. A German lad by that name did come to America on the *Loyal Judith* at that time. This John Jorig F. Emmert later signed his name George Emmert and his record has been traced by that name.

He was born in Germany, 1716, came to America in 1732 and lived to be 80 years old. George was married to Eva Maria Graff, April 26, 1742, and the marriage record has been kept in Reverend Stover's collection in Lancaster County. To this union were born three sons and seven daughters. The sons were John Leonard, Martin and Andrew; daughters, Barbara, Eve, Margaret, Catherine, Mary, Madelena and Maria. In the will of George F. Emmert some fact was given about each child.

J. G. F. Emmert and wife, Eve Maria, were naturalized by an Act of Parliament in 1740, which Act reads as follows:

At a Supreme Court held in the Province of Pennsylvania, by Judge of said Province on Sept. 25-27, 1740, the following persons being foreigners and having resided the space of seven years and upwards, His Majesty's Colonies in America, and not having been absent off of some of said Colonies for a longer space than two months at any time, for the space of said seven years and having produced to said Court certificates of their having taken the sacraments of the Lord's Supper in some Protestant or Reformed Congregation in the Province within three months before said Court took and subscribed the oath and did make and repeat the declaration prescribed by the Act to entitle them to the benefits thereof, and thereby became natural born citizens or subjects of Great Britain, the same is certified in the office by the Judges of the said Court.

Viz.:

George Emmert, Sept. 15, 1751
Eva Maria Emmert, Sept. 15, 1751

By patent dated April 11, 1740, George Emmert got a tract of one hundred acres of land in Lancaster, but now Berks County, and settled on his farm where he lived thirty-four years.

When the Colonies were muttering revolt the Colonial Governor of Pennsylvania required an oath of allegiance. On May 29, 1777, George F. Emmert took the oath as follows:

"I do hereby swear that I do not hold myself bound to yield any allegiance to the King of Great Britain, his heirs or successors and that I will be true to the State of Pennsylvania, will to the utmost of my powers support, maintain and defend the freedom and independence thereof and the government as now established against all open enemies and secret conspiracy, and will use my utmost endeavors to disclose and make known to the governor or some of the Judges or Justices thereof all treason, and traitorous conspiracies, attempts or combinations against the State or Government thereof which may come to my knowledge,

So help me God."

George Emmert, Seal

George Emmert was drafted into the army soon after his declaration. He served in Captain Michael Ferrer's Company from Tulpehocken and Berks County. He rendered loyal service in the Revolutionary Army until the close of the war and then retired to his farm.

John Leonard Emmert, oldest son of John George F. and Eva Maria Emmert, born 1744, served also in the Continental Army. He was a private under Captain John Lisher in Colonel Patton's battalion from Aug. 27, 1775, until he was wounded in 1777. He was called to the army two years before his father because of his age. George F. Emmert was drafted after he was 60 years old.

John Leonard Emmert returned to his home after he was dismissed from the army and remained in Pennsylvania for the next twenty-two years. He moved with his family to Washington County, Maryland, and purchased a farm of 410 acres on June 30, 1798, from one John Booth, living on a colonial patent called "Delemere" where his father, Bartholomew Booth, a preach-

er, had settled on the banks of Antietam, where Beaver Creek flows into it, at a place called "Devil's Backbone." It was at the same place where General Braddock crossed Antietam Creek in 1755.

John Leonard Emmert lived only six years after he settled on Antietam Creek. He died in the fall of 1804 and his will was probated Sept. 19 of that year. He left a large legacy to his children which would indicate that he was a man of wealth. He named his sons, Benjamin, John, Michael and Leonard, as executors of his will; but John filed a statement in court Sept. 9, 1804, refusing to act as one of the executors. The other executors went ahead and had the will probated.

John Leonard Emmert had put into his will that each child should have a Holy Bible out of his estate. His will called for seven sons: Benjamin, Leonard, John, George and Daniel, the last two sons being designated as minors; and two daughters, Magdalena and Catherine. The children got into a controversy and it became necessary for the court to appoint appraisers who should set a valuation on the property. A release deed was made and among other items it said that all Bibles should be valued at \$47 each.

Benjamin, Michael, and Leonard signed in German, while Joseph Emmert, Andrew Hershey (husband of Catherine), and Jacob Zuck (who had married Magdalena), signed in English. John did not sign the release agreement.

Jacob Zuck, the husband of Magdalena Emmert, was one of the pioneer members who had such an important part in the Welsh Run church. He and his wife donated the first lot for a hitching ground. Jacob was a deacon at Welsh Run for many years.

Michael Emmert, born 1781, married Sara, the daughter of that sainted mother in Israel, Barbara Grey Rowland, the ancestor of Elder Harry and Joseph Rowland of Maugansville, Md. That old pathfinder, John Leonard Emmert, left a legacy of faith and character which has come down through the years as a benediction to many Christian firesides. His descendants in the Rowland, Zuck, Emmert and Hershey families who have had so much to do with the work of the Church of the Brethren in Maryland, and elsewhere, owe a great debt of gratitude to that noble and sainted pathfinder, John Leonard Emmert, one of the pioneer ministers of his day.

Bridgewater, Va.

Why Not All?

BY REBECCA FOUTZ

ON the whole we take God at his Word where his promises are concerned. We do not usually try to explain these parts away. That far we take the Bible literally. Why?

Because we have tried them out and found them to

be just as given. God's assurances have sustained us through the deep waters of affliction or trouble or sorrow. They have kept us in our extremities when earthly, material help failed. We did not fully understand how it was done, but we know that they worked. We found that the passing of centuries since they were given, that differing times or conditions, did not change or nullify them.

But do we take the same attitude toward other parts of the Word, especially where God asks things of us? How often we hedge and quibble over these. Instead of taking it as it says, as we do the promises, we find ingenious explanations to avoid doing them.

If one means what it says, why does not the other? It does. And if we fail in our obligations to God and our fellow-man, as he has shown us in the Word, it means serious loss both here and hereafter.

Philadelphia, Pa.

Children's Minds Are Alert

BY EMMA GARY WALLACE

WE all know how alert children are. They see a great deal, and they hear much. The old maxim "Little pitchers have big ears" bears witness to the latter fact.

Oftentimes children are listening to or watching what is going on around them, when to all intents and purposes they are absorbed in their play.

One young mother of three beautiful children, recently told the writer that, remembering some of the experiences of her own childhood, she was exceedingly careful what took place in the presence of even the very young children.

She expressed herself on the subject as follows: "My husband and I have talked over this matter, and we are agreed upon it. We know that children will sometimes catch part of what is said, and not understanding thoroughly, may be misled or alarmed.

"My husband has told of hearing a few sentences of a conversation of his father's once, which led him to believe that the sheriff might come and take their home if the taxes were not paid. He didn't know what a sheriff was, or taxes, but fear that some danger was menacing them crept into his mind, causing uneasiness and nervousness, even to the point of producing nightmares.

"When he was out of sight of the house, he was afraid of what the condition would be when he returned. Would his mother be there? If not—

"Then I can recall as a small child listening to the conversation of my mother and father who thought I was sound asleep. Sometimes the sound of their voices just seemed to come through the curtain of drowsiness which enveloped me, but I sensed much more than they could possibly have realized.

"So, remembering these things and many others, I am watchful lest inadvertently my children, who are alert, gain impressions I would rather they would not have. Husband and I are careful about the way we speak to each other—about the way we speak of others—and about discussing one child's faults before the group.

"And," she added with a laugh, "this habit of carefulness on our part is proving a benefit to us, for we avoid thinking harshly or improperly of anyone, lest our thoughts express themselves unwittingly in words or deeds best omitted."

Auburn, N. Y.

Monthly Financial Statement

Conference Budget

During the month of May contributions for the Conference Budget and agencies within the budget totalled \$6,018.96. Total cash applicable to the Conference Budget for the year beginning March 1, 1934, \$20,151.38, detail as follows:

	For the month	For the year
General Mission Board	\$3,718.02	\$13,576.62
Board of Christian Education	340.73	1,824.94
Bethany Biblical Seminary	96.43	834.00
General Education Board		41.20
General Ministerial Board	5.12	21.12
Undesignated funds	1,858.66	3,853.50
	<u>\$6,018.96</u>	<u>\$20,151.38</u>

General Mission Board

During May contributions were received by the treasurer of the General Mission Board as follows:

	Receipts	Total rec'd since 3-1-34
World Wide Missions	\$ 880.27	\$2,992.67
Student Fellowship Fund		5.00
Women's Work Project	571.62	2,980.59
Home Missions	26.84	206.02
Foreign Missions	184.67	897.21
Junior League Project	27.92	98.46
B. Y. P. D. Project	10.00	103.55
Home Missions Share Plan	21.00	21.00
Intermediate Project	28.07	28.07
India Mission	88.40	161.34
India Native Worker	20.00	20.00
India Boarding School	5.00	24.32
India Share Plan	224.19	364.19
India Missionary Supports	513.61	2,047.14
China Mission		67.56
China Native Worker		25.00
China Share Plan	85.00	91.25
China Missionary Supports	343.35	1,148.98
South China Mission	20.00	120.00
Sweden Mission		20.00
Africa Missionary Supports	503.04	1,767.55
Africa Mission	165.04	342.42
Africa Share Plan		34.30
Africa Leper		10.00
Conference Budget	1,858.66	3,832.00
Conference Budget Designated for—		
Board of Christian Education	340.73	1,824.94
Bethany Biblical Seminary	23.43	111.89
General Education Board		41.20
General Ministerial Board	5.12	21.12
Conference Budget Share Plan		21.50

The following shows the condition of mission finances on May 31, 1934:

Income since March 1, 1934	\$18,576.62
Income same period last year	26,513.26
Expense since March 1, 1934	34,141.97
Expense same period last year	35,088.35
Mission deficit May 31, 1934	21,154.55
Mission deficit April 30, 1934	17,396.38
Increase in deficit during May, 1934	3,758.17



MISSIONS

This Department

Conducted by

H. Spenser Minnich



Hast Thou Seen the Crucified?

BY NARAYAN VAMAN TILAK

(Christian Poet of India)

Hast thou ever seen the Lord, Christ the Crucified?
Hast thou seen those wounded hands? Hast thou seen his side?

Hast thou seen the cruel thorns woven for his crown?
Hast thou, hast thou seen his blood, dropping, dropping down?

Hast thou seen who that one is who hurt him so?
Hast thou seen the sinner, cause of all his woe?

Hast thou seen how he, to save, suffers thus and dies?
Hast thou seen on whom he looks with his loving eyes?

Hast thou ever, ever seen love that was like this?
Hast thou given up thy life wholly to be his?

The Women of the Orient

BY ANETTA MOW

First Half

At the Ames Conference, Saturday, June 16

MAY I picture to you the women of the Orient in a parable?

All over India, whether it be in the far north or the far south, in the east or the west—at the edge of every village or town of any size, there is a reservoir. In plain English, you would call it a pond. These water reservoirs have been dug by the government in order that low caste and outcaste people may have a source of water supply. The high caste people have their own private wells, but of course, the low and outcastes may not go near these wells. The pond may cover from four to forty acres of ground. They are large and hold much water.

However, near the close of the eight months of dry weather, during which time no rain has fallen, many times these ponds are almost dry. Around the edges caked mud and scum is baked into hard layers and green moss spreads over the remaining water. But when the monsoon rains come, the scene changes.

After three months of almost constant rain, these reservoirs are again filled with water. Rivulets and streams of water have flowed in from all directions be-

cause these ponds are invariably dug in a low place. Imagine the dirt which has washed along out of the streets and roads of the village flowing over the banks into the pond!

Much filth and dirt finds its way into this reservoir. As one passes along, a herd of buffaloes may be seen wading out into the pond. These big animals enjoy the mud and water, and they spend hours in the pond. Many times only their protruding nostrils may be seen above the surface of the water.

Then, there is the village dhobi (the washerman) who brings a large bundle of dirty clothes to the water's edge. He soaps the clothes and then using his wooden mallet he beats the dirt out of the clothes over the smooth stone which he considers his own special "wash tub." Naturally enough the dirt from the clothes washes down into the reservoir.

Next you will see a woman of the town with a water jar on her head, step down the banks of the pond and wade out into the water a few steps. Taking the vessel from her head, she brushes the surface of the water free from floating sticks, and dips up a pot of water; lifts the jar to her head and carries it to her home where the water is used for cooking and drinking.

When typhoid, cholera and dysentery break out in a village in India, it is no great question to know the source of such infection! The marvel is that so few die from the use of such contaminated water.

These ponds are sources of dirt and disease and yet there are certain times of the year when the India *talav* (reservoir) is a lovely sight. Coming up out of the mud and mire, are long stems which reach up to the top of the water, and then they spread out into beds of great green leaves. And up from among these dark green broad leaves appear beautiful pink and white water lilies—the lovely lotus blossoms, so sacred and loved by the people of India. Each blossom is waxy and fragrant and perfect. The pond seems no longer a pond, it is glorified into a marvelous lily bed.

Standing, looking over such a stretch of lovely flowers the same question which Job asked in ancient times comes pressing into one's mind: "Who **can** bring a clean thing out of an unclean?" The answer is the same today as it was then. Not man, but God—God in nature and God in human lives. The miracle of the lotus blossom is wonderful, but that in the life of man is greater.

TOLEDO TREBLES CONFERENCE OFFERING

Bro. Ralph R. Hatton writes with joy concerning their \$125 Toledo Conference Offering this year. This represents almost a threefold increase over a year ago. Congregations that have decided the depression in spiritual interest and in missionary giving should be overcome, and that we should move forward and upward in our church work, deserve commendation.

The power and salvation of God which raises mankind out of the mud and mire and transforms them into lives of beauty and strength is seen in India and China and Africa today. I rejoice that I have seen this miracle working in the Orient. Especially does the uplift and emancipation of woman stand out prominently. The women who through ages have been chained down by custom, superstition, fear, ignorance and poverty, today are breaking loose from those fetters. Great changes are taking place—political, educational, social, religious. It is true that the men of these oriental lands have been changing their thinking much during the past quarter century, but for years it did not seem to affect the life of the women hidden away in their homes.

In many places the women were passive and many seemed to cling the tighter to their ancient customs which bound them down, but within the last few years the dawn is breaking. Of course there are still many areas in which the light has not yet reached and thousands of women who have never dreamed that a brighter day is breaking. However, with the vast changes which are taking place, we must declare that the day-spring is at hand.

Just four years ago in India, it seemed amazing to see a woman who had spent all her life behind the purdah, hidden back behind the four narrow walls of her home where no man might see her face, courageously stepping out on to the streets of a town like Navsari to join the patriotic parades, carrying in her arms the national flag of India and joining her voice in the enthusiastic yells: "Mahatma Gandhi ji Ni Jai" (Victory to Mahatma Gandhi). Not even her own husband knew she was getting up before sunrise to join in the street parade!

A few months past, I received a letter from Mabel Moomaw of Anklesvar, India, telling me about the splendid meeting she had attended in Bombay. It was the Women's Council of Bombay Presidency. There she met over a hundred outstanding women of the Bombay area—Hindu women, Parsee women, Moslem women and Christian women. How beautiful they looked dressed in their lovely silk saris of every hue, all of them intelligent and eager to learn. These women were interested in the deepest issues of the day—issues pertaining to the uplift of woman. They were determined to find solutions to women's problems. They discussed such subjects as "Compulsory Education," "Coeducation," "Freedom Is Our Birthright," "The Crime of Child Widowhood," "The Place of Woman in the Home," etc.

These women were thinking, and thinking straight and deep. Some man has said, "It is a dangerous time when woman begins to think!" Perhaps it is. The new wine of freedom is strong. And perhaps the old Mohammedan woman's illustration was not far wrong.

She saw a loosened ox rushing around in the compound, pawing the dirt, and boring his head into the flower beds. Turning to Mrs. E. Stanley Jones she said: "There, there—that is the India girl when she first gets freedom." True, freedom is dangerous. We need but turn our eyes on our conditions here in America to know the truth of that statement. Yet, would we have our freedom taken from us? No—rather would we have it purified and Christianized.

Every mission in India sees these profound changes taking place in its own midst. The fact is that all these ideas of education and freedom may be laid at the door of Christianity. Behind all these awakened women in India today, no matter whether they be Christian or non-Christian, you see a Christian missionary.

Elgin, Ill.

What to Pray For

Week of June 18-24

ALTHOUGH Anklesvar is at the northern end of our Gujarati field in India, both of the training schools—one for boys and one for girls—are located at this station. Most of the girls of the mission, who take work beyond the elementary grades, go to Anklesvar for two to five years of advanced school work. Anna Warstler is in charge of the elementary work of this school, which means the supervision of all the grades from kindergarten up through the seven standards. It also means the care of the dormitory life of these pupils, for this is a boarding school and the girls live at the school. Elsie Shickel is superintendent of the Practical Arts School. The purpose of this school is to fit our Christian girls for the richest, most effective Christian life in the home, church and community. The girls are taught to be good Christian home-makers, as well as teachers and nurses. Pray for Marthabai, the faithful matron and teacher, also for the teaching staff in both schools. For all the girls whose lives are so greatly changed during the years spent in school. Pray that they may be as fountains of living water to the thirsty land.

The 1934 Prayer Calendar

"DURING the past year, the information from the Prayer Calendar was brought to our congregation through our missionary programs, and each Sunday I placed on a blackboard the missionary names, the type of work and the field of those for whom we were to pray, and then tried to see that they were mentioned in public prayer. *I hope that these booklets will be issued again.* I know they have helped in our home. They are a part of our program in family worship."—*From a pastor in Middle Indiana.*

"What of the future of the 'Prayer for Missions' calendar? Will you continue it? If so, will it be in this form? Will the MESSENGER write-up continue as

at present?"—*Questions from a minister in Middle Maryland.*

There is just one reason why these questions are asked, namely: This pastor desires to use this prayer booklet in the same way this coming year as he did last year.

The Prayer Calendar is being printed and made ready for 1934, and it is hoped that every minister in the Church of the Brethren will order copies for every member of his church and encourage the prayerful use of the booklet. These calendars are for free distribution, but it is desired that some contributions come in from individuals and prayer groups who have found the booklets of value. It involves considerable expense to issue these calendars, and so contributions covering the amount of postage and some of the other expense of publication will be most thankfully accepted.

Do we believe in prayer? Do we believe in missions? If so, let us pray for them.

News From the Field

CHINA

Liao Chou

Elizabeth Oberholtzer

The Hospital

Public Health. In addition to their regular work the hospital people have been able to do some public health work, including minor treatments, in nineteen near-by villages in recent months. Some of the most common topics used were: contagious diseases, harmful results in breathing coal gas, proper food following childbirth, skin diseases, the cause and prevention.

In-Patients. The present in-patients include: T. B. bone cases, bubo, leg amputation, skin disease, T. B. lungs, obstetrics and gun-shot wounds. Few patients remain long enough in the hospital to learn much of Christ and his teachings, but recently one young man during his stay in the hospital has learned to know him and has definitely decided to be one of his disciples.

Increasing Interest in Women's Reading

It is gratifying to see the change from former years in the interest manifested by both men and women in having their women read, and in learning the true doctrine. Our Liao Women's Bible School reached fifty in enrollment this spring term and still more are coming in. As there is an increasing number of day pupils from the city we are able to house those living in the school, but our chapel is crowded to the limit. Great are our opportunities in this service. We quote from a letter received recently from a man from a distance, on sending his daughter-in-law to school: "We hope you will receive her. My desire and hope is that she may learn to read and receive spiritual help that may lead our family to repent and glorify God."

With some extra help on the teaching staff, Sister Hutchison is enabled to do more city work.

The Girls' School

The spring term has opened with a full house and new life. The girls returned (with their usual joy), saying: "We are happier here than at home." Several of them took song sheets along home to sell and to help home folks and neighbors sing. Some sold them and brought back the money to

us. We are having testimony meetings on Sunday evenings, where the girls are telling their experiences. The first report was given by little Su Chih, eight years old, who told of going out with her father to tell people about Jesus, and to teach them Jesus songs in their village ten miles from here. Her face beamed as she said that people liked to hear the songs and bought most of her sheets.

Hsiu Ying told of her talks with the people in her village and how she told them of the true God and asked them to take down their idols and worship the true God.

The Kindergarten Training Class girls have started home Sunday-school in the city. One of these girls has charge of a Sunday-school in a home and several of the higher primary girls go along to help. About sixty children attend these classes. Most of them do not go to Sunday-school at the church on Sunday mornings.

The kindergarten is like a beehive, with fifty-five enrolled and more than forty coming regularly every day. It requires some time to get adjusted when so many new children come, but they are finding their work and learning many songs, how to be kind to each other, and to sing "Thank you" at the tables when their bowls of millet are served. Some of these children insist upon singing "thanks" before food at home. Can the little ones witness for Jesus too? Even in Liao Chou it may be true that, "A little child shall lead them."

Evangelistic Meetings

Cottage Prayer Meetings. Beginning with March 19, we held prayer meetings in two different places each evening for eight evenings. In this way members living in opposite sides of the city had a chance to attend a meeting not far from home. The interest was very good and we felt these meetings were helpful in preparing for our pre-Easter revival.

Revival Services. Our revival meetings lasted five days with two services each day, one at 11 to 12 A. M., and the other at 4 P. M. The attendance, interest and attention were very good. "Repentance," "The Wages of Sin," "Weighed in the Balances," "The Messages of Jesus to the Seven Churches of Asia" and "Hid in Christ," were some of the subjects used by our leaders. Brethren Chang, Wang, Shen, Sollenberger and Oberholtzer brought us the messages from day to day. There were fifteen or more visiting brethren from country outstations and they enjoyed the meetings with us. Each day we sang many good choruses and had some special songs by small groups. At the close of each service after prayer, we left the church singing such hymns as "Christ Has Broken Every Chain," "Fill Me Now," "My Burden Has Rolled Away" or "Please Invite Christ to Come In."

Easter Blessing

We had a beautiful Easter day; our church was decorated with bright geraniums, and the benches filled with glad people. Bro. Oberholtzer brought the Easter message, "The Risen Christ." Bro. Sollenberger conducted the service for the consecration of the children of Christian parents. This was also Decision Day and we rejoice that twenty-seven men, women, boys and girls decided to follow Jesus and learn his gospel. We pray that they may have full repentance and continue to learn of the Way of truth more perfectly. May we lead these little ones so that they may one day unite with the church and know the joys of Christian fellowship. The schools added to our program by singing some very beautiful Easter hymns. We truly rejoice in all these blessings and pray that the church here may go forward in the work of saving souls for the kingdom of God.

KINGDOM GLEANINGS

Calendar for Sunday, June 17

Sunday-school Lesson, The Risen Lord and the Great Commission.—Matt. 28: 1-20.

Christian Workers' Meeting, The Way of the Cross.

B. Y. P. D. Programs:

Young People—Choosing Your Vocation.

Intermediates—Adventures with Hobbies.

* * * *

Gains for the Kingdom

Three accessions to the Olserod church, Sweden.

Four baptisms in the Cedar Rapids church, Iowa.

Three additions to the Cooks Creek church, Va., Bro. Harper M. Snavelly of Carlisle, Pa., evangelist.

Twenty-nine baptisms in the Wiley church, Colo.

Seven baptisms in the Forest Chapel church, Bro. Arthur Durr of Smithfield, Pa., evangelist.

Three baptisms in the Yellow Creek church, Pa.

Three baptisms in the Bethany church, Ohio, Bro. Otto Laursen, pastor-evangelist.

Ten baptisms in the Lena church, Ill.

Twelve baptisms in the Glade Run church, Pa., Bro. H. S. Replogle of Oaks, Pa., evangelist.

Three baptisms in the Salisbury church, Pa.

Two baptisms in the Topeka church, Kans., Bro. S. E. Thompson of Appanoose church, evangelist.

Twelve additions to the Osage church, Kans., Bro. Walter Sell of Chicago, Ill., evangelist.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Walter Hawk of New Carlisle, Ohio, June 11 in the Bethany church, Ohio.

Bro. David Snader of Akron, Pa., June 10 in the Maiden Creek church, Mohrsville, Pa.

Bro. R. W. Schlosser of Elizabethtown, Pa., July 8 in the First church, York, Pa.

Bro. Tobias Henry of Johnstown, Pa., Aug. 8 in the Yellow Creek church, Pa.

Bro. Ernest Muntzing of Maysville, W. Va., June 17-30 in the Maple Spring congregation, W. Va.

Bro. John M. Garst of Highland, Ohio, June 10-24 in the Stonelick church, Ohio, assisted by Bro. Lawrence Garst, Waynesville, Ohio.

* * * *

Personal Mention

Dr. J. M. Henry of Bridgewater College called at the Messenger offices last Saturday morning to make some corrections in the manuscript of one of his Maryland Pathfinder articles. He was on his way to a Sunday engagement at the South Waterloo church, Iowa, and thence to Ames.

Bro. Z. Annon, who many years ago preached the dedicatory sermon for the first church of the Pleasant Hill congregation, Second District of West Virginia, is scheduled to do the same for the new house of worship on June 24. If his physical infirmities should prevent this, it is expected that Bro. A. C. Auvil will take his place.

Sister Ross D. Murphy, President of the Council of Women's Work, spent several days at the Publishing House over last week-end, as she was on her way to the Ames Conference.

Pastor Q. A. Holsopple of Royersford, Pa., stopped off on his way to the Conference long enough to minister most acceptably to the Elgin congregation on Sunday morning, and renew old acquaintances around the Publishing House.

Bro. A. C. Auvil of Thornton, W. Va., is on the air these June Sunday evenings from WMMN (960), Fairmont, W. Va., 7:30 to 8:00, Eastern Standard Time. He speaks in the interest of the Maple Grove Child Rescue Home, Eglen, W. Va.

Sister Winger was with the Chairman of the General Mission Board when they surprised the Messenger with a call last Saturday morning, on their way to the Ames Conference. Mount Morris was the next scheduled stop on their itinerary.

Pastor M. Clyde Horst of Lewistown, Pa., and his family were our earliest Monday morning visitors this week. They had reached Elgin in time for the musical program at the local church Sunday evening. Of course they were on their way to Ames.

Pastor Paul B. Studebaker of the Nappanee church of Northern Indiana, Sister Studebaker and their three children, were among last week's visitors at the Messenger offices. They were on their homeward way from a visit at Franklin Grove, Ill.

Kansas kindred of Mrs. Dr. Curtis Bowman of Chicago, they were. She brought them out to see the Publishing House and Elgin friends and counted the Messenger offices in. We refer to Brother and Sister Vernon Blickenstaff and Brother and Sister Ernest Hill.

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Miscellaneous Items

Communion service is to be held the evening of June 16 at North Winona church, Ind.—Mrs. Raymond Helser, Warsaw, Ind.

The Leeton church of Middle Missouri is planning a Homecoming Day July 15 and will heartily welcome former members and friends. We are advised that "there will be interesting programs and speakers throughout the day."

National Music Week will be held at Camp Mack, Milford, Ind., July 1-4. Please note this correction in date. The school is held for the special benefit of choristers, members of music committees, choir leaders and teachers of music. The program will appear in the correspondence department of next week's paper.

Editorial echoes of the Ames Conference along with more abstracts of addresses given will be coming next week, we hope, and the next. Through the kindness of speakers in furnishing us advance copies of what they are thinking on the subjects assigned them we are able to let you in on some of the earlier programs in this issue.

Men's Work organization of the state of Michigan will hold a mass meeting at the First church of the Brethren, Grand Rapids, Sunday, June 17, at 3 P. M., E. S. T. All men of the district are urged to attend; others are welcome. Addresses by C. C. Hawbaker and Bro. Clyde Forney, both of South Bend, Ind., and J. E. Ulery of Onkama, Mich. The attendance goal set is 200 men and boys.—M. M. Chambers, Grand Rapids, Mich.

Camp Mack Training School and Bible Conference June 25-30 will have strong leadership. Two outstanding leaders will be Dr. Kurtz and Miss Nellie C. Young. Middle Indiana Board of Christian Education gives one scholarship to each school that also grants one. Northern Indiana Board of Christian Education gives \$3 to each school that sends one delegate to this school. Let every Sunday-school arrange to have one or many more at this school. The fee for board, room and full expense except books is \$6. Come and urge others to be present.

Sunday, July 1, will be Church of the Brethren Day in Huntington County, Ind. These services, under the auspices of the ministers of the county, will be held in the pavilion at Hier's Park in the city of Huntington. Dr. D. W. Kurtz will speak in the morning on The Challenge of the Church and in the afternoon on The Ideals of the Church of the Brethren. Prof. Alvin F. Brightbill will have charge of chorus and congregational singing. Pastor Lawrence Goodmiller of the Andrews church will give a Short History of the Church of the Brethren in Huntington County in the afternoon. Morning session at 10:30 following Sunday-school at 10:00. Basket dinner at noon. Afternoon session at 2:00. The offerings will go for ministerial scholarships in Bethany Biblical Seminary. Pastor DeWitt L. Miller of the Huntington church says all former ministers, members and friends of the Church of the Brethren in Huntington County are invited.

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With Our Schools

Manchester College

The annual commencement exercises during the week of May 25 to June 1 were well attended and great interest was manifested. Large audiences heard the baccalaureate sermon by President Otho Winger, the annual alumni address

by Dr. A. D. Helser and the commencement address by Dr. W. W. Peters. Many alumni returned for the alumni day program and dinner.

At the business session, the alumni elected the first woman trustee of Manchester College in the person of Dr. Ida Metzger of Ypsilanti. Dr. Metzger served one term on the India field, but because of eye trouble could not return. She is now a staff physician at one of the large state hospitals in Michigan. Sister Minerva Metzger, just returned from China, was present to see her nephew receive his degree. Mary Schaeffer, also from China, was present.

Many were happy to have the Helser family from Africa here for a few days. More than 1,800 were present at the commencement exercises to hear Dr. Peters and see more than two hundred young men and women receive degrees and diplomas. This closed another year which on the whole has been successful considering the financial stress of the times. Many were the sacrifices of parents and others that their children might remain in college.

THE QUIET HOUR

Religious Education

Deut. 6: 4-9

For Week Beginning June 25

Jehovah our God is our Jehovah, v. 4

There is one supreme God. To know him, to love him and to help him is our highest goal in life (Deut. 4: 35; 6: 4; 1 Chron. 17: 20; Isa. 43: 10; 44: 6; Mark 12: 29).

Thou shalt love Jehovah thy God, v. 5

That is, he is to command all there is within us. He is to be our chief joy (Deut. 10: 12; Psalms 31: 23; 2 Thess. 3: 5; Jude 21).

These words in thy heart, v. 6

It is when the truth of God takes hold of us in this way that it bears fruit in life. If "in his law we meditate day and night" we "shall be like a tree that bringeth forth his fruit in his season" (Prov. 4: 23; 23: 7; Matt. 6: 18; 15: 18; Luke 6: 45; Rom. 10: 10).

Thou shalt teach them, v. 7

Such a man will teach, not because he is hired to; it's second nature with him. The truth is in his heart and it just shines out (Lev. 10: 11; Psalms 78: 6; Ezek. 44: 23; Col. 3: 16; 1 Tim. 4: 11; 2 Tim. 2: 24).

While he works, v. 7

As he goes about his daily duties the law of God echoes in all that he says and does (Deut. 11: 19; Psalms 145: 11; Mal. 3: 16).

Hands and eyes, v. 8

The law of God is to sound in all that he does; it is to dominate all his thoughts (Deut. 21: 6; Psalms 26: 6; 73: 13; Matt. 27: 24).

Posts and gates, v. 9

His home is to be known as the home of a man who knows and obeys Jehovah. That is what his home stands for in the community (Gen. 23: 10; 34: 20; Ruth 4: 1; 2 Sam. 15: 2; 1 Kings 22: 10; Jer. 14: 2).

Discussion

Is not our chief lack in religious education a proper amount of enlightened enthusiasm?
R. H. M.

PASTOR AND PEOPLE

The Character of Christ

BY PAUL MOHLER

See Sunday-school Lesson for June 24

ANY time is a good time to study the character of Christ, and to be changed into his likeness. Certainly there is no better time than when we pass the quarter's lessons in review, as we do on June 24. Every golden text deals with his thoughts, words, deeds or station in God's economy. From each of these we may learn something of the kind of man he is and what it means to us.

Our Easter lesson golden text presents him, seated on the right hand of God, but invites us to seek the graces, virtues and characteristics that prevail in that environment. How shall we know what these are except as we see them in him who came from God and returned to God, manifesting the nature of God while with us on earth? In this very invitation, issued by the ambassador of Christ, can you see the unchangeableness of his attitude toward us?

His attitude toward children appears in the lesson of April 8. Do you see the keen insight, deep understanding and sure, sound estimation and appreciation of comparative values, tender love, humility and readiness to exert himself in behalf of the defenseless? In the lesson itself, do you find him the friend of the "under dog"? Are there many of them in these days in need of friends? Would he send you after them if he could?

What do you find in the lesson on forgiveness, especially the golden text? What lies back of Jesus' strong demand for universal forgiveness? Broad understanding of the evils of nonforgiveness in its destruction of harmony, peace, coöperation, efficiency and development of sound character, pure love and responsiveness to God's spiritual leading? An overmastering desire to see the triumph of true love, and the doing of God's will on earth as in heaven? Pity for the victims of reprisals? What kind of man would be moved by such motives? What changes must we make to be like him?

What kind of man would demand everything from his followers? Do you see a consciousness of supreme authority in Jesus as he tells the rich young man to give away all of his wealth to follow him? Must there have been confidence in his power to direct, protect, use and reward his followers? Is there positiveness? Is there enthusiasm for the success of his project?

In Matt. 20: 28, what principles appear? Do you see humility? Self-denial? Industry? Devotion? Courage? Unselfishness? Love?

In Philpp. 2: 9, we find the result of the foregoing.

Philpp. 2: 5-8 is a more detailed statement of the facts stated in Matt. 20: 28, while 9 and 10 tell us of the consequences. Do you think that the characteristics which appear, which we have noted in Matt. 20: 28, are still in him on the throne? Are they the kind of traits that disappear with a change of fortune? Is the unchangeableness of Christ an important matter to us? Without that, of what could we be certain?

In Matt. 22: 37-39, we have Jesus' statement of the whole duty of man. Can anyone find a single relation or situation in life which it does not cover? Is it not the lack of observance of these principles that causes all of our troubles? Do you see Jesus' great understanding of the problems of human life? Have you ever heard anybody say that Jesus was not practical? Are we finding selfishness and hatred and grasping greed and godless irresponsibility to be more practical than Jesus' way? Does it take faith in God and man for one to embark on this kind of life? Did Jesus have such faith?

In the lesson of the ten virgins, with the golden text, do we see the authority of Jesus? Is he strict in his requirements, as a king should be? Does he condone low standards, carelessness, laziness, lukewarmness? According to this lesson, what will happen to those who are careless? Do you wish that he were different in this? If so, why?

Have you thought much of Jesus as judge? In the judgment lesson, is there any sign of weakness, hesitation, indecision, or soft sentimentality? Is he keen in discerning the essential merits and defects of men? Is he stern and inexorable in his sentences? Is he equally appreciative in his rewards? Does he know enough of human life to judge fairly? Are you willing to leave your destiny in his hands? Is it best to put it definitely in his hands now? Does this lesson show you how to do it? Will a later time be just as good?

What characteristics do you find in Matt. 26: 39? Do you see piety? Faith in God? Fervency of desire? Intensity of spirit? Capacity for suffering? Self-control? Loyalty to God? Humble obedience? Faithfulness? Devotion? Self-sacrifice? Courage? Faith? Hope? Love?

What appears on the cross? Are the characteristics already noted all carried over into this scene? Does anything new appear? What about his refusal of the stupefying drink? His silence when robbed of his clothes? When reviled by the thief and by his enemies? His response to the penitent thief? His care for his mother? His prayer for his murderers? His grief when forsaken? His announcement of the end?

What new is there in his after-resurrection appearances and actions? Is his attitude toward his disciples the same? Do you see the same characteristics as before? Anything new? Is the commission to go into

all the world a new attitude of his, or did he have that in mind all along? See John 10: 16.

Are you glad that "Of his kingdom there shall be no end"? Can you trust your life in such hands? Can you afford to turn yourself over to him for direction in every single detail of life; or do you think you can run it better yourself with occasional references to his instructions? How have you found that to work in the past? Will you trust him now?

Pasadena, Calif.

Let Us Lift Up Our Eyes and Behold

BY GRACE G. ZIMMERMAN

HARVEST time, the fulfilment of the sower's dream, is here again. Is there a more beautiful sight than a field of golden grain like waves rippling in the sunshine? Christ used this picture to teach his great missionary lesson. Jesus said unto his disciples as he sent them forth: "The harvest truly is great but the laborers are few. Pray ye therefore the Lord of the harvest that he would send forth laborers unto his harvest."

The farmer with his helpers goes into the fields and toils from early morning until night, that all the sheaves may be gathered in, that none be lost; yet the harvest of souls is great, with laborers insufficient.

In John 4: 35 Jesus said, "Lift up your eyes and look on the fields for they are white already to harvest." I believe the trouble with us today is failure to lift up our eyes. We can not see the rainbow or the stars in the heavens if we do not look up. Our eyes are fixed too closely upon the earth, and we so often do not see the things that God would show us.

David said, "Unto thee lift I up my eyes, oh thou that dwellest in the heavens." And again that beautiful verse, "I will lift up mine eyes unto the hills, from whence cometh my help."

When Jacob lifted up his eyes he saw Esau coming to meet him with forgiveness in his heart. Perhaps there is a brother like Esau who will come to meet us in reconciliation if we will only take the trouble to lift up our eyes and see. It is only in so doing that we see those who are in need.

Think of those who are in need of the gospel, of the untouched millions like great fields of ripened grain and no one to enter in.

"But how shall they be taught except missionaries go, and how shall they go except they be sent?" And how shall they be sent except each one individually assumes the responsibility of helping to send them?

We pray that we may lift our eyes from material things in order to see the great need. "For the harvest truly is great, but the laborers are few."

Frederick, Md.

Relationship Between Pastor and People

BY ROLAND L. HOWE

In Three Parts—Part Two

Article Supplied by Pastoral Association

It is easier to prescribe medicine than to take it. If we could accomplish every good work by merely writing and preaching prescriptions, what a simplified life this would be!

Thrice fortunate is the pastor who has a physic for every congregational ill and who is able to administer it without aggravating the disorder.

An ideal situation is a minimum of interference to disturb harmony. There is a final remedy when all others fail. A woman visited her physician on an important mission. "Doctor," she said, "my husband is troubled with a terrible buzzing in the head; what would you prescribe?" "By all means send him to the seashore for a week or two." "But, doctor, he could not possibly spare the time." "Well, then, you go," said the doctor! In either case convalescence follows.

When a situation like this in a church develops a buzzing in many heads, a wise plan might be to remove the congregation to some other point, or promote the pastor to a remote charge.

But the best of pastors do not always meet with the success they merit. It is a proposition involving the responsibility of others too. His people may not be uniformly responsive. If the Lord by some great miracle would send an angel pastor to serve the congregation, it would be too much to hope for complete recognition. Some of the flock would not approve of the arrangement.

But we are not contemplating perfection. We are still laboring under the limitation of mortals. Otherwise there would be no need of either churches or pastors.

There are many out of the fold who ought to be in, and there are many in who ought to be, not out, but farther in—some who have only reached the portal, and remain out of the current as drift in an eddy.

This period of indecision has been known to last for a long time. It is reported that a pastor in a funeral service tearfully referred to the departed by saying: "The corpse has been a member of my church for fifteen years." The fact that he died did not disturb the relationship! If the pastor could tactfully anticipate the burial rites of a select few of his people now and then, it might have an awakening effect similar to the hopeful prophecy of old: "These dry bones shall live again."

The pastor has ample opportunity to express himself. He speaks publicly from two to four or more times a week. Out of the pulpit he can afford to be a good listener as well as a good talker, and cautious in his man-

ner of expression. As Bobby Burns puts it: "A chiel's amang ye takin' notes, and faith, he'll prent it." There is fertile soil of a peculiar kind even by the way-side. Our statements are sometimes made to propagate to the third and fourth generation with a single turn-over in the hatchery of gossip.

"Rumor is a swift courier, but a very unreliable messenger."

In the light of these things, the pastor should make sure that the offspring of his speech is orderly and well-behaved. (The laity, too.) He should be very careful of his testimony in and out of the pulpit, because there is no other person who is so freely quoted, and whose precepts and advice are more largely accepted.

If a speaker has no well-defined message (and it is possible for him to know this by companionship with God and his scheme of preparation) it were better to heed the admonition of the small Sunday-school boy. After a tiresome attempt to get under way, a visiting preacher consulted the wishes of this hopeful youngster as to the nature of the talk he would like him to give. The child promptly poured out his little soul in the fervent plea: "Say *Amen* and sit down!" Many a fretful child of larger growth has breathed a similar prayer.

The pastor who aims primarily to please his people breaks faith with God. It is said of a certain pastor (perhaps uncertain), that he reached his pulpit a little late one Sunday morning. Domestic harmony had slipped a cog and he was slightly disturbed in spirit. He managed to struggle through the preliminaries, but when he came to preach he discovered to his great dismay that he had left his sermon at home. (It would perhaps be profitable for more preachers to do the same.) Instead of explaining to God, he directed his apology to the congregation: "I will have to trust to the Lord this morning, but for the evening service I hope to be better prepared!"

One can buy a whole shelf of sermons for a song at any second-hand book store. This makes it easy for an over-fed and under-nourished pastor to serve his flock with prepared foods. But such service develops a form of dyspepsia that betrays the kitchen. A congregation appreciates the freshness and quickening effect of a spiritual diet direct from the Word of God. In our day of modern thought and ultra-modern teaching from many pulpits and centers of learning, our ministers and teachers do well to fortify themselves behind the fundamental doctrines of the church.

"Therefore, my beloved pastors," paraphrasing the words of St. Paul, "be ye steadfast, unmovable, always abounding in the *word* of the Lord for as much as ye know that your *preaching* is not in vain in the Lord." Guided by the Spirit, preach the truth, that

men may be nurtured by what they need rather than pleased with what they misguidedly want.

We have heard of the pastor who likes to preach occasionally in the chapel of a penitentiary because he is sure of undivided attention. This is a childish confession of pulpit weakness, and grossly unfair to the helpless congregation. The very thought is a form of petty larceny that obtrudes the unwilling mind.

When we dine at the house of a friend, we do not always eat what we want, nor the quantity we know is good for us, oftentimes against better judgment. We are helpless in a way. Friendship and discomfort join willing hands in reciprocal courtesy for the promotion of a strange paradox of hospitality.

Nor do we leave the church service until the serving is finished, but popular sentiment is voiced by saying that it is better to remember a sermon with one's mental reaction on an even keel, than to depart out of balance over a long discourse. Like parking a car, fuel is too often wasted and machinery abused by driving past open spaces or circling around many blocks before taking advantage of a suitable place to stop.

There was a time when a preacher was not thought up to par unless he could keep going for an hour or more. The hour often seemed to be the objective rather than what was put into it. Great physical and mental strain has been witnessed among some who have attempted to follow this practice, even at the expense of trespassing on what had already been said. The average overtime speaker will not far miss the mark by liberally discounting his own impression that he is an exception. Granted he interests his audience, that in itself is not *prima facie* evidence that he is dispensing food and nourishment. He steers a safe course who preaches short sermons. They accomplish more, and are never objectionable on that score.

Philadelphia, Pa.

Church Choir Organization

BY P. L. HUFFAKER

"Though I speak with the tongues of men and of angels and have not love I am become as sounding brass or a tinkling cymbal."

Let no man doubt your sincerity of purpose.

In this article we shall consider points which have a bearing on the formation of a policy by the promotion committee. This committee should act "From honest motives purely, and trust in God and heaven securely" with service to the souls of men as the ultimate goal, not personal pride or self-glory.

1. Committee Membership

Every church should have a permanent Music Committee to handle all matters pertaining to music in the church. It should consist of one member chosen each year for a three-year term, hence making the committee

a perpetual one, one member going off each year and two experienced members remaining. The members chosen by the church in council meeting. The characteristics of a good committee member are: spirituality, sense of musical values and tact. The pastor is a member of this committee *ex-officio*. This committee acts as advisors to choir leader and officers and appoints choir leader and assistants.

2. Choice of Choir Director

This is one of the most important factors in the success or failure of a choir. The committee must give the choice of a director serious and prayerful consideration because the choir attitudes toward their ministry in the church are to a great degree molded by the attitude of the director. The characteristics of a good director are: (a) Spirituality. He must be consecrated to the service of the church and have a devotional attitude in his worship experience. (b) Sincerity. He must be *sincere* in all his personal dealings with people so that he may command respect and hold it at all times. This is vital to a leader's success. (c) Sense of humor. He must have a sense of balance as to what is important and needs to be treated seriously, and the ability to laugh with folks at petty things which come up in the administration of a choir. (d) Organizer. The director must be a good organizer and have a command of detail that needs to be worked out in the selecting of voices, seating of choir members, requiring of attendance, etc. (e) Musicianship. Naturally a choir director must be a musician with a high standard of proficiency. That is, good ear, ability to read music, ability to maintain rhythm properly through the beating of time and faithful interpretation of the music score. (f) Attitude. Last but not least he must have a proper attitude toward himself and his music ministry. Not one of self-display but one of service. He must be, as Lorenz states it, "A musician by the grace of God as well as the grace of practice."

3. Choir Membership

There are perhaps two main ways to select members for the choir; one would be to have the committee select the known singers of the church and invite them to a meeting, then ask them for further suggestions as to members for the choir. The director could then test the voices and eliminate the voices which would not blend in the ensemble of the choir. The advantages of this method are: first, it would eliminate any undesirable voices at the first try out, which is better than to let them sing a while and then try to put them out of the organization. Also, this would prevent any persons with other undesirable traits from joining the organization. Second, the choir would be made balanced in all parts, allowing only enough soprano, alto, tenor and bass to make a balanced choir, then adding to each part as talent was available. If the policy of the committee

is to develop the best choral singing, as the scripture states, be, "A workman that needeth not to be ashamed," this method is perhaps best.

Another method that can be used is that of making a public announcement that all those singers in the church who are interested in a choir should attend a meeting to organize one. The advantages of this plan are: first, it gives every one who might be interested in singing, a chance to sing in the choir. In this, it is perhaps more democratic than the first plan and would avoid any possibility of hard feelings and exclusiveness which might come if the first plan were used. Second, this would be a specialized training school for a part of the congregation, but except by accident would not be a balanced choral organization. This might be remedied by tactful shifting of people from one part to another by the director, or by making a special appeal for more tenors, etc., to join the choir. If the policy of the committee is to develop an extended part of the congregation for special music this latter plan is perhaps best fulfilling the scripture: "Let the people praise thee, let all the people praise thee."

South Bend, Ind.

My Looking Glass

BY MRS. A. D. FLORY

WHAT do I see when I look in the glass? What kind of a face do I see? It need not worry us if the outline is not as perfect as some, but what do I see in those eyes facing me? Sometimes they are merry, sometimes darkened by sorrow or grief, but that is not the most important thing. What do we see in the depths? Can we face those eyes in the glass and be proud of them?

The eyes are the windows to our souls; what do those windows reveal as we look through them into our souls? Am I ashamed of myself when I look in the glass? Can I face myself in the glass and see a clear conscience, or do I see deceit in those depths? Am I telling half truths that convey a false idea and deceiving myself into thinking that I told the truth? Deceit shows in the eyes; what do I see in my glass? I love Guest's poem, *Myself*:

"I have to live with myself,
And so I want to be fit for myself to know.
I want to be able as days go by,
Always to look myself straight in the eye.
I don't want to stand with the setting sun
And hate myself for the things I've done.

"I never can hide myself from me:
I see what others may never see,
I know what others may never know,
I never can fool myself and so
Whatever happens, I want to be
Self-respecting and conscience free."

What do I see when I look in the glass?

Carleton, Nebr.

HOME AND FAMILY

Why I Go to Church

BY HARRY TROUPE BREWER

I love to go to church and hear
The parson preach and pray;
I love to feel in depths of heart
The truths one should obey.
I love to see the worshipers
Who humbly bow in prayer;
I love to feel the atmosphere
Of heaven's glory there.
I love to hear the parson tell
With faith that's ringing clear,
Of sorrows that are bound to come
When folks are insincere.
I love to feel the kindness
That's sure to penetrate,
The heart with such compassion that
It pushes out the hate.

I love to feel that Christians try
To live a life discreet;
That yearning hearts in right will find
A balm so pure and sweet.
I love to feel the tenderness
That helps one to forgive;
That teaches one the way to go
That he may better live.
I love to feel that ev'ry heart
Is stripped of all its sham,
And ev'ry soul is reaching up
To touch the Master's hand.
I love to feel that selfishness
Has not a right to live;
I love to feel that righteous folks
Will try each wrong forgive.

I love to know the flame of right
Grows brighter day by day;
And much of wrong is being bound
To perish by the way.
I love to feel that sympathy
Fills ev'ry Christian's heart;
That urges him in all he does
To nobly play his part.
I love to know the sacrifice
A Christian friend will make—
The stony bruises 'long the road
He'll suffer for one's sake.
I love to feel no person can
Live quite unto himself;
And none of human happiness
Can come of sordid pelf.

I love to feel that Christian folks
Are planting 'long the way,
A rose of cheer and righteousness
To bloom for man for aye.
I love to feel church-going folks
Will help one in distress,
And one who tries to live upright
They'll pray the Lord to bless.
I love to dream of yonder land
That lies beyond the sea;

The place the Master told about
For those who'd righteous be.
That heavenly house of mansions
Not built by human hand;
But by the universal King
In heaven's glory land.

Hagerstown, Md.

Testing Time

BY MAUDE PUTERBAUGH

"Jesus said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or mother, or father, or children, or lands, for my sake, and for the gospel's sake, but he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life" (Mark 10: 29-30).

CHURCH school was over in the Olivet church. Not that they ever called it that. Sunday-school was the recognized name and they had a dismissal at the end of it. Ida Fry watched the folks file out with a heavy heart. Such a few were left to hear the sermon. The minister was a young man who was halting in speech and slow to think. In a way she could blame no one for not wanting to stay, as far as that went. But to neglect the worship of God! What should be done about it? A prayer arose in her heart: "Show me something to do about it, dear Lord."

The next morning was bright and clear. The inspiration of the sermon still lingered. Ida sang at her morning's work.

She called George to breakfast. Grace being said, she began to run over in her mind the tasks of the coming week. That brought to mind that next Sunday would be the homecoming at Mother Fry's. She said, "Well, next Sunday is the homecoming. August is going fast, isn't it?"

"Why, sure enough it is," George replied. "Well, I want to go bright and early next Sunday, so we have lots of time together."

"Yes, but I think we ought to go to church first; so many went home after Sunday-school yesterday that I was ashamed. We don't have far to go and now that we have the auto we can get there in twenty minutes."

"Nothing doing, no church for me next Sunday," replied George. "I think we deserve a day off once in awhile. I don't want to be everlastingly tied to the church. I think a body has to have a little pleasure once in awhile."

Ida felt a smother in her throat. A sharp retort rose to her lips, but she spoke calmly: "Don't you get any pleasure out of church?"

"Not if I have to go," George growled.

"Well, you don't have to go, I'm sure," answered Ida. "But I don't feel right to miss. Sunday is the Lord's day and we ought to spend some time at church."

We have missed a good many times in the past year, you know. We ought to try to make up for that, now that we are all well and have a way to go."

"I couldn't help it that the baby was sick and we had to stay home. You needn't blame me for that," flared George.

Just then the baby called. It was early for him, but Ida was glad of it. She was feeling very uncomfortable and was sure that this was a quarrel.

She brought him out and started to dress him. She resolved to say no more just then. But she had a feeling that it was not all settled.

George finished his breakfast and reached for his hat. "Listen," he said in a loud, rough tone: "I expect to go over home early next Sunday morning and if you want to go to church you can walk. And if you want to go to the reunion at Huston, you will have to go early, too. I suppose you think it's all right to miss church to go to your folks, but not to go to my folks. Well, I don't see any difference. It looks to me like you just don't care to go over home, and if you don't you needn't go. But then you don't need to expect me to go to your folks either. What do you suppose my folks think when we come trailing in at noon after the work is all done, and dinner on the table?"

All week George's words rang in her ears. It hurt her deeply, but the part that hurt her most, it seemed, was the truth. She had always been in favor of going to the reunion at her home on Sunday, and they had missed church several times to do so. It was a long drive, and she only got to go to see her mother once or twice a year. So it seemed to her that they were justified in missing the church services to get there early. Now the words of George came as a challenge to her. She shrank from saying anything to him about it at all. Although she worked and sang as usual, about her work, her thoughts were in turmoil. So! If she wanted to go to church she could walk! Yes, she decided, she could. It would not be any harder to walk and carry the baby, than to carry heavy milk buckets and wash water. She could start early and take her time. The empty benches of last Sunday still glistened bare and cheerless before her. Her prayer still recurred again and again.

Grace Before Meals

BY J. A. SELL

We thank thee Lord for thy dear love,
And for our daily bread,
Thy open hand supplies our wants,
From thee we all are fed.
We ask thy blessing on this food,
That we shall now partake,
And feed our souls with thy rich grace,
For our Redeemer's sake, Amen.

Hollidaysburg, Pa.

Sunday morning dawned clear and cool. Ida hurried about her work. Elinor chattered about "Sunday-school" as usual. She wanted to go. She was in the class now.

At half past eight all the work was completed and everything was ready. George was shaving in the kitchen.

"Well, there, we are ready. We must hurry and start now or we shall miss Sunday-school," she said as she put on Lester's hat.

George looked around in surprise. "Are you going to church?" he asked.

"Yes, we are. We want to walk once. You said we could walk, and we think it would be nice to walk today," she answered.

"Well, you know what else I said," George countered. "If you don't go with me today, don't expect me to go with you to your folks next Sunday."

"That's all right with me," Ida answered. Though her heart was filled with trepidation she did not falter. "A bargain's a bargain."

"We will go to church today, and next Sunday, too. I can miss the reunion and feel better over that than I can over missing church. I wrote and told mother we wouldn't come this year. Lester is cross and fretful on account of his teeth, and I get so tired out over it anyway. I decided I'd rather not go."

"Aw, come on and go with me," George coaxed. "Don't be so contrary. You'll get tired walking to church and back too, and carrying the baby."

"Well, I don't mean to be contrary," Ida replied. "I won't get any more tired walking to church than I do at my work. I can take my time."

"What will my folks think when I drive in without you?" asked George. "How will that look?"

"I can't help what they think. I'd rather go to church," Ida answered. "We want to go to church and want to walk today. So we'll start. Good-bye." And she gathered up the baby, gave her handbag to Elinor, and set out.

She felt like a hypocrite all the way to church. She felt as if she were being imposed upon by being compelled to take the stand this way. She did not feel as sweet about it as she appeared to George. Yet she had made her choice. She see-sawed back and forth in her thoughts all along the two-mile walk to the church. Had she done right? Would George ever forgive her? Should she have gone with him? These and a thousand other questions surged through her mind. She felt as conscience stricken over doing what she felt was right, as she ever had over any wrong-doing that she could remember.

Sunday-school had already started when she sank into her seat, tired and vexed. Lester settled down for his nap. She tried to listen to the teaching of the lesson, but it brought no comfort. A strange minister was

sitting up front. Oh, yes! Bro. Carlock, the home missionary representative, was to talk. How strange that she had forgotten!

As he talked she found herself listening intently. He told of the sacrifices of the people of the poorer districts. "I have seen a mother who would walk four miles through the mud, up hill and down, carrying a heavy baby, to attend church. Her husband objected to her coming at all, and even beat her for it, but still she would come."

Then he spoke of other burdens that folks carried "for the Lord." Lester awoke and became restless. The sermon was nearly over. She might as well start home. So she gathered him up and quietly started to the door. Bro. Carlock's voice arose in question: "How much of a burden are you willing to carry for the Lord?"

Ida's sense of humor came to her rescue. She felt like turning back and saying: "Eighteen pounds of the sweetest burden anyone ever carried." She no longer felt aggrieved, or sore at heart. She felt like singing as she walked toward home. She would not need to take a beating. She felt ashamed of her self pity. Tomorrow everything would be all right at home. She stopped to rest in the shade of a big tree. She gave Lester and Elinor some lunch. Then they pumped a drink from a well near the road and started on. A rattling old Ford, bristling with fishing poles, stopped beside her. It was Henry Carlson and his boys, returning from fishing. "Want a ride, Missus Fry?" he asked. "You can ride there in the back if you can stand the racket."

"Why, yes, thank you," she replied.

"You been to church?" inquired Henry.

"Yes," she shouted above the rattle. Then she heard her voice as if it were some one else telling them what a good sermon she had heard—and suddenly she was at her own gate.

As she ate her lunch in the cool kitchen, she thought about her neighbors. She really must pray more for them. Many were living within sight of the church, yet never attending.

* * * *

Ten years later, a revival was in progress at the Olivet church. As the minister gave the invitation, Lester and Elinor Fry went forward, closely followed by Wilbur and Raymond Carlson. The Frys and the Carlsons were among the most faithful members who attended the Olivet church.

After dismissal, Henry Carlson came over and took the hand of Ida Fry. "Well, Sister Fry, it was a lucky day for us the time you preached to me about going to church that Sunday morning. I said to my wife when I got home: 'I'm going to church. If a woman can go to church and carry a baby and be as happy as Mrs. Fry

seems, there must be something there worth going for.'

"That's the day we resolved to start going to church on Sunday instead of going fishing. Not that my wife had never been at me to go. But we surely have been a happy family since that day. And now our children can all be baptized at once. Yes, it's a happy day for us all."

Dayton, Ohio.

Seed of Abraham

BY H. A. BRANDT

11. Fall of the House of Linden

DR. LANE and the new Mrs. Lane insisted that Harlan Linden and Evelyn Manor look over the new home and remain for the wedding dinner. It had been arranged that Mrs. Dale of Freeman's Court should prepare and serve the meal. Those present were the neighbors of the Court and the two recruits drafted for the wedding feast.

After a pleasant and informal evening Harlan took Evelyn home. Since the death of her parents in an airplane accident she had lived with a friend of her mother's at Hotel Linden.

The simple yet satisfying living which Harlan Linden saw being realized at Freeman's Court set strange trains of thought surging through his mind. Evelyn Manor was also profoundly moved to see what was left, even for the rich, as they came to difficult days.

It was not late when Harlan got home. So it was no surprise to learn from the nurse that Don Overton had called for Iris and her mother and taken them for a drive. The latter had recovered sufficiently for such a venture on a sultry evening.

Vagrant clouds were flying high, and there were other signs of an imminent change in the weather. Yet the promised cooling showers had not come.

So Harlan Linden went to the library, the coolest room in the house, and settled himself as best he could. To the maid who happened by the open door he seemed to be reading the evening paper. But in reality, Harlan's mind was in turmoil. Recent weeks had been full and hectic for him.

It was Harlan's conviction that if his father could have but lived a few months longer the great industrial empire he had fathered could have been saved. But the elder Linden's passing had brought confusion, even panic in some quarters. In which case sound measures for recovery went for naught. Thus it had come to a pass where it seemed there was nothing to do but await collapse, though in the hope that something might be salvaged for the house of Linden.

It was a somber, sobering hour in the life of Harlan Linden. The name which had once been a word to conjure with, now stood for projects and businesses in eclipse. All that Lewis Alfred Linden had so brilliant-

ly assembled was falling apart, disintegrating as though some blight of rotting ruin had struck through every member of the Linden economic empire.

For himself, his mother, and his sister, Harlan felt that he could salvage something. So also for Evelyn Manor, whose fortune had also suffered severely. But what of the marching thousands now out of work because Linden owned or directed industries had failed? And what of other thousands, stripped of their savings, many of them seemingly worse off than Farmer Becker? It was true a few were making adjustments. In several cases the loss of a job had been a stroke of fortune. The supposed unfortunate had found himself in some new and better field. But for the most of those who were measurably succeeding, the process of adjustment was slow and painful. Such had something to learn from Manly Dale and his Freeman's Court project.

The evening wore on and Harlan was scarcely conscious of the passing of time. But finally, he was recalled to the world of time and space by the ominous roll of thunder and the voice of lashing wind through ten thousand oaks.

Harlan threw down his paper and went to the door opening on the sun porch. Rain was beginning to spatter on the roof, windows were rattling from the gusty wind. Flash after flash of lightning pierced the sky and flooded the earth with light. Harlan swung open the door and caught the full force of the cooling storm winds upon his face, his hands, his whole body. He stood back far enough to escape most of the prodigious raindrops dashed along by the wind.

It thrilled his flesh to breast the raging elements. The vicious storm might smite the choicest monuments of nature; but man was more than material, he was a spirit! He could face the lashing winds and live. So Harlan gathered a fierce, wild joy out of his deliberate defiance of the storm. He stood cool and unconquered as the winds blew, the lightning flashed and the thunder rolled.

Again and again the lightning struck so near that the house trembled. Then there came a blinding flash, an earth-rocking crash. And after that the dark. All lights were out.

Flashlights in hand, the nurse and the maid came running through the library and on to the door where Harlan stood, for the moment too dazed to move. Their eyes were big with fear.

"The cloud!" screamed the nurse. Her shrill cry brought Harlan to his senses.

"The cloud?"

"Yes, the black cloud! The cyclone!"

A flash of lightning revealed the inky blackness of an approaching funnel-shaped cloud. The voice of the storm had grown more ominous. With the torrential

rain hail began to fall—first with a loud clatter as windows were broken and the roof incessantly pelted, then with a terrific roar as balls of ice beat every tender living thing to earth. Harlan saw that mere man could not breast the forces striking and yet to strike.

Seizing the nurse's flashlight, he led the way to the most protected corner of the basement. Even as he did so the full force of the storm began to burst above them. Safe in the basement, they could hear one deafening crash after another. Oaklyn Heights, the Linden mansion on the crest of the eastern bank of Green River, was receiving the full force of a cyclonic storm.

How long Harlan and the two women crouched together in their low but saving shelter they did not know. But after a time the voices of the storm subsided. Eventually there was comparative quiet.

"Thank God it is over!" The nurse's voice was weak, tremulous, but expressive.

"I guess we had better get out of here." Harlan flexed cramped joints and managed to stand up.

"Yes, if we can," offered the nurse.

The import of what she said struck Harlan at first as preposterous—then as fearful.

What if they could not get out? The thought smote him with a sudden fear.

Harlan advanced with the flashlight in hand. The women followed.

Pools of water covered most of the basement floor. The three refugees found brick and slabs of plaster on the stairs. At the landing there was a tangle of debris. Luckily there was a convenient outside door at hand. Through this they contrived to escape. Once outside, they picked their way to an open space in the yard. Here they turned to look at the house they had left. As they looked distant flashes of lightning served to illumine the landscape.

In such moments Harlan saw that the home he had known since childhood was a pitiful wreck. Roofless, gaunt, shattered beyond repair, the storm had ruined beautiful Oaklyn Heights. It had completed the fall of the house of Linden.

Elgin, Ill.

(To Be Continued)

"Why, It's in the Paper!"

BY CHESTER E. SHULER

"WHY, it's in the paper!"

How often we hear the expression. If something has been published in the newspaper, many folks accept it as truth, believe it, repeat it and never think of doubting it. Yet it may be a mistake. It may not be entirely true. Facts may be colored. They aren't always. But they *may* be.

"It's in the Bible!"

How much more confidence we ought to place in

something which is found in God's Word! Have we paused lately to consider some of the great promises, the admonitions, the warnings, the enlightening information, which is to be found in our Bibles? When criticized for a course of action conscientiously taken, for a position which we have taken because of our Christian convictions, do we refer our critics to the Bible as our source of authority? "It's in the Bible," is a good expression.

And if our conduct, our words, our positions, our actions are all motivated and guided by what's in the Bible, we shall not be without the blessing of the God who gave us the Book. It's a fine plan to be sure that we can always say,

"It's in the Bible!"

Newport, Pa.

Danger!

BY MAUD MOHLER TRIMMER

RECENTLY I was on a steamship with several hundred other passengers. Like many another person from a circle of decent, God-fearing folks, I assumed that most of the world had the moral habits of my friends. What was my surprise to find that half the women aboard ship smoked cigarettes. And not all of them were of the fast type either, no more than all the old grannies who used to smoke pipes. That reminded me that recently a woman who is a member of a Protestant church, one whom I have always considered perfectly respectable, confessed a desire to smoke.

"When you see everybody doing it," she said, "you feel so queer and different if you don't. Why, back east everybody smokes."

Now every one knows that not everybody anywhere feels compelled to follow the mob in breaking a moral law. There are those big enough and fine enough to stand alone for the right. But the grave danger lies in the fact that a lot of people are so wishy-washy they feel they must do as the gang does.

"Better be dead than out of fashion," cry the weaklings, so when it is the fashion to smoke and swear they do so and expect gentlemen to show them the chivalry accorded to ladies.

Do not be too sure, parents of the Brethren faith, that your daughters will not do as the crowd does. A little training in sound principles in early youth is necessary to safeguard the girls of today against temptation. And you, girls, who long to dabble with the filthy weed as other girls are doing, use your eyes. Every woman wishes to be beautiful. Please study one of these young women who has formed the habit, not the radiant creature pictured on the bill boards, nor the young girl just beginning. Why does the habitual smoker use such heavy make-up? What lies beneath the thick coat of

rouge that she seeks to hide? Do you admire hollow cheeks and sunken, dark shadowed eyes in young women? Do you admire teeth and finger tips tinged yellow? And ask any good doctor or nurse the effect on an unborn child when its mother smokes. It is one of your dreams to some day have healthy, intelligent children, isn't it?

Craving to do as the herd does is not the only danger of our young folks. Equally deadly is the one that caused the disobedience of Eve—curiosity. This became evident as we neared British Columbia. An attractive, nice looking gentleman said to me: "I am going to land at Victoria when the boat docks. I have heard so much about that good Canadian liquor that I am going to try some."

Plenty of others were of the same mind, for when we, too, left the ship to drive round the city we saw two omnibus loads of people headed for the beer garden of that place. And as we drove round the city, enjoying the quaint British appearance of the town, two dear young boys of the group, who had been reared to have a horror of King Alcohol, asked the guide to please point out to them an open saloon. They wanted to see what one really looked like. Had they lived in the day of their parents and grandparents they could not have kept far enough away from one, but they had no first hand knowledge of the sin and shame that horrified their elders.

One of my earliest recollections is of seeing a drink-crazed man trying to choke to death his wife, after having broken her jars of preserved fruit and pouring out the sugar she had earned washing. We, the children, trembled and watched from our hiding places until our mothers called us in. When we were older, how we hated the disgusting odors drifting out from saloon doors and the revolting sight of sick, drunken men.

This generation knows nothing of that, but instead reads in popular novels of the delicious flavor of the various liquors, and of their power to stimulate. And they also want to see, smell and taste. They are as misled as we were by the glory of war until we knew the hideous truth.

These two dangers come from outside environment, but there is another insidious one, for which parents are often directly responsible, and that is, contempt of law. We all know that men who consider themselves honest, will try to get by government and city inspectors with faulty work or sub-standard materials. And how often traffic laws are ignored by good citizens who ride past contrary traffic signs, try to pass some one who has the right of way, speed or neglect to give traffic signals. Such folks not only risk the lives of themselves and others, but teach our children to think little of law-breaking. So long as men disregard laws that do not suit their immediate convenience, how can we expect

our children to take seriously laws against commerce in alcoholic beverages? And especially when those who wish to profit by the dirty business are spreading propaganda for their evil purposes and trying to laugh down prohibition?

Ostriches are said to thrust their heads into the sand, and when they can no longer see their enemies lose the sense of fear. Let us not be like these stupid birds, but be awake to the dangers confronting our children. Let us so train them that they will be prepared to face and overcome evil. But first of all see that we live right, talk right and vote right.

Long Beach, Calif.

Gird the Loins of Your Mind

BY FLORENCE S. STUDEBAKER

"WHEREFORE girding up the loins of your mind, be sober and set your hope perfectly on the grace that is to be brought unto you at the revelation of Jesus Christ" (1 Peter 1:13).

The figure is Oriental. The loose and flowing robe of the Orientals hindered swift straight motion. When the children of Israel were commanded to leave Egypt they were told to gird up their loins. No trailing robes were to hold them back or hinder their progress. These would do on the smooth floors of Pharaoh's palace, but not on the stern duties of the march. They were going out of bondage into freedom and a new national life.

So before these Christians to whom Peter was writing there was an aim. They were to be sober, to hope to the end, to be obedient children, to refuse to live after the fashion of their former heathen lusts; they were to be holy since he who had called them was holy. A great aim was theirs and there was only one way to reach it. "Gird up the loins of your mind," says Peter.

Something of the same sentiment stirred the heart of Solomon when he exclaimed, "As a man thinketh in his heart, so is he." Thoughts loose and wandering, thoughts heedlessly trailing over this and that, allowed imaginings of lust; the robes of the mind unbound, and let down to flow over whatever they may desire, such ungirded thoughts will be as hindering to the Christian today as the long trailing robe of the Israelite on the desert march.

Many people standing on the threshold of life, having come to a consciousness of life's meaning and solemnity, are moved to say: "I must be sober. I must take for my life a great and noble aim." To make real and actual such an aim one must have girded thoughts.

What are some of the things which serve to ungird thoughts? Since these are so numerous but a few may be mentioned here. For instance, pleasure as an end for life, bad associations, neglected Bible study and prayer, carelessness in attendance of religious services

and aimless and frivolous reading. The latter has a far greater influence on life than most people are willing to admit.

A noted magazine carried an article recently stating that Prince George, the youngest son of the King of England, an avowed reader of novels, declares that he has sickened of novels that exist because of overemphasis on sex.

"What sickens the ordinary decent public," he said, "is not even the blunt treatment of an indecent subject, but the wearisome spate of books whose authors never seem to think (or at any rate to write) of any other subject; of the morbid works concerned with the lives and opinions of sexual degenerates, so degraded that they are of no importance even as warnings, and of pictures of violent and ugly passions which manifest themselves in very exceptional circumstances, but which are certainly rare in common human experience. It is no defense at all to say of this torrent of mud that sex interest plays a great part in life. Manure plays a great and necessary part in the feeding of the human race; but that is no argument for covering the walls of dining room, drawing room and study with nothing but pictures of manure heaps."

Sir Max Pemberton writes in a London newspaper: "Nothing has so astonished the average citizen as the absolute license permitted to the novelist. While the theatre may still be visited by the police for an indecency, while American film producers dance fandango in the outer halls of adultery, the novelist boldly takes the plunge and defies all authority. 'Prosecute me,' he says in effect. 'And you will make my fortune stop my book because it deals with unnatural offenses, and the book shops of the continent will rejoice. Indeed, they will offer the volume beneath the flaming placard, *Banned in England*.'"

A certain father read a modern novel and handed it to his wife, saying that it was very good, but that their daughter must not read it. "Too late," said the mother. "She wrote it."

It is said of Sir Peter Lely that he made it a rule never to look at a bad picture, having found by experience that whenever he did so, his pencil took a taint from it. The same may be said of bad company and bad books. Books are excellent friends if they are of the right type. They play a large part in the direction of our thoughts.

Lord Collingwood writing to a young friend, said: "Hold it as a maxim that you had better be alone than in mean company, for the worth of a man will always be ruled by that of his company."

What will help us to gird our thoughts? Passionate devotion to the personal Christ is the best and most helpful girdle. Daily fellowship with him in prayer and the study of his Word will go far toward developing

a high and determined purpose. A love for the true and good will be a natural outgrowth of our lives.

The Persian poet Saadi has a lyric in which a clod of clay is asked how it has come to smell so sweet. The clay replies: "The sweetness is not in myself, but I have been lying in contact with a rose."

Nappanee, Ind.

CORRESPONDENCE

MINISTERIAL MEETING

The Floyd division of the Southern District of Virginia held its ministerial meeting at Pleasant Valley April 29. Fifteen ministers were present. The theme throughout the conference was, "Study to shew thyself a workman that needeth not to be ashamed." Each speaker on the subject assigned seemed to be at his best and gave us some good talks along various lines of church work.

One speaker thinks we do not preach the doctrines of the Bible as we should. Another thinks old forces are still valuable even if times have changed and we are living in a new age, for Christ is the same yesterday, today and forever. Others spoke of the right relationship between people and ministers and the minister's opportunity during the week as well as on Sunday; also of service and success and the authority of taking possession of what has been redeemed from the enemy. The climax was reached when a good sister spoke on Women's Work, telling of the sacrifice they have made for the Master. The meeting closed about 3 P. M. to meet with the Topeco church in 1935.

Floyd, Va.

Michael Reed.

MEN'S WORK, OR HELPING THE BOYS OF THE CHURCH

For the past two years some of our leaders have given much time and study to the intermediate boys. They have not had much encouragement on this line, but these faithful leaders have worked slowly and cautiously. Now they are ready to show the Brotherhood what the Men's Work can do through coöperation.

Our plan this year is to put 75 boys at Camp Bethel. This is rather a large undertaking, but since the Board of Trustees of Camp Bethel has shown such a fine spirit of co-operation, and the Board of Christian Education has donated \$25 to be used in paying expenses of group leaders who are interested in Boys' Work, and have volunteered their services, we feel we can do it. The trustees have given us a special rate of \$3.50 for 75 or more boys from the First District. It is our purpose to reach boys who have not had the opportunity to go to camp, and to give them a week of camp life and Christian training.

One class of fourteen-year-old boys started some time ago to build up a camp fund of \$75. This amount has almost been raised. Their plan is to continue to build up this fund to help some boys who can not go. Boys are full of energy, and they will use that energy if you have good leaders and give them something to do. This class of boys has raised this money by the sale of candy, wire coat hangers, subscription to temperance papers, and one hundred buckets of honey. We expect to use at least two dime cards each for the remainder of the fund.

The boards have granted the same to the Women's Work for the intermediate girls, and they are planning for a large

camp. Through the camp this year, we hope to start the Pioneer Movement in this district with several good strong clubs.

The men have taken great interest in this work, and several have offered to pay the expense for one boy at camp this year. Anyone interested in this work and our plans in taking this group of boys to camp, may write to J. G. Eller, President of Garst Brothers Dairy, Roanoke, Va., and information will be sent at once. We hope that other groups will do the same for their boys.

Roanoke, Va.

J. N. Via.

WHY SHE WANTS THE PICTURE

I want this picture of the Nazarene because it is a representation of the Christ our Savior—the Savior of the whole world. I want the picture to look at that I may be more like him—more kind, loving, patient and forgiving as he always was and still is. I want it for my friends to look at, that they may be more like him too.

I want to have my mind centered on the Christ and not on the things of this world. For it is written in his Word that we should love not the world, neither the things that are in the world. If any one love the world, the love of the Father is not in him.

I pray and trust that all followers of the Nazarene will love him and try to be more like him. I also pray and trust that they will try to live above the things of the world. Since he loved us all so much, he suffered and died on the cross for us, that we might be forgiven and live a happy, joyous life with him forever.—M. E. D.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Strom-Metz.—By the undersigned in the home of the bride's parents, May 24, 1934, Bro. Walter Strom, and Sister Helen Metz, both of Worthington, Minn.—J. Schechter, Worthington, Minn.

Miller-Rahn.—At the parsonage May 26, 1934, Bro. Daniel J. Miller of Goshen, Ind., and Mrs. Catherine Rahn of Wichita, Kans.—Jas. H. Elrod, Wichita, Kans.

FALLEN ASLEEP

Blickenstaff, David, was born in Indiana, May 9, 1849, and died in Long Beach, Calif., April 25, 1934. When a little child he moved to Illinois where he grew to manhood. He married Sister Hannah Heckman and to them were born eight children. Some years after the decease of his first wife he was united in marriage to Sister Hannah Brookins, and to this union were born three children. About twenty-four years ago the family moved to Southern California, living first in La Verne, later in Long Beach. Bro. Blickenstaff held a very warm place in the hearts of the Brethren of Southern California, being beloved by people of all ages, particularly by young people and children. His home was a haven to all needing love and companionship where they were received with gracious hospitality. Bro. Blickenstaff was a deacon of the church. Rain or shine he was in his place in the church as long as he was physically able and long after his hearing was so impaired that he could not hear the words of the sermon. He was very generous with the money with which God blessed him and gave generous gifts to La Verne College and to the church. He had an even disposition, a gentle, kindly manner and was known to be upright. His children are Christians and their children also. One son, Lynn, is one of our missionaries in Bombay, India. He leaves seven children, Mrs. Mary Roby, Mrs. Earl Rexroad, Mrs. Ray Bunch, Mrs. Leon England, Mrs. R. B. Lichtenwalter, Eldo, of La Verne, Calif., and Lynn of Bombay, India, also grandchildren, great-grandchildren and two sisters.—Mrs. J. R. Trimmer, Long Beach, Calif.

Christner, May Truxell, was born near Mt. Pleasant, Pa., Dec. 9, 1881, and died April 6, 1934. She was married to Bro. Lawrence E. Christner Oct. 13, 1917, and joined the Church of the Brethren imme-

diately after. Her work in the church consisted of teaching little children and Aid Society work, both of which she enjoyed. By profession, she was a trained nurse and delighted to care for the sick.—Mrs. J. R. Trimmer, Long Beach, Calif.

Deeter, John S., son of Eld. Wm. R. and Sarah A. Deeter, was born near Muncie, Ind., Aug. 5, 1871, died at Burbank, Calif., May 15, 1934. He married Maud Edgell Feb. 6, 1897. He is survived by his wife, five sons and a daughter, eight grandchildren and two brothers. He united with the Church of the Brethren at Milford, Ind., Dec. 25, 1908, and remained faithful. Services by Geo. C. Carl and W. E. Trostle. Interment at Burbank.—Lulu Terford, Glendale, Calif.

Deitrick, Nellie May, daughter of Philip and Elizabeth Glunt, born at Kingman, Kans., June 23, 1879, died at her home May 17, 1934. Early in life she with her parents moved to Wichita, later to Newkirk, Okla., thence to Kansas City and in 1902 to Berthold, N. Dak. She married Samuel Deitrick Dec. 31, 1902. After a few years the family returned to Wichita where they have made their home with the exception of eight years' residence in Colorado. The husband remains with six children, three brothers and three sisters. In 1904 she made her confession of faith in Christ and united with the Church of the Brethren, remaining a consistent and devoted member. For many years she practiced as a chiropractor. Services by the writer, assisted by Rev. Alexander and Eld. H. F. Crist.—Jas. H. Elrod, Wichita, Kans.

Dumford, Vicie, nee Grossnickle, died at Blanchester, Ohio, April 28, 1934, aged 58 years. She lived in the Stonelick congregation until the last five years. She married Nelson Dumford after they had united with the Church of the Brethren. They had four sons; the eldest died when four years old. Her husband remains with three sons, grandson and a brother. Interment at Goshen, Ohio.—Anna Lesh, Goshen, Ohio.

Durstine, Sister Daisy Williams, died April 13, 1934, aged 50 years. She is survived by her husband and ten children. She was baptized in infancy and was a member of the Presbyterian church. Funeral services by Bro. J. M. Geary who had charge of the mission Sunday-school where Sister Durstine attended. Interment in the Mt. Nebo cemetery.—Evelyn L. Hostetler, Jones Mills, Pa.

Foust, Bro. Uriah, born Jan. 10, 1849, died at the home of his daughter at Cleveland, Ohio, March 29, 1934. He is survived by his wife, Susan Brant Foust, one son and four daughters. He was a lifelong member of the Church of the Brethren. Funeral services by Bro. J. M. Geary in the Mt. Nebo Church of God. Burial in Mt. Nebo cemetery.—Evelyn L. Hostetler, Jones Mills, Pa.

Geary, Samuel Wilson, born Jan. 13, 1859, died at his home near Champion, Pa., Jan. 24, 1934. He is survived by his wife, Mary Elizabeth Geary, and one son. Funeral services by Bro. J. M. Geary in the Mt. Nebo Church of God. Burial in the church cemetery.—Evelyn L. Hostetler, Jones Mills, Pa.

Harsh, Carl Jackson, aged 5 years, and Earle Wade Harsh, aged 3 years, sons of Mr. and Mrs. Walter Harsh of Eglon, W. Va., were burned to death on May 22, 1934. Father and mother were working in the garden when they saw the house on fire but were too late to save the children who were sleeping. Funeral at the home of Grandmother Harsh by the writer, assisted by Bro. Wm. Cosner.—Daniel B. Spaid, Eglon, W. Va.

Kochel, Bro. John, born Feb. 22, 1851, died April 30, 1934. He is survived by two sons and two daughters. Funeral services at Heller Reformed church by Eld. D. S. Myer and A. M. Hess. Burial in adjoining cemetery.—Addie A. Myer, Leola, Pa.

Lenker, John W., born April 17, 1853, died April 6, 1934. He is survived by his widow, two daughters, one son, six grandchildren and eight great-grandchildren. One son and two daughters preceded him. He was a member of the church for forty-six years. Services by Elders A. M. Kuhns and U. L. Gingrich.—Mrs. J. N. Wright, Hummelstown, Pa.

Morningstar, Bro. Geo. C., died suddenly at his home near Westminster, Md., April 9, 1934, aged 64 years. Besides his wife, Sister Susan N. Bohn Morningstar, he is survived by one daughter, son, brother, two sisters and one grandson. Funeral services in the church in Westminster by Eld. J. W. Thomas and the writer. Interment in the Meadow Branch church cemetery.—Wm. E. Roop, Westminster, Md.

Neff, Ira Edwin, born in Montgomery County, near Dayton, Ohio, March 24, 1897. He was baptized in early childhood. He spent his boyhood days in Ohio and Michigan. He married Dorothy Catherine Naas Nov. 28, 1918. His father, John Peter Neff, two sisters and one brother preceded him. He leaves his wife, two children, his mother, Sarah Neff, six brothers and one sister. He was stricken with paralysis and was ill about a week. Services at the church in Dayton by Eld. N. B. Wine, assisted by J. Perry Prather.—N. B. Wine, Dayton, Ohio.

Shooks, Mrs. Anna Lavina, daughter of John and Lavina Swart, was born in the Netherlands in 1874. She died in Grand Rapids, Mich., June 1, 1934, following an illness of eight months. She was the mother of four sons and one daughter; two grandchildren also survive. The husband died three years ago. She was a member of the Christian Reform Church. Services in charge of the undersigned. Interment in Green Lawn cemetery.—Van B. Wright, Grand Rapids, Mich.

Wright, Constance Lee, only child of Chester W. and Marie A. (Lowe) Wright, died May 17, 1934, at the home of her parents, Baltimore, Md., aged about 12 years. Services at the home by Eld. D. Howard Keiper and in the Westminster church by Eld. Wm. E. Roop, assisted by Eld. J. M. Prigel. Interment in the Meadow Branch cemetery.—Wm. E. Roop, Westminster, Md.

NEWS FROM CHURCHES

COLORADO

Antioch church met in council May 23, to elect church and Sunday-school officers. Eld. I. J. Sollenberger was with us. Bro. A. A. Heaston was chosen trustee for the next three years. Members were chosen on the ministerial, finance and welfare boards. Mrs. F. Dale Enos is our Sunday-school superintendent with Bro. E. R. Peats, assistant. Bro. C. H. Hinegardner, who has been our pastor for four years, is leaving in June to take up the work at Twin Falls, Idaho. We are greatly in need of a pastor who would be willing to work some and obtain part support from the church. We have a new parsonage. Our church is about thirty-six miles east and south of Colorado Springs. Seven letters of membership were read. Our District Meeting will be in August in the Wiley church.—Mrs. G. H. Rink, Yoder, Colo., May 31.

Wiley.—For three weeks, April 8 to 30, this community experienced a series of meetings which have been a tremendous force for good. Rev. James Rayburn of Newton, Kans., was the evangelist; he was assisted by Mr. Emory Collins of Oklahoma as singer. This was a union revival sponsored by the Methodist church and our own. Including two who accepted Christ previous to the meetings and three since, twenty-nine have been received into our church by baptism and twenty-one by letter. A few more are to be baptized soon. A reception was held for all these May 11. Attendance and genuine interest in all church activities have increased. The evangelistic opportunities in this community seem to be unlimited and it is the earnest desire of our church to greatly enlarge her bounds. Easter evening the cantata, *The Living Christ*, was given by a chorus of fifteen voices. Recently the men of our church have bought paint and some worked quite faithfully painting the church auditorium. The women bought varnish for the benches and woodwork. A young people's banquet was held the evening of April 9, with fifty-eight in attendance. The District Meeting will meet with us in August.—Naomi E. Fasnacht, Wiley, Colo., May 30.

FLORIDA

Winter Park church has just had a great day of upbuilding and re-joining spiritually. Members of the District Ministerial Board were present May 27 to assist in placing Bro. J. A. Richards into the ministry. Preceding this was a splendid sermon by Eld. J. D. Reish on *Qualifications for Leadership*. These services were all very impressive. In the evening we enjoyed one of the most spiritual communion services ever held in this church. Fifty-eight participated with Bro. S. G. Fahnestock of Lebanon, Pa., officiating, assisted by Elders H. A. Spanogle, J. H. Morris and J. D. Reish. A special feature of the communion was the number of young people taking part in the services throughout the entire day. Every department of church work is advancing.—J. W. Chambers, Orlando, Fla., May 31.

IDAHO

Nampa church at their regular council elected as delegates to the General Conference Pastor Mark Schrock and Troy Schrock. The council passed a new order of business presented by the Board of Christian Education. As an honor to our aged Bro. J. H. Graybill he was elected elder emeritus. The Idaho Brethren are aspiring to have the next Annual Conference at Nampa.—H. H. Keim, Nampa, Idaho, May 26.

Payette Valley church held their love feast on April 27 with our pastor, Bro. Glover, officiating, assisted by Bro. McKinley Coffman of Fruitland. Sixty-five were at the tables. On May 11 we held our mother and daughter banquet at the church. About sixty-five were present and enjoyed the occasion. The husbands and fathers served the meal. On Mother's Day our pastor gave a fine sermon, *A Tribute to Mother*.—Marvel Bowers, Payette, Idaho, May 27.

ILLINOIS

Lena church enjoyed a program on Sunday morning, April 8, given by the male quartet of Manchester College. A beautiful and impressive service was sponsored by our B. Y. P. D. at the morning service on May 13. Special readings and songs were given in honor of the mothers and at the close of the service each mother was presented with a pink carnation. In the evening our pastor delivered an inspiring sermon in honor of mothers. Following this service ten were received into the church by baptism. We held our semiannual love feast on Sunday evening, May 20, with the tables all filled. This was the largest communion held here for several years and a spiritual blessing was received by all. At the council meeting May 21 a unanimous vote was cast to retain our pastor for another year. Bro. Avery Stouffer and Sister Edythe Brechtel were elected delegates to District Conference; Bro. J. F. Burton is delegate to Annual Conference. The Y. P. D. was responsible for an appropriate program given at the close of Sunday-school June 3, in honor of the fathers. Recently the membership had a pound social for our pastor and wife in appreciation of their work. Three pastors from neighboring churches were present and gave short talks during the program. Bro. Burton responded with a short talk of appreciation and encouraged the members to go forward in the work of the church. Sister Burton also spoke

briefly. Bro. Burton is doing a splendid work here and under his leadership the church is increasing in attendance. Our Y. P. D. has been reorganized with Harold Kurth as president. From the interest manifested we know they are enjoying an interesting meeting each Sunday evening. A junior department has been organized and a fine work is being done by the untiring efforts of their leaders, Sisters Edythe Brechtel and Blanche Masters. The adults are also taking up a course of study with James Lytle as the leader. Our pastor conducts the weekly prayer meeting and Bible study; at present we are studying the book of Colossians. Bro. Burton has also been preaching a series of doctrinal sermons on Sunday mornings. Last Sunday he finished the subject on Christian baptism. They are proving to be of much value to the membership spiritually. We are sorry to have lost five of our older members in death the past few months, but it has been a challenge to us to continue in this great work with more zeal; and we feel that the church is growing and much good is being accomplished.—Mrs. Elta M. Gentz, Lena, Ill., June 4.

Virden.—During Passion Week Bro. Caslow brought us some inspirational services. A drama, entitled Barabbas, was given by the B. Y. P. D. Mother's Day proved a great day for us as Brother and Sister Kurtz were with us over the week-end. Bro. Kurtz delivered five messages. On Sunday we had a basket dinner at the church and enjoyed a social hour together. Brother and Sister E. H. Eby have been with us and gave us a fine message, also showed pictures of native life in India. The B. Y. P. D. sponsored the Sunday evening program and showed slides of camp life at Lewistown. A committee has been appointed to make arrangements for the District Meeting to be held in our congregation this fall. May 27 a community memorial service was held at the old Pleasant Hill house where our forefathers worshiped. Basket dinner was followed by a short program of music and readings. Rev. W. R. Coventry of the Presbyterian church of Virden delivered the address. Our young people are bringing special numbers in music at each regular service. We chose Bro. Caslow to represent our church at Annual Conference.—Lola Brubaker, Virden, Ill., May 31.

IOWA

Brooklyn.—We are glad to have with us Bro. D. C. Snider and family. Bro. Snider will take up the pastorate for this year. We have been without a pastor since September but have kept the Sunday-school going. Also the Ladies' Aid and other church organizations have kept on with their work. May 19 the women sponsored a mother and daughter banquet with a good attendance. Our group was well represented at the young people's conference at Garrison April 28 and 29. The playgrounds, in which much interest has been taken, will be opened soon for our young people. We have an organized young men's kitten ball team. One of the rules to qualify for this is that they must attend Sunday-school or church services at least three times a month. We are looking forward to a week of revival meetings to be conducted by Bro. O. H. Feiler of Portis, Kans., to begin June 3.—Mrs. Earl Connell, Brooklyn, Iowa, May 28.

Cedar Rapids.—During the fall and winter months the Sunday-school attendance increased 50 per cent over that of a year ago. The interest and attendance at all the church services have shown a substantial increase during the past few months. During Passion Week our pastor conducted services for three nights, the love feast being held on Good Friday. Seven were received by letter and four have been baptized since our last report. A pageant, The Light of Easter, was presented at the evening service. May 20 the temperance play, What Doth It Profit, was given to a packed house. It was so well received that it is to be given again on May 27 and later at the Sunshine Mission. Bro. Otho Winger, president of Manchester College, will preach for us morning and evening of June 10.—Mrs. Charlotte Northcutt, Cedar Rapids, Iowa, May 30.

English River church met in council May 26. Bro. Harley Yates was reelected president of the C. W. for another six months, and Sister Velma Yates was chosen director of the junior C. W. Bro. W. H. Brower and Bro. Virgil Coffman were chosen delegates to District Conference. May 24 a mother and daughter banquet was held at the church with 119 present. The youngest daughter present was three years old, while the oldest mother was eighty-six. Mrs. L. A. Miller of North English was the speaker at the program which followed. A number of our young people are planning to attend the young people's conference which will be held at the Fairview church June 3 and 4.—Tressie Myers, Kinross, Iowa, May 29.

KANSAS

White Rock church met in council March 29. We held a week of pre-Easter services. Bro. Frank Wagner of Covert gave us helpful sermons two evenings; a Methodist missionary gave us a view of her work, while our pastor gave Biblical instruction one evening. It was decided at our council to hold a love feast this spring, the date to be set later. In January the community held a wood-cutting bee and wood was cut for both parsonage and church. Our Aid and the Methodist decided to give a weekly gift to our pastor. Each family was given a certain week, and is to take a free-will offering. In February the Salina Wesleyan students gave us a fine program. A mock trial, Prisoner at the Bar, was given under the direction of the Anti-Saloon League. A W. C. T. U. of eleven members was organized to help solve our problems along the line of temperance and to keep our state dry. Prof. Blair and wife of McPherson were with us on

education day and gave us a fine and instructive sermon.—Mrs. Katie Myers, Formoso, Kans., May 29.

MARYLAND

Brownsville.—Bro. John Phillips and wife were recently installed into the office of deacon. Our church recently bought a parsonage and through the splendid coöperation of members and some friends we were able to pay almost the entire cost in cash and all has been pledged. Our pastor, Bro. Mitchell, was very diligent in his efforts to solicit funds, also some money was left by a deceased brother to be invested for the church. Our Aid Society, several Sunday-school classes and individuals furnished wallpaper and paint for the interior of the house. May 17 about 160 members and friends gave Bro. Mitchell and wife a surprise reception and shower at the parsonage. They received many beautiful and useful gifts and enjoyed a pleasant evening of good fellowship. In the absence of our pastor May 13 Bro. Elmer Rowland preached for us. Our love feast was held May 19. Bro. Harry Rowland officiated and 244 members communed. Sister Mitchell's letter was received at this time and she was also installed as an elder's wife. Delegates to District Meeting were Brethren J. L. Potter, J. W. Phillips and S. Earl Mitchell. Two were received into the church by baptism since the last report.—Mrs. Ira L. Kaetzel, Brownsville, Md., May 26.

Meadow Branch congregation will as in former years hold two Vacation Bible Schools this year. The first will begin in the Meadow Branch country church June 11 and close the evening of June 22. The other will be held in town in the Westminster church June 18-29. For the latter school Miss Ruth Howe has been secured as director. The Meadow Branch school will be directed by Sister Florence Thomas and Rachel Garner. A mother and daughter meeting was held recently in the Westminster church, closing with a well attended banquet. In the same church an institute was held May 25 for Sunday-school workers. Emphasis was given the young people and children's division. Miss Jeanette Lampson discussed with her group the needs of youth today and the reason why religion is not real to many. Mrs. Fred G. Holloway spoke on the subject of teaching through pictures and stories. Miss Mary S. Weagly spoke on the mutual opportunities for coöperation between parents and church school workers. Miss Kathleen Paschall spoke on the Daily Vacation Church School. A fellowship supper was served in the lecture room of the church. A tri-county Vacation School institute will be held at Middletown, Md., June 10-15, with Carroll, Frederick and Washington Counties coöperating.—Wm. E. Roop, Westminster, Md., May 31.

Meadow Branch.—The Ladies' Aid Society of the Meadow Branch congregation entertained the Pipe Creek and Westminster Aids on May 9 in the community social hall on Roop's Lookabout camp grounds. Five quilting frames were put up at one time and as many as ninety ladies were either quilting or sewing in the same room. An elaborate and delicious dinner was served in the large room adjoining. The ministers of the Meadow Branch congregation also were invited. A program of worship followed the dinner, with the president, Sister Walter Thomas, in charge. The writer led in the opening devotions and Eld. Thomas led the singing. In the evening the quilting and social occasion was continued under the auspices of the Gleaners' class of the church. The quilting continued in this hall for the remainder of the week and over into the next. On their way home from Florida Eld. W. J. Swigart and wife stopped in Westminster at the home of Brother and Sister Chas. E. Royer. On the evening of May 21 a large company assembled in this home and Sister Swigart gave many of her past experiences with Women's Work of the church in Aid Societies, orphanages and other auxiliaries of the church.—Wm. E. Roop, Westminster, Md., May 30.

Monocacy.—Sunday, May 13, we began a week's series of meetings. The preaching was done by our home ministers, except one night when Bro. Bernie Bowers of Piney Creek gave us a stirring sermon which was much appreciated. Two young men were baptized as an immediate result. On Sunday evening, May 20, we held our love feast which was largely attended. Visiting ministers were Elders B. F. Lightner who officiated, T. S. Fike and Wm. Baker.—Elsie A. Eigenbrode, Rocky Ridge, Md., May 29.

MINNESOTA

Guthrie.—An eager and sympathetic group attended the morning and afternoon services at the church on Mother's Day. Our semiannual love feast held Sunday evening, May 20, was very well attended. The Guthrie B. Y. P. D. is finding these lovely evenings ideal for their weekly vesper meetings. They are looking forward to the coming of the young people's conference.—Evelyn E. Saathoff, Bemidji, Minn., May 31.

MISSOURI

Kansas City.—April 8 was education day in all the Kansas City churches. Dean Replogle of McPherson College gave us an interesting address. An offering of \$15 from the church and \$15 from the Aid Society was taken for the college. We have had one addition to the church by baptism. Sunday evening, May 6, the East high school glee club rendered a splendid program. One of our boys sings with the group. May 24 the Women's Work held a business meeting and social combined, with thirty-five women present. There were twelve hostesses, each having her table decorated to represent a month of the year. Each table gave a number on the program. Mrs. I. V. Enos was reelected president; Mrs. M. F. Hale, president of missionary society, and Mrs. W. W. Keltner, president of mothers and daughters.—Mrs. Cecile F. Gibbs, Kansas City, Mo., May 31.

OHIO

Bethany church has been growing in attendance and interest. Three were recently received into the church by baptism. Our revival meeting is to begin June 11 with Bro. Walter Hawk of New Carlisle, Ohio, evangelist. Sister Ida Shumaker gave us an inspiring message on her work in India. At Christmas time our young people rendered a pageant very effectively, entitled *The Story Beautiful*. They also rendered an Easter pageant. The church and Sunday-school are taking an active part in financing our program. The Sunday-school erected a poultry house at the parsonage. Our pastor, Bro. Otto Baursen, is planning for the Bible School to begin July 16.—Mrs. Viola Staggs, West Union, Ohio, May 31.

Stonelick.—Eld. John Garst has been preaching for us every two weeks for several months. The Sunday-school and church services seem to have taken on new life. We are to have our annual all-day meeting June 24. Come and bring a basket and enjoy a day in this old congregation in Christian friendship.—Anna Lesh, Goshen, Ohio, May 28.

OKLAHOMA

Aatelope Valley.—May 24 was a red letter day for our church. We had what we called a community day. The few members and many of their good friends met at the church. They brought paint brushes, ladders and carpenter tools; also lunch baskets. By four o'clock the entire building was painted, the needed repair work done, both inside and out. While one would not call the painting an up-to-date job, no work was ever more willingly done, and no community more united in their work. The next day a good neighbor who could not come on Thursday mowed the lawn. While we have no regular preaching, we do have a live Sunday-school and many take part in telling Bible stories.—John R. Pitzer, Garber, Okla., May 29.

PENNSYLVANIA

Big Swatara.—The young people in the Hanoverdale Sunday-school rendered a program on Mother's Day. Bro. Carl Zeigler of Annville gave an address. Our love feast was a spiritual service. Among the brethren who brought us the Word were Elders J. H. Longenecker, E. M. Wenger, John C. Zug, J. E. Whitacre, J. P. Merkey, Walter Cocklin and A. P. Wenger who officiated. Children's meeting will be held at Hanoverdale June 24 at 2 P. M. A revival will be held at Hanoverdale beginning Sept. 16 with Eld. H. B. Markey of Lititz, evangelist.—Mrs. J. N. Wright, Hummelstown, Pa., May 26.

East Fairview.—On April 14 and 15 we held our young people's conference which was a great inspiration to us as well as to the many groups of young people who met with us. Our Mother's Day program was splendidly rendered, a pageant being given by the young people of the church. May 8 we enjoyed a spiritual love feast with a number of ministers present. Bro. John D. Ebersole of Lancaster officiated. Our children's meeting will be held the afternoon of June 24. Our church is at present providing suitable rooms in the basement of the church to meet the needs of our growing Sunday-school which is under the leadership of Bro. J. Norman Weaver.—Mrs. H. A. Merkey, Manheim, Pa., May 29.

Glade Run.—May 14 Bro. H. S. Replogle of Oaks, Pa., came into our congregation and began a two weeks' evangelistic campaign. He preached a forceful and inspiring message each evening to a large and attentive audience. As a result of these services twelve have been baptized and the church strengthened. The climax of the services was a love feast on the 27th. An aged husband and wife who could not be present received the communion in their home. Mother's Day was observed with a fitting message by our pastor and a small gift was presented to the oldest mother present. May 27 Bro. Nedrow began his tenth year with us as pastor. In this time there has been a steady growth, 158 being baptized by the pastor. Attendance at both Sunday-school and church is good.—Mrs. Carman, Bowser, Kittanning, Pa., May 30.

Indian Creek.—We enjoyed a number of spiritual and uplifting services since our last report. Sunday evening, March 25, we had a very interesting and well-attended young people's meeting. The program was much appreciated by all who were present. The special address of the evening was given by Sister Rebecca Foutz of Philadelphia who spoke in a very helpful and practical way on the subject of "Christian Womanhood." Our spring love feast and communion service was held on Saturday afternoon and evening, May 12, with Eld. Henry King of Myerstown in charge. These services were well attended. Bro. King also brought us a very interesting message in the Sunday morning services on the subject, "John's Vision of the Church." As in former years we had a series of meetings during the week preceding the love feast. The following ministers served us for the seven evenings of these special services: S. H. Hess, Royersford; J. N. Cassel, Fairview Village; W. M. Delp, Hatfield; N. S. Frederick, Souderton; Ralph Jones, Trappe; H. F. King, Myerstown, and D. N. Cassel of Hatfield. Each of the above named brethren brought to us a thought-provoking message on various vital subjects. The Sunshine Girls' class had charge of the Christian Workers' meeting on the evening of Mother's Day and rendered a suitable and interesting program for the occasion. Our annual community singing was held on Sunday afternoon, May 20. The church was again crowded beyond its capacity on this occasion. This service originated a number of years ago as a means of encouraging old-fashioned congregational singing and seems to be increasing in interest and popularity from year to year, having proven a service of much enjoyment and inspiration to many through the years. The service was in charge of our choristers,

Brethren Waldo Ziegler and Melvin Musselman. There were present twenty visiting choristers and song leaders from various churches who took part in the services and eight visiting ministers, all of whom responded with a short talk on a suitable subject. The opening and closing devotions were conducted by Brethren A. A. Price and E. M. Moyer of our home congregation. The singing class being conducted in our church by Prof. J. W. Yoder, the well-known music instructor, is being well attended. Our Daily Vacation Bible School with Sister Sara Shisler as supervisor is scheduled to open on June 18.—Mathias P. Landis, Vernfield, Pa., May 30.

Jones Mills.—April 21 Bro. W. J. Berkebile, pastor of the Rockwood church, began a week of revival services. Much interest was manifested each evening. Some of the pastors from surrounding churches visited us during the week. The meeting closed with the love feast. Eld. Knopsnider and Bro. Barnes from the Elbethel congregation were present at this service. April 6 we opened our mission Sunday-school at Mt. Hope church with Bro. J. M. Geary, pastor of the County Line church, in charge. Last Sunday Sister Beatrice Hamilton, daughter of Bro. W. J. Hamilton, preached for us, and today Bro. R. T. Hull preached. This mission point was opened several years ago with success. Then on account of a busy program in our own church we were forced to discontinue work for two years. This year the call and the demand were so great that we reopened the mission. This is the only place of worship in the community. Bro. Geary preached an excellent Mother's Day sermon for us.—Evelyn L. Hostetler, Jones Mills, Pa., May 27.

Midway.—A Christian Workers' group was organized and we had our first meeting on Jan. 14. Much interest has been manifested in these meetings. Bro. Rufus Bucher labored with us in an evangelistic service from Jan. 28 to Feb. 14. Through these efforts twenty-two were added to the church. At the regular council March 2 Eld. S. K. Wenger was elected delegate to Annual Conference with Bro. P. H. Sanger, alternate. Our sisters are rendering a splendid Christian service through the Aid Society which was also organized at this time. It meets each Thursday at the home of Sister Ephraim Zug. May 12 and 13 we observed our spring love feast. Bro. Nathan Martin opened the meeting and Bro. F. G. Falkenstine officiated. Other brethren present were S. G. Meyer, Milton Forney, Frank Carper, and Harvey Frantz. Splendid discourses were given on Satisfaction, The New Examination and Different Grades in Examination. Sunday evening, May 13, our Mother's Day program was rendered. It was in charge of the young people who honored the oldest mother present, namely Sister Lydia Brubaker, with a beautiful bouquet of carnations. May 15 was Midway night at the Mechanic Grove church where Bro. M. J. Brougner is conducting a series of evangelistic services. Sixty-eight from our congregation enjoyed an uplifting service. The Midway mixed quartet furnished special music. On Sunday night, May 20, following the regular Christian Workers' meeting, Bro. Benj. Bushong of Columbia gave a discussion on Peace. This was sponsored by the B. Y. P. D.—Amy E. Heisey, Lebanon, Pa., May 22.

Pottstown.—We entertained the local Sunday-school convention on May 27. The all-day meeting was well attended. Many brought their lunch and remained for the three sessions. Our guest speaker was Bro. Henry G. Bucher, Lancaster, Pa. His messages were well prepared, timely and helpful. His morning theme was *The Gospel of the Grace of God*; afternoon, *The Workman and His Tools*. His closing message was the climax: *The Workman and His Task*. Our quarterly council convened to hear the reports of church boards and committees. The trustees reviewed the church improvements made under our pastor's leadership. All bills have been paid to date. The parsonage mortgage is now reduced to \$1,300. Interest is taken care of by the adult Bible classes. The pastor's class has doubled in attendance since the recent organization. Our pastor, Bro. J. Kurtz Miller, desired to close his work here Aug. 31, but the vote of the congregation was almost unanimous asking him to remain another year. Our love feast held the third Sunday in May was well attended. Our mission church is growing into a reverent and worshipful congregation. The Groff brothers' quartet adds much inspiration to our special services. The Junior Aid held its usual outing. Seven autos took about forty people to the country home of the secretary where a most delightful time was enjoyed by every one.—Robert Paul Miller, Pottstown, Pa., May 31.

Uniontown.—During our pre-Easter services three accepted Christ and were received into the church by baptism Easter Sunday afternoon. Following this the love feast and communion were held at 7 P. M. The Men's Work organization sponsored a chalk talk, presented April 12 by Bro. V. R. Wotring of Woodland, Mich. His excellent talk and pictures on the life of Christ were enjoyed by all present. The leadership training class has completed the third unit in its course of study and in the very near future will begin the fourth unit or *The Teacher's Appreciation of the New Testament*. About 200 women and girls attended our mother and daughter banquet held May 11 in the social rooms of the church. An interesting program of music and readings was carried out. The guest speaker, Mrs. C. J. Whitlatch, pastor's wife of the Asbury M. E. church, chose as her subject, *Mothers of Yesterday, Today and Tomorrow*. An offering was received which will be divided between the national project and district missions. We are completing plans to entertain the district Sunday-school convention in our church in August. Our two weeks' Vacation Bible School will open June 4. A Children's Day program will be given as usual by our church school.—Ella McKnight, Uniontown, Pa., May 26.

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THE GOSPEL MESSENGER

Vol. 83

Elgin, Ill., June 23, 1934

No. 25

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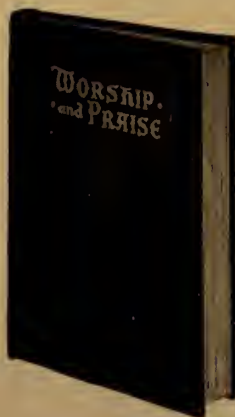
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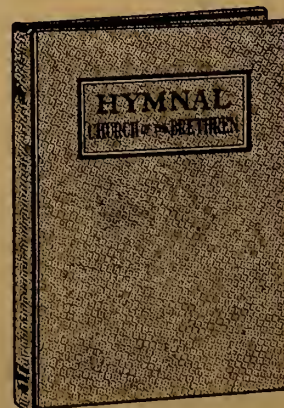
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EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

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No. 25

GENERAL FORUM

Finding God

BY R. H. MILLER

At the Ames Conference, Saturday Evening, June 16

WHEN the historian of the future describes our period he will probably include some mention of the recent vast increase in knowledge and power over natural forces. The dizzying expansion of our mental and industrial dominion has had profound bearings upon our lives, creating needs which are often not clearly understood nor adequately met.

Out of this situation has grown the need for detachment, for an elevation from which we can survey our world and recover our sense of direction. We must find an eminence from which to view life and its problems, otherwise we are in danger of becoming entangled in an unmitigated chaos. In simple and familiar terms, we need God. It is faith in God that will give us this sense of direction. Faith in God alone can lift us to that elevation from which we can see life steadily and whole. If we are not held by the strong anchorage of a great faith our successes in science and invention may easily be our undoing.

I

How may such a faith be won? It will be profitable to form some clear notion of the place and limitations of reason in this search for God. Men do not need arguments to prove the existence of God so much as they need direction into ways by which they may find him. Anyone who is in sympathetic intimacy with the needs of modern men and women will feel the truth of the above statement.

To say no more might lead to an undervaluation of the importance of clear thinking in our search for God. While we can not by searching find out God, while we should not refuse to act beyond the immediate range of our understanding, it remains true that our conceptions

of God should be reasonable. This does not mean that our faith must be reasoned out. There is a difference between a faith that is reasoned out and one that is reasonable. The former is narrow and powerless; the latter renews us and lifts us out of ourselves to do the apparently impossible. It is a reasonable faith, not the result of reason.

II

The analogy of a growing human acquaintance will throw light upon how we may come to know God. Let us think of a son's growing acquaintance with his mother. Of course, no one remembers what the first impression was: here is a guess, however. The little fellow writhes in a prison of fluffy things; he is in great agony. He tells his troubles to the world in the only language he knows; he cries. Pretty soon his crib is overshadowed; he feels himself afloat in some kind of conveyance; a pleasant sensation puts an end to the pain: he has had his dinner. Later his mother plays with his hands and feet, and makes noises that please him. He smiles, which is an event in the life of his mother. Later she helps him learn to walk. She gets for him the things he likes. She often blocks his path and keeps him from doing things he would like to do. They work and play together. He confides in her, for she seems to understand. She stands by as he walks out of the old home to take up a man's work in the world. Then she lies down to rest at the end of the road.

Between this boy's memory of one who loves and suffers endlessly and his response to her when in his crib he became hungry there is an unbroken connection. The friendship with his mother which blesses his life now had a small beginning, but it grew. It grew as one's friendship with God should grow.

Our method of teaching God to the young has often

been such as to exclude, or at least make difficult, this normal process of growth. We have taken a conception of God which has grown out of an adult experience and have thrust it at our children. We have made their assent to such a formula, which violently misfits their own experience, the primary condition of their salvation; and so we have made a wide departure from the wisdom which would keep practical experience and mental growth in close association. In the case of a child and its mother each stage in the process of growing acquaintance is simple, unified, and natural; each is a preparation for the one that is to follow. It should not be considered unreasonable to expect that an acquaintance with God may be achieved in the same certain and healthy way.

III

In this quest for God the words of Jesus, that one must become as a little child, have a peculiarly fitting application. The fresh, open, sincere mind of a child is a primary prerequisite. If one will look upon the world with this kind of vision he certainly will get the impression that a well planned and well executed enterprise is on in our midst. Atheism is not the result of sincere and healthy thought. It is the result of a mood in which pride and resentment are the chief ingredients.

When, therefore, all this artificial bias is brushed aside, a belief in God is the natural and normal attitude of mind. One suspects the presence of God in somewhat the same spirit as that of our eight-year-old son who ran into the back yard on the morning of the first snowfall. He came in, excited: "Rabbits have been in our back yard." He had seen the tracks. Of the daddy bear in the story of Goldilocks: "Somebody has been sitting in my chair," etc. Of the Negro who sings:

"Brudder, de Lawd has been here."

Of a company of explorers in a new land who come upon what appears to be a small lake. They encamp by it, and are surprised to find that its surface rises and falls with the tide and that its water is salt. Though they can not see it, they know that their lake is connected with the ocean.

In the same open-eyed, open-minded way look at the web of life around us which is so intricately woven together, at the path over which we have come with uneven but certain progress, at the plans and ideals which men cherish with measureless devotion—how can any man doubt the presence of God in our world?

IV

It is, moreover, important to have a conviction as to what God's presence in the earth means. What is God doing here? Never have we preachers been able to answer this question with more assurance and enthusiasm. Philosophy and science join in repeating the answer given in the New Testament. God's work is

reconciliation, a work which he has committed unto us. This process of reconciliation is at work everywhere. He unites two molecules of hydrogen to one of oxygen and we have water. He ties the lightning to the wing of a bird, and brings oil out of the bowels of the earth and we have the airplane. He makes wars to cease unto the ends of the earth and we begin to experience the blessedness of the kingdom of God. He unites the life of man with all that is true and beautiful and good and that is salvation. He takes all the jarring, alienated parts of his creation and brings them into their fore-ordained harmony. This is the work of God, a work which he asks us to share.

V

It is a matter of first importance to everyone engaged in this quest that the searchers who have gone before us have found a God whom we call Father. It is a very great error to substitute this tradition for our own discovery. It is a greater error to undertake our quest in attempted disregard of what others have found. This experience of our fathers has inestimable value for us. We must, however, understand it and make wise use of it. If our expectation is set in the right direction our search will be more likely to succeed.

VI

Share God's work of reconciliation. People who work together are likely to become close friends. Two students, a boy and a girl, studied Latin together in college. Now a third party has joined them; he calls one of these Latin students "Daddy" and the other "Mother." The bonds of friendship often grow out of shared work.

A sure way to find God is to search for him in sharing his work.

VII

Enjoy God. Friendship does not grow solely under association during hours of labor. The lighter hours are needed. Children become acquainted over their marbles and dolls. Young people learn to love each other as they share their play. Two old people sit by the fire and chat: that's their way of playing together. Or, to speak of the highest friendship, a man learns to love God as he enjoys the beauties he has made. Whether the friendship is between two children or between God and a human soul, enjoyment is an essential factor in the process of becoming acquainted.

VIII

Look upon Jesus Christ. Men are familiar with friendships which make all the world seem new. If you will lift this experience into a thousandfold intensity you will have a suggestion of how Jesus can show us the face of God in this world that he has made.

North Manchester, Ind.

The Christ Centered Life

BY ALBERT D. HELSER

At the Ames Conference, Sunday, June 17

"For me to live is Christ" (Philpp. 1:21)

JESUS CHRIST is *God* in the flesh. Jesus Christ is the *Friend* of man. Jesus Christ is the *Savior* of sinners. Jesus Christ is the *Way* through a maze of ways, the *Truth* in a world where everything is questioned, and the *Life* in the shadow of a living death.

At certain times and on certain occasions it may be easy to talk about the Christ centered life, but it is never easy to live the Christ centered life. Never easy to bear the cross and to smile as the blood spurts from each wound. But thanks be to God, for he gives us strength to carry every cross and grace enough to heal every wound. We rejoice in living the life of love against great odds, and shame on us for being so quick to talk about the life of love and so slow to pay the price to live it!

The carnal nature cries out for a king.

"We expected a king to slay our enemies
And to set us on high.
Thou camest a little baby,
Thing to make a woman cry."

That baby grew and wrestled with sin and conquered it. See him in the garden. "Father, if it be possible, let this cup pass away from me: nevertheless, not as I will, but as thou wilt." See him on the cross. "Father, forgive them; for they know not what they do."

In what appears weak to the carnal nature is our strength. In surrender is our victory. The grain of corn says, "I do not want to be put down into the cold dark ground. I want to stay in the warm sunshine." But when it finds that the law of life has set its course, it rejoices to swell and sprout and to give its life to create new life. It would like to spring up and bear fruit in a day, but when it finds that the law of life has set its course it abides its time. The man who would live the Christ centered life must learn the wisdom of surrender and the patience of growth.

We know that certain conditions must be fulfilled but the carnal nature does not like the conditions. What people say controls our actions. What people say has caused us to melt our desires and theirs into a twentieth century "golden calf." The bull calf we have made bawls peace, peace, and we say, "Look what we have made. It is charming." It may be charming to the carnal nature, but it is alarming to a prophet of God. Where is Moses, a twentieth century Moses to pull down our golden calf? Is he trembling with fear behind a rock on the mountainside, or is he discussing the expediency of going against the desires of a worldly church? Does he believe with Paul that to be carnally minded is death, but to be spiritually minded is life and peace? Does he allow his appetites, passions, preju-

dices and jealousies to rule his life, or does the spark of heaven in his soul rule his life?

A man says, "I do not think this and I do not think that." My brethren, the laws of the kingdom of God are not dependent on what you think or on what I think. A man may not think that George Washington was the first president of the United States but what he thinks will not change the fact one iota.

Jesus and those who would follow him are radicals. We are for him or against him. We are sheep or goats, and not chameleons. "If any man hath not the spirit of Christ he is none of his." He is like a cloud without water. Professor Nicodemus got one answer to all of his questions, "You must be born again." In this so-called power age we have wit enough to build big barns and we are shrewd enough to fill them to overflowing, but when we start to distribute we are helpless. Social theories multiply and confusion becomes worse confounded. We need a new spirit. We must be born again.

Some of us have been in tow so long that we find it painful to work on our own engines. We are unwilling to start the fire in our bosoms. We are coasters. We get up good speed down a long smooth hill but what a drag we are on the up grades. Individual Christians must get more power or less baggage if the Kingdom of God is to be extended around the world. The dead can never raise the dead. When Elisha laid his body against the body of the Shunammite woman's son it was a live body against a cold dead body. The warmth of the live body went into the cold dead body and the boy was raised. "This is the wonder of God. When we walk in the light of his countenance the very shadows of our lives are charged with healing power."

It is a struggle. Only a series of fresh starts daily in the Christ centered life can keep us alert to the wiles of the devil. Most of us find three flies in our ointment—evil speaking, selfishness and jealousy. Any one of the three has power to bankrupt a soul. We are so quick to see the sins of others and so slow to see our own sins. When we finally do see our sins we are so slow to confess them. When we finally confess our sins we are so slow to put them away from us. We forget that one day we will stand naked before the judgment seat of Christ to give an account of our stewardship. There we will be stripped of all pretense and of all sham. We will find that the world's approval of us will be worthless trash in that great day.

"Oh, Cross that liftest up my head,
I dare not ask to fly from thee.
I lay in dust, life's glory dead,
And from the ground there blossoms red
Life, life that shall endless be."

Under the shadow of that cross I take my stand to live and to die for him who died for me. Under the

power of that cross we can be a living spring. The glory of a spring is its pure sparkling water. God means for us to be springs of living water and we can be if we will let the glory out. We can be a rose garden by a refreshing brook or we can be a barren rocky waste to cut and parch every child's feet that comes our way.

God's way and man's way stand before us. Our church programs become ends in themselves. We forget that they are only means to the end of building up the life of God in the hearts of men. Our programs bring us to the fountain of life. We admire it and talk about it and organize discussion groups about it and preach sermons about it. We do everything but drink and live.

The Christ centered life gets its fire from bringing others to Christ. Dr. Adams discovered Neptune after noticing the deflections of a score of stars at certain times and seasons. Most men discover Christ after noticing the deflections of Christian men. The tragedy comes when men will not bend their course to the will of Christ even though they profess to be his disciples. The oil companies will give us marked maps whether we promise to use them or not, but Jesus only shows his way to us step by step as we follow. A lost world needs redeeming, lost men need saving. The nearer we get to the heart of Christ the more concern we will feel for a lost world and for lost men.

"He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. And he that doth not take his cross and follow after me, is not worthy of me. He that findeth his life shall lose it; and he that loseth his life for my sake shall find it."

This is a strange doctrine to some but we can be sure that it is God's way of refining the soul. No, you do not have to live the Christ centered life, but you do have to *decide* whether you will live it or not.

"To every man there openeth
A way and ways and a way,
The high soul climbs the high way,
The low soul gropes the low;
And in between, on the misty flats,
The rest drift to and fro.
But to every man there openeth
A high way and a low,
And every man decideth
The way his soul shall go."

The devil plays a clever trick on us by getting us to tone everything down to the harmony of the world's great carnal organ. We delight to speak smooth things. I warn you, we are riding for a fall unless we rein in our horses.

Jesus stands ready to help us if we will let him in. He says to our generation, "How often would I have gathered thy children together, even as a hen gathereth

her chickens under her wings, and ye would not! Behold your house is left unto you desolate."

Clay that will not be ground can never be made into fine pottery. The heart that will not submit and surrender can never hope to climb the mountain peak.

The Christ centered life will not submit to the animal nature. The Christ centered life will not be trapped and fooled because many voices say that everything is all right. The Christ centered life will not expect victory in its own strength.

The Christ centered life will make an honest attempt to live its own prayers. The Christ centered life will be slow to judge, quick to forgive, and quick to trust. The Christ centered life will use science as far as she can go and trust Christ the rest of the way, assured that nothing is too hard for him.

"My goal is God himself, not joy
Nor peace, nor even blessing,
But himself, my God.
'Tis his to lead me there,
Not mine, but his;
At any cost, dear Lord, by any road.

"So faith bound upward to its goal in God,
And love can trust her Lord to lead her there.
Upheld by him my soul is following hard,
Till he fulfills my deepest prayer."

"From subtle love of softening things,
From easy choices, weakenings,
From all that dims thy Calvary,
O Lamb of God, deliver me.
Let me not sink to be a clod,
Make me thy fuel, O flame of God."

On Furlough from Africa.

The Adequacy of the Gospel for Our Day

BY D. W. KURTZ

At the Ames Conference, Sunday Evening, June 17

THIS subject contains three questions: What do we mean by "adequacy"? or adequacy for what? What do we mean by the gospel? And what are the needs and problems of "our day"?

I. Adequacy surely must include the whole of life, the life that now is, as well as the future. It must include all men potentially, and not merely a few elect. It must be adequate for all human problems, and not merely some of them. Adequacy must involve the "abundant life" or it is not adequate.

The law of the Old Testament presumed to meet the whole human problem; it dealt not only with worship, but with all social, economic, racial and other human problems. It meant to meet the needs of men. The Gospel of the New Testament meant to enrich, to fulfil the old, and to lead the way to the abundant life. Hence, nothing is adequate unless it is for all men, and for all needs.

II. What do we mean by the gospel? We have four books in the New Testament that we call Gospels. These tell us about Jesus who is the Gospel. He is the Word made flesh; he is the Way, the Truth, and the Life; he is the Bread, the Light, the Door, the Good Shepherd, the Resurrection and the Life, and the true Vine in which alone is life for the branches. Christ is the Word, Christ is the Gospel. "In him was life, and the life was the light of men" (John 1; 4). He is the Son of the living God, the source of life and power for all men. Paul said, "I am not ashamed of the gospel, for it is the power of God unto salvation to every one that believeth."

This text shows that the gospel—Christ—is potentially adequate for all; and actually adequate for all who have faith, to all who avail themselves of the salvation that is offered. We believe that the gospel is potentially adequate for every human need; and actually meets these needs when men respond in faith.

Christ revealed the true way of life for all men in his own life and teachings.

1. He was Master over nature.
2. He was Brother to man.
3. He was Son of God.

These are the three relations we have to reality; and the proper attitudes we should have toward them. If this were accomplished, all human problems would be solved.

III. What is the nature of "our day"? One of our greatest modern prophets has characterized this day as dominated by four major interests:

1. Secularism
2. Nationalism
3. Economic Materialism
4. Militarism.

Secularism is paganism; the lust for pleasure and power, selfishness and self-indulgence. It is the modern surrender to passions, appetites and lusts. It is the cry for "food and fun, food and fun." Secularism is the life of naturalism which is lacking all true discipline and loyalty to spiritual ideals. It expresses itself in the animalism and naturalism of our amusements, banquets, liquor, and loose morals. It is revived paganism.

Nationalism is the modern spirit of patriotism that puts the nation above God. This is outstandingly true in Russia, Germany, and Italy. But our own country has decided that a man can not become a citizen unless he puts the nation above God. Nationalism is a superiority complex, that magnifies the virtues of one's own country and minimizes the virtues of other countries. It creates armaments and threatens war. The nation has become the god of the people.

Economic materialism is a capitalistic system where nearly all the wealth is in the hands of a few people;

masses are hungry and in want in a land of plenty; and material prosperity has become the dominant ideal of the nation. People crave money to satisfy their greed for power and pleasure. The capitalistic system is a stupendous failure. Selfishness and inhumanity are its results in spirit; and luxury for the few and poverty for the many are the physical results.

Militarism is an attitude of mind, and a system of promoting preparedness for war. This is done largely by the ammunition makers and the manufacturers of military machinery. For the sake of making billions of profits, they create national jealousies and estrangements so as to cause governments to spend more and more upon militarism. This causes not only an unbearable burden of taxation upon the citizens, but provokes fear, hatred and finally war itself.

Is the gospel adequate for these problems? The answer to this question depends upon our interpretation of religion. The people of America are divided into three groups, with the proverbial fifty-seven varieties that shade off between these groups. 1. There are the fatalists who believe that God does all by decree, predestination, or foreordination, so that man is totally helpless in the matter. God has elected a small number for salvation in the world beyond, and has determined that this world has no hope, and the masses have no hope, nor can they do anything about it. For these people, the word grace is synonymous with election; and faith is synonymous with predetermined acceptance of certain dogmas which are the signs of election. If this point of view is true, then all others are false.

At the opposite extreme are the humanists, who do not count on God or religion to do anything. Whatever salvation there is, is purely a human achievement, for this life only, through culture, political, social and economic reform. The humanist believes there abide science, literature and art, these three; and the greatest of these is science. If this view is true, then all others are false.

But there is another view, the evangelical faith, the faith once for all delivered to the church; the faith of Jesus, and Paul, and the great prophets. This faith holds that God and man coöperate. God's part is grace; man's part is faith. God is the source of all, and offers his grace, his love, his forgiveness and his life to man on condition of faith, response, loyalty on man's part. Now faith always implies a whole-hearted response: intellect, feelings, and will. Faith is belief, trust and obedience.

The prophets and the New Testament everywhere assume that man can exercise this faith, this response. Man can and should repent, accept Christ as Savior and be reconciled to God. If this view is correct, then all

ECHOES FROM THE AMES CONFERENCE

Tuesday, June 12

A Good Start

THE joys of an editor are beyond all reckoning. One could speak of the delightful chimes from the Campanile Tower for full fifteen minutes. But all the other people can enjoy them too. And so can they the balmy morning air, the birds and the green trees and the grass, which would be green also instead of brown but for the drought, and the magnificent distances with which this college campus is so generously endowed. But not every one can have the privilege of squaring the breakfast accounts of a much-traveled secretary and a transportation agent who get so lost in conversation that they walk away from the lunch counter without paying their bills.

Climatically speaking, the day is perfect. Even the Californians here admit it. This reference to climate calls to mind another factor in the editorial joy of this "good start." Making for the Elgin R. R. station last evening against the combination of a violent ten-minute rain storm with hardly that many minutes to spare and a road completely blocked by two monster milk trucks, it was the well-established neighborhood reputation of the aforementioned secretary that saved the day. For he was at the wheel and at his wit's end too, almost, which is quite a long way to go, when a garage man saw him, recognized him and gave us immediate relief. Could any one who knows him let *him* stick? What a breakfast bill it would take to balance the worth of his gracious personality and companionship!

Three Boards

They were all set for meetings this morning and they had them, the General Mission Board, the General Ministerial Board and the Board of Christian Education. We sampled them all and they all tasted good.

When the Mission Board meeting opened with Chairman Winger in the chair and Bro. Leland Brubaker leading the opening prayer, three mission fields were represented. There were Mary Schaeffer, Susan Stoner, Myrtle Pollock and Dr. Burke. Mrs. Burke came in a little later, and Anetta Mow. Can you sort them out to India, China and Africa? A few others were on hand also. The problem of a loan to a church in the home field that needs help badly seemed quite perplexing. It looked as if they were on the way to the right solution. Next year it will be time for the usual five-year report on mission progress. And it will be fifty years since the first annual report was made. Looks like that ought to be a year of jubilee.

The Ministerial Board was having a very interesting give and take when we dropped in. The question was how far the Board should go in trying to help the churches solve their pastoral problems and the pastors

to solve theirs. How much should it tell, or try to find out about the strong points and weaknesses of men? And should it tell the men their weaknesses, and try to correct them? Or mind its own business? What is that? Here too it looked as if matters were on their way to a wise solution.

The door to the Board of Christian Education room wasn't locked the second time we tried it. And so we heard some talk about the new and more economical arrangement of office space at the Publishing House, about the new doctrinal book for young people which the Board is trying to get an able man to write, about the new graded lessons for intermediates, and about the plans for summer peace work. Some of this was necessary routine and some was very vital. And the schedule of business had many other interesting items for the consideration of which we could not wait.

After Dinner

First, there was a short joint session of the three boards for a better mutual understanding of the Home Mission work so-called. The duties of the Board overlap somewhat in certain phases of the work. They wanted to agree on the portion of the budget to be allowed for this, which they did, and they wanted to understand each other as to the handling of certain details. To accomplish this to best advantage a committee was appointed consisting of the chairmen of the three Boards.

Following this session the Boards resumed their separate discussions. Tonight the Ministerial and C. E. Boards are to have a joint session and tomorrow morning the Council of Boards will meet. This Memorial Union building, by the way, affords most excellent facilities for such meetings and conferences, and even for larger groups.

The exceeding spaciousness of these grounds grows on one with a little experimentation. Really they are too big for us. Some of us are going to get lost hunting the place where the next program is given. Wandering about this afternoon we found the gymnasium-auditorium where the general conference sessions are to be held. We also found there Bro. Brightbill and his helpers getting the mechanical arrangements in proper shape for the training of the Conference chorus.

Another Joint Session

Coöperation, togetherness, is the spirit of the times. This evening it was the General Ministerial Board and the Board of Christian Education. The Mission Board was dealing with its own problems. The other two were facing the task common to them both. It involved such things as selecting a home service staff and allocation of duties and planning for regional and district field work.

The feeling has been growing in extent and intensity that the home field is peculiarly the task of these two boards.

Well, you can easily see that it is very important to know who should employ whom and what for. That was the practical issue the whole group was facing, as it seemed to us, when the time came to commit this scribbling to the mail.

Please understand that the Ames Conference is not supposed to begin until tomorrow. All this today is preliminary, related indeed to what is coming in the days that follow, but happening here and now because the time and place are convenient. To all present appearances this will be a good night to sleep. That also is cause for gratitude, and more editorial joy.

Wednesday, June 13

Early Morning

WHAT a time for a walk it was, and place too, for here you can easily do miles and miles of it before you realize what has happened. There are so many interesting things to see. This morning Moderator Winger was one of them. He was quick to explain his unexpected presence. He said it was good for his health. I had made a like discovery.

The early stillness is favorable for worship also. The birds join in. And the chimes from the tower in fifteen minutes of old hymn melodies make it hard to start the day in an ugly mood. "He Leadeth Me" makes it easier to turn the sentiment into fact.

Council of Boards

The Council assembled at eight o'clock. Chairman J. J. Yoder was in charge. Bro. M. Clyde Horst led the prayer. Reports were called for and given by Treasurer C. M. Culp and Financial Secretary H. S. Minnich. The budget for 1935-36 to be presented to the Conference was agreed upon. The amount is \$275,000. A request for suggestions as to methods and personnel in raising the budget brought a vigorous response. The question of the office set-up, whether the right men are on the job and whether there are too many of them was gone into thoroughly. Certain delicate aspects of the problem were referred to an executive session of the Council which followed the general session. But even in the open meeting it was evident that the wish and purpose to profit by criticisms made and to make improvements where possible, were very strong. The Council was in earnest.

A committee had been appointed to consider the advisability of organizing our general work under one Board. The committee thought, in view of the progress in coöperation among the Boards, it would be wise to await further developments before doing anything more with the one Board plan. The Council thought so too.

The Council will ask the Conference to rescind its

action last year on annuity rates and make a change somewhat less radical. Bro. Zigler reported on a plan for securing competent architectural service in building and remodeling churches. It was felt that a good many of our congregations have shown the need of some advice along that line and the matter was referred to a committee with power to act. An appropriation for Men's Work involving \$200.00 to be furnished by the Council was ordered, and it was further agreed that money raised by the men's organization may be credited to the churches on the Conference Budget.

Home Service

The Council should have had more time to consider a proposed plan for organizing and administering the home field more effectually. What it actually did was to adopt the first section of the plan as given below, and receive the rest of it for further study. And that you may be able to proceed with your study of it and be ready to offer criticisms and suggestions, we append it here:

To unify our work in America, to secure the best program and plans, and to effect an efficient field organization, we submit the following:

(1) That the Boards secure the help of other institutions in our church in the development of program and plans. We suggest that we ask the following educational faculties to discover the needs, determine the goals, plan the program, and develop literature for the following fields of interest:

Bethany—The Message of the Church and Evangelism
Bridgewater—Temperance
Elizabethtown—Rural Life
Juniata—Home Life
Manchester—Peace
McPherson—Economic Life
La Verne—Individual Life

These are temporary assignments. Each faculty shall maintain a corresponding representative for each of the other institutions.

(2) That the Boards select ten pastors, five of whom shall be full time pastors and five free ministers, to meet with the staff to review the materials developed by the staff and the educational institutions and to aid in unifying them into a church program to be recommended to the local churches.

(3) That field men be secured on full or part time by the regional advisory councils in coöperation with the General Boards. The duties of these field men will be:

- (a) To meet in Elgin annually and assist in creating the program for local churches.
- (b) To represent the total program of the church in districts and local churches.
- (c) To make definite study of the churches and districts and to assist them in becoming more efficient.
- (d) To assist the districts in discovering their resources and help in securing more effective administration.

The regions—Southeastern Central
 Eastern Central West
 Western (California, Washington, Oregon,
 Idaho, Canada)

(Continued on Page 17)

The Adequacy of the Gospel for Our Day

(Continued From Page 10)

other views are false. For each of these views is mutually exclusive, and together they are comprehensive; there is no other possibility.

We hold to the evangelical faith. The Church of the Brethren has always held to the evangelical faith. We always recognized God as the source of salvation, revealed through Jesus Christ; and man as a responsible, free being, who could accept or reject.

Is this gospel—which is Christ himself—adequate for our day? We believe Christ is the Way, the only way, and the sufficient way for all human problems. He is potentially adequate for all men, but actually adequate only when men accept him as Lord and Savior. The moment that enough men accept Christ as Lord and Savior, and thereby become loyal to God, there will be no more secularism, nationalism, materialism, and militarism—for all these discords will be resolved into divine harmony. The great need of the hour is evangelism, to make Christ known to men so they may love him, and respond to him. He is adequate for every need of Our Day if men will respond to him.

Chicago, Ill.

The Challenge of the Prayer Life

BY GALEN K. WALKER

At the Ames Conference, Sunday, June 17

THE prayer life means more than an occasional act or experience with God. Prayer has been defined as: "fellowship with God," the "quest for God," not simply asking God for things; but the intermingling of our life with God's life; conversation with the Father, listening to him. Dr. Solomon Cleaver, in the recent book on "Life's Great Adventure: Prayer," says: "Prayer is the Divine method whereby man coöperates with God in the doing of his will, the carrying out of his purposes of love and mercy, and not persuading God to help us accomplish our own will."

"Prayer at its highest is confidential. It is a conversation between the soul and God with no third person looking on or listening in."

Prayer is hard work. To really concentrate our mind on God and spiritual things for just a few moments is no easy thing, as most of us know, who have tried it. "We do not realize what a rabble of undisciplined thoughts have a home in our heads until we make a serious effort to induce them to bow at the throne of grace," says Jefferson.

Some very nice folk think that prayer is "bunk," today. But Jesus of Nazareth did not think so. People can ask questions about prayer which nobody can answer. "But the huge fact remains that the greatest spiritual expert who has ever walked the earth, . . . believed in prayer and urged all men to pray." Jesus

said: "Men ought *always* to pray, and not to faint" (Luke 18: 1).

In 1 Kings 18: 36-38, and again in verses 42-45, we have an example of Elijah, in the prayer life, challenging the hosts of Israel, and the false prophets of Baal, to the value and power of prayer. "Lord God of Abraham, Isaac, and of Israel. . . . Hear me, . . . hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again. Then the fire of the Lord fell."

We see the challenge of the prayer life of Elijah, when he restored the widow's son to life, and again when he prayed for rain after the three years of famine. Elijah says: "At thy word have I done all these things." Elijah had been communing with God, and prayer challenged him to prove to the people on Mount Carmel, that prayer is efficacious.

Dr. George MacGregor, said: "I would *rather train ten men to pray than a hundred men to preach.*"

Does prayer really challenge us like this?

The Prayer Life Is Challenging to Me for Several Reasons

First, because of Jesus' prayer life. Jesus began his life of public ministry with prayer. "Jesus also being baptized, *and praying*, the heaven was opened" (Luke 3: 21). This is the first mention we have in the Gospels concerning Jesus' prayer life. Jesus closed his earthly, public ministry with prayer, as you will note in his expressions from the cross. Jesus loved to pray. He prayed so much and so often that it was his habit. It was like breathing, to him. He did not pray only when he was exposed to danger. Three times he remained in prayer all night long. His regular habit seems to have been to devote the early morning hour, "a great while before day" (Mark 1: 35), to prayer. He sought other opportunities for secret prayer as special needs arose.

Dr. S. D. Gordon in the book, "Quiet Talks on Prayer," declares there are fifteen mentions of Jesus' praying, found in the four Gospels.

We therefore see Jesus' habit of prayer, and this is ever a challenge to our own lives, so that we might increase and deepen our prayer habits. If any one ever did not need to lead a prayer life it seems to me it was Jesus, yet the recorded facts prove unquestionably that Jesus Christ's prayer life is our challenge.

Furthermore, he is not through praying. Jesus "*ever liveth to make intercession for them*" (Heb. 7: 25). "Jesus is still praying for us even now. God be praised! He lives and intercedes for us forever. Jesus was not only a man of prayer in this world, but in all worlds. Jesus is praying still for the coming of the kingdom, for the final triumph of love, for the unity of believers, for prophets, pastors, teachers, evangelists, missionaries, and workers of every grade and name. He is praying that our faith may not fail. Because of our

prayers, his and ours, his work is sure to prosper in our hands."

Much of his prayer was for others than himself, as for Simon Peter and his murderers, and the world, wrapped in pleasure and sin.

Secondly, the prayer life of Jesus is challenging to me, because of the prayer life of Saint Paul. Next to Jesus' influence and power over human beings, was that of Paul. He makes no attempt to explain the possibility of, or reasonableness, or supernaturalness of prayer. Paul assumes all this. He practiced intercessory and unceasing prayer. He exhorts us to do likewise. Paul regarded nothing as beyond the reach of prayer. Paul's prayer life is challenging to us today. He got things done. So may we, through the prayer life.

Third, the prayer life is challenging to us, because of its accomplishments for ourselves, and for others and for the glory of God.

The prayer life is a life of strength. In prayer, an angel came down and strengthened Jesus (Luke 22: 43). Have you not felt that angel's hand upon yourself, after really praying? I have.

The prayer life is a life of "getting things from God." "Ask, and it shall be given you; seek, and ye shall find; knock and it shall be opened unto you," says Jesus (Matt. 7: 7). Here is a "climax of increasing urgency." There are more than thirty thousand promises in the Bible, we are told. Why not claim them? Jesus gave us the model of all prayers, and it contains *seven petitions*. Three are for God's glory, one for earthly things, and three for our own souls. But prayer is not only asking for things from God, "it is talking with God, and learning to know him better."

Professor Phelps says: "Prayer can find a miner in the depths of his tunnel; the explorer at the poles; the sailor in mid-sea; the taxi-driver; the aeronaut; that friend; that cause." Prayer brings power; prayer is power. "The greatest power entrusted to man is prayer-power." Jesus overcame in the greatest crisis of his life, through prayer. Oh, that the Christian would more greatly use and recognize the challenge of the prayer life!

"A revival of prayer at home will sweep away the remaining barriers among the heathen and in the hearts of your missionaries, and then days of great ingathering shall come."

"Oh, what if the one we had failed to uphold
By the prayers that we did not pray,
Should fall in defeat at the battle front,
Or falter along life's way?
Do you think that the fault would be wholly his
If weary and sick at heart,
He failed to render such service true
When we did not do our part?"

La Verne, Calif.

Cephas-Peter (John 1: 42)

BY M. CLYDE HORST

At the Ames Conference, Monday, June 18

THIS scene, as Dr. Morgan reminds us, represents the only time Peter did not reply to Jesus. At other times he always was ready with an answer; but this time he was speechless. The reason seems clear. Jesus' prophecy concerning Simon's character seemed so untrue to life. It meant that the exaggerating fisherman, the fickle extremist, was to become rock-like, a man of unswerving conviction and bankable dependability.

Later, after Peter's memorable confession, Jesus confirmed his earlier estimate of Simon's character-to-be (Matt. 16: 18). But what did Jesus mean by building on Peter and giving him the keys? Was he constituting him the papal head of the church with power to transfer such prerogatives to his successors, and did he later make Rome the seat of such authority?

This basis for the papal claims is not all fiction, as Dr. Schaff reminds us. No such colossal structure could rest on nothing but falsehood. In the first place, it can not be denied successfully that Peter was ever in Rome. Foakes-Jackson says on this point, "For the archeologist, the presence and execution of Peter and Paul in Rome are facts established beyond a shadow of a doubt by purely monumental evidence." 1 Peter, apparently, was written from Rome, the Babylon of the New Testament (1 Peter 5: 13; Rev. 17: 5).

But Peter seems not to have been in Rome until after Paul had been there, for the latter does not allude to the former in any of his epistles that were written to, or from Rome. Furthermore, Peter was not the head of the church at the Jerusalem Conference, nor was he infallible at Antioch (Gal. 2: 11). Moreover, in his Epistle he represents himself as merely a "fellow-elder" exhorting his brethren not to "lord it over God's heritage." All the believers, moreover, are regarded as priests, and as "rocks"—"living stones."

The change of Simon's name to Cephas-Peter was therefore a prophecy of the coming change of character, rather than a token of investment with hierarchical authority. He was to be rock-like in conviction, standing fast in the faith. He was to be a "pillar" in the church, a "rock in a weary land" to his pilgrim brethren; but he did not attain immediately. Several epochs in his development are traceable in the records of the New Testament.

First, we see "Simon the son of Jona" in the Gospels. He begins as a rude, profane fisherman, but matriculates in the school of Jesus. He was the strongest and weakest of the twelve. He had all the excellences and weaknesses of a sanguine temperament. He received from Jesus the highest praise and the severest

censure. His weaknesses were those common to human nature, but when he fell he could always be counted upon to redeem his failure. He sincerely loved his Lord, and never had peace until he found forgiveness.

Second, we have Peter of the Acts of the Apostles, and incidental references in the Pauline epistles. He is now the leader in the Pentecostal church, obeying God rather than man. He was the first to champion the cause of the Gentiles, although a pillar in the Jewish wing of the church, and was of great service to the "sojourners of the Dispersion."

It is in his epistles, however, that the complete triumph of grace is to be witnessed. Here is to be found the mature result of the work of purification—a spirit most humble, meek, gentle, tender, loving and lovely. Almost every word and incident in the gospel history connected with Peter left its impress upon his epistles in humble reminiscence or thankful allusion. Several outstanding emphases of his, moreover, deserve detailed mention:

First, is his Christology. His earlier confession is greatly enriched by the memory of the resurrection. The cross, moreover, once such a stumblingblock, and seen in the Acts as a part of the counsel of God, now has a halo of redeeming glory, which, when discerned, results in a veritable rebirth—a separation from the former "vain manner of life."

Prominent in his thought, moreover, is the "blessed hope." "Apocalypsis" is his characteristic word for the concept, which, as Kennedy says had root in the Christian Messianism which dominated the Palestinian Christian community from the outset. But while the apocalyptic atmosphere is breathed, its excesses are avoided. The fact is taught and its value emphasized, but details seem irrelevant. He thinks of it as the supreme encouragement to those under trial.

Peter's reverence for the Scriptures, moreover, is heartening. He literally breathes the atmosphere of the Old Testament, assuming that it is inspired. Yet, he is neither rabbinical nor fanciful, but rather practical and edifying. Even the "preaching to the spirits" (1 Peter 3: 19), when recognized as an allusion to the Book of Enoch (Moffatt and Rendall-Harris) proves to be no exception.

What a tower of strength Peter was to the early church! And what a rock he still is to a tempest-tossed theological world. Those who are for Paul and those who prefer James still need to meet in Peter. But more significant still, what a pillar Peter was in the character crises of the Apostolic Age! And what a "rock in a weary land," still to the "Simons" upon whom the burdens of responsibility must rest. Though the "sons of Jona," they may become Rock in the school of Jesus!

Lewistown, Pa.

The Nations of the Earth

BY DESMOND BITTINGER

At the Ames Missionary Convocation, Monday, June 18

"And before him shall be gathered all nations, and he shall separate them one from another" (Matt. 25: 32).

We may differ somewhat in our beliefs as to when the nations are to pass in review before the Great Judge, or in what form that judgment will be. But we are likely pretty much agreed that we can not avoid a daily judgment now, as nations and as individuals. Our natural inference is that the nations which we, in a rather condescending way, call the pagan nations, are in for a more severe judgment than the enlightened nations. We somehow, have the idea, almost unconsciously attained perhaps, that because we are scientific and have many machines we are correspondingly better than nations that have not those things. It has been my experience, however, that in a great many ways we are just a step from those we call savages, that in some ways that step is toward the rear and not to the front of them.

America and the civilized nations have a great deal of national pride. We surround ourselves with tariff walls, restrict immigration, have customs inspection, and spend most of our money for national defense. Then we say that the tribalism of the pagan is undesirable and should be broken down. Perhaps we are right; but who are we to set out to do that for him when the lines of our own tribalism are a little farther flung but more distinctly drawn and ten fold more harmful than his? In tribalism or nationalism we have not stepped forward but backward.

I visited the navy yard in Philadelphia since I have been back from Africa and found it throbbing with activity. A month ago they launched a new battleship costing about \$12,000,000. Millions of dollars are spent each year that we might the more effectively kill our neighbors against whom we have no feeling of animosity whatsoever. Through science we have more power in our hands than we know what to do with. We are children yet, and as dangerous to ourselves and others as children playing with dynamite. The savage hits his enemy over the head with a club. That is bad, but the way we do it is ten times worse. In militarism we have not stepped forward from savagery but backward into more savagery.

In America and Europe we are confused about economics. We have strikes, and capital and labor trouble, and codes. Men are starving in New York and in the Middle West last fall other men plowed under corn and killed pigs to throw them into the Father of Waters. We have food and we have railroads wanting to haul it and we have men wanting to eat it. But we can not get them together. In an economic way we have very little to offer a pagan nation.

(Continued on Page 26)



MISSIONS

This Department
Conducted by
H. Spenser Minnich



What to Pray For

Week of June 25 to July 1

ANKLESVAR is pronounced like "Uncle-Eshwar," and it means the "Eye of God." A little more than a half mile distant from the Girls' Training School at Anklesvar, is located the Vocational Training School for the boys of our mission. Its purpose is to prepare the young men for rural Christian leadership. Rather than educating them away from the village and the farm, it aims to deepen their love for the soil. These men are taught the best and simplest methods of agriculture and various industries and occupations. Knowing full well that these men can never have modern western implements to use on their own village plots, the school teaches them to use their native tools in the best way and to improve them as the need arises. Mr. and Mrs. I. W. Moomaw superintend this training work, and P. G. Bhagat is the headmaster who puts his heart into his service, helping to inspire the pupils to return to their home communities and be a source of uplift and blessing. Not only are they shown how to be better farmers, raise better cattle, have better chickens, and be more efficient carpenters, masons, smiths,



etc., but they catch the spirit of Christian service and gladly conduct Sunday-schools and teach classes and give their testimonies to the people of the surrounding villages during the time they are in school. And when they have been graduated they carry this same spirit back to their homes. Pray for this institution which devotes its time to Christian character building.

The Christian Movement in China

The following appraisal of the Christian Movement in China was written by Dr. Ralph A. Ward, a returned missionary of the Methodist Episcopal Church (North). It is part of a letter appearing in *The Chinese Recorder*.—Ed.

HAS the Christian church in China a program or a message—or both—or neither? Fifty years ago it was sure of its message. Ten years ago it was sure of its program.

It has an abiding message. Theologians may differ. But the central fact of Christianity is that those whose lives are touched by Jesus are changed. That is its message.

Programs and policies are formed for specific problems. The periods for which they are needed come to a close. The church in China continues to work, somewhat in confusion, on much of the program which it saw clearly ten years ago. More of that program still is needed than superficial and long range criticism realizes. Presently, however, the message of Christianity will express itself in programs and policies which have been adjusted better to present conditions.

Since returning to China this year, I have been amazed at the certainty of the value of Christianity in China on the part of missionaries and Chinese Christians in contrast to the uncertainties and confusion and academic questioning of the missionary enterprise by people in America. It would be helpful if more Americans, even those who are regarded as missionary specialists, could spend a period of years here in first hand touch with the realities of non-Christian communities and those other contrasted realities in the lives of persons and communities in which the gospel has become a factor.

The decrease in foreign missionary funds from America is causing great hardship and a handicap to the development of Christianity in China. Whole valuable sections of the missionary enterprise here are collapsing.

But the missionary collapse stands in sharp contrast to the virility of Chinese Christian groups. They are only a handful. Yet like the bamboos on their hillsides they bend to the storm but are not uprooted. Our major Christian schools, under Chinese leadership, continue. In many places they are the best institutions of modern learning. Their attendance is greater than at any time in a decade. The political opposition to Christianity which was so intense several years ago has passed away.

Many people have been so disillusioned by political failures and are so conscious of the needs of their country and of their own personal needs that they look to Christianity or to anything else which may seem to present real hope. President James L. Ding of the Anglo-Chinese College in Foochow, said this spring, "You do not need to preach to our students about their own needs or the needs of their country. When in keen distress they recognize those needs. What they want to know is how to meet them. If Christianity has anything effective to offer they want it."

Christianity has an adequate message. Its program of helpfulness is being adjusted to new conditions.

The Women of the Orient

BY ANETTA MOW

At the Ames Conference, Saturday, June 16

Second Half

I CAN not help but think of the little outcaste girl who came to the Vyara school about fourteen years ago. Her home was in a village three miles away. Her father was dead, her mother so poor and ignorant she could not care for the child. She came with only a tiny rag about her body, with a head which had never known a comb. I did not know she was at the school until the matron came to my door saying, "Miss Saheb, a new girl has come. I have given her the pail of water and piece of soap and a clean skirt to wear. She has had her bath and is cleaned up, but I want you to come to see her head. Something is wrong with her head and you must see it."

It was easy to see that the child's head needed care. Instead of having all the itch and impetigo on her hands and body, they seemed to be collected on her scalp. It was in bad shape, and the poor girl could not allow anyone to touch her head. There was nothing to do except to make a cap, line it with sulphur ointment and tie it on the head. Next day the process was repeated, on the third day also. Then an attempt was made at washing the head with soap and water. It was a sorry task. The only thing to be done was to cut off the hair as near the scalp as possible. Then the caps fit closer. Day after day the caps were tied on and a warm soap suds bath given, and in a month the head was healed.

This little girl stayed on in school and passed her grade each year. Many things were learned aside from facts from books. When she finished the elementary grades, she entered the training classes at Anklesvar. She always enjoyed the days when the practical nursing classes recited. She liked to bathe and dress and care for the baby which was brought to class. One day she told those in charge of the school that she wished to take up nurses' training, and so arrangements were made for her to go to Dahanu and enter the hospital for training. This work she liked very much. She

never seemed happier than when she was caring for some woman or child in pain. Dr. Nickey praised her work, saying she was a good nurse because her heart was in her service.

Three years of training and then she returned to Vyara to be a help to all who needed her. Last year word reached me that Fulmani was married and in a home of her own. And special mention was made of the fact that she is a splendid Christian wife, making a lovely home, and giving constantly of her nursing care to the whole community. And what could be more appropriate than that she should pass on to others the same spirit and the same sort of care which she had once received? Fulmani is one among hundreds who have been saved to serve. Lifted up from the mud of distress and disease into a life of beauty and blessing.

My mind turns to lovely women in our own mission in India—Ramibai, Miriambai, Rahaelbai, Benabai, Kankubai, Vahalibai, Prembai, Patalibai, Kantabai, Rupabai, Marthabai and Jamnabai—a whole dozen names of women who have had almost the same experience of being taken "out of the miry clay and placed upon a rock, with a new song in their mouth, even praise unto our God."

During this past winter many of you doubtless had the privilege of seeing and hearing Miss Yi Fang Wu of China, as she traveled over the United States in the E. Stanley Jones party. Miss Wu is a Ph. D. and is President of Gingling College at Nanking, China. Did you hear her give her experience?

I shall not soon forget the radiant, quiet dignity of this little Chinese Christian woman as she stood on the platform of the Congregational church in Elgin, telling us how she had once been a follower of Confucius, how she attended a mission school and how she learned to know the love of God and salvation through Jesus Christ our Lord. Listen to the testimony Dr. Wu gave concerning the effect of Christian missions in China:

"In my own mind it is quite difficult to distinguish what are the effects of Christian missions in China and what are the effects from the contact with western civilization in general. I do not mean at all that they are identical, but rather that what the missions started, such as modern education and equality between men and women, non-Christian and liberal Chinese leaders have promoted also, especially since 1900 and 1911. One significant contribution from Christianity is, it seems to me, the genuine interest in the welfare of individuals, and the fact that Christianity especially values personality and appreciates the possibility of the common people."

Such women as Dr. Yi Fang Wu and all the noble girls in her college are the kind of marvelous women who have found the light and are spreading its rays all across their land.

Jung Yu Lan entered our girls' school at Ping Ting in the early days of the mission. From the first she was an unusually bright pupil and early gave evidence that she would make a splendid kindergarten teacher. Even before finishing her grade work she assisted in the teaching of the kindergarten children. As a teacher in Daily Vacation Bible Schools, the missionaries felt that they had never had her superior or equal. In the days when girls' schools were considered useless, she went into the villages, conducting Bible schools. Later on the elders of one village came to Ping Ting asking for her to come to their place and teach the children for a year, for said they: "She teaches the children more in one month than other teachers do in a year." Even the official class were impressed by her dignity, refinement and ability. Sister Crumpacker says of her that she had a great deal of initiative, was a splendid executive, a born teacher, a capable mother, a loving mother and a devoted Christian.

But this lovely girl lived only twenty-six years. She passed away, leaving a great void in the school, the church, the community and in her home. In those short years she had accomplished much for the kingdom of God.

And in Africa, although our own mission work is too young to name outstanding leaders among the women and girls, nevertheless the day is not far distant when the same type of lovely Christian women will be found there as in China and India.

Perhaps this year many of you have read the mission study book, "Eastern Women—Today and Tomorrow." It tells you the same story I am telling you now. How clearly it shows us that the women of the Orient are coming out of their age-long seclusion and inertia into the challenging demands of the modern age. They realize now that they are a part of their nation. Rabin-dranath Tagore has put the words of an awakened woman on the lips of his character Chitra: "I am Chitra. No goddess to be worshiped nor yet the object of common pity to be brushed aside like a moth with indifference. If you deign to keep me by your side in the path of danger and daring, if you allow me to share the great duties of your life, then you will know my true self." That is the way the women of other lands begin to feel. It is a new attitude, and it reveals the deep desire of the woman's heart to be a co-worker, and a companion, in the great task of uplift and reform.

And what a responsibility lies at the door of us American Christian women to share the very best we have with our Oriental sisters! We, who for generations have been the recipients of rich blessings (blessings which we too often fail to count), are challenged to share with them our Christ and all the rich heritage which attends his reign.

There is a beautiful India marriage custom that dimly illustrates our talk:

At the wedding ceremony the women friends of the bride accompany her, with music, to the home of the bridegroom. They usher her into the presence of the bridegroom—that is as far as they go, then they retire and leave her with her husband.

That is our joyous task. To know Christ, to introduce him, to retire—not necessarily geographically, but to trust these women with the Christ and trust Christ with them. We can go only so far, he and India must go the rest of the way.

And they are to be trusted with Christ. In their fellowship with him, new and beautiful depths of truth are brought forth. The Orient has many grand traits which enrich us and make our own concept of Christ the more lovely. How patient their patience, how pleasing their courtesy, how steady their endurance, how deep their trust. Yes, they bring out of the storehouse truths both new and old.

May I close in the words of Ellen Lakshmi Goreh, an Indian Christian girl, a graduate from Lucknow Christian College. I'm sure you will see and feel in it the depths of promise which lie buried in the souls of the women of India, China and Africa—these lotus blossoms of the Orient.

In the Secret of His Presence

In the secret of his presence how my soul delights to hide!
Oh, how precious are the lessons which I learn at Jesus' side!

Earthly cares can never vex me, neither trials lay me low;
For when Satan comes to tempt me, to the secret place I go.

When my soul is faint and thirsty, 'neath the shadow of his wing
There is cool and pleasant shelter, and a fresh and crystal spring;
And my Savior rests beside me, as we hold communion sweet:
If I tried, I could not utter what he says when thus we meet.

Only this I know: I tell him all my doubts, my griefs and fears;
Oh, how patiently he listens! and my drooping soul he cheers:
Do you think he ne'er reproves me? what a false friend he would be,
If he never, never told me of the sins which he must see,
Of the sins which he must see.

Would you like to know the sweetness of the secret of the Lord?
Go and hide beneath his shadow: this shall then be your reward;
And whene'er you leave the silence of that happy meeting place,
You must mind and bear the image of the Master in your face,
Of the Master in your face.

KINGDOM GLEANINGS

Calendar for Sunday, June 24

Sunday-school Lesson, Review.

Christian Workers' Meeting, Why Christians Are Happy.

B. Y. P. D. Programs:

Young People—Choosing Your Vocation.

Intermediates—For the Fun of It.

* * * *

Gains for the Kingdom

Three baptisms in the Toledo church, Ohio.

One baptism in the Canton church, Ill.

One baptism in the Twin Falls church, Idaho.

Two baptisms in the Timberville church, Va.

One baptism in the South Whitley church, Ind.

One baptism in the Kansas City church, Mo.

Two baptisms in the York church, Pa.

Two baptisms in the Monocacy church, Md.

Six baptisms in the Monitor church, Kans.

Two more baptisms in the Yellow Creek church, Ill.

Six baptisms in the Des Moines City church, Iowa.

One baptism in the Heidelberg church, Pa.

Four baptisms in the Quakertown church, Pa.

One baptism at Waka church, Tex., Bro. J. R. Jackson of Pampa, Tex., evangelist.

Nine baptisms in the Mechanic Grove church, Pa., Bro. M. J. Brougher of Greensburg, Pa., evangelist.

Two baptisms in the West Wichita church, Kans., Bro. H. L. Ruthrauff, pastor-evangelist.

One baptized and one received on former baptism in the Palmyra church, Pa.

Four baptisms in the Valley Pike church, Va., Bro. Lawrence Helsley of Columbia Furnace, Va., evangelist.

Eight baptisms in the Lower Claar church, Pa., Sister Mary Leatherman of Mt. Airy, Md., evangelist.

One baptism in the Ligonier church, Pa.

Eight baptisms in the Greene church, Iowa.

Five baptisms in the Mount Joy church, Va.

Four baptisms in the Parsons church, Kans.

Three baptisms in the Cherry Grove church, Ill.

Thirty-one baptisms in the Ivester church, Iowa, Brother and Sister O. H. Austin of McPherson, Kans., evangelists.

Six baptisms in the Kent church, Ohio, Bro. Zigler of the Owl Creek church, Ohio, evangelist.

Eleven baptisms in the Kearney church, Nebr., Bro. L. A. Walker of Omaha, Nebr., evangelist.

Eighteen new members in the Wawaka church, Ind., Bro. T. G. Weaver of Wakarusa, Ind., evangelist.

Seventeen were received into the Pittsburg church, Ohio, Bro. J. W. Fidler of Brookville, Ohio, evangelist.

Nineteen baptisms and one received on former baptism at the Ridge or Fogelsanger house, Pa., Bro. Wm. N. Zobler of Lancaster, Pa., evangelist.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Bernard N. King of Ridgely, Md., June 15 in the Cherry Grove church, Md.

Bro. I. S. Long of Bridgewater, Va., July 8 in the Antioch church, Va.

Personal Mention

Bro. J. R. Jackson is to begin a series of meetings July 29 in the Limestone church, Tenn. If there are other churches desiring his services he may be addressed at Pampa, Texas.

Bro. Harlan J. Brooks, who served on Standing Committee at Ames Conference, representing the First District of India, informs us that his address from June 22 to 30 will be Dayton, Ohio, in care of Mrs. E. F. Brooks, Box 295, R. 10.

The Sunday-schools of Southern Indiana are working toward the support of the work of Dr. Howard A. Bosler in Africa. In the list of missionary supports published in the June 3 Messenger, this statement was omitted. Mt. Morris, Illinois, Sunday-school is supporting Sadie J. Miller in India. This support was also omitted from the list. We beg your pardon, Sunday-schools of Southern Indiana and Mt. Morris, and hope that you will continue on in your good work.

THE QUIET HOUR

Israel's Fourth of July

Exodus 12: 1-20

For Week Beginning July 1

The beginning of months, v. 2

To begin their year with this month helped them to remember the beginnings of their national life (Deut. 16: 1, 2; 2 Chron. 30: 15).

A lamb for a household, v. 3

Each home had a definite part in the celebration of the day of the nation's birth (Ex. 29: 39; Lev. 3: 7; 4: 32; 5: 6; Num. 6: 12).

The whole assembly of the congregation, v. 6

In every home in Israel, on the same night, was this one ceremony observed. The effect of it must have been powerful, indeed (Lev. 4: 13; 24: 14; Num. 15: 24; Judges 20: 1; 1 Sam. 10: 17; Ezra 9: 4).

The detailed rules, vs. 7-11

Some of these rules seem strange to us, but they were useful then, for a worshiper who was careful to observe these rules would also obey the rules governing conduct as well (Deut. 17: 12; Ezra 7: 26; 10: 8; Rom. 13: 2; Jude 8).

With your loins girded, v. 11

This recalled to them the danger and hardship of the men who broke away from Egyptian tyranny and made Israel a nation (Matt. 26: 41; Acts 20: 31).

Security from a great danger, vs. 12-14

God saved Israel from Egyptian tyranny. He also shielded Israel from the punishments which were sent upon Egypt (Job 11: 18; Psa. 91: 5; 112: 7; Prov. 3: 24; Heb. 13: 6; 1 Peter 3: 13).

Unleavened bread, v. 15

They could better remember the privations their fathers suffered in the wilderness when they must eat this yeastless bread (Ex. 3: 7; Job 14: 1; Psa. 119: 50; Isa. 63: 9; Rom. 8: 18; 2 Cor. 4: 8).

I brought your hosts out of the land of Egypt, v. 17

Our patriotism is wholesome only when it is intimately tied up with the worship of God (Num. 33: 3; Deut. 16: 1; 2 Chron. 30: 15; 35: 11).

Discussion

In what respects can Israel's observance of her national holiday be an example to us today? Be specific. R. H. M.

Echoes From the Ames Conference

(Continued From Page 9)

(4) Where the need justifies, that district men be secured to represent the program in the districts. They shall be under the supervision of district boards and shall work in coöperation with the regional men. The duties of district men shall be:

- (a) To visit the churches of the district at least annually,
 - (b) To discover changes in pastors and help in placement, and
 - (c) To assist in the district program in every way possible.
- (5) That the Elgin office be organized over a period of several years, that the age group secretaries will give most of their time to the development of plans, literature, editing age-group materials, or teaching at Bethany, and that the field work be done mostly through the field organization.

The Busy Time Begins

It is Wednesday noon. There are increasing signs of busyness. For example, there are more and more people on the grounds. This means that there are many meetings between friends from the east and the west, the north and the south. Meanwhile there is much questioning concerning directions, and the location of this or that building. For the buildings are many and the distances magnificent.

However, there is also another reason for an increased busyness. Heretofore the meetings have been those of boards or other small groups. But at one-thirty on the day of this writing the sectional conferences begin. This means that several meetings are to be in progress at the same time. Now the attendant at Conference solves the dilemma of place by choosing the group dealing with his special interest. But the problem is not so simple for your scribe. His ideal is to tell you something of all that is going on. And so we set out to gather what we can.

First of all, we called at the Physics Building, where the young people are scheduled to meet. And if it is not digressing too much, we shall insert that walking over to this building we discovered that the brown lawns are really as dead as they look. What must have been splendid lawns would burn like tinder if a match were applied. The only green things underfoot are the dandelions, and even they are wilted and dusty. Overhead the sky is a great dome of azure, but the day is not as hot as one would think. Yet the shade of the hardy trees scattered about the campus is most welcome.

But to return to the Physics Building. Young people were going in thereat, and so we followed to see what we could see and hear. While waiting for the group to gather we fell into conversation with an old friend from California. The friend was Edgar Rothrock of La Verne. He showed your scribe a picture of the two younger of his nine children. And fine children they are. Just then Mrs. Rothrock came up and

we marveled that the father and mother of nine should look so well and happy.

About this time Dan West, Kermit Eby and others came along and we knew that the gathering group of young people would have good directors in their discussion of such topics as Recreation, Peace, Economics.

Sectional Conferences

Near at hand was the Home Economics Building in which children's workers were scheduled to meet. The building is a magnificent stone structure. It is one of the newer additions to the campus, the cornerstone bearing date of 1925. And how fitting that those especially interested in childhood should meet in such a building! Bro. L. W. Shultz presided at this meeting. The group was not large, but geographically it was a representative one. There were children's workers present from states as far apart as Pennsylvania and California and Washington and New Mexico. When your scribe felt obliged to move on to the next conference, Mrs. Ralph Petry was finishing her discussion of Our Happy World in terms of children's needs.

At the western end of the campus, in the Gymnasium, we found Bro. Wm. Beery speaking to a group of those interested in church music. His subject was: Understanding the Hymn Book. And since he has helped to make hymn books it was perfectly proper for him to explain how they can be made most useful.

Next, your scribe hurried back to Agricultural Hall. Here the largest group yet met with were listening to a round table discussion participated in by a representative group of eight persons. This discussion led up to Bro. Rufus D. Bowman's searching talk on Adults Facing Their Responsibility. For years past we have laid great emphasis upon children and young people as the ones to educate and change if we are to have a better world. All this is most important, but we dare not forget that we live in a world conditioned and controlled by adults. Our pressing problems are those created by adults. Hence, any plans for the improvement of conditions depend primarily upon what we can do with and for adults. And the encouraging fact is that we can teach and change mature people.

Visiting Hours

The hours from four to seven o'clock might well be designated as visiting time. The only thing definitely scheduled for this period is information about our mission work in Africa. Bro. A. D. Helser has a good crowd up on the second floor of the Y. M. C. A., but for the most part the open period is being used for visiting. If any one doubts that the Brethren are sociable in spirit, he would soon change his mind if he could step into the lobby of the Y. M. C. A. There he would find friend meeting friend and new courage being generated through these contacts. Perhaps there is nothing

(Continued on Page 20)

PASTOR AND PEOPLE

Relationship Between Pastor and People

BY ROLAND L. HOWE

In Three Parts—Part Three

Article Supplied by Pastoral Association

THE church functions under the oversight of a great variety of pastors, and fellowships a laity still more changeable in the ways of humankind. All have their limitations. We should be grateful that it has been made possible to improve. And more's the pity that pastors and people alike do not more nearly approach the limit.

Preachers may be classed respectively, and always respectfully, as positive, comparative, and superlative (in the up grade of course). There are pastors who excel as speakers, and those who are prominent as visitors. Rarely do we find one in the superlative as both speaker and visitor.

A valuable asset is to know the people with whom we are dealing, and to be able to converse on subjects that interest them. The pastor should know his people. This creates common interest and provides a way into spiritual experiences that could not be otherwise enjoyed.

The successful business man in terms of the street must be a good "mixer." The pastor should be a good mixer, and he can not mix well unless he visits his people. Here is a great handicap proportioned to the size of the congregation and the territory it covers. It becomes a virtual impossibility to the unpaid preacher who must look elsewhere for his daily bread. It calls for much time, for physical endurance, the grace of God in abundance, and a frame of mind that can meet the atmosphere of sickness, sorrow, and trouble, because the pastor is on the receiving end of all the negative experiences of the congregation. By the time he completes the round where pressing duty calls, the circle starts over again. He is encompassed by an endless chain of collateral responsibilities. A pastor's work is never done.

Other members who do not have first call may also be visited with mutual profit. In these associations may be found needful personal diversion, as well as practical material in preparation of the message for the next Lord's day.

Wherever the burden leads, the members can find ample opportunity for effective service. They should pray daily for the pastor, and promote the answering process by practical sympathy and active support.

Then there is the *omnibus* pastor, who carries an overload of miscellaneous freight, burdened with matters that could be easily shifted to the shoulders of oth-

ers—if the shoulders were willing. There is also the carrier piloted by a part of the congregation that discriminates by choice in the cargo it handles. These are the two-way "dead-headers"—the members who habitually decline personal service.

Can a successful church be found where the pastor busies himself with many details, so encumbered that he sometimes overlooks weightier matters? If it can be avoided, he ought not to superintend the Sunday-school, nor teach a class. This may not be practicable in the small church, but it were better if it could be found so. The pastor should be free to view the entire field of activity, and reserve ample time and strength for important emergencies which he can not do if borne down by many collateral duties.

A new minister was accosted by one of the members who was fat and sleek and evidently self-satisfied: "Pastor, I hope you will feed the sheep." Whereupon the new pastor replied: "My dear brother, you do not need food—what you need is exercise."

There is many a fat church member, the same yesterday and today, living and moving and having his being in a self-contented way under the cumulative years of undigested spiritual food, simply because he has done little or nothing all his life but feed. There is a woeful waste in some churches because of talent that is not functioning. What great sermons the pastor could preach outside the pulpit by fitting his members to suitable tasks! What great sermons the laity could preach by undergoing the fitting process! What a great boon it would be to hear the welcome voice—"I've done refusin'."

Some one has said that "Many an unwritten poem lies buried beneath the soap suds of some obscure washwoman." We have less expressive talent because we do not appropriate and develop what we have. We ought to adopt in Sunday-school and church the system of under-study so successfully applied in the business world; and it is the pastor's great privilege to know his laity to the end that all may be brought into the open and an opportunity given to shine for the Master. This requires study and patience, and responsive reaction on the part of the members.

There is no such thing as maximum relationship between pastor and people. Normally, the manifestation is a growing power. As time goes by, all things working together for good, fellowship becomes progressive and uniformly expressive of "Blest be the tie that binds."

A pastor should exercise as much care and discretion among his entire membership as a young man courting a diversity of interests! There should be no partiality. Partiality is a great disturber of relationship. He should be a married man, and very carefully and prayerfully married. This removes him at once from

the pedestal of premium to a basis of par or discount where he properly belongs. It divorces from the congregation all false popularity and jealousy, sometimes found in the pathway of a marriageable prospect. It leaves both him and his service on their own basic merit. If not married, it should be made known either publicly by himself, or through one of those convenient and ever-ready channels for the spread of news, always to be found in a congregation. If held in reserve, or positively not in the market, these facts should not be kept secret.

Granting that he is married, and as husband and wife in the sight of God are one, the wife should be as much the pastor as the husband. While she may not occupy the pulpit, she can find many other means of service of perhaps little less importance. I know a pastor of a congregation of 1,600. He has a remarkable wife. She is sometimes referred to in a casual way as the pastor, and worthily so. She knows the people by name—a wonderful accomplishment. She speaks freely and friendly and helpfully to one and all alike, showing no partiality. There therefore abides with the pastor's wife a charming responsibility and a joyous opportunity to create and hold profitable relationship.

Every business man knows the meaning of depreciation, wear and tear, and obsolescence. The pastor has his full share of wear and tear. In the very nature of things he will eventually become obsolete as to active duties in the pulpit through age or sickness over which he has no control. But this very obsolescence is a valuable and sacred surplus on the balance sheet of any congregation. What greater blessing to any people than the abiding presence of quiet old age, reflecting the halo and influence of a life of fruitful service, quickening conscience, and resting as a benediction upon all those who touch its circle.

But there is little or no excuse for depreciation. A pastor should steadily appreciate as the years go by. To preach himself out in two or three years, as some do, is merely to broadcast the fact that he has hung his harp on the willow tree, and anchored his ambition while still far from port. Failure to strengthen mental and spiritual reserve against the exhausting forces that otherwise reduce to a minimum value, is not an uncommon weakness.

"The laborer is worthy of his hire." No pastor or pastor's family should be handicapped by lack of sufficient funds to permit them to live with a fair margin of reserve. A normal pastor has some pride—he, too, is mortal. The great apostle refers to certain men of corrupt minds and destitute of the truth who suppose that gain is godliness; that from such we are to withdraw; but that godliness with contentment is great gain. From this it is inferred that a man may be godly and yet lack

contentment, but if the pastor lacks contentment he can not be instrumental in great gain for himself or his congregation. He should be contented, because he is laboring in the capacity of an executor or trustee. He is administering the will and testament of the Father. Nothing should divert him. Want should not disturb him. He should never be in doubt as to means for the maintenance of the home and for the normal education of his children. Therefore, assuming that a pastor is godly, he needs godliness plus, which is contentment; and one of the essentials of contentment is the assurance of ample and regular income. On this consideration also depends the relation of a pastor to his people which will contribute its measure to mutual gain—the sum of godliness and contentment.

One of the greatest barriers to the ministry is the deplorable fact that it offers little inducement for the accumulation of a fund for old age, nor is there any defined assurance that after a life of devotion and sacrifice, the declining years can be spent in dignity, decency and independence. The profession of the ministry is no place for material gain, and it never should be entered with that thought in mind; but the least a pastor can expect is the assurance that guarantees him freedom from care and permits him to function normally—body, soul, and spirit, until God chooses to call him home.

Philadelphia, Pa.

With Whom?

BY CHESTER E. SHULER

"I SAW two men walking along a street the other day," said a minister recently, "and couldn't help watching them. At first they seemed very companionable—walked close to each other, were in perfect step. But I noticed that the countenance of one was sad, while that of his companion was very stern. Neither spoke to the other.

"Then I saw that they were handcuffed together. One was an officer, the other his prisoner. Their companionship was forced, not voluntary. Neither craved the presence of the other. Iron shackles compelled their actions."

We are all walking that way if we are not walking with God. The devil's shackles are cruel, compelling, unbreakable—unless Christ unlocks them.

Enoch walked with God—and we may do the same, even today.

A walk with the devil is forced, painful, sorrowful, and ends disastrously.

A walk with God, with Christ, is joyous, companionable, free, and leads unto life eternal.

This matter of walking is important.

Now is the time to look into it.

Newport, Pa.

Echoes From the Ames Conference

(Continued From Page 17)

ing finer in all our Conference activities than just these hours of fellowship.

The Children's Hour

Shadows were lengthening on the Ames State College Campus when it was time for the children's hour. We refer to the unique program offered those interested in Children's Work. The program started a bit late, but more than made up in quality for what it lacked in promptness. The first part of the two-hour session was given to the dramatic presentation of child behavior problems. The care lavished on this lightly attended meeting makes us feel that there is still too much going on at once—that what has involved so much thought and careful preparation should have a wider hearing. The second part of the children's hour consisted of an address by Dr. Fred Replogle of McPherson College.

Youth and the Church

What should be youth's contribution to the total church program for today? At the same hour as the children's program just mentioned the young people and pastors met in the first joint discussion ever held at Conference. This discussion really had three parts to it. First of all, there was the round table discussion. How would you answer the question: Should we expect more of our young people today than of their parents? Considering youth's opportunities is it not reasonable to expect that in some respects every son should be taller than his father? The consensus of opinion seemed to be *yes* in answer to this question. However, there was one professor present who pointed out that all this is not as easy as it seems. Indeed, some of the so-called advantages may really be disadvantages. It is not always true that the youth of today is as free to choose, as unhampered and natural in his development as his father. The round table was followed by a general discussion in which it was brought out that while some of our youths are challenged to the Christian way, there is need for the tact to challenge a yet larger percentage of our young people.

The conclusion of the program consisted of a stirring address by Kermit Eby on a Pacifist's Church in an Imperialistic World. The speaker showed how we are living in an imperialistic world and subtly enmeshed in its implications. Bro. Eby painted a stark but true picture of the strain in western lands, and of their fight to maintain standards of living at the expense of the poor people of backward lands. We can not present here any adequate sketch of his address, but we can suggest the three things a pacifist church like our own must develop or face. They are: a consciousness of what is going on in the world; the basic equality of the races

and this fact's implications; willingness to suffer for our idealism.

People Who Work Overtime

Meanwhile the women were having a forum in Memorial Hall under the direction of Mrs. Ross D. Murphy, president of Women's Work. When we looked in Mrs. J. Hugh Heckman was giving the last address on the women's program.

But another group was also doing what we usually think of as characteristic of women—working overtime. That is, after all other stated programs were over we found a faithful group on the platform at the Gymnasium practicing special musical numbers for the Sunday and Monday meetings. We should like to remind our readers of the fact that all good music is the work of "overtimers" whether at Conference or in the home church.

Thursday, June 14

A Weather Change

THOSE who were awake early enough heard the welcome patter of gentle rain on parched shingles and baked fields. Meanwhile the birds sang their morning chorus of praise. However, the morning shower proved light and the chief advantage up to the time of the writing of these lines has been a cooling and freshening of the air. But the sky is still overcast and most anything from sunshine to heavy rain might be predicted.

Breakfast Conference

The first of our home mission secretary's breakfasts was held this morning. A fine group of at least a hundred met to eat together and listen to Bro. M. Clyde Horst speak on Home Missions Today and Tomorrow. Bro. G. A. Cassel presided and Bro. J. H. Cassady led in prayer. Bro. Horst showed how with the years the beneficiaries of home mission efforts have changed. The colonist, the Indian, the Negro, the later European settler, Orientals, Mexicans, and now the migrant have received special attention. At present the home missionary enterprise in North America is a surprisingly large undertaking. The annual budget is \$25,000,000 and 20,000 people are in its service. Some of the trends are: conservation and correlation as against the typical expansion of earlier days; a shift in interest as what was once considered the romance of home missions changes into a clearer understanding of current needs.

Morning Worship

It is nearing eight o'clock as these notes are written. Our program indicates that morning worship is next in order. Toward Agricultural Hall we find a few wending their way. At the hall we slip into the assembly room and finish jotting down some notes. Meanwhile Bro. A. F. Brightbill plays one after another of

the good old hymns of the church. And the spirit of worship so increases that our hearts are quietly and prayerfully lifted to the Creator of all in praise and adoration. Bro. A. R. Coffman directed our devotions.

Concluding Sectional Conferences

Thursday forenoon is to conclude the sectional conferences, the plan for the afternoon being that of reports of findings to be given in a joint session. The groups that we looked in on were the young people's three simultaneous sessions discussing a personal economic code under Dan West, recreation under Bob Tully, and peace under Kermit Eby.

The group interested in music met, as they have been meeting, at the Gymnasium. The topic selected for discussion was that of Practical Music Problems and the Church Program. Amongst other things, Bro. James M. Moore spoke on the Philosophy of Church Music.

The women have a knack for unique presentation, and those who called at Memorial Hall were not disappointed. Women's Work materials were on display. The topic for discussion was the Women's Work Shop. When your reporter called the women were beginning the discussion of a compilation of questions sent in from the districts. They started off with: When and how conduct mission study in small country churches?

A Surprise Item

The surprise item on the forenoon's program was easily that of the address given by Dr. Ernest Groves of North Carolina. He graciously consented to speak on Mental Hygiene and Parenthood. Dr. Groves is a national authority in his field. He certainly proved an attractive, constructive speaker. Mental hygiene he defined as the effort of science to help people in the trouble induced by the strain and turmoil of modern life. Strange as it may seem, Dr. Groves pointed out that most mental hygiene difficulties originate in the home. This is not because parents are worse than other people, because they are not. Their dispositions toward children are normally better than those of others. The problem situations arise out of the fact that parents are adults charged with the care of helpless life. The parent and child relationship is big with both possibilities and dangers. The parent needs to realize that his child is an individual who should be allowed to develop into his wholesome uniqueness. Many problem cases, and such occur in the best homes, arise out of some over-anxiety which results in frustration for the child. The tragedy of childhood is to fail to grow, and the point of Dr. Groves' discussion was that childhood might be made safe for maturity.

At the "Y"

The "Y"—both Y. M. C. A. and Y. W. C. A. are in the same building—is Conference headquarters. The

office of the Committee of Arrangements is there. It's the place to look for lodging and other information, and the letters from home. A special post office for Conference use is there. And the Publishing House. And the exhibits. Nearly everything in fact. If you don't find it anywhere else look at the "Y."

Sister Minerva Metzger, China missionary, was there too today promptly at 12:30 to show how they carry on the work in China. She has served over there twenty-four years and is just back. She has been happy in that work because, along with other interesting things, you get faith in the saving power of God. Assisted by several other missionaries she showed in a dramatic way how most people in China live and how the missionaries make contacts with them. It was a portrayal of the three ways of serving, at home, in the field, and in the wilderness. Those who teach in school have them all at "home." Those who go out some distance to evangelize a village, say, and come back at night are in the "field," while those who make extended tours and share the life of the people more intimately and for longer periods work in the "wilderness." Before Miss Metzger's hour was over there was standing room only.

Later in the afternoon at the same place Sister Susan Stoner, just back from India, had charge of a similar showing of the work in India. Her period was longer and there must have been much variety in what was given. At the time we dropped in Sister Stover, pioneer missionary in India and in pagan lands, was explaining the circumstances connected with the appointment of that first little group of three, Bro. W. B. Stover and herself and Bertha Ryan. She told about the questions the Standing Committee asked them, why they wanted to go, and all about their sailing and earliest experiences.

Finding the Findings

That is what we did at the main session in Agricultural Hall. Representatives of the various sectional conferences which have been in progress yesterday and today reported their conclusions. While the people were assembling, some listened interestedly, to Bro. Huffaker's playing, some even worshiped, and some just kept on talking. Bro. Rufus D. Bowman presided and led in prayer, after some hearty hymn singing. The Quinter quartet, men from the Quinter church of Northwestern Kansas, gave an appreciated number.

The Children's Workers reported first. They had seen better methods of teaching children, among them the committee plan of having children search out things for themselves in the library. In a play by Sister Lois Dell they had seen it demonstrated how an ill taught child may learn to be courteous and in fact a model child. They learned that fear is bad for child growth. They had especially appreciated the morning address by Dr. Ernest Groves of the University of North Carolina

(Continued on Page 24)

HOME AND FAMILY

The Better Job

If I were running a factory
I'd stick up a sign for all to see.
I'd print it large and nail it high
On every wall that the men walked by,
And I'd have it carry this sentence clear:
"The Better Job that you want is here!"

It's the common trait of the human race
To pack up and roam from place to place.
Men have done it for ages and do it now,
Seeking to better themselves somehow;
They quit their posts and their tools they drop
For the better job in some other shop.

It may be I'm wrong, but I hold to this—
That somehow something must be amiss
When a man worth while must move away
For the better job with the better pay;
And something is false in our own renown
When a man can think of a better town.

So if I were running a factory
I'd stick up this sign for all to see,
Which never an eye in the place could miss:
"There isn't a better town than this;
You need not go wandering far or near—
The Better Job that you want is here!"

—Edgar A. Guest.

Seed of Abraham

BY H. A. BRANDT

12. Men in Distress

THE morning after the terrific storm had swept through Oaklyn territory, Lincoln Wark pushed back his chair from the breakfast table and regarded his wife for a moment. Mrs. Wark was helping two-year-old Junior with his glass of milk.

"Caroline," said he, "what do you say to a drive to Oaklyn? Those radio reports make me want to see what has happened."

"But what about Junior—and all this work?" Mrs. Wark was one who did not care to let things pile up.

"Forget the work and bring Junior along!"

"I don't see how I can—"

"Of course you can!" insisted Wark.

"Men folks don't understand—"

"Maybe not," laughed Wark, "but they usually get what they want. Listen, Caroline: I'll have the car ready in a jiffy—five minutes at the most. Be ready with Junior."

So it was not many minutes before the Warks were well on their way to Oaklyn. On the way they passed Gabriel Roma's cabin in the shelter of an oak-grown knoll. He was picking strawberries for his breakfast.

But soon they saw plenty of signs of the destructive power of the storm.

Not a mile beyond Roma's place the Warks saw trees stripped of their leaves, the softer varieties clean of bark on the windward side where the full force of hail had struck; all defective specimens were shattered or prostrate on the ground. In the bright sunlight of the day after the barked trees glistened like distraught and sickly ghosts. In the low places flood waters had spread debris. Everywhere crops were ruined. Corn almost ready to tassel had been beaten to a pulp. Fields of golden wheat were hammered into the rain-soaked earth. Barns were twisted from their foundations to stand in outlandish positions, but more often to collapse entirely. Cattle were killed in the open fields and crushed in wrecked barns. The cows that escaped were wild from fright and painful lacerations. Farmers in their homes generally escaped with minor cuts and bruises. But their world was in ruin.

The residence section known as East Oaklyn was very hard hit. The fine homes on the high ground overlooking Green River and Oaklyn proper presented many a sorry spectacle. There had been no loss of life, but injuries, especially cuts from broken glass, were common. All agreed that Oaklyn Heights, the historic Linden residence, suffered the greatest damage. The fine old mansion that stood on the crest of the palisades overlooking Oaklyn was completely shattered. From this place the erratic cyclonic storm jumped to a point about two miles south and west of Oaklyn, where damage was again severe.

While driving through this area, Wark surprised his wife by turning in at one of the damaged farm homes.

"What do you mean by stopping here?" she asked.

"Remember those two students we picked up on the way back from Springfield—the two you got supper for and that I drove home? Well, here's where Ernest Becker's father lives."

"Is this the place they had the sale where things went so cheap?"

"Yes, but Becker's getting back his tools and stock won't solve his latest problem."

"Poor folks!" commented Mrs. Wark. "It's just one thing after another."

"See those birds?" Wark indicated several poor forms sprawled on the ground on the lee side of a lilac bush. They were bruised, rain-soaked and dead.

"And what happened to them!" Mrs. Wark showed unfeigned surprise.

"What? Killed by hail!"

Wark drove on into the Becker spacious farm yard.

"Hello, here's something else!"

What Wark saw was two men working on a muddy, damaged car.

"The Beckers have company," warned Mrs. Wark.

"Looks more like a wreck to me," said Wark. "I want to see what has happened here."

Wark drove up and stopped. First one workman looked up, and then the other. In spite of mud and grease Wark saw the men were Ernest Becker and Newell Barr. In a moment there was mutual recognition.

"Anything serious?" questioned Wark.

"Yes—really serious," answered Becker.

"Wreck?"

"Yes. The car skidded and upset a little piece down the road. There were three people in it at the time."

"Who?"

"A young blood—Don Overton."

"That's one. Who else?"

"Mrs. Elsa Linden and her daughter, Iris Linden."

"Who was hurt?"

"Overton and Mrs. Linden seriously. Miss Iris seems to have escaped serious injury by jumping out as the car started over."

"Where are the injured now?"

"Harlan Linden and Dr. Lane were out with an ambulance within an hour after the accident. They are now at the hospital."

"Another blow to the Lindens," remarked Lincoln Wark slowly.

"I should say," agreed Barr. "Did you hear what happened to Oaklyn Heights?"

"Yes. We were by the place," said Wark.

"They have had misfortune enough in the last month to last a lifetime," continued Barr.

"They have had, for a fact," added Ernest Becker. "But Harlan Linden keeps a stiff upper lip."

"You couldn't break a real Linden," said Wark. "I have known something of them ever since I could remember."

To this agreed Becker and Barr.

Then after some moments Wark began a new line of questions. Said he: "The Lindens are not the only ones hard hit. I see you folks have something more to worry about."

"Yes, sir," said Becker dryly. "Every day we have more worry about less and less. This storm has finished us—not only for the season but as farmers."

"Which about states our case as well," added Barr.

"I'll admit it does look gloomy." Wark looked first at Becker and then at Barr. Then he added: "Farmers have got to think of more than bigger and better crops on bigger and better farms. They have got to do more than raise more and more stuff to eat, if they are ever going to get relief."

"Then you're not just thinking of our storm grief," answered Becker, "but of the ultimate solution, of a way out?"

"Exactly."

"I have heard something of your venture," continued Becker.

"I am not urging that as a solution in your case," said Wark beginning to warm to a favorite theme. "But there is much to Burley Holton's contention that farmer groups must organize and insist upon their rights as a group."

"They are the seed of Abraham, you know," offered Barr. His tone indicated he was a bit cynical regarding Holton's thesis.

"You fellows want to be careful you don't get Holton wrong!" Wark's face showed that nothing could stop him now. "I repeat, you folks don't want to get Holton wrong. There is more in what Burley Holton says than he realizes himself. Farmers are a chosen people, but as a famous reasoner once pointed out, the test of blood is out of date. Kinship with Abraham is now on the basis of spirit. The sons of Abraham are the men in every line who keep faith with the future, who never give up even though the way is dark!"

"You are quite right," answered Becker disarmingly, "as far as the theory of life goes. But Barr and I are up against certain practical difficulties. How is this seed of Abraham idea to work out in his case and mine?"

"That's what I am trying to get at," persisted Wark. The real son is such not by the accident of birth, but by deliberate choice. All of which means that he stands ready to face personal problems with the will, ingenuity and faith which lead toward solution."

"Then you think there would be something besides pain in a recanvass of my personal problem?" asked Becker.

"Yes, it is quite possible something vital may have been overlooked."

"I hadn't figured on the storm," offered Ernest bitterly.

"Good," said Wark. "That is a very proper starting point."

"But how about Mrs. Wark?" inquired Becker. "Perhaps she will weary of this?"

"I think I will take Junior and go to the house; I have wanted to meet your parents, Mr. Becker." So Mrs. Wark got out of the car and started for the house.

"Now get me right," began Wark anew. "I am not arguing for the sake of argument. I am in earnest about this problem. I'll take time out to discuss it if you will!"

"All right," said Becker, climbing in Wark's car and settling himself in the back seat.

"Me, too," and Barr got in the other side. "Let's see what our friend Wark has to propose for men in distress."

Elgin, Ill.

(To Be Continued)

Echoes From the Ames Conference

(Continued From Page 20)

who is teaching at Ames this summer. He is an authority on mental hygiene.

The Young People had found that recreation is the rebuilding and enriching of body, mind and spirit, and that only such activities as do this should be encouraged. They would discourage modern social dancing and would not use tobacco. They had given much attention to the questions of peace and economics. They would refuse to resort to violence, even to suffering for it. They favor boycotting the movies until the movie authorities give heed to the rising protests against block booking and other ways of working in the unwholesome kind. They favor simplicity in dress, eating and general living habits. They want honesty in paying debts and just wages. They oppose bargains made possible by sweatshop labor. They want the profit motive replaced by service to human welfare. They will probably have a petition or two for the business session of this Conference.

The Women's Work has found it will be fifty years old next year, not of course in present form of organization, but it is that long since "Aid" work began. They had considered ways of giving and raising money for the cause, saving pennies, mitebox, envelopes. They recommend giving not grudgingly but cheerfully. The story of the girl who didn't think it right to sell chances on a quilt and had asked her teacher about it, set women and men to doing some serious thinking. They had found in Mary Magdalene, Dorcas and Lydia, types of women who need help and give it.

The Men's Work group had wondered why man was ever created first, if at all, seeing that men have been so quiet in church activities. They had found, however, open fields in evangelism and in church financing and urged attention to these. Beautifying our places of worship was one concrete opportunity for being useful they had discovered.

The Music section had been giving special attention to congregational singing. They had found that singing hymns should help us to get back into life, not to escape from it, that emotion will atrophy and perish if not expressed, and that spiritual understanding is the first qualification for a church instrumentalist. Somebody too had wondered whether "Selah" wasn't the word David said whenever he broke a harp string.

"For Such a Time as This"

That was the thought around which Bro. Paul H. Bowman, President of Bridgewater College, gathered up the scattered threads of the above "findings" and drove home to our hearts the central issue. Three incidents furnished the necessary ammunition. A boy had said to his father who corrected him: "Daddy, don't you know I have my life to live?" A perplexed

soul had confessed: "My inner life is in a mess." Another in trouble, advised to consult a certain pastor, said: "A boy with a toy balloon can not solve my problem."

The point was that the tragedy of the present hour is the adding of spiritual confusion to material chaos. Our government talks of a great scheme for enabling people to remodel their homes and replace their cars when the real crisis is in human spirits. Faith, courage, that is the need. People are vainly seeking freedom with no self-mastery within.

Does church membership mean no change in living, no more giving, no more sacrificing, no more enjoying of life's deepest things? We must learn to find freedom within law and that spiritual values are at the foundation of life. The illustration of the ship without a cargo was a vivid picture of the present distress and the present need.

Between Main Sessions

New issues are forcing themselves on our attention. A year ago at Hershey a group had gathered for the facing of the economic problem. They tried it again at 4:30 today. After feeling around a while it simmered down to this: Is capitalism basically wrong, and what is the thing we call by that name? Interesting suggestions were made, as they were bound to be, with such a live question in the foreground, but the final word on the subject wasn't said. Maybe they will try it again.

At six o'clock there was a reel of motion pictures on Africa in Agricultural Hall followed by an inspiring talk by Bro. A. D. Helser. The net effect was to give you a new impression of the size of Africa, the primitive modes of travel and living, and the power of faith and the gospel of Christ to change things. To see the United States, India and China, all slipped over on the map of Africa and leave plenty of room for other smaller countries, is a good dose for a bad case of national conceit.

As we make our way to the gymnasium-auditorium it is comforting to notice that these distances between meeting places are getting shorter. We are getting acquainted with the map of this campus, and now that we know where things are, it isn't so bad after all. Indeed, the facilities in every other respect are so excellent we are forgetting the one disadvantage. Food, lodging, suitable rooms for all kinds of meetings, beauty of surroundings—all these are all that one could wish for. Walking is healthful exercise anyway.

First General Assembly

The Conference has really and truly begun at last. We've had the address of welcome and we have gathered in the main auditorium. First, there was a half hour of praise and devotion. There was some great

hymn singing with Bro. Brightbill leading. Conference Secretary J. E. Miller presided. Dr. W. W. Peters of the University of Illinois led in the prayer. And at a little later stage of the meeting we were again impressed with the high quality of that Quinter quartet.

President Hughes of the Iowa State College struck a note in his welcoming address that pleased our people immensely. It was not chiefly his gracious welcome that they liked—any gifted speaker can do that—it was their discovery of the spirit of the man and the institution of which he is the head. And for this they need not depend on what they saw and heard tonight. Those who know assure us it was not stage play. Iowa State College is marked by a religious spirit unique for a state institution. The faculty is made up predominantly of Christian men and women and its meetings are opened with prayer. "No smoking" notices are everywhere and, we are told, quite well observed. The department of rural church life is active and our own Iowa pastors coöperate in a fine way, the speaker said. He spoke of the church, school and home as the pillars of society and said we need them all and all must work together. He wanted each of these to do its part in making a better world, and was trying to mobilize the forces of the college in behalf of righteousness.

Pastor L. H. Root of Minneapolis gave the response in a very happy vein. He was grateful for the welcome, already assured even before the meeting tonight, and appreciative of the congenial atmosphere we had found here. He made brief reference to some of our church principles, especially to our interest in simplicity and peace.

Next came the first of a series of Studies in Bible Characters, this one on Moses and given by Dr. Ray C. Petry of McPherson College. He began with a brief sketch of the pre-Mosaic life and religion of Israel and then went on to set forth the life, work and character of the man Moses. He had gone out into the desert and experienced God, alluding to the burning bush incident, and later at Sinai helped his people toward the like experience. He gave his people a new ethical concept and put it into law. He disturbed their complacency, and gave them faith when they were discouraged. He was a maker of history, more than a writer of it. Bro. Petry's presentation was so scholarly that one had to hope this fact did not eclipse its practical bearing in the listener's mind. He endorsed the conclusion, as to the historical reality of Moses, that if he never lived, then there was another man by that name who did the things attributed to him.

The Council of Church Boards had a called meeting yet after the general night session but we decided to pass that up and call it a day. And of course we did not get into the Conference Chorus rehearsal for more reasons than one.

Friday, June 15

At the Breakfast Table

THERE were other groups, we understand, which utilized this early morning hour for consultation and conference but we joined the District Ministerial and Mission Boards and local pastoral committees. Bro. H. L. Hartsough, Chairman of our General Ministerial Board and pastor at North Manchester, Ind., was speaking. His theme was Forward in Our Ministerial Organization.

He thinks we ought to move forward on five points: (1) In finding our ministers. We are not getting our best, that is, in too many cases we are not. (2) In training men for the ministry. He is not disparaging our seminary but he has a vision of a pastor of a large church opening the door to graduates to serve as associate pastors and learn the practical side in some such way as this. (3) In supervising our ministry. We need a better system of placing men. We must have more respect for the fear that harasses many, the question whether the church will give them a chance. (4) In building an ethical spirit, and establishing a code of propriety. We must not preach brotherhood and break it in relation to our fellow ministers. (5) In building a spiritual ministry. We must be, not exactly good fellows, though good citizens surely, but we must learn how to be human without being vulgar, how to maintain becoming dignity.

In the Auditorium

Bro. J. W. Lear was leading the morning worship. He observed that worship does not always draw the largest crowds, though the attendance was pretty fair in this instance. In worship we submerge the self in order to emerge in the consciousness of the presence of God. We wait there for his sanctifying power. While we waited this morning we sang about the "Rock that is higher than I."

Facing the Liquor Problem was next on the program. We began to face it with Chairman H. F. Richards' story of the man of business he knew who had a salary of comfortable thousands and since repeal has fallen down and out completely. He is now in jail. Alcohol got him.

Pastor F. F. Holsopple of Washington, D. C., had been appointed to state the problem but was unable to be present. However, he had prepared a paper on the subject which was read by his brother, Quincy A. Holsopple, pastor at Royersford, Pa. The New Approach to this problem was presented by Bro. W. W. Peters of the University of Illinois in his usual vigorous fashion. He stressed the need of being thoroughly fair and truly scientific in dealing with this subject if we would win the youth of our day. The use of alcohol is considered "smart" by many. Our job is to make abstinence the

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The Nations of the Earth

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I need not mention politics.

About two thousand years ago Jesus suggested a philosophy that he thought would prevent us from falling into some of the ways we have fallen into. It was such a radical suggestion that he was killed for having made it. If he were to come back today and make it again, seriously, we would likely either ignore him or kill him. What he suggested was not rights, either individual or national. It was unselfishness. It is a doctrine that has never been tried. Even we of the church have never tried it. We have tried about everything else.

I believe that as a church we have obligations to try to actually live and carry into practice this simple teaching of Jesus. The church has withdrawn herself from the world in the past and lived in monasteries and caves, quite forgetful of Jesus' message to go everywhere, and Paul's example of actually taking that message to heart. Even yet we can say the church should withdraw herself as a separate people. She should, but she should also come out of her withdrawal and tell the people of the world of the greatest philosophy ever pronounced, and then show them how to live it. As long as there are greed and avarice and nationalism in the world the church has a job.

The world will rise or fall as a unit on this issue. We are all one now. We go up or down together. This living spirit of Jesus Christ is about the only thing we have that is worth taking to the nations of the world. And that truth belongs to the world. It is not ours by any conceivable theory. It is universal. Until the world knows it, we have a job. We are missionaries whether we go or whether we send.

The African mother taking her child as an offering to her god says, "My god demands my best." Your God, too, demands your best. May he help you that your best will always be for him.

Philadelphia, Pa.

CORRESPONDENCE

ANNUAL REUNION

The annual reunion of the Children's Aid Society of Southern Pennsylvania was held May 30 at the Children's Home, Carlisle. The program included devotions by Eld. H. M. Snavely; music by children of the Home; reading by Irene Shuman; addresses by Elders C. L. Baker, J. C. Beahm and H. M. Snavely.

A basket lunch and social hour were enjoyed by all present. In the afternoon we were favored with special music by quartets from the congregations of the district—York, Newville, Rouzerville and Waynesboro. More than 200 were present and we feel sure the fellowship will help us all to render better service for him.

Carlisle, Pa.

Mrs. Harper Snavely.

NATIONAL MUSIC WEEK

National Music Week for choristers, members of music committees, choir leaders and teachers of music will be held at Camp Mack, Milford, Ind., July 1-4. The daily schedule and other details follow:

Sunday Afternoon, July 1

- 2:00 P. M.—Registration and getting started.
- 5:00 P. M.—Call to supper. At supper, a statement of objectives for the camp.
- 6:00 P. M.—Vespers.
- 7:00 P. M.—Address, "The Values of Church Music."
- 8:30 P. M.—Informal hymn singing.
- 9:30 P. M.—To cabins.

Monday and Tuesday

- 6:00 A. M.—Rising.
- 6:30 A. M.—Morning meditation.
- 7:00 A. M.—Breakfast.
- 8:00 A. M.—Introductory song leadership.
Characteristics of a good song leader.
Theory and practice of song leading.
- 9:00 A. M.—Congregational singing.
Leadership.
Ways and means of promotion.
- 10:00 A. M.—Choral leadership and special music.
Choir materials.
How to organize and maintain a choir.
- 11:00 A. M.—The art of hymn accompanying.
The use of the instrument.
Preludes, offertories, etc.
- 12:00 —Dinner.
- 1:00 P. M.—Free period.
- 2:00 P. M.—Getting the most out of the hymn book.
How to introduce a new hymn.
A study of great hymns.
- 3:00 P. M.—Vocal clinic, testing voices.
A discussion of voice problems and remedies.
- 4:00 P. M.—Recreation.
- 5:00 P. M.—Supper.
- 6:00 P. M.—Vespers.
- 7:30 P. M.—Choir clinic.
Sing through materials and discuss them.
Prepare a program for the 4th of July.
- 9:00 P. M.—Program by special talent in the camp.
- 9:30 P. M.—To the cabins.

Camp leaders include Professor Beltz of Northwestern University and Professor Wheelwright of the Educational Music Bureau of Chicago. Other leaders promised are: Nevin Fisher, Alvin Voran, Joe Gilbert, L. W. Shultz, J. Clyde Forney, George Detwiler, A. F. Brightbill, P. L. Huffaker and D. W. Boyer.

A chorus will be formed and a program of music given to the general public on the last day of camp, which is the 4th of July.

Bring blankets, musical instruments, solos, etc. Expenses: \$1 registration and \$1 per day for board and cabin per person. Or you can bring the families and rent a cabin. Write: Camp Mack,

Milford, Ind.

Music Committee,
Church of the Brethren.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Cook-Winger.—At the home of the bride's parents, Brother and Sister M. D. Winger, near Marion, Ind., June 2, 1934, Bro. John Cook of Hoytville, Ohio, and Sister Lenore Winger.—Otho Winger, North Manchester, Ind.

Cuffel-Davison.—By the undersigned at the parsonage, Greene, Iowa, May 20, 1934, Bro. Raymond Cuffel of Aredale, Iowa and Sister Orpha Davison of Hampton, Iowa.—C. E. Schrock, Greene, Iowa.

Logan-Vernette.—At the home of the undersigned, May 27, 1934, Bro. Foster Logan of Lakeville, Ind., and Miss Mary Vernetta of Pierceton, Ind.—Otho Winger, North Manchester, Ind.

Nichols-Somers.—By the undersigned at his home, Mr. John Arthur Nichols and Sister Elsie May Somers, both of Luray, Va.—A. Joseph Caricofe, Luray, Va.

Smith-Shook.—By the undersigned at the home of the bride's parents, Brother and Sister Paul Shook, Clarksville, Iowa, May 31, 1934, Bro. Galen Smith of Greene, Iowa, and Sister Erma Shook.—C. E. Schrock, Greene, Iowa.

FALLEN ASLEEP

Beydler, William, son of Joseph and Elizabeth Gochenour Beydler, was born in Clinton County, July 8, 1849, and passed from this life on April 15, 1934, aged 84 years, 9 months and 12 days. On Oct. 20, 1872, he was united in marriage with Mary Metzger, who survives him. He also leaves two sons, one daughter, one granddaughter and one sister. He was baptized Nov. 6, 1875, and lived a faithful and consistent Christian life until death. Funeral services were held at the home by Elders J. L. Hazlett and C. C. Hylton. Burial in Pleasant View cemetery.—Clara Metzger, Rossville, Ind.

Bowers, Chas. R., son of Wm. Sanford and Mary Windsor Bowers, born in Morrow County, Ohio, Feb. 12, 1899; he died May 31, 1934. Nov. 29, 1929, he married Miss Irene Freed who survives with one son, his mother, stepfather and one brother. He became ill about two years ago. During the evangelistic services held in the Eagle Creek church the latter part of March he made confession of Christ and on April 2 he was received into the fellowship of the church by baptism. Funeral services at the Eagle Creek church by the pastor.—Jesse J. Anglemyer, Williamstown, Ohio.

Ferree, Curtis F., son of Ozias and Sarah Ferree, born in York County, Pa., July 15, 1852, died at his home near Panora, Iowa, May 27, 1934. He with his parents came to Iowa in 1862 and located on a farm north of Panora. Feb. 25, 1880, he married Clara Plaine. They settled on a farm near his father's, where he made his home for over fifty years. A few years after their marriage he and his wife united with the Church of the Brethren. He filled several responsible offices of the church—deacon, Sunday-school superintendent and teacher. His wife and two daughters preceded him. He had made his home with the remaining daughter and son-in-law, Brother and Sister Wm. Cordis. Funeral services at the church by the writer, assisted by E. C. Trostle. Burial near the church.—Irving Haughtelin, Panora, Iowa.

Livengood, John J., son of John C. and Mary Hershberger Livengood, died March 24, 1934, aged 97 years. He was Salisbury's oldest citizen and likely the oldest citizen of Somerset County and the county's oldest Civil War veteran. He was a faithful member of the Church of the Brethren and a regular attendant for sixty years. He was married to Catharine Enos who preceded him seven years ago. They were the parents of thirteen children, six of whom survive, also one brother, sister, ten grandchildren and a number of great-grandchildren. Funeral services at the Salisbury church by the pastor, Bro. Guy E. Wampler, assisted by Bro. Geo. L. Detweiler. Interment in Odd Fellows' cemetery.—Lucille Miller, Salisbury, Pa.

Long, John M., oldest son of Eld. Joseph and Anna (Brant) Long, was born at Shippensburg, Pa., Feb. 10, 1885, and died at Stanwood, Iowa, May 24, 1934. Death was the result of being struck by a train at a crossing. He is survived by his widow and five children, his mother of Waterloo, Iowa, and five brothers and sisters. In earlier life he joined the Church of the Brethren but in 1922 he joined the M. E. church of Stanwood. Funeral services in that church under the direction of the pastor. Sermon by the undersigned. Interment in the Stanwood cemetery.—U. J. Fike, Clarence, Iowa.

RayL, Marguerite (Beagle), born near Dunkirk, Ohio, Jan. 20, 1868, died May 6, 1934. In January, 1894, she married Geo. Rayl who died April 30, 1929. Since that time she had lived with two of her sons. She was the mother of six sons, all of whom survive with twelve grandchildren and two sisters. In early life she gave her heart to the Master, uniting with the County Line church. Just before her death she called for the anointing service. Funeral at the County

Line church by the writer, assisted by Eld. J. L. Guthrie.—Jesse J. Anglemyer, Williamstown, Ohio.

Rishel, Mrs. Annie Elizabeth, died May 16, 1934, at her home, aged 72 years. Death followed a complication of diseases. She was a member of the Heidelberg Reformed church. Surviving are her husband, Bro. Isaac J. Rishel, four sons, three daughters, twenty grandchildren and two great-grandchildren. Services at her home by Rev. Thenna, Reformed, and Bro. J. J. Bowser. Interment in Prospect Hill cemetery.—Florence L. Keeney, York, Pa.

Seigman, Bro. H. Spencer, died May 24, 1934, at his home in York, Pa., aged 55 years. He was a member of the Church of the Brethren and a former teacher of the Sunday-school; he also served as a deacon in the church. He is survived by his widow, Sister Nettie Mase-more Seigman, one daughter, son, five brothers and one sister. Services in the First church by Eld. Daniel Bowser and Bro. Artbur Hess. Burial in Greenmount cemetery.—Florence L. Keeney, York, Pa.

Skiles, Bro. Ralph, son of John and Mabel Guinn Skiles, was born in Heath, Tippecanoe County, Ind., March 20, 1901. He had been a resident of this county all his life, having lived in the city of LaFayette. His father died nine years ago, leaving the mother and a daughter with Ralph at home on whom they depended largely for their support. He gave his life to Christ nine years ago, serving in the best way he could. He was a member of the Loyal Workers' class and an able Sunday-school teacher. In the last year he had the conviction that God was calling him to the ministry; he was preparing for this work and the church was proving him by allowing him to exercise in that capacity occasionally. He died May 17, 1934, following an accident. He called for the anointing which was administered April 29 at the hospital where he died. He leaves his mother, brother and two sisters.—John W. Root, LaFayette, Ind.

Wilbur, Robert M., was born to Mr. and Mrs. A. J. Wilbur near Moline, Ill., on June 10, 1867. On Jan. 2, 1890, he was united in marriage to Miss Mae Traver, at Belleville, Kans. To them were born ten children, eight of whom, together with Mrs. Wilbur, survive him. He united with the Church of the Brethren as a young man of twenty. With his family he had moved to McPherson ten years ago. He was one of the well-known and largely patronized barbers of the city. He was interested in the program of the church, having for a number of years sung in the choir. Besides his own family, he leaves five brothers and four sisters. He passed on May 22, near his 67th birthday. Funeral service by the writer and J. J. Yoder. Interment in McPherson cemetery.—H. F. Richards, McPherson, Kans.

NEWS FROM CHURCHES

CANADA

Bow Valley.—Friday evening, April 13, a reception was held in the church basement for the twenty-five new members that had been received by letter and by baptism since the coming of our pastor. Sister Wieand had charge of our church service on April 15, while Bro. Wieand filled the pulpit at the United Church. A very impressive, but unique Mother's Day program was given at the Sunday evening service. The Ladies' Aid sponsored a mothers and daughters' banquet on Friday evening following. Our Sunday-school superintendent, Bro. Quinter Hollenberg, was seriously ill with a rare form of septic sore throat. Special prayer service was held for his recovery and we are thanking God for answered prayer. Bro. John Wieand is our delegate to the Ames Conference. Our District Meeting delegates are Brethren Quinter Hollenberg, J. P. Beagle, Roscoe Shatto, and Sister Bowman. At our last business meeting, two were reinstated in fellowship. Our pastor and the United Church minister exchanged pulpits on May 20. Special programs are being prepared for the month of June for our Sunday evening services during the absence of our pastor. We are planning a Daily Vacation Bible School for two weeks the first part of July following the closing of the public schools. Our Conference offering was taken June 3.—Mrs. S. M. Burger, Arrowwood, Alta., June 9.

COLORADO

Haxtun.—On Sunday morning, May 27, the offering was for world-wide missions. At the morning service June 3 our pastoral board arranged to receive pledges toward our minister's salary. Our Vacation Bible School started June 4 with an enrollment of seventy-six pupils and an efficient corps of teachers. Mrs. W. L. Decker is the superintendent. Our quarterly business meeting was held June 4. It was decided to have Bro. Winn come to us in the near future. We are also looking forward to having Bro. Austin with us in a series of meetings from Sept. 25 to Oct. 14. Delegates to District Meeting are our pastor, I. C. Snively, and Bro. Tracy Hardy; alternates, Sister Heiny and Bro. Heaston. Plans are under way for the young people's contest, the winners to go to the district contest at Wiley.—Mrs. Warren D. C. Wood, Haxtun, Colo., June 9.

FLORIDA

East Tampa Mission church held its spring communion service April 23 with our minister, Bro. Landis, officiating, assisted by Bro. Laurer. We are planning to hold a Bible School the last of June. April 27 the members of the Aid Society entertained their husbands with a supper in the new room recently added to our little church.—Minnie B. Boomer, Tampa, Fla., June 5.

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Echoes From the Ames Conference

(Continued From Page 25)

only respectable thing. We forbear further reference to these excellent addresses because the authors of both have given you abstracts of them in our columns.

There followed a brief period of general discussion of the subject in which considerable interest was shown.

A Message from the Book

The first of a series of Bible studies under the above title concluded the morning session. It was given by Sister Ida Shumaker, our India missionary. Her subject was, How to Become a Christian.

Two ideas or lines of thought ran through her address so intertwined about each other that it is impossible to present them in systematic order which of course doesn't matter at all. One was a liberal use of the Scripture text, involving such favorites as "If I be lifted up," "God so loved the world," "There is now no condemnation," "I am the way" and such like. The other was a group of incidents out of her rich experience, cases of changed lives, in which the truth of the texts cited was illustrated. She spoke approvingly also of a great idea set out by those great souls of India, Gandhi and Tagore: First be, then teach; first be, then do.

The main thing in any address of Sister Shumaker, as all who have heard her know, is her own boundless enthusiasm, her overflowing personality, her unquenchable faith.

Permit us to add here that we have learned that Dr. C. C. Ellis, President of Juniata College, who is serving this Conference as Reader, has been chosen Moderator for the Conference of 1935. That Conference, if the recommendation of Standing Committee prevails, will be held in the central zone, that is somewhere between the Ohio and Mississippi Rivers.

Praise and Peace

Friday is the first of two days to be mainly devoted to the discussion of current pressing problems. As the reader has doubtless noted, the first of these was the temperance issue. But as these lines are written it is one-thirty o'clock, Friday afternoon, and the time has come for the messages on peace. In harmony with the theme for the afternoon, Bro. P. L. Huffaker selects and leads the singing of two appropriate hymns. These are: Love Divine, and Rise Up, O Men of God. Then Bro. H. F. Richards, chairman for the day, called upon Bro. M. R. Wolfe for the opening prayer. After this, the inevitable sheaf of announcements was cleared out of the way and the first speaker of the afternoon introduced.

Christ and World Peace

Christ and World Peace was the topic assigned Bro. J. M. Henry of Bridgewater, Va. The speaker sought

to show the reasons for the delay in the coming of peace. Naturally the capitalists interested in the profits of the war system do not explain, and the militarists insist that war is inevitable. But the common people are beginning to understand that they are the victims who must pay and pay. So there is pressure for fundamental change. And if this is not to result in violent struggle we must give the Christian way of peace its chance. Bro. Henry challenged the assumptions of the militarists that the state is always right and that war is the only way of settling difficulties. The first involves a terrific strain on one's reason; and as for the second, the Kellogg pact provides for other and pacific means for settlement of international difficulties.

The Christian Attitude Toward Japan

The task of the second speaker was the application of peace principles to a concrete situation. The situation is the dilemma which obtains with respect to Japan, and the speaker was Kermit Eby who spoke from firsthand contacts and observations through Japan and China. The task he set was that of humanizing the Japanese in the minds of his audience. Bro. Eby showed something of the terrific economic problem which the Japanese face. He stressed their achievements in arts and the sciences. He suggested that if we study the Japanese, we shall very likely come to appreciate and understand them to the point of working with them to realize a better world.

A Message From the Brethren Church

There is a sense in which our peace ideals were to have a yet more personal application, for the next period on the program was given over to the reception of a Message From the Brethren Church by Charles A. Bame, editor of Sunday-school literature for our sister denomination. Bro. Bame spoke with fine feeling and understanding. He showed our common heritage of idealism and how the things which once divided us have faded from the picture. He urged that we have done with broken families, the duplication of churches and the consequent waste of the Lord's money. Blest Be the Tie That Binds was the song sung at the conclusion of this service. We heard many expressions of appreciation of the fine message Bro. Bame brought our people from the Brethren Church.

African Home Life

The home life of people is interesting. It is especially interesting as a study when it is different from that to which one is accustomed. Now what do you suppose African home life is like? Well, the Bittings gave a demonstration which let one glimpse primitive home life as it can still be seen in Nigeria. And the things they revealed were the intimate things the average person would want to know.

A New Temperance Lecture

On leaving the demonstration of African Home Life we discovered that the supper hour was at hand. The district field men had their supper and discussion, as also a young people's group composed of members of District B. Y. P. D. cabinets. But for our part, we ate a couple of apples and hurried over to Agricultural Hall where Bro. C. O. Showalter was scheduled to give an Illustrated Temperance Lecture. This lecture is entitled: A New Approach to Alcohol Education. And it represents the newest and best on the subject. It is a lecture which should be given in every one of our churches. Bro. Showalter was aided by the Board of Christian Education in the assembling of his materials. This board now has two sets of slides for use throughout the brotherhood. Why not send for a set and see this splendid presentation of the new approach to alcohol education?

The One Hundred and Thirty-Sixth

Obviously the Ames Conference has been in session for several days, but now we have come to a point where another type of meeting is to begin. It is time to record the doings for the first business session of this Iowa Conference. And as business was once the chief feature of an Annual Meeting, so we now speak of the 136th Conference as in session. The opening songs used were: I Love Thy Kingdom, Lord, and Glorious Things of Thee Are Spoken. The opening devotions were conducted by Bro. C. C. Ellis, Reader for this Conference.

Moderator's Sermon

It is now the plan that the Moderator shall deliver an opening address or sermon stressing the things which seem to him significant in relation to the Conference and its work. Moderator Otho Winger chose the Parable of the Sower as his text toward which to preach. The sermon was a forceful one, even for Bro. Winger, who customarily preaches with power. He chose to show the difficulties which Christ faced as illustrated by the three groups of unfruitful persons in the parable. The Master sowed the good seed and extended the opportunity though only the thirty, sixty and one hundred fold groups gave returns. The need is to grow souls, and three ways to help the Master do this are: to bring up children properly, emphasize the external vitality of the principles taught by the Bible, and bear the fruits worthy of the Christian life. It would be quite impossible to begin to suggest in a paragraph all that a vigorous speaker like Bro. Winger could touch upon in the course of an hour's sermon. Few, even of Bro. Winger's own friends, have ever heard him speak with such vigor, point and earnestness.

Appointments

The Moderator's sermon was followed by a hymn, and then by the reading of the appointments, which by

the way were chiefly reappointments. As already mentioned, Bro. C. C. Ellis is the Reader for the Ames Conference. Other appointments read and confirmed were:

Credential Committee: A. C. Baugher, Grant Weaver, W. J. Heisey, Edward Kintner and F. A. Myers.

Resolutions Committee: J. W. Lear, Paul H. Bowman and V. F. Schwalm.

Committee on Letters of Greeting: Annetta Mow, C. D. Bonsack and Ida C. Shumaker.

General Mission Board: J. J. Yoder, reappointed.

Board of Christian Education: C. Ernest Davis, reappointed.

General Education Board: W. W. Peters, reappointed.

General Ministerial Board: Paul H. Bowman, reappointed.

Conference Program Committee: Announcement delayed in view of possible Conference action.

Electors of Bethany Biblical Seminary: W. W. Peters, reappointed; E. C. Bixler, A. C. Baugher and Jno. S. Flory reappointed by their respective colleges and confirmed by Conference.

National Council of Women's Work: Mrs. J. Z. Gilbert, reappointed.

Auditing Committee: E. M. Butterbaugh, reappointed.

Treasurer of Annual Meeting: E. J. Stauffer, reappointed for a term of three years.

Member of Advisory Board of American Bible Society: M. C. Swigart, reappointed for three years.

General Conference Trustees: J. K. Miller, appointed for a five-year term.

Letters of Greeting

Letters of greeting were read from the First and Second Districts of India, from China, Africa and Sweden. That from the First of India was from their thirty-third District Meeting. That from the Second of India was prepared wholly by a native brother. All letters were unique and showed a spirit of courage in the face of current difficulties. The reply formulated by the Committee mentioned above was read and accepted unanimously as the friendly answer to the five letters received.

Friday Concluded

This finished the first business session and concluded the work for Friday. The closing hymn was: From All Who Dwell Below the Skies. Prayer was offered by Bro. C. L. Wilkins, Standing Committee member from Michigan.

News From Churches

(Continued From Page 27)

Lakeland.—The summer thus far has been pleasant with very little real hot weather. Our tourist friends and many of our regular members have gone north for the summer. In spite of this our church attendance and offerings have been more than double that of corresponding dates last year. It has become necessary to elect assistants for treasurer and correspondent; Bro. A. D. Bowman fills the former and the writer the latter. Our Conference offering amounted to something over \$10. We hope to keep our work on the increase this summer.—Mrs. S. Ira Arnold, Lakeland, Fla., June 9.

Sebring.—Our church met in regular quarterly council May 15. Since our last report one church letter was received. Brethren M. B. Steffy and J. S. Hershberger were chosen as delegates to represent our church at the Conference with Bro. Henry Boyd and Sister Mary Stutsman as alternates. By a large vote, we have chosen Bro. D. E. Miller to continue as our pastor for two years. On May 13 we had an appropriate Mother's Day service. Bro. W. J. Swigart paid a very fitting tribute to our mothers. Early in the morning of May 14, Brother and Sister Swigart left Sebring for their summer home in Huntingdon, Pa. May 20, a missionary program was given, following the study of the book "Eastern Women Today and Tomorrow." Our Conference offering amounts to approximately \$170. Our Aid Society, which is evergreen, is busy with the regular work of quilting. Sister Garrett closed her work with the church chorus and is spending the summer at their home in Indiana. June 3, being Children's Day, the children gave an interesting program. There was also a consecration service for the Cradle Roll members.—Anna Stutsman, Sebring, Fla., June 6.

INDIANA

Bethany church held her love feast June 2. Brethren John Stout, Lee Cory, Hugh Warstler and J. H. Fike, who officiated, were present. Sunday morning Bro. John Stout preached. There were 130 at Sunday-school. Sister Mary Schaeffer gave a talk the morning of May 27 and an offering was taken for the Conference budget.—Mrs. Bertha B. Weybright, Syracuse, Ind., June 4.

Middletown.—We met in business meeting June 3 with Bro. J. A. Miller as moderator. Bro. Estell McCullough was chosen delegate to District Meeting at Rossville, with Bro. Wm. Dillon, alternate. Our love feast dates were set for a permanent time; spring communion the fourth Saturday of May and the fall meeting the fourth Saturday of October. We had a short program on Mother's Day. Our next business meeting will be Sept. 1 when officers will be elected for the ensuing year.—Florida Green, Middletown, Ind., June 4.

Monticello.—Brother and Sister J. W. Fyock of Bryan, Ohio, were with us April 22. Bro. Fyock preached two inspiring sermons: in the morning at the Pike Creek house and in the evening at the Guernsey house. Since that time Bro. Fyock has been secured as our pastor, has moved into our midst and has taken charge of the work. The B. Y. P. D. rally was held at the Pike Creek house in the afternoon and evening of April 30. A spiritual love feast was enjoyed May 12 with Bro. Fyock officiating. On Mother's Day the pastor preached a spiritual sermon at the Pike Creek house. The young people of the Guernsey community gave a Mother's Day program after Sunday-school and Bro. Fyock preached in the evening. A mother and daughter banquet was held at the Pike Creek house May 16 for which a splendid program was arranged.—Mrs. J. F. Kellenberger, Monticello, Ind., June 1.

Mount Pleasant church (N. Ind.) met in council May 17. Sister Vada Musser will represent our church at Annual Conference. Bro. Floyd Leeper and Bro. Willard Sellers were chosen delegates to District Meeting, with Brethren Owen Price and Millard Martin, alternates. Bro. Gorman Zook was chosen pastor for another year. He has been with us four years and the church appreciates his work very much. During Bro. Zook's absence Brethren Theo. Miller, John Metzler and Paul Kendall filled the pulpit. Bro. R. H. Miller visited our church one Sunday and gave the morning message. Our communion was held May 26. We were happy to have Brethren Edw. Frantz, Chas. Cripe, G. G. Canfield and John Metzler with us. Bro. Frantz officiated and also gave the Sunday morning message. Several of our girls helped cook at Camp Mack recently. Some of our group are planning to attend the young people's camp in August. We will have a Children's Day program June 24 and our harvest meeting the last Sunday in July.—Lillie Markley, Bourbon, Ind., June 5.

New Paris church met in council May 31. Delegates to District Meeting are Brethren Iverson Mishler and Galen Whitehead. Our Bible School was well attended, 204 being enrolled. June 1 a picnic dinner was enjoyed at the Maple Grove church. Brother and Sister Ezra Flory of Sterling, Ill., were with us. On Friday evening the classes gave an interesting program. The Willing Workers' class had an outing at Camp Mack on May 26 and 27. Bro. Shultz gave an interesting talk on Saturday evening and Bro. Russel Bollinger on Sunday morning. Forty-two were present for Sunday morning worship.—Mrs. Arthur R. Ganger, New Paris, Ind., June 5.

North Liberty church decided to have a harvest meeting and homecoming Sept. 23. Bro. T. G. Weaver of Wakarusa is our present pastor, having taken up the work since Easter. Bro. Cecil Morningstar had been doing faithful work for a year and a half. May 27 Bro. Chas. Yoder of South Bend gave us the message and June 3 Bro. H. S. Bowers preached a missionary sermon, after which our Annual Meeting offering was taken; it amounted to \$30.15. Sister Anna Strycker

and Richard Whitmer, or Bro. Jacob Strycker, will be our delegates to District Meeting. We are planning to have a week's revival preceding our love feast in October.—Mrs. J. H. Markley, North Liberty, Ind., June 5.

KANSAS

Osage church enjoyed a spiritual refreshing the last two and one-half weeks in the form of a revival meeting conducted by Bro. Walter Sell, evangelist, and F. R. Wheeler, music director, both of Chicago. The meetings started May 10 and closed May 27. The attendance and interest throughout the campaign were very good. Delegations from Parsons and Independence were present two evenings. Special music was furnished by the visitors. Bro. Sell is a forceful and enthusiastic speaker and he gave us some wonderful messages. Mr. Wheeler is an able choir director and excellent vocal soloist. He directed the children's chorus and gave two interesting discourses to the young people. Expressions of appreciation of the men's work were heard on every hand. They were accompanied each day by our pastor, Bro. D. P. Neher, and made many visits in the homes of the community. The immediate result of the meeting was twelve additions to the church. Bro. Sell's messages will be a lasting inspiration to the people of this community.—Mrs. Susie Wylie, McCune, Kans., June 4.

Ottawa.—May 6 the pastor spoke on the subject of the rural church. In the evening Bro. DeVilbiss occupied the pulpit. Mother's Day the young ladies of the church presented each mother with the usual emblem. At the close of the Sunday-school hour the beginner and primary classes gave several special songs. The choir rendered a beautiful anthem after which the pastor talked on the subject of A Mother's Influence. Wednesday a mother's tea at the parsonage was enjoyed by some of the mothers of the community. Thursday we enjoyed a meeting of the missionary society. The subject was Hospitals, with Mrs. Geo. Royer as general leader. Each Thursday evening the pastor leads us in Bible study. The Vesta club was asked by the general superintendent to sew for the local hospital. The club expects to hold a picnic next week. The men of the church held a meeting Friday evening. Sunday evening, May 13, Rev. W. P. McGary, assistant to the superintendent of the national Anti-Saloon League, addressed the congregation on temperance. May 20 visitors from Olathe were present at our services. Recently the young people and some of the young married folks enjoyed a few days of camp life in the woods. June 1 at our business meeting Eld. W. B. DeVilbiss presided. Our pastor and wife will soon enter on their third year's work. The pastor was elected to represent us at the Ames Conference.—Mrs. J. E. Ott, Ottawa, Kans., June 4.

Topeka.—Bro. S. E. Thompson, pastor of the Appanoose church, held a two weeks' meeting for us in April with good attendance. As a visible result of the meeting a young mother and her daughter were baptized. A week after the meetings closed our communion service was held, with a goodly number of the members present. The service was conducted by our pastor, Bro. Roy Kistner. April 15 Bro. V. F. Schwalm of McPherson College gave a timely message which was much appreciated. The young people of the Lone Star church gave us a religious drama entitled, The Pilgrims of the Way. This was very impressive and was much appreciated. Topeka church was sorry to learn of the death of Bro. A. C. Daggett, our pastor for two years or more. The church has always held a warm spot in their hearts for Brother and Sister Daggett. The primary department is working on a pageant entitled Under the Open Sky, to be given the latter part of June. Bro. Kistner is with us every other Sunday morning and evening. He is doing a good work in our church considering that he can be with us so little of the time.—Mary M. Smith, Topeka, Kans., June 5.

MARYLAND

Green Hill church met for their spring council May 5. The Sunday-school rendered an interesting program on Mother's Day. Our spring love feast was held on May 20. May 15 some neighbors and friends helped Brother and Sister Ira P. Eby celebrate their golden wedding anniversary. Bro. Eby's hearing is not good but he is still active in the ministry.—Mrs. Miriam Hartman, Westover, Md., June 3.

MICHIGAN

Elmdale.—Our church held its quarterly council May 30. Sister Lillian Blough was elected child worker for our church. Sisters Mae Tyler and Emma Deardorff were chosen delegates to District Meeting with Sister Mina Weiland, alternate. Recently two have been received into our church by letter. On Easter evening the young people gave a program. The majority of our members attended music day at Thornapple on May 27.—Bernice Deardorff, Clarksville, Mich., June 4.

Woodland Country.—Bro. Paul Robinson of Johnstown, Pa., will hold a series of meetings at the Woodland Country church the last of July. At our quarterly council Sister Arlie Spindler was chosen as superintendent of the Vacation Bible School. Brethren H. V. Townsend and Russell Kantner were elected delegates to the District Meeting with Sister Celia Townsend, alternate. Our love feast was held May 19 at the Woodland Village church; both churches joined in this service. The Ladies' Aid held their big Aid Society in January. The men were invited to dinner and the members gave a short program in the afternoon. The young people gave an Easter pageant entitled Jesus Only; they also prepared some musical numbers for Mother's Day. May 27 eight churches from this district joined in an all-day song service at the Thornapple church. Each church furnished a chorus and a group of songs. The men of the congregation are continuing

their good work by helping to beautify the church grounds. Last fall they built cement walks and helped clean up the grounds. This spring they planted shrubs and flowers; they will also shingle the church soon.—Ruth H. Munjoy, Woodland, Mich., June 7.

MISSOURI

Bethel church met in business session May 28. Annual Meeting delegate is Bro. John Andes; alternate, Sister Crist. Brother and Sister Eby will also attend Annual Meeting. Our Bible School is in session at present with good attendance. The young people are doing good work as instructors. Our parsonage has had a new coat of paint lately. Our love feast was held May 26. We plan to hold a revival meeting some time in September. We are making plans for District Meeting which will be held at Bethel in October.—Mrs. J. L. Marti, Mound City, Mo., June 4.

NEBRASKA

Kearney church held a two weeks' revival meeting closing June 3 with Bro. L. A. Walker of Omaha, evangelist. The meetings were well attended and seventeen acknowledged Christ. June 5 eleven were baptized preceding the communion service. The attendance at the love feast was the largest for a number of years.—Mildred May, Kearney, Nebr., June 9.

NORTH DAKOTA

Minot.—Our church met in council June 4. We elected delegates to District Meeting which is to be held next month at Carrington. We had a nice program here at the Minot church on Mother's Day. Our series of meetings will begin June 10 and our communion service will be June 23.—Mrs. Geo. Barnes, Minot, N. Dak., June 5.

OHIO

Eversole church met in council May 16. Three letters were received and one was granted. We elected Bro. John Root as delegate to Annual Conference with Bro. Harvey Priser, alternate. Bro. Fred Woody and wife were installed into the ministry. Communion services were May 26. Approximately 250 persons attended the breakfast and Sunday-school the following morning. Sister Oma Erbaugh from Trotwood talked to the children. Bro. Parker Filbrun delivered the morning message.—Hazel Evans, Brookville, Ohio, June 4.

New Philadelphia.—June 3 in the absence of our pastor, Bro. W. M. Young, the B. Y. P. D. sponsored an interesting program which was led by Bro. E. E. Stucky. Following the devotionals, a talk was given by Sister Anna Nolt on How Honest Are We as Individuals and as Groups? There was also a period for general discussion of the topic.—Hazel E. Henderson, New Philadelphia, Ohio, June 4.

Pittsburg church met in council May 19. It was decided to hold the love feast Oct. 6 at 7 P. M. May 23 a mothers and daughters' organization was effected. Bro. Fidler held a two weeks' revival ending June 3. Seventeen were received into the church.—Clara Mae Lutz, Arcanum, Ohio, June 5.

Silver Creek.—Our annual spring love feast service began at 11 A. M., June 3. Bro. J. A. Guthrie of Metamora gave us a spiritual talk and led the evening meeting. Bro. H. H. Hendricks also was with us. More of our members were in attendance at this meeting than for some time. On Sunday morning there was a fine attendance at Sunday-school. Two classes met on the church lawn and three large classes in the main room, over 100 in all. Bro. Warren Bowman gave an interesting sermon after which one accepted Christ.—Mrs. Minnie G. Long, Pioneer, Ohio, June 6.

OREGON

Portland.—Bro. J. A. Barnett, pastor of the Newberg church, supplied the pulpit very commendably the first two Sundays in March while our pastor held a two weeks' series of meetings in the Newberg church. During Holy Week Bro. Barr conducted over station KALE the Chapel Chimes devotional program sponsored by the Portland Council of Churches. On Easter Sunday morning the children of the Church School rendered a program centering around the resurrection theme. Sunday evening, April 8, the older married people's class, known as the Trail Blazers, conducted an inspiring service using their class name as the theme of their program. The outstanding characters of faith recorded in the Bible along with some pioneers of faith in the Church of the Brethren were reviewed in interesting fashion. Monday evening, April 30, a group of twelve supplied the music at an evangelistic service held in the Union Gospel Rescue Mission located in the business center of the city. Mother's Day evening the pastor conducted a worship service using a series of lantern slides entitled "Women of the Bible and Madonnas in Art." Sister Helen Palmore followed with a reading entitled, "Why One Divorce Never Happened." Quarterly council meeting was held May 18 with Eld. Leander Smith presiding. Our love feast was held Saturday evening, May 19. Bro. H. H. Ritter officiated at the service with Bro. J. A. Barnett assisting. Bro. A. R. Fike led the devotions. We were happy over the unusual number of Brethren who had come from long distances to attend the love feast. Many remained over Sunday to attend the Willamette Valley Sunday-school and young people's regional conference which was held in the morning and afternoon in the Portland church. Bro. J. A. Barnett, Newberg, brought us a very helpful message in the evening. We are planning for our Vacation Bible School which will be held for two weeks beginning June 18.—Mrs. F. H. Barr, Portland, Ore., June 9.

PENNSYLVANIA

Ligonier.—Eld. Tobias Henry was with us in council meeting May 8. Some improvements were planned, including a drive around the church with parking places provided. May 13 Bro. John Clawson of Robinson came to us for a week's meeting; he preached eight uplifting sermons. One Sunday-school boy was baptized. Bro. Clawson officiated at the communion service when sixty surrounded the tables.—Mrs. W. E. Wolford, Ligonier, Pa., June 9.

Lower Clair.—Sister Mary Leatherman of Mt. Airy, Md., just closed a two weeks' revival in this church. There was an all-day meeting on May 27. Sister Leatherman gave us eighteen fine sermons, containing good instruction. As a result of her labors eight confessed Christ and were baptized. Our love feast was held Saturday evening with 183 surrounding the tables. We feel the congregation has been strengthened by having Sister Leatherman with us. The interest and attendance were good throughout the meeting.—Mrs. Fred L. Walter, Claysburg, Pa., June 5.

Mechanic Grove.—We had splendid revival meetings conducted by Bro. M. J. Brougher of Greensburg, Pa. Twelve accepted Christ, nine of whom were baptized on the day of our love feast, June 2. Bro. Nathan Martin and Bro. Harvey Eberly preached for us in the afternoon service and the former officiated at the love feast in the evening. The next Sunday morning Bro. R. W. Schlosser of Elizabethtown gave us an inspiring message. Through the help of Allen Dubble and our own Sunday-school, Marie Grove and Martha Bucher are conducting a Bible School for the colored children. The average daily attendance to date is thirty-three.—Martha A. Bucher, Quarryville, Pa., June 7.

Salisbury church celebrated its fifty-fifth anniversary of the dedication of the church on Sunday, May 13. Many who had formerly worshipped here attended the services. Six persons were present who had attended the dedication. The sermon delivered in the forenoon by Eld. E. J. Egan, a former pastor, was an exceptionally good one. Eld. Geo. Yoder, another former pastor, also delivered an interesting message. Bro. J. C. Beahm, a former pastor, was also with us during the day. Communion was held in the evening by our pastor, Bro. Guy E. Wampler, assisted by Brethren J. C. Beahm and E. J. Egan. Services were held two evenings preceding communion by the home pastor. Three were taken into the church by baptism.—Lucille Miller, Salisbury, Pa., June 4.

Yellow Creek church met in a business meeting May 9. Bro. Tobias Henry of Johnstown is to begin a series of meetings on Aug. 6. Our local ministers preached a series of doctrinal sermons a week before our love feast on May 20, at which time three were baptized. Eld. D. A. Stayer officiated at the love feast, assisted by E. P. Dilling, Samuel Steinberger and Horace Clapper.—Mrs. Bertha Snyder, Hopewell, Pa., June 4.

York.—March 18 at the First church Bro. D. W. Kurtz of Chicago gave us two uplifting messages. His subjects were The Symphony of Life and The Three Crosses. These services were largely attended and greatly appreciated. He also addressed the ministerial association of York city and county. Pre-Easter services were conducted by our home ministers each night. On Easter the resurrection was given in song by the mixed chorus. The B. Y. P. D. rendered a beautiful cantata, The Dawn Immortal. May 6 we held our love feast in the First church. Bro. H. F. King preached the preparatory sermon and officiated at the evening service. May 18 we began a Vacation Bible School which will last two weeks under the direction of Sister Miriam Madeira. May — Bro. C. D. Bonsack preached the morning and evening sermons which were instructive and inspiring. July 8 Bro. Ralph Schlosser of Elizabethtown will begin a revival in the First church. Two were baptized since our last report. Delegates to Annual Conference are Bro. J. J. Bowser and wife. The various activities of the Sunday-school are progressing nicely in the First school as well as in our mission school.—Florence L. Keeney, York, Pa., May 31.

VIRGINIA

Cooks Creek.—Bro. Harper M. Snavelly of Carlisle, Pa., held a two weeks' series of meetings at the Hinton Grove church from May 6 to 20. The meetings were well attended with good interest. Bro. Snavelly delivered strong inspirational sermons. Mother's Day was observed with an appropriate sermon by Bro. Snavelly. Near the close of the meeting Sister Snavelly and daughter came; their presence and help were appreciated. As a result of these services three were received into the church. We feel that the church has been strengthened through the faithful efforts of Bro. Snavelly. On Mother's Day evening the B. Y. P. D. gave a pageant at Dayton entitled The Ideal Home. May 22 we held our love feast at Hinton Grove with about ninety members present. We were glad to have Bro. S. L. Garber and family from Greenmount with us. Bro. Garber officiated and also preached for us Sunday, June 3. May 27 the B. Y. P. D. had a vesper service at Pleasant Run. Mr. Carter from Bridgewater College spoke on the subject, Be Still and Know that I Am God.—Ruth C. Bowman, Harrisonburg, Va., June 3.

Red Oak Grove.—Our regular church council was held at Stone Wall June 2. We reorganized our Sunday-school May 6 with Mrs. W. W. Wright, superintendent. We are having a very good attendance. Prof. Byler will begin a singing school for us June 11. The church decided to have a series of meetings at Stone Wall this summer. Bro. Carl Vest was appointed Messenger agent. We are going to make an effort to paint our churchhouse this year. On Sunday following the council Elders Vest and Yearont preached for us.—Mrs. O. R. Whitlock, Floyd, Va., June 9.

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—Photo by E. G. Hoff.

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SWEDEN

Graybill, J. F., and Alice, Bergsgaten 45, Malmö, Sweden, 1911.
Norris, Glen E., and Lois, Spangatan 38, Malmö, Sweden, 1929.

CHINA

Peiping, China, care of College of Chinese Studies
Wertz, Corda L., 1932.

Liao Chow, Shansi, China

Cripe, Winnie, 1911.
Hutchinson, Anna, 1911.
Oberholtzer, I. E., and Elizabeth, 1916.
Sollenberger, O. C., and Hazel, 1919.

Ping Ting Chow, Shansi, China

Bright, J. Homer, and Minnie, 1911.
Crumpacker, F. H., and Anna, 1908.
Hornung, Emma, 1908.
Parker, Dr. D. M., and Martha, 1933.

Show Yang, Shansi, China

Clapper, V. Grace, 1917.
Neher, Minneva J., 1924.
Smith, W. Harlan, and Frances, 1919.

Tai Yuan Fu, Shansi, China

Ikenberry, E. L., and Olivia, 1922.
Myers, Minor M., and Sara, 1919.

Tsinghou, Shansi, China

Shock, Laura, 1916.
Wampler, Ernest M., 1918, and Elizabeth, 1922.

On Furlough

Metzger, Minerva, % General Mission Board, Elgin, Ill., 1910.
Pollock, Myrtle, % General Mission Board, Elgin, Ill., 1917.
Schaeffer, Mary, 505 Hand Ave., Lancaster, Pa., 1917.
Senger, Nettie M., % General Mission Board, Elgin, Ill., 1916.

AFRICA

Garkida, Nigeria, West Africa, via Jos

Beahm, Wm. H., and Esther, 1924.
Bosler, Dr. Howard A., and Edith, 1931.
Harper, Clara, 1926.
Inman, Dorothy M., 1933.

Lassa, via Maiduguri, Nigeria, West Africa

Horn, Evelyn J., 1930.
Kulp, H. Stover, 1922, and Christina, 1927.

Marama, via Damatura, Nigeria, West Africa

Heckman, Clarence C., and Lucile, 1924.
Utz, Ruth, 1930.

On Furlough

Bittinger, Desmond, and Irene Frantz, 3741 Walnut St., Philadelphia, Pa., 1930.
Burke, Dr. Homer L., and Marguerite, % General Mission Board, Elgin, Ill., 1923.
Helsel, Albert D., and Lola, Thornville, Ohio, 1922 and 1923.
Moyer, Edna Faye, % General Mission Board, Elgin, Ill., 1931.
Royer, Harold A., and Gladys S., 321 Ash Ave., Ames, Ia., 1930.
Rupel, Paul, and Naomi, La Verne, Calif., 2274 6th St., 1929.

INDIA

Ahwa, Dangs, Surat Dist., India

Bollinger, Amsey, and Florence M., 1930.
Royer, B. Mary, 1913.

Anklesvar, Broach Dist., India

Glessner, Ruth Lucille, 1931.
Lichty, D. J., 1902, and Anna, 1912.
Moomaw, I. W., and Mabel, 1923.
Shickel, Elsie N., 1921.
Warstler, Anna M., 1931.

Bulsar, Surat Dist., India

Cottrell, Dr. A. R., and Laura, 1913.
Fox, Dr. J. W., and Besse, 1929.
Mow, Baxter M., and Anna B., 1923.

Dahanu Road, Thana Dist., India

Messer, Hazel E., 1931.
Nickey, Dr. Barbara M., 1915.
Swartz, Goldie E., 1916.

Jalalpor, Surat District, India

Miller, Sadie J., 1903.

Palghar, Thana Dist., India

Shull, Chalmer, and Mary, 1919.

Robinson Memorial, Byculia, Bombay, India

Blickenstaff, Lynn A., and Mary, 1920.

Umalla, Broach Dist., India

Miller, Arthur S. B., 1919, and Mae W., 1922.
Miller, Eliza B., 1900.

Vyara Surat, India

Blough, J. M., and Anna, 1903.
Widdowson, Olive, 1912.
Ziegler, Edward K., and Ilda, 1931.

Woodstock School, Landour, Mussoorie, U. P., India

Blickenstaff, Verna M., 1919.
Ziegler, Emma K., 1930.

On Furlough

Alley, Howard L., and Hattie, % General Mission Board, Elgin, Ill., 1917.
Brooks, Harlan J., and Ruth, 2546 G St., La Verne, Calif., 1924.
Brumbaugh, Anna B., % General Mission Board, Elgin, Ill., 1919.
Ebbert, Ella, 1310 West D St., Ontario, Calif., 1917.
Grisso, Lillian, No. Manchester, Ind., R. 4, 1917.
Mow, Anetta, care of General Mission Board, Elgin, Ill., 1917.
Shumaker, Ida C., care Mrs. J. M. Gnagy, 105 Beachley St., Meyersdale, Pa., 1910.
Stoner, Susan L., % General Mission Board, Elgin, Ill., 1927.

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

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No. 26

ECHOES FROM THE AMES CONFERENCE

Saturday, June 16

Breakfast for Ministers and Laymen

THESE breakfasts are drawing good crowds. And the one for ministers and laymen proved no exception. The announced speaker was not present, but Bro. R. E. Mohler had a good substitute in the person of W. L. Harter, a sociologist associated with the government relief service. He read an able paper on the present situation, particularly as it relates to the church and the new challenges to the Christian way of life. Surely in a country where we have the equivalent of thirty-horse power per person and unlimited natural resources we should not have approximately four million families and fifteen million people on relief!

The Import of the Symbols

The main topic for this morning's discussion is that of The Import of the Symbols. So, after the morning worship service, conducted by Bro. Mallott, the congregation settled itself for the consideration of three related topics.

The Symbol of Baptism

The first of these was baptism, interpreted as a symbol rather than as a sacrament, by Bro. D. W. Kurtz. There are three ways of expressing religion—by words, by symbols and by deeds. Symbols are an adaptation of the inclusive art of drama to the purposes of religion. The Jews had their cleansings, even baptism. John the Baptist put more content into baptism by preaching a baptism of repentance. Paul's ideas about baptism center in that of baptism into Christ, the natural element for the Christian. The purpose of the symbol is to illumine and create. We use the symbols because they are the best known means to the appropriation of great and vital ideas.

The Love Feast as a Symbol

The love feast occasion as practiced by the Brethren is a three-fold symbol for carrying on what was begun in baptism. Bro. R. W. Schlosser showed that its pur-

pose is to keep us from forgetting. Feet-washing is the symbol for service. It typifies and makes more spontaneous the spirit of helpfulness. The supper symbolizes fellowship. There is perhaps nothing so useful in breaking down the tendency to caste as such association of unequals around one common table. Thus this symbol has special point for an age in which the trend is toward a stratification of society. As for the third symbol, the communion, its purpose is plainly stated in scripture. Christ himself says: "This do in remembrance of me."

Anointing the Sick

Bro. J. W. Lear felt that he had the most difficult subject for treatment. It would be easy to tell how the usual anointing service is conducted, but far from easy to explain all we hope, or should hope, to accomplish thereby. Jesus healed without conspicuous effort and it seems the evident purpose of God that we should enjoy health. Then what is the trouble when we have sickness? Certainly a large part of it is due to the violation of God's rules of health somewhere along the line. In the anointing the sufferer should realize that God is the Author of health, his desire should be for union with God, and his attitude should be one of expectancy. The attainment of health is a coöperative undertaking in which we work with God. And on our side we ought to know more about the laws of the human body, even about such a common thing as what to eat or think.

How to Grow in Grace

The concluding message of the morning, and one not unrelated to those dealing with the symbols, was How to Grow in Grace. This was treated by Bro. Grover L. Wine of Bridgewater. Bro. Wine's presentation was a clear-cut one in which he presented three ways to grow in grace. Now grace has been variously defined as unmerited favor, divine love energy, and as identical with love. In any case, grace always flows down. And to grow in grace one must exercise in grace, minister in prayer, and do unselfish service.

Two Special Songs

In the course of the forenoon program the Quinter quartet from Quinter, Kans., contributed two inspiring selections. The first of these was: The Rose of Sharon; the second: The Lord Is My Shepherd. The last of these concluded the Saturday morning program, except for one verse from "I Know I Love Thee Better, Lord," and the benediction.

The "Y" Again

Anetta Mow, missionary in India for many years, now of the Elgin offices, was telling about the creative drama group in India. Yes, those folks over there are writing plays for Americans to use in missionary education work. That is what this hour at the "Y" is about. One of these plays is about a "holy man." Another shows what happened to a high caste man when he became a Christian. And so on. The speaker also explained the stories for juniors built on African incidents. Baby John, by the way, that Dr. Burke saved from destruction, is getting to be quite a boy.

Then Bro. H. Spenser Minnich told us what the missiongrams are for. He had Kenneth Honeyman of Painter Creek, Ohio, with the assistance of six others, show how missiongrams should be read or told and how they may be used in a worship service. This particular demonstration used a whole fleet of ships, six of them, Lordship, worship, fellowship, companionship, stewardship, partnership, and friendship. Here's just one of the newest Missiongrams: At Ames negro students ate with the Conference delegates.

The "Y" is a lively place, especially for the mission interests. It is too bad for your sake that we could not be somewhere else and there too at six o'clock this evening when Dr. Burke showed how medicine is practiced in Africa. It was too bad also that we could not get in on the picnic for young people and intermediates and hear what ex-Director C. H. Shamberger had to say.

Facing the Economic Situation

This session began at 1:30. There was good singing, and fervent prayer led by Bro. Edgar Rothrock of California. There was good speaking too by the two Brandts, Paul K., of Holmesville, Nebr., and Harry A., of Elgin, Ill. No, they are not brothers in the flesh, nor even cousins, but they can do fine team work on a great theme.

The first one told how the church can maintain her program in the present crisis, and the second what befriending the needy really means. The main thought of the first speaker was that the church can maintain her program only by modifying it to meet the demands of the changed conditions. The main thesis of the second speaker was that real friendliness means more than charity so-called. It means a better system of sharing and more justice in distributing the fruits of industry. Our excuse for not saying more about these able

presentations here is that the gist of the second address has just appeared in the editorial columns of the MESSENGER, and you are to have a chance at the second soon.

At the noon hour there was a called meeting of the group giving special study to the economic question which we did not get in touch with and mention here only to how how live this subject is at the Ames Conference.

Women and Men

They were in separate session at the same time, the women in the Main Auditorium and the men in Agricultural Hall. We had a look in at the women and then hurried over to the men who need help most.

Sister Nora M. Rhodes was directing the women's missionary program. Worship was led by Mrs. J. Hugh Heckman. She read some of those beautiful verses about giving in Second Corinthians nine, and a few more from Isaiah fifty-five. Greetings were brought from China, India and Africa by Missionaries Minerva Metzger, Susan Stoner and Lola Helser. Anetta Mow's excellent paper on Christian Women of the Orient has just been given to readers of the MESSENGER in the Missions Department of this paper.

The McPherson men's quartet was singing "Were you there when they crucified my Lord?" as we entered the men's meeting. Pastor Howard H. Keim of Ottawa, Kans., then brought a stirring message on Today's Challenge to Church Men. We should have not "a spirit of fearfulness but of power and love and discipline." Some men, like Esau, are afraid of a pain in the stomach. Some are afraid of their neighbors and some are afraid of God. The challenge of today is (1) to overcome the evil, (2) to be like the good. The fighting instinct is not necessarily bad, but there is plenty to fight without fighting each other.

Pastor J. Perry Prather of Dayton, Ohio, spoke next with great earnestness on the Place of Men's Work in the Program of the Church. "Drench truth with action" was his plea, and he specially emphasized the need and opportunity for evangelism in personal relationships. Men are too soft now. They lack the spirit of daring. They should talk a little and then go to work. The large hall was well filled.

Chairman R. E. Mohler concluded the session by first urging the men to serve their local churches in every possible way, and then directed attention to two opportunities for serving the church at large. One is to send a layman along with the proposed deputation to the mission fields. Another is to father the offering for Home Missions at Thanksgiving time. The session was followed by a meeting of the Men's Work Council.

What Shall It Profit?

There was too much doing at six o'clock for our personal comfort. We have already referred to Dr.

Burke's exhibit of African Medicine at the "Y." We did not want to break our habit of attending the annual educational dinner so-called, a funny name for a dinner though dinners are sometimes educational in unexpected ways. What we actually did was to follow the crowd to Agricultural Hall to see the play put on by the South Waterloo young people. We were not sorry.

The play was written by Bro. Ira H. Frantz of Western Colorado, who is now writing the page in our Teachers' Monthly, formerly furnished by the lamented J. Hugh Heckman. It aims to show the results of repeal of the Eighteenth Amendment, as they will be realized within two years, but the evidence is ample that these results are already at hand. The presentation was introduced by Pastor W. H. Yoder. A sextet of girls and a quartet of boys furnished music of a high order between scenes. The hall was packed, many were standing and many more were unable to get in.

We can not give details here but the once wet Seneca *Tribune* is going to be dry from now on. And so will many another newspaper if its proprietor can be made to see the terrible cost of repeal and of wet propaganda, as this play shows it up. The picture is not overdrawn. It is taken from real life. This is clean high class drama with a powerful message. It ought to be given in a thousand American communities, if it can be done as well as the South Waterloo young folks did it. You can get it from the Board of Christian Education, Elgin, Ill.

The College Dinner

We decided to hurry around and see if there was anything left of that "educational" dinner, which, by the way, has taken on a less ambiguous name this year in the Conference Booklet. It was a foolish hope. Of course there was nothing left, except most of the speech making. Chairman C. C. Ellis of the General Education Board was presiding and the College Presidents were taking turns in telling how their schools had been faring the past year. We were surely glad we had gone, even at this late hour. We had heard the schools were having trouble, and it was a pleasant surprise to find everything so lovely.

The McPherson quartet furnished music both entertaining and inspiring. The "set" speeches were made by our own Rufus D. Bowman and Dean M. D. Helser of Iowa State College. Both were well worth going to hear.

It turned out that this occasion was Bro. Bowman's ninth wedding anniversary. And so, with the more important half of him also by his side, he was naturally in extra happy mood. He told how our colleges could relate themselves more closely to the program of the local church. He would have them undertake definite creative work along special lines of our general church

program, such as home life, peace, temperance, economic justice. He wants faculty members to be active in serving their local constituency. He would like to have students get an understanding of the church program. He wants the churches to be college conscious and the colleges to be church conscious.

Dean Helser was equally happy in sensing the proprieties of the occasion as he told how he sees our Brethren colleges. He likes the businesslike basis on which they are conducted. As to the question whether they can survive, it will depend on how useful they can be. That is a law of nature. He saw some of those eyeless fish in Mammoth Cave last summer. He sees a field for any school which will make paramount in building up a faculty these qualifications and in this order: character, ability to teach, ability to coöperate, knowledge. He read from the letter of President Hughes to the faculty members of Iowa State last winter in religious emphasis week. Again we were impressed that state institutions are not all alike, and that one like this provides a fine atmosphere for a church conference.

Two Sermons

At the Gymnasium the program called for two sermons. Of course the services were opened by hymn singing. Mrs. Oliver H. Austin was the leader for the evening. The numbers used were: Day Is Dying in the West, Take Time to Be Holy, and others. The Bethany Ladies' Trio was present and in the course of the evening brought two fine numbers. And now for the two sermons. The first was by Bro. Floyd Mallott. It was a character study of Joseph who stands as perhaps the best loved character of the Old Testament. The second sermon of the evening was preached by Bro. R. H. Miller on The Quest for God. Synopses of these two sermons will be found in current issues of the MESSENGER, so detailed comment is not made at this point. Perhaps the most unique thing which happened during the course of the evening was a certain brother's suggestion that the Conference pray for two inches of rain. About an hour later the threatening clouds did let fall a bit of precious moisture—enough that many got wet getting home.

Sunday, June 17

The Sunday Morning Breakfast

SUNDAY is the biggest day at Conference from the standpoint of attendance. It is the day when the flush crowd is at its peak. This was evident even at the Sunday morning breakfast for laymen and ministers, for the largest crowd yet in attendance was present. The speakers of the morning were two. First, Prof. Henry Stacey, who spoke of the coöperation between college and church in Iowa. It is a matter for great encouragement to see the fine way in which the college of agricul-

ture at Ames is endeavoring to coöperate with every constructive community agency. Thus the college frankly recognizes that the church has many of a community's leaders, and the Ames plan is to work with these in rural reconstruction. Mr. Stacey's address was an outline of how this is being done.

The second address of the morning was that of Dean M. D. Helser. Though no minister, and the dean of a department in the college, he took a text and gave what was the equivalent of a sermon. He pointed out the importance of every man being sure of his foundation, or "ground service" in the language of aviators. This is true because we live in an age of special strains, two of which are: the increase of monotony in our work which leads to the desire for intense stimulation in leisure periods; the increase in contacts which raises the new problems of proximity.

Dunkers for Peace

Those interested in the movement to enlist Twenty Thousand Dunkers for Peace have had meetings, and to one of these your scribe next paid a brief call. The speaker was discussing the advantages of taking a definite stand, particularly that of signing a pledge to take no part in war. But what is needed is more than pledge signing. He who signs should make it a point to be intellectually fortified. He should know that war is biologically and economically unsound; that it is a mad, irrational system; that on the close-up its attractiveness vanishes, or it is aesthetically disagreeable. Perhaps it should be added that this movement does not represent the total sentiment of the Church of the Brethren against war. Rather, it is an attempt to organize and make definite amongst our young people the anti-war sentiments which we have held for more than two centuries.

Song and Scripture Worship Service

This morning's worship period might be described as a song and scripture worship service, for these were skillfully selected and used to lead to a certain conclusion—that contained in the concluding quartet number rendered by the Men's Quartet of the First church, Chicago. The song referred to is that stressing the thought, the riches of earth can not compare with the riches in Christ Jesus. The leader for this service was Bro. Stacey Shenton of the Des Moines church, Iowa.

Conference Sunday-school Hour

Conference Sunday-school hour was in charge of the Board of Christian Education. Age group meetings were provided for—children, juniors, intermediates, young people and adults. As the clouds were threatening and your reporter had no umbrella he decided to remain safely under cover at the largest group meeting—that of the adults in the Gymnasium. The subject treated by Edward Frantz, editor of the MESSENGER, was: The Risen Lord and the Great Commission. The

point of his treatment was to show the relation between the two—to make clear the significance of the *and* in his subject. The speaker first showed how the facts and testimony concerning the resurrection of our Lord are abundant and conclusive. Now it is this living Lord which gave the great commission. And this greatness consists chiefly in two things. The commission is great because all authority had been given to the One who gave it to his disciples. The commission is great also from the standpoint of what it contemplates—the discipling and teaching of all men, a program in which we have the assurance of Christ's concern and blessing.

Between Services

The time between services is always interesting in its own way. We are having lots of announcements this year. But it is pretty hard to run a big meeting without them. And then every so often there is the problem of the lost child. This time one of the ushers had to bring a little girl to the front of the Gymnasium where her predicament was announced. But really, the parents were not far away, and the child was soon safe in her father's arms.

The Christ Centered Life

Angels of Light was the title of the special musical number furnished by the Conference Chorus at the opening of the sermon hour. Bro. A. D. Helser of our Africa mission field was the preacher of the morning and his text was the words of Paul: "For me to live is Christ." One of the most touching moments in his address was that in which he spoke of the sudden illness of Sister G. A. Snider. He had been called to help in the anointing as she waited for an emergency operation in an Ames hospital. As this good sister faced the unknown she reminded her husband of a gift she had ready for the mission work of the church. Also, should her illness prove her last, she wanted no flowers, but the equivalent to go as a memorial for Christian work. It is not necessary to give the detail of Bro. Helser's sermon, since our readers will find it in last week's issue. But we must add that the speaker was as interesting and effective as ever.

The Christian Life

People were spilling over and out of the "Y" assembly room where Ida Shumaker was speaking and showing various objects of India's devotion and superstition. She herself was going as strong as usual, and you know what that means, so we did not try to squeeze in. We went on over to the main auditorium where The Christian Life was to be the theme. First thing we heard was beautiful and inspiring music coming from some invisible source. Somebody had picked up whatever it was, New York perhaps, and turned it into our loud-speaker. Pretty soon Pastor C. G. Hesse of Roanoke, Va., called us to prayer. And then the choir of the

Des Moines church kept us in worshipful mood a while longer.

Pastor Galen K. Walker of La Verne, Calif., talked about The Challenge of the Prayer Life. He began with the remark of the great comedian, Harry Lauder, who said in answer to a question that the man who does not believe in prayer does not believe in anything. He cited many incidents and much testimony to justify that judgment. Prayer is a dialog with God. Through prayer man coöperates with God. Many such like things he said, but we shall not try to repeat them here since Bro. Walker has kindly given you in our columns his own version of his address. We hope Doctor Ellis will yet do the same thing for the next address on The Charm of the Book of Life.

The Charm and the Trends

His tribute to the Bible was indeed a beautifully charming thing, as was befitting his theme. The charm of the Book lies first and chiefly in the fact that it is the Book of Life. He quoted many statements from it to this effect. It is still the impregnable rock of Holy Scripture, as Gladstone called it. Evangeline Booth has shown how precious it is to the masses of the common people. The testimony of the Indian, as Marcus Whitman gives it, pleading for the white man's Book of Heaven, was touching. The language of the Book is charming. Special words and specially precious passages invite to special study. It never grows old. Personal experience never outgrows it. What new and deeper meaning filled the familiar phrases of the twenty-third psalm as the speaker taught us how to read it with particular emphasis, first, on the pronouns of the first person and then on those of the second and third. But the greatest charm of the Book is Christ, the center and climax of it.

Still under the spell of Bro. Ellis' eloquence President Schwalm of McPherson College arose to speak on Social Trends and Christian Living. He thought it a pity we could not go home right then. It was easy to understand that feeling but nobody regretted hearing Dr. Schwalm's own eloquent and powerful presentation of his thesis. You will be glad that he has given us an abstract for our use, but you will hardly get the full measure of the speaker's seriousness and the effect on his audience as he pictured the contrast between the rigid puritanism of colonial times and the lawless looseness of our own. The only real remedy and hope for the future is in "the expulsive power of a new affection."

On the Air

Through the courtesy of the Conference host, Iowa State College, the afternoon special music program was given to the ether currents on a frequency of 640 kilocycles through station WOI. For almost a full hour the gymnasium-auditorium was turned into a broad-

casting studio. Sorry we could not have known it in time to tell you so you could listen in. A few persons did wire their friends. The program consisted of anthems by the Conference choir, numbers by the McPherson male quartet and the Bethany girls' trio, solos vocal and instrumental, and two hymns by the congregation. Pastor James M. Moore of Chicago served as narrator, reading appropriate Scripture passages. He was introduced to the radio audience as were Director Alvin F. Brightbill and Bro. Wm. Beery who led the singing of his own hymn, *Lo, a Gleam from Yonder Heaven*. The whole program was of high quality but especially effective was the closing choir number, *The Lord's Prayer*.

One could not fail to notice on the faces of many, expressions of satisfaction, not to say a new sense of importance, as the announcer told his radio listeners of the one hundred and thirty-sixth International Convention of the Church of the Brethren, of the congregational chorus of four thousand voices, and of the great Conference choir gathered from thirty states. We hope nobody was unduly lifted up over this real event in our Conference history. The unusual promptness of the people was impressive. Radio programs must start on the minute. And how easy it was to be quiet as we waited for the exact moment to arrive, and throughout the program for there was that sensitive microphone ready to catch up any unseemly sound and send it out to who knows where. Why don't we realize that not our noises only but even our inmost thoughts are always "on the air," naked and open to eyes and ears of *Him* with whom we have to do?

Church Meeting in Africa

There is too much going on at six o'clock, when you are running over already, but there were people enough to go to China at the "Y" and to Africa in Agricultural Hall. At the latter place the native church at Garkida was having a business meeting. Bro. Helser was presiding. The special purpose was to choose somebody to go to a new point where there was a call for both an evangelist to teach and a dispenser to heal the sick. It was a dangerous mission. Volunteers were called for. They responded freely. The church had to choose the ones considered best qualified.

They were chosen and amidst the threats and taunts of kindred made ready and went. The baby died as had been predicted. Would they persist in their devotion, persecution notwithstanding? They would and did. The old mother was especially bitter in her opposition. But they remained faithful. It costs something to be a Christian in Africa. Maybe it does to be a real one in America.

Closing the Day

The worship period in the auditorium was delightful. The weather was comfortably cool. The singing was

enthusiastic and mostly congregational. The Bethany men's quartet gave us "I Will Give You Rest." Bro. Oliver Austin gave us Scripture and led the prayer. There was a number by the Conference choir.

Pastor H. L. Hartsough had the Studies in Bible Characters. His man was Paul. He had answered cautiously, he said, when the boys wondered whether the church should not produce men like Paul today. He would have us see in Paul a really living soul, a companion. He would have us see what happened to him when Stephen touched his life. So we would have conviction as he had, and put soul into brotherhood. He showed how to lose one's position and save the day thereby, how to be master of self. The measure of a man may be found in what irritates him. Paul was irritated by what he saw in Athens.

While the Bethany quartet and the choir were inspiring us again a good brother broke the rules and slipped into our ears an interesting bit of news. There was another wedding anniversary yesterday besides the one we mentioned. It was that of Brother and Sister A. C. Wieand, a silver one, the twenty-fifth.

The sermon of Dr. Kurtz on The Adequacy of the Gospel for Our Day was just such as his sermons are. You could have told who was speaking even if the Chairman hadn't introduced him. He played with that word adequacy a while, showing how utterly comprehensive it is, taking in *all* of life's problems. Then he went on to show us what the gospel is and what kind of a day Our Day is. But why should we try to tell you about this when you have had his own interpretation of it?

There were some who still had other duties to look after, chorus practice, committee consultation, program revising and what not. For us it was a look at the stars, a thought of thankfulness to the gracious Father for so great a day, and sleep.

Monday, June 18

Resuming the Business

"I LOVE Thy Kingdom, Lord," is a fine sentiment with which to begin any meeting, especially fitting for a meeting which proposes to transact kingdom business. Bro. Jno. S. Flory of Bridgewater College led the delegates and the rest of us too in fervent prayer.

The committee on credentials reported a registration of 270 delegates from the local churches. Added to the 64 Standing Committeemen this made a voting body of 334. Acts fifteen was read, after the Moderator made a statement justifying the continuance of this custom, and the rules governing the deliberations. This almost made us forget that we had already had one business session on Friday evening. Repeated announcements of meetings of the credential committee had also furnished a little ammunition for folks who like to debate

the old question as to when the Conference actually begins. It is not so easy to answer this, but to be on the safe side we can be pretty sure it has begun by the time it closes.

A few additional appointments were announced: Mrs. J. Z. Gilbert to succeed herself on the Council of Women's Work and Anetta Mow to be Office Secretary for the Council; D. D. Funderburg to be President of the Pastors' Association; W. W. Peters and M. Clyde Horst to be Tellers and Leland Brubaker, Timekeeper.

Warming Up

Two committee reports, that on Protesting Against Military Taxes and that on Changes for Committee of Arrangements were adopted after a single question on each one. There was no argument. Write the Board of Christian Education for more light on the first, if you have forgotten what their report was as published in the MESSENGER. They will send you some stickers if you want them and know what to do with them. The second had to do with an enrollment fee for Conference delegates, but no change in present practice was made.

Things livened up in the consideration of the report on International Goodwill and Neutral Relief. The hot spot was the section dealing with so-called non-combatant service in war time. The report had named several specific activities as those in which we could not co-operate. This point developed some earnest discussion, but please do not understand that there was any suggestion of unpleasant feelings. Nothing of the kind. There was hardly even any sharp difference of opinion. There was evidence of some difference in viewpoint, and there was earnest searching for a statement that would appeal to all as wise and right. The wording as finally agreed on, if we got it correctly, was that we can not coöperate "in service in organizations under military command." The Conference wanted to make two things clear: that we are willing, even eager, to relieve suffering whether of friend or foe, but that we can not become a part of the war machine.

The interest of the young people in this discussion was the most significant thing about it. Even the young women, two of them, took part, and it was a part to make any father or mother in Israel face the future of the church with confidence, if not glow with pardonable pride. If the zeal of this young life sometimes leads it to take a position which seems to older heads a little extreme, it is a fault easily forgiven. Such seriousness of purpose, such love of the utter truth and the will to follow it at whatever cost—this is too fine a treasure, too valuable an asset not to capitalize in the fullest measure. Brethren young people are headed right. And their hearts are sound too.

Until the Next Round

At this juncture the schedule of unfinished business was allowed to wait while Brother Bonsack introduced

Secretary Wm. M. Danner of the Association whose exact name we did not get but which is devoted to the care of lepers throughout the world. It does not do this directly but raises funds and distributes them to reliable organizations in various parts of the world where lepers are found in greatest number. Our own Africa mission has received \$2,800 from the society for this work. Mr. Danner spoke for some fifteen or twenty minutes describing the work, pleading the cause of the leper and warmly commending the part of our Africa missionaries in it.

There was a song and then we took up the report of the committee on Financial Policy. This had to do with the securing and care of annuities, endowment funds and the like. It recommended the creation of a Finance Advisory Commission to consist of the treasurers or other representatives of the various church institutions handling such funds. The report was adopted with very little discussion.

What About the Deacons

Real interest was awakened again when the report on the Deaconship was presented. The committee had not come to an agreement in time to have it printed in the Booklet, but copies of the report had been typed for distribution among the delegates. It was shorter than the report submitted to the Conference a year ago. It stuck to the life tenure, provided for the election of women to this office, and granted to churches having a large number of deacons the privilege of choosing from the deacon body a smaller Board of Administration.

Around this last point the discussion waxed rather warm, but the time before the noon adjournment was too short to reach a conclusion. One amendment was passed to the effect that deacons be installed by the laying on of hands, but the other matter had to go over until tomorrow. Of course, there is no telling what the delegates will do then, as the whole report is still at their disposal.

This afternoon was set apart for the missionary convocation. There was an effort before adjournment to agree on a night business session, but the delegates were not so minded. They preferred to let the program stand as it had been arranged.

The Missionary Convocation

The missionary convocation on Monday always registers one of the high points of a Conference. First of all, it is a meeting at which the attendance is large. It is given the right-of-way so all can attend. But more than the opportunity to meet, is the spirit in which the people come. Many of them come bearing an offering from the home church, and even if they do not there is expectancy as to what the Annual Offering will total. Then there is the overflow of church life and aspiration as represented by the missionaries. So, for one reason or another, it is a happy and expectant throng

that gathers on a great missionary convocation day.

And somehow, as the people were gathering for this missionary meeting at Ames, we felt sure it was to be another such glorious time. At 1:30 o'clock the meeting was opened with song. Stand Up, Stand Up for Jesus, was the opening hymn. A swelling volume of praise ascended as thousands of voices blended with the tones of piano and chimes in worship to God. In the Cross of Christ I Glory, was the second hymn. Then Bro. A. P. Wenger of Ephrata, Pa., led in the opening devotions. He read the story of Philip the evangelist as told in Acts 8 and led in prayer. The McPherson College Men's Quartet sang: Were You There When They Crucified My Lord?

The first of the two speakers for the afternoon was Bro. Desmond Bittinger of our Africa mission. His subject was, The Nations of the Earth, drawn from the text which describes the returned Son of Man judging the nations of the world. Even today what the nations are doing places them under judgment. And the so-called backward nations are really not as backward as they seem. The vaunted advances of the western world are in some cases retrogressions. For example, the African has his wars, but they do not compare with ours in destructiveness. Certainly one of the greatest challenges to missionary effort is that of compensating for the trouble brought upon the African by the vicious, greedy white man. Think of one-half of a tribe of 1,200 being infected by one of the worst of the white man's diseases in the short space of three years!

The McPherson Men's Quartet sang again. This time it was a musical version of the First Psalm.

The second speaker was Sister Ida C. Shumaker who has seen three periods of service in India. She brought picture after picture of the need on the field, showing what retrenchment means in denied opportunity to the needy of mission lands. Then the congregation sang: Must Jesus Bear the Cross Alone? Must he bear it alone?

Bro. C. D. Bonsack directed the lifting of the offering. Of course there is much evil in the so-called Christian lands, but not all are indifferent to evil at home or abroad. One mark of the Christian is that he is active in fighting sin. Bro. Bonsack spoke of one Christian community in China in which the native church is a great challenge to homeland churches of means. And then the offering was lifted, a score or more ushers waiting upon the crowd.

After this the missionaries on the platform were introduced and a word of explanation given regarding their work, or possibilities for resuming it. Of the three new missionaries to go out only one could be present. This one was Mrs. Modena Minnich Studebaker, wife of Dr. Lloyd Studebaker, approved for Africa. The third one of this group is Sister Dorothy In-

man, sent to the field last fall to fill an emergency call. Even before her formal approval by Conference she has had a chance to show her fine spirit and unusual ability. Bro. Forest S. Eisenbise of California offered the consecration prayer.

As a personal touch, and one showing the versatility of people who go as missionaries, Bro. P. L. Huffaker sang the words of a little poem which Mrs. Modena Studebaker had written and for which she had composed the music.

After the various groups were introduced—board members, parents of missionaries, detained missionaries, etc., All Hail the Power of Jesus' Name was sung and Dr. E. M. Studebaker called on for the closing prayer. The missionary convocation for 1934 thus passed into history, but let us hope and pray that its memories may remain as a constant challenge to our best.

Pictures at Agricultural Hall

There was a little delay in getting started with the Africa pictures announced for showing at Agricultural Hall. But finally things got underway and a fine series dealing with our Africa work was shown and explained by Harold Royer, recently back from our Nigerian field.

Services Not Recalled

Toward noon when it seemed that the business remaining might be finished in a night session, there was some pressure for recalling the preaching services scheduled for the evening. But fortunately the move did not prevail. Just how fortunate it was that it did not, was of course not apparent until the evening services were over. And now as we think back to Bro. M. Clyde Horst's fine appraisal of the character of Peter, and to Bro. Rufus D. Bowman's stirring message on The Old Rugged Cross, we feel we were twice blest that the program went through as scheduled. The inspiration side of the Ames Conference came to a fine climax in the Monday evening preaching service. We recommend the reading of the shorter versions of these two brethren's addresses, the first in June 23 issue, the latter in this issue.

Tuesday, June 19

The Last Business Session

It is just eight o'clock as these lines are written, and therefore time for the business session to begin. But there is a feeling of expectancy in the air and we suspect that this will be the last session of the Ames Conference. There is a desire on the part of many to complete the business by noon, or at least in time for a good start on the way home today.

I Love Thy Kingdom, Lord, was the song used at the opening. Bro. Edward Frantz, editor of the

MESSENGER, led in the opening prayer. Then the moderator, Bro. Otho Winger, made a few remarks. In these he explained briefly how to expedite the work of the meetings; he also spoke a word of appreciation for the part the young people have been taking in the work of this Ames Conference.

The Deaconship

The point of beginning was that of resuming discussion of the report of the committee studying the deaconship. The exact point of beginning was to accord Bro. J. W. Lear the floor he had just gained when it was decided to adjourn at noon on Monday. Bro. Lear pointed out that even the attempts at amending the committee's report had not freed it of inconsistencies. In view of these he offered a substitute motion to recommit the paper to the same committee for one year. There were calls for the question, and in a twinkling the wheels had started to grind through business expeditiously.

General Mission Board Report

The next item in regular order was that of the reports of the various boards. The General Mission Board came first with its 49th annual report. Before calling attention to the high points in this report Bro. Bonsack took occasion to announce the amount of the offering. Annual Conference Offering amounted this year to \$42,804.15 as compared to \$34,481.00 for last year.

The names of the new missionaries mentioned previously in our notes were now presented and three new missionaries designated by Conference for the Africa field. The names of these new missionaries are: Dorothy M. Inman, Dr. Lloyd R. Studebaker and Mrs. Modena Minnich Studebaker.

The next matter presented was that of a deputation to our foreign mission fields. The deputation is to consist of Bro. Chas. D. Bonsack, secretary of the General Mission Board; Brethren Leland S. Brubaker and J. K. Miller, both members of the board. The last named will accompany the deputation at his own expense. Questions concerning the time necessary to do the work required, expense, and need for the deputation were asked and answered. As for the time, it may take as much as a year. As for expense, the members of the deputation plan to travel as economically as consistent with the strain of the difficult tasks they will have to perform. As for the problems they will have to meet, no one can predict or anticipate all they will have to deal with. But a growing church in foreign lands and a greatly reduced budget will naturally raise questions in the meeting of which they desire a continuing interest in your prayers. After due consideration Conference accepted by a rising vote the recommendation of Standing Committee that the deputation be sent.

(Continued on Page 17)

GENERAL FORUM

Church Choir Organization

BY P. L. HUFFAKER

"Sing unto the Lord a new song,
Sing unto the Lord all the earth.
Make a joyful noise unto the rock of our salvation."

1. *Sell the Choir to the Church*

THE fact that a choir is being formed should be the public knowledge of the whole church membership. One of the best ways to sell the idea to the church would be to have a music Sunday at which time the pastor would preach a sermon on the "Music of the Bible," using Psalm 150 and 100 and Col. 3: 16 as texts. The material in the foregoing articles would help formulate some of the points to the sermon. Such hymns as "Oh, for a thousand tongues to sing," and "We will sing the wondrous story," could be used to objectify the idea of further singing the praise of God through an additional musical project, the choir. The choir should be held up as an inspiration and asset to the congregational singing which we as a church desire earnestly to promote. If the choir be ready it could sing an anthem and present a new hymn, thus demonstrating its usefulness and further breaking down any doubt on the part of the congregation as to the need for it. If there is an animosity toward the choir it should be taken care of in a Christian way or it will undermine the usefulness of the choir.

2. *Set Up a Definite Program*

The choir should be used at definite times in the church program. One way to do this is to have an anthem every Sunday morning and evening. Another way is to have the choir prepare special cantatas for Christmas and Easter and any other occasion that might arise at the discretion of the committee, pastor or director. One of these ways, or a combination of both, should be decided upon and the program laid out for a year in advance. This objectifies the work and gives the choir goals to attain throughout the year. Some choirs have a three-year program of special emphasis. One year they give a Christmas pageant or cantata, the next an Easter or Good Friday cantata and the next year a dramatic cantata, such as *Esther*, *Saul* or *Ruth*. This plan carries with it the necessity of coöperation from the whole church and hard work on the part of the choir members. Plan the work and work the plan as God did when he spoke order out of chaos.

3. *Select Rehearsal Time and Place*

Preferably the rehearsal place should be the church. The church trustees should be consulted about this matter so that they can provide heat and light for that night. Where the group is small they might rehearse

in different homes during the winter months to save fuel at the church; this item of saving will make the trustees more lenient toward the financing of choir music, etc., which will be discussed later.

The rehearsal place should be well lighted to avoid eye strain, and the seating arrangement should be taken care of before rehearsal time by the janitor or some appointed member of the choir. This avoids confusion when each one knows his place and sits there regularly.

Not every one can be pleased as to the day and hour of rehearsal so it should be set by the director after consulting the committee and the choir; then it should be required of all members to keep that day and hour sacred to their ministry in the choir. A day toward the latter part of the week, close to Sunday is perhaps preferable, the hour to depend upon the activities of those in the organization. The motto of the rehearsal should be: "Study to show thyself approved unto God."

South Bend, Ind.

Pathfinders in Maryland

BY J. M. HENRY

8. *Peter Fahrney*

PETER FAHRNEY was a prominent pathfinder among the early settlers in Maryland. It should be kept in mind that there have been several other physicians by that name who were prominent members in the Society of the Dunkers, as they were sometimes called, in early records. The Fahrneys have been noted in the field of medicine.

Jacob Fahrney, the ancestral father of the famous Fahrney family, was born at Frankfort, Germany, about 1733. At the age of twenty-three he emigrated to America. He studied medicine in Europe and began to practice soon after he settled in Lancaster County, Pennsylvania, in 1756. He crossed the Atlantic in a perilous time, when England was waging war with Louis XV, which involved Europe in a titanic struggle. When Jacob Fahrney landed in Philadelphia and made his way out to some German acquaintances in Lancaster County, he found the colonists in a state of excitement from fear of French and Indian attacks.

It is not certain whether he was married in Europe, or in America. It is known that he had three children but the record about two of them is uncertain. Some writers claim that John Weiss Forney, the famous author and journalist, was the oldest son of Jacob, and that John changed the spelling of his name to the English form, Forney. Little is known about the second child, but the record of Peter, the youngest, is available and certain.

Peter was born May 8, 1767. He became a hygeist early in life. He traveled far and wide in search of herbs. He was also a tanner by trade. Peter got inter-

ested in reports of the itinerant evangelists, Martin Urner and George Adam Martin, concerning the wonderful lands along the Antietam Creek. Many German Colonists were moving out of Lancaster and settling in this new territory. Peter Fahrney caught the spirit of wanderlust as a youth and traveled in a Conestoga covered wagon toward the setting sun. The caravan arrived safely after a trip of two weeks and Peter went out on an adventure of exploration.

He found more than herbs and sweet fragrant flowers along the banks of little Beaver Creek, a tributary of Antietam. Eve, the beautiful daughter of Jacob and Eve Durnbaugh, got interested in the strange herbs which this young hygeist was compounding in her father's home at San Mar, Maryland. The wedding bells soon sounded in 1795, and the twenty-four-year-old hygeist took the young maiden of seventeen into partnership with him in the tanner's business at Chambersburg, Pennsylvania.

To this union were born four children. His wife died and Peter sold out his business and moved back to San Mar, where he purchased forty-two acres of land from his father-in-law, who stipulated in the deed that "the said Peter Fahrney should have a right to fill his tannery vats two days each week from a bold spring." The above named spring is the well known one at the present Fahrney Memorial Home in San Mar, Maryland.

Peter was thrown from a horse and suffered some injuries which left him a cripple. He left his children with their grandparents and went to study medicine with a physician at Chambersburg. After a few years he returned to San Mar and began his career as a doctor and hygeist.

Peter Fahrney married Ann Sartoris for his second wife. He was thirty-eight years old and she was twenty-five. To this union were born seven children. John died in infancy. Peter, the second, was born Oct. 8, 1806. Elizabeth married John Emmert (son of the old pathfinder, John Leonard Emmert), Susanna married Abraham Stauffer, Joseph went to Ohio, and Sara married David Stull. Daniel, the youngest and last child, was born Aug. 20, 1819. He became a doctor. The present Fahrney Memorial Home at San Mar was built on his land and is a living monument to the faith of that noble Christian man.

Jacob and Eve Durnbaugh were both pious and loyal members of the Dunkers who were charter members of the work on Beaver Creek. Their daughter Eve and her noble husband, Peter Fahrney, continued to pioneer in the faith of their forefathers. Peter and Eve Fahrney left a legacy of faith and good works—as well as Ann Sartoris Fahrney, the second wife of Peter—which has blessed many homes and firesides. Their descendants are found in many parts of the country.

Many families so well known in the work of the Church of the Brethren today are direct descendants of this old pathfinder.

The famous Fahrneys of Chicago, the Stauffers, Emmerts, Hibargers, Koontzs, Boerners, the Fahrneys of Maryland, the Funks, McKees, Fultzs, Klines, Newcomers, Wagenmans and a host of others have added strength and prestige to the Church of the Brethren because of the faithful life of a great pioneering soul—Peter Fahrney—a pathfinder in Maryland history.

Bridgewater, Va.

The Old Rugged Cross

BY RUFUS D. BOWMAN

At the Ames Conference, Monday Evening, June 18

ONE of the hymns we love to sing is "The Old Rugged Cross." This hymn embodies a message which is somewhat forgotten in our day. Christianity is a rugged religion. It is rugged in its suffering and sacrifice. It is rugged in its hatred of shams, hypocrisies and artificialities. It is rugged in its revelation of great truths, and in its demand for repentance. It is rugged in its invitation for us to share in its vicarious suffering. Christianity is not an easy religion. It is centered in an old rugged cross.

In Philpp. 1: 29, we find this text, "Not only to believe on him, but also to suffer for his sake." Most of us believe on him. But how about the second part of this text? How many of us are willing to suffer for his sake? "If any man would come after me, let him deny himself and take up his cross daily and follow me."

This is an Old Rugged Cross because in it we see God sharing the cost of sin. When Jesus said, "He that hath seen me hath seen the Father," he could have well said, "He that hath seen me on the cross hath seen the Father on the cross." "God was in Christ reconciling the world unto himself." The cross that fell on Christ fell on God. In Christ there was the personal presence of God in redeeming love. In the cross we see God sharing the cost of sin that he may win his erring children to repentance.

This is an old rugged cross because it reveals God's method of redemption through suffering. No good thing can be had without cost. The more precious it is the greater the cost. There is forgiveness for sin, but not without cost. The price of forgiveness is vicarious suffering. "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life." The love and mercy of God always take the initiative in the work of moral redemption. Here we find what is central in our religion—the atoning death of Christ and the forgiveness of sins.

(Continued on Page 25)



MISSIONS

This Department

Conducted by

H. Spenser Minnich



General Chiang on China's Need

GENERAL CHIANG KAI-SHEK is probably the most influential man in China today. Two years ago he became a Christian. Not long ago he said this: "If we are going to save China, we must have the spirit of Jesus Christ and his sacrificial love. I sincerely hope that your people here will use the personality of Christ to influence the youth of the whole nation, so that the students of the whole nation will use the spirit of Christ in saving the country and the people. This is your great responsibility, which I hope you will all bear to help save the country and its people and to bring blessings to them. This is my sincere hope for all of you." He was speaking to a group of missionaries in a missionary institution, but he might have been speaking to us all.—*World Call.*

District Meeting—Africa, 1934

BY FAYE MOYER

The 1934 District Meeting of the First District of Africa was held at Garkida, Feb. 26-28. All the missionaries from all the stations attended. Twenty native delegates chosen from their local churches at Lassa, Marama and Garkida, represented their respective churches. The meetings were well attended by the local people. A splendid spirit prevailed throughout the entire meeting. The church is as yet composed largely of youths. The quietness and respect shown by them and the children present was commendable, even when sitting through a three-hour business session.

The first evening of the meeting was devoted to an inspirational and examination service conducted by Bro. Heckman. The next session was a helpful discussion of district evangelism and reports from workers of the five community centers. All reported good and interesting work being done. The school and medical work are both hopeful. The centers with their difficulties and their successes convince us that the project is a good one. Following this discussion, group meetings were held for the men and women separately, led by Bro. Beahm and Miss Harper, respectively.

Tuesday evening a love feast was held in the church. About seventy-five communed, fifteen being women. In addition to the members who participated there were many spectators who were quiet and respectful throughout the service. The elder officiating was Bro. Beahm.

Friday was business session. The officers chosen were: elder in charge, Bro. Heckman; reading clerk, Jakwa

Mshelia; writing clerk, Inuwa Mshelia. The discussion and thought was largely concerning the plans for future work and financing the community centers. New workers were chosen to fill the vacancies caused by those who are returning home for further training, having served two years. Jakwa Mshelia and Audi Durkwa and wives were chosen to take the places of Ngida Gwari and Yerkowa Tarfa and wives at Kwajefa. Sherima Tarfa and wife were chosen to work at Gardemna in the place of Bundi Charkida. A prayer of consecration was offered for those remaining in their respective centers and for the new ones going out. Due to shortage of funds, the salaries of the workers, a mere sustenance, were lowered. The names of seven other villages were accepted as prospective future community centers. At present the lack of funds will not permit the opening of new centers, much as it is desirable.

Formerly the community centers were managed by the church elders, which at present include no native people. It was decided to elect three capable native people to assist the elders in consideration and management of the centers. Those chosen were: Peleser Mshelsawa, Ngida Gwari and Yadika Mshelwaksha. This body is to represent the Africa church, not the mission as formerly was the arrangement.

Bro. Bittinger was chosen delegate to the Annual Conference in America for 1934.

Garkida, Africa.

News From the Field

AFRICA

Marama

Lucile Heckman

Sickness on the Plateau

The past three months have been very trying ones for this area. An epidemic of flu and pneumonia has swept the whole country, and in this particular community there was added an epidemic of measles. The cold season was unusually long and severe this year which greatly augmented the dangers from exposure. A primitive people with practically no notion of sanitation and quarantine, insufficiently clothed, improperly housed and coarsely fed, has small chance against the ravages of disease in epidemic form. It is quite largely a case of "survival of the fittest." There have been numerous deaths. Five were either in or closely connected with our little group of Christians. We can only pray that these untimely deaths may bring to the living a real sense of the true values of life; that they may turn more completely to God.

Easter Services

The various parts of the story of the suffering and death of our Lord were told by school boys, interspersed with singing. The audience was much interested and impressed. As a result of the meeting several came asking to take their covenant the following Sunday.

Problems

The marriage question continues to be one of the most perplexing problems facing the young African church. According to good Bura custom the engagement, which is quite as binding in their sight as marriage, is arranged by the guardians when the parties are both fairly young. At any rate, too young to choose intelligently. Under the pagan system of several wives it did not make much difference if the first one did turn out to be a mistake. But to found a Christian home, it is vitally important that the one and only be chosen with care. What is the solution of the

problem? Some desire to take a wife from among the school girls, which is good if she does not happen to be the property of another man, as most of them are. According to our standards she is not really a wife, if that man has other wives. But according to Bura standards that act constitutes adultery and stealing, and there is a heavy fine attached. Much as we may desire to see promising young girls freed from polygamous marriages and wedded to Christian young men, have we any right to approve even passively? It is a vicious circle. To acquire the wife he thinks he wants would mean adultery and theft. To take the wife some one else has chosen for him may not prove at all satisfactory. The truth of the matter is, they have not been trained by custom and tradition how to select a wife who shall be an only wife. This fact in itself constitutes a big problem, as even the marriages by choice do not always turn out successfully. It will take generations to solve some of these problems, and then no doubt there will be others, as life in the civilized (?) world would indicate. God give us patience, wisdom and understanding!

Open Season on Game

For a number of years the Buras of this division have not been permitted to carry bows and arrows. The ban has recently been removed and old and young folks are reveling in the new freedom. Nearly every day a hunt is organized, and it is reported that the men of one village have killed fifteen small antelope. This number is probably exaggerated, but the people have had some success and have been enjoying frequent feasts of meat, to say nothing of the fun they have had. The hunts of course have had a devastating effect on school attendance. How many boys would you have left in school if dad said, "Come on, let's go hunting," instead of saying "Buddy, it is time for you to go to school"? The local boys are not very skilled with the bow and arrow, so we have set up a target near the school premises for practice. There are so few sports for them to enjoy that we try to help them enjoy the few they do have.

Building

For the past two months Mr. Heckman has been away from the station about half the time. At the request of the government the mission asked him to undertake the supervision of the building of a residence for the government officer in Biu, the division headquarters twelve miles away. It has meant an added burden, but the mission felt that in view of the splendid coöperation which the government has given us in recent years, we could well afford to do this work for them.

The Approaching Rains

Numerous are the signs of the coming of the rains. Frequent breezes from the southwest; clouds in the sky; occasional rumblings in the distance with an occasional light shower; the people very busy at the task of repairing roofs, gathering cornstalks to repair the compound wall, and wood to burn during the wet and busy farming months. We are pleased to note these signs, for the rains are always welcome after the long searing barrenness of the dry season.

Garkida

Howard A. Bosler, M. D.

Influenza Epidemic

During the cool season there has been quite a severe epidemic of influenza throughout the country. Four of our missionaries have had severe attacks of it and several others lighter attacks. Harriet Ann Beahm and Esther Gene Bosler had malaria fever along with the flu followed by a slow convalescence. All members of the staff are well at this

time. Many of the Bura people died of pneumonia following the flu. It has been reported by doctors from other areas that flu has taken a heavy toll of life throughout Nigeria.

Hawal Bridge Under Construction

A cement bridge three hundred feet long is being constructed over the Hawal River near Garkida. This will link up a system of improved roads which are being built and which will give us motorable roads to other parts of Nigeria at any time of year. It is hoped that in the near future our mail can be delivered by motor and that a telegraph line will be constructed along this permanent road. As this country is opened up to civilization it is our earnest hope as a mission that the spiritual growth and development will be just as great.

Danish Missionaries Receive Medical Care at Garkida

Recently seven members of the Danish mission came to Garkida for medical care. One family became the parents of their third son to be born at Garkida. All three boys are with them on the field.

District Meeting

The 1934 District Meeting of the Church of the Brethren in Africa met at Garkida during the latter part of February. Many of the problems of the native church were discussed and plans were formulated for the coming year. At the close of this service our love feast was held. Seventy-four communicants enjoyed the fellowship of this meeting.

Medical Cases

A ten-year-old boy came to the hospital bringing a relative who had a large tropical ulcer. He visited the school and saw the many boys and girls happy in learning to read and write. He was so happy at this opportunity of learning that he stayed on for some time. A few weeks later he came to the hospital for treatment. He was told that the injections necessary to make him well would cost one shilling. He brought three pence which he had saved from his food money and said he would return home and get a basket of peanuts to pay the rest of his medical bill. His parents were dead and he had been living with a relative where he was quite unwelcome because he was not strong and well. Upon returning home his master told him that since he had stayed at the mission school he could not enter their compound again. When the boy begged for his basket of peanuts he was beaten and driven away without sleeping mat or food. He returned to Garkida and entered school and after three weeks had again saved a few pennies from his food money and brought them to the hospital. But after hearing the story of his troubles his food money was returned to him and he was given work helping to clean the hospital wards. Now he is helping others who are in need and at the same time gaining health and schooling.

A patient has just recovered from an operation for a tumor caused by elephantiasis. After the tumor was amputated it weighed eighty pounds, which was more than one-third of the patient's weight upon arrival at the hospital.

Two patients are in the hospital at present because of lacerations received in a leopard hunt. The leopard was shot with a poison arrow. After being shot in the chest it attacked the two men, injuring their heads and shoulders. It then bit off the shaft of the arrow and ran away. But it soon died and was brought to the hospital along with the two patients. It is believed that leopard wounds prove fatal but with treatment including tetanus antitoxin both cases have had an uneventful recovery. These folks were much concerned as to what they should do about the leopard hair

on their heads and shoulders, claiming that if any one removed it it would enter that person's lungs and he would have a severe cough the remainder of his life. A soap and water bath was given but as yet no one has contracted the cough.

INDIA

Raj Pipla State

Eliza B. Miller

Hot, Dusty April

The pleasant winter weather has been replaced by summer heat that came with a rush at the end of March. A long time ago a poet sang, "The melancholy days have come, the saddest of the year." It was because of falling leaves, bleak meadows and desolate fields that he thus wrote. And it was November about which his spirit heaved the mournful note. In India it's not November, but April, that brings leafless trees, barren fields and dried up meadows. The whole countryside looks forsaken and forlorn with the beautiful, big trees bare. In a few weeks they will burst forth with new leaves that will be the glory and beauty of May, and that is why we say May is more pleasant than April. But even though there is gloom in the landscape the birds have come back, for even in India the changing seasons bring changed "songsters of the air." The cheerful note of the cuckoo, that voice reminding us of the coming rain, is already here to add his part to the pleasures and joys of the hot season.

The Easter Season

The Eastertide found our churches rejoicing in the joys and blessings of the resurrection. At Vali pre-Easter services were held ending with a Spirit-filled communion service in which all participants received great blessing. The women of the church were "masters of ceremonies" in the preparation of the love feast meal and in caring for our brethren who had come from other villages. Old and young coöperated in making work, play and whole-hearted service a pleasure. One young man who married a non-Christian wife came to confess his wrong in joining with the idolatrous people of his village and asked for fellowship with the Christians again. He said, "I have found no pleasure in associating with those who are not followers of the true God." At Amlatha, the church also held a communion service with Bro. Moomaw there to officiate and encourage the little group.

Wives Become Christians

The Vakhathpura brethren had much cause for rejoicing a few weeks ago when all the non-Christian wives of the Christian men decided they were ready to unite with the people of God. It was an encouragement to the village teacher and his wife to see these women receive Christian baptism and say they were willing to make their homes completely Christian, and so to forsake the old life of superstition and idolatry.

Patriarchal Homes

How comforting the shelter of home to those who are sick and suffering! In this land where the patriarchal form of family life still exists it is to home that the grown children look in times of trouble and anxiety. In one of our Christian homes a grown son and daughter are lying ill—the son is in the police force of the state, the daughter is married and lives in another village. Both have come home where mother, father, brothers and sisters help to care for them. A few days ago the daughter of one of the Christian families came home because she and her husband had had

a quarrel. After the storm passed over and the husband came and made due apologies and faithful promises "never to do so again" the united family went home rejoicing.

A Month of Conferences

March was a month of conferences—District Conference at Anklesvar; Mission Conference at Bulsar and the All Gujarat Book and Tract Society and All Gujarat Sunday-school Auxiliary and All Gujarat Christian Conference at Bulsar also. These conferences brought new life to those who had the privilege of attending.

School Begins for Missionary Children

Our missionary school children have again migrated to the hills for most of the year. The wearisome journey of two days takes them to their journey's end where teachers and house mothers take them in charge and care for them like their own children. Some of the mothers accompanied the party to stay with their own "tiny tots" for a few months in the atmosphere that is more pleasant than the heated plains.

Prince and Princess Married

Our state capital was in gala array for a few days in March when the king's son was married to the beautiful princess of Udipur. The prince is the successor to the throne; but is still taking his training in one of the colleges for the princes.

Village School Examinations

School examinations came with April. The work of the year is then tested—sometimes with satisfactory and sometimes with regretful results. So much depends on the earnestness and faithfulness of the teachers. It is no small task to manage "Forty little urchins, coming through the door; pushing, crowding, making a tremendous roar." Our sympathy is with the patient village teacher who does not have an easy task.

A Mission Prayer

Almighty God, who, by the Son Jesus Christ, didst give commandment to the holy Apostles, that they should go into all the world, and preach the Gospel to every creature; grant to us whom thou hast called into thy Church a ready will to obey thy word, and fill us with a hearty desire to make thy way known upon earth, thy saving health among all nations. Look with compassion upon all peoples that have not known thee, and on the multitudes in our own land that are scattered abroad as sheep having no shepherd.

O heavenly Father, Lord of the harvest, have respect, we beseech thee, to our prayers, and send forth laborers into thy harvest. Fit and prepare them by thy grace for the work of their ministry; give them the spirit of power, and of love, and of a sound mind; strengthen them to endure hardness; and grant that both by their life and doctrine they may show forth thy glory, and set forward the salvation of all men; through Jesus Christ our Lord. Amen.

An Office of Intercession.

KINGDOM GLEANINGS

Calendar for Sunday, July 1

Sunday-school Lesson, Ahijah and the Divided Kingdom.—1 Kings 11: 29-39.

Christian Workers' Meeting, Narrow Jewish Nationalism.

B. Y. P. D. Programs:

Young People—Declaration of Interdependence.

Intermediates—Is It Peace or War?

* * * *

Gains for the Kingdom

Two baptisms in the Quinter church, Kans.

Two united with the Sunfield church, Mich., Bro. Forror of Brethren, Mich., evangelist.

Seventeen accessions to the Markle church, Ind., Bro. B. E. Hoover of Wawaka, Ind., evangelist.

Six added to the Elkhart Valley church, Ind., Bro. J. H. Fike of Middlebury, Ind., evangelist.

Twelve baptisms in the Eel River church, Ind., Bro. Edw. Stump of North Liberty, Ind., evangelist.

Ten baptisms in the West Conestoga church, Pa., Bro. B. G. Stauffer of Manheim, Pa., evangelist.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. J. S. Showalter of Roanoke, Va., Aug. 5 in the Spruce Run church, W. Va.

Brother and Sister B. M. Rollins of Keyser, W. Va., June 27 in the English River church, Iowa.

* * * *

Miscellaneous Items

A Music Camp (first of its kind with us) will be held July 1-4. Write for particulars.—L. W. Shultz, Milford, Ind.

Bro. Leo H. Miller has accepted a call from the Ft. Wayne congregation, Ind., and will take up the duties as pastor on Sept. 1. This terminates six years as pastor at Fresno, Calif.

Camp Mack expects a large crowd July 4. Good music and speeches. Pastors and superintendents are requested to announce a forenoon and afternoon program. Lunch will be available on the grounds.

Greenmount church of Northern Virginia is planning a homecoming for Sunday, July 8. There will be programs and speaking forenoon and afternoon. All former members and friends are invited to return and enjoy the fellowship of the day.—I. C. Senger, Linville, Va.

The Resolutions passed at Ames Conference will be found on pages 20, 21, 24 and 25 of this paper. They constitute such a complete and well stated summary of the position of the Church of the Brethren on current issues that the Tract Committee has decided to reprint the Resolutions in tract form. The aim of the committee is to have these ready by the time orders are received by those seeing this notice. The Resolutions will be published in an attractive form. Copies might well be secured for inquirers about Brethren faith, for use in discussion groups, and for your files of Brethren literature. Order from General Mission Board, Elgin, Ill.

To the Churches of Southern Pennsylvania: Because of the many inquiries concerning the date of the ministerial and Sunday-school meeting to be held in the Chambersburg church, the committee has selected the date Aug. 21-23. Eld. C. D. Bonsack will give the lecture on Wednesday evening, Aug. 22. The program is in course of preparation and will be mailed out in due time.—C. E. Grapes, pastor, Chambersburg, Pa.

Many visitors have called at the Brethren Publishing House in recent days. They are chiefly eastern friends returning from the Ames Conference. We are always happy for the interest which leads our people to visit our church owned printing plant at 22 South State St., Elgin, Ill. May we suggest that western friends attending the World's Fair this year, and all others who find it convenient, are invited to visit the Brethren Publishing House.

Mount Hermon Assembly dates are July 20 to 27, a period of education, inspiration, recreation, nature study, campfires, hikes. The theme, For Christ and the Church. Combine vacation with spiritual inspiration; enjoy the delightful blending of ocean breeze and mountain atmosphere as found among the Redwoods at Mt. Hermon. Leadership, M. R. Zigler and Ruth Shriver of Elgin, Ill. Registration: 18 and older, 15 cents a day, 75 cents a week; 13 to 17, 10 cents a day, 40 a week; 8 to 12, 5 cents a day, 15 a week. Cabins, \$4, \$5 and \$6. Write for reservations to Grace E. Weimert, 1235 Harrison Ave., Fresno, Calif.

THE QUIET HOUR

Perils of Prosperity

Deut. 8: 11-18

For Week Beginning July 8

In not keeping his commandments, v. 11

In times of prosperity, when things are highly valued and wisely used, men are likely to forget the laws of God (Ex. 20: 6; Deut. 4: 40; 6: 17; 10: 13; 26: 18; Joshua 22: 5; 1 Kings 2: 3; 6: 12; Matt. 19: 17; Rev. 14: 12).

Comfort, v. 12

Physical comforts are desirable so long as they do not crowd God out of the life. We have not been strong enough to hold on to spiritual comforts while enjoying physical comforts (Psa. 86: 17; Isa. 51: 3; Isa. 66: 13; 2 Cor. 1: 3).

Thine heart be lifted up, v. 14

We become proud when we become prosperous. Pride went before the fall of Nebuchadnezzar. Pride makes every kind of growth impossible (Psa. 10: 2; 73: 6; Prov. 11: 2; 16: 18; 21: 4; 1 John 2: 16).

God who brought thee out of the land of Egypt, v. 14

The well-to-do are apt to become ungrateful, to forget the debt they owe to God and to their fellow-men (Psa. 35: 28; 51: 15; Isa. 12: 1; Luke 2: 20).

My power and my might, v. 17

Self-sufficiency is another vice of the prosperous. We are apt to become overconfident when we are successful. The last four years have seen a great lessening of man's self-sufficiency (Deut. 1: 43; Isa. 28: 12; 30: 15; 2 Peter 2: 10).

Discussion

Is it not our problem to build such character as can use prosperity and not be corrupted by it? Does the doctrine of the simple life apply here? Explain. R. H. M.

Echoes From the Ames Conference

(Continued From Page 10)

Bethany Biblical Seminary

In briefly presenting the printed report of Bethany Biblical Seminary President D. W. Kurtz took occasion to call attention to the successful year just closed. Though receiving inadequate funds, a full seminary course is maintained principally through the sacrificial services of the faculty. The plan of certain near-by churches to send in food helped much during the past year. Thus in most trying times the seminary is meeting the great need of supplying a leadership training for our church.

Board of Christian Education

General Secretary Rufus D. Bowman reported for the Board of Christian Education. The board is carrying forward a strong program though handicapped by insufficient funds. Much more should be done in the fields of peace and temperance. The special emphasis for the coming year is to be upon Christ in the life of the home. We must not neglect to mention the merged program of the Board of Christian Education, the General Ministerial Board and the home missions department of the General Mission Board. This work is to be carried forward by a united secretarial staff. Bro. Rufus D. Bowman, after five years of splendid work as general secretary for the Board of Christian Education, is to reënter the pastoral field. He will be located in Washington, D. C., and in addition to his pastoral duties, will act as eastern representative of the coöperating boards.

General Education Board

Bro. C. C. Ellis reported for the General Education Board. He spoke of the difficult situation now faced by the colleges. The general economic situation is at last having its blighting effect on the income of these institutions. A special study is to be made of the possibilities for developing and increasing the usefulness of the student rotary loan fund. Bro. J. I. Baugher of Hershey, Pa., was announced as the Secretary-Treasurer for the coming year.

General Ministerial Board

Secretary M. R. Zigler reported for the General Ministerial Board. But their printed report was far from all this board had to submit. The booklet report was accepted by a motion which urged that we put a special emphasis upon evangelism. The new item submitted was that of the report of the Committee on Fraternal Relations. This report was prepared by a joint committee from the Brethren Church and the Church of the Brethren. The report was in three sections: the first, a statement of findings regarding membership, value of church property, number of common communities, etc.; the second, a statement of what is

taking place as between local groups in the way of co-operation; the third, provided for beginnings in guidance. The report was soon the basis of a lively discussion, and it looked at one time as though it might be given a year of study. However, assurance that adoption would not materially affect the present situation, except for the matter of providing guidance ultimately opened the way to the passage of the report as a whole. This called for the appointment of a committee of ten to coöperate with a group of equal size from our sister fraternity. Our committee is to consist of the five members of the General Ministerial Board (to which group the matter of fraternal relations was originally committed), C. S. Ikenberry of the Board of Christian Education, Otho Winger of the Education Board, J. W. Lear of Bethany Biblical Seminary, J. J. Yoder of the General Mission Board and R. E. Arnold of the Brethren Publishing House.

National Council of Men's Work

The membership of the National Council of Men's Work as submitted to and ratified by Conference was as follows:

P. G. Stahly, Dr. O. G. Brubaker, Levi Minnich, G. A. Cassel, L. M. Davenport, Clyde M. Culp, J. K. Miller, Clifford Drescher, Ross Hemminger, E. G. Bowman, B. F. Stauffer, J. N. Via, D. M. Sell, Elmer M. Hersch, Elmer Leckrone, R. E. Mohler, Acting Chairman.

Annuity Rates

For several years the matter of a revision of annuity rates has been under discussion. Some uniform basis for all our church institutions interested in this matter was desired. This year's report seemed to provide this in simple form and what the Council of Boards offered was adopted in short order. "The following is the scale of maximum rates to be effective for single annuitants; the age of 40 or under, \$40.00 per \$1,000.00 donated on the annuity plan; age 41, \$41.00 per \$1,000.00; thus for each year older an increase of \$1.00 per \$1,000.00 until the age of 70 or over is reached when the maximum becomes \$70.00 per \$1,000.00. In case of joint annuity, the age of the younger shall determine the rate by applying the single annuity rate scale."

Conference Budget for 1934-36

The work of the church is of such proportions that it must be planned years ahead. In the light of the needs to be served the total of the budget for 1935-36 was left unchanged. The distribution shows some necessary changes, and is as follows:

General Mission Board	\$ 15,000
Board of Christian Education	19,000
General Ministerial Board	5,900
General Education Board	1,500
Bethany Biblical Seminary	25,500

(Continued on Page 20)

PASTOR AND PEOPLE

The Labor of Sermon Building

BY H. PAUL COX

FEW laymen realize the effort required to produce, on an average, two sermons a week and continue the process indefinitely. The remark is heard frequently that the preacher has an easy job, but if ninety per cent of the people passing that judgment were to be subjected to the task and toil of compiling an endless succession of discourses for a critical public ear, they would soon throw up their hands in defeat. There are sermons and then there are *sermons*. Real labor and quantities of midnight oil are exacted of the minister who brings to his pulpit messages clothed in the language of the Holy Spirit.

If the production of fresh, interesting sermons was the only demand imposed upon the pastor, then the criticism of his constituency might be an honest one, but that is not the case. Only a pastor knows the demands of his profession. The censure would be mitigated in large measure, if the restless saint in the pew would at least pay respectful attention to the Word of the Lord as it emanates from his ambassador. Too often the words of revelation and prophecy from the pulpit fall upon sleepy consciences and inattentive ears. All too frequently the man of God directs his inspired thoughts to those who have ears and hear not, or eyes and see not. He speaks to animated corpses in the body of the elect who are present in the flesh, but absent in the spirit. Building the sermon is an important contribution of the Lord's servant who would bear his burden of criticism in silence and still endeavor to bring the words of life to a generation of judges who have handed down the opinion that the preacher treads the path of ease and luxury.

The first question that presents itself in this connection is, what shall the sermon be about? What should the subject be? Then begins the process of selection and elimination. Numerous thoughts and possibilities are turned about in the mind, each examined, weighed and appraised in turn. The function of the Holy Spirit is here exercised and a happy conclusion is reached, sometimes in a flash of revelation, accompanied by a train of sparkling thought with almost complete detail of construction. At times, however, the desired result is quite elusive and much wrestling in the Spirit is necessary.

When the composer's mind has settled on the subject to be treated, then begins the collection of material useful in developing his thought. This phase of sermon preparation requires research labors beyond the conception of the average church member. Many times it

is necessary to consult voluminous theological treatises to get the exact turn of a thought, or to delve into the musty archives of ancient lore to give it the dignity of authenticity which it may require. Endless searching through a maze of reference material is required to give the delivered sermon lodgment in the interest and attention of an audience of widely diversified experiences and convictions. Nearer at hand lies the minister's field of personal experiences which can be made to yield material that will add the personal touch to the discourse. Then there is the vast field of classical literature reaching back into the dim ages of mythology, and beyond, from which may be selected the gems of thought that will garnish the sermon already adorned with the riches of grace from Holy Writ. Yet the work is only half done. How shall the accepted material be made attractive and stated in terms that will make it a worthy testimony of things sacred?

Organization is the next task. A point of contact must be the first consideration if the auditors are to be disarmed at once of the material interests which have accompanied them into the pew. Spiritual processes must be set into motion in the minds of the listeners if they are to receive spiritual benefits. Even the average Christian expects the preacher to condescend to common things, if he is to convey a message of uncommon things. But why not? The Master Teacher was a past master in the art of getting people to think first of themselves and then of him, and in such a manner that forever afterward they marveled at his words.

After a common ground has been established between speaker and hearer, then comes the period for presenting the major content or central truth of the sermon. This portion of sermon building requires close application of the mind, if the sermon is to be properly balanced and be a vehicle of inspiration to the soul of man. "What is truth?" asked Pilate of Jesus in judgment, and the minister laboring to bring the love and fear of God to the hearts of his people must ask the same question of his sermon. The sermon must contain unadulterated truth in quality like unto the ointment in the alabaster box which Mary reserved for a particular use. The odor of it must fill the house and penetrate the hearts of saints and sinners alike.

Even with the central truth built into the sermon as above indicated, the argument is lost if not fixed permanently in the mind of the hearer. The concluding thoughts of the sermon must be stressed and so constructed that lasting impressions will be made. Quick, rapid thrusts, aimed straight and sure will clinch the argument. Words and sentences forged in heavenly fires become the preacher's allies in the moment of climax.

Considering all the labor involved in the art of sermon building, it is still a likable and worthy task in the

mind of the true shepherd of his flock. He is an instrument in the employ of the Holy Ghost for the influencing of men's lives. He directs great spiritual, social and moral energies in the life of the individual and of the community. In building sermons, he builds Christian character.

Does the preacher have an easy job? I submit the question to those qualified to judge.

Bellwood, Pa.

Teaching Church Unity

BY PAUL MOHLER

THE unification of the Protestant churches is now so much in mind that the Sunday-school lesson of November 26 was especially important, deserving more than passing attention. It is with the hope that interest might be prolonged, and further study stimulated that the following suggestions for study and teaching are offered. With the texts of 1 Cor. 1: 10-18 and 2: 1-5, consider 1 Cor. 3: 1-15.

Draw on your blackboard or paper a short blunt vine-trunk, arising from the ground and carrying numerous branches spreading out from its crown in all directions—Palestine vineyard style—to represent the Vine and branches set forth in John 15. There, Jesus was speaking of individuals, but the same principle applies to groups. Label one branch Paulites, another Apollosites, a third Cephasites and a fourth Christites, according to the parties Paul found forming at Corinth.

Notice the conditions of abiding in the Vine in John 15, and especially the penalty for not abiding, verse 6. Now read 1 Cor. 3: 1-4 and see if you think the Corinthians were near the danger point. Were they as near as the many weak Christians whom you know? Does this give you any idea of the gracious patience of our Vine in retaining weak branches?

Now turn back to your diagram of the Vine and branches. What was really the relation of these various parties to each other? In this connection, read chapter 11, verses 17-34. How serious was their condition actually? Had they lost sight of the fact that they were all branches of the same Vine, members of the same body (see 1 Cor. 12: 12-27; also 11: 29b, 30)? Do you see the penalty they were facing in 11: 29a? If Paul had been as critical of weak members as we often are, and as ready to give up hope for them, would he have wasted time and effort on the Corinthians? What do we of today owe to this faith of Paul's? What kind of church condition would we have today if all Christians since that time had taken Paul's counsel to heart? What might we yet be if all who study this lesson in Sunday-school should heed his warning? Is it worth while to continue the study of

church unity under Paul as instructor? Have we grace enough in our branch to do it?

Let us turn back to their problem. When two leaders of as different talents and personalities as Paul and Apollos both work in the same church, is it at all possible to prevent a division of opinion as to which is the better leader? Is there any harm in such a difference? Where is the danger if any? If all keep in mind the fact that each is but a branch of the Vine, bearing the fruit set, supported and developed by the Vine, is there any danger? Can the man who thinks Paul to be the better preacher still rejoice in what Apollos does, thank God for it, and truly love the folks who like Apollos' preaching best? If not, why not?

Look at your diagram again: a number of branches are still unnamed. Can you fit modern names to them? Should you write our own group name on one? Can you think of others that you could recognize as branches of the vine—as good as those Corinthians were (see Chapters 5 and 6)? Can you think of all that number of modern groups as being branches of the same Vine with our group? If so, are we all members of the same body? Are we all drawing virtue and grace from the same Vine? Do we have a right to rejoice in anything good developed by other groups? Can we claim it as our own virtue of our membership in the same body? Is there any ground for envy or jealousy because of their success in fields which we have not been able to enter successfully?

Suppose we start to search other groups for good; do you think we would find any? Is it possible that we might find some there that we do not find in our own group? If so, how should we feel about it, and what should we do? And if we find some things not so good, how should we feel about that, and what should we do? Is it likely that our attitude toward the good we find in others will affect our attitude toward the evil there too? Do you think that Paul's appreciation of the good in the Corinthians (Chapter 1: 4-9) had anything to do with his efforts to save them from their sins? Did it affect his tender love for them (2 Cor. 6: 11)?

Suppose we recognize the fact of our present church division; what is the first thing to do to correct it? Shall we ever get together as long as each group sets itself up as being the right one and all others wrong? Has any group a right to think any such thing of itself? Has our group such a right? If not, must we not recognize—"discern"—the body of Christ as including a great number of branches? Isn't that the first thing to do? Having reached this point, must we not follow Philpp. 4: 8? Would it not be worth while giving that a good, fair trial before taking any further steps? Do you think that might lead us to John 13: 34, 35? Would that lead us to John 17: 22, 23? Let's try it.

Pasadena, Calif.

Echoes From the Ames Conference

(Continued From Page 17)

Ministerial Relief	12,500
Council of Boards	7,600
American Bible Society	400
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Service Agencies	87,400
Missions	187,600
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Total of Budget	\$275,000

This budget was passed with the following provision for adjustment if necessary: "This budget is presented to Conference with the suggestion that the Council of Boards have the privilege of adjusting the same in the light of future developments."

Concerning the Gish Fund Committee

The paper calling for some changes affecting the Gish Fund Committee called out explanations and statements, not the least interesting of which was that made by the secretary of the committee who has been a member of the committee for thirty years and should know his ground. His statement made it clear that the committee is doing as well as any group handicapped by limited funds and human judgment. The paper was respectfully returned.

Conference Program Committee

We shall have to get used to a new program committee. Standing Committee liked the suggestions which came from the First church of Roanoke, Va., and suggested a committee to be composed of six members, giving each of our four boards a representative and putting the moderator elect and the secretary of Conference on as ex-officio members. As now composed the committee is as follows: H. L. Hartsough for the General Ministerial Board, M. R. Zigler for the Board of Christian Education, W. W. Peters for the General Education Board, H. Spenser Minnich for the General Mission Board, C. C. Ellis as moderator elect and J. E. Miller as secretary of Conference.

A Home for the Superannuated

The proposition that we utilize one or more of our unoccupied college plants as a home for superannuated ministers, missionaries and teachers was committed to three boards for study and report. The three boards are: General Ministerial Board, General Mission Board and General Education Board.

Conference for 1935

A call for the 1935 Conference not in the Booklet was that from Southern Indiana. And though Idaho had her case well stated, the answer of Standing Committee was adopted—that next year's Conference go to the central zone. It was announced at this time that Bro. C. C. Ellis, President of Juniata College, had been nominated by Standing Committee for moderator for 1935. Conference approved.

Resolutions

Then came the resolutions. We have had fine resolutions other years, but the times in which we live challenged this year's committee to the most complete and stirring statement issued in many a year. A few minor inconsistencies were pointed out, but on the whole they were so acceptable that Conference adopted them by a rising unanimous vote with the suggestion that copies be sent to the press associations, the President, and all organizations mentioned. See below for text of Ames Conference resolutions.

Another Conference Ends

Moderator Winger certainly expressed the conviction of many when in his closing remarks he said the Ames meeting had been a great Conference—great in program, fellowship and work done. Blest Be the Tie That Binds was sung as the closing hymn. Bro. I. D. Leatherman led in the closing prayer. So another Conference came to an end, but may its inspiration continue as an abiding benediction.

Report of the Committee on Resolutions

*One Hundred and Thirty-sixth Annual Conference
of the Church of the Brethren, Ames, Iowa,
June 13-19, 1934*

THE one hundred-thirty-sixth Annual Conference of the Church of the Brethren, Ames, Iowa, desires to express gratitude to our Heavenly Father for his love and care during this Conference and for the presence and guidance of the Holy Spirit. We are grateful for the service and helpfulness of all who have in any way contributed to the work and inspiration of this Conference. We express to President Raymond M. Hughes, of Iowa State College, our deep appreciation for the courtesies, comforts and conveniences which have been extended to us by his institution.

This Conference further decides to declare our convictions on urgent moral issues in the following resolutions:

FIRST: EVANGELISM AND SPIRITUAL EMPHASIS

We register our belief in and appreciation of American democracy, but suggest that its marvelous possibilities can never be realized except in the light of its implied spiritual ideals. These ideals are sometimes forgotten and often neglected.

We, therefore, call upon our people, and especially our ministry, church school teachers, young people's leaders, and educators, to stress in their ministry the spiritual basis of human institutions and the implications of social living.

Believing that our social structure can never be better until it is composed of better people, we urge upon our churches a constant program of evangelism. This program should be intelligently planned, and

prayerfully executed. Of necessity it must be varied in its method. Only as the gospel of our Lord Jesus Christ reaches people, can we expect them to be born from above and, therefore, significantly changed and made susceptible to further education in spiritual matters.

This constant outreach will purify and strengthen the present church and settle it in positive Christian convictions as well as add to its numbers and power. The great commission offers the best possible program by which the church can attack the problem of our day or of any day. The whole realm of our church life, therefore, should have a positive evangelistic and spiritual emphasis.

SECOND: CHRISTIAN BROTHERHOOD

This age is one of crass materialism. Our industrial and commercial system rests upon the profit motive. The goods supplied or the service rendered are only incidental. The major emphasis is on the amount of cash balance regardless of what that may entail upon society.

This love of money has filled papers and billboards with false advertisements; it has stimulated in men the desire to get without rendering service; it has glorified material achievement above social welfare and solidarity; it has made price fixing not a question of the worth of merchandise or service, but rather what one can get, and because of this, civilization is fast approaching demoralization and ultimate destruction.

Recovery is not a matter of clever technique, but the attainment of spiritual power. While our present capitalistic system may be a child of protestantism, it may be said with equal emphasis that communism, socialism and fascism are but reformed types of capitalism. At the core, there is very little difference. Neither of these economic-political systems will provide a panacea for our ills.

Therefore, we declare ourselves in sympathy with the idea of a Christian democracy in an attempt to bring about the kingdom of God on earth. We hold personality above profits. We seek an economic order based on human needs instead of being left to blind conflicting impulses. We refrain from investing in or abetting institutions or corporations being run solely for profit and without due consideration for the common good. We pledge ourselves to teach, to preach, and live the principles of Christian brotherhood.

THIRD: PEACE AND GOODWILL

Peace and goodwill among men are among the distinct teachings of Christ. Our church has always taught that war and Christianity are incompatible. History proves that all wars have an economic cause and are the direct result of human greed and selfishness. Our own church history proves that our members have endeavored to be loyal citizens and at the same time have

refused to participate in armed conflict. We have maintained that allegiance to God is a higher duty than allegiance to country. The grounds of our opposition to war are both religious and ethical. War is destructive of the best in men. Moreover, any good which seems to have been achieved through war could have been more effectively accomplished by peaceful means without leaving hatred and wreckage in its trail.

"A war to end wars," and "a war to make the world safe for democracy," were slogans at the entrance of the United States into the world war. These statements may have been sincerely believed, but we are now facing a world reeking with evidences of fear and turmoil. The spirit of nationalism is rampant. The dream of universal democracy is obviously less hopeful than before the world war. "Government by the people and for the people" is rapidly giving way to a dictatorial government backed by armed force. We have entered upon an unprecedented preparation for war in time of peace. The lords of certain industries, with an insatiable appetite for gain, are using the present depression and our broken morale to spread war propaganda. The daily press denounces pacifism and classifies it with communistic propaganda, and at the same time is broadcasting the idea that war is inevitable.

In the light of this situation, the Church of the Brethren reaffirms its position on this vital question. We disapprove of any kind of military training and especially compulsory military training in our schools, colleges and universities. We instruct our Board of Christian Education to make protest in the name of the church to Ohio State University and to any other college or university taking a similar position, against the dismissal of students who refuse military training on the grounds of conscientious scruples. We protest the use of government taxes for military purposes. We deplore and condemn the propaganda activities of the manufacturers of munitions and other implements of warfare, which propaganda has been effective in breaking up peace conferences and prolonging wars. We also condemn the preparations for warfare, expressed in the training of larger armies and the increases in sea and aerial equipment. We deplore the fact that many large newspapers are creating a false fear in the minds of the American people on the grounds that other nations are preparing an offensive war against us. We again commend and pledge our support to the Briand-Kellogg Pact, the purpose of which is to outlaw war. Because of its discriminatory nature, we urge the immediate repeal of the Japanese Exclusion Act and the placing of all immigration upon a quota basis. We protest against the majority report of the United States Supreme Court in the denial of citizenship to Dr. Douglas Clyde MacIntosh and others on the mere ground of their position on war.

(Continued on Page 24)

HOME AND FAMILY

A Child by Birth, a Child by Blood

BY JOSEPHINE HANNA

Oh, can it be, that with his Son,
The Father loves and holds me one—
Adopted of his Fatherhood?
Aye, even more: his child by blood?
Ah, precious blood of Calvary!
Ah, Spirit birth! I see! I see
The blessed bonds that hold me one,
Forever, with God's own dear Son!

And glory be, that Christ on high,
To give me life would even die!
Would die to make me joint heir,
With him, to heaven's glories rare!
Yes, glory to the King of kings!
My soul in love and rapture sings,
That I am thus a child of God,
By Spirit birth, and Calvary's blood

Not heir to parent dead, am I,
But One whose life is my supply;
And, at his hand, whom I adore,
Wait pleasures, mine forevermore.
At Christ's appearing, my long night
Will turn to everlasting light,
And O my friends! I long for you
To be my Father's children, too.

Logansport, Ind.

Seed of Abraham

BY H. A. BRANDT

13. Dawn Over Acadia

"You say there may be something vital overlooked in our common problem?" Becker showed that he was ready for any light that Wark could offer.

"I think so," answered Wark. "In fact, your very question suggests as much. I dare say you once thought of your difficulties as separate and unique. Now you speak of them as one—as the common Becker and Barr problem."

"There is more than sophistry in what you say. The storm has finally made us one so far as troubles are concerned."

"Now to be more specific," continued Wark, "I think you once told me you lived on adjoining farms—quarter sections as I recall. I need not argue that a quarter section is either too little or too much ground for a Goode County farmer. Such a farm is too small for large scale operations and too large for one man interested in some specialty. If you are to continue as farmers my suggestion would be to reduce acreage and burdensome overhead. Then work into some line of quality farming, yet not overlooking the fact that you should keep close to a self-sufficient basis."

"You are right in principle," conceded Newell Barr.

"I am sure we have too much land, have clung too tenaciously to the customary crops, and are too dependent with respect to certain necessities. But selling farm land and making the other adjustments you suggest is not easy. Further, I don't know how father would take it."

"Certainly it will not be easy to do," countered Wark. "But you are not in a position to stick at that point. You are so situated that something must be done. You will have to hitch up your belt and go after what needs to be done. Have you had any prospects? Any buyers?"

"None."

"Are you sure?"

"Absolutely—unless you consider a couple of golf enthusiasts real prospects!"

"Golf enthusiasts?" exclaimed Wark. "Man, those are the best prospects in the world! Who were they?"

"A couple of swells from Oaklyn. They were looking for a site for a country club and golf course. Sure, they had the money, but they didn't offer anything reasonable in price. We couldn't consider their figure."

"How much did they offer?" persisted Wark.

"Twelve thousand dollars. That's seventy-five dollars per acre for one of the best farms in Goode County."

"How does the creek divide the Barr farm?" It seemed that Wark was not to be stopped.

"About sixty acres on this side with the buildings, and a hundred across the creek."

"Mr. Barr," said Wark with a note of command in his voice, "you must not let any grass grow under your feet until you see those golf enthusiasts. Offer them the hundred acres beyond the creek for eight thousand cash. That will leave all the ground you need and the eight thousand will cut your debt load to something you can manage."

"Do you really think such a proposition would interest them?"

"Make it interest them! You must sell or go bankrupt."

"Sixty acres left and debts as good as paid!" enthused young Barr. "Father and mother could really live again. I'll go to work on dad at once. Together we can outplay those golfers for once!"

The sympathetic light in Becker's eyes died out. He sat thinking while Barr climbed out of Wark's car and started for home.

"Good luck!" Wark called after the disappearing Barr.

"Thanks for advice and good wishes," returned Barr as he hurried on.

But Becker continued to sit in a brown study. "Our problem is not so simple," said he. "We have lost our farm. We are nothing but poor renters now."

"Your problem is harder," admitted Wark. "Yet, it may not be as hard as you think."

"Really, I don't see any light for the Beckers." It seemed to be a dark moment for Ernest Becker.

"Who knows," began Wark, "but that we can dream out something for you as well? One never knows when new light may break over Acadia. The Becker farm is a good farm, is it not?"

"None better," returned Ernest proudly. "Even Barr would say as much. It has some points of advantage over their place. We have a little better tip toward the sun. Our soil is a trifle blacker. The Becker farm is as good as any in Goode County."

"What could your place be bought for?"

"I don't know, Mr. Wark. An insurance company has twelve thousand on it now."

"Would that much in cash get it? What do you think?"

"Perhaps. But the Beckers don't have twelve thousand dollars. You forget father went through a sheriff's sale but a few days ago, and last night we had the storm."

"We will probably have to work on your case for awhile, Mr. Becker. However, I do have one possibility in mind."

"Well, that's something!" exclaimed Becker. "What is it? Desperate men grab for straws!"

"The Becker farm would make a good site for something like what we have at Norwood Gardens."

"It would?"

"Yes, it would."

"I am sorry I don't know more about your Norwood Gardens project. But how would that help us?"

"To begin with I had better tell you what we have at the Gardens. Our Norwood Gardens contains two hundred acres, or what was the old Wark farm. I could tell you a long story about how the farm was lost and finally regained. But let that pass now. Norwood Gardens is the brain child of Dr. Rex Norwood, the nationally known authority on agriculture. It was his plan that a group of like-minded persons, but of varied interests, could organize and settle as a coöperative unit, and measurably self-sufficient. He had in mind a kind of village economy in which it would be possible to retain most of the best in both country and town life."

"That sounds interesting, but pretty complicated as a method of release for the indigent Beckers."

"I know it does," continued Wark, "but let me tell you what we actually did at Norwood Gardens. A group of thirty-odd families, composed of people who would be congenial as to ideals and interests, especially as such might be realized in connection with the ownership of a small piece of ground, were recruited for the venture. Then the Wark farm with its varied but fer-

tile soil, and ideal location near a large city, was purchased as a site for our experiment in better living. We were rather fortunate in the type of people interested. There were four fairly well-to-do families desirous of owning small wooded estates. The twenty-acre patch in timber furnished what these people desired. This with the balance of the farm was artistically plotted to give thirty tracts varying in size from two to ten acres in extent. Amongst our settlers were several office men who are finding health and happiness with some hobby or sideline. For example, one man is a peony fancier after office hours. Another is experimenting with uncommon plants and fruits. Still another is specializing in evergreens. Those who came with the avowed purpose of making their living from the soil include the man with the Jersey dairy, the man with the family orchard and roadside stand, the nursery man, the carnation fancier, and the owner of a pigeon farm. That is, all are interested in the outdoors and in growing character as well as livestock, trees and plants. The hobbies and small scale industries do not overlap, but are still worthy and essentially enough alike to give our people common interests and pride in the total venture. As you see, the plan is to make sightly plots and suitable subsistence tracts available to a group of able-bodied, teachable people with gumption and charity enough to pool resources and attack their related problems in a spirit of coöperation. Naturally you may wonder how such a project was financed. The well-to-do coöperators furnished no problem. In general, they had or could command the needed funds. All the co-operators had something. Indeed, it was the original intent not to include any but the salt of the earth—"

"Or seed of Abraham, as Burley Holton would say," offered Becker.

"Quite so," continued Wark. "However, hand-picked as these coöperators were, we needed considerable finance. This was furnished at a conservative rate of interest by a wealthy friend of Dr. Norwood."

"Then you got no misfits?" asked Becker.

"No, we were not so fortunate as all that. We did get a couple who withdrew. The provision there is that if a secret ballot shows one is not favored as a co-operator he is obliged to sell out at a fair appraisal value."

"All of which may be very fine," agreed Becker, "but where does it help my folks?"

"We might think of them as possible coöperators located on some portion of the Becker farm."

"So that's the dawn for troubled Acadia," said Becker slowly.

"As far as I can see at present," answered Wark. Then he added: "Of course, one can never tell just what might turn up to relieve a situation."

Elgin, Ill.

(To Be Continued)

Report of the Committee on Resolutions

(Continued From Page 21)

It is our conviction, as humble followers of the Christ, that all war is sin. We, therefore, cannot encourage, engage in, or willingly profit from armed conflict at home or abroad. We cannot, in the event of war, accept military service or support the military machine in any capacity.

On the other hand, we commend President Franklin D. Roosevelt for his position in rebuking the munition makers regarding their activity in selling firearms both at home and in foreign countries.

We commend the youth of the church for their interest in peace and express appreciation for their devotion to the ideals and teaching of the church on this question. We rejoice and thank God for the growing opposition to war among Protestant peoples and are especially appreciative of the strong position taken by the Methodists and other bodies.

FOURTH: THE LIQUOR PROBLEM AND TEMPERANCE

The decisions made by our Conference for more than a century have clearly set forth the dangers of alcohol both to the individual and society. The church maintains that position with zeal and courage in this crucial hour.

Since our Hershey Conference of 1933, a sufficient number of the states ratified the twenty-first amendment to bring about the repeal of the eighteenth. Despite the fact that the Republican and Democratic parties in 1932 denounced the saloon and declared unequivocally against its return, it is in our midst. In spite of all the propaganda released to convince the public of the respectability of the public tavern, it has all the earmarks of the old saloon—the hotbed of vice and crime of pre-prohibition days. Moreover, the highly industrialized and socialized structure of our commonwealth has increased the problems and hazards of legalized alcohol as a beverage.

The Church of the Brethren, therefore, reasserts its position favoring total abstinence. We record our intention to launch a vigorous church-wide campaign of education in favor of temperance. We pledge coöperation with other institutions organized to remove the curse of beverage alcohol from the country we love. We restate our position to the effect that the members of the church shall not use, engage in the manufacture, or sale of beverage alcohol, nor encourage others in its use or the traffic therein. We condemn the action of our government which for the sake of revenue has legalized and popularized the use of beverage alcohol. We protest to the federal and state governments against the policy of granting license to hotels, restaurants, drug stores, department stores, etc., thus attempting to

give beverage alcohol a worthy place along with the necessities of life.

FIFTH: HOME AND FAMILY LIFE

We would remind ourselves of the importance of the family as the basic social unit and do hereby endorse the emphasis to be given home life by the Protestant churches of America during the coming year.

We urge that parents accept their responsibility in the instruction, guidance, and discipline of their children; in the choice of their amusements; in the selection of their educational institutions; and in the matter of their spiritual nurture.

Let us realize that, to a large extent, environment within the home can be controlled and regulated. Here is a possible refuge of wholesome and constructive influence for ourselves and our children. Home can be made an attractive and a good place to be. As such, it will be the fountain from which will flow streams of upright character and positive Christian living.

SIXTH: THE MOTION PICTURE INDUSTRY

We endorse the position taken by the Federal Council of Churches and commend our fellow Christians of the Catholic faith for the position which they have taken in regard to the damaging influence of the American screen. We join them and all other forces which stand for better morals in American life, in protest against the cheapness, vulgarity, and indecency of stage and screen. We protest against the policy of block-booking of the motion picture industry. We commend the youth of our church for the high position set forth in the declaration made by the Congress of Brethren youth during this Conference. We recognize the vast possibilities for good in the motion picture industry and urge producers to recognize that the idealism of the American people is also realistic and furnishes unlimited material for wholesome amusement and recreation. We further urge this great industry to think less of receipts and more of their responsibility to the childhood and youth of America and the world.

SEVENTH: PRACTICAL CHRISTIANITY

The Church of the Brethren has always regarded the Christian life as essentially a life of love, simple piety, and practical righteousness. In a day of widespread human distress, where confusion and chaos envelop both men and institutions, where change and experimentation are avowedly a part of our quest for a better world, there is need for strong religious faith. In such a day our "Dunker" traditions are under special stress and strain. We call upon our people to ring true in this hour. Let us not be too much concerned about the "rainy day." This is the "rainy day." Let us administer to human need wherever we can without reference to race, color, or creed. Let us not be drawn aside from main issues. Let us avoid futile controversy. Let us not confuse fundamentals with non-

essentials. Let us be content to follow Christ in humble sacrifice, clear-visioned faith, and a passion to do the will of the Father as he gives us light. "The truth shall make you free."

The Committee on Resolutions desires to direct the attention of the Conference to the following:

1. The year 1935 will mark the two-hundredth anniversary of the death of Alexander Mack, the founder of our church. We recommend that the church take account of this fact during the year in the programs of local churches, district conferences, and especially in the Annual Conference program of 1935.

2. The year 1938 will be the two-hundredth anniversary of the founding of the Sower printing press at Germantown. We recommend that the church observe in that year a bi-centennial celebration in recognition of the beginning of our publishing interests in America and other activities of the church which were sponsored by the Sowers. We suggest that the Conference of that year be held as near the mother church at Germantown as is possible and that a Committee on Plans and Program for that celebration be appointed by this Conference. We further recommend that all Brethren bodies be invited to participate in this celebration.

COMMITTEE:

J. W. LEAR, Chairman.

PAUL H. BOWMAN, Secretary.

C. ERNEST DAVIS.

The Old Rugged Cross

(Continued From Page 12)

This is an old rugged cross because of its invitation to us for vicarious suffering. "Not only to believe on him, but also to suffer for his sake." The challenge of Christ is for us to take the second part of this text seriously. Jesus invites us to share his vicarious suffering and only as we do this can we fully enter into life. But you say, "Do you believe in the innocent suffering for the guilty?" Yes, I do. The innocent suffer for the guilty in order to redeem the guilty.

"Must Jesus bear the cross alone,
And all the world go free?
No, there's a cross for everyone,
And there's a cross for me."

This is an old rugged cross because it reveals a religion for those in need. Christianity is built around a cross, not around a throne. If you would find Jesus today, seek him not so much in palaces of splendor and power, seek him in some carpenter's shop or in some fisherman's boat where men and women with fruitless toil long for a better day. Seek him beside some well where there waits a thirsty soul. Seek him where there are little children who need a friend. Seek him where there are burden bearers who need rest. If Christ were

to walk this earth today in person, I wonder where we would find him? I can imagine we would find him in that home where the father has been out of work, and where there hasn't been food enough to go around.

One day I went into the hospital to see a man who had been moved into the emergency ward. He was nigh unto death. I tried to tell him about the great Physician. His eyes flashed and he said, "Brother, that's my only hope." Christianity is a rugged religion. It's a religion for the dying hour. I see the aged with the sunset of life coming on. I see their faith in God and I cry, "Christianity is a rugged religion. It's a religion which gives hope to the aged." I see the young couple start out in life. Hardship and sorrows come. Perchance we see them bury their first born. Still they face life with courage and their radiant faces show us that God is precious near. Christianity is a rugged religion. It helps us face the trials of life.

Christianity is rugged in that it demands a life. It puts a spine into character. It gives us strength to stand alone and face the crowd. It summons us to undertake heroic tasks. Christianity can never become an easy religion. "Not only to believe on him, but also to suffer for his sake."

"I will cherish the old rugged cross,
Till my trophies at last I lay down;
I will cling to the old rugged cross,
And exchange it some day for a crown."

Elgin, Ill.

Sermons From Children

BY HELEN HOAK EIKENBERRY

I HAVE formulated a number of statements which are intended to suggest some of the lessons we may learn from observing the characteristics of children and comparing them with our own. Any one of the following statements is suggestive enough to furnish a number of deductions if it is expanded. But those who read this article are better qualified than I to enlarge upon each statement, and make whatever applications seem most helpful.

To live in close contact with a small child forces one to make a daily check-up of one's self.

A child mercilessly, though innocently, exposes our inconsistencies and weaknesses.

A look of surprise from a child may have more effect over our future action than severe reproof from an adult.

Children expect their parents to be at least as good in every respect as the parents have taught the children to be.

A child, because he is frank, furnishes us with valuable observations concerning character and life.

Children have a strong degree of self-respect. They

are usually willing to confess, honest in expressing their thoughts and in giving the true reasons for their behavior. They are eager to unburden their hearts, and do not conceal their desires, or suppress their consciences.

The trust of a child is so limitless that it recognizes no impossibilities.

A child forgets the disappointments of yesterday in his joy at greeting the new day, while we often carry over our hurts, our hates and our fears.

A child forgives because he forgets wrongs.

Children, in their gratitude for favors, do not take into account the value of a gift, or the magnitude of a deed.

We would be much happier if we could cultivate a childlike interest and delight in small things.

Jesus loved little children for their sincerity, their purity, their simplicity and their trust, and he commended these characteristics to us. It is a regrettable fact that we must invariably see these small children of ours gradually become acquainted with the ways of the world, facing its hates, its artificialities and injustices. The dominant characteristics of childhood are so precious and so desirable that we must preserve them in our lives if we are to be truly happy, and pleasing in the sight of God.

Sterling, Ill.

What to Pray For

Week of July 1-7

FOR the coming year, the mission study book chosen by the Women's Missionary Society groups is entitled *Orientalism in American Life*. This would be a splendid book for all of us to study until we feel the import of its message. It would turn our minds to our oriental neighbors who "sit on our own door-steps." It brings the challenge that Americans must treat the negro, the people of China, of Japan, of the Philippine Islands, of Hawaii, etc., with love and goodwill before America can hope to be considered Christian.

Those who were at the Ames Conference and attended the Women's Work meetings felt much encouraged to believe that the work of the church done by the women of the brotherhood, is growing in outlook and purpose each year. The offering brought by the women amounted to more than \$1,100. The Men's Work is also appealing to the men of the church.

Pray also for the Young People of the Brotherhood as they concern themselves with issues of the day—issues which summon the best thinking and living possible.

Surely it is a very timely and strategic thing for the American churches to give more of their attention to the home-missionary tasks which are within their own gates.

CORRESPONDENCE

REGIONAL CONFERENCE OF OREGON DISTRICT

The Willamette Valley Sunday-school and young people's regional conference of the Church of the Brethren was held in the Portland church, Sunday, May 20. The morning session opened at 10:30 with Bro. E. M. Hubbard, Portland, moderator. Bro. James Snelling led in devotions. The program consisted of four topics which were ably discussed by delegates representing four schools. The topics and speakers are as follows: "The Importance of Social Life in the Sunday-school"—Forest Groff, Newberg; "Temperance Education Through the Sunday-school"—Bro. Leander Smith, Albany; "The Value of Parental Interest in the Sunday-school"—Sister Lillian Andersen, Damascus; "The Use of the Project Principle in Christian Education"—Bro. H. H. Ritter, Mabel. Special music was rendered by representatives of Albany and Newberg Sunday-schools.

The young people's conference program was opened at 2:30 P. M. under the theme: "Christian Youth and the Church." A brief word of welcome was given by the moderator, Marvin David, Portland, after which Leland Nelson, Portland, led in devotions. The program consisted of the following topics which were enthusiastically and ably discussed by young people: "The Place of Youth in the History of the Church"—Esther Smith, Albany; "What Ideals in the Church Challenge the Youth of Today?"—Marguerite Kezar; "The Importance and Means of Youth Obtaining an Appreciation of the Church at Large"—Mabel Groff, Newberg; "Can Youth Find a Place in the Church to Give Adequate Expression to Every Talent?"—Florence Miller, Damascus. A symposium on the question: "Should the church receive first place in my life's program?" was discussed by the following: Leander Smith, Albany; Anetta Schmokie, Damascus; L. S. Kester, Mabel; Joe Rothrock, Newberg; Galen Miller, Portland. Special music was furnished by representatives of Damascus and Portland groups. A brief business session was conducted by the writer, at which time the call of the Newberg church for the autumn regional conference was granted. The committee on summer assembly location reported Dodge Park, twenty-four miles east of Portland, as a favorable site for the Oregon Summer Assembly which will be held Aug. 22-24. After a congregational song the program was closed with Bro. A. R. Fike, Moscow, Idaho, leading in prayer. The day was considered as one filled with happy fellowship, interest and helpfulness.

F. H. Barr, District
Portland, Ore. Director of Christian Education.

MEN'S WORK IN THE MILLEDGEVILLE CHURCH

Early in the church year the men of our congregation met to talk over plans of raising money aside from the regular giving.

All were very busy men—school teachers, farmers, merchants and laborers. However, all agreed to give as much time as they could to a local service project. A committee was appointed to formulate a plan and supervise the work. They located five men in the community who were planning to hire their corn husked. A price was agreed upon and days set.

On the first day sixteen men responded. It was a splendid day for husking, and they made the ears fly. That eve-

ning sixteen men went home tired but happy that one thousand and twenty-five bushels had been cribbed. One week later on another farm sixteen men brought in eight hundred bushels. The third husking was for a man who was very anxious to finish his field, also too old to help with the project, so offered to pay more than average wages. Eighteen men went that day. All were anxious to make a record, but a rain in the afternoon made it impossible. The check up showed nine hundred and sixty bushels. The fourth day was in very poor corn and several hundred bushels represented the work of fourteen men. But everyone had a good time, a good dinner, and gave a neighbor a big lift. The fifth husking was for a family that had sickness in the home. The ladies of the church served and no charge was made for husking. Twenty-three men helped here and the result was twelve hundred and seventeen bushels.

As we look back on this experience we are very happy. Men have been bound closer to the church and closer to each other because they have labored together for a common cause. Several men who never attend church became interested in the project and labored earnestly for its success.

Besides the splendid spirit of goodwill and success there are ninety dollars in the hands of the committee to be used where most needed in the church program.

The pastor in this church is quite sure that he has been in the midst of a "laymen's movement."

Committee—Frank Livingood,
Abe Reiff,
Orion Stover.
Pastor—J. H. Mathis.

LAWRENCE D. ROWLAND

Lawrence Dewey Rowland, son of Harvey and Sarah Rowland, was born April 16, 1898, at Peabody, Kans., and passed away May 21, 1934, at his home near Clarksville, Mich. At the age of seven he moved with his parents near Peru, Ind.; two years later the family returned to Conway Springs, Kans., where he lived until 1918; he then came to Michigan to live and remained here until the time of his death.

He united with the Church of the Brethren at an early age and lived a faithful Christian life. At the age of twenty-one he married Letha Olive Hoover. To this union three children were born. He leaves his wife, two children, his father and mother and one brother.

In the year 1920 he and his wife were elected to the deacon's office in which he served until the time of his death. He was also superintendent of the Sunday-school.

Bro. Rowland was plowing in the field with a five-horse team and was struck and instantly killed by a bolt of lightning. Four of the horses were also killed. His six-year-old son, also riding on the plow, was burned on the foot and leg.

Funeral services were held at the Thornapple church near his home. Bro. Chas. Forrer preached the sermon and was assisted in the service by H. V. Townsend and R. J. McRoberts. Burial was in the family lot in the Clarksville cemetery.

Lake Odessa, Mich.

R. J. McRoberts.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Baker-Replogle.—By the undersigned, June 2, 1934, at the parsonage, Bro. Chas. A. Baker and Sister Romaine Replogle, both of New Enterprise.—D. O. Cottrell, New Enterprise, Pa.

Chappel-Summerfeld.—By the undersigned, June 6, 1934, at the parsonage, Bro. Geo. Harold Chappel of Newton, Kans., and Sister Anna Mary Summerfeld of Halstead, Kans.—H. F. Crist, Newton, Kans.

Detwiler-Gates.—By the pastor, D. O. Cottrell, June 7, 1934, at the home of the sister of the bride in New Enterprise, Bro. Emmert I. Detwiler of New Enterprise and Miss Ruby Lucile Gates of Hopewell. Mrs. Rosetta Cottrell, New Enterprise, Pa.

Dilling-Musser.—By the undersigned, at the home of the bride's sister, Mr. and Mrs. Jack Mowan, Ft. Wayne, Ind., June 2, Bro. John Dilling and Sister Idah Musser, both of Ft. Wayne, Ind.—Herbert C. Dilling, Warren, Ind.

Firebaugh-Hauger.—By the undersigned June 7, 1934, at the home of the bride's parents at Durand, Ill., Bro. Morris Firebaugh of Freeport, Ill., and Sister Florence May Hauger of Durand, Ill.—Niels Esbensen, Freeport, Ill.

Shively-Wolf.—By the undersigned, at the home of the bride, June 9, 1934, Bro. Levi S. Shively of Muncie, Ind., and Sister Edna Wolf of Franklin Grove, Ill.—O. D. Buck, Franklin Grove, Ill.

Stemen-Bergh.—By the undersigned, at the bride's parents, near Kindred, N. D., June 1, 1934, Bro. Glen Stemen and Miss Gelie Bergh.—Sylvan Stemen, Edgeley, N. D.

FALLEN ASLEEP

Blough, Bro. Uriah S., oldest child of John J. and Jane Blough, was born near Hooversville, Somerset Co., Pa., and died at the home of his son, Robert O. Blough, near Polo, Ill., on May 17, 1934, at the age of 80 years, 3 months, 5 days. He grew up to young manhood in the community where he was born and for some years was employed as a teacher in the public schools of his native county. In 1877 he went west and located in the vicinity of Goshen, Ind., and the following year went to Waterloo, Iowa. Here he was united in marriage with Mary Susan Miller, eldest daughter of Eld. Samuel M. and Anna Buechley Miller, on Dec. 7, 1879. They were permitted to travel life's pathway together for nearly fifty-four years. His beloved companion was called home on Sept. 29, 1933. This union was blessed with four sons and three daughters—six surviving. One daughter—Anna V. Blough—died two years ago while in active service as a missionary to China. Her body rests in peace in the province of Shansi, China. He is also survived by eighteen grandchildren, one sister and one brother. Early in life he united with the Church of the Brethren and for more than a half century was a most faithful and consistent member of the church. He served the church most of this time in the office of deacon. The end came suddenly and without a moment's warning. He was enjoying unusual health and strength for one of his years. He was visiting at the home of his son and together they had just returned from a trip to the city when the brittle thread that we call life snapped and—"he was not, for God took him." Services in the Waterloo City church, conducted by the writer, assisted by W. H. Yoder. Interment in the Orange township cemetery.—A. P. Blough, Waterloo, Iowa.

Booker, Edna Ruth, infant daughter of Brother and Sister Ross Booker, died May 6, 1934. Services by the undersigned at the home and burial in the Glade Run cemetery.—J. Lloyd Nedrow, West Kittanning, Pa.

Bowser, Sister Sara Melvina, died suddenly at her home, June 3, 1934, aged 62 years. She is survived by one sister. Services by the writer, her pastor, in the Glade Run church. Interment in the adjoining cemetery.—J. Lloyd Nedrow, West Kittanning, Pa.

Holt, Mary Emma (Hampton), born Oct. 31, 1899, died March 27, 1934. Death followed an operation. She married Bro. E. K. Holt in 1931. She was the mother of one son who died in October, 1933. She united with the Baptist Church at the age of fourteen. She taught a few sessions of public school. She leaves husband, father, three sisters and one brother. Her mother passed away several years ago. Funeral services at the home by Bro. N. C. Peters and Bro. Stewart. Interment in the family cemetery.—C. P. Stump, Air Point, Va.

McWhinney, Mrs. Jos., aged 75 years, died June 2, 1934, at the home of her daughter, Mrs. F. M. Quell, of Eau Gallie, Fla. She is survived by three daughters, one son, eleven grandchildren and sixteen great-grandchildren. Services by the writer at the Rhodes funeral home and interment in the Kittanning cemetery.—J. Lloyd Nedrow, West Kittanning, Pa.

Newman, Joseph Edw., born Feb. 26, 1858, died June 6, 1934. His wife, Anna Hammers Newman, preceded him April 29, 1926. He leaves two sons. Funeral services by Bro. B. F. Lightner, assisted by Bro. B. F. Kline. Burial in the Marsh Creek cemetery.—Mrs. Ida M. Lightner, Gettysburg, Pa.

Royer, Bro. Aldus K., of Ephrata, Pa., son of Reuben and Catherine Royer, born Dec. 18, 1881, and died June 1, 1934. He was preceded in death by his first wife, Mrs. Stella Rollman Royer, Feb. 19, 1920, and by his second wife, Mrs. Anna Hye Royer, April 10, 1926. He is survived by his widow, Mabel Swigart Royer, six children by the first marriage, also two of the present marriage, and a stepson. Funeral in the Ephrata church by Eld. David H. Snader.—David H. Snader, Ephrata, Pa.

Smith, Sarah Catherine, wife of Calvin Smith, died at her home April 26, 1934, aged 53 years. She was anointed the day before she passed away. She leaves her husband, three sons, one daughter, mother, Mrs. Peter Zimmerman, two brothers and four grandchildren. Services at Sangerville church by J. L. Driver. Interment in the church cemetery.—Stella V. Wine, Bridgewater, Va.

Swan, Sarah Eliza, daughter of Geo. and Eliza Hower, born in Mifflintown, Pa., Nov. 20, 1866, died at the hospital, Sabetha, Kans., April 27, 1934. Dec. 16, 1889, she married G. A. Swan. She was the mother of seven children. Her husband, five children and ten grandchildren survive. She was a member of the Rock Creek Church of the Brethren. Funeral services by the writer at the church in Sabetha. Burial in the Sabetha cemetery.—Robert L. Sink, Sabetha, Kans.

NEWS FROM CHURCHES

CALIFORNIA

Glendora.—The women of the church have done some very worth while Aid Work this spring, and during the month of April by special effort in sewing, baking and plant-growing, were able to add over \$150 to our building fund. On April 22 the B. Y. P. D. gave a touching play, "Pilgrims of the Way," depicting the persecution and faithfulness of the early Christians. Many resolves were made to live more faithfully to the Master. May 4 ninety-five fathers and sons met for a fellowship supper and program, at which time Mr. L. C. MacDonald, district Y. M. C. A. director, spoke. The men have harvested their potato crop, the proceeds of which also went to our building fund. June 5 the mothers and daughters held their meeting, enjoying a supper together, then a splendid program. We were very glad to have with us at this meeting Sister J. Z. Gilbert of Los Angeles, president of our National Mothers and Daughters' Association, who gave a very helpful talk. We are planning to open our Daily Vacation Bible School July 9. Those who will assist in the work attended the training school for leaders in Pasadena during the month of May. The intermediate girls of our Sunday-school with their teachers and our pastor's wife, Mrs. A. P. Becker, attended a conference for intermediate girls, also held in Pasadena on May 19. About 225 girls of our Southern California Brethren churches were in attendance. Seven Glendora members have gone East to attend the Conference. Our pastor and wife will represent the church as delegates. Our home ministers are giving very inspiring sermons to us during the pastor's absence. A young man decided for Christ and came forward in our Sunday evening services a week ago.—Lulu Netzeley Miller, Glendora, Calif., June 12.

ILLINOIS

Camp Creek.—We planned a homecoming and basket dinner for May 27, as our elder was coming at that time and it was also Sister Lizzie Hummer's birthday. We had a happy time together. Our elder, D. E. Eshelman, and wife and another brother from Canton and several from quite a distance were present. We had services in the forenoon, followed by a social time while enjoying the dinner. The tables were set out under the shade trees. At 2 o'clock Bro. Eshelman called us together again and we enjoyed talks and songs. It was a beautiful day and we thanked the Lord we were able to be there. Our council will be June 30.—Mrs. A. H. Carson, Colchester, Ill., June 11.

Cherry Grove.—We held our love feast on Sunday evening, June 3, with about 150 communicants present. We decided to hold a Vacation Bible School, using only home talent. Misses Olive Hawbecker and Pearl Puterbaugh are directors with Bro. Leatherman assisting. This is the fourteenth school and promises to be a successful one as everything was well organized in advance. The school begins June 20 and will continue for ten days. We were made very happy on Sunday evening, May 27, when three of our Sunday-school girls were baptized by our pastor, Bro. I. D. Leatherman. Our school held its annual picnic in Freeport Park on June 6. The pastor and family plan to attend Conference and during this time the pulpit will be filled by a neighbor pastor.—Mrs. Vinnie Brunner, Lanark, Ill., June 11.

INDIANA

Wawaka.—Our pastor, Bro. B. E. Hoover, recently had charge of a revival meeting at the Markle church which resulted in the conversion of seventeen. About forty members of our church enjoyed an evening of fellowship with the Markle congregation during that time. May 20 marked the close of their meeting. The same date our own church opened an evangelistic meeting, led by Bro. T. G. Weaver of Wakarusa. This terminated in the spiritual strengthening of all who were permitted to attend, besides being the means of starting eighteen new members in the Christian life. At the close of our meetings we held the most largely attended communion service ever enjoyed in our church. Bro. Weaver and our own pastor officiated. About thirty of our men and boys attended the mass meeting at Camp Mack. The young people have been giving a play, The Lost Church, at various of our churches in northern Indiana. June 10 the Rock Run young people presented at our church a return play, The Changing Home, which was greatly appreciated by all. Our Children's Day services have been set for June 24.—Blanche Blosser Frick, Wawaka, Ind., June 11.

IOWA

Des Moines City church met in members' meeting June 4. We decided to change the time of our members' meeting from the first to the second Monday in each quarter. It was voted that the officers of the church school take office immediately upon election instead of waiting until Oct. 1 as heretofore. The ministerial committee was authorized to investigate the possibilities of getting an evangelist for meetings this fall. Bro. I. W. Brubaker was chosen delegate to Annual Conference. Sisters Blanche Long and Mary Goughenour were chosen delegates to District Conference, with Brother and Sister Shenton, alternates. March 22 the women's missionary society met at our church for an all-day meeting, with a pot luck luncheon at noon. The different churches were well represented and we had a good meeting. We appreciated having the other societies with us. Our Aid with an average attendance of ten has been working hard to help keep up the

church expenses. Pre-Easter services conducted by our pastor resulted in six of our Sunday-school scholars accepting Christ; all were baptized. President V. F. Schwalm of McPherson College was here on Sunday evening, April 8, to give an address on the theme, Where Do We Go from Here? April 14 Bro. Kermit Eby visited our church in the interest of peace. Bro. H. Spenser Minnich of Elgin, Ill., visited our congregation and on Sunday evening spoke on the theme, When Life Becomes Significant. We enjoyed hearing these different speakers. On the evening of April 10 our church people were invited to a reception given Grandmother Gibson on her eighty-fourth birthday by her children. Sister Gibson was a former active church worker here. Bro. S. B. Miller from Cedar Rapids, one of the speakers on the program, was also a former worker here. Our pastor arranged a very nice Mother's Day service. May 29 we held our mother and daughter banquet followed by a program. We were glad to have Sister Wilbur Stover with us Sunday, June 10. In the morning she gave a short talk to the Bible class and in the evening she gave an interesting talk on her experiences in India as a missionary.—Mrs. Phoebe Galt, Des Moines, Iowa, June 11.

Franklin (Decatur County).—We reorganized the Sunday-school with Bro. Samuel Garber as superintendent. Although we are few in number a lively interest is manifested. We now have a prayer meeting group each Thursday evening. A young sister who had made confession and received baptism in a neighboring congregation was received into fellowship a short time ago. A few of our number are planning to attend the Ames Conference. Our community day will be held July 1 instead of June 17.—Mrs. Ella Petticord, Leon, Iowa, June 11.

Greene church received great inspiration from the young people's conference which convened at our church April 7 and 8. Large delegations from Waterloo City, South Waterloo, Grundy Center, Union Ridge and Greene were present; 100 had registered by early Saturday afternoon. Bro. Kermit Eby of Ann Arbor, Mich., was the main speaker and gave in an enthusiastic manner his own experience and what he thinks about Japan. He had several months' stay in that country investigating the outlook for mission work there. Bro. Eby's lectures were much appreciated. Sunday evening the young people of our church presented a missionary play. Our group was awarded the silver cup for faithfulness and interest in complying with the standard set up by the four sectional groups. The special music presented by the various groups was much appreciated. April 15 Sister Mary McRoberts, having put her seventieth birthday offering in the bank at the close of Sunday-school, gave a special message in song, Jesus Savior, Pilot Me. This preceded the morning message delivered by our pastor. May 21 the B. Y. P. D. of South Waterloo church very ably presented the play at our church, What Shall It Profit? May 22 eight of our juniors and intermediates were baptized by our pastor. This makes a total of sixteen baptisms during the year our pastor, Bro. C. E. Schrock, has been with us. It was decided that Bro. Schrock should represent us at Annual Conference.—Elsie A. Pyle, Greene, Iowa, June 11.

Ivester church has experienced one of the most interesting and fruitful revivals in her history under the efficient direction of Brother and Sister Oliver H. Austin. The meeting was preceded on Wednesday night, May 23, by a very unique mothers and daughters' banquet. The fathers and sons did all the preparing and serving of 160 plates. A delightful program was arranged with Mrs. Austin as guest reader and the banquet was a pronounced success. The attendance and interest were excellent throughout the meeting and a fine spiritual atmosphere was radiated through the community. Bro. Austin's sermons were compelling and challenging appeals for avowed allegiance to the Christ and for greater loyalty and deeper devotion on the part of the members of the church. Sister Austin's work as music director and story-teller was greatly appreciated. She organized both a junior and a senior chorus which provided special numbers which were very much enjoyed as was the inspirational congregation singing under her direction. The Austins, with our pastor, Bro. Earl M. Frantz, made over 200 calls in the community, driving about 900 miles. Both our pastor and evangelists spent themselves untiringly and the Spirit of God blessed our combined efforts most richly. There were thirty-six confessions, of whom thirty-one have been baptized and five await the rite. The climax of the meeting was on Monday night, June 11, when we had the baptismal rites followed by a reception for the fifty new members who have been received this year. We feel that our church has been wonderfully refreshed and strengthened by this glorious meeting and may the revival spirit continue.—Mrs. Bessie Albright, Grundy Center, Iowa, June 14.

KANSAS

Appanoose church held their communion on May 5 with Bro. Thompson officiating. The following evening the Friendly Forum class of the Ottawa church presented the temperance play by Ira Frantz, What Shall It Profit? It teaches a wonderful lesson. June 1 at the regular business meeting it was decided to retain Bro. Thompson as our pastor for the coming year. We are looking forward to District Conference to be held in our church in October. June 17 Children's Day was held and the children gave a good program. In the evening Sister Iva Wray Lapp of Miami, N. Mex., gave a chalk talk illustrating the song, The Beautiful Garden of Prayer.—Mrs. J. M. Ward, Pomona, Kans., June 18.

Monitor church observed McPherson College day April 22 with a program by the alumni, former students and college students. An offering was lifted for the college. Sunday-school attendance has been increas-

ing; in April the average was 129; in May, 124. April 29 a program was given by the deputation team from the world service group of McPherson College. The team was entertained at a basket dinner by the young people. The love feast on May 6 was conducted by Eld. J. J. Yoder, with the preparatory sermon by Bro. Ora Garber. A Vacation Bible School was conducted for two weeks with an enrollment of fifty-nine. The closing program was given May 20. May 27 an address was given by Mrs. Ellen Wagoner, formerly of our India-mission. At this time the Conference offering was lifted. In the evening slides were shown of the boarding schools of our missions in China, India and Nigeria. Our pastor, Bro. Ora Garber, has been retained for one year. Since our last report six letters have been granted; six have been baptized and three received as associate members. Recently a party for men and boys was put on by the men's organization. The men's club is planning to repair the church and improve the premises. The Y. P. D. opened its summer activities by a social on the church lawn June 1. Evening programs began June 3 at which time the Junior Band and Christian Workers' group took up Sunday evening activities. The sermon was by W. H. Yoder of South Waterloo, Iowa.—Mrs. E. L. Crumpacker, McPherson, Kans., June 13.

Parsons.—The four that awaited the rite were received into the church by baptism. We are to have a Vacation Bible School directed by Bro. C. Ernest Davis. Sister J. A. Campbell will represent our church at Annual Conference.—Mrs. W. F. Jones, Parsons, Kans., June 9.

Quinter church met in council May 20. Three have been received by letter and two by baptism since our last report. The time set for our spring love feast was June 2 when we had a good meeting. The church building located about twenty miles southwest of Quinter, known as the Morningstar church, has lately been sold and the money put into the hands of the church treasurer. Most of the members in this locality have moved away. Last Sunday at the morning service it was our pleasure to have with us Bro. J. Edwin Jarboe and wife of Syracuse, Ind. It was here that his father labored for the church for many years and passed on to his reward. Bro. Jarboe preached a powerful sermon. The young people's conference was held at this place May 26 and 27. Bro. Dan West was the main speaker.—Mary M. Bishop, Quinter, Kans., June 13.

MARYLAND

Long Green Valley congregation held their annual love feast on May 26. Eld. L. J. Flohr officiated, assisted by the pastor, Eld. J. M. Prigel, and Eld. W. E. Roop. During the Sunday morning service an offering was lifted for foreign missions to go into the Annual Conference offering. It was more than \$70. A Vacation Bible School is being planned for this summer. All the work of the church is moving forward in an encouraging way.—Mrs. J. C. Breidenbaugh, Long Green, Md., June 12.

MICHIGAN

Crystal.—The members of the church held their communion the evening of June 9. The following Sunday morning the children and teachers gave a pageant entitled, Who Bids? On Mother's Day an appropriate program was given with music, songs and recitations. July 1 we expect to have music day. Five churches will meet together in a program of special music. Our Aid workers are making quilts and helping pay church expenses in different ways.—Mrs. Martha E. Shriber, Butternut, Mich., June 13.

Detroit.—Mrs. Mote conducted the annual preparation class for church membership Feb. 4 to April 8. The class attended the worship services each Sunday but gathered in a separate room for instruction during the sermon period. The father and son banquet was held Feb. 11 with Dr. Anspaugh of Ypsilanti as speaker. The young married people's class had a world tour dinner on Feb. 17 and on March 9 presented a play, Where Is Grandma? The proceeds of both went toward the coal bill which was assumed by the class. Dr. Ralph McAfee was the speaker on the first Sunday of Lent. Our church has maintained this practice for nine years. We used the Fellowship of Prayer for Lenten devotional reading and conducted special prayer meetings each Wednesday night. The pastor preached during the Holy Week services, and our communion was held on Good Friday evening. Easter Day services were well attended, with twenty-one decisions for Christ. The choir rendered the cantata, King Triumphant, in the evening. We held our annual reception for new members on April 15. The men of the church have been conducting men's dinners and programs the fourth Tuesday of each month. May 25 they had a chicken fry at Belle Isle. The mothers and daughters had a packed banquet hall at their anniversary service on May 11. The main feature of the program was a play written and directed by Mrs. G. L. Klepinger. Our Vacation Bible School is being held June 4 to 15 with Mrs. Mote directing. The Sunday night services for May were all special features, well attended and very interesting. May 6 Rev. L. Oscar Moon lectured on Must War Be? Mother's Day program and play on May 13; Goodwill Industries had charge on May 20 and the Hannan Memorial Y. M. C. A. on May 27. We decided to eliminate evening church services during the summer months. During July and August the morning service will be at 9 o'clock and Sunday-school at 10. June 3 our pastor and family entertained the choir members and their families at breakfast at Belle Isle. The Detroit chapter of Manchester and Mt. Morris alumni held two meetings this year. Kermit Eby spoke at the Jan. 28 meeting on America and Japan; President Winger was the speaker April 29.—Mrs. Walter K. Gordon, 15058 Fordham, Detroit, Mich., June 11.

Sunfield.—Bro. Forror, state evangelist, recently held a week's meeting in which two united with the church. Sister Keller of Battle Creek preaches here every two weeks. We are planning a Children's Day program for June 24. The Ladies' Aid is progressing nicely under the leadership of Sister Nellie Figg as president. The church is planning an all-day meeting for July 4 with dinner at noon and a program in the afternoon.—Verna Cheal, Mulliken, Mich., June 12.

OHIO

Kent.—A post-Easter revival was held with Eld. Zigler of the Owl Creek congregation as evangelist. He gave us spiritual messages and also visited in the homes. Six were added to the believers and were received into Christian fellowship through baptism. The love feast was held at the close of the meeting on Sunday night, April 15. Mother's Day was commemorated by a special service. The young people gave sweet peas to both mothers and fathers as a token of appreciation of Christian parenthood. The regular quarterly business meeting was held June 1. It was decided to hold a church outing this summer, the time and place to be fixed later. June 10 was set aside as the time to take the Conference offering. In the absence of our elder, the pastor, Bro. A. H. Miller, took charge.—Mrs. Averie Brumbaugh, Ravenna, Ohio, June 10.

PENNSYLVANIA

Conestoga.—On Easter evening the Bareville Sunday-school rendered an interesting program. Bro. Aaron G. Breidenstine gave a splendid talk. April 8 Bro. Noah Martin of Spring Grove preached at Monterey in the morning and at Bareville in the evening. Beginning May 20 Eld. H. A. Merkey of Manheim labored with us in a two weeks' meeting at the Monterey house. He preached seventeen interesting and inspiring sermons. During the meetings we were favored with special music by a male quartet from East Fairview, a ladies' quartet from Springville and the young ladies' and young men's choruses of our own congregation. One of our Sunday-school girls stood for Christ. May 26 our communion service was held with Eld. H. A. Merkey officiating, assisted by Bro. Graybill Hershey. May 27 our Conference offering was lifted which amounted to \$200. Our Sunday-school has a splendid attendance and is growing steadily. The worship period has been conducted at different times by various classes. This added interest and was greatly enjoyed by the congregation. May 15 the young ladies' Bible class entertained their mothers at a program in honor of mother. Sister Leah Glasmire of the Lancaster church gave an address. Plans are being made for our Vacation Bible School. Bro. Paul D. Wenger has been named director. Seven have been added to the church by letter since our last report.—Addie A. Myer, Leola, Pa., June 12.

Heidelberg.—Since our last report one has been received through baptism. Our love feast and communion were held May 19 and 20 with Eld. Nathan Martin officiating, assisted by Elders Walter Hartman and Benj. Zug. Our offering for Conference amounted to \$90. Eld. S. G. Meyer will be the speaker at our Children's Day program the evening of July 1. We are planning to have our annual Vacation Bible School start July 16. Several of our young people are planning to attend Camp Harmony.—Kathryn Brubaker, Schaefferstown, Pa., June 9.

Marsh Creek church held their love feast May 26. About 170 surrounded the Lord's table, the largest communion meeting we have had for a number of years. Many from adjoining congregations were with us, including ten visiting ministers. Eld. C. E. Grapes officiated. Bro. B. F. Kline was ordained to the eldership.—Mrs. Ida M. Lightner, Gettysburg, Pa., June 11.

Palmyra.—On Sunday evening, May 20, the Elizabethtown College chorus rendered a program of songs on the Life of Christ. May 28 we held our quarterly council. The ministerial board was present to take the voice of the church in regard to the resignation of one of our deacons. The resignation was accepted. A special council was called for June 4 when the ministerial board was present again. One of our young brethren, A. Stauffer Curry, was licensed to the ministry and Brethren S. E. Meyer and Nathan Basehore were chosen as deacons. Brother and Sister Basehore were installed into office. Six letters of membership were granted and three were received. Two young men were added to our church recently, one by baptism and one on former baptism. June 10 we had our Children's Day program by the beginner and primary departments of the Sunday-school. We expect to have a homecoming on June 30 and July 1 with a service on Saturday evening and Sunday all day. Bro. H. K. Ober is expected to be with us. Sunday afternoon there will be a German service by Elders J. H. Longenecker and J. C. Zug. Our Vacation Bible School will be held from July 9 to 20.—Sallie Groy, Palmyra, Pa., June 14.

Quakertown.—At our council meeting March 20 Bro. B. B. Ludwick was elected delegate to District Meeting; alternates, Bro. S. S. Lint and Sister Winnie Fretz. We decided to have Passion Week services with different speakers each evening. We also decided to have one or two weeks of services with Bro. Wm. Kinsey of New Windsor, Md., in charge. These meetings began May 6. April 1 we gave an Easter cantata, The Crucifixion and Ascension. The leader appointed for Christian Endeavor for April 29 had a special program and instead of preaching service a short play was rendered, entitled The Two Ways. Following that a quartet from Lansdale gave us a half-hour program of sacred music which was enjoyed by all. Since our last report four new members have been added to the church by baptism. Our prayer meetings are being well attended and more are taking part in the services. The Sunday-school attendance has been higher this year

than in the past year. June 2 and 3 Jack Miller, a converted Jew of Philadelphia, gave an illustrated message on the creation and the stars, their meaning and names. Sunday morning he gave a splendid message and also told us how he was converted. In the evening he used the slides again and gave the signs of the stars on the second coming of Christ.—Mrs. Raymond Bleam, Coopersburg, Pa., June 11.

Ridge.—This church has just experienced an uplifting revival. Bro. Wm. N. Zobler of Lancaster was with us as evangelist. Twenty were added to the church. Three of these were aged grandparents who were led to accept Christ through the influence of devoted children. In several instances whole families were added to our church group. Two years ago there were but thirty-one names on our church record. Last year when Bro. Zobler was with us there were sixteen confessions and our membership now totals sixty-six; this means we have more than doubled in two years. About 100 communicants surrounded the Lord's tables on Sunday evening. We feel very grateful to Bro. Jesse D. Reber, pastor of the Shippensburg church, for his interest and help in our church work. Since early January he has been coming out every two weeks on Sunday, holding church services for us at 9:30 and returning to the Shippensburg church for services there. Our Sabbath School follows the church services on these Sundays. Since the revival services our ministerial board has made plans to have Bro. Reber come each Sunday morning for three months at least. We believe this will be very helpful to our new converts. Bro. Wm. Burkhardt has been appointed young people's director. A Christian Endeavor has been organized which meets every two weeks on Sunday evening prior to our church service. Now with added joy in our hearts we humbly face our new tasks and new responsibilities, praying that God may use us in bringing many others to Christ.—Mrs. John Booz, Shippensburg, Pa., June 13.

Schuylkill.—May 13 a Mother's Day program was rendered by the Sunday-school. Eld. Thos. Patrick of Hummelstown gave the address. Our love feast was held May 19 and 20 with Eld. Harvey M. Eberly of Lititz officiating. Eld. Hiram Kaylor, S. G. Meyer, R. E. Meyer, S. H. Hertzler and Elias Frantz, visiting ministers, contributed much inspiration to the service. June 3 Eld. E. S. Kiracofe of Elizabethtown College preached the educational sermon. The Big Dam school plans to render a Children's Day program June 24. Bro. Amos S. Heisey has promised to address the children. An open air meeting will be held in Bro. Wm. R. Dohner's grove east of Pine Grove July 8 at 10 A. M. and 1:30 P. M. Addresses will be given by J. E. Whitacre of Harrisburg.—Mrs. Carrie Zechman, Pine Grove, Pa., June 12.

Shippensburg.—During the worship hour on Sunday morning, May 6, a Volunteer Band from Elizabethtown College gave a splendid program in our church. In the evening of the same day our choir rendered a musical. Several numbers were given by the group and four solos by different choir members. It was concluded by a tableau portraying five hymns. A Christian Endeavor rally was held in Greencastle on the afternoon and evening of May 13. Quite a number of our young people attended this meeting. At 6:45 an open air service was conducted at this place by our young people. At this time the many present enjoyed a very interesting reading given by Mrs. Booz of the Ridge congregation. Our junior and senior Christian Endeavor Societies have been having a contest in attendance for some time. So far the juniors under the direction of our pastor's wife, Mrs. J. D. Reber, have taken the lead. She has been giving those attending an opportunity to prepare programs and take their turn as leader at their services which has created much interest as well as giving them helpful training. A children's workers' conference was held at our church on the afternoon of May 26. Those present from the different churches in the valley heard many splendid speeches and went home better fitted for their work among the children.—Mrs. A. C. Harmon, Shippensburg, Pa., June 2.

TEXAS

Waka.—At a recent business meeting of the church Bro. Geo. Eller of Cordell, Okla., was chosen elder to take the place of Bro. O. H. Feiler who has moved to another district. The play, Great Shall Be Thy Peace, was presented by the juniors as part of our Mother's Day program. Bro. J. R. Jackson of Pampa preached for us from May 1 to 9. His sermons were forceful and helpful to all who heard them. One young man was baptized at the close of the meeting. June 10 a pageant was presented by the young people.—Maud Stump, Waka, Tex., June 11.

VIRGINIA

Antioch church met in council June 2. Reports of different committees were given. The reports of the ministers of their recent visit were very good. The attendance at church and Sunday-school is increasing. It was decided to take an offering June 3 for Annual Conference. The delegates appointed to the District Meeting were Jonas Flora, B. T. Flora, J. L. Laprade and C. A. Flora. We are looking forward to July 8 when we expect Bro. I. S. Long to begin our revival.—Blanche Scott, Rocky Mount, Va., June 11.

Branch.—An Easter pageant, entitled The Christian Trail, was given by the B. Y. P. D., also a Mother's Day program in which the children had an active part. The Women's Work council gave a pageant recently entitled The Two Builders. They also held three all-day meetings this spring. At the last meeting June 6 we sewed for the orphanage at Timberville. The attendance was good and quite a bit of work was accomplished at all three meetings. The social time also was much enjoyed. Bro. Kahle met with us May 3 and organized a workers' conference with our superintendent, G. C. Wine, as chairman.

The project taken up at our last meeting was how we might create more quiet and reverence in our church. Five colored children of Bridgewater gave us a musical program recently. Bro. Byrd of Bridgewater College introduced the colored folks and gave a short talk.—Stella V. Wine, Bridgewater, Va., June 12.

Mount Joy.—Since our last report five have been added to this church by baptism—Brother and Sister Clutzel and family. Bro. Clutzel is a minister and on May 27 he filled Bro. O. Lee Bryant's appointment at this place. Saturday afternoon we had our regular church council. Our elder and pastor, Bro. Allen Hoover, was present. It was decided to have our regular homecoming on Sunday, Aug. 5. On Saturday evening Bro. Hoover preached for us. He filled his regular appointment Sunday morning when he had a larger attendance than usual. We are planning to have baptismal services the first Sunday in July.—Betty Sloan, Buchanan, Va., June 6.

Oak Grove church met in council May 31. Bro. David Wampler and wife will conduct a Vacation Bible School and singing class beginning July 8, continuing for two weeks. Five have been received by letter since our last report. May 27 the Ladies' Aid rendered the play, Great Possessions. We are expecting to have with us Bro. Sam Hardy of Richmond to hold revival meetings the first two weeks of September. The men expect to give a program at Tinker Creek church June 17. Mother's Day program by the B. Y. P. D. was enjoyed by all. Brother and Sister Wampler gave us a musical program in the afternoon. We also had some interesting talks from the brethren of Tinker Creek church. Our B. Y. P. D. gave this same program in the evening at Green Hill. June 24 we expect to have with us Copper Hill B. Y. P. D. in a program.—Mrs. Eula R. Underwood, Salem, Va., June 11.

Timberville.—On Sunday afternoon, April 29, we were pleased to have with us the a cappella choir of the Hagerstown, Md., church. A fine program was rendered. Our revival was held from April 15 to May 6. During the first week the messages were brought by Eld. M. L. Huffman, Eld. I. W. Miller and our pastor. During the second week, Bro. Byron M. Flory of near Staunton, Va., was with us. The sermons of Bro. Flory were convincing and helpful. Each evening preceding the sermon, Bro. Flory talked for a few minutes of some interesting experience of China where he spent fourteen years in mission work. As a direct result of the meeting two were received into the church by baptism on the afternoon of May 6. In the evening of the same day we observed our love feast and communion. Bro. Flory officiated, assisted by Elders M. L. Huffman, Casper Driver, John Huffman, J. S. Roller, L. M. Clower and our pastor, S. D. Lindsay. The Ladies' Aid sponsored a quilt display the afternoon and evening of May 23 in the social hall of our church. Many beautiful quilts were shown, as well as other interesting articles. The church in council decided to have a harvest offering Nov. 1, at which time members and friends of the church are requested to bring some product which will be sold and the proceeds used in paying our church building debt.—Mrs. Samuel D. Lindsay, Timberville, Va., June 6.

WASHINGTON

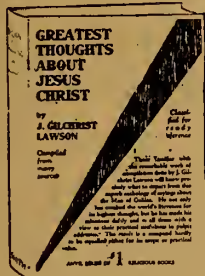
Seattle.—On May 13 we held our love feast. On May 16 we held our mothers and daughters' banquet. About forty-five attended and a most inspiring program was rendered. On May 20 the coast churches' Sunday-school convention was held in Olympia. A large per cent of our congregation were present for the entire meeting. After the afternoon session, our Young People's Department conducted an impressive memorial service at the grave of our beloved Bro. Stover, pioneer missionary. Bro. Sellers, our pastor, is busy in district work at present.—Mrs. Earl W. Roop, Seattle, Wash., June 5.

Wenatchee Valley.—The first of June marks just one year's time since this church has been under regular pastoral guidance. Bro. H. S. Will and wife and family were doubly welcome. We are most appreciative of the enthusiasm and vision with which our leader has set forth difficult projects to challenge our best efforts and energies. The first get-acquainted social was held at the church Friday night at which time there was a staple food shower to assist in the establishment of a new home. Vacation Bible School will open Monday under the guidance of Sister Cleo Heminger. Among those returning home for the summer we welcome Instructor and Mrs. W. W. Slabough of Bethany. Aug. 15-19 is the time for summer conference and District Meeting. Any one wishing to be refreshed by a camp in the mountains and spiritually uplifted by classes and lectures under competent leaders is cordially invited to attend.—Geraldine Eller, Wenatchee, Wash., June 11.

WEST VIRGINIA

Maple Spring.—We feel much encouraged with the fine spirit of co-operation that has been manifested during the winter. Our expenses which have been increased by remodeling and improvements are being paid nicely. Plans are being made to secure new seats for the main auditorium; the old ones will be used in the basement. We met in council May 30. Arrangements were made for a Vacation Bible School. Bro. Ernest Muntzing will be with us in a revival June 17-30. Our love feast will be June 30. The annual reunion will be at the Child Rescue Home in the Memorial Grove July 1. In addition to the morning sermon and the four afternoon talks we will have music by two choirs and one quartet from outside, also songs and recitations by the children of the Home. April 13 Bro. V. R. Wotring of Woodland, Mich., gave an interesting chalk talk.—Mrs. Homer S. Diehl, Eglon, W. Va., June 5.

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Paul of Tarsus, by T. R. Glover.
Jesus or Christianity, by Kirby Page.
A Guide to Preachers, by A. E. Garvie.
Personal Power, by William L. Stidger.
Constructive Citizenship, by L. P. Jacks.
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My Life and Story of the Gospel Hymns, by Ira D. Sankey.
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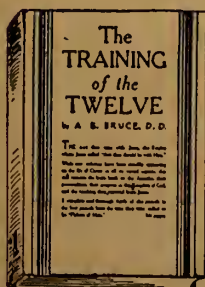
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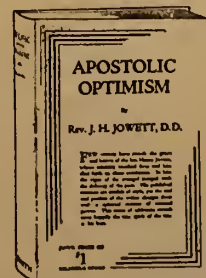
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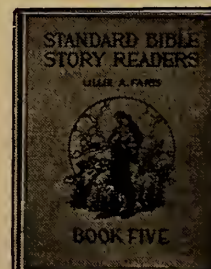
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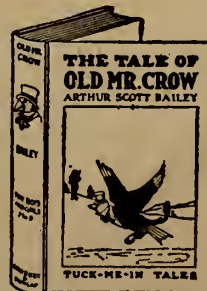
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GOSPEL MESSENGER

Vol. 83

Elgin, Ill., July 7, 1934

No. 27

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GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

Vol. 83

Elgin, Ill., July 7, 1934

No. 27

EDITORIAL

The Church and the Church Member

THE church is an institution. The church member is a person. The church is an association of church members.

The work of the church is done partly through organized groups, partly through inspired individuals. The latter activity is by far the most important.

In the former the church works through boards, committees, societies, departments, conferences. In the latter, through men and women in their personal contacts with life in all its phases.

The group activities can do nothing nobler than helping individuals to attain unto the measure of the stature of the fulness of Christ. The church can do no greater thing than making men and women fit for all the demands of life.

The church was made for man, not man for the church.

E. F.

When Technique Is Better

At the staff meeting this morning one of the secretaries said our people are sick and tired of technique. They are rebelling against it, he went on, and he put so much earnestness into his statement there was no escaping the feeling that he spoke from first hand knowledge.

But it is really too bad, isn't it? Too bad, in the first place, because when one's stomach is turned the whole outlook gets dark, or threatens to, which amounts to the same thing. Nausea is *such* a miserable thing. And it's too bad, in the second place, because technique is only the way we do the task and since we must do it some way we might as well have the best way there is. And this we are not so likely to find if we get sourced on the whole business. Good methods are better than poor ones and the best ones are better yet. We ought to seek the best.

What is the trouble then? Misplaced emphasis. Rightly or wrongly the people question whether the so-called improvements are such in fact. They question thus because they do not see the increase in spiritual life and power they have a right to look for. They even suspect that some of us have become so engrossed in the job of perfecting the technique that we have forgotten to expect results in the shape of increased life and power. Anyway that is the test they are applying. They judge the tree by its fruit, the system by the product. And they have not seen enough product to convince them that the system is worth what it costs, if indeed it is worth anything at all. They are half-minded to throw the whole thing overboard.

That putting of it is a little extreme, perhaps, but it may all the better help us to see the moral of the secretary's story. The folks want to see signs of life. They want to see interest in the practical matters that weigh them down. Have we something that will help them to new strength for the day's hard grind? Can we show them how to bring God nearer, how to find him a very present help in trouble? Better technique is truly better when it makes people love God and their neighbor more.

E. F.

Toward Justice in the Earth

THE leading article in the May *Harper's* was a very able treatment of the government's difficulties with the air mail. The MESSENGER isn't going into that, but the presentation included a statement of certain principles so sensible and so vital to issues we can not and ought not evade, that we want you to see at least that much of the discussion. Permit us to quote rather freely:

If the industrial and business codes, the farmers' crop restriction program are to work, it will have to be mostly by voluntary coöperation; which implies honesty, and a better grade of honesty than has been generally prevalent hitherto. Compulsion can deal with an occasional chiseler; . . . But

if the impulse to grab an advantage, especially if you have political connections that enable you to grab it with ease and apparent safety, is still as prevalent as it was before 1929, the NRA and the AAA will not work. You may indict a whole people, but you can't send them all to jail. . . .

A collectivist democracy would work if enough people were more concerned with the general welfare than with any immediate personal advantage they might snatch out of the new order. Are there enough people like that in the United States? If there are not, an experiment in collectivism could be made to work only by one mechanism—the Commissar and the firing squad.

I do not believe we are ever going to come to that; yet anything less than that will entail more coöperation, more unselfishness, more goodwill than have yet been generally practiced in this country; it will entail a higher standard of honesty—not merely for the other fellow, but for you and me. . . .

Has any large number of people been persuaded that things which were generally considered proper if you could get away with them, up to 1929, are not only improper but potentially disastrous? . . . That particular system ought to be destroyed; it accomplished much though at heavy cost in its time; but times have changed, and if we continue it we are likely to have the cost without the accomplishment. But it may be that its destruction is beyond the power of government or of any other human agency. For the devout it would seem eminently a time for prayer; the rest of us can only hope that from the events of recent years the American people may have learned a lesson.

That is to say, it would seem, those who are not devout can only hope while the devout can both hope and pray. Maybe there are other things that would help a little to get that lesson learned. Talking and writing might make a small contribution. Careful thinking and devoted practicing could do more.

But those are wise words, the ones quoted above, very wise words. It will take a higher standard of honesty, more genuine unselfishness, coöperation on a greater scale—all these in more generous measure than has been common, before there can be substantial progress in social justice. More people must be brought under conviction of sin, the iniquities of the existing system must be more widely and more deeply felt. That is the most urgent need. The problem is to get enough people more concerned with the general welfare than with personal advantage. And it must be attacked in the individual conscience. There is no other possibility. Only persons can see and think and feel.

The real basis of hope is a faith in God which is big enough to include God's faith in man. You say you believe in God, but do you believe in a God who believes in man? The God who was humanized in Jesus Christ does. The God of the prophets does. With all of man's waywardness and wickedness God has thought it worth while to have infinite patience with him. He is going to get this job done, and that through human instruments no better than you can be. "He will not fail nor be discouraged till he have set justice in the earth."

See what the goal is? Justice in the earth. We do not have it now. There are not "enough people like that in the United States" or anywhere else. We must make more. Would you be one? Have you counted the cost?

E. F.

Making Good Music

WHEN we wonder as we must sometimes how we are to get on peaceably and profitably with so many differing viewpoints and opinions, it is helpful to remember that harmony makes better music than unison. The latter may be impressive for a measure or two, when the thought, not the pitch, has struck a high note, but it can not be prolonged successfully. The effect is weakened by the monotony. Variety is more pleasing, more inspiring.

But not discord, mind you. There must be a kind of unity after all, a kind that is deeper, more basic than exact sameness of sound. I am not musician enough to explain or describe it but harmony is the word for it. The differences blend sweetly, impressively. They fit into each other. The melody is brought out more beautifully, more effectively.

For Christians as well as singers the unity of harmony is better than the unity of unison. This might not be true if we could see all truth and all values perfectly. But since we do not, we shall make faster and happier progress toward this ideal, if we mingle our differences in a blend of common purpose and holy love. Two people, any number of people, can walk together if they agree to walk together and know where they want to go.

E. F.

Making Education Entertaining

THE Hall of Science was one of the outstanding attractions at the Chicago fair last year. But the scientist in charge was not satisfied to repeat what doubtless seemed to many to be good enough. He wanted to make his visual education even more entertaining, if possible, in order to increase its effectiveness.

So Dr. Carey G. Croneis watched last year's crowds to see what took best with the people. Some exhibits picked for stellar rôles proved a flop; others gripped visitors in a surprising way. By the end of the season our scientist had discovered to his own satisfaction the tests to apply if one would make an educational exhibit entertaining. Here they are:

1. *Is it simple?*
2. *Is it related to common experience?*
3. *Does it move?*

We are not saying that all education can or ought to be reduced to simple, appealing, moving representations. But we do mean to pass along this hint to educators, with the conviction that the wise ones will see its point and worth.

H. A. B.

GENERAL FORUM

The Open Mind

Selected by Maude C. Kinzie, Haxtun, Colorado

I would not close or lock
My door against the knock
Of truth and love and light,
With lanterns in the night,
Those friendly spirits three
Who want to visit me.

I would not close my eye
To rose or tree or sky
Nor yet my ear refuse
Where ecstasies suffuse
The voices of the birds
Beyond the reach of words.

My windows open wide
To take in all outside
Vibrations from on high,
That bring my spirit nigh
To God who speaks to me
Of what is best to be.

Christ and World Peace

BY J. M. HENRY

At the Ames Conference, Friday Afternoon, June 15

I

THE subject of world peace has become a consuming passion among millions of people during the last few decades. It is not difficult to understand the reason for the great interest which people in every nation are taking in the problems of peace. In the first place, the World War has brought about such universal suffering and ruin that the moral conscience of the people in all lands has been aroused to the point of demanding of their leaders, and their governments, what are the causes of the suffering and chaotic conditions of the world? The great barons of our capitalistic civilization have not offered an answer. The militarists of the world have resorted to the age long game of their deception by means of propaganda. Military council chambers, war departments, and war propaganda bureaus, do not propose to give the world the great moral truths and principles of the Christ way of life, but they are organized to pervert the truth and they are doing that very thing on a world-wide scale.

Down in the files of the War Department at Washington, D. C., there are placed side by side every friendly act as well as every unfriendly act committed by every nation. Why spend an enormous amount of money to tabulate these facts? The answer is simple. In case of another war, these facts will be used as propaganda. For example, if Great Britain should be our ally, then the files showing her friendly acts would be used to arouse patriotic emotion for our noble kinsmen—the

English; but if she is our enemy, then the files of unfriendly acts will be turned against her with all the blistering and blighting propaganda which a venomous mind can depict.

II

In the second place, the reason that the subject of world peace is taking hold of the imagination of mankind is due to the fact that the light of the truth is breaking in upon the minds of the common people who must do the fighting, and then bear the burdens of war. Eight years ago a young teacher prepared a manuscript for a new history entitled, *Europe Since Napoleon*, and there was not a publisher in the United States who would accept the manuscript. What had this young man done that startled publishers out of their wits in 1926? He had told the truth about our capitalistic civilization and proved his thesis that our modern economic world is motivated in large measure by selfishness and greed, and maintained by force. His thesis presented a threefold picture:

1. That the feudalism of the Middle Ages was built on an economic and social theory comparable to our modern world, and that it was the forerunner, in the economic pattern, for our new capitalistic system. In the Middle Ages, society had been divided into five fairly well defined classes; ecclesiastics, lords, freemen, townsmen, and serfs. The first two were the privileged groups. They had the right to own property and, at times, controlled nearly all of the wealth of western Europe. Both were exempt from taxation. The first groups on the ground that their business was the saving of souls; the second group—the nobles, on the ground that their work was to protect their dependents. The other classes—the common people—had to bear the burden of taxes.

2. That four great revolutions—the agricultural, the industrial, the intellectual and the political—broke down the power of the nobles and churchmen and made possible the military dictatorship of Napoleon. This conqueror destroyed the last vestige of feudalism and brought into power a new ruling class termed and styled in history as the middle class. Today this middle class rules the world—its governmental, economic, social, cultural, and religious activities. This middle class system was definitely established during the latter half of the nineteenth century. The leaders of this class came into power with a clear aim. The new nobility of wealth must control the governments and protect their wealth by an adequate military power which they would have the government use against other barons of wealth—especially across border lines in other nations. Again the common people must pay the burden of taxes to protect these money barons.

This new capitalistic system has experienced its greatest expansion since 1870. The imperialism in Af-

rica, Asia and the other parts of the world, the expansion of the capitalistic ideal, the international anarchy which culminated in the World War, the post-war reaction and turmoil, and the disastrous world-wide depression have aroused the masses of common people around the globe. The people are muttering discontent. The distant thunders of revolt are being heard amid the din and roaring of confusion.

3. That the common people of the world will force a new class struggle which might destroy our modern civilization unless this new baronage of wealth voluntarily undertakes the task of creating a new economic world in which there will be a just distribution of wealth, and that a future guarantee of justice shall come by law and pacific means rather than by war and bloodshed. The voice of the masses must be heard; the call of justice must be heeded, the message of peace and goodwill must be heralded to the ends of the earth.

In 1926 Franklin C. Palm laid his manuscript on the publishers' table. but it was rejected. The capitalistic spirit of these United States was deaf to his message, but in 1934 even publishers saw a new handwriting on the wall and asked this new prophet of history to submit his thesis for publication. What the world will do with his message remains to be seen.

III

In the third place, there is a growing conviction throughout Christendom that the Christ way of life gives the only adequate guarantee of world peace. People have listened to the voice of the militarist for twenty centuries, and while his voice was appealing, it was not satisfying. He has had two thousand years to prove his position, but has failed. Mankind is not fully satisfied with the military philosophy of life. What have been the basic arguments of the militarists?

First, the militarist declares that man is a pugnacious being and always has fought from the instinct of self-preservation. Such a doctrine is built purely on a materialistic philosophy of life and negates the whole plan of God for the redemption of man through love and salvation in Jesus Christ. Man is not saved by self-preservation, but by self-surrender. If it were possible for man to save himself by means of self-preservation, then he could fight his way to salvation, without God's love; and in that case, Jesus Christ would not have needed to die for the redemption of man. Jesus taught that the surrender of self in service for the good of all is the true way of self-preservation. "He that loseth his life shall save it, and he that saveth his life shall lose it." In other words, the man who surrenders self in the Christ way is preserving self, but whoever preserves self apart from God, and Christ, and the good of others, will lose himself. Militarism is atheism incarnate. It appeals to fear, suspicion, doubt and dis-

trust. It magnifies hate, encourages covetousness and lauds false glory. Militarism implies compulsion, not persuasion; coercion, not love; oppression, not affection; death, not life; Cæsar, not Christ.

Second, we have been told that war—as bad as it is—is inevitable and sometimes the lesser of two evils. The first part of the claim is false, and the second seductive. For the church of Christ, war can not be the lesser of two evils. War is the absolute pole of evil, below which no greater evil can be imagined. War involves the final and absolute contradiction of the church's genius. For as a matter of fact, the Christian church is on both sides of every modern war, and not in the superficial sense that Christian is fighting against Christian, but in the far deeper sense that the church's God is made to fight against himself. War is, from the Christ point of view, the supreme sin against God, and it can not be the lesser of two evils; for the Christian church has no right to select a way of life in the lesser of two evils. It must elect to do no evil, but to overcome evil with good.

In the third place, the militarist argues that it is the patriotic duty of every citizen to defend the state against its enemies. That assumption is valid in two respects only. In the first place, for that premise to be sound, it must follow that the state is always right, for no man is justified in fighting for that which is wrong, and no state could make a wrong thing right by merely commanding men to fight for it. In the second place, before the state can ever claim the power over men, on the ground of patriotism, that it is the supreme duty of every man to defend the state against its enemies, that state must of necessity prove beyond a reasonable doubt that war is the only method whereby any question can be settled. As a Christian I deny that the national state has ever proved that war is the only way, or the best way, to settle questions between nations. The Kellogg-Briand Peace Pact declares that this nation will never resort to war to settle any question but that all questions of whatever nature will be settled by pacific means. Under that solemn covenant, the Christians of this nation have a right to refuse to bear arms. The burden of proof is always upon the state to prove that war is the only way to settle a national question.

Finally, the militarists have dared to enter the holy sanctum of interpreting the sacred Scriptures in justification of war. In that respect, they have challenged the church of Jesus Christ and the ministry of God's Word. In the field of military tactics and technique, I yield that the military man can speak with knowledge and authority, but I deny him the right to speak with authority on God's Word, or on the duty of the church, or on the duty of the individual conscience. The militarist can not speak for the church of Christ. The Christian church is not a national organization. The

church of Christ has no right to carry the banner of nationalistic patriotism. If the Christian church blesses war, if it prays for the victory of one nation's arms over those of another nation, if it engages in the unspeakable scandal of defending the moral aims of war, if it uses its altars as recruiting stations for soldiers, if it hangs tablets on the church walls enrolling the brave youth of the congregation who went forth and were slain by other brave youth who prayed to the same God, then I submit that the church has prostituted its sacred calling and brought shame upon the cause of Jesus Christ the Prince of Peace.

Bridgewater, Va.

Anointing the Sick

BY J. W. LEAR

At the Ames Conference, Saturday, June 16

JESUS healed the sick people of his day. He was never more popular with the multitudes than when healing the many types of sickness. From the records concerning his healings one would be led to conclude that he did them with ease and by a commanding power over the causes.

The Bible suggests three classes of sickness: physical, mental and moral. By inference, Jesus taught that all sickness regardless of class was of the devil. The power of the devil is negative; the power of Jesus is positive. Jesus overcame the power of the devil and thus made possible the release of all those who have been bound by him. Those who would be free from Satan and the resultant diseases, whether physical, mental or moral, must live positive lives. The positive life is one of absolute trust in the power of God, and of loving obedience to his will.

Jesus intended that the ability to heal sicknesses should be passed from one generation to another. The twelve and the seventy ministered healing to many. In some places the record states the fact in a general way, as in Mark 6: 12. Again specific cases are mentioned as in Acts 3: 6; 9: 33. Paul understood that the power to heal was granted and he lists the gift of healing along with the other gifts bestowed by the Spirit (1 Cor. 12: 9).

There is nothing magical about the work of healing. There is no particular power in formula or technique. There are those who contend loudly for set forms and exact words as though the power of God is determined by such as this. The power to overcome the destructive work of Satan is through the eternal Spirit of our God. When the Holy Spirit is released for action in the life of the bound individual, Satan can not hold for long that individual. We believe that fact with relation to the soul, but we hold reservations with regard to the body. We say God never refuses spiritual cleansing but he does withhold bodily release.

God has been pleased at times to reveal truth by means of symbols. The symbol is for our sake. A symbol may be helpful or harmful. As an end in itself it is harmful; as a means by which the saving truth may be better understood, it is helpful. He who trusts in the symbol is doomed to disappointment. He who trusts in the positive vitalizing Spirit of God will discover a powerful rejuvenation: physical, mental, and moral. The symbol of oil with the accompanying service has no power in itself to release the captive: even in the hands of the elders of the church with their accompanying prayer, the oil will be an impotent vessel. Unless the sick person can forget aches and pains, can be relieved of fear and worry, can trust in the creative and recreative power of the Spirit of God, healing will not be assured. The elders of the church, the anointing oil, etc., are only helps. Any or all of these may get in the way of the blessing. The elders should know enough to create in the patient expectancy for the healing virtue.

It may be wise to point out a few of the essentials for healing. Regardless as to whether the malady is physical, mental or moral—one or all, the steps are quite similar. Many times the physical ailment is more difficult because the mind is sick. And not a few cases of physical sickness are caused by mental or moral decadence.

The first thing to impress is the fact that God is the Author of health and not of disease. That he is the Source of life and that any renewal of life or restoration to health is from him. That it is not his will for people to be sick but rather that they be sound and well. Medicine never did nor never will heal anybody. Doctors never did nor never will cure any disease. Elders of the church never did nor never will save anyone from a bed of sickness. God is life and through him all life consists. Medicine, doctors and elders may assist, but trust for life and healing must be in God. He alone heals. He not only can but he will if we give him a chance.

In the next place it is important that the desire of the sufferer be not only for health, but for the Giver of health. For one to seek healing from God and at the same time live adversely to his will is gross ingratitude. To violate the laws of physical, mental or moral health and continue therein closes out the renewing and rejuvenating power of the Spirit of life. To desire health that one may spend it further in our lusts is rank paganism. We want more than contact with him; we want union with him. We want to be united with him through his Spirit so that his soundness may be ours. To desire our health for anything less than his glory would give the lie to an anointing service. The act of anointing is a symbol of dedication, implying a full surrender to the will of God. If one is ready to pre-

sent his body, mind and spirit as a living sacrifice for spiritual service, one may present his body before the Lord for healing in genuine faith. "He that raised up Christ from the dead will quicken your mortal bodies."

In the next place, the one seeking health should be expectant. Appropriation requires making room for. If God has moved in, sickness must move out. Many pray for health but maintain a lingering doubt. "The prayer of faith will save the sick, and the Lord will raise him up." Do not expect God to move out of his turn. It is the prayer of faith first. Raising up comes second. Faith is not easy. The prayer of faith requires sincerity and expectancy. To doubt is to lose. Only perfect certainty will press the button.

Probably no symbol has a more severe and immediate test than has the symbol of physical healing. Jesus said to the sick man, "Thy sins be forgiven thee." Gossip began immediately. But when he said to the palsied man, "Arise and walk," the cavaliers were at wit's end corner. The immediacy and openness of the evidences of physical healing have no doubt had much to do with the change of purpose in the anointing. The farther the ministry moved from the spiritual concept of the office to the hierarchical concept the more the service degenerated into one of "extreme unction." This may have been an act compensating for the lost art of physical healing.

In our own church much of the anointing I witnessed as a young man was more a spiritual preparation than an act of physical healing. In fact, very little was said by the officiating elders about the healing of the body, either in the preparation service or in the form of anointing. To ask for healing, in fact, might easily be acting against the will of God. Even those who ventured to anoint for bodily healing would make use of the phrase, "If the will of God be so," in a manner that would easily imply doubt.

Is it more difficult for God to heal the body than to cure the soul? I would answer emphatically, *No!* The church has made one act easy and the other difficult. It may be, however, that if the same ignorance and faithlessness were present in bringing the individual for soul cleansing to God as is often true in presenting the case for bodily healing, the failures would be as great. Moreover, in handling cases of a mental and moral nature the agents are more careful that the applicants for cleansing negate mentally and actually in their own lives the causes of impurity. There must be repentance from these causes and toward a new ambition if the individual is to experience spiritual soundness. In so far as ignorance and carelessness operate, perfect soul health can not be assured. If the same knowledge and concern were exercised to bring the pa-

tient to the same state of negation with reference to the causes of the malady, better results would be secured.

Those who officiate for bodily healing should know more about the laws of physical and mental soundness—as much, in fact, as they do about moral and spiritual health. For instance, most ministers know that there is no such thing as spiritual healing for an adulterer or a drunkard or a liar so long as those guilty of such things fail to mentally and actually repent of or negate them. Soundness is impossible without getting rid of the moral rot. The same is true with bodily health. Even though the miracle of healing would take place in either case, continuing the causes would soon bring a return of the diseases.

Nature's laws are important and should be observed. I can not mention all. I am not as well informed as I should be. I am trying, however, to know my body better each day I live. I do not hesitate to ask God to heal me when I am sick, but I would hesitate to do so if I were willingly and knowingly violating the laws of health and expected to continue to do so. God can not save any man apart from that man's coöperation. Neither can he heal the body unless the individual with-in the body coöperates for the healing.

I mention a few items which should be known by all:

First, the process of elimination should be very accurately observed. The organs of elimination are God-ordained. To willfully neglect their function is sinning against the body and the God who created it.

The skin with its millions of pores is a constant eliminator of bodily poisons. Tissues are constantly being broken down and they must be carried off or auto-intoxication results. The habit of bathing regularly is highly important. Second, the lungs at every breath give off systemic poison. In order that this pair of eliminators may do their best work the individual must supply them with pure air. Then, too, most people not only starve the lungs by feeding them polluted air, but they fail to breathe enough to create and maintain lung capacity. Third, the kidneys carry on a process of supreme importance for bodily soundness. To do their best work they must be supplied with plenty of good pure water. Ten or twelve glasses per day, depending on the size of a person, are demanded. Coffee, tea, alcohol and even too much cocoa add to the burden. If the kidneys are denied this renovating fluid, the poisons which they would expel attack the walls of the kidneys and disease ensues. Fourth, the intestinal tract is a sewer of vast importance. This sewer dare not be neglected if we value health. The blood is the life. A pure blood stream is a splendid immunizer from disease. A body free from auto-intoxication has little to fear from outside toxins.

Proper eating has much to do with health. Three-

fourths of every meal should be composed of the protective foods. These are the fruits, the melons and the green or succulent vegetables. Eating devitalized foods is bad policy. One must then overeat to get a proper amount of nourishment. Many of our foods are treated to benefit the commercial man and not the consumer. Many food combinations are bad. For the average person mixing too much protein and starch is not good. One neutral meal, one starch meal, and one protein meal a day is a good rule. Some of the best and most honest physicians in our country are now informing the people on the rules of health. The mercenary physician will discourage this method.

The third aid to physical health is a sound mind: a conscience void of offence. The mind has more to do with the body than most people will admit. Fright will put the bodily organs under strain. Dishonest living breeds fear and stultifies faith. Faith produces soundness; fear dries up the bones. Perfect love for God and right will drive fear away. A mad fit will throw the organs of digestion, assimilation and elimination out of tune. The Old Testament writers knew something of psychology. Such scriptures as "a merry heart doeth good as a medicine," and "a merry heart maketh a cheerful countenance" are fair samples. I said to Dr. S. Z. Sharp at Colorado Springs, "No man could live to the age you have attained and could have conserved the mind as you have done, without having formed certain habits of health." His reply was, "I exercise religiously. I eat simply and carefully and I trust implicitly in Almighty God."

Why am I saying all this in a thesis on the Anointing Service? For the reason that, if the church and the ministry are going to enter the field of divine healing for the body, it must be done with the same consideration which is given soul-saving. God and man must coöperate. God can not do it all. Man can not do it all. Man and God must work together. James said faith and works are necessary for results in spiritual soundness. Faith and works are necessary for physical soundness. God can not make a Christian if the individual refuses to follow instructions. If the church acts accordingly in physical healing, success will be more nearly the rule.

Live life at its best, then when sickness comes, call upon God for the grace of healing and expect results. If results do not come, dig down into your practices and habits. If you find a conflict, repent, change your practices and call again. God is willing. He is pleased more when we are well than when we are sick. Learn the simple rules of health; they are the laws of God.

Chicago, Ill.

We who desire peace must write it in the hearts of our children.

Maintaining the Church Program

BY PAUL K. BRANDT

At the Ames Conference, Saturday Afternoon, June 16

MOST of us would agree that it is now impossible to maintain the same type of program that we did six years ago. Many things that we thought essential then, we know now to be side issues. We are facing with new realism the fact that life and its spiritual possibilities are more important than all else.

When Moses arrived on the scene of Israel's Egyptian bondage these people were no longer able to think for themselves. "Why trouble us, Moses? We have jobs, even if forced, and we have enough to eat and clothes to wear." So those forty years in the wilderness were an absolute necessity. The experience was needed to stimulate their minds and to harden their moral fiber. In the prosperity period just passed we had grown soft. We are now in the wilderness going through the hardening process. These days, which are trying men's souls, are developing convictions which have lain dormant for years.

Before we can have any constructive thinking or a social awakening we must develop a loyalty to a cause which takes no account of personal comfort or success. The early church had that loyalty. The Christians of those days faced the worst the world could do to them with a song on their lips. Can we today maintain a program in the church which will challenge the heroic in men and women? I believe we can if we lay aside the non-essentials and give our whole-hearted allegiance to the things for which Christ gave his life. First of all the church must be:

I. A Peacemaker

"Blessed are the peacemakers for they shall be called the sons of God." The whole spirit of war is against everything for which Christ stands. Jesus taught us to love our enemies as well as our neighbors. Can anyone doubt that in the period of social reconstruction ahead the church will be called upon to bear a greater burden than it has borne in any age since the coming of Christ? The church everywhere is awakening to the fact that it is futile to teach our youth to have in them the mind of Christ, and at the same time in our high schools and universities teach that under national necessity they must lie and hate and kill their fellows. Now when no actual war is in progress we should think peace, talk peace and live peace. Thus we will be ready for the testing time which is sure to come.

II. The Church Must Have a Passion for Social Justice

Christ came to bring men more abundant life. Amos, who lived 800 years before this time, told Northern Israel to "Let justice roll down as waters and righteousness as a mighty stream." Can the church rest com-

placently when coal miners in Virginia and Pennsylvania and Illinois and elsewhere are clubbed and starved into submission? Can we as a church be unconcerned when industrial workers are shot down because they would not give up their right to protest? Can the church remain silent when those who would speak for justice and fair play are jailed and their audience dispersed with tear gas?

The masses in Christ's day turned to him because he sympathized with them. The church must do likewise if it would survive. The church can not afford to compromise with the intemperance of this age. It dare not compromise with the injustice of this age; it must not compromise with the nationalistic spirit of this age. But it must affirm effectually the love it professes to believe in, for love does violence to no one; but like the Master it does resist unto death.

III. The Program of the Church Demands Self-control

The program of the church demands self-control in a lawless age. It demands courage and Christlike devotion. The success of the church program today, like the program of the early church, depends more upon the spirit than the amount of cash available. It has always been true that when Christ is enthroned in men's hearts he has also had the right of way to their pocket-books.

To summarize, the church today must be a peacemaker, it must have a passion for social justice, and it must not forget that the Master was put to death by a religious group who failed to meet the higher needs of the masses. The church, then, must effectually live and teach the doctrine of brotherhood if it would save its life in this trying hour.

Holmesville, Nebr.

Social Trends and Christian Living

BY V. F. SCHWALM

At the Ames Conference, Sunday, June 17

A BRILLIANT young American preacher has just written a book entitled, *Reflection on the End of an Era*. Many other social thinkers and philosophers are telling us that we have come to the end of an era in our American life. If this be true, in what sense is it true? Do we draw a curtain before the past and say there shall be a cessation of all old influences and tendencies and we are to begin life anew, *de novo*? No, this is impossible. The continuity of history is unbroken and unbreakable. Or, do they mean that in the future men are to be different, less selfish, less greedy, in every way better and more generous? No, I think not. Here and there men are cataclysmically converted and face squarely about, but not as social groups. Society as a whole changes slowly through gradual processes but not radically nor quickly.

As a rule society moves on in accustomed channels

and in institutional grooves. It tolerates known evils rather than rising up in its wrath to drive them out. Certain ideals possible of attainment tantalize us, but go unrealized because we do not go to the trouble to disturb the status quo to bring them to pass. But then there come times that evils become so intolerable that we rise up and cast them out and attempt to incorporate these unrealized ideals into our social life. In times like this it is possible to put into effect those ideals that have escaped us and to set the social pattern in its basic aspects for some time to come.

I believe we are in a time like this. Without regard to political party or social strata men are ready to examine our economic, our political, and our social institutions with a candor and open-mindedness that would have been impossible a decade ago. Evils long existent are attacked and ideals long cherished are winning recognition.

If we are at the end of an era, what new directions will we take in our economic life, in our social, and moral standards, in our international relations, in the matter of liquor control, in our control of the movies? These questions lie at our door and are persistently pressing for solutions.

Perhaps the most searching self-examination in America has taken place in the field of our economic and industrial life. It is as one would expect, for there has been our most acute suffering for the past few years. This is a hotly debated subject. Emotions run high as those who are underprivileged ask for the recognition of rights, while those who are in positions of power and privilege seek to defend themselves in their places of prestige and power. Should the church enter this contest? Are these not outside the sphere of religious interest and function?

Generally speaking—yes. The church has functioned under political and economic system of various kinds and can do so again. But if and when a certain type of industrial, economic or political organization has inherent within itself great ethical or moral wrongs that play havoc with the welfare of millions of men, it becomes the duty of the church to condemn these wrongs. For example, in 1850, one-half of the United States had an economic life which rested on the great fact of human slavery. Soon political parties divided on the question of the retention or the ultimate extinction of that institution. The church tried to stay out of the controversy. But the evil disturbed the conscience of churchmen and soon every major Protestant church split along the Mason and Dixon line rather than to approve the iniquitous institution.

It is evident to all who are willing to face facts that certain causes at work have thrown on the scrap heap today millions of men, left them hungry, dirty, dis-

couraged, defeated. While no one cause has produced these results, not a few people believe that there are basic weaknesses in our economic theory and economic organization which have much to do with our dilemma. If such be true, then we as Christians should certainly be willing to examine them in the light of the ethics of Jesus and attempt to correct the abuses or change the system where it needs changing.

Protestantism has been charged with long connection with industrialism and capitalism in America. Certainly if this be true, the church should be eager to make clear to those who are suffering today that it no longer has any interest in perpetuating the evils of this system, and it should give itself to correcting whatever abuses exist.

The church can not keep silent today and remain silent any more than Amos, Malachi, Isaiah, and Jeremiah could keep silent in their day. Nothing that vitally affects the health, the security, the moral and spiritual welfare of man lies outside the interest of the Christian church.

A second problem that faces us is in the area of our social and moral standards. The social and moral standards of our early American society have their background in Puritanism. They were brought from Old England and developed in New England. Our early poets and literary men popularized them and they became part of the culture of America. These ideals formed the bulwark of our early American civilization and produced men like Webster and Lincoln, Theodore Roosevelt and Woodrow Wilson.

The Puritan had a keen sense of the sovereignty of God and of man's responsibility to him. His mission was to "Glorify God and enjoy him forever." Puritanism had much to say about self-discipline and self-denial. There was inhibition and repression in it. He would say "Life is real and life is earnest," or "One sweetly solemn thought comes to me o'er and o'er; to-day I'm nearer to my home, than ever I've been before." In that solemn spirit he lived his life.

We got along with Puritanism quite well as long as America was rural and agricultural. When we moved to the cities, when luxury and opportunity for leisure and amusement began we chafed under these restraints and broke over here and there. Then we developed a philosophy that said, "Repression of the natural instincts and impulses of man is not a good thing. Don't inhibit. It sets up a conflict and may develop an inferiority complex." So we took up with the philosophy of self-expression—free love, companionate marriage, nudeness and lewdness that ran riot in many centers.

I would not oversimplify. Other factors helped on this program. The four years of moral vacation during the war, the coming of the movies and cheap sensational magazines and other forces contributed until at

last there were almost no limits to the lawlessness of our society.

Hugh Kerr says, "There is undoubtedly a vital connection between lawlessness and the current philosophy of self-expression. People are told to let themselves go. They are advised not to be inhibited. They are educated to believe that life should be free and that nature would lead their feet to Paradise."

Where shall we go between the self-denials and inhibitions of Puritanism and the self-expression of Hollywood? I think the way out must lie in the "expulsive power of a new affection." Chalmers long ago spoke of how Christ would drive out of the life all love for the baser passions of life when we learned to love him. *He will* and we need to help men to love him.

Then, too, we need to inspire young life with powerful purposes that will serve as an expulsive power to drive out affection for the lower, baser things of life. A young pastor once said to me, "I've set my heart on becoming the most effective preacher of the Gospel I can. I do not go to a lot of the games and other entertainments that many go to. I'm not preaching against their going, but I am taking into my life only those things that will help me realize the goal of my life." I commend this to you. Set on fire the hearts of young people with flaming purposes and these new affections will not leave room for the low and vulgar pleasures of life.

Other problems face us—exclusive, militarized nationalism, and internationalism organized for peace; the liquor problem, the American movies. Wordsworth said of the French Revolution,

"Bliss was it in that day to be alive,
But to be young was very Heaven."

It's a blessed thing to be alive when society is pliable, when patterns are set for the future—but to be young and have a part in it is very heaven.

McPherson, Kans.

Our Liberty

BY JULIA GRAYDON

SINCE December the people who want it have been able to get their liquor. Those who do *not* want it will watch the effect on friends and neighbors and on society at large.

We remember, some of us, the old saloon with its swinging door and the woebegone creatures we saw going in and coming out. I remember as a child, one man I used to see whose face was always so red it seemed to be inflamed, and with him went always his little dog who waited outside for his master. I have often wondered what became of that man, for he was putting the things of the flesh first and foremost.

Well, let us turn to an authority for a few words on this subject, "It is good neither to eat flesh nor to drink

wine nor anything whereby thy brother stumbleth or is offended or is made weak" (Rom. 14: 21).

Of course, there are even stronger passages in the Bible regarding the curse of drink, but I quote this especially for so many are saying today, "I want to be a good neighbor, I want to help uplift my friends in this time of depression."

Will seeking the wine cup uplift any of our neighbors who are watching us?

Harrisburg, Pa.



MISSIONS

This Department

Conducted by

H. Spenser Minnich



Women's Missionary Meeting at Ames

ON Saturday afternoon the women shifted their meeting place from the auditorium in the Memorial Union building over to the Gymnasium, at the other far side of the college grounds. The vast audience room of the gymnasium was not filled, nevertheless there was a large gathering of about eight hundred women present. These women came from at least thirty different state districts.

On the platform were seated the four speakers of the hour: Mrs. A. D. Helser, Miss Minerva Metzger, Miss Susan Stoner, and Miss Anetta Mow; also on the platform were Mrs. V. F. Schwalm, who led the singing; Miss Miriam Stover; Mrs. J. Hugh Heckman; Mrs. R. D. Murphy, President of Women's Work; and Miss Nora Rhodes, Missionary Director and Chairman of the afternoon.

The service opened with the singing of a couple of hymns. Then Mrs. J. Hugh Heckman continued to lead the audience in worship as she read from the Word of God and led in prayer.

Greetings of goodwill and kindly fellowship were brought in a most pleasing way. Miss Stoner, draped in her Indian sari, spoke in behalf of the women of Hindustan, bringing from various groups their hearty salaams and expressions of gracious concern. Miss Metzger, wearing the long blue Chinese robe, represented the beloved Christian women of Shansi, China. How deep their appreciation for the good news of the gospel brought to them by messengers from America! Mrs. Helser, wrapped in the diagonal, striped cloth of

the Bura people, and wearing the bright kerchief on her head, brought salutations from Marama, Lassa and Garkida. Each group of faithful Christians was presented as having sent best wishes and expressions of sincere gratitude.

Miriam Stover, soloist, brought an entire sermon in song, as the appealing beauty of the Man of Galilee was sung into our hearts.

In the message of Miss Mow, the great changes in the lives of oriental women were shown. Women who, but a few years back, were enslaved by ignorance, fear and custom are now finding the key which unlocks their prison doors. They are entering a new era of confidence and freedom. These transforming forces may all be charged to the message and messengers of Christ. Some one has said that back of every enlightened woman stands a missionary. The women of other lands are to be trusted with Jesus Christ, and it is the duty and privilege of Christian women in America to share their best with them.

The offering service was led by Mrs. Murphy. Ushers waited on the audience in silence, and as the gifts from the missionary groups of women over the whole church were brought forward, a prayer of thankfulness and consecration dedicated the offering for service in the kingdom of God. The amount placed in the white sacks that afternoon totaled \$353.94. But \$782 had been sent by letter to the Secretary-Treasurer at Elgin, thus making the total of \$1,135.94 as the Women's Conference offering for 1934. However, there may still be additions to this amount for doubtless other remittances will reach the office during the week following the Conference.

After the service of giving was ended, Miss Rhodes called on Bro. C. D. Bonsack. He gave a few words of reassurance and commendation for the manner in which the women of the church are faithfully helping to carry on the missionary program.

At the close of the service, Miss Ida Shumaker of India stepped to the platform and in a few short sentences told of the great good that is being done for the women of China, Africa and India as the Christian women of America bring their offerings to the Lord and thus give the women of other lands a chance to know our Savior. Then, as all stood with bowed heads, she pronounced the benediction.

Over and over again has the expression been made that the Ames Conference was one of high religious tone, that every message was filled with the Holy Spirit. Even the quiet dignity of the Conference grounds added much to the fine spirit of the whole meeting. The women's missionary program was one with the other services in its splendid spiritual quality. Surely the women in attendance will have values to take home and share with those who could not be present.

Women's Mission Programs for 1934-35

BY NORA M. RHODES

WOMEN'S missionary groups will, in a short time, be starting a new year. We trust the endeavors of the past year have brought an added interest in the kingdom work around the world and many rich blessings have come to those who have helped to make the missionary meetings in the local church a success.

All of our women are no doubt interested in our own denominational work on the foreign fields and many inquiries have come regarding this type of program. With this thought in mind four programs on our foreign work are being prepared by a number of our capable missionary women. The first program will be on "Our Girls' Schools" which is in line with our national project. It is suggested that this be used at the September meeting as it will be ready by Aug. 1. The other three programs which will be used from October to December inclusive are on India, Africa and China and will include the evangelistic, educational, and medical work of the respective fields. These programs will be ready by Sept. 1. The price of these four programs is five cents each.

It is expedient that we be interested not only in the people in far off China, India and Africa but also in the foreigner within our gates. This year the home mission book *Oriental in American Life* by Palmer will be used. It is an interesting book which grows out of the author's experience with orientals and as we read it we find ourselves in sympathy with these people in their effort to fit into American life. The price of the book is 60c and the program helps which will be ready by Sept. 1 will be 10c. Order all supplies from Women's Department, General Mission Board, Elgin, Ill.

Dallas Center, Iowa.

What to Pray For

Week of July 7-14

IF you were to visit Bulsar, after leaving the railway station, you would sit in a two-wheeled "tonga" (vehicle) and be taken to the Mission Compound about one-fourth mile away. Turning to the south, you would pass the English cemetery on your left. Here rest four of our missionaries and three missionary children. A few steps farther on, the Bulsar churchhouse stands at the left hand. This church was built in 1908. Then looking to the right-hand side of the road, you soon see the three mission bungalows, the school buildings, and the hospital and medical lines. Not far away, are homes of many of the Bulsar Christian people. On Sunday morning, you would rejoice—as many new missionaries have done—as you entered the churchhouse, finding all the Sunday-school rooms filled; and later on for the preaching-hour, seeing the house filled with worshipers.

Although you could not understand one word of the hymns nor catch the meaning of the sermon, you would feel the joy of the singing and the spirit of the worship. You would praise God that Brother and Sister Stover reached Bulsar forty years ago. 283 members belong to the Bulsar church today. How different the Christian homes look when compared with the neighbors', and what a contrast is seen in the Christian children and babies! Christian communities grow in numbers many times just because their babies do not die.

Doctors Laura M. and A. R. Cottrell began the medical work at Bulsar in 1913. The substantial hospital building, the dispensary and "lines" of rooms for the patients all show "what God hath wrought." Thousands of sick and suffering ones have found health and blessing here during the past twenty years. Recent letters from Bulsar tell us that the hospital is filled to capacity. Doctors and nurses need our prayers.

The Bible school, the day schools, the reading-room, evangelistic services at the hospital, groups going to the villages to preach, the constant coming and going of patients, regular church services, and the numerous daily contacts with the large non-Christian community, all combine to make Bulsar a center of Christian influence. Pray for your representatives there.

New Roads in New China

MORE miles of motor roads were opened during the past year in China than at any previous period in the history of the "Flowery Kingdom." They are not zig-zagging, snakelike, wheelbarrow paths or cart lanes, but broad and well engineered road beds. One may now ride from Shanghai to Hangchow, once called by the Chinese "the most beautiful city under heaven," a distance of 125 miles; turn northwest, on what the might-be China Automobile Association would call the Dah Mao Lu (great horse road) and travel 200 miles to Nanking. Along the broad, muddy Yangtze there are sixty more miles of beautiful road to Wuhu.

Motor road building in China is not an unemployment relief measure. It is a necessary thrust at one of China's great handicaps—lack of transportation.

Following the tedious task of building roads the sky pilot is covering even greater areas in the charting of air lanes. A trip to Chung King, formerly taking from three weeks to a month, according to the height of the Yangtze, and a journey of a thousand miles, now can be made in daylight from Shanghai. Peiping, six hundred miles to the north, or Canton, eight hundred miles to the south, are but trips figured in hours. Air mail is sent and received almost daily. Modern American planes, with American and Chinese pilots, have caused tedious journeying to shrink in its monotony and the perplexity and uncertainty of mails from these cities to become almost nihil.

News From the Field

INDIA

Bulsar

B. M. Mow

What Will the Graduates Preach?

April is at its close; and so are the schools, or most of them, for a month or two of vacation. Our Bible School finished nicely, and is to reassemble early in June. The students are to help in evangelistic work in the church area from which they came. Will they proclaim high-sounding doctrines now? We think hardly, for we have not been teaching them that kind. We would feel well satisfied if they could repeat correctly the simplest stories and principles, and if they put their lives behind them.

A. S. B. Miller Lectures to the Bible School

During the last two weeks we had at Bible School Bro. A. S. B. Miller, who specializes on agriculture and how to mix it in right with our Christian religion. He gave many excellent lectures, supplemented with other talent; and he had the men themselves take a visible part by presenting certain pertinent dramatics to public audiences at night.

Three Day Meeting at Bulsar

A few weeks ago there was a special spiritual life convention or "mela" of three days at Bulsar. It was a gathering not merely of the Church of the Brethren, but for all Christians of Gujarat, under the auspices of the "sammelan" or association of the various churches, whose effort is to promote harmony among Christians of all varieties, and to provide a channel for concerted action on certain religious and political matters where such is needed. Our own elder, Govindji K. Satvedi, is the president of the "sammelan" at present. This year the "mela" being near the south edge of Gujarat, the attendance was not large, less than one thousand in fact. Yet the putting up of a large canopy on poles for assembly place, and the other preparations occasioned us a bit of extra effort.

Bishop Badley of Bombay

Our chief speaker was Bishop B. T. Badley, of the Methodist church at Bombay. Throughout India he is a much sought after speaker, for he is a man of deep spiritual life and power. A pity it is that he can not speak the vernacular of this section, so had to use an interpreter, and that is always a hindrance. Nevertheless he got his message across, to the edification of hundreds. Much effort was made to lead Christians of lame lives to call openly for the gift of the Holy Spirit. But I think perhaps the convention was too short to furnish adequate preparation for much visible result in that line.

Dedication of Khergam Church

Just after this came another bright spot—the dedication on March 27 of the new Khergam churchhouse, fifteen miles away. The story of the labors and sacrifices of the Christians there to build that house is an epic. The elders present made the speeches. But the real consecration of it lay, we felt, in the hearts of love and the horny hands that had erected and finished it.

What Is Mr. Gandhi Doing?

We might take a little peep outside to see what Mr. Gandhi is doing. He has attempted to forswear political activity for a time, and give his effort to earthquake relief and social reform. The first necessary thing is to give elemental human rights to the depressed classes or Harijans. But the gentle reader must not think that everyone agrees with him. For special privilege does not give up that easily

anywhere. So we read of opposition, and even riots which the orthodox Hindus stir up against him at some of the places he goes. Yet he does not relax his effort. It is easy to introduce noxious customs, but very hard to uproot them.

Vada

Mary Shull

A Neighborly Call

"Good morning, lady."

"Good morning, come in, sit down."

Such was the informal introductory meeting when the Madam Saheb went to a village where a new school was that very day being opened.

The lady was sitting in the doorway combing her daughter's hair, now and then without any comment picking at some minute object and cracking it under her finger nail.



Rajisbai, an evangelistic woman and trained midwife, who has worked in the mission for fifteen years

"So you are having a school in your village now. That is very good. Your children will learn to read, write, keep accounts and learn how to keep well and clean. But your daughter isn't going?"

"The little one can go, but this one I need by the fire. Besides, she will go to her husband's home, so why send her?"

"Have you made arrangements for her wedding?"

"No, but as soon as any one comes to the door we will make the arrangements."

At Another Neighbor's Home

(Enter Rajisbai, the Christian trained midwife, and Madam Saheb.)

"Anybody at home?"

"Come in, come in. Oh, I'm glad you came."

"How is your daughter-in-law? We heard that her baby was born."

"Yes, four days ago it was born. We didn't know what to do. We sent for Rajisbai but she had gone out to a village to see a Master's wife so we had to call an untrained midwife. My daughter-in-law is very weak, she can't sit up yet. She was never so weak before."

We stepped into the room reserved for confinement cases and saw a lovely fair baby lying on the bed by her young mother. She had never been so weak before! She was married as a little girl of eleven (the age of my daughter now!), has been married eleven years and now at the age of twenty-two was the mother of six children! The room was small, hot and stuffy and although it was in the midst of the hot season the doors and windows were closed.

Rajisbai wisely would not touch the case now since it belonged to the other midwife, but because she was an old friend she did venture to suggest that they open the win-

dows and doors and give the poor woman some fresh air. The mother-in-law looked at us with a strange mixture of surprise, doubt and belief, but because she had full confidence in Rajisbai she gave orders for the windows to be opened and curtains to be hung.

During the Third Call

"Rajisbai—where did you go? Yesterday my daughter-in-law gave birth to a baby. We sent for you at noon but you were not at home. Where did you go?"

Visiting the Sick

(Enter Rajisbai and Madam Saheb.)

"What is the trouble, brother, do you have fever?"

"No, I have no fever now. But I did have, I was sick for six weeks."

His wife chipped in, saying, "We called the witch doctor many times; we burned him with red hot irons on his head, shoulders and his stomach, but it did no good."

As usual, Rajisbai came to their rescue by suggesting some simple household remedy which she knew would be good for his trouble.

"Going On"

As long as India needs help to correct the evils of ignorance, filth, child marriage, disease and superstition, the missionary enterprise must go on.

The Village School at Pinjal

A few changes have been made in the Pinjal school. With a staff of two teachers to carry on the school work and a house master who tours the district keeping in touch with the parents and encouraging them we believe we are set for growth.

The first incident given refers to a village where a new school was just opened in the Pinjal area.

CHINA

Tai Yuan

Sara Z. Myers

Y. M. C. A. Training Class

For ten days during the month of March the Y. M. C. A. had a training class for its secretaries and those of other near-by associations. This was under the leadership of Mr. Dwight Edwards of Peiping and Dr. Ralph M. Hogan of Shanghai. Y. M. C. A. workers and one of our members who is in charge of our boys' work were invited in. The night sessions were open to all the Christian leaders of the city. The general topic of the evening meetings was Character Education. Dr. Hogan, head of the Training Department of the National Committee, presented the subject matter for thirty minutes, after which the audience was divided into several smaller groups for discussion. The results of these discussions were presented at the close of the period when all reassembled. These were profitable periods for our Tai Yuan folks and others who came from out of town.

Seven Days' Class

A training class in rural credit coöperatives was held recently in our city. This year, and for years, the rural people have had a hard time and have needed help. The churches are giving large attention to this phase of the Christian program. A Shansi Rural Christian Service Union was organized to make our efforts count for the most in this field. The Y. M. C. A. with other organizations is attempting a piece of rural work about seventeen miles from Tai Yuan. Largely through the efforts of these two big groups two leaders from the China International Famine Relief Commission, Peiping, with large experience in credit coöperatives, were secured for a seven days' class.

Keen interest was manifested in this method of helping the people. Representatives from Ping Ting, Tsin Chow, Show Yang, Taiku and Fenchow attended with a large number of delegates from here in Tai Yuan. We trust that much good will result.

Bro. Yin Visits Tai Yuan

Our Tai Yuan church recently had the privilege of having Bro. Yin from Ping Ting fill our pulpit. He had not worshiped with us for five years. And he brought us one of his very helpful messages in a forceful way. He was one of the delegates to the Coöperatives Training Class.

Y. C. Li—Minister of Tai Yuan Church

Since Feb. 1 our Tai Yuan church has secured part time services of a very well trained minister of fine character—Y. C. Li. This is his home town and as he and his good wife planned to remain here this year we took advantage of an unusual opportunity. We are hoping and praying that he will fill a great need in our work, and that the Lord will greatly bless his efforts.

Churches Unite in Presenting Easter Program

Several churches coöperated in presenting an Easter pageant on Friday and Saturday nights before Easter. Miss Coombs of the English Baptist Mission directed it and the music which interspersed it, consisting of choruses, solos and quartets. Since the hall could only seat about three hundred we gave it two nights to crowded houses, turning many away. Dramatizing the gospel truths often makes a deeper impression than the spoken word alone.

Children's Day—1,000 Children Present

April 4 was National Children's Day, and through the Y. M. C. A. an appropriate program was put on in the forenoon with about one thousand children present. A number of schools coöperated in a fine way. After the program the children marched to the Provincial Government Headquarters, were shown through, and received by representatives of Marshal Yen and Chairman Hsu. Each child was presented with a tin of canned goods. It was a great day for the children.

Special Program by Church of Brethren Boys

On the same evening of the Children's Day a special program was arranged for the boys of our church boys' club, under the direction of their leader, P. L. Hou.

Bible Study Classes

Bro. Myers has organized a couple of new Bible classes this spring, making in all five different groups which he meets each week. Bro. Ikenberry has also a new Bible class this spring. Students are very willing to study the Bible now, while a few years ago, only discussion classes could be organized.

The Y. W. C. A. in Tai Yuan

The Y. W. C. A. which was organized last fall is progressing very nicely. The National Committee in Shanghai has sent us for six months Miss Irene Dean who has had much experience with students. She and two secretaries are meeting many young girls and women of the city. New classes along various lines are being organized, and the girls go in increasing numbers to the association for teaching and fellowship. Special efforts are now being put forth to teach the girls in a large factory here too. In order to raise some much needed money a concert was recently arranged for by inviting some good talent from a sister mission station, along with local artists. The program was excellent and was attended by Chinese, Germans, Russians, Canadians, English and Americans. It was a real treat for us interior folks to again hear some good music.

KINGDOM GLEANINGS

Calendar for Sunday, July 8

Sunday-school Lesson, Asa Relies on God.—2 Chron. 15: 1-12.

Christian Workers' Meeting, Patriotism of the Prophets.

B. Y. P. D. Programs:

Young People: Business Meeting—Reports.

Intermediates: Hold on to Health!

* * * *

Gains for the Kingdom

Four baptisms in the Reedley church, Calif.

One baptism in the Ashland church, Ore.

Three baptisms in the Bartlesville church, Okla.

Four baptisms in the church at Grand Junction, Colo.

Four baptisms in the Painter Creek church, Ohio.

Six baptisms in the Merkey house, Little Swatara congregation, Pa.

Six baptisms in the Pipe Creek church, Ind., Bro. Ray Shank of Flora, Ind., evangelist.

Seven baptized and one reclaimed in the Kokomo church, Ind., Bro. Moyne Landis of Pierceton, Ind., evangelist.

Six baptisms in the Canaan church, Pa., Bro. Chester A. Thomas of Brandonville, W. Va., evangelist.

Two baptisms in the Bethel church, Griggs, Okla.

Seven baptisms in the La Verne church, La Verne, Calif.

Nine baptisms in the Stonelick church, Goshen, Ohio.

Eight additions to the Four Mile church, Ind.

Six received by letter and two baptized in the White Rapids church, Wis.

Five received by baptism into the Oriental church, Lost Creek congregation, Pa.

Three baptisms in the Mechanicsburg church, Pa.; two received by letter.

Two reclaimed in the Wolf Creek church, Ky.

Seven received into the church by baptism at Bunkertown, Pa.

Eleven baptisms in the Salem church, S. Ohio, Bro. Ora DeLauter of Canton, Ohio, evangelist.

Five received into the Plymouth church, Ind.; two by baptism, two by letter and one reclaimed.

Eight baptisms in the Beech Grove church, New Madison, Ohio, Bro. Roy Honeyman, evangelist.

Thirteen confessions in the Pleasant Valley church, W. Va.; eleven added by baptism. Brother and Sister B. M. Rollins of Keyser, same state, the evangelists.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. F. D. Anthony of Baltimore, Md., Aug. 12-26 in the Oronoco church, Va.

Bro. R. H. Nicodemus of Sidney, Ohio, beginning Oct. 15 in the Lower Miami church, Ohio.

Bro. Rufus Bucher of Quarryville, Pa., beginning July 29 in the East Chippewa church, Ohio.

Bro. J. A. Buffenmyer of Bunkertown, Pa., beginning Oct. 14 in the Mt. Olivet congregation, Pa.

Bro. Arthur G. Wheeler of Glendora, Va., July 7-20 in the Rappahanock church, Va.; July 21 in the Free Union church, Va.

Bro. John Rowland of Mechanicsburg, Pa., July 29 in the Pleasant Hill house, Codorus church, Pa.

Bro. John R. Snyder of Tyrone, Pa., July 29 in the Maple Grove church and Aug. 13 in the Fraternity church, both of South Carolina.

* * * *

Personal Mention

Bro. Paul B. Studebaker of Nappanee, Ind., has accepted a call to the Franklin Grove church, Ill.

Bro. W. Earl Breon, recently of Wenatchee, Wash., has assumed pastoral duties at the Fruitland church, Idaho.

Bro. McKinley Coffman and family were Elgin visitors recently. They were on their way to take up pastoral work at Troutville, Va.

Ralph Bonsack, eldest son of the genial Secretary of the General Mission Board, recently honored the Messenger rooms with a brief call.

Bro. Robert A. Haney of Waynesboro, Virginia, officiated at the spring love feast in the Big Creek congregation, Okla. He was on his way to Ames, Okla., to take up a pastorate.

Bro. John R. Snyder writes: "I missed the Conference at Ames, the first for many years. But I enjoyed the first Messenger report and am sure the next will be as good."

Pauline Joy Noffsinger, daughter of Dr. and Mrs. John S. Noffsinger of Washington, D. C., who has been studying in Paris the past year, has just received her diploma in the advanced professors' course at the Sorbonne with "mention honorable," ranking highest in the Columbia University group at the University of Paris.

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Miscellaneous Items

Elizabethtown College Bulletin, catalog number, came to hand some days ago. Next September our youngest college will begin its thirty-fifth year.

Manchester College Bulletin, catalog number, just received, is appreciated as one more step toward a complete file of our college catalogs for the current year.

Ministers or others sending the fifty cents required for the publication of marriage notices should remember that this sum will pay for a three months' subscription to the Messenger for the newly-married couple provided this is requested and full address given.

The Resolutions passed by the Ames Conference have been reprinted in tract form and are available free for those who desire copies. We are hoping that the Resolutions may have a wide distribution. Order from the General Mission Board, 22 S. State St., Elgin, Ill.

At the Brethren Home, Greenville, Ohio, the folks are looking forward to the annual home day which will be on Thursday, Aug. 2. The committee is arranging a worthwhile program with able speakers. Since last home day ten of our brothers and sisters have been called to their heavenly homes. At present the health of the old folks is fairly good and they are very thankful for the many blessings which the Almighty bestows on them. Many of the churches have given programs and have helped in various ways during the past year. The old folks are very grateful for any inspiration or help given them by those interested in their welfare. They look forward especially to our home day. Come and spend a worshipful day with us.—Mrs. Carl McGowan, Brethren Home, Greenville, Ohio.

Special Notices

Wooster church, Ohio, will hold its love feast service on July 8, at 7 P. M.

Churches of Northern Indiana: The District Meeting for 1934 will be held at Nappanee in the Community Park, Aug. 13-16. All business, queries, reports and programs intended for publication in the District News Letter, should be in the hands of the editor, Charles C. Cripe, not later than July 20.—Charles C. Cripe, Bremen, Ind.

Ross church of Northwestern Ohio will celebrate its fiftieth anniversary on July 22. Bro. J. Oscar Winger of N. Manchester, Ind., will give addresses in the morning and afternoon. The young people will present a play, "If They Only Knew," in the evening. Basket dinner at the church. You are invited to attend.—Mrs. Harley Bendure, Spencer-ville, Ohio.

Announcement to Ministers. The new Prayer Calendar for 1934 is ready for distribution among the churches. This Prayer for Missions Calendar is free to all who will use it; however, it would be greatly appreciated if groups and individuals would send an amount covering the postage. It is hoped that all the members of the Church of the Brethren will get this Prayer Calendar and use it faithfully. What might not our church accomplish in the kingdom of God if every member prayed intelligently for missions! Send an order for calendars. Get one for every member of your church who wishes to have it.

Eastern and Southern Pennsylvania Young People's Conference will meet at Elizabethtown College as follows: Intermediate Group, ages 14 and 15, Aug. 6-11; Young People's Group, ages 16 to 19, Aug. 13-18 Older Young People's Group, ages 20 to 30 inclusive, Aug. 20-25. Churches and Sunday-schools should plan early to send young people to these conferences—two or more representatives to each of the three conferences. In addition to those sent by organizations, any young people who can arrange to attend at their own expense, should be urged to do so. Every congregation in these two state districts should see to it that they are represented in the conferences. Visitors are welcome to class work in the forenoon of any day and to the Saturday programs. The cost of board, lodging and registration for the six days of each conference is \$6.50. Send in enrollment cards early and make checks payable to J. Z. Herr, Elizabethtown College, Elizabethtown, Pa.

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Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

The Shadow of the Broad Brim—The Life Story of Charles Haddon Spurgeon: Heir of the Puritans, by Richard Ellsworth Day. The Judson Press. 246 pages. \$1.50.

The title with its subtitles makes one long title for a book. But the book is just what the words suggest. That broad brim was characteristic in Spurgeon's family tree, both his father and grandfather being preachers before him. And Spurgeon also followed the Pilgrims and was a disciple of John Calvin. All this and much more the book contains. Spurgeon was born in 1834, hence a well written book of his great life and work is timely. Fifty years ago he was widely read, and he still has his followers. The author traces him from early days through a career and a day when thousands were eager listeners to his Bible expositions. Preachers es-

pecially will find the reading of the book a rich and fruitful experience. And ministers' wives will take new hope and courage as they learn how an invalid wife was Spurgeon's inspiration, and what a wonderful work she carried on though confined to her home and bed.

The Minister's Week-day Manual, written and compiled by G. B. F. Hallock. Harper and Brothers. 300 pages. \$2.00.

What "Doran's Minister's Manual" has been to pastors in their Sunday ministrations, this new book promises to be for the pastors for the six other days of the week. A study of the book shows that the author takes in a wide field. Ministers whose activities are confined to Sunday will not want it, but those who are called on repeatedly to serve in all kinds of gatherings and on all kinds of occasions are offered guidance and material that will prove most helpful. As I follow the pages I am amazed at the scope of the contents. The double table of contents makes it easy to find what one wants without much trouble. A wise use and adaptation of the material will enable ministers to enter a wide field and serve efficiently, even though the calls are many and the occasions different. Toasts and anecdotes are not overlooked. This book is new and different, hence its value.

THE QUIET HOUR

A Code for Rulers and Others

Deut. 17: 14-20

For Week Beginning July 15

Whom the Lord thy God shall choose, v. 15

Let the appointed leader be one who measures up to the high requirements of religion (Gen. 12: 1; Ex. 3: 10; Judges 6: 14; 1 Kings 19: 19; Isa. 6: 8; Acts 26: 16).

One from among thy brethren, v. 15

The best leaders come from the ranks of those whom they lead (Ex. 3: 11; Judges 6: 15; 1 Sam. 9: 21; 1 Kings 3: 7; Isa. 6: 5).

He shall not multiply horses to himself, v. 16

This was a limitation of armaments. When dreams of empire enter the mind the fear of Jehovah goes out (2 Sam. 12: 31; 1 Chron. 20: 3; 2 Chron. 25: 12; Psa. 79: 3).

Neither shall he multiply wives unto himself, v. 17

Many a leader has been ruined by the luxury which his power created about him (Prov. 21: 17; Isa. 47: 8, 9; Luke 8: 14; 12: 19; 1 Tim. 5: 6; 2 Peter 2: 13).

Neither shall he multiply to himself silver and gold, v. 17

Wealth which causes one to live in luxury is always a curse. It robs the poor and rots the rich (Deut. 8: 13, 14; Psa. 62: 10; Prov. 28: 20).

He shall read the law of God all the days of his life, v. 19

The leader who saturates his mind with the literature of the Bible will greatly increase his usefulness (Deut. 17: 19; Isa. 34: 16; John 5: 39; Rom. 15: 4).

Learn to fear the Lord, v. 19

They rule best who are subject to the Ruler of all (Deut. 10: 12; Joshua 24: 14; Eccles. 24: 14; 12: 13; Isa. 8: 13; Matt. 10: 28; 1 Peter 1: 17).

Discussion

Is this ancient code applicable to modern conditions? Why is it so important that leaders obey the principles of religion?

R. H. M.

PASTOR AND PEOPLE

The Three Sunday Services

BY WM. KINSEY

SUNDAY-SCHOOL, the morning church service and the evening church service are the three services referred to. What should be the relation of these three services? Why do many attendants leave at the close of Sunday-school? Why do not more remain for the morning church service? Why has the Sunday evening church service become such a problem?

These and kindred questions grow out of problems which in turn have grown out of blundering situations we ourselves are guilty of creating.

As it appeals to us, if there are three services on the Lord's Day, they should be as unlike as possible. Psychology would demand this. Sunday-school should be as different or unlike the morning church service as night from day. *Different!* And vice versa. And the evening church service should still be different from the morning church service, as perhaps the night the day. Different—three services, all different! There is a possible happy merger of the church school and the morning church service, making one service with a teaching phase and another with a preaching phase, in which we teach classes and preach to masses, and worship. The Sunday-school (we prefer church school), is only the church studying the Bible by the class method anyhow. The one service as a result of the merger would add but practically one feature, Bible study by classes, engaging, of course, a great many workers. Whether there are two so-called services in the morning, or one, makes rather little difference.

But if two services, they should be *different*. There should be a *change*. There should be *variety*. We are constituted that way. Failing to conform to this human trait, we have made ourselves problems and troubles. And they can not be solved until we do conform to the psychological laws of our being. We must be as pedagogical in the matter of Sunday services as we were in the matter of graded lessons for the child. We realized one day that the child is graded by nature; and so we graded the lesson material to fit him. So it is with consecutive services.

Difference! A little talk with a Sunday-school specialist (?) recently will illustrate. After advancing some of the thought I am herewith presenting, he said: "Well, now I clearly see your point. Here is evidence for it. Last Sunday I put on a very good worship program in our Sunday-school opening. [He was the Sunday-school Superintendent in a church of another denomination.] We had fine selections of special music, special instrumental selections, participation in various

readings, special remarks, prayers and challenges. After Sunday-school the pastor stepped up to me and said, Bro. G——, the worship service program in the Sunday-school was very good, but I can not compete with it in the church service!"

The mistake of the superintendent was that he was making the Sunday-school service a sort of duplicate of the church service. It was too much like church. No wonder folks go home after Sunday-school. To remain for church would be to remain for a more or less similar service, whereas, it should be different, new. The church school should be as different from church service as possible. Personally, we think that the worship program should be left for the church service. In the church school it should be reduced to the barest minimum, if not to go directly to the classrooms where a word of prayer should precede the lesson study. This would provide more time for Bible study, and perhaps the period could be shortened to forty-five minutes.

It seems to us that because of this difference, variety and change, more would be interested in remaining for the church service. The Sunday morning church service should be very distinct and outstanding. It should be jealously guarded and without infringements. Worship and instruction to the masses should be central. It is the time to worship God, and learn of his will through his anointed Prophet in a collective way. Much should be made of the morning church service. There should be nothing like it, that is, it should be different from the church school, and also the evening service.

This brings us to the evening service. That the evening service is a problem is obvious. On the average it has dwindled. Some have abandoned the evening service. The pastor hardly feels like preparing his best for the few in attendance on Sunday evening. If he has a real good message, he feels like keeping it for the larger audience, as on Sunday morning. So preacher and people alike have come to feel that there is not so much to be expected on Sunday evening. This should and need not be so.

What is the solution? Well, the evening service should be *different*. Different from any service thus far on Sunday. If it is just a repetition of Sunday-school and the morning church service, of course, the average person cares little about attending. But if it is different, has something additional and interesting, our guess is that most folks will attend the Sunday evening services.

If I had my way, I would place all observances of special days in the evening service period: Christmas Day programs, Easter, Children's Day, Rally Day, Mother's Day, Armistice Day, Educational Day, Labor Day, Race Relations Sunday. All special programs, all programs for these special days and Sundays as mentioned, all pageant programs, all cantatas or musicals of

whatsoever kind, all special addresses or sermon-lectures, all delegate reports, forum features and vesper features I would remove to the Sunday evening church service period. Some may say: "How about taking the children out at night?" Well, children do go out. I note them sledding at night, going to the movies, etc. There are more special days in the year than there are Sundays in the year. So there would be no trouble on that point.

How wonderful it would be to look forward to Sunday with its three (or two) distinct services—all different! Who would want to miss any of them? But when they are more or less alike, the very sameness of them has a deadening influence. We feel, too, that the evening church service period should be jealously guarded also. Often services placed in mid or late afternoon militate against the evening period.

Sunday-school, morning church services, evening church services—all different! Teach classes, worship in and preach to masses, and special services and we shall have a new Lord's Day for the people, who will say: "I was glad when they said unto me, 'Let us go unto the house of the Lord.'"

New Windsor, Md.

Why Funeral Sermons?

BY W. O. BECKNER

A GOOD neighbor passed away. He had been in poor health for some months and his suffering had awakened the sympathy of an extensive circle of friends. We all felt that we wanted to go to his home and extend our sympathy to the family; we wanted to go to the church with them where something should be done and said in the name of religion to seal his memory in our lives. Not for him was it that we wished to do this; for him we would have done that and infinitely more could we have helped him by doing anything. But he was beyond our reach. What we could do must have its effect in the experience of the living—ourselves and others.

The state of mind of all concerned was that of sympathy. We went to the services with mellowed hearts. We had sent flowers to the family in token of our sympathy and respect in such large numbers that the huge bouquets and wreaths and sprays formed a veritable bank against which the casket could be placed in the church. It made a pretty setting and as we looked at it, we were pleased with its effect. The chill and gloom that are so often thought of as surrounding death were dissolved away; they were not there. They had been transformed by those flowers into beauty and loveliness.

Again we all felt that our sense of what should be done was satisfied. Something about the scenery and setting seemed to satisfy our hearts and strengthen us. The effect was good and desirable.

Then came the minister's part in the program. What is the response which the minister should make to such an occasion?

The dead are dead and anything which may be said or done over their cold forms does not affect them one way or the other. It is the effect in the thinking and conduct of the living that justifies the ritual of the funeral service. Which is only another way of saying that what the minister does and says is for the benefit of the living and not of the dead. What then should he do and say?

Should the minister preach a sermon?

I attended a funeral where the dead man had been a mail carrier. The minister conducting the service read selections from scripture which breathe out sympathy and comfort. All felt that that was a fitting thing to do, because the sentiments expressed in what was read somehow went home to our hearts and gave us needed strength. Then he spoke briefly of the human service which our departed friend had performed for so long a time and with such friendly generosity. Who is looked for more expectantly than the mail carrier?

The qualities of character which all knew the deceased had shown in his life were mentioned: his honesty, his faithfulness, his trustworthiness, his kindness, his enthusiasm for his work, and we all again felt that something had been said which fitted into the occasion. We were there to pay our respects to the memory of our late friend and the emphasis which the minister gave to these fine characteristics in his life somehow made us want to cultivate such things in our own lives.

We followed the cortege to the cemetery and it was not without tears in our eyes that we watched the casket lowered into the open grave. Our hearts were attuned to sympathy with what had been said about our friend.

I attended another funeral service. The outside surroundings were much the same as in all funerals. In the church there were the huge bouquets and wreaths and sprays of scented flowers. The scene was set for something that would meet and satisfy the needs of our hearts. The prayer was a fervent outpouring of a generous heart, a putting into words to the Father of the feelings of all of us. Our attitudes of sympathy for the bereaved family and our respect for the departed one were given eloquent expression and in our hearts we all said Amen. We were helped by that prayer.

Then came the sermon. It was a splendid sermon and did great credit to the minister who gave it. But somehow it went astray. Had it been given on a Sunday morning, all would have said, "We had a fine sermon this morning, pastor; thank you for it." But this was not Sunday morning; it was a funeral service. The sermon was about thirty-five minutes in length.

The text was well chosen. The minister, I think, intended to help us, his hearers, but he *preached it at us*. He said a few scant words about the character of the departed one, and he had a fine chance to say a great many things in commendation of his life.

Before the thirty-five minutes were up people were looking at their watches and casting glances about the room, sure signs of loss of interest. Plainly, we were glad when the sermon was concluded.

We went out of that church with a feeling that something in our own lives was lacking, that is, that our hunger had not been satisfied. We went into that church in an attitude of sympathetic expectancy, offering the minister a chance to meet that need by what he should say to us. But what he said did not reach the open hearts which were offered before him. Our hearts were not satisfied. By the very fact that we went into that church we were asking for bread for our souls. We got something else—and went out of the church still soul hungry and somewhat disappointed.

Perhaps we should not say too much, though. We did get a great deal of help from the prayer. Possibly that was enough. Then why have funeral *sermons* at all if they do not meet a real need? Is it enough to have a prayer and a short message of comfort?

Elgin, Ill.

The Minister and His Reading

BY EARL M. BOWMAN

THERE are well furnished houses and there are ill furnished houses. The difference between the two is vast and marked. Similarly are there well furnished minds and poorly furnished minds. Somebody recently remarked: "When an idea gets into an unfurnished mind it has the time of its life." An unfurnished mind does not know what to do with an idea. This explains why we have cranks and fanatics. They are people of one idea and they don't know what to do with it.

Now reading is essential because it helps to keep the mind well furnished. Reading maketh a full mind. There is as much difference between a mind that is well furnished and one that is ill furnished as there is between a stagnant pool and a running brook or, to change the figure, as there is between a post stuck in the ground and a blossoming tree. A certain man once asked a famous university professor why he so carefully prepared each lesson which he taught, and quickly came this answer from the great teacher: "Because I prefer to have my students drink from a running brook instead of a stagnant pool." Any minister who does not keep his mind well furnished, by the thoughtful reading of a variety of wisely selected books, will be like a squeezed lemon, after he has preached for two years before the same congregation.

It is because the pastor's mental output must be

enormous and of good quality that the writer ventures a few suggestions which he has found helpful in his own experience.

First, it is important to cultivate the ability of assimilative reading. It is essential that we think through and digest what we read until it bears the stamp and flavor of our own personalities. Can you read in such a way as to cause your mind to reflect, ponder and brood, and finally produce something different from what you have been reading? Can you read so as to see things in their mutual relations? Can you read history, poetry, fiction, science, psychology, philosophy, and religion until you are acquainted with man's ways, his gait and general direction—so that you can strike the trail of human progress almost anywhere and follow it? If we can not so read we shall be like a lazy green worm which feeds on the green leaves of a tree, but does not have enough vital energy to transform its food into a living flesh color.

It is not important that we should try to memorize all that we read: it is not even essential that we try to remember what we have read in any details. We have not lost the food which has been taken into our stomachs simply because it has disappeared from our stomachs—that food has been transformed into blood, tissue, nerves, muscles and bones. Neither has a man lost his mental food when it has disappeared from memory, but it has been transformed into vital mental assets. The minister who tries to memorize everything he reads will be as empty as a fired gun after every sermon he preaches. He will be like the steamboat on the Mississippi River, that Sam Jones used to tell about, which had to stop every time it whistled. Memorizing material does not contribute to vital preaching. Such preachers may instruct, but they will never vitalize men. It is better to be alive with little information than to be dead with loads of it. It is more helpful to hear a preacher with limited mental content who is alive than a walking encyclopedia who is dead.

Second, it is important that we cultivate the habit of leisurely reading. By this is meant that we endeavor to read thoughtfully and loafingly. We shall find it profitable to brood over what we read and thoroughly enjoy it. Time must be allowed for analysis, comparison, reflection and reactions. When we read like this thoughts will occur to us which the author has not expressed. These we should write down, for they are original and precious possessions. This is creative. But the man who takes five or six books from the library each week-end is not going to do any creative reading. When we read books written by the great master minds we have to read them loafingly, for they were written loafingly. The really great books consumed years of time in their creation and it is absurd to assume that anybody can assimilate any one of them over night.

When we read loafingly we must remember to keep awake while we do it.

Third, it is wasteful to read anything other than the great books. As you walk through libraries and book stores you realize that the number of books is overwhelming. You simply cannot read them all. Thank heaven, you do not have to read many of them. Only a very few of them are worth reading. Thomas Carlyle said: "When a new book is published I read an old one." But that is an extreme position. There is no more wisdom in refusing to read a new book than there is in refusing to read an old one. There should be a happy balance between the reading of old and new books. However, the point of emphasis is, there are really only a few books which are worth reading. One need not be a voluminous reader in order to be well informed. A person may accomplish this by selecting a few of the great books written by the master minds and thus become at home in all the fields of fundamental knowledge.

Read some of the great histories. Gibbon's *Decline and Fall of the Roman Empire*; Macaulay's *England*; Greene's *Short History of the English People*; Bancroft's *History of the United States*; Rhodes' *History of the United States*; Beard's *Rise of American Civilization* are a few books of history which are worth anybody's time to read.

Read some of the great biographies. Lockhart's *Life of Scott*; Boswell's *Life of Johnson*; Morley's *Life of Gladstone*; Nicolay and Hay's *Life of Lincoln*; Thayer's *George Washington*; Charnwood's *Life of Theodore Roosevelt*; and Dodd's *Woodrow Wilson and His Work* are a few biographies worth reading.

Read some of the great nature books. Henry D. Thoreau's *Walden*; and John Burroughs' *Wake-Robin*, *Birds and Poets*, and *Signs of the Seasons* are good samples.

Read some of the great novelists. Dickens, Thackeray, George Eliot, Scott, Stevenson, Jane Austen, Hawthorne, Irving, Cooper, Conan Doyle, Charles Reade and Victor Hugo are names forever memorable in connection with good fiction.

Read some of the great poets. Browning, Mrs. Browning, Tennyson, Wordsworth, Burns, Whittier, Longfellow, Milton, Francis Thompson, Kipling, Edwin Markham, Sidney Lanier and Walt Whitman are names of poets whose pages will ever live.

Read some of the great dramatists. Shakespeare, Ibsen, G. B. Shaw and John Galsworthy have written plays which will teach you more about human nature than any courses in psychology that you can name.

Finally, no minister will neglect the reading of the great religious books which the writer assumes every minister is more or less familiar with. Especially the minister must not neglect his Bible.

Fourth, read thoroughly in some one field until you feel at home in it. If you should choose history read thoroughly on some one period until you can actually relive the spirit of those times. Read the history of that period until you find its actual setting. Read the biographies of the great men of that period. Read the poetry which came forth as an expression of its life. Read any good novels which deal with the issues of the period. Read some good books of travel describing the situation. By doing this that section of the world's life will become a part of your own consciousness. In this way you will come into the possession of all those elemental convictions, sentiments and aspirations which underlie all human progress.

"Give heed to reading" the great books!

Philadelphia, Pa.

Various and Sundry Testimonies

BY GRACE HILEMAN MILLER

AFTER a discussion of the fact that God gave his only Son that we might be saved, and that this Son came into the world as a little Babe and grew to manhood just as all humans do, the question was asked in a class of intermediate and junior Mexican children: "What can we in this class give him this Christmas?" Smiles, Christmas carols and kind deeds to others were suggested. Then a little girl, the oldest in a family of six children, said thoughtfully: "Well, we could give some beans. We do not have very many, but I know some children who do not have as many as we do."

"Say, aren't we going to get any candy?" demanded a youngster in the midst of a Christmas party. He comes from a home where he will be remembered by parents, grandparents and uncles and aunties and friends with gifts.

The members of the Y. W. C. A. Bud Club had met to make attractive sets of pot holders, each making one for her mother and one for a Mexican mother. Violet, being one of the younger members of the group, worked somewhat slowly and succeeded in finishing one only; when asked if she did not want to take it to her mother, she said: "Yes, I would, but I'd like to help the other mothers too."

"It makes me feel happy to make things for some of the Mexican girls' mothers," spoke another Y. W. C. A. Bud at this sewing party.

"I can't enjoy my Christmas dinner, if I feel that some one in our city is hungry while I feast," testified a minister of the gospel when urging people to contribute to Christmas baskets.

Yes, the happy and radiant people at Christmas time are those who are thinking and planning for *others* with little or no thought of self. And this is true the year 'round as well.

La Verne, Calif.

HOME AND FAMILY

Seed of Abraham

BY H. A. BRANDT

14. March of the Lindens

"THIS is terrible—terrible—" sobbed Iris Linden.

With her in front of the Linden Hotel were Harlan Linden and Evelyn Manor. The three of them were too sorrow-stricken to know what to do. It was the evening after a double funeral.

"Father dead . . . our home in ruin . . . and now this . . . mother and Don gone!"

"But the fatal wreck was not your fault," urged Evelyn.

"Oh, if only I could have saved mother and Don!" moaned disconsolate Iris.

"We must bear this new trouble," offered Harlan brokenly. "We must bear it the best we can. Dr. Lane did all he could for mother . . . and Don."

"It is too terrible . . . too terrible to think of!" So Iris would not be comforted.

The sorrowing three moved on slowly to Harlan Linden's car that stood parked but a few paces away. The night air was refreshing, but the stars above were as dim as the hopes of the three.

"We must go for a drive," said Harlan at last. "That is the only way to refresh our spirits. In times like these I like the feel of cooling winds against my face."

Quietly the three stepped into Harlan's roadster. He took the wheel and turned the car east on Main Street. Soon they were at the bridge over Green River, then up the long grade to Oaklyn Heights. Like homing pigeons they had been drawn toward familiar scenes. But the sorrowing three did not stop. It was too dark to see even if they had dared to view the ruins of what had been the Linden home.

On and on Harlan drove. Time and the quiet of lonely roads served to ease their pain somewhat. Finally, they were returning to Oaklyn by the very path they had taken to find a bit of surcease from grief.

"Not far from here is the cabin where Gabriel Roma lives." Harlan spoke as though suddenly remembering an interesting fact.

"Roma?" repeated Evelyn Manor slowly. "You mean Gabriel Roma?"

"Yes, the Gabriel Roma who used to play so masterfully in the Oaklyn Symphony Orchestra. He used to work in the mills by day and study music by night. A great future was then predicted for him. But, like the rest of us, he has had his troubles too. However, from some things I hear he must be nearer a solution than most men. He has his music—and music can compensate for much."

"Do you suppose we could hear him play?" asked Evelyn. "I have heard that it is no uncommon thing for people to stop to hear him playing, even far into the night."

Soon Harlan drove off the cement and stopped. It was dark and no gleaming headlights in sight.

"Why stop?" questioned Iris.

"I thought we might get a chance to hear Roma," explained Harlan.

But all was quiet save for a few restless crickets. Under the circumstances the stillness was oppressive.

"Roma has probably played himself to sleep," remarked Iris bitterly.

"He is happier than we if he has been able to do that," retorted Harlan.

There was another wait and still no sound but the crickets. Or was there something else—

"What's that?" whispered Evelyn nervously.

All three listened.

"I don't hear anything," said Harlan.

There was quiet again.

"Listen!" whispered Evelyn, unable to surpress her excitement.

"Footsteps!" ventured Iris.

The three listened again.

"Hear that?" Evelyn's voice was a bit shaky.

"Now don't be frightened," cautioned Harlan. "In this car we can get away from anything that walks or runs!"

"But this night walker is coming toward us," corrected Evelyn.

"Suppose it should be a hold-up man—a killer!" It was Iris who was afraid now.

"Quiet!" commanded Harlan. "Let me handle this."

The footsteps came nearer and nearer. Some one was walking directly toward the car. But they might pass it unnoticed since the lights were out. Yet who could tell? The three people in the car waited for the night's surprise.

Then, immense relief, the walker turned off and started in toward the Roma cabin. It was so dark they could just make out the movements of a shadowy form.

Then after some moments Harlan ventured: "Roma's having a late caller. I wonder who he is?"

"Let's drive on," urged Evelyn.

"But what about Roma?" asked Harlan.

"Roma?"

"Yes, he may be in danger."

"I think your Roma can take care of himself," offered Iris. "As I remember him he was no pigmy."

"A few moments will tell the story now," argued Harlan. "Let's wait and see what happens."

The three waited. They heard a door open. So the stranger was going in on Roma unannounced! A night light was turned on.

Then, as they listened, there was a cry—the long-drawn wail of one in pain. Had this unknown set upon Gabriel Roma in his cabin?

It is a cowardly thing to strike a man in the back. But how much more villainous is the deed of him who strikes a man in his sleep!

Three hearts beat like trip hammers as three persons waited, paralyzed by the agony expressed in the cry from Roma's cabin. At last the heart-smiting wail trailed off, then burst forth in new intensity. Now the nervous three knew it was no real human voice, but Roma testing the strings of his violin!

Minutes passed as the three in the car listened to Roma's threnody. Blessed music! The telling of Roma's sorrow had helped the listeners to forget some of the pain in theirs.

"That was Roma," said Harlan, "and it seemed that music was meant for us. I have a mind to drive in and tell him so."

"At this time of night?" exclaimed Evelyn.

"Certainly," asserted Harlan. "It is not too late to express our appreciation!"

"Do you know him?" asked Iris.

"Not too well, but he has helped us and we should help him."

"If you are going we may as well, too," said Iris.

Harlan snapped on his lights and drove in quietly. But he was not unobserved. Of a sudden the cabin was flooded with light. Roma stood framed in the doorway, a glamorously handsome figure in the best traditions of the Latin races.

"Good evening, my friends; what do you wish?" Roma spoke in almost faultless English. It was evident he knew what had drawn his unannounced visitors and judged them friends.

"Mr. Roma, I am Harlan Linden. With me are my sister Iris, and Miss Evelyn Manor. We have listened to your music, and we have come to say it did us good."

"So you really liked what my violin said?"

"Yes, Mr. Roma. Your playing was wonderful. I did not know that music could be such a help in trouble."

"Perhaps, if it is agreeable, you and your friends

would like to hear the violin again?" Roma offered his services as naively as a child sharing some marvelous new toy.

"What do you say?" said Harlan turning to his companions.

"Indeed I would," answered Iris.

"Yes, and I would, too," added Evelyn.

Once inside the rustic cabin the three visitors were shown comfortable seats. The guests noted that the cabin was well kept. On the floor was a rug and the lights were electric. There were well chosen pictures on the walls. Books and magazines were in evidence. Roma gave ample evidence of culture, of catholicity of interests.

Meanwhile, and quite oblivious to his visitors, Gabriel Roma took up his violin and prepared to play. Gently but surely he touched the strings. Deftly and masterfully he swept through the difficult composition his guests had admired, except that toward the end he added a new and compelling movement.

When the playing ceased Harlan, Iris and Evelyn sat for some moments too thrilled to speak. In a most surprising way the young Italian had ministered to their inmost needs.

"It was changed a little," confided Roma simply. "For your sakes I wanted to tell the whole story."

"You mean that was your own composition?" said Iris Linden, amazed. "You mean you could change it to suit your mood?"

Roma smiled. He was as pleased, yet modest as a child. "Yes, Miss Linden. You are the first to hear it for criticism. I call it: The March of the Lindens."

"That is a rather strange title," answered Iris, perplexed. "What do you mean by The March of the Lindens?"

"My dear Miss Linden, it is, may I say, the story of the Lindens. I am sorry it speaks so much of sadness. But at the end there is hope—a crescendo of hope."

"You are truly a creative artist!" exclaimed Miss Iris. "Now I know why people stop to hear your music."

"Ah, Miss Linden, I but sing what is in my heart. There have been great disappointments in my life. It helps me to speak of them gently to others. But to you I have repeated the story of the Lindens as I understand it. If you like it, I will write down the story as my violin would tell it."

"Do!" said Iris. "I will pay you well for a copy."

"No, no!" protested Roma. "The copy shall be yours as from a friend to a friend. I want no money. Why should I want money for my music of sympathy?"

"But, Mr. Roma, I don't see how you can be so gracious, so marvelously generous! How is it you are

The Art of Living

To touch the cup with eager lips and taste, not drain it;
To woo and tempt and court a bliss—and not attain it;
To fondle and caress a joy, yet hold it lightly,
Lest it become necessity and cling too tightly;
To watch the sun set in the west without regretting;
To hail its advent in the east—the night forgetting;
To smother care in happiness and grief and laughter;
To hold the present close—not questioning hereafter;
To have enough to share—to know the joy of giving;
To thrill with all the sweets of life—is living.

—*New York Times.*

content in such simple surroundings when you might be playing to thousands?"

"Ah, Miss Linden, why should I seek the crowd when I can speak to the heart in this cabin by the roadside? The world will come to my door if I have a message."

"But if they do not come?"

"Even then I have my music and my friends. Who knows but that this private rendition may mean more to broken hearts than an ovation in a capital!"

"Those are strange views, Mr. Roma," answered Iris Linden, "but maybe you are right."

Elgin, Ill.

(To Be Continued)

Our "Aiders"

BY MRS. H. L. HARTSOUGH

At the Ames Conference, Wednesday, June 13

THE term, "Our Aiders" today somehow awakens within me some new dreams and ideas as well as perhaps higher ideals for our good women of the Church of the Brethren.

Some of you well remember or perhaps know that it was nearly fifty years ago that this thought with inward emotions and high ambitions urged some good women to face this, then a new idea of a church organization, which they chose to call the Aid Society. They labored and toiled not without struggles or objections until today few churches would be without this, our mother organization of our Women's Work, the Aid.

But we must not forget that today the needs must be different, or at least met in a different way. We would have it no way but that our babies should grow in body as well as mind as they grow older. So our Women's Work has grown. We realize and feel keenly the difficulties as well as the opportunities for this growth. In every congregation as well as district some one must have the courage to make the leap into the dark as it may seem.

Yes, we still have the poor and the needy to buy and make garments and bedding for, as well as furnishing churches, etc. We can also quilt, but I am sure that most or all of you are aware that we, as Aid workers or an Aid group, might become an aiding agency to young mothers, to the Missionary Society and to our National Project.

How many mothers are reaching out their arms and crying for help in anxiety for their young sons or daughters! Yes, they have done the best they know, but perhaps have failed somewhere. Does our responsibility stop with our enlarged vision, information, etc., with ourselves, or do we then owe something to other women? Isn't it as important, or perhaps more so, in some homes to help in this way as well as sew for them? They may be able to do this themselves, but

may sorely need the other type of help. Yes, the answer might be a mothers' meeting with competent leaders to direct in this work. This is a large field indeed and much could be said upon it.

The Mothers and Daughters' Association has but one aim, namely, the benefiting of the Christian home and family. The home is a God made institution and its maintenance is the duty of Christians everywhere.

Too many young girls today do not look forward to helping make a home that their husbands and growing babies can call home. Too often it is only a handy place to go to eat and sleep. Many not only have this attitude to their future, but to the homes in which they are living now. They are not willing to coöperate and help make the home which their parents are providing for them a real home. They do not care to be bothered with bed-making, cleaning, cooking or dishwashing (which it also takes to make a home), but they seem relieved when mother or a maid has all this done so that occasionally they may drop in with their friends for a bit of relaxation or to have a lovely meal served. Now do not misunderstand me—but too many girls think their school is their only interest and enter and leave college with this training and development for the place in which they with their new husband may dwell. Such are apt to be lopsided in their development. Mothers, this may partially be our fault. Have we tried to shield our girls too much from what we call and perhaps have made drudgery? Can not we help our daughter through the Mothers and Daughters' Association to look forward to real home-making for life, rather than across the fence, as it were, to some business or professional life? Can not we help them see that home-making is an art as well as a profession? What better business could we choose?

Then there is our Missionary Education. You may say they can get this in books, magazines, lectures, sermons, etc. But how much better to have a time set aside when we just get together and discuss different phases of missionary activities, or have some one lead us in this discussion who has had actual experience on the field or been in close touch with the work through relatives or friends? Sometimes letters from missionaries to women's groups are extremely helpful.

You will find other suggestions on pages 21 and 22 in our Women's Work Booklet, or confer with our Director, Miss Nora Rhodes; or look in the missionary section of THE GOSPEL MESSENGER. There is much helpful missionary information to be found in these sources.

The National Director coöperates with the General Mission Board in planning these programs and selecting textbooks and materials for our study. Much thought and attention is given to this.

Quoting, "The Missionary Society should be the

means of enriching the prayer life of every earnest Christian woman. It will be helpful if each woman will take the name of a missionary or some definite phase of work to remember daily in prayer."

Then, too, perhaps there are peace and temperance for us to consider and promote in our congregation or district. Perchance this field has been overlooked by others of the church organization. You might see this need and may decide to ask your pastor or minister to preach more sermons and teach more on these subjects, both of which we need so much today.

There are also fields for helping in directing our Children's Work, or in seeing that perhaps some Bible classes be organized among our women. For all of these you can find help by writing to Women's Work, Brethren Publishing House, Elgin, Ill. Then all of these groups together have as a project, our National Women's Work project, to work for, which is yet this year, as it has been for a few years, the Girls' Boarding Schools of India, China and Africa. Yes, it is a large project. We need \$15,000 a year to carry it on. But with all these phases of interest and study, and the awakened interest of more women, we can do it. We can not and should not expect all of our women to be interested in all of the opportunities for work, but by having different interests we have a right to expect more women to become interested in at least one or more phases of this work and in this way provide work for all, and women for all the work.

Do not be alarmed if you do not have enough women to perfect all these different organizations; they could very nicely be worked through one head in your church.

The organization part is simple enough. What some of you may need is the vision and possibility for larger service. Some one should have the courage to speak to others and awaken them to this larger field of service for Christian women. Let us go home with a new enthusiasm, not just to do our bit, but our best for the larger work of the Women of the Church of the Brethren and for the cause of God and right.

North Manchester, Ind.

Church Choir Organization

BY P. L. HUFFAKER

As the hart panteth for the water brooks
 So panteth my soul after thee, O God;
 My soul thirsteth for God, the living God,
 When shall I come and appear before God?
 They continually say unto me, "Where is thy God?"
 When I remember these things
 I pour out my soul within me,
 For I had gone with the multitude;
 I went with them to the house of God,
 With the voice of joy and praise,
 With a multitude that kept holy day.
 I was glad when they said unto me:
 "Let us go up unto the house of the Lord."

1. First Rehearsal

THE joy and privilege of ministering through music should be the opening theme of the first rehearsal. The pastor should open the rehearsal with a short consecration service for the members of the choir, using the musician's golden text (Col. 3: 16) as a background for his remarks, closing with a dedicatory prayer and response by the choir singing "Take my voice and let me sing," or "For Christ and the church let our voices ring."

Then should come the presentation of the program for the year by the promotion committee. This might be mimeographed and handed to each member of the choir so that they could have it for reference and study, or it could be posted in the choir room on a bulletin board.

Choir officers consisting of president, secretary and two librarians should then be elected from nominations presented by promotion committee. The presidents should preside over business meetings and act with the committee on matters of policy. The secretary calls the roll and keeps all monies that may be taken in for music, etc. The librarians take care of all music.

Then the director should be introduced and take charge of the rehearsal of the music. The music at the first rehearsal should be simple four-part harmonies so that the group may not become discouraged. The caliber of the group will determine this to a great extent. The singing of hymns for few minutes will help to create a feeling of oneness necessary for the best choral ensemble. The director should plan the rehearsal so that there will be no waste of time in looking up what to do next.

2. Finance of Choir

There are several possible plans for the financing of the choir program; none of these need be burdensome if they are administered rightly. (a) The choir might be included in the church budget for the year and all music be bought from the church treasury. This unifies all units of finance so that they may clear through one treasurer. The objection to this plan at present is that there are too many demands upon the church treasury now for the amount of income. The answer to this objection is that the choir can give special programs where offering may be lifted to meet the additional expense.

(b) The choir might maintain a separate treasury for their own monies collected at special musical occasions and by assessing dues of ten cents per month from the members of the choir. Expenses for music could be taken care of in this way; also a social for the choir members and families could be taken care of from the choir treasury or by special assessment.

(c) Another way that these expenses could be met is to have each member buy his own music and pro rate any expense that may arise in connection with choir

work. This is perhaps a practical way to get started and maintain the choir until it is thoroughly sold to the church. At such time as its usefulness and ability to gain additional income for the church program is evident, it can then be placed in the church budget without much objection.

3. *Finally, in All Things Be Christian*

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, if there be any praise, think on these things"—and sing of them. In perfecting the above organization there will be need for the scripture, "In honor preferring one another," and "He that would be the greatest among you shall be the servant of all." Above all things allow nothing to destroy the spirit which would make the organization, not only in name but in spiritual reality a Christian Choir.

South Bend, Ind.

The Glorious Destiny of the Human Body

BY LEANDER SMITH

"THE Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself" (Philpp. 3: 20-21).

HERE we have one of those splendid glimpses into the world beyond the grave, of which there are not so very many in the New Testament, and each one of which is so unspeakably dear to the faith and hope of a Christian. This is the last, it is the most munificent of the gifts of our risen Redeemer.

Regarding the nature of the change referred to in the text, Paul describes the human body in its present state of existence as "our vile body," or it would be better rendered as "our body of humiliation." It would be impossible to imagine a Greek using this phrase, for the Greeks thought the human frame the most beautiful thing in nature.

Such a phrase implies that the man who uses it has been higher and deeper than the things of sense. According to the teaching of the Bible, the body is essential to man's completeness, whether in this or in a future life.

Our nature, as a whole, has been ennobled and invigorated by the Son of God. Bending from his throne in heaven, he has taken body and soul alike, and joined it by an indissoluble union to his own eternal person. We all shall die as the creatures around us; but if we are in him, he will gather up what death has left; he will change our body of humiliation that it may be fashioned like unto his body of glory.

What is the ground of the great Christian expectation of a glorified body in a future life? How shall we

get it? The apostle answers: "According to the working of his mighty power whereby he is able even to subdue all things unto himself." Christianity has made respect for the dead a rule, has given it reason by its great and glowing faith in the coming resurrection. Jesus Christ was buried and rose again. As he is so are we. Our duty to the body during life is to guard it and train it. Keep the body from all that would bar entrance to the presence of Christ, and train it as a future partaker of those scenes of transcendent joy and worship which are described in the Apocalypse. "Present your bodies a living sacrifice," in works and in worship.

Albany, Ore.

CORRESPONDENCE

WOMEN'S DISTRICT CONFERENCE AT NORRISTOWN

A women's district conference will be held in the Norristown, Pa., Church of the Brethren on July 12. The theme of the meeting will be: The Christian Home. Mrs. J. N. Jordin, vice-president, will preside. The program for the day is as follows:

10:00 A. M.—Praise Service

Devotions	Mrs. Frank Hoffman
Greetings	Miss Carrie W. Ellis
Discipline	Mrs. Ralph Saylor
Coöperation	Mrs. Edward Schwass
Duet	Wilmington Girls
Magazines and Books	Mrs. W. S. Price
Pictures	Mrs. J. G. Famous
Music	Mrs. Howard B. Burritt
Poem—God in Your Home	Miss Martha Jacoby
Peace and Temperance	Mrs. Maurice Rinehart
Closing Devotions	Mrs. H. H. Funk

12:00 NOON—Box Lunch—Coffee will be served

1:30 P. M.—Praise Service

Devotions	Mrs. Wilbur Bantz
Bible Study	Mrs. Ambrose Melanke
Open Forum	Mrs. Nevin Shaulis
Hymn Medley	

.....Mrs. Winnie Fretz and Miss Lydiamarie Thomas	
Training for Service	Mrs. Earl Bowman
Solo	Miss LaVerne Noble
Art	Mrs. Wm. J. Wadsworth, Jr.
Impressions	Mrs. Ross D. Murphy
Offering	
Poem—"Home"	Mrs. Francis Wampler
Closing	Mrs. Wm. J. Wadsworth, Jr.,

Norristown, Pa.

President.

GOOD-BYE, BUT COME AGAIN

The following editorial appeared in the Ames Daily Tribune-Times for Wednesday, June 20. The Messenger is happy to reprint the statement entire and to bear testimony to the fact that the visit to Ames was as mutually delightful as the Tribune-Times suggests.—Ed.

For the past week Ames has been headquarters for the Church of the Brethren. Members of this outstanding religious group to the number of several thousand have thronged our streets, public buildings, and particularly the buildings on the campus of Iowa State college where the meetings have been held.

It is the unanimous opinion of our citizens meeting these strangers in our midst and associating with them, that we have never before entertained so many high-class, courteous, appreciative and delightful guests. They leave us with our regrets at their short stay but with many pleasant memories of the associations during the past week.

Now that the convention has adjourned we hear on all sides echoes of the praise bestowed on Ames and the personnel of Iowa State College by members of the convention and visitors attending its deliberations. Evidently it has been a mutually delightful experience and the Tribune therefore suggests, why not repeat and have the convention of these good people again meet here in the near future?

In passing it should be said that Ames owes a debt of gratitude to the officials of Iowa State college and the Junior Chamber of Commerce who were instrumental in securing this great convention and making the delegates and visitors feel so much at home.

And so we end as we began, "Good-bye, but come again."

CHRISTIAN ENDEAVOR CONVENTION

The Kansas Christian Endeavor convention was held in Emporia June 7-10. The theme of the convention was, With Christ I Will.

Dr. Daniel A. Poling's subject Thursday night was, With Christ the Son of the Living God, I Will. Homer Rodeheaver had charge of all the music and gave the closing address on Sunday night.

We were proud to have among the fine speakers some of our own church leaders. V. F. Schwalm, president of McPherson College, gave the address Sunday afternoon on the subject, With Christ I Will Help My Brother. Bro. Hylton Harmon of Kansas City spoke at the banquet Saturday night on the subject, What Christian Endeavor Has Done for My Church. He also led one of the conferences. John Kauffman of Abilene, one of the district C. E. presidents, responded to the address of welcome. He also presided over the Sunday afternoon meeting.

The young people carried away with them a great deal of inspiration and the determination to accomplish more in Christian work.

Harriette Smith.

Topeka, Kans.

CO-OPERATION

The secret of success in any church depends upon the co-operation and united effort of its membership. The men of a church should be the leaders in accomplishing any great task. Our men accomplished a great task during 1933 by building a new parsonage, using gratuitous labor.

Recently the lawn was graded and twenty-five shrubs, nine evergreens and two shade trees planted, also a perennial flower garden and grass seed. We decided to plant, cultivate and harvest eight acres of tomatoes for the Campbell Company, Chicago, as our project for 1934. The 20,000 tomato plants were planted by men working in three shifts from dawn until daylight. The proceeds will be used to pay a portion of our indebtedness.

Ivan D. Kindy, John W. Erb and Geo. M. Barkdoll furnished the tractor and horsepower to get the field in the proper condition for planting. Fifteen men are cultivating with the hoe, four rows each, eighty rods long. Other men will cultivate with horses and cultivators. The continued drouth has seriously handicapped us but we are hoping it will rain soon.

E. B. Williams.

Naperville, Ill.

ELDER MOSES FIKE

Elder Moses Fike was born July 15, 1837, and passed away at the ripe age of 96 years, 10 months and 25 days. He was the last to pass to the great beyond of the ten children of Peter Fike. These children all lived until the youngest was fifty-five years of age. Peter Fike, the father, passed away at the good age of 77 years, more than 63 years ago.

Moses Fike's parents first settled at Somerset, Pa., then in turn moved to Maple Grove, Md., and later to New Germany, Md., where Moses was likely born. In 1838 they moved to Indian Creek, Pa., and bought a farm of over 400 acres. In 1851 they decided to sell because of the depression. Cows then brought from \$5 to \$8, sheep 75c per head, and eggs 3c per dozen. They then moved to Sang Run, Md., where Moses joined the Church of the Brethren at the age of fifteen, which was thought to be quite young at that time. His father received but two months' schooling, and his wife one, but he learned to read and write both German and English.

In 1850 the parents again moved; this time to near what is now known as Eglon, W. Va. This family of Peter Fike became the nucleus around which grew the present Eglon congregation, Uncle Moses being the last of the charter members of this congregation. Three of the sons of Peter Fike and one son-in-law became ministers in this church. In this home was held the first council and first election of deacon and minister in the congregation in 1856. This family is unique in that to the present time there have been fifty-six ministers, fifty-five of whom were ministers of some branch of the Church of the Brethren. Thirty-three of these have been elders. When interrogated as to why the family has been so religiously inclined, Uncle Moses said that his father never stopped work in the field but what he told them a Bible story, and that he was a great Bible reader, reading aloud to the family.

Uncle Moses purchased a part of his father's farm and spent the rest of his life on this farm, with the exception of about three years.

He was elected deacon at the age of twenty-eight and to the ministry at the age of thirty-one. In three years he was advanced to the second degree of the ministry. He served at a time when often the only way of getting to his appointments was either on horseback or on foot. He served sixty-six years in the ministry or about five more years than any of his collaborators. He kept no record of his ministry, but from his eightieth anniversary the next nine years he preached 291 times.

March 26, 1860, he was married to Sophia P. Rudolph. She passed away Dec. 27, 1903. To this union were born five sons and eight daughters. Six of these children preceded him to the spirit world. There were forty-three grandchildren, sixty-seven great-grandchildren and two great-great-grandchildren. As a testimony to the life of Uncle Moses, practically all of these descendants have accepted Jesus as their Savior.

April 19, 1905, he married Rebecca Beeghly, daughter of Eld. Jacob Beeghly. She passed away July 13, 1927. Oct. 15, 1928, he married Betty Elizabeth Digman, widow of Elder Thos. B. Digman. Sister Betty still survives to mourn his departure.

The last half dozen years he was associated with the Dunkard Brethren. Funeral at the Maple Spring church by Brethren Dan Spaid and Eld. John S. Fike.

Oakland, Md.

Loretta V. Diehl.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Alderfer-Cassel.—By the undersigned at his home at Harleysville, Bro. Irvin Y. Alderfer of Harleysville, Pa., and Sister Ethel P. Cassel of Vernfield, on June 16, 1934.—A. A. Price, Harleysville, Pa.

Cripe-Spitler.—By the undersigned at the parsonage, June 17, 1934, Bro. Everett W. Cripe and Sister Laura E. Spitler, both of Camden, Ind.—W. C. Stinebaugh, Huntington, Ind.

Hartman-Beachy.—By the undersigned June 16, 1934, at the Wampler home, Herman A. Hartman and Ruth E. Beachy.—Guy E. Wampler, Salisbury, Pa.

Luckett-Anderson.—By the undersigned in the Quinter church, June 12, 1934, Bro. W. T. Luckett of Hutchinson, Kans., and Miss Clara Anderson of Quinter, Kans.—Roy A. Crist, Quinter, Kans.

Newman-Davis.—By the undersigned May 12, 1934, at the home of the bride's parents, Mr. and Mrs. P. S. Davis, Spring, Pa., John W. Newman and Vera M. Davis.—Guy E. Wampler, Salisbury, Pa.

Steele-Replogle.—By the pastor, D. O. Cottrell, at the parsonage, June 14, 1934, Bro. Raymond E. Steele of Waterside and Sister Florence Alrue Replogle of New Enterprise, Pa.—Mrs. Rosetta Cottrell, New Enterprise, Pa.

Welch-Snavely.—By the undersigned at the bride's home, Haxtun, Colo., Bro. Carl H. Welch of Warrensville, N. C., and Sister Gladys E. Snavely.—I. C. Snavely, Haxtun, Colo.

FALLEN ASLEEP

Baker, John D., born in 1858 in Abbottstown, Pa., and died of a heart attack on June 4, 1934. He came to Illinois about 1883, locating at Franklin Grove, where he was married in 1888 to Emma Maronde; she survives with a son and daughter. One son preceded him in 1922 and a sister died May 9, 1934. For many years he followed the carpenter trade, he and the son assisting in the building of the present church edifice at this place. His was a consistent Christian life; he was for years a teacher in the Sunday-school and much of his leisure time was spent in earnest Bible study. Funeral services at the home by C. W. Lahman and at the church by O. D. Buck. Interment in the Franklin Grove cemetery.—Ruth Baker Hussey, Franklin Grove, Ill.

Beebe, Sister Lora, born in Monroe County, Iowa, Feb. 1, 1854, died at her home in Moscow, Idaho, June 13, 1934. She was one of twelve children born to Bro. Ira and Sister Lois Beebe; only two sisters survive, one 93 years old and the other 86. For a number of years these three sisters have lived together. She united with the church at the age of thirteen. Funeral services at the church by the writer and interment in the Moscow cemetery.—A. R. Fike, Moscow, Idaho.

Bowie, Loran, son of Sister Nellie and James Bowie, born Nov. 9, 1918, near Prairie City, Iowa, and died May 17, 1934. Death came from drowning while attending a picnic on the eve of his graduation from Monroe high school. When eight years old he was baptized into the Church of the Brethren. He was a faithful member of the Golden Rule Sunday-school class. He leaves father and mother, two brothers and one sister. Funeral at the church near Prairie City by Bro. W. I. Buckingham assisted by Bro. I. W. Brubaker.—Lida Cadwallader, Prairie City, Iowa.

Brumbaugh, Henry Ross, born in Martinsburg, Pa., March 19, 1893, died May 2, 1934, at the hospital in Roaring Spring. He was the son of Moses R. Brumbaugh and wife, both deceased. He was a member of the Church of the Brethren. He is survived by his wife, son, two brothers and four sisters. He enjoyed the esteem and confidence of all who knew him. Funeral services at his home in Martinsburg by his pastor, A. R. Coffman, assisted by D. L. Shaffer. Interment in Fairview cemetery.—Kathryn L. Lehman, Martinsburg, Pa.

Cassel, Joseph M., son of David and Catherine Cassel, nee Moyer, was born in Lower Salford Township, Montgomery County, Pa., on July 24, 1846, and died of the infirmities of age at Harleysville, on Feb. 18, 1934. In his early life, he became affiliated with the Church of the Brethren at Indian Creek, where he was a faithful member until claimed by death. He was united in marriage to Sarah Shelly Harley on Nov. 9, 1875. To this union three sons and four daughters were born, all of whom survive except a daughter, Elizabeth, who departed this life Dec. 5, 1907. His wife passed away Sept. 5, 1923. Besides the children, he leaves twenty-nine grandchildren and twenty-two great-grandchildren. Funeral services were conducted at the home of the writer, his son-in-law, with whom he resided, by Rev. Henry M. Clemmer of the Mennonite faith, an old friend and neighbor of the deceased. Further services at the Indian Creek church by Elders Reuben Brumbaugh and Elmer Moyer. Burial in the adjoining cemetery.—A. A. Price, Harleysville, Pa.

Cathers, John White, born in Fountainville, Pa., July 28, 1864, died at the home of his son, Walter, North Wales, Pa., June 4, 1934. In 1888 he and his wife were baptized into the Marshall Street church, now known as the First church of Philadelphia, where he retained his membership until his passing. Besides his wife, Sister Sarah Y. Camburn, he is survived by one son, two daughters and six grandchildren. Funeral services by Eld. Wm. J. Wadsworth, Jr. Interment in the Hillside cemetery, Willow Grove, Pa.—Mrs. Wm. J. Wadsworth, Jr., Norristown, Pa.

Clark, Eld. E. Finley, born May 7, 1860, died May 31, 1934. He is survived by his widow, Mrs. Sarah E. Clark, four daughters and a son. He was a man of strong convictions and stood firmly for what he conceived to be right. Services conducted by the pastor.—F. F. Holsopple, Washington, D. C.

Detwiler, Mrs. Effie Dilling, born near Fredericksburg, Nov. 30, 1879, died May 25, 1934, at her home east of Martinsburg. She was the daughter of Albert O. and Malinda Dilling. She was married Nov. 15, 1913, to Irvin Fluke who died July 12, 1914. In June, 1923, she married Frank P. Detwiler who died about two years ago. She is survived by one son and five brothers. She was a lifelong member of the Church of the Brethren in Martinsburg where funeral services were held by Brethren F. R. Zook and A. R. Coffman. Interment in Fairview cemetery.—Kathryn Long Lehman, Martinsburg, Pa.

Erb, Elyn Doyle, youngest son of Mr. and Mrs. Harley Erb, born near Yale, Iowa, Dec. 30, 1931, died May 26, 1934. He leaves father, mother and two sisters. Funeral in the Brethren church by Irving Haughtelin assisted by E. C. Trostle. Burial in the cemetery at the church.—Mrs. Chas. Knight, Yale, Iowa.

Finley, Hiram L., son of James and Marguerite Finley, born in Laporte County, Ind., May 2, 1856, died June 2, 1934. He married Cora Lamphere June 26, 1901. Besides the widow he leaves two sons, one daughter, sister, four grandchildren and four great-grandchildren. Bro. Finley found his Christ through the Church of the Brethren about ten years ago. He was anointed about two weeks before his departure, and affirmed his faith many times during his last sickness. Services by the writer assisted by two ministers of the Free Methodist church with which the family had been associated in years gone by. Burial in Springville cemetery.—B. R. Cross, Laporte, Ind.

Greenleaf, Anna Cora, born in Lancaster County, April 20, 1869, died April 10, 1934, at the home of her brother, Harry C. Greenleaf, in Martinsburg. She was the daughter of Martin S. and Lydia Wasson Greenleaf. She was a faithful member of the Church of the Brethren for many years and a member of the United Workers' Sunday-school class. She was intensely interested in every phase of church work and was one of the most willing workers in the church. She is survived by two brothers and one sister. Funeral services in the church by C. O. Beery and A. R. Coffman. Interment in Fairview cemetery.—Kathryn Long Lehman, Martinsburg, Pa.

Hostler, Sarah Etta, daughter of Jacob and Anna Beeghley, was born in the old log house on the Beeghley homestead, Dec. 20, 1861, and died at the hospital, June 8, 1934. She married Liu Curtis Hostler April 13, 1895. To them were born five children; one son and one daughter preceded her. Those remaining are, three daughters, one stepson, three stepdaughters, twenty-six grandchildren and sixteen great-grandchildren, two brothers and two sisters. Jan. 25, 1877, she united with the Church of the Brethren and had been a faithful and loyal worker. In her passing the church has lost a faithful member. Services by Glen Weimer assisted by Wm. Desenberg. Interment in the Maple Grove cemetery.—Glen Weimer, Ashland, Ohio.

Kilhefner, Lizzie W., widow of John K. Kilhefner, born Oct. 29, 1866, died May 29, 1934. Death was due to complications. She was a faithful member of the Church of the Brethren for a number of years. She is survived by two sons and a daughter, Mrs. Wm. Rabold with whom she resided. She was a daughter of Henry and Elizabeth Gockley and was the last of her family. Services at the church by Eld. Alvin P. Wenger. Interment in Bowman's cemetery.—Gertrude R. Shirk, Ephrata, Pa.

Liberty, Bro. Geo., born near Stoyestown, Pa., Nov. 22, 1850, died June 16, 1934. He was twice married; both wives and one son preceded him. Two sons and two daughters survive. Funeral in charge of Eld. H. Q. Rhodes assisted by Galen Blough. He was a member of the Church of the Brethren for many years.—B. B. Dickey, Berlin, Pa.

Merkey, Sister Kate, died at her home near Bethel, May 28, 1934, aged 67 years. She was a faithful member of the Brethren Church for many years. Surviving are one brother and three sisters. Services at Merkey's meetinghouse by Bro. Amos Kuhns and Bro. Ira Gibbel. Interment in the adjoining cemetery.—Elizabeth Meyer, Myerstown, Pa.

Rohrer, Sister Carrie, daughter of Eld. A. W. and Ellen Harrold, born in Columbiana, Ohio, Oct. 16, 1888, died May 9, 1934. In 1908 she married John S. Rohrer to which union were born three children. In 1902 she united with the Church of the Brethren which faith she kept diligently to the end. For several years she was an efficient teacher in the Sunday-school. She is survived by her husband, son, two daughters, father, five brothers and five sisters. Funeral services at the Zion Hill church by her pastor, Eld. G. S. Strausbaugh. Interment in adjoining cemetery.—Mabel E. Strausbaugh, Columbiana, Ohio.

Sowers, Mrs. Rhue Ethel, wife of Bro. Alva Sowers, born near Artemas, Pa., April 27, 1896, and died May 3, 1934. She was a consistent member of the Church of the Brethren. While in the hos-

pital a year ago she called for the anointing service. Surviving are her husband, three children and her parents. Funeral services by the writer in the Mt. Hope Christian church near Artemas. Burial in the cemetery by the church.—G. L. Baker, Waterside, Pa.

Valentine, La Vonne Ruth, daughter of E. C. and Wilda Trostle, born June 28, 1906, at Panora, Iowa and died at the home of her parents, June 7, 1934. At the age of nine years she united with the Church of the Brethren and lived a devoted Christian life. June 7, 1930, she married Jay Valentine. She leaves her father and mother, husband, two sisters and one brother. Services at the church by Bro. Oscar Diehl assisted by Irving Haughtelin. Burial in the Brethren cemetery north of Panora.—Mrs. Chas. Knight, Yale, Iowa.

Weybright, Sister Josephine M., daughter of Wm. and Rebecca Folkert, born Sept. 30, 1869, near Union, Ohio, died June 6, 1934. Death was the result of an automobile accident about ten days earlier. Aug. 2, 1887, she and her twin sister united with the Church of the Brethren in the Salem church. She had been a most faithful and loyal member and was an efficient teacher in the Sunday-school almost continuously. She also taught in the public schools for twelve years. July 10, 1919, she married Ira E. Weybright. She leaves her husband and three sisters. Funeral services at Salem church by Eld. S. W. Blessing assisted by the writer. Interment in the Minnich cemetery.—Wm. Minnich, Union, Ohio.

Winger, Bro. Newton Albert, born Nov. 3, 1876, near Welsh Run, Pa., the son of David and Mary Ann Winger. He united with the Church of the Brethren in his youth. He married Flora Laughlin, also of Welsh Run, on Nov. 30, 1899. He lived on the Winger farm near Welsh Run until ten years ago when the family moved to Mason & Dixon, Pa. He had been in ill health for a number of years. He was of a cheerful disposition in spite of his suffering and was in attendance at the sanctuary whenever health permitted. He died Dec. 16, 1933. He is survived by his wife, four sons, four daughters, four grandchildren, one sister and one brother. Funeral services by Bro. Jesse Whitacre at Broadfording church and interment in adjoining cemetery.—Mrs. J. R. Reid, Hagerstown, Md.

NEWS FROM CHURCHES

CALIFORNIA

Reedley.—Since our last writing we have had four additions to the congregation by baptism, two June 10 and two June 17. May 6 at our semiannual communion services we were pleased to have with us some members from the Fresno church. Bro. C. C. Yoder, one of their number, had charge of the service. Easter Sunday morning the Sunday-school children entertained us with a program and in the evening the young people gave a musical program. June 11 the Reedley church met in council at which time the Sunday-school officers were selected for the year beginning Oct. 1.—Ida R. Miller, Reedley, Calif., June 20.

Rio Linda church met for the quarterly business meeting on June 2, with Eld. John Ernst presiding. Since our last report we had our love feast. Ministers present were Brethren W. R. Brubaker, W. L. Liskey, C. W. Davis and J. R. Wine. Each Sunday evening we have Bible study with Bro. John Ernst as teacher.—Mrs. Levi Fisher, Rio Linda, Calif., June 12.

San Bernardino church was favored May 27 with an all-day visit by Susan Stoner of India. She spoke both morning and evening, telling of Woodstock School and of travel experiences. India's need as well as its beauty was revealed by her interesting stories and souvenir exhibit. On May 31 a farewell supper and program were held at the church in honor of Dr. and Mrs. Lloyd Studebaker who sail next fall for Africa. As a gift of appreciation a purse was presented to them as the beginning of the necessary sum for purchase of a folding organ to be taken along to the mission field. Everyone realizes what a loss we shall suffer in the way of church music and leadership for the young people by Mrs. Studebaker's going. For more than three years she has faithfully taught the intermediate girls' Sunday-school class and has served as adult advisor for the C. E. group, as well as contributing much in piano music and as Sunday-school chorister. The Arion quartet sang June 3 during the Sunday morning hour. Children's Day was observed by a program and sermonette. At our recent council it was decided to join the other city churches for Sunday evening union services through July and August. Our pastor, Bro. William Platt, and family will be with us the coming year, as voted by the church. Mrs. Lloyd Studebaker was chosen as Annual Meeting delegate. A Conference offering of \$45 was lifted on May 27. Pastor Platt has just concluded a helpful series of sermons on Life Choices.—Hazel Rothrock, Colton, Calif., June 15.

COLORADO

Colorado Springs.—Our Sunday-school gave an interesting program Easter morning. In the evening the young men of the Mennonite Church of Hesston (Kansas) College gave us a wonderful message in song, which was much enjoyed. Our Sunday-school is holding its own, and more interest is being shown in our Young People's meetings. On Sunday, April 29, a farewell basket dinner was held in the church basement in appreciation of Bro. Heckman and family, and the work they have done here. They left the next day for McPherson,

Kans., where they expect to make their future home. On May 24 our church met in council. Bro. Nickey of Sterling, Colo., and Bro. Sollenberger of Denver, Colo., were with us. Bro. Hinegardner was ordained elder. Sunday morning, May 27, Miss Ruth Shriver of Elgin, Ill., gave a very interesting talk which was enjoyed. The first Sunday in June a Children's Day Program was given in the morning. On the evening of June 5, a farewell basket supper was served in the church basement for Brother and Sister Hinegardner. The following Sunday evening he preached his farewell sermon. They left Monday for Twin Falls, Idaho, to take up the work there. The problem of securing a pastor is before us now. Should any of our ministers be passing through Colorado Springs, we would very much appreciate a message from them.—Mrs. John R. Lemons, Colorado Springs, Colo., June 14.

ILLINOIS

Okaw congregation met in council recently. Bro. Nelson Alexander was chosen on the Fourth of July committee. Bro. M. L. Emmert was chosen as deacon and installation services were conducted at the close of the meeting. Since our last report we have had some spiritual feasts. Bro. D. W. Kurtz gave his lecture on The Symphony of Life. Bro. E. H. Eby and wife were with us two evenings with their pictures and talks on India. The attendance and interest at all of our services have been good. We are expecting Bro. Lester Fike in September to assist in a revival.—Estella Emmert, Lintner, Ill., June 18.

INDIANA

Blissville congregation met in quarterly business council June 7. We had the election of officers including elder. Eld. John Markley who has served as elder for several years was reelected. Our church and Sunday-school are progressing both in attendance and spirituality. May 13 Sister Mary Schaeffer, returned missionary from China, gave us a talk on her work in the mission field. May 27 in the evening we were again favored with a program of sacred music by the Roy Metzler family of Hamlet. On Sunday, June 10, Center church joined us in a Sunday-school meeting which was very helpful. Many good talks were given. June 14 the fathers and sons and mothers and daughters held their banquet with 145 in attendance. Bro. Markley presided.—Mrs. Mae Pippenger, Plymouth, Ind., June 20.

Eel River.—Our revival meeting began May 21 with Bro. Edw. Stump of North Liberty, Ind., assisting us. He preached good interesting sermons. There was good attendance and interest throughout the meetings. As a direct result of the revival twelve were baptized and our church was greatly strengthened. Our elder's daughter, Mrs. Lucile Deaton Graffis, conducted the song service. The meeting closed June 3 and we held our communion June 4 with Bro. Stump officiating. The young people's rally was held at our church Sunday evening. After this meeting Bro. Elmer Leckrone of Michigan preached for us. We expect to have our children's meeting June 24. Our Aid Society met at the home of Mrs. Graffis June 13 and presented her with a beautiful quilt to show some appreciation of what she has done for our church.—Mrs. Edith Metzger, North Manchester, Ind., June 19.

Elkhart Valley.—May 27 was the beginning of evangelistic services ending with the communion. Bro. J. H. Fike of Middlebury, Ind., was the evangelist. Six were added to the kingdom and we all enjoyed a spiritual and inspiring communion with Bro. Fike in charge. Children's Day was celebrated June 10 with a fine program. An effort is being made to pay off the church debt by taking a special offering the first Sunday in the month for the building fund.—Mrs. Lucile Stull, Elkhart, Ind., June 19.

Kokomo church enjoyed a splendid message May 13 given by Bro. Ray O. Shanks of Flora, Ind., which was followed by our love feast. Bro. L. E. Ockerman of Mexico, Ind., officiated. May 14 we began an evangelistic campaign with Bro. Moyné Landis of Pierceton, Ind., in charge. Seven were received by baptism and one was reclaimed. June 11 the church met in council. Bro. H. C. Murphy and Sister Barbara Utery were chosen delegates to District Conference, with Bro. Roy Fife, Sunday-school delegate. We are planning for a Vacation Bible School to begin June 25, also a homecoming Sept. 16.—Mrs. Alpha Deardorff, Kokomo, Ind., June 16.

Markle.—On May 20 the church closed a successful two weeks' revival. Bro. B. E. Hoover of Wawaka, Ind., conducted these services. As a direct result there were seventeen accessions. On Sunday evening, June 10, our Children's Day exercises were held. This was directed by the primary and intermediate teachers and the primary superintendent. About thirty-five children took part in this program. June 15 we held our regular council. We decided to have our harvest meeting and homecoming on Oct. 7.—Mary Garber, Markle, Ind., June 17.

Mexico.—The quarterly council was held June 7 with Eld. L. E. Ockerman in charge. Three letters of membership were granted. It was decided that Christian Workers' Society begin their vacation July 1 to end Oct. 1. Eld. Ockerman was elected delegate to Annual Conference with Ralph Rarick, alternate. Our Mother's Day address was given by Bro. Walter Balsbaugh.—Margaret Swank, Mexico, Ind., June 19.

Pipe Creek.—Bro. Ray Shank of Flora came May 21 and conducted a two weeks' revival service. He gave us inspiring messages and we feel much good has been done. Six were received into the church by baptism. The communion was held the following Monday evening with Bro. Shank officiating, assisted by Bro. Boyd Bechtelheimer.

Our Conference offering was taken May 27. A group of young people from four adjoining townships held their monthly meeting at our church on June 13.—Martha O. Hessong, Peru, Ind., June 18.

Spring Creek.—May 12 the men of our church spread a banquet and planned the program for a mother and daughter banquet which 124 attended and enjoyed. Then on Friday evening before Father's Day a similar observance was held in honor of fathers and sons. Covers were laid for eighty-four and the ladies of the church had charge of the supper and program. The young people of our church have organized a B. Y. P. D. and enjoy the work. Sunday-school and church have held up very well so far during the summer. The quarterly council convened June 5. Bro. Landis, who has served us so faithfully as pastor for many years, was again selected for another year. Two delegates were chosen to be sent to Camp Mack. A homecoming and harvest meeting will be held sometime this fall, to be in charge of the missionary committee. Mother's Day and Father's Day were fittingly observed.—Mrs. Ada Mishler, South Whitley, Ind., June 20.

KENTUCKY

Rock House.—We had with us June 9 to 16 our pastor, Bro. Lester Heisey, wife and daughter of Laura, Ohio. Bro. Heisey preached eight stirring sermons on the symbols—baptism, feet-washing, etc. We felt the need of such and as a result of his preaching we have a better understanding of the doctrines of the church as taught in the New Testament. We were shown what blessings await those who properly observe the ordinances. Sister Heisey and daughter sang several beautiful songs for us. On account of the great distance our pastor has to come to be with us (which is once or twice a year) the board which has general supervision of the work here has located Bro. Frank Isenberg of Mooresburg, Tenn., as assistant pastor for the summer. Bro. Isenberg will also serve the Wolf Creek church. We are thankful to have such a capable young man as Bro. Isenberg and feel that much good may be accomplished by his labors among us. He helped us organize our Sunday-school last Sunday. We plan to finish our churchhouse this fall if possible, so that we may be able to have Sunday-school during the winter. Bro. Heisey left on the 16th for Wolf Creek. He preached Saturday night, and twice on Sunday. One sister was anointed and two reclaimed in the Wolf Creek church. We held our council meeting and elected Sister Bettie Blackburn as clerk and Bro. Heisey as pastor for the remainder of the year. We plan to have Bro. Heisey and Bro. J. W. Fidler of Brookville, Ohio, hold a two weeks' revival in September at which time we will have our communion.—Emma Conley, Heisey, Ky., June 19.

MARYLAND

Broadfording.—The District Meeting of Middle Maryland was held here on April 19 with a large number of delegates and visitors in attendance. On Sunday evening, April 29, the B. Y. P. D. rendered a musical pageant. May 13 Mother's Day was fittingly observed. An impressive worship program by the Willing Workers' class was followed by an inspiring sermon by Bro. Jesse Whitacre. There was distribution of carnations to mothers in the morning and an impressive pageant by the B. Y. P. D. in the evening. During the last quarter the opening devotional service of Sunday-school has been conducted by the different classes which has been interesting and impressive, and gives each class some special work to do. The love feast was held June 2 with services in the afternoon conducted by Bro. D. R. Petre. Bro. S. D. Hartranft officiated in the evening.—Mrs. J. R. Reid, Hagerstown, Md., June 15.

MINNESOTA

Worthington.—The church met in business meeting June 5. Plans were made to have a revival meeting the latter part of the summer with Bro. B. M. Rollins of Keyser, W. Va., as evangelist. A communion service will be held at the close of the meeting. Bro. J. Schechter was delegate from the church to the Annual Conference. Thirteen others also attended the Conference from this church. May 13 Bro. J. J. Yoder and wife visited the church here in the interest of McPherson College; the former preached at both morning and evening services. May 20 a group from the Sheldon church presented a cantata, The Crucifixion, at our church. The Sunday evening following Easter the Swedish Baptist church near Worthington gave us a musical program. These were in return for the Easter cantata which a chorus from our church gave at each place. Our Vacation Bible School will open June 25, with Sister Elsie Finckh as superintendent. Plans are being made for a Sunday-school picnic to be held July 4. Last Sunday Brother and Sister Wieand and Brother and Sister Culp of Calgary, Canada, stopped over en route to Conference. Bro. Wieand preached both morning and evening which was highly appreciated.—Mrs. H. H. Hanenstein, Reading, Minn., June 18.

NORTH CAROLINA

Peterson Chapel.—Bro. A. M. Laughrun of Jonesboro, Tenn., filled his regular appointment at the chapel June 16. He has been our elder for the past year but his term expired June 16. Bro. Laughrun has filled the appointments regularly during his term. The chapel elected the following officers for the year: Bro. J. W. Honeycutt, elder; Bro. Sam Laughrun, assistant. Mr. and Mrs. Briscoe Peterson are delegates to District Meeting to be held at Flat Rock.—Briscoe Peterson, Poplar, N. C., June 18.

OHIO

Lima.—The Bittings were with us on Sunday, June 10. Bro. Bittinger preached for us in the morning and officiated at our love feast

in the evening. We were glad to have them with us and they were glad to come home, as they call it, because the Lima church was their first pastorate. Our church met in council June 1. Bro. A. P. Musselman was chosen pastor for another year. He was also asked to serve as delegate to Annual Conference.—Mrs. Prudence Vore, Lima, Ohio, June 20.

Painter Creek.—On Friday evening, May 18, we held our annual mothers and daughters' fellowship supper. A helpful program was given with Sister Opal Hay as our guest speaker. It was inspiring to see the 209 mothers and daughters seated at the tables in happy fellowship. Sunday, May 27, four more were received into church fellowship through baptism. These reside in the Red River part of our congregation. At our business meeting June 7 our pastor, Bro. Roy Honeyman, and wife were appointed to serve as delegates at our Annual Conference. Our pastor has been absent two Sundays in revival meetings at the Beech Grove church. June 10 Bro. Glenn Moyer of Greenville filled our pulpit, giving a helpful talk on prayer. Bro. Walter Swinger and family of Peebles, Ohio, who formerly lived here, were also with us on this Sunday and gave two special numbers in music. Our communion service was appointed for Oct. 27 at 7 P. M.—Mrs. Levi Minnich, Greenville, Ohio, June 17.

OKLAHOMA

Bartlesville.—On May 21 Bro. Davis of Independence, Kans., came for a week's meeting. On the 28th Bro. W. C. Sell came for a two weeks' revival. Four were won for Christ. Cottage prayer meeting was held each afternoon. June 3 at the close of the morning service Sister Elsie Groff and Bro. Jay Baughman were united in marriage by the pastor, L. W. Smith. June 10 our quarterly council was held. The pastor was chosen delegate to Annual Conference and Bro. Edwin Groff, delegate to District Meeting.—Mrs. Harry Boltz, Bartlesville, Okla., June 16.

OREGON

Ashland church held services one week before Easter with Bro. A. J. Ellenberger in charge; he gave us some very spiritual lessons. The meetings closed with one of our Sunday-school girls being baptized. A beautiful cantata was given on Sunday evening. The younger members also had special songs, recitations, etc. The cantata also was given at Grants Pass, our neighboring church. The mothers and daughters and Ladies' Aid had an all-day meeting and program some time ago. Our joint Sunday-school convention of Grants Pass, Ashland and Williams was held here May 20. The uplifting discussions and privilege of mingling with others of like faith are always greatly enjoyed. Sister Phyllis Harding has given very satisfactory service as home mission worker. Our two weeks' Vacation Bible School closed June 8 with a splendid program given by the children and workers in charge. Sister Harding was director of the work.—Mrs. M. C. Lininger, Ashland, Ore., June 20.

PENNSYLVANIA

Canaan church has just closed a ten-day meeting which we feel has strengthened the membership very much. Bro. Chester A. Thomas gave us excellent sermons. His daughter Alma had charge of the younger folks, telling them Bible stories, etc. We appreciate too the help of Prof. Ira Groves of Morgantown, W. Va., who was in charge of the music. Under his leadership the singing and special numbers were a great asset. The Sunday-school is moving along nicely. We observed Mother's Day with a short program. Six were baptized and two await the rite.—J. M. Thomas, Gibbon Glade, Pa., June 16.

Ephrata.—May 20 Bro. Nevin Zuck conducted the morning service using the theme, The Coming of the Holy Spirit. A special council was held May 22. Plans were discussed for the addition of Sunday-school rooms. June 3 a group of young people of the Lancaster church rendered a splendid program at the regular Sunday evening meeting of the Y. P. D. Bro. Wm. Glasmire of the same church followed with a sermon. A Children's Day program was given June 10 in the evening by the beginners, primaries and juniors. June 11 a Vacation Bible School opened at the church to continue for two weeks. Bro. Nevin Zuck is the director.—Gertrude R. Shirk, Ephrata, Pa., June 15.

Fairchance.—The mission has been growing steadily in interest and attendance. The men have had several meetings and have done quite a bit of repair work around the church. A cement porch was built with very little cost as the labor and most of the material were donated. The fathers and sons of the church invited the men of the community to a banquet which was well attended. A mother and daughter banquet was also held recently with an attendance of ninety. A splendid program was rendered at both banquets. The women have recently purchased a piano for the church. Children's Day was observed June 10 with a fine program by the children under the direction of several teachers. Vacation Bible School is now going on with Mrs. Eva Wright as dean, assisted by five teachers; the attendance is 111. June 22 a demonstration will be given in the church by the pupils.—Mrs. Fedora Kissinger, Fairchance, Pa., June 19.

Holidaysburg.—Work in our church here is progressing nicely under the direction of Bro. F. J. Byer who assumed the pastorate Jan. 1, 1934. Feb. 23 we held a father and son banquet with about 100 in attendance. April 20 Sister Ida Shumaker told us many interesting facts concerning India. April 26 the men of the church returned the favor in the way of preparing the meal for a mother and daughter banquet. Over 130 mothers and daughters were present to enjoy the fellowship of the evening. Sister C. O. Beery was the principal

speaker. On Sunday, May 20, we held our love feast with about 140 communing.—Clyde Brubaker, Hollidaysburg, Pa., June 16.

Little Swatara.—On the morning of June 3 Bro. Byler of Lititz brought an inspiring message at the Merkey house and six young people were also received into the church through baptism. In the afternoon a Children's Day program was rendered at the same house. The program consisted of recitations, dialogues and songs by the children and a helpful address by Bro. Lester Royer of Lebanon. July 8 an all-day German meeting will be held at the Frystown house.—Elizabeth Meyer, Myerstown, Pa., June 16.

Lost Creek.—Since our last report seven young people were received in the church at Bunkertown by baptism, our pastor officiating. May 14 our pastor opened a two weeks' revival at the Oriental church. The attendance grew each night and the interest was fine. Each night before the sermon the pastor gave a blackboard talk. As a result of this meeting five young people were received into the church through Christian baptism. The meeting closed with a love feast May 27. Seventy surrounded the Lord's tables. Bro. J. A. Buffenmyer, our pastor, officiated.—Margaret Shellenberger, Oakland Mills, Pa., June 25.

Martinsburg.—Eld. David Cassel of Hatfield, Pa., preached the morning sermon on Sunday, April 22. In the afternoon Sister Ida Shumaker spoke to a large audience of women on the distressing conditions among the women and children in India, and explained how these terrible conditions are changed when the heathen become Christians. On Sunday evening Sister Shumaker delivered a stirring message on "God in the Storm." Our communion service was held Sunday evening, April 29, with a large number of communicants. Our pastor, Bro. A. R. Coffman, officiated. Eld. J. B. Miller of Curryville, a visiting minister, assisted in the service. On Friday evening, May 11, the girls of the B. Y. P. D. and their adviser, Mrs. H. B. Rhodes, gave a banquet in honor of their mothers. This was attended by a large number of mothers and daughters and was held in the social room of the church. A very entertaining program of readings, talks, musical numbers and toasts was rendered. On Sunday morning, May 13, a very impressive service for the consecration of the Cradle Roll babies was held, being conducted by Sister Coffman and the teachers of the primary department. After this program, Bro. Coffman preached a sermon appropriate to Mother's Day. In the evening a large number of our group attended the young people's rally and Sunday-school conference held in the Williamsburg church. Bro. Coffman discussed, "Decision Day in the Sunday-school," and a number of our young people participated in the program. The baccalaureate services of both high schools here were held on consecutive Sunday evenings in May in our church. Bro. Coffman delivered splendid sermons, and the men's chorus of the church sang several selections at both services. Bro. Coffman and Bro. Ira C. Holsopple were elected delegates to Annual Conference, with Sister Coffman and Bro. G. B. Wineland as alternates. A community Vacation Bible School was held in our town during the past two weeks. The enrollment was about 240, with five of the teachers coming from our church. The ninth district young people's banquet and monthly meeting will be held in our church on June 19.—Kathryn Long Lehman, Martinsburg, Pa., June 18.

Mechanicsburg.—Our love feast was observed May 20 with a good attendance and a very spiritual meeting in the evening. Brethren Rowland and Hart officiated. Following the preparatory service in the morning, a father, mother and daughter were received by baptism. May 27 was our Rally Day with a large attendance at both the Sunday-school and morning worship. Bro. Rowland emphasized a rally for the preaching hour as well as the Sunday-school. At this meeting a report was given of the special effort put forth through the Sunday-school to reach every member in behalf of reducing the parsonage debt. The amount raised by our members alone was nearly \$300. However, nearly half of this amount was a duplication by one individual, an outstanding feature which we greatly appreciate. June 10 we observed Children's Day with a very splendid and commendable program in the evening. Our Conference offering amounted to \$128, exceeding the amount of the previous year. Our regular council convened June 12. Much business was transacted in a very pleasing manner. Two letters were received. Our treasurer reported good contributions during the past quarter, and a nice balance. We decided to organize a Men's Work organization in our church in the near future. We granted our pastor, Bro. J. E. Rowland, two extra revival meetings this fall. Our regular services, both morning and evening, continue with a very good attendance.—Jessie Steerman, Lemoyne, Pa., June 25.

New Enterprise.—Our communion was held May 6, with a good attendance. The Mother's Day program on May 13 was under the guidance of the young ladies' class. The annual missionary program was rendered June 3, and the Conference offering was then received. Vacation Bible School was held June 4-15, with an average attendance of eighty-two, and the commencement was held on the closing day in the evening.—Mrs. Rosetta Cottrell, New Enterprise, Pa., June 18.

West Conestoga.—On April 13 our young people rendered a program at the York church. Bro. Milton Hershey of the White Oak congregation preached for us at the Sunday evening service at Middle Creek on April 29. On May 12 and 13 we had three sessions in a Bible institute conducted by Bro. A. C. Baugher of Elizabethtown. The book of Job was used as a basis of study. Our spring love feast was held on May 23 and 24. A large number of visiting ministers brought splendid messages. Bro. S. G. Myer officiated. Bro. B. G. Stauffer conducted evangelistic services for two weeks at the Mill-

port house beginning May 27. His messages were very helpful. Ten confessed Christ during the meetings and two applied for church membership after the close of the meetings. Ten of this number have been baptized and the other two await the rite in an adjoining congregation.—Grace Hollinger, Lititz, Pa., June 18.

VIRGINIA

Nokesville.—Our church met in regular council April 5. Final plans were made for our series of meetings which will begin July 24. Bro. Levi Garst of Salem, Va., will preach for us. On Sunday, April 8, Bro. Orville Hersch preached a splendid sermon on "The Plumb Line." The young people from the Manassas congregation were with us on Sunday night, April 15, and rendered an excellent exchange program. The women's organization of this church gave a Mother's Day program the second Sunday in May. Sister Alice Blough, the district president, gave a very inspiring talk in honor of mothers. The District Sunday School Convention of June 3 was the best our district has had for years. Bro. Alvin Kline, one of our delegates to the State Sunday-school Convention, gave a most excellent report on Sunday, June 17. We are very enthusiastic over the fact that Bro. Kline has just been chosen for our summer pastor. Our Conference offering was \$48.72.—Mrs. W. G. Francis, Catlett, Va., June 21.

Poages Mill church met in council March 31. Delegates were elected for District Meeting: F. L. Grisso and Charlie Light, with B. N. Grisso and Howard Henry, alternates. It was decided to elect Sunday-school officers on April 1 to serve till Oct. 1. Bro. H. L. Grisso was chosen superintendent. It was decided at this time to take an offering at each preaching service. The ministerial committee was instructed to get another pastor to take charge in September as Bro. Naff could not serve. It was decided to have an all-day service on Mother's Day. The clerk was asked to make out the church visit. The Y. P. D. was reorganized April 8 with Mrs. R. A. Henry, adult advisor. They have programs the first and third Sunday of each month. July 1 we will have a temperance program. The Mother's Day program was much enjoyed by the community. Bro. John Crum-packer of Cloverdale had charge of the morning service with Rev. Price of the Methodist church preaching at 2 P. M. There was special music at both services. We are looking forward to a singing school the last half of August.—Mrs. R. A. Henry, Roanoke, Va., June 19.

Spruce Run church met in council May 9, with our elder, J. S. Showalter, presiding. We decided to have Bro. Showalter conduct our revival beginning Aug. 5. Our Women's Work group meets once a month with much interest. Bro. Showalter preached able sermons on Saturday night and Sunday morning. We are having an interesting Sunday-school with an enrollment of sixty.—Glenna Fleshman, Lindside, W. Va., June 16.

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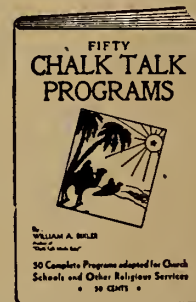
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GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

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EDITORIAL

Poise Gives Strength

POISE makes for the muscular coördination in the athlete which spells the difference between successful performance and spent or inhibited powers. Poise gives the executive better mastery of a situation, a public speaker the confidence of his audience, a debutante the assurance of the mature person. Thus on account of its relation to desirable forms of strength, poise is a quality much sought after.

In the athlete, poise is mainly developed through consistent training. The thing to be done is mastered and contingencies are analyzed and provided for. Poise gives strength here because the principal knows what to do and how to do it. So also for the executive, the speaker and the debutante. When there is knowledge about the what and how, assurance releases one's powers in the sort of mental calm which makes for co-ordination and strength.

The life of Christ is an example of poise realized on the highest levels of experience. In temper he was unruffled, in action deliberate, in speech assuring, in deeds challenging, in faith courageous. The source of this poise was his knowledge of whence he came and whither he was going. He worked with a full sense of partnership with God. At his choosing were the infinite resources of his Father.

The Christian may have the poise which gives strength. He may have it from higher sources than training or technical mastery. For he, too, is a workman with God, an investor in the enterprise which can not fail. Of course, the Christian does not understand everything, for there are some things reserved for a better day; but he does or can know enough to take the next step. It is possible for him to live in an atmosphere of calm, to experience the poise which makes for strength. And he can do this upon levels which lift him above the immediate in time and place. H. A. B.

Two Overcomers

STORIES of those who overcome in the face of great odds, seem always to bring a special thrill to the human heart. Take the case of the young man from Salisbury, Md., who though deprived of the use of his arms and legs since infancy, nevertheless was able to graduate from college. It was in the spirit of a tribute to the indomitable will in man, that the governor of the state left the platform when this boy's name was called, sought him out in the audience, and presented the invalid his diploma.

And not unlike this youth in spirit, was the grandmother who graduated at seventy-five. She wanted to be able to write good letters to her children, and to know more about the history and government of her country. This grandmother's teacher said that her aged pupil had been a very bright student. Her memory was not so good as that of younger persons, but what she lacked in this Grandma Kopp made up in desire to learn. These two overcomers remind one that easy ways may suffice for easy times, but it is the spirit in man which tells when the pinch comes. H. A. B.

The Harvest

PREDICTIONS of prohibition advocates as to what would happen in America after the repeal of the Eighteenth Amendment have come true with a vengeance.

Time and time again those who had studied the subject and knew whereof they spoke warned that legalizing the sale of intoxicants would not stamp out the bootlegging industry or turn over its illicit profits through respectable channels to the coffers of the government.

That was the big argument employed by the wets, many of them entirely sincere, to swing the vote for repeal. It has taken but four months to demonstrate that such hopes were false and fatuous.

The facts are illuminating. The bootlegger is turning out more liquor than the legalized manufacturer. The government has seized an immense number of illicit distilleries and they are replaced as fast as they are seized.

Legal distilleries can produce at present only 210,000,000 gallons of liquor a year. The illicit stills which have so far been confiscated had a capacity of 271,000,000 gallons every twelve months—and only a small fraction have been thus put out of business. The major part of the revenue from the resuscitated rum traffic is going into the pockets of the bootleggers and through them financing as liberally as ever the gangsters of the underworld.

So serious has grown the problem of dealing with this evil that the repealists are turning desperately to the drys and imploring their aid to help destroy the Frankenstein monster they built to defeat the prohibition law.

The drinking habits of the people have increased more than even the pessimists imagined. The government is losing more than it gains through the operation of the colossal criminal industry of illicit liquor making and selling, which still fastens its debauching tentacles on every government agency with which it comes in contact.

These facts and conclusions are not publicized by any of the national temperance societies and so can not be dismissed as coming from prejudiced sources. They are part of a report issued by Joseph H. Choate, Jr., Federal Alcohol Administrator, in an appeal to Congress for more funds to save the new liquor deal from going down to complete and miserable failure.

Other predictions of prohibitionists receive similar confirmation; other claims made by the wets before repeal are as rapidly confounded. "Beer gardens" doing a land-office business in hard liquor, are scattered thick and promiscuously over hitherto dry territory, doing more to demoralize the nation than did the speakeasies of the prohibition era, concentrated, as the latter were, in the large cities.

Fulfillment has far outstripped prediction. The license of repeal has been unable to prevent the feeding of alcoholic poisons to the young and the immature.

Catering to boys and girls to swell liquor profits is not confined to California. In our own state it has reached such proportions that Boards of Education and the Congress of Parent-Teacher Associations have started campaigns against selling liquors to students.

Drinking is no longer confined to adult patrons of speakeasies. Under repeal it reaches down for the children. Here, there, everywhere.

The Federal administration is at sixes and sevens on the new liquor deal. While Administrator Choate turns dolefully to the drys for aid to keep the booze stream

running in legal channels, Brain-Truster Tugwell cheerfully hopes to see our women find more leisure for "long, slow drinking" with their men in cafes, wine parlors and liquor resorts.

Bacchus says, bring in the women and children because morality is outmoded. Mammon cries keep out the bootleggers because revenue is all that counts. And this is the temperance which was to come to pass after the repeal of the Eighteenth Amendment.

Unlike the wets who strove tooth and nail to tear down the barrier of prohibition, the drys are ready to coöperate in strengthening the flimsy fences the government has erected against the more glaring abuses of the liquor traffic.

But while Prof. Tugwell advocates more drinking for women and Administrator Choate emphasizes the profits the government can extract from human weakness, the true friends of temperance can feel little respect for a deal that utterly ignores the moral issue involved—*Editorial in Los Angeles Times*.

We Must Put the Man Right

YOU may or may not know Justus Timberline of the *Northwestern Christian Advocate*. It was he who brought from a London paper the story of a boy's expertness in solving a jig saw puzzle. A map of the world had been cut up in jig saw fashion and the boy set to putting it together, which he did with such apparent ease that the company marveled. His explanation made the matter clear. He had discovered the figure of a man on the other side. He said: "I put the man right and then the world came right of itself."

His method is suggestive. We heard a preacher refer in a noonday Lenten prayer to "this crazy world." He was seeking light, and leading the congregation in seeking light, on the problem of living in such a world and dealing with it. What more fitting subject of prayer could there be? And what more certain result of earnest praying about it than a clarifying conviction that it is the people that make the world crazy, and that it is the people, persons, men and women, young and old, here, there, everywhere, that must be set right?

The puzzle isn't as easily done as the boy's was but the principle is as sound in our case as in his. We must turn the map over and attack it on the personal side. We must put the man right and the world will come right of itself. It is a problem of human thinking and feeling, a problem of human attitudes and relations.

And there is only one way to put the man right. It can only be done by "bringing every thought into captivity to the obedience of Christ." Thoughts are the property of persons. Only persons can think. Our job is with persons. Put the man right and the world will come right of itself.

E. F.

GENERAL FORUM

Peace Does Not Mean the End

Selected by Emma L. Miller, Lincoln, Nebraska

Peace does not mean the end of all our striving;

Joy does not mean the drying of our tears.

Peace is the power that comes to souls arriving

Up to the Light where God himself appears.

Joy is the wine that God is ever pouring

Into the hearts of those that strive with him,

Opening their eyes to vision and adoring,

Strengthening their arms to warfare glad and grim.

Give me for light the sunshine of thy sorrow,

Give me for shelter the shadow of thy cross,

Give me to share the glory of tomorrow,

And gone from my heart is the bitterness of loss.

Growing Souls for the Kingdom of God

BY OTHO WINGER

Conference Sermon, Friday Evening, June 15

I. Introduction

WE have talked much in a general way about the kingdom of God, the Christian church, the Church of the Brethren, etc. In reality, however, the strength and worth of all of these institutions are measured in terms of the souls that comprise them. The kingdom of God extends only so far as the will of God is realized in the hearts and lives of men and women. The church means nothing to the man or woman who is not a member of the kingdom of God. It means little or nothing any more to ask a man whether he is a member of the church. He perhaps would think only about the fact that his name is still on the church record of some congregation. It is rather difficult in these days for a person to act ugly enough to get his name dropped from the list. It may cause the person to think more seriously if you ask him whether he is a member of the kingdom of God. That record is kept only in the book of life in the main office in heaven. There are no active and inactive lists there.

During the days of our material prosperity the church no doubt depended too much on outward show. We built large houses of worship, boasted about our material giving and talked much about our numbers. While all of this may be good, it means nothing for the kingdom unless real souls make up the numbers and give strength and life to the material things. Many congregations with large houses and plenty of members are lifeless because there are not souls large enough to make it worth while. Churches, homes and other institutions die when souls dwindle and shrivel and die. They prosper when they are made up of souls big enough to give them life. The problem, then, of all institutions is to grow souls big enough to give them

life and meaning. Whatever, then, contributes to the growth of souls, helps to enlarge and strengthen the kingdom. We should be seriously concerned about anything that prevents or hinders the growth of souls.

II. Jesus Presents and Illustrates the Problem

Jesus was much concerned about this very problem. In presenting a study of the kingdom by means of a series of parables, he deals with this problem in the first one, the Parable of the Sower—or the Parable of the Seed, the Soils and Souls. He was the Sower. The seed was the word of God. Men and women were the soils where it was possible for the seed to develop and transform their lives into great souls for the kingdom. There was no weakness with either the Sower or the seed. But even Jesus would not force results in every kind of soil. Some just would not respond to the word even when presented by the greatest Teacher and the most lovable Personality of all the ages. Jesus gave much time in this parable and in all of his ministry to those forces that opposed and hindered the growth of souls for his kingdom.

In the parable of the sower, six kinds of soils are mentioned. Three are unfavorable to the growth of souls; three are favorable.

1. *The Roadway Soil.* The church and the preacher are in competition with many other agents and agencies that preoccupy the mind and make it hard to cultivate. Even when such folks come to church, the preacher is in competition with what was sown the week before by business cares or petty affairs, or with what was heard the evening before at some movie or pleasure party, or with the Sunday morning newspaper or radio. It is difficult to talk to preoccupied minds, many of them stuffed with soup, indifferently dull and to whom the truth is insipid. Many of them take the attitude of the snobbish cynic who rather defies and dares the preacher to impress or influence him. What, then, is the preacher to do? Continue to give the people the same kind of soup that has already made them spiritual dyspeptics? No ordinary Sears and Roebuck sermon will affect such a roadway soil, beaten down by the tread of many worldly travelers. There is no use to try it. Nothing but the dynamite of God will break up such soil and get it ready to receive the truth. "The word of God is quick and powerful, and sharper than any two-edged sword, . . . and is a discerner of the thoughts and intents of the heart."

2. *The Stony Soil.* The sower of seed must also deal with the shallow-minded, shallow-hearted soils who have an air of interest, but in reality one that is only conventional and sentimental. When Jesus gave the five thousand a feed, he was popular and the crowd seemed interested. But shortly afterward when he preached them a solid sermon on the bread of life they walked out on him. This, too, is an age of feeds, stag

parties, bridge parties, dramatics and movies. People want their educational and spiritual meals in the form of the physically pleasurable and in a way that little thought will be required. Even the mighty Shakespeare could not compete today with the modern movie star. It required thought to get the message of the Elizabethan drama. Many people are either too childish or too lazy to think today. This is manifest in the growing demand for dramatics and ritualism in church services. Church historians tell us that the introduction of pictures, images and much of the so-called religious art was begun during the medieval ages when the barbarians were too unlearned and too childish to receive the pure word of truth. So ritualism, administered by priests, developed. And so in time formalism and shallowness paralyzed the church. Every great moral and spiritual revival has been led by the prophet and preacher and not by the priest. Paul, Augustine, Chrysostom, Gregory, Boniface, Wycliffe, Luther, Wesley and other great preachers have moved the world. I would counsel even Brethren preachers against too much ritualism which appeals to the sentimental, seldom develops a great preacher and often becomes mere formalism. It has divided great churches into so-called "high" and "low." Even today in some places members of the Church of the Brethren say they must seek some other church to find a simple and spiritual form of worship.

3. *The Thorny Soil.* This class of people presents the most tragic picture of all. Here are people who have great possibilities, who really start out well, and give great hope for the kingdom, but who sooner or later turn out a failure. It would almost seem that Jesus were speaking to a present day audience when he says that these are they who receive the word, but the cares of this world and the deceitfulness of riches choke the word and they become unfruitful. Almost every church and every pastor can give evidence of such disappointing members. Every college has such among the student body and alumni. Recent years have brought to the Church of the Brethren much loss and many disappointments from those who have become unfruitful, being deceived by the lure of riches and by the commercialized and pagan pleasures of this age. Jesus met the same difficulties in his effort to win souls for the kingdom. Even much of his work was of no avail because of the detrimental effect of these things. So while loving the individuals so overwhelmed, he was always warning against worldliness and sin. He did not philosophize on the right or wrong of these worldly things. He opposed them because it was not possible to grow great souls for the kingdom under their influence.

4, 5 and 6. *The Good Soils.* After a more detailed description of the soils that produce failures, Jesus closes the parable with the beautiful picture of the good soils that bring forth good fruit. The praise that he

gave to these classes did not depend so much on the amount of fruit produced, but rather upon the amount produced compared with what it were possible for that soil to produce. All that Jesus asks of men and women is to do their best, but he does expect that.

North Manchester, Ind.

(To Be Continued)

Where Do We Go From Here?

BY OLIVER H. AUSTIN

BEER has been brought back to promote temperance and to raise a billion dollars in revenue—that means that each family with an average of five, babies included, would need to spend \$12.50 per week for beer. It has been brought back to help the farmer. When beer went out with the Eighteenth Amendment, milk came in and it required two billion, five hundred million *more* pounds of grain to feed the additional number of cows necessary for increased milk production after prohibition, than the grain ever sold by farmers for liquor, according to the figures of Louis J. Taber, Master of the National Grange. Beer has been brought back to combat lawlessness, to put a million men to work—but for every million dollars invested, the brewer employed 78 wage earners, while a million dollars invested in other industries requires an average of 318 workers. (Statistical Abstract, U. S. 1017, page 190.) Beer has returned to rid America of gangsters, but in the good old saloon days "gangs killed each other for control of illicit drugs, white slavery, smuggled liquor and every other money-producing evil, but they did not have the wet press and the sensational movies to set them up as heroes." Beer has come back to rid us of the speakeasy; no, we don't want the saloon back but it is all right to have it handled by practically all restaurants, drug stores, filling stations and grocery stores, and many of our young girls turned into bartenders. Make no mistake, according to H. L. Mencksen, the beer thirsty don't care a hair on the head of the baldheaded eagle about the international questions or the pitiful cry of the hog and wheat interests. What interests them is the release from prohibition, to the sale of domestic and imported beers in the *corner beer saloon*.

Yes, where do we go from here? From the days of prohibition when "all of our young people were carrying hip flasks and drinking," to the good days of beer and light wines where there will be less drinking and fewer drunks but more to drink. From the days of overproduction of foodstuff and clothing material, to the days of curtailment of wheat production, killing of pigs and destruction of cotton but an unlimited supply of beer. From the days of prohibition, "crime and hard times," to the days of prosperity, less crime, fewer

gangsters, less law breaking and the dawn of the Golden Age.

"Wine is a mocker, strong drink a brawler; and whosoever erreth thereby is not wise." "Woe unto them that rise up early in the morning, that they may follow strong drink; that tarry late into the night, till wine inflame them!" "It is not for kings to drink wine; nor for princes to say, 'Where is strong drink?' Lest they drink, and forget the law, and pervert the justice due to any that is afflicted." "Whoredom and wine and new wine take away the understanding." "Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink." See also Isa. 28: 7-8; Hab. 2: 15.

Yes, we do have more work, for the increase in drunkenness in many cities has more than doubled. We have more drunken drivers and more wrecked cars; this means more work for the ambulance, the hospitals, doctors and undertakers. However, the superintendent of a hospital recently told me that these people frequently beat their bills. She said, "Many times they are rushed into the hospital in a most repulsive condition and we nurses have to clean them up and act as though we like it, but we hate it! Especially when we are not paid for our trouble."

A quotation in a letter we recently received from a very talented couple who do some drinking and carousing, shows how satisfying and uplifting it all is: "Oh, we have hundreds of friends, but there aren't many real ones, who love us through thick and thin. Our friends are loyal, we know, but there is something missing. We wish we might glide on a little higher sphere than we are gliding at the present time."

On our recent trip to Arizona we saw more drunkenness and drinking on the train than we have seen in our eighteen years of travel. In the men's lounge I was offered a drink from a young man who said, "It is perfectly good whiskey, a friend gave it to me. I don't drink much, but I thought you might wish a little. Really, I would never get drunk, I only drink a little. I am not a bad fellow, see?" In proof of which he proceeded to show me the lodge pin on the lapel of his coat. Very likely two other men who were on our train started out very much the same way, but it was apparent that liquor had become their master. Both tried to commit suicide on the train. One in our Pullman, was a doctor who had become a nervous wreck because of liquor and dope. During the night he tore into shreds three sheets and tried to butt his brains out by bumping his head against the side of the coach and the seats. It was necessary to get an officer and lock him in a compartment under guard for the rest of the journey. It took the conductor, porter, officer and passengers to take care of him—more work. But instead of gratitude, we received curses for our trouble. To see an ac-

complished doctor in his prime reduced to such depths was revolting! And the cause—liquor and dope.

Yes, with the present trend of things some people are going to the land of wine, women, auto wrecks, hospitals, jails, alms houses and potter's fields. Is it not a shame that so many Americans are bringing into their homes all the things of the underworld?

"Oh, that they were wise, that they understood this, That they would consider their latter end!"

McPherson, Kans.

Pathfinders in Maryland

BY J. M. HENRY

9. Daniel Leatherman

ACCORDING to the records in the Pennsylvania Archives, the ship, *James Goodwell*, with David Crockett as master, landed at Philadelphia, Sept. 27, 1727, coming from Rotterdam after having made a short stop at Falmouth, England. There were two hundred passengers listed and designated as Palatines from Germany. Fifty adults "appeared, repeated and signed the declaration." Many of these Palatines later united with the Brethren and became the forebears of some of the most outstanding leaders in colonial life.

In an unbroken line down to the present time the descendants of these families have held membership in the Church of the Brethren for two hundred years. Michael Danner, Ulrich Stauffer, Peter Zug, Christian Miller, Hans Devalt Letterman, Hans Longenecker, Henrich Wolff and others were passengers on that memorable ship. Descendants of these men can be found in many parts of the Brotherhood today.

The writer has spent many long and tedious researches to find out whether Hans Devalt Letterman is the name of the later Bishop Daniel Leatherman. No conclusive proof has been found. Daniel Leatherman died in January, 1798. His will was probated on January 31 of that year by Peter Grossnickle, Joseph Leatherman, and Joseph Miller.

Assuming that Devalt Leatherman was twenty-one years old on landing and signing the declaration, 1727, that would mean he was born about 1706. If Devalt was the way Daniel Leatherman signed his name as a German youth, and since Daniel died in 1798, then the age ninety-two at the time of his death would make it possible for Devalt to be the same person as Daniel so far as age is concerned.

Jacob Danner writing to Alexander Mack, March 2, 1789, said: "Hearty beloved brother, day before yesterday I heard of the dear Brother Daniel Letterman, that he is still unwell. After I saw you I have been to visit him and found him ailing yet his illness was mostly a weakness of body, he could not endure any cold, and as I have heard he is yet in the same condition. All of his family, however, are well." From this fact one

would conclude that Daniel Letterman was an old man at the date of this letter. Still he lived about ten years after that illness.

Daniel Leatherman lived a remarkable life. He was contemporary with the second Martin Urner, George Adam Martin, Christopher Sower, Peter Liebert, Alexander Mack, Jr., Jacob Danner and other great church leaders. He was already in the ministry before 1738, for in that year he organized the Little Conewago congregation in the township of Hanover, York County, Pennsylvania, with the Eldricks, Dierdorffs, Biglers, Cripes, Stutsman, and others as charter members.

Three years later the Conewago congregation was organized fourteen miles from York, with George Adam Martin as the first minister. When Martin identified himself with the Ephrata Society, Daniel Leatherman was placed in charge of the Conewago church. This would indicate that he was in the eldership by the year 1741.

He served these two churches until his removal to Maryland in 1756. Daniel Leatherman was a great leader in his day. Morgan Edwards visited Bishop Leatherman when Edwards had under preparation a book on the Baptists of Maryland, but the book was never completed. However, Edwards writing about what he observed in Maryland, had this to say when he was giving the number of Dunker congregations as he found them in 1770:

"First, it is the only Dunker church in New Jersey (Amwell), and the only church which statedly uses the eight Christian rites; in Pennsylvania there are fifteen Dunker churches; in Maryland seven; and in the more southern states ten. Second, their church government was purely republican as I observed in my first volume; but in Maryland (and I suppose in other states) they have a superintendent whose name is Daniel Leatherman; to him is referred the decision of variances among the ministers and the people, and as the Dunkers call all their ordained ministers bishops, it follows that Leatherman holds the rank of archbishop."

There are three things in this account of Morgan Edwards which are very significant. In the first place, out of a total of thirty-three congregations located in New Jersey, Pennsylvania, Maryland, Virginia, North Carolina, Tennessee and probably Kentucky, the little state of Maryland had seven churches in 1770. Secondly, Daniel Leatherman was found to be the most honored man in the early church life of the Dunkers in Maryland. He had the oversight of seven churches; and all matters of variances between ministers as well as between ministers and people were brought to him for counsel. Thirdly, the form of church government in Maryland in 1770 was the Episcopacy, and differed from other Dunker churches only in practice of having a presiding bishop for the seven churches.

It would be a matter of great satisfaction to be able to verify the location of these seven churches. The writer has been able to locate at least five of them; namely, the Lombard and Paca Street church in Baltimore; Antietam, Grossnickle, Pipe Creek, and Beaverdam.

Elder Daniel Leatherman moved from the Conewago community in the year 1756 and purchased land near the home of Peter Bussard on the plateau of the Blue Ridge range near the old postoffice, Garfield, sometimes referred to as Gravel Hill. The soil on the plateau is a white sandy land and very poor. One has to wonder why Daniel Leatherman selected this spot for his home when the rich soils of the Monocacy and Middletown Valleys lay on either side. Probably Peter Bussard was a relative by marriage and induced Daniel to settle near his home.

In the summer of 1922 the writer accompanied by Cyrus Blickenstaff traveled up the mountain as far as the auto would climb and then we wended our way on foot to the summit of the mountains, and in company with James DeLauter, a descendant of Leatherman, we visited the spot Daniel Leatherman selected for his home. The house remained standing until forty years ago, when it was destroyed by fire. It had been vacated for many years. The house was a log body structure, two stories high, at first chinked and daubed, but later weatherboarded. The porch was on the east side. The garden was on the north. It was laid off with scrupulous care as the lines of present demarcation indicate.

At the corner of the garden are clusters of lilacs, some of them more than fifteen feet across. The old trunks, gnarled and rusty with age, are still standing and decaying while new growth has come which looks rugged with age. It is no stretch of the imagination for one to believe that the lilacs which have probably blossomed for over a century and a half were first planted by that great and sainted woman, Catherine Leatherman of blessed memory.

If one could lift the veil and see the past; see that pious man gather the family around the fireside for the evening song and worship; see the spinning wheel hum and ply by the hand of a truly great mother; see Peter, John, Ann Maria, and the other children hang upon every word of their father relating a story of his native fatherland, or the thrilling account of an Indian massacre; see the minister of God saddle his faithful horse ready for a mission tour to teach and preach the Word; see the patriarch, that prince of men succoring the needy, cheering the discouraged, administering to the sick and comforting the dying; and hear the story of the hardship, trial and tribulation from this noble man of God—then the story might be complete. But death has closed the lips that could have spoken, and stilled the hand that might have recorded the deeds of the dis-

tant past. Here and there a fragment remains from which the historian must weave a faithful story.

Bridgewater, Va.

Our Heritage as to Rights of Conscience

BY WILLIAM C. ALLEN

THE instinct to contend for rights of conscience is, at the present day, particularly discovered among English-speaking peoples. The difficulties of conscientious objectors to military training in some of our educational institutions is a cause of great concern to those who desire to maintain the ideals of the republic.

Pronouncements of leading church groups in the United States have of recent date indicated an aroused Christian opinion as to this vital question. Not simply pacifist groups, Quakers and others, are stirred by the situation. Our most eminent ministers and laity, and annual conferences and assemblies, are asking: "What about religious liberty in the event of another war? Will the upbuilding of centuries of effort on behalf of rights of conscience be destroyed?"

Even England is also considering this serious question. *The Friend* (London) states that Lord Hailsham, Minister of War for England, has scoffed at "the silly chattering of some of our boys at the universities." The development of modern thought among many of the undergraduates of English universities has been remarkable. Lord Baden-Powell, leader of the Scout Movement, revered by millions of boys throughout the world, tells them to "be prepared." On the other hand the National Sunday-school Movement of England asks "all whom we may influence in our Sunday-schools and churches, as well as outside these organizations, from taking any part in war." There are many other groups standing for the traditional rights of their fathers. Sir George Newman, Health Officer of England, has declared, "The sovereignty of conscience in man is a root principle."

The contests between the forces—so largely discovered in church life—who adhere to their interpretation of the teachings and spirit of our Lord regarding the gospel of love, and those who would wish to punish men and women therefor, is now on. The answer largely rests with Christian leaders and pastors within the Protestant denominations. They increasingly feel that they can not afford to permit the establishment of precedence that at some future period may—not only on account of war, but possibly for other reasons—be adversely applied to themselves. Who knows?

During the World War unbelievable cruelties were practiced upon some conscientious objectors to military service in England and the United States. The cause of liberty receded. For a time during and subsequent to the World War the protests of ecclesiastical bodies

were often like the flow and ebb of the sea—subject to the propaganda and emotions of the hour. It is very different now. Can we permit the lowering of the fundamental traditions of our race?

In the midst of much economic anxiety and discussion do not let us forget the spiritual calls of our holy faith. Do not let us fear opposition. All advances toward the Light have met with opposition. Let us continue to stand by the conscientious convictions of our young people, wherever they are manifested, as so many of our forward-looking denominations and church leaders have nobly done within the past few years.

New racial groups have recently entered into the moral and political life of America. They naturally do not accept all the thought and ways they find in the United States. They came here for liberty; they have acquired it to an extent they had never experienced in the lands whence they came. Liberty, rooted and grounded in our Christian thought, they are not always prepared to understand. This change in our citizenship may, unless we continually stand for the freedom our fathers contended for, level down our moral convictions as a people. Governmental authority, influenced by a new type of citizenship may, before we are aware, press down on our expression as to right of conscience in connection with military training and war. Otherwise the testimony of our finest youth may be swept away as cobwebs in some future demonic conflict. It is imperative that we be solicitous to steer public opinion in the direction so many thoughtful church members desire. It is no time to be idle at a moment when the senseless drum beat is reverberating, as it now does, throughout the world. Shall we be indifferent? Shall we wait until another war may be thrust upon us? Is it not extremely desirable that we at every possible opportunity present our desires to the President and our representatives at Washington?

Denver, Colo.

Four Kinds of Depression . . . One Kind of Relief

BY PAUL MOHLER

DEPRESSION is not new—except to this generation. Others have traveled this road. Why not follow them along the way that led them out of their distresses? Why are the records of the past kept, if not for our instruction?

Psalms 107 records the stories of four depressions, each different in nature, but all very distressing and all relieved very substantially. These stories all have good endings. Of course, they are told very briefly, but the essential facts are all there, and we can fill in the rest.

The first story is told in verses 4 to 9 inclusive; the second is in 10 to 16; the third in 17 to 22; and the

fourth in 23 to 32. Read each and picture in your mind each group as it got into trouble, floundered around trying to get out, suffered all that human endurance could bear, then found the way out and up to a happy ending of their experience.

The first group got lost—out in the desert. They ran out of food and water. They wandered around and around, but got nowhere. There was no “city of habitation”—nobody lived there. There was nothing for them to eat and no place to stay. They kept up their efforts until “their soul fainted in them.” Imagine the torture they suffered, both in body and mind, before they were willing to take the only course left. And what was that? To call upon God, of course. And I suspect that he let them call and wait just a bit until they were fully convinced that they had really exhausted their own efforts and any escape that might be provided for them must be from God. The psalmist says they “cried unto Jehovah in their trouble.” I think it must have been a very weak and pitiful cry. They had become truly “like children,” very meek, humble, and dependent.

Then when they were ready for relief, when they could receive it as from God, gratefully and in faith believing, “he delivered them out of their distresses. He led them also by a straight way . . . to a city of habitation.” Could anything be better?

The second group was composed of criminals who were rebels against the laws of God and man, determined to “live their own lives” regardless of the rights of others. But they got caught, thrown into prison, shackled with iron, set at hard labor so that their strength failed, and no one took pity on them. Death was near with no friends to help. Their strong and rebellious hearts could not bear up against such adversities. They were brought down to the dust—down to where they cried unto the very God whose counsel they had condemned, and against whose words they had rebelled. And he heard them and saved them out of their distresses, freeing them from their bonds, opening the prison doors, and bringing them up to the light of day. This is another happy ending—undeserved, but granted by the grace of God.

The next group sinned in such a way that sickness struck them. They could not eat and were about to die. The psalmist calls them fools. I suspect that it took them quite awhile to come to a realization of the cause of their trouble and to a willingness to turn to God. But they came to it at last, just in time. “Then they cried unto Jehovah in their trouble, and he saved them out of their distresses. He sent his word and healed them, and delivered them from their destructions.”

The last group was made up of sailors or travelers on board ship in a storm. The picture of their experience is very striking. See them tossed on the billows.

“They mount up to the heavens, they go down again to the depths: their soul melteth away because of trouble. They reel to and fro, and stagger like a drunken man, and are at their wit’s end.” Are you thinking of Paul in the Mediterranean, or of a modern ship along our coast? The picture will fit any age—to date. “Then they cry unto Jehovah in their trouble [imagine some sailors praying], and he bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they are quiet; so he bringeth them unto their desired haven.” And that is the happy ending of that story.

Look back over these stories; which was the worst experience, or is there any difference? Which would you choose in preference to your own particular kind of trouble? What was the way out in each case? And what did the psalmist think was the proper response to the saving grace of our God in every case? “Oh give thanks unto Jehovah; for he is good; for his lovingkindness endureth forever. Let the redeemed . . . say so. . . . Oh that men would praise Jehovah for his lovingkindness, and for his wonderful works to the children of men! Let them exalt him also in the assembly of the people, and praise him in the seat of the elders.”

Pasadena, Calif.

Marriage and Divorce

BY DAVID METZLER

IN a former article attention was called to the fact, that the Scriptures give marriage first place as an institution, and that provision is made for the maintenance of the purity of the marriage relation at the sacrifice of the home. Reversing this order has brought upon us the present-day divorce and remarriage dilemma. Only when marriage is given its scriptural place can other institutions function properly.

While marriage may be considered as an institution, it should also be considered in the light of its binding character; its inherent nature, the principles upon which it rests and functions. In considering it in this light special attention should be given to these principles as they are revealed by the Scriptures, the only source of authentic information.

Marriage is ordained of God. He has decreed the laws upon which it rests and by which it is established and regulated. As such it makes a man and a woman “one flesh.” “The two shall become one flesh,” is God’s decree. It provides for a complete and lifelong union, “for they are no more two, but one flesh.”

The marriage law is expressed further by God in the creation of the sexes. God in the beginning created male and female, not males and females, but one man for one woman, thereby leaving no room for polygamy or divorce. Jesus recognized and emphasized this

primal law, and made it binding on his followers when he said, "What therefore God hath joined together, let not man put asunder," and, "He that made them from the beginning made them male and female."

It is quite evident by these and other scriptural teaching on this point that permanency and chastity are basic principles of marriage—the union of one man and one woman maintained in chastity and fidelity throughout life.

This teaching of the permanent union of one man and one woman is fundamental. It is a fact that this law was obeyed rather loosely by some of the patriarchs and other leaders, but that fact should not be considered as ground for leniency. Jesus perpetuated the law and it obtains in his kingdom. Let the law of the kingdom of Christ be made the standard for conduct and not the weakness of men.

The binding character of marriage lies in the nature of the institution, not in the will or the act of the person. The marriage bond is not merely a civil contract, and can therefore not be dissolved by civil authority or action. The assumption of such authority by men leads only to unscriptural standards of life.

Divorce was permitted under the law of Moses because of the hardness of men's hearts, and out of harmony with the original plan of marriage as the following scripture shows: "Moses from your hardness of heart suffered you to put away your wives, but from the beginning it hath not been so." The law permitted a man to put away his wife under certain conditions by giving her a writing of divorcement. Jesus referred to this law when he said, "It was said also, Whoever shall put away his wife, let him give her a writing of divorcement; but I say unto you, that every one that putteth away his wife saving for the cause of fornication maketh her an adulteress." Jesus by this and kindred statements set aside this provision by Moses, thereby returning to the original law of marriage. In addition to this he made divorce allowable for fornication only. In the statement, "Saving for the cause of fornication," the unbiased mind will readily perceive that Jesus is here forbidding divorce on any ground except fornication.

Divorce except for fornication is without scriptural authority, and does therefore not annul the marriage bond. The parties so divorced remain "one flesh." The marriage bond still holds the same as if no divorce proceedings had taken place. Marriage is a union of God's formation and can not be broken by human authority. What God has joined together man can not put asunder. "The wife is bound for so long a time as her husband liveth," regardless of the *legal* efforts she may have made to break this bond.

The civil law providing for divorce for any cause conflicts with the law permitting divorce for one cause

only as announced by Jesus. Any law conflicting with Divine law can not be recognized by the church. A divorce secured out of harmony with the law announced by Jesus can not have divine sanction, and should be considered accordingly by the church. In her endeavors to help those who depend on *legal* authority and procedure in the dissolution of their marriage relation, she must discern carefully between human and divine law. The church is the body of Christ and is therefore subject to his law. It is he who sets the standard for her, not the state.

What is true of civil law in this respect is true also of conscience. While some may expect to be justified by obeying the law of the land, others expect to be justified by obeying the dictates of conscience. Of course it should be understood that conscience prompts one to live in harmony with one's standard of right, whatever that standard or its source may be. Therefore if one lives conscientiously, yet out of harmony with the Word of God, it is evident that that person's standard is not scriptural and can therefore not be accepted by the church.

Paul's conscientious, yet unscriptural and sinful life before his conversion, and his conscientious Christian life after his conversion of which he speaks (Acts 23: 1; 24: 16) proves this point. The difference in his life was not a matter of conscience, but of standards, up to which his "good conscience" prompted him to live. One may have peace of conscience without being at peace with God.

Here again it is necessary to exercise care that the teaching of Jesus on the binding nature of marriage may be given its rightful place. He himself declared his words to be the standard by which men will be judged in the last day. Therefore the way of safety lies through loyalty to Jesus and his teachings.

Nappanee, Ind.

CORRESPONDENCE

MOUNT HERMON

This story of the 1933 Mt. Hermon Summer Assembly should serve to call attention to the treat in store this year from July 20 to 27. The theme for the 1934 assembly is: "For Christ and the Church." Outside leaders will be M. R. Zigler and Ruth Shriver of Elgin, Ill.

Come take a short trip through the mountains to the north of Santa Cruz, Calif. After leaving the city behind, the highway winds through pine-covered mountains, with a profusion of ferns and shrubs. There are different routes by which the Mt. Hermon Conference Grounds may be reached; each one ending in that spot dear to all who have ever attended a Mt. Hermon Summer Assembly.

The cabins are in a large semi-circle around the main meeting place. A little stream sings along behind the greater number of the cabins. Each one is furnished with a wood stove and beds. There is electricity in each cabin so electric appliances may be used. A large community kitchen

(Continued on Page 27)



MISSIONS

This Department
Conducted by
H. Spenser Minnich



A Laughing Prayer

The sorry prayers went up to God
Day after weary day,
Whimpering through the Eternal blue,
And down the Milky Way—

And then a little laughing prayer
Came running up the sky.
Above the golden gutters, where
The sorry prayers go by.
It had no fear of anything,
But in that holy place
It found the very throne of God,
And smiled up in his face.

A prayer that laughs in exuberant faith makes God glad because:

"One man prays happily," he said,
"There still is hope for man."

—*Louise Driscoll.*

What to Pray For

Week of July 14-21

IN the 35th chapter of Isaiah the wonderful statement is made that "the desert shall blossom as the rose." Isaiah saw that vision at least 700 years before Christ's time. Those who have lived at and near Khergam, India, have also seen the same vision come true. Seven years ago the plot of ground where the Khergam church now stands was a barren, desert land; today it looks like an oasis of green banana trees, cultivated farms and garden beds. Boys and girls from the surrounding territory attend the day school and 40 girls stay in the boarding school. Already there is a congregation of 380 members. During the past year a church-house was built very largely by the contributions and labors of the Khergam membership.

Remembering the miles of jungle roads covered in ox carts, the weary miles on foot, the crossing of a large river at full-tide and low ebb, the opposition of Arya Samajists and the heart-breaking endeavor to rescue little girls reminds us again of those "which came out of great tribulations." Sister Ida Shumaker and Elder Naranji V. Salonki and faithful wife Benabai have been the channels through which the "living water" has been brought to this area, which is about

fifteen miles east from Bulsar. Pray that the work of the Lord may prosper at Khergam. Sister Shumaker returns to India this fall, and will live among the people of Khergam who so earnestly begged for her return.

The 1934 Prayer for Missions Calendar

THE new 1934 Prayer Calendar for Missions is just off the press. A copy was sent to each member who receives Missiongrams. It was hoped that you would learn about the new Calendar through your representative who gets Missiongrams. If you have not yet seen the 1934 Calendar ask to see it. Why not ask your minister to send in an order for your church? A prayer Calendar will be sent to every member who wishes to use it. The Calendar is free, but the amount of the postage would be much appreciated. If you believe in prayer for missions, order the Calendar and pray for your representatives on the home and foreign fields. Every week, in THE GOSPEL MESSENGER, the very latest word from the field is given in the *What to Pray For* column. This paragraph in the MESSENGER follows the same order as given in the Calendar, and it is written with the hope that every one who prays may have the most recent news concerning the various missionaries and their work. Let us be a praying church and remember our frontier-lines at the throne of grace.

Love in Action

You may have heard of the lady who said that she never could remember the name of her new maid, but called her Japan, because she was *so hard on China!* But, to come from the ridiculous to the sublime, did you read in the May 2 issue of the *Christian Century* that Toyohiko Kagawa recently preached in the Christian church in Shanghai, the very church where the pastor was put to death by the Japanese during their occupation of that part of the city? Mr. Kagawa apologized to the Chinese for the action of his country in the matter. He said: "I have prayed the Lord to let me stand here. If we did not have Christianity, I could not stand here. . . . Because you are Christian and forgive, you let me stand in this pulpit. . . . Jesus Christ is the only One who can break down the middle wall even between China and Japan." A beautifully searching and heart warming Christian fellowship ensued. By odd coincidence, a Japanese gentleman who had formerly worshiped in that church under the ministry of the Chinese pastor who had been killed, returned to the church on the very Sunday when Mr. Kagawa was to preach. Not seeing his old friend and pastor in the pulpit, he inquired as to where he was. Upon learning that he had been killed, this Christian Japanese business man burst into tears, and continued to weep silently all during Mr. Kagawa's sermon. Another touching act occurred at the close of the service,

when these people, whose church had been destroyed and their pastor killed during the invasion, quietly took up a love-offering of \$227 for Kagawa's work in Japan.

Old Brother Fan

BY ERNEST M. WAMPLER

A Boys' Friend

LOOKING at his face or visiting in his home, you would not think he was able to lead a bunch of restless boys, but this he has done. One day I went out to his



Old Brother Fan and some of his boys

village to see him and the boys and take their picture. They all seemed quite loyal and devoted to the old man. They did not hesitate to call themselves Old Fan's boys. How he got this devotion and held it was not visible to the human eye; he himself was ugly, his home was a cave and generally dirty and unattractive. He could not play games because he was too old, but he could play a Chinese fiddle. He could not lead a correct tune, yet he taught the boys to sing Christian hymns, not always in the right pitch and tune, yet to the glory of God. I remember quite well one Sunday in the spring he led a group of six or seven of these boys to our city chapel. The leader of our services knew that he had been teaching them to sing, so asked the boys to sing a song during the services. He was glad and the boys were willing to show their ability, so at the proper time he gave the pitch, which was much too low, and started. He was also off tune, but before long the boys were on tune and to the pitch which was suited to their voices and completely drowned out the old man. I smiled and shook my head, wondering how he held the boys. I can explain it only by knowing that he must have been drinking deeply of the water Jesus offered to the woman of Samaria and that the boys were also tasting of this water. One of the boys with his mother was received into church fellowship last summer.

A House by the Side of the Road

Although his home was in a cave, and only one room, I always enjoyed running in and visiting with Bro. Fan. Often have I drunk water from his one kettle in which he cooked his food, washed his dishes and boiled his drinking water. He was always ready and eager to serve as I passed by. As we go from Tsinchou to Liao we must go by his village, and I have often gone this road. On my return from Liao I have often been footsore and tired, but I would always go in to see him. I do not remember of going by Old Fan's house without stopping and calling on him. I have passed other villages in which there were Christians, hastening on my journey, thinking I did not have time to stop; but I never felt too busy to stop and say "Hello" to Bro. Fan. One day when we were moving our furniture to Tsinchou I was escorting the carts and the last day we had made about twenty-five miles. The carts were loaded rather heavily and the roads bad, so I had walked all day. Awhile before sundown I arrived at Old Fan's door. I met a happy welcome. He was exceedingly glad this day to offer me drink. He was boiling goat bones, from which all the meat had been taken, but which is considered a delicacy among the poor. He offered me some of this soup to drink. Being hungry and tired it was very refreshing to me. One day I was caught in a heavy rain and it was impossible to make the city. Night came on us even before making his village. I had to call Old Fan out of bed and he found us a sleeping place which would have been impossible had we not known him. He was always ready to serve and give the best he had to others. Surely it was his living that made his home so attractive to the traveler and not its appearance.

His Passing

More than a month ago when I came in from the country my wife told me that Old Fan had been in the city and at our home and that they thought he had lost his mind. He told her that if I were at home I would know him and not call him crazy as others were doing. For a few days we heard nothing more, and then one day word came that he had died. I planned on going out but other word came that he had been buried already, so I delayed three or four days before going. A young man went with me. We walked the three and one-half miles out to his village and when we arrived at his door we heard a voice within so we rapped at the door. After finding out who we were they invited us in and there was his coffin; he had not yet been buried, for which I was glad. I knew he would want a Christian service at his funeral. As I sat on the kang that day and listened to the story of his passing I was made to rejoice. The last day they said he talked all day and told the few church members who were gathered around him to preach the gospel and not become cold in

their Christian faith. He told them that he was going to heaven and that they should be faithful to Christ. The last night his daughter was awakened by his talking and she heard him say, "You put out your earthly light, I am now lighting my heavenly light," and she opened her eyes and the room was aglow with light.

Old Fan had preached and told his village folks of Jesus and heaven, but not many believed. This day when I was in his village, a few days after his death, quite a few were talking of his passing. They had not seen nor heard of such deaths as his, so quiet and happy. They seemed to be deeply stirred. He was always very faithful in his attendance at church service and special Bible classes that were held for the Christians. Last fall he attended both classes held in the Tsinchou territory, and though seventy-five years old he walked to the one which was twelve miles from his home. We were invited to take part in the funeral and Bro. T'ien, one of our evangelists, gave a very able funeral discourse. More than two hundred people listened very attentively to this talk. We hope his last words and advice will be long remembered by his village friends. His life was very remarkable and his passing was glorious.

Tsinchou, China.

Junior Worship Program

(To Be Used by Junior Project Groups in Connection With the Africa Project)

Hymn: Home, Home, Sweet, Sweet Home.

Theme: Working for Better Homes.

Call to Worship:

"For the joy of human love,
Brother, sister, parent, child,
Friends on earth, and friends above,
For all gentle thoughts and mild,
Lord of all, to thee we raise
This our hymn of grateful praise."

Hymn: There Is Beauty All Around, When There's Love at Home.

Prayer: Pray for a keener appreciation of our own homes, for the qualities and attitudes that help to make good homes, for the influence of happy Christian homes upon the community and upon the nation. Pray for the abiding presence of Christ in our homes.

Leader's Thoughts: What constitutes a home? What can we do to make our homes more beautiful? To make the homes of others more lovely? Do foreigners live in beautiful parts of the town? Do people of other lands love beauty? What is our church doing to bring to their lives more beauty? Are American Christian boys and girls apt to take a pharisaic attitude towards foreign people? How can we help to make our town, our community, our home, clean and orderly?

Great and good men and women have invariably come from good homes.

Give stories of some good homes.

Story: Mother Is Glad.

A man met a little fellow on the road carrying a basket

of blackberries, and said to him, "Sammy, where did you get such nice berries?"

"Over there, sir, in the briers!"

"Won't your mother be glad to see you come home with a basket of such nice, ripe fruit?"

"Ye' sir," said Sammy, "she always seems glad when I hold up the berries, and I don't tell her anything about the briers in my feet."

The man rode on. Sammy's remark had given him a lesson, and he resolved that henceforth he would try to hold up the berries and say nothing about the briers.

How about trying to "hold up the berries" in our homes?

Offering Thought:

Take home a smile—it is not much to do,

But much it means to them who wait for you;

You can be brave for such a little while;

The day of doubt is done—take home a smile."—Guest.

Closing Prayer: Our Father, we thank thee for our homes. Help us that we may do our part in making them beautiful. And may we be of service to others to help them to have homes that are cleaner, happier and more beautiful. May we always be thoughtful of strangers who are away from home. Amen.

News From the Field

CHINA

Ping Ting Chou

Corde Wertz

Life is constantly changing on the mission field. This is probably as true of China as of any country of the world today. China's thought life, family life, social life, economic life, spiritual life, all are undergoing a change to meet the new ideas brought to her by western civilization. People in China are **thinking** as they have never thought before. They are weighing these new cults and doctrines. China is questioning, rejecting, adapting, and adopting them as she thinks they suit her needs. Will she choose the good and reject the evil? We hope so and to that end we are working and praying. We crave an interest in your prayers.

Country Evangelistic Tour

Spring classes were held at two of our most promising out-stations in our eastern field. These classes were intended to further religious education and deepen the spiritual life of Christians and inquirers. At Huei Li the Christians had so interested the rest of the villagers in these classes, that the village elder invited them to hold their meetings in the government school building. This is only one instance of the changed attitude on the part of the Chinese people toward Christianity.

Pastor Yin held a class in Lo P'ing for Christians and inquirers. One man walked ninety li (thirty miles) to attend this class, and receive baptism. He is the only Christian in his village. Eight men were baptized at the close of the class.

Prayer and Evangelism

Two events which our Ping Ting church celebrates each year is the "World Week of Prayer," and "Week of Evangelism." The former was observed by our Christian members, meeting each day for the needs of the world. The world becomes a great prayer-wheel as the prayers of his children from all over the world rise to the throne of God.

During our week of evangelism groups of men and women went out into the city each day preaching the gospel message. Each evening there were services at the church

which were attended by audiences so large that the house could scarcely contain them. What were the results? We do not know. It is hard to measure the results from seed sown in human hearts, for the fruit does not all ripen at once. But it will ripen, for God is a good Gardener, and he watches over the seed of his word unto fruit-bearing.

Making Teddy Bears

Sister Horning reports the following of an afternoon's work in a home: "Mrs. Chin carried a sewing basket. I carried a bag of millet chaff. We stopped at the Huang home on Main Street. It is one of the largest and best homes in the city. When we entered we received a very hearty welcome. Women and children came from the many courts of the compound to meet us, for we had told them that we would come that day to teach them to make teddy bears for their children to play with.

"Mrs. Chin gave each mother the body, legs and arms of a red teddy bear, cut out ready to sew up, turn, and fill. The kang, or brick bed, was filled with busy people, and several benches were brought in the room. When all understood how to make them we began to sing—hymns, lullabies, and the songs about Jesus that our children like to sing in Sunday-school at home. The children remembered most of the songs that we taught them in the doll class last year. We then taught them several new songs. Some of the children and young women had been to school, so it was easier to teach this group than some of the other classes. It was indeed a happy crowd!

"After about two hours the first lesson in sewing was completed, put aside, and they all sat down to listen to the gospel story—grandmothers, mothers, children and grandchildren. They listened eagerly for an hour, and when it was six o'clock they wanted to hear more about Jesus, and how to teach their children. But we said it was getting late, the children were hungry and tired, so we would come back another day.

"Last year when we taught doll making in this home many were afraid to come to the class. This year they were all eager for us to come, and responded readily to the gospel teaching. When we finished the class ten children were made happy with a toy which their mother or sister had made. We had taught the mothers the use of play and singing in the home, but greater than that, Christ had entered the courts, and his loving influence is now at work in their hearts."

Miss Metzger Leaves for Furlough

March 15 Miss Metzger left us. For a month before she left us, feasts were too numerous for our physical comfort, but friends and former pupils wanted her to come to eat before she went away, and other foreigners were also invited to attend. She also received many beautiful gifts from former pupils. March 12 being a national holiday, the schools had a splendid opportunity to have a farewell service. There were also representatives from the other departments. The church was nearly full of school children. Many sincere words of appreciation were spoken, and earnest prayers were offered. Most touching of all was a little talk by old Bro. Jung, now past seventy-five years of age. After telling of some ways in which Miss Metzger has been truly helpful to the Chinese, with tears streaming down his face, he asked all who prayed to pray for her return. Four red satin banners were presented her, and after a prayer for her happiness, guidance and protection on her journey, the service was dismissed. Two afternoons she kept "open house" for all who wished to call, then on

Thursday morning a large number of people escorted her out of the city. The school band played, and the school teachers accompanied her to the railway station, a distance of about five miles. They do miss their leader and helper, but one thanks God for the earnestness and ability with which they are working at their tasks.

Our Easter Service

Our Easter service was most impressive. The preceding Saturday the boys from the boys' school cleaned and decorated the church. Mottoes with gold letters on white paper were hung at the back of the stage, bearing the message in Chinese: "Because I live you shall live also." Many flowering plants and ferns emanated the spirit of new life.

Mr. Ku, the principal of the school, and Pastor Yin led the service. Mr. Ku explained the meaning of the resurrection to the large audience present. Each department of the school contributed an Easter song, kindergartners included.

During the past year fourteen babies have been born into the Christian homes of the Ping Ting church. The mothers brought their children to the Easter service at which time a special prayer was offered for the parents and children that these little ones might be reared for the Lord's service. Though the house was filled, the congregation could not have been more quiet. Pastor Yin preached an inspiring sermon to a most reverent audience. The closing number on the program was a beautifully rendered chorus sung by the school faculty, during which about 200 school children filed up to the front of the church to place a flower on the Chinese character meaning "resurrection."

Next year we celebrate the 25th anniversary of the beginning of the work of the Church of the Brethren in China. One of our near-by stations has just celebrated its 50th anniversary. It has had a unique history. A quotation from a letter from one of their present workers will give you some idea of the difficulty with which the Light was first lighted in China.

50th Anniversary of the Taiku Mission

"In 1883 five members of the Oberlin band settled in Taiku. After many ups and downs, with frequent changes in personnel, the work was developing in a most encouraging way in the closing years of the 19th century. But, in 1900, the Boxers killed every one of the American Board missionaries in Shansi, burned our property, and massacred some eighty Chinese Christians in the Taiku field. The only man of the Shansi mission to escape the Boxer fury was Dr. Atwood. He had returned to America supposedly to retire; but, in 1901, the call to reopen the Shansi stations proved irresistible. It was a heart-breaking task, which undoubtedly shortened his life, but fortunately in 1904 and 1905 new recruits arrived to stay up his hands and gradually take over the work from this great-hearted veteran of pre-Boxer days."

The Taiku Christian church is joining us in our Summer Conference for Chinese Christians this year, to be held here at Ping Ting.

The Annual Meeting of your representatives in China will be held just about the same time as your great Annual Conference at Ames, Iowa. We shall be much in prayer that this time of spiritual fellowship may be the means of a great repossession of the church by the Spirit of God, and a reconsecration of each member to his task of furthering his kingdom in the world.

KINGDOM GLEANINGS

Calendar for Sunday, July 15

Sunday-school Lesson, God Cares for Elijah.—1 Kings 17: 1-7; 19: 1-8.

Christian Workers' Meeting, Jesus and His Country.

B. Y. P. D. Programs:

Young People: Religious and Scientific Truth.

Intermediates: Pioneers at Home.

* * * *

Gains for the Kingdom

Eight baptisms in the Frederick church, Md.

Ten baptisms in the Aughwick church, Pa.

Five baptisms in the Minot church, N. Dak., Bro. Clarence Younkers of Union, Ohio, evangelist.

Ten baptized in the Lincoln Heights Mission, Mansfield, Ohio, Bro. Ralph R. Hatton of Toledo, Ohio, evangelist.

Eleven baptisms in the Brooklyn church, Iowa, Bro. O. H. Feiler of Portis, Kans., evangelist.

Six baptisms in the Sugar Grove church, Shade Creek congregation, Pa., Bro. Arthur Rummel of Johnstown, Pa., evangelist.

Nine baptized and two received on former baptism in the Pleasant Valley church, W. Va., Bro. B. M. Rollins of Keyser, W. Va., evangelist.

Fifteen baptisms in a mission church south of McConellsburg, Pa. Bro. B. F. Waltz of Pleasant Ridge church, Pa., evangelist.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Ralph R. Hatton of Toledo, Ohio, July 30 in the Sand Ridge church near Hamler, Ohio.

Bro. Guy Wampler of Salisbury, Pa., Aug. 6-19 at Mt. Zion church, Va.

Bro. C. N. Grubb of Martinsburg, W. Va., beginning Aug. 12 in the Pleasant Ridge church, Pa.

Bro. M. G. Wilson of Frederick, Md., July 15-29 in the Rocky Ridge church, Md.; Aug. 6-19 in the Broadfording church, Md.

* * * *

Personal Mention

Pastoral transfers of some of our widely known men, effective Sept. 1, are as follows: Bro. J. Clyde Forney from South Bend, Ind., to Elgin, Ill.; Bro. H. F. Richards from McPherson, Kans., to South Bend, Ind.; Bro. G. L. Wine from Bridgewater, Va., to Covington, Ohio; Bro. H. H. Helman, formerly of Elgin, Ill., to New Carlisle, Ohio.

Bro. A. F. Brightbill was at the Messenger desk a few minutes the other day and what he told us about the Camp Mack conference of music leaders which had just closed makes the future of Brethren church music look good. There will be a report of this conference coming soon, but our leaders are taking their work seriously. They want what is best for the most people, what the average person can understand and appreciate. Incidentally Bro. Brightbill told us also about the many encouraging reactions which have come to him concerning the Sunday afternoon program which was broadcast at the Ames Conference. It got

into the Columbia network and had a wider hearing than was expected. By a strange accident, if indeed there are such things, the author of the Lord's Prayer rendition which was used happened to be one of the listeners in.

Sister Margueritte Bixler Garrett, having come successfully through two major operations on June 20, is now resting quietly at her summer home at Liberty Center, Ind. She says: "They tell me I broke the hospital record in making recovery, but it is a wonderful help to know that many were 'pulling' for me, east, west, north, south. . . . Friendly messages are coming every day and I do so appreciate them but as yet am not quite strong enough to write much."

The Institute of Missions to be held in the Lititz church, Pa., Saturday and Sunday, July 14 and 15, promises many fine things. The principal speakers will be: A. D. Helsner of our own mission in Africa; A. Henningburg of Tuskegee Institute; Akintunde B. Dipeolu, a native from Lagos, Nigeria, educated in the best schools of America; Chas. D. Bonsack, Secretary of the General Mission Board. A general invitation is extended by the Lititz congregation to all who find it convenient to attend and share opportunities and inspiration.

Bro. J. A. Dove of Cloverdale, Va., came to the end of his long, hard road of suffering at 8:20 Saturday morning, July 7. Afflicted with arthritis and confined for nearly four years, the direct occasion of his going was an attack of pneumonia. This is not the place or time to speak at length of the many ways in which he so faithfully served the church, nor of the high quality of the man. That will come later. Last Monday at eleven, as these forms were closing for the press, the last rites were held and the body laid to rest. He was sixty-eight.

Bro. D. R. Hanawalt, Akron, Ohio, sends us a newspaper clipping telling of the passing of Bro. Mark A. Replogle of that city, grandson of Eld. Daniel Replogle of Morrison's Cove, Pa., whose large and influential family was well known to many of our older Messenger readers. Mark's own activities and achievements were mainly in the engineering field. In his earlier years he represented the Aultman-Miller Company of Akron in the harvest fields of the community around Cedar Rapids, Iowa. He furnished the governors and turned on the water that started the turbines of the Niagara Falls paper company. The United States patent office and foreign office records show his genius and activities as an inventor in many lines.

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Miscellaneous Items

The summer assembly of the Idaho and Western Montana District will be held at Camp Stover, New Meadows, Idaho, Aug. 7-12. Among the leaders expected are Ruth Shriver, Anetta Mow, W. W. Slabaugh, Jay V. Eller and M. R. Zigler.

Sunday, July 15, is Homecoming Day at the Old Union church, five miles west of Plymouth, Ind. Dr. Homer L. Burke of Africa will speak at 11 o'clock. Basket dinner at noon. Music and short addresses at 2:30. Pastor G. G. Canfield says: "Come to the old home church to worship, visit, inspire and receive inspiration."

Southern Indiana B. Y. P. D.'s are very much alive and very keen in detecting what's mostly the matter with our modern world. That was the impression the editor of the Messenger carried away from his contact with them at Arcadia over last week-end. They want a new world and a

lot of other nice new things such as a new nation, a new community and a new home life. But they rightly perceive that at the bottom of all this lies the job of creating a new person. And so they made that the conference theme.

All queries, reports or other business intended for printing in the booklet of the District Meeting for Northern Iowa, Minnesota and South Dakota should be in the hands of the undersigned, writing clerk, by July 20.—C. E. Kimmel, Sheldon, Iowa.

Used copies of Hymns of Praise to the number of seventy-five, some in good condition, others easily repaired, may be obtained from the Springfield church of Southern Illinois, by defraying transportation charges. If interested write the pastor, Bro. Roy M. Brady, 2158 S. Eleventh St., Springfield, Ill.

District Meeting and associate gatherings for Southern Illinois will be held in the Virden church Aug. 25-27. All reports and business for the meeting to appear in the program booklet, and all programs, should be in the hands of the clerk not later than Aug. 1.—N. H. Miller, Clerk, 417 Stuart Ave., Decatur, Ill.

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Ames Conference Statistics

District	Membership	Churches	Delegates
Africa			3
California, Northern	2,264	19	4
California, Southern	3,390	18	8
Canada	397	5	1
China			1
Colorado, Eastern	1,352	11	0
Colorado, Western and Utah	284	4	1
Florida and Georgia	591	10	2
Idaho and Western Montana	1,417	13	2
Illinois, Northern and Wisconsin	4,515	29	17
Illinois, Southern	2,670	24	9
Indiana, Middle	5,633	37	10
Indiana, Northern	7,138	49	26
Indiana, Southern	3,253	27	6
Iowa, Middle	1,633	16	13
Iowa, N., Minnesota and S. Dakota	2,319	20	14
Iowa, Southern	1,033	12	8
Kansas, Northeastern	1,938	22	8
Kansas, Northwestern	936	7	2
Kansas, Southeastern	917	11	4
Kansas, Southwestern	2,067	14	4
Maryland, Eastern	4,253	21	5
Maryland, Middle	3,227	11	2
Maryland, Western	1,074	9	0
Michigan	2,411	29	2
Missouri, Middle	792	11	1
Missouri, Northern	1,216	10	5
Missouri, Southern and Arkansas	497	12	1
Nebraska	1,340	14	5
North and South Carolina	1,488	24	2
North Dakota and E. Montana	788	18	2
Ohio, Northeastern	5,047	35	6
Ohio, Northwestern	2,676	26	2
Ohio, Southern	9,762	51	23
Oklahoma, Panhandle of Tex. and N. Mex.	1,093	16	1
Oregon	514	8	0
Pennsylvania, Eastern	9,161	41	21
Pennsylvania, Middle	10,091	41	5
Pennsylvania, S. E., N. J. and E. N. Y.	3,462	18	4
Pennsylvania, Southern	5,964	27	10
Pennsylvania, Western	11,783	58	10
Tennessee	2,594	31	2
Texas and Louisiana	462	6	0
Virginia, Eastern	2,847	18	1
Virginia, First	5,312	28	4
Virginia, Northern	6,436	24	4
Virginia, Second	5,526	23	5
Virginia, Southern	5,004	28	1

Washington	1,678	16	2
West Virginia, First	3,374	19	2
West Virginia, Second	558	11	0

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Conference Delegates 1897-1934

Time and Place	Delegates	Time and Place	Delegates
1897 Frederick, Md.,	239	1916 Winona Lake, Ind.,	536
1898 Naperville, Ill.,	319	1917 Wichita, Kans.,	435
1899 Roanoke, Va.,	292	1918 Hershey, Pa.,	452
1900 N. Manchester, Ind.,	348	1919 Winona Lake, Ind.,	580
1901 Lincoln, Nebr.,	350	1920 Sedalia, Mo.,	568
1902 Harrisburg, Pa.,	363	1921 Hershey, Pa.,	513
1903 Bellefontaine, Ohio,	371	1922 Winona Lake, Ind.,	548
1904 Carthage, Mo.,	350	1923 Calgary, Canada,	202
1905 Bristol, Tenn.,	348	1924 Hershey, Pa.,	473
1906 Springfield, Ill.,	404	1925 Winona Lake, Ind.,	566
1907 Los Angeles, Calif.,	263	1926 Lincoln, Nebr.,	392
1908 Des Moines, Iowa,	414	1927 Hershey, Pa.,	490
1909 Harrisonburg, Va.,	381	1928 La Verne, Calif.,	323
1910 Winona Lake, Ind.,	486	1929 North Manchester, Ind.,	544
1911 St. Joseph, Mo.,	440	1930 Hershey, Pa.,	457
1912 York, Pa.,	421	1931 Colorado Springs, Colo.,	255
1913 Winona Lake, Ind.,	486	1932 Anderson, Ind.,	383
1914 Seattle, Wash.,	234	1933 Hershey, Pa.,	298
1915 Hershey, Pa.,	455	1934 Ames, Iowa,	271

THE QUIET HOUR

Moses to Joshua

Deut 31: 1-8

For Week Beginning July 22

I am an hundred and twenty, v. 2

It is a solemn fact to which youth must awaken, one by one the older people drop out of the race. Their places must be taken by the young (1 Kings 1: 1; Psa. 71: 9; Eccles. 12: 3, 5; Zech. 8: 4; Heb. 11: 21).

Jehovah thy God, he will go over before thee, v. 3

The future is hidden. We know not what a day may bring forth. But we face the future without fear, for we know that God will be with us (Gen. 28: 15; Ex. 33: 14; Deut. 20: 1; Isa. 43: 2; Matt. 18: 20).

As Jehovah hath spoken, v. 3

Ours is no newly hatched enterprise. We carry on a work which has increased through the centuries. God's promise guarantees the future (Ex. 23: 25; Psa. 81: 16; Isa. 30: 23; Amos 9: 13; Mal. 3: 10; Matt. 6: 33).

According to all the commandment, v. 5

The commandment—those who do it live; those who deny it die. The decision is simple and clear, and it must be made by all (Ex. 4: 6; 6: 11; 7: 19; 8: 5; 9: 8; 10: 12; Joshua 6: 3).

Strong and of good courage, v. 6

It is the finest courage that is called for, the courage of conviction and truth (2 Sam. 22: 40; Isa. 28: 5, 6; Isa. 40: 31; 41: 10; Dan. 11: 32; Eph. 3: 16).

Fear not, v. 6

The leader who fears has already lost his power. Fear will upset any group and blast all social relations (Matt. 14: 30; 17: 6; Mark 4: 38; 5: 33; 16: 5; Luke 1: 12).

In the sight of all Israel, v. 7

When people see leaders stand close together the result is sure to be wholesome (1 Cor. 1: 10; 2 Cor. 13: 11; Eph. 4: 3; Philpp. 1: 27; 1 Peter 3: 8).

Discussion

What lessons may young and old get from this experience of Moses and Joshua? Point out some specific benefits to be gotten by each.

R. H. M.

PASTOR AND PEOPLE

The Three S's

BY DOW A. RIDGELY

IN educational circles one frequently hears reference made to the three R's—Reading, 'riting and 'rithmetic. If I were an active minister of the gospel I should give careful consideration to three S's.

Short Sermons. We are living in an age when people desire to have things done in a hurry. Many sermons could be shortened without being weakened by eliminating some of the preliminaries. Then I should endeavor to bring only the "cream" that had been gathered through very careful and prayerful preparation. The expression, "He tells too many tales," is sometimes heard. Where the criticism is just, some of the illustrations might be omitted with profit. And, too, sometimes ministers fail to quit when they get through with their messages.

Simple Language. God seldom, if ever, gives a minister an idea so great that it can not be clothed in simple language if one wishes to do so. The Master Teacher expressed his life purpose in a sentence of one-syllable words: "For the Son of man came to seek and to save that which was lost" (Luke 19: 10).

When Jesus was twelve years of age the doctors in the temple were amazed at his understanding and his answers. But when his mother rather chided him for having dealt with them as he had, he replied: "How is it that ye sought me? knew ye not that I must be in my Father's house?" In addressing Nicodemus, a ruler of the Jews, Jesus said: "Ye must be born again [or anew, or from above]." When telling the rich young ruler what he must do, Jesus said, "Go, sell that which thou hast, and give to the poor, . . . and come, follow me."

In each of the above three quotations only one word of more than one syllable occurs. The writer is not pleading for the use of words of one or two syllables, but only using a few illustrations to show what wonderful truths our Savior expressed in very simple language. Many other quotations might be cited.

Scriptures. I should endeavor to wield frequently and skillfully "the sword of the Spirit, which is the word of God." Many people do not read their Bibles very much nowadays and delight in listening to sermons that abound in Biblical teaching. Jesus commissioned his disciples to teach people to observe all things that he had commanded them. When Paul charged Timothy to "preach the word" he was not teaching by precept alone, for he had given the example. "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that

which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55: 11). "For the word of God is living and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart" (Heb. 4: 12).

Where can any minister find any sermon material that is more powerful, or that will accomplish greater results than God's Word? Some of this subject matter was suggested to the writer by persons who are not members of any church.

Parkersburg, Ill.

The Value of Worship

BY R. H. MILLER

"He entered, as his custom was, into the synagogue" (Luke 4: 16).

WE are told that it is right to attend public worship. The exhortation has such good and unquestioned standing in the minds of Christian people that the skepticism which asks, "Why?" is seldom met. But that question should be asked. It provokes thought. And having thought upon it, our exhortation to church attendance will be spoken with vastly greater effect.

One of the least values of public worship is that it causes Christians to appear in mass formation. Each individual is strengthened by seeing how many there are who love the Lord. None of us are so endowed with independent strength as to be wholly indifferent to others. When Elijah thought that he alone was left of those who did not worship Baal, he wanted to die. When he learned of seven thousand others who had not bowed the knee to Baal, he was soon back in the battle again. The worshiping multitude is a tonic to every individual in it.

Furthermore, the multitudes which gather in our churches regularly are a show of strength to the forces of evil. The man who is set upon doing evil is less bold, for seeing each Sunday morning the streets in front of our churches lined with cars.

A religion where men worship individually and alone can never be the social force that Christianity is, with its regular congregational worship. Men must be associated to attain their greatest effectiveness. "Where two or three are come together in my name, there am I," says Jesus.

There is always an unexplained increase of power where men are united in spirit. Christian worship enlists the full effectiveness of this mysterious resource of power.

In the second place, Christian worship breaks the spell of earthly cares, interests and pleasures. The rightfulness of our taking part in these is beyond dispute. He who refuses to do so lives only a partial life. But they become an evil to the man who goes to excess.

In the days when this country was new a mother took her two-year-old daughter with her as she went to work in the field. She left her to play alone. Some time later the mother called, telling her to come. "I can't," was the reply. "This snake won't let me." The mother hastened to her child, finding the child and the snake intently eyeing each other. They say the little girl was never normal after that. She grew weaker and weaker until the end, which came after a couple of years. The family says she was "charmed by a snake."

We smile at their diagnosis. But the story is a parable. The world can do for a man what the snake did for that little girl. The woman who can think of nothing but clothes and entertainments is under its spell. So is the man whose one enthusiasm is money and markets. And the youth whose god is pleasure. If the sway of these interests is unbroken, they will destroy the life.

Worship breaks their spell. The man who worships asserts the claim of a higher loyalty. By weekly and daily tests, he sees to it that this higher loyalty is kept at such a degree of dominance that it can expel all lower and lesser loyalties. Worship is a guarantee against earthly bondage. The earth can not charm the man who worships.

The instructor of whom I learned to drive an automobile, gave as his initial counsel, "The first thing you must learn is to stop!" A driver on a mountain highway has this as his rule for speed, "Always drive slowly enough that I could stop within the length of road that is visible." If these precautions are observed in our participation in the affairs of the world, we shall always be safe. Can you stop? Can you lay down your cares and worries? Can you pass by the pleasures of earth for the joys of the spirit? All this the worshiper can do. He is therefore assured against the spell of earth. He will never be its slave.

Again, Christian worship increases our ethical sensitiveness. Human progress is in a sense the increase in man's moral discernment.

Men have spoken of the age of accountability, referring to a certain age of childhood. Is not every age of man and of mankind an age of increasing accountability? Practices which were once passed without question are now judged unethical. Injustices which were once tolerated as inevitable are now attacked by the moral courage of men.

Worship is the chief factor in bringing about the increase in the moral courage of men. It heightens their sensitiveness to right and wrong.

A young man grew up in a Christian home. He was a regular attendant at Sunday-school and church. Later he dropped all these influences out of his life. His business transactions are deeply off color. There is back of him a trail of bad debts. An intimate acquaintance of his was heard to remark: "— does

not think his transactions wrong. To him they are clever, successful. He never goes to church and Sunday-school. He does not read his Bible. He does not associate with those who are interested in religion. Under the neglect to cultivate it, his moral sense becomes increasingly dull." These are true words.

We have no means of measuring the moral health which is poured into the life of a community by the hours of worship that are shared by its citizens. Judging by the moral lapses of those who do not worship, we are confident that it is very great.

Mother, who, alone, raised four sons from babyhood to manhood, was often heard to remark: "To miss worship on Sunday makes the days of the week that follows much more difficult in the home." There can be no doubt that worship has a direct bearing upon one's moral insight and conduct.

In the fourth place, worship restores balance, poise, perspective to the life. We are in continual need of it.

In the course of the twenty-four hours of the day there are two periods that are especially beautiful, the sunrise and the sunset. If we will but think upon them, these periods of beauty are fitted to our need in a truly amazing manner. The sunrise is a call to worship before we take up the day's work. The sunset is a call to worship which relieves the weariness and tenseness of the day's work. He who looks up at the evening sky is prepared for the fellowship of home and rest.

The standard history of any event is not written by those who are closely connected with it. Some years must pass. Distance is essential to the clearest vision. Worship gives to the spirit this distance. It offers the detachment without which one can not see himself and his duty in true perspective.

The value of a period of time in the mountains or by the sea is not all in the new physical surroundings. It consists partly in the fact that one is removed from the scene of his daily tasks. He goes back to it with more poise and a fairer judgment.

Amos in Tekoa, Moses on Mount Sinai, Jesus in the wilderness, Paul in Arabia, John upon Patmos, and the Christian in his weekly hour of worship, are all seeking and finding the same resources for life. They find them in the only way they can be found—in worship that excludes the ordinary interests of life. Worship is the secret of poise, balance, insight.

In the fifth place, worship keeps us conscious of the bigness and importance of the work we do.

The size of a man is determined in a measure by the importance of the work he does. The soul can not grow great which is set at petty employment. Washington lived a larger life because he knew that he was laying the foundations of a great nation. Lincoln was enlarged by the vastness of the issues with which he dealt.

The man who never worships, who thinks of his work in its mere physical dimensions, will find in it an increasing monotony with the years. He who worships sees more than the physical tools and stuff with which he works. He is a worker with God in building the kingdom, a co-creator. No earthly employment can become monotonous to one who sees it in this larger light.

The mad race for more wealth and pleasure, the weariness of life which one observes among the well-to-do, arises from the failure to see this larger meaning and significance of good work. Worship puts a song into man's work.

North Manchester, Ind.

People Who Pray

BY A. T. HOFFERT

PEOPLE who pray receive the Spirit of God into their innermost beings. Through the avenue of prayer they mingle their lives with the Divine. When people fail to pray they cease to live a close abiding life with Jesus Christ and their withered lives begin to die like branches severed from a tree. Prayer enables them to abound in the reality and power of the Holy Spirit. How we need more people who pray! We need churches that abound in the ministry of prayer. When people pray things begin to happen; souls are converted and men and women are lifted heavenward. A closer look into the lives of some who have prayed should inspire us to a more devoted prayer life.

The spirit of prayer pervaded the life of Jesus. The Father and the Son were in frequent fellowship through prayer. How real were those hours Jesus spent in prayer, how comforting and how assuring! Jesus loved to pray, he wanted to pray, he needed to pray. The sins of the world rested upon him; that burden became lighter as he talked it over with the Father. He sought to know and to do the Father's will at all times. This explains why he prayed before choosing the twelve apostles; why he prayed for his disciples in the upper room before he parted from them; and when the midnight hour was striking just as his betrayal, trial and crucifixion were at hand he prayed again and again that the Father's will might be done.

The disciples were instructed to tarry in Jerusalem that they might be "clothed with power from on high." They with other believers (120 in all) "continued steadfastly in prayer" until "they were all filled with the Holy Spirit and began to speak in other tongues as the Spirit gave them utterance" (Acts 2: 4). Their quiet meetings in a secluded "upper room" were at an end. A great crowd was at their door calling for an explanation. Peter rose to the occasion, preached a mighty sermon and literally thousands were converted.

Under the leadership of the apostles intensive prayer and frequent outpourings of the Holy Spirit accom-

panied their witness of the resurrected Christ and the preaching of the Word. The sick were healed, prison doors were opened, the dead were raised and multitudes of men and women were converted. This tidal-wave of spiritual power overflowed racial boundaries and tens of thousands of gentile believers were received into the Christian church.

During the time of her infancy, a little over two hundred years ago, the Moravian church received a mighty outpouring of the Holy Spirit. The church was much given to prayer during those days. Prayer bands were organized who took turns, the women by day and the men by night, in order that a continuous outpouring of praise, prayer and intercession might ascend to the Father of all mercies. From their little group missionaries began going forth to all parts of the non-Christian world. In their prayer cradle they nursed the infant—modern missions. Incessant prayer is still needed to complete the great task of evangelizing the world.

The world needs a revival. There must first be a revival of prayer. "Revivals can't be worked up; they must be prayed down." The depression, as stated by a leading magazine writer, is testing our moral fiber as well as our pocketbooks. "If there is to be a regeneration of the national character," he says, "it can come about only by the regeneration of each of us as individuals." Here is a task for evangelism supported by much prayer. Here is a task for you and for me. Before the world can be moved to repent, the church must be moved to pray.

Osceola, Iowa.

Is God a Personal Being?

BY D. W. PAUL

ONE of the resolutions passed by a recent Annual Conference called attention to the fact that faith in a personal God is necessary to account for the universe. Some time ago a group of communists met in convention in Chicago and adopted a set of principles setting forth their belief; the first one given was, "That the universe is self-existent." Among the delegates to this convention were some very prominent men.

We all will have to admit that something is self-existent; it has existed from all eternity and was not brought into existence by any other force or power. If this be not true then the first thing would have sprung into existence without a cause. If a force or power could come into existence and cause a universe to be, what assurance would we have that another force or power may not spring up some time that might destroy the universe that already is?

Back to the statement that something is self-existent, what is that thing that is self-existent? Is it the universe? We all know that a part of the universe, at least, did not always exist. Take for instance the ani-

mal life of the earth, that surely did not exist before the vegetable life and the vegetable life did not exist before the universal world; so we conclude that sometime there was a world without vegetable or animal life. We must admit then that somewhere along the line something began to be that had not been before. Then from the time that things began to be that had not been before, back to all eternity without beginning, would be a vast indefinite length of time during which nothing was being done. How could an unconscious force or power lie dormant for so long and then start to working and causing something to be that had not been before? It is unreasonable to think that it would act that way.

Now to go back of matter and say that the self-existent thing that caused all other things was pure energy of some kind does not help us any, because if it was the nature of this energy to act in such a way as to create something, then it would either have had to be creating without a beginning or else remain dormant for a time, and then commence without having any cause to begin, if it was unconscious of its own existence.

The only rational explanation of the universe is to assume the existence of an eternally self-existent force or power, having intelligence and being conscious of its own existence and possessing a will. A self-conscious intelligence possessing a will and a moral nature, we call a person. Therefore, we may conclude that the force or power that accounts for the universe was and is a Personal Being.

Huntington, Ind.

A Power That "Changes Things"

BY CHESTER E. SHULER

RUBINSTEIN, the great pianist, used a "dumb" piano—a mechanical keyboard for exercising his fingers. One day he said to some friends, "If I neglect practice a single day, *I* notice it. If for two days, *my friends* notice it. And if for three days, the *people* notice it."

The Bible admonishes us "always to pray." We can not afford to miss daily prayer. The Christian whose soul is attuned with heavenly things will be conscious of a need if he fails to pray for a single day; longer neglect will become evident to others. We can not afford to take a chance.

And never has the Christian needed to pray as today. These are times of need—times when nearly everyone needs something. Folks are looking for relief on every hand. Many don't know anything about the *power* of prayer in times of need. The Bible is replete with statements about the efficacy, power and comfort of prayer.

Many are using this source of power and comfort—

this great, invisible force which can "change things" so wonderfully when all else avails naught. To such, God is becoming more precious, the Lord Jesus Christ more real, and the Holy Spirit more comforting and helpful—during these present dark days. For which we should praise him, honor him and love him the more.

Prayer *does* "change things."

How greatly it can change things is left for each individual Christian to find out for himself. God is anxious to help us learn.

Montgomerys Ferry, Pa.

Some Thoughts for Each Day

BY MARY VELMA OBER

"Lo, here has been dawning
Another new day.
Think, wilt thou let it
Slip useless away?"

As each new day approaches do you think of the possibilities it may hold, of some one who may be warmed and cheered by a smile or kind word, or some one who may find new life in his work by seeing the life and energy you put into your work? If each person who has been helped by your thoughtfulness would tell you at the end of the day that you have helped him, I know it would seem more worth while.

While trying to help some folks see the worth of a few minutes spent in Bible meditation and prayer each morning, they said they did not have time. I urged them to rise fifteen minutes earlier but they thought they needed their rest.

I often wonder at the end of the day just how much weight was lifted during the day by God's answer to my petitions in the morning meditations. It seems that a whispered prayer takes the knots out of a "knotty problem" and the weights from the burdens and cares.

If an inventory of time spent during the day when God's blessings are asked were taken, and compared with one when this is forgotten or neglected, you would be convinced that your fifteen minutes in meditation are surely the most profitable ones of the whole day.

The most pathetic thing of the present situation is the realization that God's Holy Spirit and power are sufficient to ease every trouble, to help solve all our problems and to soothe every worried, wearied person, and almost every one claims to believe this, but such a very few will accept God's help. His love and patience so much exceed that of our earthly parents that I am sure it grieves him when we bear our sorrows ourselves.

Oh, that all people everywhere would learn the benefits of God's blessings and would pray and meditate more.

"Oh, taste and see that Jehovah is good,
Blessed is the man that taketh refuge in him."

Corunna, Ind.

HOME AND FAMILY

A Lid on the Heart

BY GRACE GROVE ZIMMERMAN

JUDITH WATERS was making quince jelly. As usual she had excellent luck, but there was no joy in her heart as she poured the beautiful sparkling substance into the dainty little glasses. Likewise there was no response as the sun, shining through the window, made pretty ruby reflections like jewels upon the white-topped table.

Judith had not been herself lately. She went from one task to another, simply because it had to be done, finding no happiness in her household accomplishments. But why? Could it be that she was staying at home too much? Should she perhaps go about more?

Perhaps she had been wrong in refusing to attend the Ladies' Aid meetings. She was known as a good needle-woman, but how could they expect her to give so much time to the church? Was it not enough for her with all her housework and two children to care for? True, she had once taken part in various church activities, served on committees, had even taught a class in Sunday-school; but that was before Peter had bought the extra acres which incurred more work and additional hired labor. That was before the children had started to school, which event necessitated extra sewing, lunches, help in preparing lessons.

But was she doing enough after all? Lately she had been possessed with doubts. Something was lacking in her life. Perhaps she should begin attending church services regularly again.

As she sat down to rest, her eyes fell upon the calendar hanging above her chair. She had drawn a circle around a certain date. Yes, tomorrow was the time for the annual fellowship supper that the women of her church held. No one had asked her for anything this year. Even when she had not gone herself, she had sent a donation. Judith felt that she had indeed been left out of everything.

Through the window she saw some one coming in the gate. It was Martha Dean. She and Martha had been close friends and she had always loved her. Martha was the mother of five, yet she was prominent in church work. Judith wondered how she managed to do so much. Martha had ceased stopping to invite her along to prayer meeting and even her visits now were far between. She stood now, upon the threshold, smiling, and Judith welcomed her.

"What lovely jelly you have made!" was her first comment, as she seated herself opposite Judith. "Perhaps you could spare one or two glasses for the table tomorrow evening. Had you counted on going?"

"I'll send a donation, if I don't go."

"But we would rather have you, Judith. The jelly, nice as it is, would be a poor substitute for you."

"You are the only one who has even bothered to ask me."

"I'd like to tell you why." Martha walked to the table and picked up an empty jar and handed it to Judith. "Please fill this with water for me."

Judith was surprised, but she took the jar and proceeded to remove the lid.

"Don't, don't touch the lid," commanded Martha.

"But it is impossible to fill the jar without taking the lid off."

"Judith, that jar represents your heart. It is empty because you have sealed it with things of minor importance and God's goodness can not enter. By refusing all invitations you have placed a lid on your heart, shutting out all the joy that comes from Christian service. The church needs you, but you need the church still more."

Judith was silent and Martha feared she had hurt her. She did not want to do that, she wanted to help her.

At last Judith spoke, "You are right. That is exactly what I have done: put the lid on and clamped it tight. I have thought myself too busy to help with the Lord's work and as a result my life has been like bread without leavening. But it shall be so no more. I am not only sending a donation to the supper, I am going myself. Thank you, Martha, for helping me remove the lid."

"Serve the Lord with gladness; come before his presence with singing. . . .

"Enter into his gates with thanksgiving, and into his courts with praise."

Frederick, Md.

Seed of Abraham

BY H. A. BRANDT

15. Grist of the Mills

THE unexpected visit to Gabriel Roma's cabin was not the last call for Harlan, Evelyn and Iris. For this sorrowing three soon found in his music a sincerity and sustaining power which gave them new courage. As for Roma himself, the coming of appreciative friends served as a powerful stimulus to creative effort. The result was an exchange of understanding which kindled in each of the four a new faith in the future and the will to grapple with life. Thus it was that Gabriel Roma completed a foursome bent on discovering the satisfying goals in the game of life.

As for Harlan Linden, the fact that the Linden fortune was as good as gone now troubled him but little. With its going there had rolled from his mind the incubus of inherited position and obligation. Harlan felt that hencefore he would be substantially free to follow his own natural inclinations.

In the larger use of these new opportunities he had the stimulating encouragement of Evelyn Manor. Alone in the world as she was, Harlan's future became her sole interest, her grand obsession. Thus it was that over and over she subtly insisted that he had natural ability, that he had been trained for leadership, that he was a son of privilege and responsibility. The need for the master-mind might not be proportionately larger than one to a million, or even ten million, but the need was there and the greater because of the dependent multitudes. What Harlan had said about the significance of the sons of Abraham in the general scheme of things had gripped Evelyn more and more. And there were at least two good reasons for this. First of all, she was a woman and intuitively she sensed the truth and meaning of the concept. Second, she was the last of a line; in her nature was sounding the final appeals to the will to live.

Of the vast Linden fortune, the most that remained in the control of Harlan and Iris was tied up in the Linden Mills. But financially speaking this did not mean much. The plant was generally believed to be obsolete and its products out-of-date. Indeed, the apparent worthlessness of the plant was the main reason why certain creditors had agreed to leave Harlan Linden in charge, as the one and only man who might be able to salvage something for them.

Yet with all the faith these creditors showed in Harlan Linden, he was himself not too sure that much could be done with the mills. His aggressive plan was to develop certain new products, revamp the best of the machinery, and make a strenuous bid for business.

In the campaign for recovery Harlan was actuated by several motives. There was Evelyn Manor's faith in him. She believed he could do something with the mills and Harlan was determined not to disappoint her. Then there was a sentimental reason. As a matter of family pride Harlan could not help but long to bring the plant back to something of the success it had been in the early days of his father's management. Finally,

The Homely Task

Selected by Maude C. Kinzie, Haxtun, Colorado

There are those who outward look with wistful eyes
Glimpsing a glorious goal beyond their task,
Who but the rainbow deed of service ask
As theirs, dipped in the peace of sunset skies.
They see the amber and the rose that lies
Upon the world's horizons, evening-dyed,
But in their soul of souls have not descried
The near-by burst of life which never dies.
The homely touch of mother's hand, the tear
Engravings on the sooted cheek of toil,
The sympathy that lifts the heart from fear
To faith and love and life, no soot can soil.
Who blithely digs his trench with steadfast eyes
Builds on his ditch an empire of the skies!

there was a feeling of obligation. Though the financial collapse of the mills was no fault of his, yet he felt he owed it to investors and employes to make the best of the situation.

It made him heartsick when he considered what the closing of the mills had meant to thousands in Oaklyn and the surrounding territory. There were the stockholders, most of them people of small means who had put their all in Linden Mills as a nest egg against a rainy day. The evil day had come, and with it the wiping out of their savings. And then there were the former employes. Here and there a man like Manly Dale or Gabriel Roma had been able to find new and sure ground. But generally speaking, the thousands who worked in the mills were on public relief, or as good as permanently incapacitated for self-support. Harlan agreed with Evelyn Manor that he owed these men something. For all that they had given they now had nothing but memories of blinding furnace fires, glowing metal and the crash and roar of great machines. Such was the human grist of the mills!

But were the bankrupt and the unemployed to be regarded as one of the inevitable products of the mills? Harlan Linden could not make himself believe that it was necessary that such a terrific price should be paid for progress. He was convinced that somewhere something was wrong. The articles fabricated in the mills were not evil in themselves. There was every reason to consider them good. For somewhere they had brought release, beauty and joy to individuals. From the beginning of time, Harlan frequently reminded himself, the invention of tools and the increased production of goods resulting therefrom had operated to liberate man. That is, this was the ultimate outcome, though each advance was typically attended by a period of painful adjustment.

All of these considerations bore down so heavily upon Harlan that he was resolved to consume his powers if need be in the quest for a way out. And in discovering such a way out he would not only prove himself a true son of Abraham, but redeem and bless his people as well.

A skeleton organization which had remained in charge at the mills was accordingly strengthened somewhat. This was especially true in the research department. In this connection Harlan Linden hit upon the idea of drafting the best brains of the Oaklyn community for suggestions as to what could or should be done to solve his mill problem. He felt justified in this since the Linden Mills had been the original stimulant to unusual community development, and their reopening on a sound basis would go far toward solving the recovery problem for Oaklyn and environs.

Harlan Linden was much impressed with certain suggestions which came from a couple of recent college

graduates whom he had met first at Becker's sale and again after the accident which cost Mrs. Elsa Linden's life. The two young men were Newell Barr and Ernest Becker. They came into his research department with ideas about standardized, rust-proof lighter weight equipment for farmers. They pointed out that farmers are large users of heavy equipment, and within their purchasing power, quick to avail themselves of improved machinery. Then why not study the farmer's special problems, invent and manufacture to meet his unique needs? Consider the tremendous loss to farmers through the rapid wearing out and rusting out of his expensive machinery! The farmer is not entirely to blame in that machines have sometimes tended to impoverish rather than benefit him. Why should he not have machines constructed of metals calculated to better withstand wear and weather? Surely the man who can serve here, reasoned the two young research men, can serve others as well as his own interests. They represented that the reëquipment of farmers would open up tremendous business possibilities. Beyond this, is the whole problem of the farmer's home and what should be done to improve the physical equipment of the average farmstead. Of course, all this would have to be within the range of the farmer's ability to pay. Yet here are needs and the will to earn and pay if the product offered is right.

These conferences in the executive offices at Linden Mills naturally gave rise to more or less going and coming, and to popular speculation as to the possible meaning of it all. Would the mills open again? Who could tell? Former mill people listened for every clue, passed mill gossip along distorted, exaggerated.

One Monday morning as Harlan Linden drove to his office at the mills he was struck by the number of men headed in the same direction. At the mills he discovered a great crowd in front of the employment offices. Immediately he understood that something was up. So he drove by without stopping, parked his car inconspicuously, and contrived to slip up to the offices by a back way. He wanted to know what all the excitement was about before he was forced to deal with an unstable mob.

Once in the offices, Harlan Linden sent for Manly Dale, recently recalled and placed in charge of care of the plant and grounds. He would know many of the old mill hands in the besieging crowd and perhaps something of what was up.

"Dale," said Linden, "what does this mob mean?"

"I can't tell you exactly, Mr. Linden."

"But you do know something about it?" continued Linden.

"I know that the men are under the impression the mills are to reopen today. That's why so many of them are lined up in front of the employment office."

"Where did they get such an idea!" snapped Linden impatiently.

"I don't know, Mr. Linden. I am only telling you what I overheard."

Linden immediately saw that he was getting off on the wrong foot. He would need Dale's help with his difficult situation. He knew that a crowd is not easy to handle, could easily be angered, stampeded.

Dale waited while Linden considered possible procedure.

"I believe we should call the police," suggested Dale.

"Not yet," countered Linden, "or as long as the crowd behaves. Let's look them over."

Linden and Dale stepped to a third story window overlooking the crowd below. What they saw was a somber sea of humanity crowding to the office doors. Even as they watched others joined the ominous throng.

"There's more than a thousand old hands down there," offered Dale.

Linden scarcely heard his companion speak. Gazing upon the human grist of the mills he was moved with a new sense of the workman's helplessness and the leader's special responsibility. But even as he gazed some one looked up from the crowd and saw Linden at the window.

The man pointed and shouted: "There he is!"

Immediately a sea of faces was lifted toward Linden at the window. Hollow, eager faces they were—the faces of men seeking bread for themselves and their wives and children.

Linden was taken unawares, but he was fascinated by the eagerness of the eyes fastened upon him. The moment was too tense to last. Somewhere down in the crowd a hoarse voice cried: "We want work!" In a twinkling the words were caught up by the crowd and hurled at the man in the window. "We want work!" chanted a thousand men of the mills.

Elgin, Ill.

(To Be Continued)

One Long Honeymoon

MANY a home is wrecked because either one or the other parties stop the courting when the marriage vows are said. They become slovenly in their appearance and careless in their dress and their conduct. The thousand and one little courtesies that made the courting days so sweet and beautiful are dropped in the early days of the wedded life. And my advice to all my married friends is to keep up courting after marriage. Make life one long honeymoon.

Do not choose a partner in life on the ground of physical beauty. They used to say beauty is only skin deep. It is not even skin deep now. It used to fade with the years; it fades with the wash basin nowadays.

Many a man is more concerned about the purity of the strain of his hogs than he is about the purity of the strain of his own posterity. It would be a mighty safe thing for fathers to demand of suitors for their daughters' hands. It might save many a heartache and keep the old family name from being stained by unexpected blots in succeeding generations.

I still believe that pure heartfelt love is an absolute requisite for happy married life. Do not marry her unless she is positively the only girl in all the world for you. Better go through life in single blessedness than be unhappily married.—From a sermon by Thomas Beverly Marsh, pastor of the Memorial Baptist church, Fresno, Calif., as reported in *The Fresno Bee*.

Spiritual Growth of Women

BY MRS. J. HUGH HECKMAN

Given Before the Women's Group, Ames Conference, June 13

CHRISTIANITY has opened a great door of dignity and opportunity to womankind. Among the Jews, though honored, her activities were limited to the home, and she was held in less esteem. Today in an orthodox synagogue she must sit in a secluded section apart from man, and to a certain extent her presence is defiling. It was simply forbidden for a Rabbi to speak familiarly with a woman.

You will recall with what great amazement the people saw Jesus talking to the woman at the well. But all of this inequality was swept away by him, and proof of his attitude is found in the many stories of his tenderness and esteem for women. So it is not surprising that women grew in all the splendid graces of culture and service in Christianity.

In the ministry of Jesus women were associated with him in his great work. When he sent out the twelve disciples, he told them to depend upon the hospitality of the villages; and when he set out on his itineraries, he depended upon the casual hospitality of the people along the way. This naturally fell to good and gracious women who would care for him. It is evident that a certain amount of his support was rendered by the constant devotion of a few women.

We have Mary Magdalene. She was despised by the women of her community and was looked upon as a street woman. She was afflicted with a grievous case of demon possession. But Jesus healed her. Her devotion to him probably even excelled that of the disciples. She was the first to believe in the resurrection. I have wondered if the women of her community did not miss an opportunity in failing to minister unto her. She needed a touch of love, some one interested in her. Her devotion to them might have been marvelous. Can there be such in our own communities whom we might regard as street women and of questionable character? We rather shun them; while if an interest and our love

would go out to them, their devotion and spirituality would surprise us.

Following Pentecost we have Dorcas of Joppa. She was a good woman, a seamstress, who helped many who were in need. Were Dorcas with us today, she would be among the faithful Aiders and Missionary Givers. We need more women like her today. And then we have Lydia, Paul's first convert at Philippi. She was noted for her ministry and her great influence in the church. Were Lydia with us today, I can see her a faithful supporter of our Women's Work program, living out in one of our remote churches, but promoting our program.

It did me a great deal of good recently when one of our dear good ladies of our district in Kansas told me that for a few years she had been taking subscriptions for THE GOSPEL MESSENGER for \$1.75 instead of \$2 a year. Thus by declining her commission she is helping her people in a small way through the depression, and in a great way ministering to them spiritually.

Of the eight original members of our church three of them were women. And so womankind has carried a fine ministry through the history of the church to the present day. As the church has developed and enlarged her activities, so woman has had a share in her progress. Her activities in the home, her gracious hospitality, her devotion for worship have developed some of the sweetest characters on earth, but this is not enough. Today the program of the church and of education has expanded until the activities of woman have reached beyond the realms of the home. Education has given womankind a great opportunity and responsibility. The nation's leaders are calling upon her to support their program and to fill offices. Women's suffrage has given her power to wield a greater influence.

So she seeks a preparation to meet the demands of the day, but she is still an earnest seeker for that which is best in life, and through the program of the church she finds various avenues wherein she can grow.

She will grow according to her *will* and *desire* to grow. Many have ability, but are so easily lured into the carefree way of living. Somehow if we could awaken these souls to their possibility and duty in living, they would bring forth much fruit.

Sometimes we think of our women's program confined to stated departments, but it really includes the whole program of the church—the Sunday-school with the children, the young people, the adults and the missionary work abroad and at home.

Jesus said: "I am the Vine and ye are the branches." The church is the strongest branch of this vine and what a wonderful channel it is through which we may grow spiritually.

In the *Christian Century* recently was an article which caught my eye. It was entitled, "The Christian Church." A thought was dropped in the article that

there are many who feel that Christianity would function in society more effectively if it were not for the church, and there are voices lifted in high places insisting that the missionary enterprise should abandon the program of establishing the church in non-Christian lands and be content with proclaiming Christianity as a spiritual principle, leaving it to find its embodiment in the forms of social organization. But I was happy to have the article close with a remark like this: "But it is only the church that is competent to keep Christianity alive and to make it potent in solving the great problems which have brought confusion to our generation."

We will continue to think of the church as the strongest branch of the Vine.

Growing out from the church we have Christian Education, the Women's Work, the Men's Work and other branches. But for our present use we will consider Christian Education and Women's Work where we find places for our women to grow.

If we expect to grow, we must attach ourselves to one of these branches. It is better if we have grown right up through one of them into one of the useful limbs, but we can be grafted on and thus attach ourselves and bear rich fruit.

There are a great many women who attend church and help in the church program, but only when everything else is suitable. They have ability and talent and should be sharing the responsibility of the church program. How may we help these to grow?

It has been Mrs. Murphy's idea, I am sure, in these years as she has directed our work that we interest every woman and girl in the program of the church. Why can we not do this when there are so many avenues through which we may grow?

For some practical illustrations will you go with me to the rural church. Here we have a Lydia; she sees the need of more than an Aid Society, for it is only a few who come to quilt. She learns of our Women's Work program; she interests another woman in organizing a Missionary Society; she sends to her District President or Elgin for material. She finds a wealth of material at hand. So we have two organizations started. Another woman of ability is found to direct the Parent Education or Mothers and Daughters' work. But she will not undertake it. She is afraid she can not do it, or that others can do it better. Do you know of any such women? I do. Here, I believe, Lydia will tell her about the reading of the New Testament as outlined by our Christian Board of Education—choose those verses which will mean strength. Modesty is a fine characteristic, but to be too modest is a sin. We must not be afraid to undertake great things for Christ and the Christian program. We must daily crucify self to grow. Lydia urges all the women to do more Bible reading. It helps them to grow.

A Mothers and Daughters' organization is formed to meet once a month at the church on Sunday evening when the men have their meeting and the young people their meeting.

Lydia almost becomes discouraged as she tries to keep the Aid Society going through the summer months. She has called the meeting for one afternoon; a few come, and in walks Caroline, a young wife and mother, expecting threshers next day. "Why, we did not think you would come; you are having threshers tomorrow, aren't you?"

"Oh, yes, but I find when I put the Lord's work first, I get along better with my own."

Go with me now to the church in the small town. It seems difficult to keep the laywomen interested in the church program. But here are a few women who are organizers. They have a Women's Work program. They are endeavoring to reach all the women making a certain group responsible for certain phases of the work. Here are the weekly Aiders sewing, quilting, etc. The *Prayer Booklet for Missions* is used in their devotions. For roll call Bible verses are given or visits reported. Once a month the Missionary Society has a meeting. They have Parent Educational meetings too. In this community are new women and shut-ins, so these women plan visiting days and call upon all those who do not attend regularly. They also plan all-day meetings and give special invitations to all the women of the community to attend. All this promotes a deep interest and gives encouragement and some are won to Christ. We dare not become discouraged if all the women do not attend regularly, but we must keep faithfully and prayerfully working on and on.

There is another church in a city where many of the women do not have a Christian background. How may we help them to grow? They come late to appointments and are irresponsible in taking part in programs. When you are counting on them, they have gone elsewhere. The pastor's wife or Dorcas must be loving, kind, patient, and long-suffering and have great faith that they will be won to a deeper consecration of their lives to the Master. Too many are nominally church members. I wish we knew how to win them before so much of their lives are spent in a self-centered fashion. "Even so let your light so shine before women that they may see your good works and glorify your Father which is in heaven."

We are here at the beginning of this conference. It is something of a mountain-top experience for us where we witness the glory of the transfiguration. It would be easier to build our tabernacles and linger here, but we must follow the Christ back to our home communities where there are women and girls to win for his kingdom.

"Have we done our best, our very best
In our efforts through the year
To meet up square with tasks at hand,
To gather strength for each pressed demand
With a faith that knows no fear?

"Do we push ahead with all our strength
'Gainst odds that seem too great?
Can we sacrifice a little more
That the cause of Christ may grow?

"Will we do less than his servants did
With the lad's small fish and bread?
Will we place ours in Jesus' hand
And move at his command
That the hungry may be fed?

"Will we ponder well the law of God
That we reap just as we sow?
Will we stand by those who have given all
That other women may hear the call
Of a Savior they should know?"

MOUNT HERMON

(Continued From Page 11)

en has recently been added. It is equipped with two large ranges and a water heater which furnishes hot water for showers.

The "Large Cathedral" is the main place of meeting. A platform has been built in the space between some giant redwoods. It is truly God's own handiwork which one views from this beautiful spot. The eyes may travel up the trunks of these magnificent trees which form the corners of the "Cathedral," but can not find the tops, which are lost in a maze of branches. There is an inspirational tone to meetings held here which it is difficult for man's hands to give to church buildings.

There is also a small cathedral used for young people's meetings. It is a natural enclosure formed by new trees coming up from the old stumps. When the weather is too cool or more personal groups are held there is a large room with a fireplace which may be used. It is around this cozy fire that the morning watch services are held. Altogether Mt. Hermon is ideally planned for conferences such as the Brethren Assembly of Northern California.

Everyone in the family may go to Mt. Hermon Assembly. It is not a meeting for old or young, but has often been referred to as a "family group" Assembly. Each group has a leader from the local district. There is one outside speaker each year. In 1933 the assembly was greatly privileged in having Bro. J. W. Lear present. He had one period with the young people in addition to the general meetings. Bro. S. J. Miller met the ministers for a session previous to the regular services. Dr. J. Z. Gilbert and family were visitors. Mrs. Gilbert, who is a member of the National Council of Woman's Work, gave a talk to the women and also held discussion groups for the girls.

The general theme was "The Victorious Life." This was divided into two parts: "The Victory over Self" being used for the week-end so that those coming for this time only would get a more complete conception of the theme. The second part of the subject was "Victory in the Field of Service."

The mornings are given over to meetings and the afternoons to recreation. There are tennis courts, a swimming pool and numberless trails for the hiker. It is a short dis-

tance to the Santa Cruz Big Trees, a grove of giant redwoods. Only a few minutes' drive takes one to the beach where all of the beach sports may be enjoyed. One may attend the assembly and still have time for a real vacation in this wonderland for vacationing.

The young people declare Summer Assembly is a wonderful place to go and the older ones add "It was good for us to be here."

Nellie May Hylton.

Strathmore, Calif.

HARMONY ASSEMBLY PROGRAM

A regional Bible conference and training school for ministers and other church workers will be held at the Camp Harmony Training School, Hooversville, Pa., July 23-29. The camp is located four miles north of Lincoln Highway from Stoyestown, Pa.

MONDAY, JULY 23

Chairman for the evening—M. J. Brougher

4:30—Registration and Assignments

5:00—Supper (Daily)

6:15—Vespers, "The Holy Spirit,"M. J. Brougher

8:00—Lecture, "Gospel of Truth,"D. W. Kurtz

TUESDAY, JULY 24

Chairman for the day—M. Clyde Horst

8:30-9:20—Simultaneous Conferences. Theme: "What Can the Following Groups Contribute to the Needs of the Church?"

Ministers,M. Clyde Horst

Laymen,E. G. Bowman

Women,Alice Baker

Young People,J. A. Robinson and Kenneth Morse

Children's Leaders,Mrs. H. B. Speicher

9:30-10:20—The New Convert

1. "Getting Him Into the Church,"Trostle P. Dick

2. "Preparing Him for Church Membership,"

.....Ralph E. Shober

3. "Assimilating Him in the Church Program,"

.....G. E. Yoder

4. "Nurturing His Spiritual Life,"Hilda Gipple

10:30-11:20—"The Message of Galatians,"D. W. Kurtz

1:30—"Evangelism, The Dynamics of the Triune Godhead.

1. "The Love of God the Father,"W. G. Nyce

2. "The Sacrifice of the Son,"J. E. Whitacre

3. "The Leadership of the Holy Spirit,"

.....H. S. Replogle

2:15—Praise and Worship,George Detwiler

2:30-3:15—"The Power of Little Things,"

.....Ida C. Shumaker

3:15-4:30—Directed Recreation, ..L. S. and Mrs. Knepper

5:00—Supper

6:15—Vespers, "Life's Summertime,"Levi K. Ziegler

8:00—Lecture, "The Gospel of Freedom,"D. W. Kurtz

WEDNESDAY, JULY 25

Chairman for the day—Levi K. Ziegler

8:30-9:20—United Conference. Reports from Tuesday's conferences on "The Needs of the Church."

Report from Ministers,John H. Clawson

Report from Laymen,Geo. Seese

Report from Women,Mrs. Florence Gipple

Report from Young People,John Long

Report from Children's Workers,Florence Seese

9:30-10:20—Making Church Membership Meaningful

1. "Through Church Attendance,"J. D. Reber

2. "Through Financial Support,"John H. Fike
 3. "Through Spiritual Enrichment," ..Foster B. Statler
 4. "Through Christian Service,"Henry F. King
 10:30-11:20—"The Message of Ephesians," ...D. W. Kurtz
 1:30—Evangelism, "The Agency"
 1. "The Church Tarrying,"H. M. Snavelly
 2. "The Church Witnessing,"Paul Robinson
 2:15—Praise and Worship,George Detwiler
 2:30—"The True Evangel,"Ida C. Shumaker
 6:15—Vespers, "The Makers of Peace," ..M. Clyde Horst
 8:30—Lecture, "Gospel of Love,"D. W. Kurtz

THURSDAY, JULY 26

Chairman for the day—B. F. Waltz

- 8:30-9:20—Simultaneous Conferences. Theme: "What Can the Church Contribute to the Needs?"
 Ministers,M. Clyde Horst
 Laymen,D. M. Sell
 Women,Mrs. L. S. Knepper
 Young People, ..J. A. Robinson and Beatrice Hamilton
 Children's Leaders,Mrs. H. B. Speicher
 9:30-10:20—The Sunday-school and the Church
 1. "Shall the Sunday-school or the Church Be First?"W. Clay Wertz
 2. "Why the General Laxity in Church Attendance?"L. S. Knepper
 3. "What the Sunday-school Can Do to Help the Church"C. E. Grapes
 4. "What Can the Church Do to Strike a Proper Balance?"T. F. Henry
 10:30-11:30—"The Message of Ephesians," ...D. W. Kurtz
 1:30—Evangelism, "The Field," The World
 1. "The Field Within" (The Church), ..M. C. Swigart
 2. "The Field Without" (The World), J. A. Buffenmyer
 2:15—Praise and Worship,George Detwiler
 2:30-3:15—"The Value of Vision,"Ida C. Shumaker
 6:15—Vespers,M. C. Swigart
 8:00—Lecture, "The Gospel of Grace,"D. W. Kurtz

FRIDAY, JULY 27

Chairman for the day—J. A. Robinson

- 8:30-9:20—United Conference. Reports from conferences on "What Can the Church Contribute to the Needs of the Groups?"
 Report from Ministers,Geo. L. Detwiler
 Report from Laymen,H. B. Speicher
 Report from Women,Mrs. W. Clay Wertz
 Report from Young People,Gwendolin Baird
 Report from Children's Leaders,Mary Keiper
 9:30-10:20—The Church and the Problem of Peace
 1. "The Present Peace Situation,"John G. Hershey
 2. "The Bible Teaching on Peace,"John D. Ellis
 3. "What the Church Can Do,"John L. Myer
 10:30-11:30—"The Message of Philippians," ..D. W. Kurtz
 1:30—Evangelism "The Message"—The Gospel
 1. "The Gospel of Christ,"B. F. Waltz
 2. "The Gospel According to You and Me" (Practical Christian Living),Rufus Bucher
 2:15—Praise and Worship,George Detwiler
 2:30—"Carest Thou Not That We Perish?"
Ida C. Shumaker
 6:15—"Vespers,"B. F. Waltz
 8:00—Lecture, "The Gospel of Life,"D. W. Kurtz

SATURDAY, JULY 28

Chairman for the day—T. F. Henry

- 8:30-9:20—Simultaneous Conferences. Subjects to be chosen by the individual groups.
 Laymen,O. P. Thomas
 "Why a Men's Organization in the Local Church?"
Frank Norris
 Women,Mrs. Jas. Murphy
 "The Womanhood of the Church in the Foreground of the Future," Mrs. R. D. Murphy, National Council Women's Work.
 Young People,Paul M. Robinson
 Children's Leaders,Mrs. H. B. Speicher
 9:30-10:20—The Problem of Temperance
 1. "The Present Temperance Status,"H. Q. Rhodes
 2. "Biblical History of Intemperance," Jno. D. Ebersole
 3. "What Contribution Can We Make?" Irwin S. Hoffer
 10:30-11:20—"The Message of Philippians," ..D. W. Kurtz
 1:30—Evangelism, "The Results—Salvation"
 1. "A Redeemed Humanity,"L. B. Harshberger
 2. "A Glorified Christ,"C. C. Sollenberger
 2:15—Praise and Worship,George Detwiler
 2:30-3:15—"The Marching Orders of the Church and the Great Need,"Ida C. Shumaker
 6:15—Vespers, "The Briefest Biography," W. J. Hamilton
 8:00—Lecture, "Gospel of Joy,"D. W. Kurtz

Tenth Anniversary and Campers' Reunion

SUNDAY, JULY 29

Chairman for the day—W. J. Hamilton

- 8:30—Morning Watch
 9:30—Sunday-school
 10:45—Worship, "Love in Action,"Ida C. Shumaker
 1:30—Special Music,Members A Cappella Choir
 Prof. Chas. L. Rowland, Director
 Sermon, "Ideals of the Church of the Brethren,"
D. W. Kurtz
 7:15—Special Program, "The Church of Tomorrow,"
C. N. Ellis
 Greensburg, Pa. M. J. Brougher.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Brunk-Rowdabaugh.—By the undersigned in the Church of the Brethren, La Verne, Calif., June 18, 1934, Bro. Fred James Brunk, formerly of Clovis, N. Mex., and Sister Reatha Irene Rowdabaugh of La Verne, Calif.—W. I. T. Hoover, La Verne, Calif.

Dickey-Berg.—By the undersigned at the home of the bride, April 29, 1934, Samuel Boyd Dickey, Berlin, Pa., and Francine Berg, Mt. Pleasant, Pa.—W. K. Kulp, Mt. Pleasant, Pa.

Dredge-Price.—By the undersigned at the close of the morning service in the Church of the Brethren, La Verne, Calif., June 24, 1934, Eld. Davis S. Dredge, New Carlisle, Ohio, and Sister Lillie M. Price, La Verne, Calif.—W. I. T. Hoover, La Verne, Calif.

Hunter-Hollinger.—By the undersigned at the home of the bride's parents, Mr. and Mrs. R. C. Hollinger, Inglewood, Calif., June 24, 1934, Mr. K. Sidney Hunter, La Verne, and Sister Mary Elizabeth Hollinger, Inglewood.—W. I. T. Hoover, La Verne, Calif.

Miller-Miller.—At the home of the undersigned, June 9, 1934, Avid O. Miller and Miss Lydia Miller, both of Clarksville, Mich.—C. L. Wilkins, Freeport, Mich.

Shaffer-Goodwin.—By the undersigned at the home of the bride's parents, New Salem, Pa., Bro. Wilbur Shaffer and Miss Bernice Goodwin, June 12, 1934.—C. C. Sollenberger, Uniontown, Pa.

FALLEN ASLEEP

Lancaster, Sister Jenettie, daughter of Adam and Susanne Cripe, born near Girard, Ill., April 6, 1868, died May 21, 1934. Dec. 4, 1890, she married Raymond Lancaster; to this union were born five children, one dying in infancy. She united with the Church of the Brethren early in life and remained true to her faith throughout the years. She suffered from a lingering illness, being confined to her bed the last eight months. Funeral services by her pastor in the South Beatrice church. Interment in the Brethren cemetery near by.—Paul K. Brandt, Holmesville, Nebr.

McKinley, Samuel, son of Benjamin and Arah (Bryan) McKinley was born Feb. 11, 1868, near Gaston, Ind., and died June 15, 1934, at his home near the Union Grove church, north of Muncie, Ind. Nov. 4, 1890, he married Ella Rarick. This union was blessed with three girls and two boys. One girl died in infancy. These, together with the widow and a foster son, remain. He served as an efficient janitor and deacon in the Union Grove church, and also served on important committees. He will be greatly missed in the local church, in the home and community. He was a man of strong Christian conviction and was always found in the service of the church. He accepted Christ and united with the Church of the Brethren when a young man. Funeral services were conducted from the Union Grove church by the writer, assisted by George L. Studebaker and Andrew J. Miller. Burial in the Union cemetery near Eaton, Ind.—I. E. Weaver, Gaston, Ind.

McWethy, Thos. H., died at the age of 47 years, 7 months and 17 days. Death was caused by an automobile accident. Nov. 28, 1907, he married Edith Moats and this union was blessed with four children. In early life he became a Christian. He developed a sterling character and was interested in church work. He was a deacon for many years and served as Sunday-school superintendent for about fifteen years. Funeral services from the Dixon church by the writer, with interment in the Oakwood Dixon cemetery.—Wm. E. Thompson, Dixon, Ill.

Myers, Mary Jane, died at her home in Lena, Ill., May 13, 1934, after a lingering illness of heart disease, aged 79 years, 6 months and 18 days. Funeral services were held in the Lena church conducted by the pastor, J. F. Burton, assisted by P. R. Keltner. She was the daughter of Isaac and Sarah Rhodes and was born near Nora, Ill., Oct. 25, 1854. On Jan. 6, 1874, she was united in marriage to John Thaddeus Myers who preceded her in death ten years ago. In 1877 she united with the Church of the Brethren and lived a consistent Christian life until death. Her entire life was spent within the bounds of the Waddams Grove church, Ill. She leaves two daughters, three brothers and four grandchildren.—F. Rhodes, Dallas Center, Iowa.

Peters, Bro. Joshua, son of Abraham and Elizabeth Peters, born in Franklin County, Va., Jan. 17, 1860, died April 3, 1934. In 1882 he married Nellie Noland. To this union were born three daughters. He united with the Church of the Brethren when a young man and remained faithful. Burial in the Brethren cemetery, Holmesville. Funeral services at the South Beatrice church by the writer.—Paul K. Brandt, Holmesville, Nebr.

Rush, Mrs. Alice, was born at South Whitley, Ind., Feb. 6, 1867, and died June 19, 1934, at her home in Lincoln, Nebr. Her parents were Elder and Mrs. David Bare. At the age of seven she moved with her parents to Noble County, Ind., where they located on a farm southeast of Ligonier. Here she grew to young womanhood and received her education. When she was nineteen years of age the family moved to northwestern Nebraska and located on a homestead north of Rushville. Here she taught school for two years. On April 5, 1888, she married Charles H. Rush, of Rushville; here they remained for thirty-one years, undergoing all the hardships of pioneer days. Two sons were born to them, one of whom died in infancy. The other, Harry E. Rush, made his home with his mother in Lincoln until her death. In March, 1916, the family moved from Rushville to Lincoln, Nebr. Here her husband passed away in August, 1927. She had much suffering in her life but through it all she looked to God for strength to bear it; she kept her faith in God. She leaves one son and one sister. Funeral services were held in the Lincoln church by the writer. Interment in the Wyuka cemetery.—Leonard Birkin, Lincoln, Nebr.

Shearer, Herman B., youngest son of Bro. Henry B. Shearer, was born Aug. 28, 1912, near Mastersonville, Pa., and died June 18, 1934, aged 21 years, 9 months and 20 days. He is survived by his parents, one sister and two brothers. Private funeral services were held at the home of his parents, conducted by Elders S. S. Eshelman, B. G. Stauffer and David G. Gible. Interment in the Chiques Hill cemetery.—Mrs. Fanny Zug Shearer, Manheim, Pa.

Smith, Bro. J. O., died May 16, 1934, within the bounds of the Lost Creek congregation. Funeral services conducted at the home by his pastor, Bro. J. A. Buffenmyer. Bro. Smith was elected to the ministry in 1896 and preached for a number of years, although he was not active in the ministry for several years. He will be missed from the activities of our congregation. Bro. Smith is survived by his widow, one son and one daughter.—Margaret Shellenberger, Oakland Mills, Pa.

Spitzer, Lydia Catherine, daughter of William and Sarah Mason, was born in Illinois, Aug. 21, 1868. Later she moved with her parents to Ray County, Mo. On Dec. 23, 1894, she married Frank Spitzer. To this union eight children were born. The husband, five sons, one daughter, one sister, one brother, and a number of grandchildren survive. For a number of years they lived in Colorado. When sixteen

years of age she united with the Church of the Brethren. Her life had been one of trials and hardships, but Christ was a living reality to her. An outstanding virtue was faithfulness. She died at her home near Wiley, Colo., on April 17, 1934, following a stroke of paralysis. Funeral services were conducted in the Wiley Church of the Brethren by her pastor, Charles Dumond. Interment was in the McClave cemetery.—Naomi E. Fasnacht, Wiley, Colo.

Whisler, George, born at Tipton, Iowa, Oct. 27, 1860, died at Sterling, Ill., June 23, 1934. Aug. 31, 1879, he married Elmira Harley and lived at Ashton, Nebr. To them were born Samuel L. of Waldron, Mich., Emma G. Shively (deceased), Mignon I. Duros (deceased), and Mrs. Myrtle E. Billsborough of Mt. Morris, Ill. His wife preceded him more than three years. He leaves two brothers, two children and seven grandchildren. Services by the writer.—Ezra Flory, Sterling, Ill.

NEWS FROM CHURCHES

CALIFORNIA

Laton church met in council June 13 and elected the following church officers for the coming year: Elder, J. H. Price; clerk, R. H. Jenkins; treasurer, Lester Vaughn; Messenger agent, Erma Brabb; correspondent, Lenora Vaughn; B. Y. P. D. advisor, Marie Rupel; C. W. president, Rena Vaughn; music committee, Lenora Vaughn. It was decided unanimously for Bro. J. H. Price to stay with us another year as pastor. Brother and Sister Price have been faithful in serving the church and much good has been done. The mothers and daughters had a pot luck dinner at the church and Sister Paul Rupel gave us a splendid talk on Africa. She had with her several things the Africans had made and she showed them to us at that time; also some of the things they wore. We have a women's missionary society organized and much good is being done. All look forward to the missionary program given at each meeting. Bro. Paul Rupel preached for us on Sunday, June 17, and in the evening showed pictures of Africa and told us of the conditions there. Bro. Price, our pastor, gave us a fitting sermon on education Sunday, causing us to realize more and more the need of Christian education. The male quartet from La Verne College was with us on Monday evening, June 18, and gave us a splendid program. These young men are doing a wonderful work by going from place to place and giving programs in song, helping young people to see the value of a Christian education. May 5 we enjoyed a spiritual love feast. Leo Miller of Fresno officiated.—Myrtle M. Julius, Laton, Calif., June 19.

La Verne church added six to their number by baptism at Easter time and one since, with the pastor, Galen K. Walker, officiating. Eld. John H. Cassady of Washington, D. C., gave us a series of doctrinal and prophetic sermons in a ten day series of meetings last month which drew large crowds of people, especially from adjoining congregations. The Women's Work circles are well attended and afford service for a number of the women and girls. The Aid Society is doing enthusiastic work under the leadership of Sister J. M. Frantz. Easter and Mothers' and Fathers' Day Sundays were all appropriately celebrated. Monday, June 18, a missionary convocation was held in the church prayer room using somewhat the same program material as was used the same afternoon in the Annual Conference missionary convocation at Ames, Iowa. Sister Ruth Forney Brooks gave the main address and Sister Paul Rupel conducted the devotions. Bro. D. L. Forney spoke briefly of his call to India and of his going out with his wife and daughter Ruth, then a baby.—Grace Hileman Miller, La Verne, Calif., June 21.

IDAHO

Fruitland.—Bro. McKinley Coffman and family left June 17 for their new home and pastorate at Troutville, Va. We wish them the very best success in their new project. Two hundred people attended the farewell gathering and wished them godspeed. Miss Jane Shamberger accompanied them to Maryland and will visit there, and in New York. On her return she will visit in Elgin, Ill., with the C. H. Shambergers. Brother and Sister W. Earl Breon, recently of Wenatchee, Wash., have arrived to assume the pastoral duties here. A get-acquainted reception in the form of a basket dinner is being planned. The summer assembly of the Idaho and Western Montana District will be held at Camp Stover, New Meadows, Idaho, Aug. 7-12. Among the leaders expected are Ruth Shriver, Anetta Mow, W. W. Slabaugh, Jay V. Eller and M. R. Zigler. With such a competent group a great deal should be accomplished. A number of young people have returned from college and are planning an educational program for June 24. We always enjoy hearing from the youth of the church.—Reina Jenks, Fruitland, Idaho, June 20.

ILLINOIS

Freeport.—During the winter and spring months the Freeport church has been progressing and has had a real good attendance; also a fine spirit of unity. A pound package surprise was given to the pastor, Bro. Niels Esbensen, and family. Every one had an enjoyable time. Our spring love feast and communion services were held April 29. We enjoyed a program given by the ladies and men's octet from Manchester College on May 5. At our council meeting May 28 Bro. Esbensen was appointed delegate to the Conference at Ames, Iowa. A missionary offering was taken in each Sunday-school class. Miss Ida Shumaker brought us a message on India missions which was

very educational. Our pastor has returned from Ames, Iowa, and is ready to bring us a spiritual message from Conference.—Mrs. Lem Hauger, Freeport, Ill., June 25.

INDIANA

Liberty Mills.—At a business meeting some time ago Brother and Sister Clarence Metzger were called to the deacon's office and the church unanimously decided to install Bro. Jacob Smith to the ministry. By reversing our Sunday-school and church services on June 3 we were able to have Bro. A. D. Helsner with us. Bro. Otho Winger first gave a short but inspiring message, after which Bro. Helsner, out of his wealth of experience, told of his work on the foreign field and challenged his audience to a greater responsibility. His short message will long be remembered by both young and old as a high point in their Christian experience. On June 17, in the absence of our pastor, Bro. J. O. Winger, who was attending Annual Conference, the morning services were in charge of Bro. Jacob Smith. In the evening a program consisting of various types of music and a missionary play was given by the Christian church at North Manchester. The Sunday-school is sending two delegates to Camp Mack training school. We are looking forward to Sunday-school class night, which is an annual event. The subject will be "Church Loyalty." We are also planning a Daily Vacation Bible School. Both Sunday-school class night and vacation school will be held in July, but the exact date has not yet been set.—Ruth Lehman, Claypool, Ind., June 22.

Nappanee church met in council on June 21. The resignation of our pastor, Bro. Paul B. Studebaker, to take effect Aug. 31, has been accepted. He has accepted the call of the Franklin Grove church, Ill. Our committee is at work making plans to secure another for this place. The committees for the District Meeting, which is to be held in Nappanee this fall, have been selected and they are scheduled to have a joint committee meeting soon. At the present we are very happy to have Bro. D. W. Kurtz of Chicago with us to bring a series of lectures. We believe these will be very uplifting and beneficial to our community. Several members have just returned from the Annual Conference at Ames, Iowa. We believe each one has received a great help from being assembled in that wonderful gathering.—Dorothy Hollar, Nappanee, Ind., June 23.

Plymouth.—Since our last report we have received five new members; two by baptism, two by letter and one by reclaiming. Brother and Sister G. G. Canfield represented our church at the Ames Conference and Eld. Clyde Joseph, with Sister Emma Faust as alternate, is our delegate to District Meeting. At this time our church is co-operating in a Daily Vacation Bible School. Mother's Day was very appropriately observed with a sermon by our pastor in the morning and a program in the evening. A picnic for the mothers and daughters was given at our city park. Mrs. Owen Price of Bourbon was our speaker. The Y. P. D. gave a missionary play June 3, which was greatly appreciated by the church. Bro. Bonsack was with us May 27 and Bro. Ben Cross of LaPorte on Sunday, June 17. Their sermons were an inspiration to us. Our church will be represented at the different camps at Camp Mack this summer. The Children's Day program will be given June 24. Our church is being redecorated, which gives it a very nice appearance. We are looking forward to Bro. Homer Burke's coming in July.—Goldie Rohrer, Plymouth, Ind., June 22.

IOWA

Indian Creek.—Bro. Lee Dadisman officiated at our love feast which was held May 5. Mother's Day was observed by special music, readings and talks by two mothers. This was preceded by a short Cradle Roll service. Eld. M. W. Eikenberry brought us an appreciated message May 20. We were glad to entertain the B. Y. P. D. sectional conference in our church May 26 and 27. Dan West gave the four principal addresses and splendid talks were given by the young people from the various churches in our group. The musical numbers, so well rendered by the Des Moines group, deserve special mention. Most of our members attended some parts of the Ames Conference. Eld. W. B. DeVilbiss and wife of Ottawa, Kans., and Brother and Sister E. H. Eby worshiped with us June 24, at which time Bro. Eby brought us a most helpful message.—Eva Reed, Maxwell, Iowa, June 26.

KANSAS

Galesburg church conducted a Daily Vacation Bible School from June 4 to 15. We used all home talent this year. As a result of the Bible school a very interesting program was given Sunday evening, June 17. In the morning Bro. Emmett Corn of Independence gave us an inspiring message on prayer. An oration contest was held Sunday evening, June 24. Five of our young people entered. The winner, John Mitchell, will give his oration at our district young people's rally July 1 at Fredonia.—Jennie Troxel, Erie, Kans., June 25.

KENTUCKY

Wolf Creek.—Brother and Sister Lester Heisey and their daughter, Naomi, of Laura, Ohio, have been with us in a series of three meetings, June 16-17. Bro. Heisey preached some inspiring sermons. Sister Heisey and Naomi sang some special hymns which were appreciated by all. We had a wonderful blessing; two were reclaimed, Bro. Lewis Fields and his mother. Sister Janey Moore, who had been ill for some time, asked for the anointing service which was attended to by Bro. Heisey and Bro. Frank Isenberg, the latter being with us as our summer pastor. We hope to enjoy a greater work at Wolf Creek.—Mrs. Sadie Duncan, Laura, Ky., June 25.

MINNESOTA

Nemadji church had a full day Sunday, May 20. Bro. L. H. Root of Minneapolis and Bro. Amos J. Nickey of Monticello were with us. Bro. Nickey gave an interesting talk, although he is advanced in age. At the close of the regular service Bro. Oliver Dilley was duly installed in the ministry. After services a farewell picnic dinner was served at the home of N. B. Nelson in honor of Chester Earheart and family who are moving to Missouri. We are sorry to lose any of our number, although we are truly glad that several new families have moved in. Our new church basement is under construction. With God's help and all concerned we hope to have it completed soon.—Mrs. Myrtle Dilley, Barnum, Minn., June 24.

OHIO

Four Mile church observed Mother's Day May 13 with a special program. The following program was given: opening song, "Faith of Our Mothers"; scripture reading was taken from the first chapter of Luke; reading, "Mother's Love"; the sermon, "A Wonderful Mother," Bro. E. R. Fisher; a special song, "A Wonderful Mother." The oldest mother was presented with a beautiful pot flower and each mother was presented a lily of the valley bouquet furnished by the senior and young people's classes. On May 20 Miss Ida Shumaker, a missionary from India, came with a message of the work there. May 21 marked the beginning of our two weeks' revival meetings with Bro. Roy B. Teach of the Loon Creek church near Huntington, Ind. Bro. Teach gave some very splendid messages. There was a good attendance each evening and several special delegations from other churches were much appreciated. There were eight new members and four social members welcomed into the church Sunday afternoon, June 3. Our communion service was held Monday evening, June 4, with a good attendance. The mother and daughter banquet held at the church Thursday, June 14, was attended by nearly one hundred persons. In the forenoon mystery pals were revealed and after a delicious covered dish luncheon a short program was given. Mrs. George Burbank of Richmond, Ind., was the speaker and presented an interesting talk. Names were drawn for mystery pals next year.—Elma Snyder, Camden, Ohio, June 25.

Beech Grove church opened a series of meetings May 28 with Bro. Roy Honeyman of Painter Creek as evangelist. The attendance was good and the interest splendid each evening of the meetings. Bro. Honeyman's messages were very helpful and inspiring. Eight new members were received into the church by baptism. Sunday evening, June 10, the children gave a program which was very much enjoyed by every one present.—Myrtle M. Hollinger, New Madison, Ohio, June 24.

Black Swamp.—The Sisters' Aid Society celebrated the 30th anniversary of its organization on Ascension Day. In the afternoon a short program was given. The first secretary gave the history of the society, after which Sister S. L. Cover of Marion, Ohio, gave an address on missions and mission work which was much appreciated. In the evening a mothers and daughters' supper was enjoyed by all. The usual exercises were participated in. A short program was given, the oldest mother gave a reading and an offering was taken, after which Sister Cover gave another address on the relation of mother and daughter. On June 11 our pastor and Eld. George Garner met with a serious auto accident which confined Bro. Garner in the hospital fourteen days. He is now at home and recovering slowly. June 17, in the absence of the pastor, Bro. Claud Leslie filled the pulpit and on June 24 Bro. Uriah Garner gave us the message. On June 17 the B. Y. P. D. re-elected their officers with Bro. Elmer Harley, president. The Sunday-school is having a good attendance. The Annual Meeting offering exceeded \$18.—Mrs. Asenath Baker, Lemoyne, Ohio, June 26.

East Chippewa church met in regular quarterly council April 10. Our church did not send a delegate to Annual Conference this year. During the spring months we had the privilege of hearing such men as Bro. Wotring from Michigan and Bro. Virgil Fennell from Indiana. Mother's Day was observed with an appropriate program and sermon. All the mothers were presented with a carnation. The church has decided to do some necessary repair work on the church building. The every-member canvass was used to raise the Conference offering, which was successful. Sister Evelyn Rike and Bro. Vernon King have been elected delegates to the District Sunday-school convention. We held our spring communion service April 29 with a goodly number in attendance. The church is looking forward to our revival services to be conducted by Bro. Rufus Bucher of Quarryville, Pa., beginning July 29.—Sarah Blough, Sterling, Ohio, June 21.

Lower Miami church met in council June 7. The finance committee reported our church in good financial condition. On June 3 the children rendered a very interesting program, after which a liberal offering was taken for the Conference. We have been having a number of visiting ministers with us lately. Bro. Clarence Erbaugh recently brought a message on the subject of The Christian Ministry, in which he brought out the thought that good laymen are just as essential as good ministers. Bro. J. Perry Prather of West Dayton church in a recent message emphasized the importance of the rural church. The future success of the church rests largely upon the rural church. We, being almost entirely a rural church, feel very keenly our responsibility. Mr. Yoder, of Cleveland, representing the Anti-Saloon League, gave us an interesting message lately, emphasizing our own personal responsibility especially concerning the liquor problem. May 24 our Mothers and Daughters' Society had a profitable meeting. An instructive playlet was rendered and refreshments were served. This society

is proving to be quite an asset to our church program. We are expecting Bro. R. H. Nicodemus to begin a series of meetings for us on Oct. 15. Our love feast will be Oct. 27.—Blanche Furrey, Dayton, Ohio, June 23.

Maple Grove.—On April 14 a B. Y. P. D. conference was held in Ashland, Ohio. The Ladies' Aid had another successful bake sale April 28. On April 29 Dr. Kregg from Oberlin Seminary gave us a wonderful message; 101 were present to hear him. A. K. Showalter, formerly our superintendent, has left this congregation to live in Indiana. The church regrets the Showalters leaving us, but appreciates their leadership in past years. A love feast was held on May 27. May 26 at Sullivan, Ohio, a Yepiedo banquet was held for all young people of Ashland County. The freak tornado that hit sections of Ashland County damaged the front part of the church by the falling of two large trees. The Ladies' Aid and different classes of the church are raising money to buy new Delco batteries for our lighting system. Our Children's Day program was held Sunday night, June 24, and the church was filled to hear the interesting program by our little folks. The number on roll has increased from sixty-five to ninety-four since last quarter and the worship services conducted by Bro. Glenn Weimer are more inspiring. Anyone is welcome to attend our services.—Madeline Manbeck, Ashland, Ohio, June 26.

New Carlisle church met in council June 8. Quite a number of elections were made on our different boards and committees. The date of our love feast was set for Nov. 3, 7 P. M. We are looking forward to the coming of Bro. H. H. Helman, who is to be our pastor for the coming year, beginning Sept. 1. Our annual church picnic, sponsored by the Mothers and Daughters' Society, will be June 28.—Mrs. H. D. Funderburg, New Carlisle, Ohio, June 24.

Stonelick.—June 10 our elder, John M. Garst, gave us a sermon on Missions and that evening began our revival. The messages were spiritual and life took on a more earnest meaning. Special singing and music added to the interest, particularly the songs given by a six-year-old Sunday-school girl. Ten young people came out on the Lord's side. Nine of these were baptized while many witnessed the rite. Elders R. C. Davidson, J. O. Garst and H. A. Priser gave us much encouragement June 24 at our all-day meeting and the new members gave us a day of rejoicing. Bro. John M. Garst visited in many homes, preached seventeen sermons, and as he could not be with us Saturday evening, a young layman, our efficient Sunday-school superintendent, Bro. Harold Grosnickle, conducted the service. July 7 we expect to have our quarterly council.—Anna Lesh, Goshen, Ohio, June 25.

Wooster church concluded a three weeks' series of meetings Sunday evening, June 24. Bro. Fred E. Maxey of Roachdale, Ind., with Bro. B. F. Hargrave as song leader, conducted the meetings. Twenty-six sermons were delivered; forty-two homes visited and five hundred miles covered in their untiring effort to serve the church here. A wholesome, intense interest was created among young and old. Numerous church delegations of other denominations, also our sister church, East Chippewa, had parts in the programs and gave their loyal support. The song services were a drawing feature, conducted to the edification of all and carefully planned to supplement the sermons. Baptismal services were held Sunday evening and seven souls were born into the kingdom. Eight consecrations manifested the work of the Spirit and a prayer band was organized by the young people that the list of the unsaved in our community might continue to be wooed by the Spirit at the earnest intercession of the saved. Communion services will be held Sunday evening, July 8.—Miriam Hoff Fetter, Weilersville, Ohio, June 30.

OKLAHOMA

Big Creek.—Forty-nine members communed at our spring love feast. Bro. R. A. Haney from Virginia officiated. He was on his way to Ames, Okla., to take up a pastorate. He also gave us an inspiring message the next morning. On April 29 our pastor began a series of sermons on the relationship between men and women as husbands and wives. Sacred and vital questions of life have been considered in the light of biblical teaching and modern views. Easter, Mother's Day, Children's Day and Father's Day were all fittingly observed with programs. At the June quarterly council the members voted unanimously to retain Bro. D. D. Fleishman as pastor for another year. Church delegates to District Meeting are Brother and Sister D. D. Fleishman. Sunday-school delegates are Brethren O. E. Fillmore and Arthur Holderread. Bro. Wilbur Holderread has been elected president of the Christian Endeavor meeting. The recent painting of the church was sponsored by the men's movement. The different groups of the church are busy doing what they can.—Abbie S. Pote, Ripley, Okla., June 25.

PENNSYLVANIA

Aughwick (German Valley).—Our two weeks' series of meetings closed on Sunday evening, May 13. Our pastor-evangelist brought us real gospel messages and through his earnest, untiring endeavor eleven young people accepted Christ. Ten of them have received baptism and the other is uniting with another church. On May 9 the young people's chorus from Spring Run was with us. A large audience enjoyed their singing and the message that Bro. David Hanawalt brought. The following evening we had the men's chorus from the Evangelical church of Lewistown with Rev. Bayne as our speaker. Following this service our pastor, Bro. Hanawalt, united in marriage one of our young women who has been an active worker in the church at this point and a highly respected young man from a neighboring community. Our

love feast was held on Saturday evening, May 12, with a good attendance. Our Children's Day program was rendered to a full house on the evening of June 10.—Mrs. H. A. Wilson, Shirleysburg, Pa., June 28.

Chiques.—Since our last report three were added to the church by baptism. Our love feast was held May 29-30. Bro. Ira Gibble from the Little Swatara church officiated. The date for the children's meeting at the Mt. Hope house is July 29. We have the promise of Bro. Joseph E. Whitacre of Harrisburg, Pa., as our guest speaker. June 24 several visiting ministers were present at our day service at the Chiques house. Bro. Adam Hollinger of Lancaster, Pa., preached on the Kingdom of God, and Bro. Alten Bucher of the Richland congregation closed the service with fitting remarks. Both our Sunday-schools are sending delegates to the Sunday-school and missionary meeting to be held at the Bachmanville house, Conewago congregation, on July 4. Delegates from Mt. Hope Sunday-school are Brethren Paul Webber and Dawson Hosler, and from the Chiques congregation, Sisters Naomi Hackman and Maud Stauffer.—Mrs. Fanny Zug Shearer, Manheim, Pa., June 26.

Codorus.—April 29 a Sunday-school institute was held in the New Freedom house. The program consisted of recitations, a short address by Bro. B. G. Stauffer of Manheim, and special music by the Chiques male chorus. Bro. Stauffer also delivered the morning sermon. May 27 our love feast was held at the Codorus house. Bro. D. S. Myer of Bareville delivered the preparatory sermon and also officiated at the communion. Other visiting ministers present were Brethren J. E. Myers, Hanover; C. F. Trimmer, York; R. S. Krout, Dallastown, and Michael Markey, York. Home ministers present were S. B. Myers, S. C. Godfrey, D. Edw. Keeny, Geo. H. Keeny, M. M. Hartman and Obed Frey. The offering for world-wide missions amounted to \$130. June 3 Children's Day was observed at the Pleasant Hill house and an address was given by Bro. Obed Frey of New Freedom. June 10 a joint Sunday-school program was given at the Codorus house. The following topics were discussed: Common faults of the Sunday-school teacher, by Sister Grace Boyer of the Upper Conewago congregation; Virtues of a successful Sunday-school teacher, by Bro. Obed Frey of the Codorus congregation; Personal contact between teacher and pupil, by Bro. Michael Markey of the New Fairview congregation; How foster a keener spiritual appetite among our members, by Bro. Joseph Baugher of the York congregation. There was special music by the New Fairview mixed chorus and York male chorus. June 17 Children's Day was observed at the Shrewsbury house. The address was given by Bro. William Sweitzer of Virginia. July 29 Bro. John Rowland of Mechanicsburg will begin a revival meeting at the Pleasant Hill house.—Esther B. Hartman, York, Pa., June 26.

Licking Creek.—On June 4 Bro. B. F. Waltz of the Pleasant Ridge church began a series of meetings at a mission church south of McConnellsburg, Pa., which continued for two weeks. He preached fourteen sermons to large and appreciative audiences. As a result of these meetings fifteen were baptized. We are now looking forward to an evangelistic meeting to begin Aug. 12 at the Pleasant Ridge church to be conducted by Bro. C. N. Grubb of Martinsburg, W. Va.—Maggie M. Waltz, Needmore, Pa., June 30.

Mt. Olivet church met in yearly council April 28 with our elder, C. L. Baker, presiding. The missionary, temperance and child rescue committees were appointed, after which Brethren M. S. Kipp and Walter Brandt were elected delegates to the coming district meeting, with W. H. Miller and Frances Kipp alternates. A mission offering of \$85 was sent to Annual Meeting. One certificate of membership was granted and one received. Bro. J. A. Buffenmyer of Bunkertown, Pa., will hold our revival meeting starting Oct. 14. Our love feast was held April 29. The following ministers were present: Brethren C. L. Baker, Robert Ditmer, W. H. Miller, Earl S. Kipp and J. R. Hershman, who officiated. On June 10 the mixed chorus of Mt. Joy, Pa., gave us a program in song and readings which was quite interesting. On June 17 the Sunday-school rendered a Children's Day program when an offering was lifted for the children's home at Carlisle.—Mrs. Ada Brandt, Millerstown, Pa.

WISCONSIN

White Rapids church met in council June 13 with our elder, Bro. O. L. Harley, in charge. It was decided to hold a week of meetings, followed by communion services, some time in September. The exact date and choice of evangelist was left to the ministerial committee. Six members were received by letter. Different kinds of roofing for the church were discussed. The matter was left to the trustees to get prices and report. On Friday evening, April 6, a group from Bethany Biblical Seminary gave us a service. Bro. Ora L. Huston spoke on "Honesty" and Bro. John S. Whiteneck on "Peace." They had accompanied Arthur Keim to his home here for a few days' visit, but owing to the very bad condition of the roads at that time many were unable to attend the service. On Sunday afternoon, June 10, two members of the Sunday-school were baptized by Bro. Harley. On Easter Sunday and on Mother's Day the children gave short programs. Members of the Friendly Bible class and the young people's class gave a program of plays and music in the Amberg town hall. The proceeds were added to the roofing fund. The women of the Bible class also do sewing by the day. July 4 our annual Sunday-school picnic will be held at the river. The whole community is invited. Bro. Harley has been giving us a series of sermons from the book of Revelation, resulting in a better understanding of the book.—Pearl Kulp, Wausaukee, Wis., June 22.

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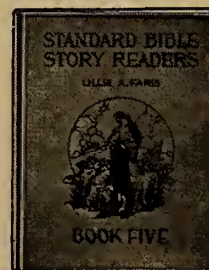
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THE GOSPEL MESSENGER

Vol. 83

Elgin, Ill., July 21, 1934

No. 29



W. Harlan Smith of Show Yang, Shansi, China, sent this picture of a group of converts baptized the day before Christmas

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WANTED—200 LIVE PASTORS

We want 200 live pastors and elders each to send us the names and addresses of five persons who are not now taking the *Gospel Messenger*, but who could and should read it every week. On receiving this list we will do our best to interest them in becoming regular *Messenger* readers, and thus they will double their church interest and activity. Send the list on a postcard. Make a wise selection. Do it today rather than tomorrow. Thank you.

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OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

Vol. 83

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No. 29

EDITORIAL

What the Brethren Believe

Do you know what the Brethren believe regarding the more pressing issues of the day? There have been some who felt the church lacked a clear-cut pronouncement in this field. If so, there is now far less cause for such a feeling.

At the Ames Conference the Resolutions Committee did a most constructive thing in submitting a series of statements which we believe will become historic in the life of our church. In full, dignified and convincing language the Ames Resolutions sum up the best in Brethren convictions with respect to a number of current questions.

So if you want to know what the Brethren believe on these things, or would like an attractive and concise statement for class study, or to hand to some friend or inquirer, the Ames Conference Resolutions is your latest convenient answer. (Free copies may be obtained from the General Mission Board, 22 S. State St., Elgin, Ill.)

H. A. B.

A Much Needed Conjunction

We think John McDowell is exactly right when he says "the hour is calling, and calling loudly, for Christians who are not afraid to reason or ashamed to believe." We have plenty and to spare of those who have one or the other of these characteristics. But they are the ones that have messed things up so. The need now is for leaders who can both reason and believe, without being either afraid or ashamed. Intelligence and faith are both worthy of the utmost respect.

Truth is man's friend. Earnest search for it is noble. Honest and diligent inquiry into it is honorable and wholesome. But the field is so vast that the unknown part of it which comes into view as the search goes on, enlarges faster than the known. Wherefore bold fearlessness should take great humility as an intimate com-

panion. Then faith will see farther than reason can, and it will be a faith that maketh not ashamed as it becomes increasingly reasonable to believe great things, greater things than the mind of man can fathom.

Such a conjunction of reasoning and believing will make of us great adventurers and great accomplisners and "more than conquerors through him that loved us."

E. F.

To Work or Not to Work

OF course, we are saved "by grace through faith" (Eph. 2: 8), so that question is settled. No man can earn heaven; he can be saved only by the grace of God. Paul teaches as plainly as words can make it, "not by works, that no man should glory." He is talking about the works of the Law, the cultus, the sacrifices, fast days, new moons, and the whole program of legalism. Paul tried that and gained no peace, no comfort, no reconciliation. The more he tried to keep the law, the more conscious he became of his failure. Not by cultus, not by forms of worship, not even by other good deeds can one earn the infinite blessing—salvation.

"But the works of the law," in the New Testament is quite a different thing from the deeds of love, justice, mercy—the works of the moral law. James corrected that in his epistle. "Faith without works [deeds of righteousness] is dead." Paul clearly demonstrated the same thing in his own life. Having been reconciled by faith—his response to God's grace—he now gave his whole life in the most abandoned service in all religious history. "For the love of Christ constraineth us," he said. He could do no otherwise than express the love in his own heart—which was Christ dwelling in him—in a Christlike service to his fellow-men for the promotion of the kingdom. The lives of the apostles are the best commentary on this question. They all labored, and labored hard, and endured all kinds of hard-

ship and privations, and sufferings for their Lord. These were the deeds of love, just because they were reconciled, they witnessed for Christ, taught and preached and ministered so the whole world might know him and accept him as Savior and Lord.

The Church of the Brethren has always taught that a Christian should act like a Christian, look like a Christian, and behave like a follower of Christ in all human relations. This is right.

But now comes a theology to us from abroad that ridicules our American Christianity as superficial and naive, because we are so zealous in church work, hoping to achieve temperance, and justice, and righteousness in community and national life. We are looked down upon because we hold that religion should make new creatures, who act differently from avowed pagans. Don't Americans know that God is sovereign and he alone by his grace can save, and that Christians and pagans are all alike to him, both wholly corrupt and unworthy?

The only answer I propose to such a philosophy is the practice of the apostles and the early church. Did Paul speak to the church at Corinth as though conduct made no difference? Did Paul speak to the Romans (see Romans 12) as though their behavior had no significance? Can one find in any of his letters, when read through, any hint that conduct had no value?

Let us study the Sermon on the Mount, and the Parables of Jesus; could one ever suspect that the follower of Jesus and the worst sinners were all the same? "Except your righteousness exceed that of the Scribes and Pharisees"; "When ye do your righteousness, do it not to be seen of men"; "Ye shall be perfect, even as your Father in heaven is perfect"; "Let your light so shine before men"; "Not everyone who says, Lord, Lord, but he that does the will of my Father who is in heaven." What do these texts mean, if the Christian is not to be a new creature, born again, born from above, and becomes pure in heart, meek, righteous and Christ-like? Again, I say, look into the lives of the apostles, their own practice, their deeds of love and mercy, and we have forever the proof that the Christian is to be full of good works—the works of gratitude and love. Does not Jesus say that even a cup of cold water given in his name, has value in the sight of God? Let us continue in well-doing and thus express the spirit of Christ which dwells in us.

D. W. K.

When the Mind Is at Home

EVEN eye witness testimony is not infallible, especially when it is on the negative side. The fact that you did not see him is poor proof that he was not there. Your eye may not have been focused on him at the critical moment, or if it was and your mind was elsewhere you did not see him, for it is the mind that sees

the image caught by the eye. And if the mind happens not to be at home when the eye calls on it, well, there's no answer. There's no seeing.

That is why the prophet could speak so cogently of eyes that see not. There are so many of that kind. They are marvelously useful in seeing, eyes are, and yet left to themselves they are worthless. They must have the accompaniment of a disciplined mind.

If this is true of seeing men, and it is, it is much more true of seeing God. Here is required the utmost in singleness of heart. The pure in heart are blessed because they, and they only, shall see God. Only such can see him.

E. F.

"Wind of the Western Sea"

THE "wind of the western sea" is blowing through the institutions of every land. It began to blow steadily when venturesome Portuguese, Spanish, Dutch, English and French sailors sought sea lanes to the East. It has not ceased to blow as traders, colonists, missionaries and travelers searched out every nook and corner of the earth's surface. And now, to make coverage complete, airplanes, newspapers, movies and the radio are bringing the world's life to every door.

Will the winds of westernism ultimately sweep all before them? Will they drift and level civilization to one world encircling pattern? Take the case of Turkey. Here the Sultan allowed his army to be taught western military science in order that he might the better hold all gates against the outside world. But in the process the Turkish army was subtly westernized in thought as well as in technique. And today, the Sultan is but a memory, with the customs he struggled to preserve more completely swept away from within than ever could have been done by armies from the outside.

So it does look as though there is a resistlessness possessed by western culture which other civilizations find it as good as impossible to withstand. And what is that potent element but the cult of the things that work? It is true that we have not yet solved the problem of distribution, but we of the west have found how to battle disease, make two blades of grass grow where but one grew before, brush aside the limits of time and place, and generally add color and thrill to life.

Now what does all this mean in the field of religion? Certainly it will lead men to expect something very concrete and helpful. They will expect religion to do something for them. And in such an ordeal Christianity has nothing to lose and much to gain. For if we understand the mission of Christ it was to make religion the effective and abundant way of life. Will the "wind of the western sea" bring to all men just the cult of the material, or also knowledge of the way to make those things mean the most in life?

H. A. B.

GENERAL FORUM

A Road There Is

A road there is I sometimes dream of taking,
Past groves of gray, fantastic olive trees,
O'er hills that catch the faintly scented breeze,
That comes at last, when evening stars are waking
And tired day is all the world forsaking,
To where Emmaus turns to thoughts of ease
And on the table sets her bread and cheese,
A welcome for the homeward traveler making.

Ah, me, would I had been upon that road
Upon an evening of the long ago!
Would I had walked it with the Blessed One!
Would he had made my home his own abode
One unforgotten hour till I did know
What made the house so bright when day was done!
—Charles L. Zorbaugh.

“A Peculiar People”

BY S. EARL MITCHELL

THIS subject is certainly a familiar one to the older folks of our church; they have doubtless heard many sermons on that statement in St. Peter's first Epistle, “Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people.” They may have over-emphasized the importance of the external appearances of a Christian. But in this day of standardization we have somehow developed the idea that it is a crime to be different. We all want to go to the same places, eat the same food, do the same things, and even think the same thoughts, that every one else does. We seem to think that only a genius or an insane person dares to be different.

But recently I read this statement in the midst of an article: “If you are a Christian, you are a peculiar person.” I began to wonder whether that was really true in our day. Do all the Christians become peculiar people? Am I peculiar just because I am trying to be a Christian? What is it that makes the Christian a peculiar person? These and other questions came to my mind. And now, after thinking about it for awhile, I am convinced that the Christian is a peculiar person, and that he has at least five rather marked peculiarities.

I. A Christian Is Peculiar in What He Believes

The Christian believes in *God* as the great living force that keeps his life. The Lord is his strength, his refuge, and his help in times of trouble. It is in God that he lives, moves, and has his being. God is his Good Shepherd who protects, directs, and provides for his flock. He belongs to that family whose Father is God.

The Christian believes that Jesus is his own big brother. He had so much love for us, his little brothers, that he died for us. Now he lives for us. He is the one who takes on himself all that we do that is

wrong and somehow makes it all right with Father. He is a perfect big brother.

The Christian believes in the Holy Spirit as the Spirit of God that dwells in him. His body is the temple of the Holy Spirit. That Spirit is constantly guiding his thoughts so as to reveal the will of God to him.

There are some folks who doubt, and even deny, almost everything regarding religion. There are a lot of folks who do not know what to believe. But the Christian believes in a few things that are very real to him.

II. A Christian Worships God

There are those who see no good reason why they ought to worship. They don't have time to pray. When Sunday comes they prefer driving out for a little pleasure trip, or fishing on a river bank, or sitting in the easy chair at home reading the newspaper and listening to the radio, to the period of worship in the house of God.

The Christian prays. He may never utter an audible prayer; but he is the man who, while being beaten to the earth by the trials, tragedies, and misfortunes of life, still goes on with a radiant spirit; for his life is a prayer to God, “Not my will, but thine be done.” The very problems and difficulties which drive many men to wreck and ruin, drive others to their knees in search of God; just as a young man recently said: “Many times I am depressed and worried, but something within me drives me to my knees.” A Christian worships. And I believe we would be almost safe in going one step farther and saying that another of the peculiarities of a Christian is that he attends church at least fairly regularly.

III. A Christian's Life Is Different

As I study the people whom I would call Christians. I find that they are far from being perfect. Some of them are as morally weak as Mary Magdalene, some are as prone to err as Simon Peter, some are as doubting as Thomas, and some are as rich as Zacchæus; and yet they are Christians, because they rise up from their failures with greater determination to strive harder for the right. To a Christian, virtue and purity are still sacred obligations, his honor is his best treasure, and his name is his noble heritage. God wants a clean people; his Holy Spirit will dwell only in a clean life. In a world where immorality is generally accepted, the Christian dares to be different, to be moral.

IV. A Christian Is Charitable

No sincere Christian is ever content to merely live a good life; he lives that others may live better. He is “the leaven,” “the second mile,” “the cloak also,” “the other cheek,” type of person that affects the whole group. He returns a smile for a slur and a kind word to an angry neighbor. He shares his meager income with those unfortunate about him. Love is his first law. Humility is the symbol of his life.

V. *A Christian Has Hope*

In these times when those about him are giving up in despair, the Christian lives on with a radiant hope that guides him through. That hope lights up his life and gives him strength to hold up his head when the battle goes against him. During the past few weeks I have seen several lives, that seemed to be almost shattered, rise up in victory because they had a firm hope. In sickness, and suffering, and death the Christian dares to hope because he believes in a God who will keep him on either side of eternity; "which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil" (Heb. 6: 19).

Conclusion

A peculiar people, certainly. But God needs us; the world needs us to guide it through the dark. The world will be saved, not primarily by preaching, or teaching, or legislating, but by a peculiar people living quiet, humble, simple lives.

Brownsville, Md.

Growing Souls for the Kingdom of God

BY OTHO WINGER

Conference Sermon, Friday Evening, June 15
(Concluded From Last Week)

III. *Necessities for Soul Growth*

It is quite evident from the teaching of Jesus that some conditions are favorable to the growth of souls for the kingdom and some are not. We must now note some of these necessary and favorable conditions.

1. *Consider the right education of children in home, community and school.* It does matter what kind of parents and home life children have. Every child has a right to be well born. There is a great responsibility resting upon parents to give to their children the best physical heritage possible, so that these children are not handicapped by some physical weakness. There is a great responsibility resting upon parents to give to their children the very best religious education. After giving to Israel the greatest of all commandments, God said that parents should teach these things diligently to their children and talk about them in the morning and in the evening and when they went about the work of the day. Children have a right to a good environment where conditions are favorable to soul growth. While they can not always be kept from sin, they should be protected from its ravages until they are old enough to choose the right from the wrong. In the meantime they should be taught what is right and warned against the wrong. Home training, community influence and school education should all combine for the one great purpose of developing the greatest possible soul-growth.

2. *Conversion.* Religious education alone is not sufficient to keep one from the ravages of sin. To

Nicodemus, that good and learned religious teacher, Jesus said: "Except a man be born again he can not see the kingdom of God." To his disciples, who had been under his own influence for some time, Jesus said: "Except ye become converted . . . ye shall not enter into the kingdom of heaven." To Peter, his foremost disciple, who had already been his disciple for some time, Jesus said: "When thou are converted, strengthen thy brethren." And when Peter had been converted and filled with the Holy Spirit, he replied to the Jews, all of whom had had a good religious education but now convicted of sin: "Repent ye therefore and become converted that your sins may be blotted out." Paul, though a man of fine religious education and good conscience, had to be convicted of sin and converted. He never tired telling of his conversion to all men, both small and great.

If Nicodemus, Peter and Paul, and all of the disciples needed conversion, even after years of religious education and following Jesus, what about our membership today? In recent years we have taken into membership many children. We are glad that they have come in. But many of these, even though retaining a nominal church membership, have become as sinful and as pagan as those who have never been received into membership. If parents and pastors are interested in the kingdom they will be interested in having children and church members converted so that they may also be members of the kingdom of God. Just now our Board of Christian Education reports that it is going to stress adult evangelism. Brother, how many of the members of your church are members of the kingdom of God?

Conversion means that men shall become aware of the awfulness of sin, convicted because of its presence in their own lives and turn from sin to a life of righteousness. The cross of Jesus will mean but little until we see it as a result of the sin of the world. True the cross is an expression of the infinite love of God, but it was also an infinite sacrifice for the sin of the world. Every day Jesus is crucified afresh because of the sin in the lives of man. Every day some faithful one suffers on some Calvary because of the sin of others. There is no ground for conversion until sin is understood and repented of. The only cure for sin is conversion. It is the only basis of soul growth. In this Parable of the Sower Jesus quotes the words of Isaiah who pleaded with his people that they should be converted and be healed.

3. *The Word of God must be exalted.* Conviction of sin and conversion of the soul can come about only by the seed contained in the Word of God. "The law of the Lord is perfect, converting the soul." And again the writer of the First Psalm in describing the godly and ideally good man remarks that "his delight is in the law of the Lord, and in his law does he meditate

day and night." Nothing contributes to soul growth like food from the Word of God. Contrast that with what many of our youth are getting today even in some so-called religious instruction.

In the crisis of his temptation Jesus found great strength in the Word of God. He met each assault of the devil with the expression, "It is written." Now that would be too dogmatic and unpedagogical for many modernists. They would sit down and hold a discussion with the devil, gathering material from all sources, and when all the evidence is in announce a findings report. But by that time the devil would have the victim helplessly bound. It is a great thing for a soul to know, and have some faith in, "thus saith the Lord." Modern pedagogy and modern theology have all but made the ten commandments a scrap of paper because they do not agree with their dogmatic conclusions that a "don't is never in place." But most of the ills and miseries of the world today come from a violation of the ten commandments. "Don't" is always in place in the presence of sin. "It is written" is always helpful when human resources fail in the presence of great issues of life. Some questions may be discussed, but there can be no uncertainty about the fundamental principles of life. It would not be difficult to believe that the devil has led many a discussion on ethics and religion in Sunday-school classes around some campfires and in some college classes. The words of Tenyson are to the point:

"Hold thou the good, define her well,
For fear divine philosophy
Shall push beyond her bounds and be
Procuress to the Lords of Hell."

4. *There must be a constant fight against sin.* One of the great themes of the Bible is that of sin and its influence on men. The third chapter of Genesis tells us of a contest in which man lost the fight in conflict with the devil. The record of the Bible is that of one long conflict of mankind with sin and the devil. The Bible closes with the redeemed throng giving eternal praise to Jesus Christ through whom they had won eternal victory. The work of Jesus was one long fight against sin and the devil. Sin took Jesus to the cross and the devil seemed triumphant until a risen and glorified Christ won for himself and for mankind all that had been lost. "Thanks be to God who giveth us the victory through our Lord Jesus Christ." *Sin and the devil* were very great realities to Jesus Christ. They are so entirely out of fashion today that many preachers and religious teachers never mention the terms any more. But the more men have ceased to believe that there is a devil, the more they act like him. One prominent social worker has said that the only way that some men can do the unthinkable things they do is to have the help of a personal devil.

Paul never ceased to fight against sin and the devil. And that is our job today. We do not need to fight against folks, but against the sin that curses men's souls and prevents their growth for the kingdom. And in too many places folks are losing any consciousness or conviction of sin. Old and young alike, both in the church as well as out of the church, violate almost every command of the Bible without blushing. They may be Christian in name but are as pagan as was ever the pagan world that Paul attacked. We can love and sympathize with our young people, but hate and fight the sin that dwarfs their souls and prevents their bearing fruit. I have quit arguing in an academic manner about the right or wrong of the popular worldly pleasures such as the pool room, the dance hall, the bridge table, booze parties and many manifestations of the new morality. Yes, I believe that they are wrong for the Christian. And one thing is most certain that great souls do not grow in such an atmosphere. I am against anything that prevents soul growth. Jesus was against the thorns that choked the wheat. Those of us who are interested in the home, the school and the church, whose great work is the growth of souls, must be against those things that counteract the high purposes of these great institutions.

As members of the Church of the Brethren we should rejoice that we can join other fellow Christians in their fight against sin. The Catholics are doing a great work in their League of Decency against the movies. The Methodists and others are joining with us in opposition to selfishness and war. We must continue the battle on all fronts.

5. *There must be a constant bearing of fruit.* The best way to keep out thorns is to raise wheat. There is no inspiration in pulling weeds except to raise more wheat. We must be against worldly shallowness, the deceitfulness of riches and the pleasures of the world because great souls just do not grow in such soil. Only the soul that bears fruit is a member of the kingdom of God. "Herein is my Father glorified in that ye bear much fruit." What are you in the church for? The church may be a hospital for the sick but it isn't a morgue in which the remains of dead church members should be kept on exhibition. The church should be a life boat, but it isn't a pleasure yacht. It may be a school, but members should want to get out of the kindergarten in due time. Too many pastors have to spend their time in rubbing salve on sores, giving paregoric to colicky church members, or filling up nursing bottles for spiritual babies when they should be doing the inspiring thing of giving out real food so that folks could go out and bear fruit.

Some folks think that they should be paid for serving the church; that they are conferring a great honor on the church by even giving passing attention to it. It

may be that the only way congress has to give relief in the present mess is to pay folks for doing nothing, but as a solution it is certainly dumb to say the least. The more education folks have the greater should be their interest and work for the church. We fear that too many of our youth are not inspired to sow seed and bear fruit. At the Anderson missionary meeting I said that the young people of the Church of the Brethren are spending enough money needlessly, and much of it foolishly, to support the missions of the church. Recent observations have not changed my mind. One earnest worker in the church recently asked: "Where is our future missionary money to come from if we can not inspire the youth of the church to give of their money to the kingdom instead of spending it upon their own pleasure?" If young as well as old could learn to know the joy of fruit bearing, how much they would gain! It was a young man facing death who wrote these words: "Must I go and empty handed, must I meet my Savior so?" Contrast that with the joy of the returning captives: "They who sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

6. *Jesus Christ must be the soul's ideal and inspiration.* It may be all right to talk about the Jesus way of living if that means something more than the Platonic way of living, or the way of some other great teacher. Jesus must be more than that. When he sent his disciples out on their great mission he said: "Lo, I am with you always, even unto the end of the world." Paul said: "I can do all things through Christ who strengtheneth me." But Jesus to Paul was more than a mere historical character or a great teacher. To Paul, Jesus was a living Christ who was with him every day and in every work of life. Those who would fight sin successfully and grow in soul strength for the kingdom of God must have the power that comes from the real presence of Jesus in their lives. His power and ideals alone can enable one to grow into the perfect stature of a man or woman.

IV. The Beauty and Grandeur of Great Souls for the Kingdom

The First Psalm presents one of the most artistic and inspiring pictures of soul growth to be found in the Bible. The writer even here must warn against those things which hinder soul growth. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." Great souls do not grow in that kind of an atmosphere. Then he gives the food upon which great souls do grow: "But his delight is in the law of the Lord, and in his law doth he meditate day and night." Contrast that kind of food with what many are getting today. Then the psalmist describes in a most

wonderful picture the results: "He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." This wonderful illustration of a great soul is further heightened by the contrast with the soul that has shriveled under worldly influences: "The ungodly are not so, but are like the chaff which the wind driveth away."

Does it pay to be good? That is a question that many are asking, but it is our modern American way of putting it that raises the question. We shall never appreciate goodness until we appreciate it for what it is within itself. We do not ask whether a flower pays, or whether a work of art pays. We appreciate it for what it is within itself. So we must do in our appreciation of goodness and a great soul. We must appreciate the greatness and grandeur of a great soul wherever we stand in the presence of such. We must hold up before our youth as the highest ideal and the highest achievement a great soul for the kingdom of God.

This is what Jesus does in the Parable of the Sower, the Seed, the Soils and Souls. Contrast the picture of the nothingness of the roadside soil products, or of the shriveled souls of shallow sentimentality, or of the dwarfed and tragic end of souls choked by riches and pleasures—contrast these with the beautiful wheat fields where the results are thirty, sixty and a hundred fold. Note that Jesus here, as in the Parable of the Talents, does not make us ambitious to be one hundred fold soils. All that he asks is for each one to do his best for the kingdom. The result is equally commenda-

Alone

BY JULIA GRAYDON

IN a recent popular book I came across this passage: "But there is no sharing Gethsemane with another. When one crosses the Brook of Cedron into the Garden, one goes alone."

How often we have to stand by and see a loved one suffer a great sorrow or a defeat. We can sympathize but we can not enter into that sorrow or feel the despair of a soul close to us. All we can do is to pray for the one who has to suffer alone.

The One who crossed the Cedron Brook centuries ago to suffer for us drank the cup alone, and even his disciples could not cross that brook to minister to him. It was the Father's will that he should do it alone, "Even so Father, for so it seemed good in thy sight."

Some sorrows that can not be shared come to us all. Only the One above can answer the prayer of a stricken heart and then only in his own way, his will for us.

Gethsemane is dark but God hears and answers prayer. Alone, yet *not* alone.

Harrisburg, Pa.

ble and successful. In the days of our material prosperity we have placed great honor upon material results. Great results are to be desired but we must also appreciate the many souls whose faithful, though less noticeable efforts mean so much for the kingdom of God.

The great work of every Christian is to work with Jesus for the growth of souls for the kingdom. This we must do by sowing seed, cultivating the soil, fighting sin and the devil, continuing our work until the Master comes. Wherever we can help a soul to grow we are spreading the kingdom of God. This can be done in the home, by private work and influence as well as in the great organizations of the church. The kingdom of God is the most important value. To have membership in the kingdom of God is our greatest possession in life. To contribute to its growth and ultimate triumph should be our great joy and will be our greatest reward.

North Manchester, Ind.

Pathfinders in Maryland

BY J. M. HENRY

10. Daniel Leatherman

DANIEL LEATHERMAN may have been married twice. This fact has not been verified, but Godfrey, Christian and John Leatherman purchased land in Middletown Valley between 1750 and 1762 and it has been thought by some that these were sons of Daniel Leatherman by his first marriage. The writer does not share that opinion because none of these men were mentioned in the will of Daniel Leatherman.

It is true Daniel Leatherman was at least fifty years old when Peter, the oldest son by Daniel and Catherine Leatherman, was born. It is certain that at least three children were born after Daniel Leatherman was seventy years old. That fact was recorded in the old family Bible, and also referred to in the diary of Jacob Leatherman, grandson of Daniel.

Peter Leatherman, the oldest son of Daniel and Catherine Leatherman, was born, either in the early spring of 1756 before Daniel Leatherman moved to Maryland, or soon after he settled near Gravel Hill. Peter Leatherman was married at the age of thirty to Mary Swigert, daughter of Daniel Swigert who was a very wealthy land owner in Middletown Valley. His marriage license was obtained Aug. 26, 1786, at Frederick, Md.

Peter Leatherman lived a very devout life. He and his wife were splendid workers in the church. Peter was a deacon for more than forty years and shared liberally in the labors at Grossnickle church. He was a man of considerable wealth for his day, but his material possessions never interfered with his church duties.

John Leatherman married Catherine Miller Nov. 20, 1798. He moved to Ohio where he lived for more than thirty years and then went to Indiana where he served in the ministry for nearly forty years. He is mentioned among other elders at the Annual Meeting held at Bear Creek, Montgomery County, Ohio. John Leatherman was on a committee appointed in 1849 which was designated as "Fifth Committee," consisting of Brethren John Leatherman, Thomas Major, Isaac Hartsock, Henry Neff, and Jacob Ebersole. This committee made its report in 1850.

The following year, 1851, the Standing Committee consisted of George Hoke, John Bowman, John Leatherman, Christian Longenecker, John Kline, D. P. Saylor, Daniel Brower, James H. Tracy, Jacob Myers and Henry Kurtz. John Leatherman served again on Standing Committee in 1855 with John Metzger from Indiana. Leatherman served also in 1856.

The Annual Meeting was held at the Manor church, Washington County, Maryland, in 1857. John Leatherman attended the meeting and visited his relatives. He was a very old man at the time and his name does not appear in any of the church records after that date.

John Leatherman served on a very important committee consisting of John and Samuel Leatherman, George Wolfe, and James Hendricks who were sent to the Kentucky churches between 1816 and 1824.

Daniel Leatherman, Jr., moved to Washington County, Pennsylvania, in 1781 and purchased land in Bethlehem Township. His patent was known as Bucks Haunt. He made a will on May 8, 1799, which was witnessed by George Tombaugh, John Dage and Andrew Day. Peter Wise was made executor of the will. The will named three sons, Joseph, Teobald, Jonathan and two daughters, Elizabeth and Hannah. His wife was named Elizabeth. Daniel died that same year.

Joseph was the oldest son of Daniel and Catherine Leatherman. He married Debora Recker. They had no children and in his will he gave his property to his two nephews, Frederick and Jonathan Recker. Later he made a codicil to the will and revoked the gift to Frederick, and gave everything to Jonathan Recker "because of his dutiful consideration of me." Joseph Leatherman was made administrator of his father's will and had to care for his mother Catherine. Michael Leatherman bought 193 acres of land from his brother Daniel on Bucks Haunt in 1792. In the December term of the Orphan's Court 1811, it was recorded: "There came into Court Catherine Leatherman, daughter, and Daniel, Peter and Joseph, sons, four children—all minor children of Michael Leatherman, late of said County, deceased, all of whom are above the age of fourteen years of age." The same record gave names of children under fourteen years of age as follows: Michael, Susannah, Mary and Sarah. It has been thought

by some writers that Daniel, son of Michael, was a minister with Adam Hostetler, Peter Hahn and Joseph Rowland of the Shelby County churches in Kentucky.

There were five daughters born to Daniel and Catherine Leatherman. Ann Maria (Mary) was married twice. Her first marriage was to Isaac Shriver, April 22, 1802, and her second one to Jonathan Moser, a blacksmith. The second marriage was not a very happy one, for Moser drank excessively in the latter part of his life. Hannah was married to John Shindler, Nov. 13, 1818. Nothing was found about Catherine, Susannah and Magdalena.

Elder Daniel Leatherman continued his labors for the church in Maryland from 1756 to 1798, a period of forty-two years. At the Annual Meeting (Big Meeting) held at Big Conewago, Pennsylvania, in the year 1785, a letter was presented to the Big Meeting from Valentine Power on the question of war, and the taking of the oaths which were at variance with the doctrine of the Brethren. A letter of greeting and reply was written to the members concerned:

"Our cordial and united wish and greeting of love and peace to the beloved members, brethren and sisters on South Branch, especially to the loving brethren Valentine Power and Martin Power and all the members in your vicinity. We wish you all much grace and peace from God the Father through Jesus Christ his dear Son, to be faithful to him from the bottom of the heart, according to the guidance and dictation of his holy and good Spirit, even unto the blessed and God-pleasing end. Amen."

A lengthy defense of the position of the church on war followed and the letter closed about the question of taking the oath.

"And as to the swearing of oaths, we believe the word of Christ, that in all things which we are to testify, we shall testify what is yea or what is true with nay; for whatsoever is more than these cometh of evil. And herewith we will conclude for this. This we intended to and you in writing with our dear brethren Daniel Leatherman and Jacob Danner, and Henry Danner."

After his removal from York County to Maryland in 1756 Daniel Leatherman lived near Garfield until the Indian massacre of men, women, and children took place at Foxville. The screams and cries of the unfortunate settlers so terrified the Leatherman family that they decided to move down off the mountain into the more densely settled valley. Elder Leatherman located near Rautzahn's mill where he resided for a number of years. When the Indian depredations ceased, and protection was assured, he moved his family back to the mountain home where he traveled the sunset way of life until called to rest from his weary labors.

The hair and long beard of Daniel Leatherman had become white like snow. His eyes were dimmed and his body faltering. The cold November wintry winds

were moaning in the boxwood as the veteran of the cross sat on a sheepskin coat in his old rocking-chair. He called his family around him and gave his final admonitions. His eyes were too dim to read, but the old heavy leather-back Bible was laid on the table. Daniel Leatherman was holding the last family worship before dictating his last will and testament. One of the visitors read the Bible and closed its sacred lids. Daniel Leatherman broke the silence and a fervent prayer went up to God. What a prayer from the lips of the old sainted pathfinder! Every eye was wet with tears as he closed and sat in silence for a moment, and dictated his will:

Will of Daniel Leatherman

In the Name of God Amen. I, Daniel Leatherman of Frederick County and State of Maryland being old and somewhat indisposed and weak in body but of sound and disposing mind, memory, and understanding; thanks be unto God, therefore, calling to mind the mortality of Body, and knowing that it is appointed for all men once to die, do make and ordain this my last will and testament in manner and form as follows: First, and principally I commit my soul into the hands of the Almighty God who gave it, and my body to the earth to be secondly buried at the discretion of my executors, herein after named (in a Christianlike manner) and after the payment of my legal debts and funeral claims, I give, devise and bequeath, as follows: I give, bequeath, and devise unto my son, Joseph Leatherman, all and singularly the land premises which I now hold and possess being in the county and state aforesaid, being in two tracts of land, the one called "Roseway" on the Nazareth containing by patent one hundred and forty-three acres of land more or less, and the other called "German Plains" containing by patent one hundred acres of land more or less with the appurtenances thereunto belonging unto him the said Joseph Leatherman, his heirs, and assigns forever as also with all my goods and chattels whatsoever; subject to the payment and reservations hereinafter named notwithstanding.

Item, it is my will and desire that my said son Joseph shall immediately after my decease enter into bond with my dearly beloved wife, Catherine, in the just and full sum of three hundred pounds specie for him, the said Joseph Leatherman, his heirs, executors and administrators to procure and provide unto my said wife a good and sufficient dwelling house, fire wood, meat, drink, apparel and other repairs during her natural life time; but in case my son Joseph should refuse to give said bond of maintenance to my said wife or that he, or any of them, should forbear, neglect to furnish and provide the necessaries of life unto my said wife according to my intent and meaning as above expressed then and in such case it is my desire and will that the said Joseph Leatherman or his heirs, executors, administrators shall pay the said sum of three hundred pounds specie unto my said wife, Catherine, or unto her assigns or household furniture and kitchen utensils.

Item, I give and bequeath unto my sons Daniel and Michael Leatherman unto each of them the sum of five pounds specie; they having already received the sum of forty pounds each of them in the way of land.

Item, I give and bequeath unto my sons Peter and John unto each of them the sum of fifty-five pounds specie and unto my daughters, namely, Catherine, Susannah, Magdolea, Mary, and Hannah unto each of them the sum of fifty pounds, the respective sums mentioned unto each of them to be paid as above specified to be in full of every of them portion, and portions of my estate, both real and personal, to be wholly paid and discharged in the space of three years' time after my decease by my son, Joseph Leatherman, as his portion. And lastly, I do hereby nominate and appoint my son Joseph Leatherman, and my wife, Catherine, to be the executor and executrix of this my last will and testament, hereby revoking all former wills by me made. In witness whereof I have hereunto set my hand and seal this fourth day of November Anno Domini, Seventeen hundred and Ninety, signed, sealed, published and promised and delivered by the above named testator as and for his last will and testament in the presence of us at his request and in his presence have subscribed our names as witnesses.

Peter Grossnickle
Joseph Leatherman
Joseph Miller

This will was probated on January 31, 1798, by Peter Grossnickle and Joseph Miller.

George Murdock, Registrar.

He died in January, 1798, and the remains of the great pathfinder, minister, councilor, and pioneer were laid to rest beneath the stately poplar trees whose lofty boughs have heard the sighing winds moan their doleful requiem for more than one hundred and thirty years. Bishop Daniel Leatherman had gone to rest from his labors. No costly granite or marble tomb marks his resting place but a life more enduring than the mountains goes on through the eternal years.

Bridgewater, Va.

Marriage and Adultery

BY DAVID METZLER

A DISCUSSION of divorce and remarriage would be inadequate without considering marriage and adultery. Intelligent action on the part of the church requires a clear understanding of this matter. The Scriptures speak plainly concerning the sin of adultery and its penalty.

That which constitutes adultery is revealed clearly by both the Old and the New Testament. The nature of this sin is stated by the following scripture: "The man that committeth adultery with another man's wife, even with his neighbor's wife, the adulter and the adulteress shall surely be put to death" (Lev. 20: 10). According to this and other statements on this point, adultery is committed by those who are married. It is clearly a violation of the marriage law through unlawful relations with another's companion. The use of this word throughout the scriptures convey this idea of infidelity, either of husband or wife, or metaphorically of God's people through their faithlessness to him, by

joining themselves to idols or through worldly attachments.

According to Jesus' teaching this sin is committed by those who divorce their companion and marry another, and by those who marry such divorced parties. He said, "Every one that putteth away his wife and marrieth another committeth adultery, and he that marrieth her that is put away from a husband committeth adultery" (Luke 16: 18). The statement, "except for fornication" (Matt. 19: 9), referring to separation for the cause of fornication followed by remarriage is not considered in this discussion. The reason for this being adultery is clear. The divorce did not annul the marriage bond. The parties so divorced remain husband and wife; and the marriage to "another" being unscriptural did not make them "one flesh," or husband and wife. Consequently the relation to one another assumed by them is unlawful. Scripturally it is the same as if no divorce or remarriage had taken place. Naturally, therefore, it is a matter of committing adultery with another's companion, and marriage makes the condition permanent. It is evident that God does not recognize any divorce or remarriage proceedings that are out of harmony with Divine law.

Paul's statement on the nature of adultery is unmistakably clear according to the following scripture: "The woman that hath a husband is bound by the law to the husband while he liveth, . . . so then if, while the husband liveth, she be joined to another man, she shall be called an adulteress; but if the husband die, she is free from the law, so that she is no adulteress, though she be joined to another man" (Rom. 7: 2, 3). The woman who is joined to "another man" while her "husband" is living is an adulteress. Her unlawful relation to the other man constitutes adultery.

In the light of these and kindred scriptures, it is clear that these two conditions—a *living husband and the union with another man*—constitute adultery. It is readily perceived that the wrong does not lie merely in the matter of marriage or in a succession of divorces and remarriage, but it lies in the unlawful state in which such parties live. If these conditions stated so specifically by both Jesus and Paul do not constitute adultery, then there should be forthcoming a statement setting forth clearly the conditions that constitute this sin, that the churches may be prepared to act intelligently and justly in dealing with this important matter.

The serious nature of adultery is revealed by the penalty pronounced against it. Paul made clear the nature of the penalty when he said: "Be not deceived, neither fornicators, nor idolaters, nor adulterers . . . shall inherit the kingdom of God" (1 Cor. 6: 9, 10).

Since adultery disqualifies one for admittance into the "kingdom of God"; does it not therefore also disqualify one for membership in the "church of God"?

Could such membership be anything more than formal? Would not the church become a partaker of this evil by fostering such as live in adultery? "A little leaven leaveneth the whole lump," was spoken with reference to the church tolerating sin of this kind among her members. Is it not evident that Christian discipleship requires the abandonment of this unscriptural relation?

Adultery, like any other sin, can be forgiven only on the basis of repentance. Repentance to be effective must change the sinner's heart and his relation to sin, or to the conditions that constitute sin. Can the idolater and the drunkard with whom the adulterer is classed, repent and be justified while they continue to maintain the conditions that constitute idolatry and drunkenness? Does not repentance require the abandonment of those conditions? Does repentance from sin include its abandonment, or the conditions that constitute it? If so, then does not repentance also require the adulterer to abandon the conditions that constitute adultery?

John the Baptist came preaching repentance for the remission of sin. He not only preached it, but he also demanded it. To Herod, who had married a woman and was living with her unlawfully because he had no scriptural right to marry her, he said: "It is not lawful for thee to have her." Since it was unlawful for him to *have* her, naturally therefore as long as he *had* her he was *living* unlawfully. Repentance on the part of Herod without changing these unlawful conditions would have been meaningless and useless.

Idolatrous Israel, being unfaithful to God, was "joined to idols," and thereby committed adultery metaphorically, "with stones and with stocks" through idolatrous worship. It is evident that repentance that would not have led them to change these conditions would have left them as they were before, "Joined to idols"—idolaters.

If repentance does not include the making of changes such as these, then we need to change not only our teaching on repentance but also our age-old practice.

These are problems that need to be solved by the churches in case divorced and remarried persons should apply for church membership, or if those who are members of the church should disregard the sacredness of the marriage relation and fall into this sin. According to Conference in such cases it becomes the duty of the congregations to decide in the matter of repentance and church membership. Before this can be done intelligently there must be a clear understanding of what the conditions are that constitute adultery, and how repentance affects these conditions. The important matter is not church membership. That in itself may be misleading and harmful to those whom the church would help. The one important matter first of all is pardon from sin. The greatest kindness the church can render to such folks is to teach them the right ways of

the Lord and to lead them into the way of pardon and peace. It is possible for them as well as other sinners, and on the same conditions, to be washed and sanctified and "justified in the name of our Lord Jesus Christ, and in the Spirit of our God."

Nappanee, Ind.

Monthly Financial Statement

Conference Budget

During the month of June contributions for the Conference Budget and agencies within the budget totalled \$39,662.58. Total cash applicable to the Conference Budget for the year beginning March 1, 1934, \$59,813.96, detail as follows:

	For the month	For the year
General Mission Board	\$14,239.57	\$27,816.19
Board of Christian Education	334.69	2,159.63
Bethany Biblical Seminary	53.78	887.78
General Education Board	17.19	58.39
General Ministerial Board	5.00	26.12
Men's Work	85.30	85.30
Undesignated funds	24,927.05	28,780.55
	\$39,662.58	\$59,813.96

General Mission Board

During June contributions were received by the treasurer of the General Mission Board as follows:

	Receipts	Total rec'd since 3-1-34
World Wide Missions	\$ 3,922.70	\$ 6,915.37
Student Fellowship Fund	216.51	221.51
Women's Work Project	991.47	3,972.06
Home Missions	211.00	417.02
Foreign Missions	1,080.57	1,977.78
Junior League Project	202.89	301.35
B. Y. P. D. Project	10.70	114.25
Home Missions Share Plan		21.00
Intermediate Project		28.07
J. B. Emmert Memorial Fund	5.00	5.00
India Mission	177.60	338.94
India Native Worker	25.00	45.00
India Boarding School	108.75	133.07
India Share Plan	263.12	627.31
India Missionary Supports	2,162.82	4,209.96
China Mission	65.65	133.21
China Native Worker		25.00
China Share Plan	31.25	122.50
China Missionary Supports	1,822.58	2,971.56
South China Mission	20.00 Dr.	100.00
Sweden Mission		20.00
Sweden Missionary Supports	945.00	945.00
Africa Missionary Supports	1,503.38	3,270.93
Africa Mission	423.65	766.07
Africa Share Plan	89.93	124.23
Africa Leper		10.00
Conference Budget	24,789.05	28,621.05
Conference Budget Designated for—		
Board of Christian Education	334.69	2,159.63
Bethany Biblical Seminary	28.78	140.67
General Education Board	17.19	58.39
General Ministerial Board	5.00	26.12

The following shows the condition of mission finances on June 30, 1934:

Income since March 1, 1934	\$34,316.19
Income same period last year	40,889.69
Expense since March 1, 1934	53,069.46
Expense same period last year	52,162.89
Mission deficit June 30, 1934	24,342.47
Mission deficit May 31, 1934	21,154.55
Increase in deficit during June, 1934	3,187.92

"We praise God for the largest missionary offering in the history of the Toledo church on Easter Sunday evening. Last year our Easter offering was \$30.38. We worked for \$50 this year and when the offering was counted, it was \$78.17. Our plan is to double our Annual Conference offering this year."—Excerpt from letter by Ralph Hatton, pastor, Toledo, Ohio.



MISSIONS

This Department
Conducted by
H. Spencer Minnich



His Mother's Monument

BY SARAH N. McCREERY

(Reprinted by request from *Our Young People* for May 13, 1922.—Ed.)

MYRON DUNCAN counted the roll of bills over three times before he laid them on the table. There were just three hundred and fifty dollars. It was all the money that remained after his mother's funeral expenses, the few debts and doctor's bills had been paid. He sat still for a long time trying to decide the hard question whether he would put up a costly monument at his mother's grave, such as he felt she deserved, or whether he should mark it by a simple marble slab and use most of the money toward his college course. He felt sure the fifty dollars would be sufficient for the slab and the fare to Lowell, where he planned to enter college.

"Mother would rather have a man made with that money than anything else," Myron murmured to himself. "If I am economical it will pay my expenses in college the first year, then I can make my own way the rest of the time, the first year is the hardest," was his mental comment. His mother's illness and death had been a strain, and he did not feel equal to the hardship of making his way the first year of his college life. "I will get a good education and do some helpful work in the world, that would please mother," he remarked aloud.

When Myron Duncan decided a question he went to work immediately to carry out the decision. He gave the order for the slab to be set at his mother's grave at once. He packed his belongings in a trunk, gave away the simple furniture to some deserving neighbors who had been kind to him, then he was ready for college in Lowell.

The first week of college he wrote to his Uncle Granville Wright, giving his address and outlining his plans. The letter he considered a duty. This Uncle Granville was merely a dream-man to Myron for he had never seen him. Mrs. Duncan had not married to please her family; while she had not been cast off exactly, none of them ever visited her. The brother, Granville, the only member of the family now living, had written once or twice each year, duty letters, his sister always felt.

Myron knew his uncle was a well-to-do manufacturer and that was almost the extent of his knowledge. The boy felt that his whereabouts really made little difference, but he informed his uncle because it was what his mother would have done.

Myron studied faithfully that first year and did excellent work. The three hundred dollars had given him the time for study, and he felt he had a splendid foundation on which to build. He worked during the summers, and for three years earned his board and room in winter, then he finished college.

Granville Wright made up his mind when his nephew was through college that a young man with so much pluck and perseverance was worth noticing. He wrote offering him a position in his firm with a chance for advancement. He was disappointed when Myron's answer came that he expected to study for the ministry and would enter the Theological School in the fall.

Four years more passed by, and Myron Duncan was ready for his life work. He had secretly hoped that his uncle would come to the graduating exercises, but he was disappointed. He had wanted to tell him his plans face to face, but now he would have to write them. The note disappointed Granville Wright a second time in his nephew. "I will spend some weeks here preaching in a country church," Myron wrote, "then the fifteenth of August I will go to Grantley for a few days. The first week of September I sail for India, where I will take up missionary work. I received my appointment last week. I am going to Grantley to see my mother's grave before I leave this country."

When August came and Myron Duncan arrived in Grantley he was surprised to find on the hotel register, just above his own, the name of Granville Wright. He felt sure it was the uncle he had known only through letters, and he lost no time in investigating.

"I wanted to see you and to visit your mother's grave," was the explanation Mr. Wright gave of his presence when his nephew went to his room. He did not say that curiosity rather than desire brought him there—a curiosity to know a young man who would refuse a tempting business offer to enter the ministry, then turn his back on flattering offers from large city churches and go to India as a missionary.

Granville Wright had come with the determination to tell Myron Duncan that he had made a mistake. When he met the capable looking young man, so likable and apparently so competent to decide questions for himself, and heard him talk of his chosen work, he felt that any word of objection or of criticism would be out of place.

The day after his arrival in Grantley, Myron Duncan, with his uncle, visited his mother's grave. When Granville Wright saw the green mound marked by the simple slab, he felt something was lacking—something

that to him, as a man of the world, was very essential. "Why, Myron, your mother's grave should be marked by a large monument, not this simple slab," was his first remark. The young man felt the rebuke in his tone.

"I know this stone is simple and unpretentious, Uncle Granville, but I am mother's real monument," he answered quietly.

Mr. Wright turned a puzzled face to his nephew. "You are your mother's real monument," he repeated. "I don't think I understand."

"Well, it was this way, Uncle Granville: I had just three hundred and fifty dollars after mother's death when all expenses were paid. If I put up a costly monument I could not go to college that year and I was prepared to go. The fifty dollars paid for the headstone and the fare to Lowell; the three hundred dollars paid my expenses that first year and gave me all the time for study that laid my foundation. Now, I have my education and I am going out to help others. I have worked and economized the past eight years, and I managed to save three hundred dollars, the original sum I had from mother's estate. I established the 'Katherine Wright Duncan Scholarship' with that at the Theological School. Dr. Barlow invested the money and the interest will be used to pay the tuition of young men who wish to become missionaries; so, instead of a pile of stone at her grave mother will have a living monument as long as time lasts—a man at work on the field who will be developing manhood in others. I think that is the kind of monument she would choose if it had been possible for her to decide," he finished softly.

"I am sure it is," Mr. Wright agreed in a voice tense with emotion. And at that moment his life, spent in amassing material wealth, seemed small in comparison with Myron Duncan's life, which was to be spent in service for others.—*Baptist Boys and Girls.*

What to Pray For

Week of July 21-28

(Turn to your Prayer for Missions Calendar, page 2)

THERE are times when sickness comes into a home bringing with it much pain, suffering and anxiety. During the past year, J. Homer Bright's of Ping Ting, China, have had much suffering in their home. Their son, Calvin, was called upon to bear an unusual amount of sickness. Let us rejoice that his life has been spared and that he is able to be back in school at Tungchou. Bro. Bright himself has had malaria fever and although feeling much better, must be careful for awhile. When regular work schedules are broken up somewhat, missionaries are apt to feel that their missionary work is hindered, but it proves so many times through the kindly compensations of life, that greater lessons of the Spirit are learned and deeper influences are made on others during just such times as these, than in the days

when plans and programs carry on as usual. The Christian Chinese woman of Ping Ting feel most grateful to Sister Bright as she directs their industrial work. By making their dainty needle-work, these women are not only helping greatly to support their own homes, but they also make it possible to carry on projects of helpfulness within the church and in their own communities.

News From the Field

INDIA

Vyara

Olive Widdowson

Christian Students Take Examination in Hindu School Building

During the first week in April the Government Inspector finished our school examinations. The boys and girls of the fifth and sixth standards went in to the high school building in town and took their exams with the children from the town schools. The results were good. The sixteen boys and girls in our sixth standard all passed (there were ten girls). In the government school they tried to run a sixth standard for girls this year but the results were very unsatisfactory.

The Bible Examination

We gave the children a short time for review, then had our Bible exams. It was getting hot but I was pleased with the way they stayed by the Bible review and examination.

Making Applications for Scholarships

Three of the sixth standard "pass" girls have applied for scholarships to the Baroda Female Teachers' Training School; one is asking help to go to Anklesvar for seventh standard, another will be sent to Anklesvar by her father who is a village teacher, and some are getting married. It is reported that from each Taluka of Baroda State there will be given one scholarship only to the Female Teachers' Training School. In that case only one of our three girls stands any chance of securing a scholarship. It is a difficult problem to give the most deserving a chance at higher education when the mission is unable to give scholarships. Some of the sixth standard boys are trying to get in at Anklesvar for seventh standard.

When Standards Are Not High Enough

Very few of the Vyara (non-Christian) high school pupils passed in English this year. There was much dissatisfaction concerning the results. Some of our Christian boys had been living in the mission boarding dormitory and taking up work in the Anglo Vernacular School (non-Christian), but so many pupils failed this year that the outlook in that direction is very discouraging.

Death of a Faithful Village Pastor

A capable village pastor, Harjitsingh Rupsingh, of the village of Kikakui died of blackwater fever at the Bulsar Hospital. He leaves a wife and four small children. We were out to his village to the memorial service held for him. The villagers talked with much feeling about their late pastor. "He did not spare himself," they said. "When he was not well himself he came to inquire about us." Service like that brings results. This village is about to have its separate church organization.

Feeling the Need of Special Christian Conferences

For some time it has been our wish that a Christian

"mela" (meeting or conference) be started in the Vyara District and that it become a regular yearly event such as Christians would look forward to as the Hindus look forward to their "melas" or "jattras." There are so many Hindu "melas" in this section, and we have felt that this large section of Christians needs a get-together meeting where they can pool their experiences and learn from each other and also call in special helpers. We had just had a three-day meeting this year, April 21-23. It was not so large but we felt there was a good representation of the capable and most interested Christian workers in this section, with a few from other places. Interested non-Christians from the villages of course were present too. The exhibit was small this year. We are planning for all schools to have a part showing the results of their efforts along different lines, also a section of temperance and health teaching by means of charts, etc. We desired to have it start in a small way and become self-supporting like the Hindu "melas."

Death of a Loyal Christian Woman

Just now word comes of the death of Ecchabhai Kalidas' wife. She leaves three children who will sorely miss their good mother. Ecchabhai is the leader of the new church at Gadah, twelve miles from Gara.

Sister Edward Ziegler Much Improved in Health

Mrs. Ziegler writes from Landour where she has been under regular treatment for some time that she is feeling quite fit for work again and is eager for the end of June when she plans to return to the plains. We are deeply thankful to our heavenly Father for sparing her to join us in service again.

Umalla

A. S. B. Miller

Wedding Bells

In India weddings go by seasons, or rather by season, for our summer months (March to June) are the wedding season. There seems to be a special crop of weddings in this area during these months. The most outstanding one took place at Umalla on May 17 between Naomi Nagar, a daughter

of the general servant at Umalla station, and Valji Nagar, a boy of Vali. There were a large number of guests both Christian and non-Christian from other places. The little church was crowded to capacity for the ceremony. The local minister gave a splendid explanation about the holy bond of matrimony. To the many non-Christians present this gave a little light as to the scriptural meaning of marriage and the aims and purposes of marriage according to Christian practice. At least two hundred people were present for the ceremony and wedding feast. We wish this young couple much joy and happiness as they go through life's journey together. The groom will be engaged in farming and his young wife will be associated with him. We rejoice to have a new Christian home set up as another lighthouse to shine in darkness.

Holy Communion

The village of Undi is located fifteen miles from Umalla in the jungle of this State, but the Christians of that place are not forgetful of their Christian heritage. On May 10 the local minister, Miss Miller, and the writer joined with the brethren of that place in holy communion. Thirty Christians of that area joined in the service.

The Vali church enjoyed pre-Easter services each evening with a communion service on Good Friday. The communion service was a very impressive one with quietness and Christian fellowship.

Farmers' Institute at Anklesvar

The writer with the staff of the Anklesvar Vocational Training School was engaged in conducting a Farmers' Institute at Anklesvar during the first week of April. While the attendance was not so encouraging the interest and enthusiasm were excellent. Twelve students were enrolled with seven regular attendants. They studied about cattle and poultry improvement, better agricultural methods, sanitation, coöperation and related subjects. Anklesvar and Rajpipla areas were particularly represented in the institute.

Bulsar Bible School Plans Special Lectures

The writer was also privileged to be associated in a course of instruction for the students of the Bible school during the last half of April. These students are either experienced teachers or teachers in preparation, so they were introduced to methods of village improvement which are especially applicable to the work of village teachers. G. K. Satvedi, vice-principal of the Bible School, and the local veterinarian very ably assisted through those two weeks of instruction. In addition to day classes, evening meetings were also held which were open to the Christian community. At these illustrated lectures on sanitation, diseases, rural uplift and other slides were shown and explained. Several evenings were devoted to programs of dramas especially relating to village life. The Bible School students gave most of the dramas, except one evening when a teacher of a nearby village school brought his school pupils to present a drama. The evening lectures and programs were very well attended. During this time the writer was also asked to give an illustrated lecture at the Bulsar Government High School as well as at a teachers' institute for village teachers near Bulsar. This latter group was entirely of government teachers.

A Baby Preaches

Frances Maxine Miller, born March 5, has recently joined the staff of the Umalla Station. She is doing her bit to extend the kingdom. Hers is a message of regular feeding, cleanliness and baby joy to the admirers who come to pay their respects.

My Earnest Prayer

BY ELLIOT V. CHRISTIAN

Thou know'st, oh God, what my life will be—
Of use to man and use to thee,
Or only be a loadsome one,
To cumber sore my fellow-man.
I love thee, Lord! Thou knowest that;
Thou lovest me thou didst beget—
Then why should I not ask from thee
The talent full thou givest free?
Indeed I would be very glad
To help the poor, the sick, and sad;
But first I beg th' opportunity
To work with thee in unity.
Of course I am ambitious, Lord;
But always wait to hear thy word;
So let my ambitions be fulfilled,
To work with power in thy field!
And yet, oh Lord, thy will be done!
For no man's goal is fully won;
Then by thy name I pray of thee,
Do help, and always with me be.

Navsari, India.

KINGDOM GLEANINGS

Calendar for Sunday, July 22

Sunday-school Lesson, Elijah Hears God's Voice.—1 Kings 19: 9-21.

Christian Workers' Meeting, Paul and His Country.

B. Y. P. D. Programs:

Young People—How Much Money Shall I Make and How?

Intermediates—An Outdoor Meeting.

* * * *

Gains for the Kingdom

Ten baptisms in the Elk Run church, Va., Bro. M. G. West of Bridgewater, Va., evangelist.

Ten baptisms in the Lone Star church, Kans., Bro. L. A. Whitaker, pastor, in charge.

Six baptisms in the New Haven church, N. C., Bro. Fred Dancy and Bro. John A. Reed in charge.

Six baptisms in the Richland church, Ohio, Bro. C. L. Cox of Claysburg, Pa., evangelist.

Thirteen baptisms in the South Waterloo church, Iowa, Bro. M. J. Brougher of Greensburg, Pa., evangelist.

Six baptisms in the Rummel church, Pa., Bro. Cosner of Sipesville, Pa., evangelist.

Eleven baptisms in the Sipesville church, Pa.

Ten baptisms at Farmington church, Del.

Seven additions to the Maple Spring church, W. Va., Bro. Ernest Muntzing of Clarksburg, W. Va., evangelist.

Seven baptisms and eight consecrations in the Wooster church, Ohio, Bro. Fred E. Maxey of Roachdale, Ind., evangelist.

Twelve baptisms in the Upper Codorus congregation, Pa., Bro. I. S. Long of Bridgewater, Va., evangelist; three baptisms previous to the meeting.

Thirty-seven baptized and four received on former baptism in the Bottom Creek mission, Copper Hill church, Va., Bro. Joel Naff of Callaway, Va., evangelist.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. John Buffenmyer of Bunkertown, Pa., Aug. 5 in the Newville church, Pa.

Bro. Jesse W. Whitacre of Greencastle, Pa., Aug. 6 in the New Fairview church, Pa.

Bro. D. C. Naff of Peters Creek congregation, Aug. 26 in the Johnsville congregation, Va.

Bro. E. C. Woodie of Geer, Va., Aug. 12 in the Copper Hill church, Va.

Bro. A. M. Kuhns of Union Deposit, Pa., Sept. 16-30 in the Indian Creek church, Pa.

Bro. R. N. Leatherman of Grand Junction, Colo., Oct. 21 in the Arcadia church, Ind.

Brother and Sister B. M. Rollins of Keyser, W. Va., July 16 in the Libertyville church, Iowa.

Bro. C. H. Petry of Mogadore, Ohio, in the Center church, Ohio, July 30 instead of July 23 as previously announced.

Bro. Cecil O. Showalter of Chicago, Ill., July 23 to Aug. 5 in the Monte Vista church, Va.; Aug. 12-26 in the Pleasant View church, Mt. Jackson, Va.

Personal Mention

Bro. Cecil O. Showalter has accepted a call to the pastorate of the Keyser church of the First District of West Virginia, to begin service Sept. 1. After that date his address will be Keyser, W. Va.

Sister Lizzie Corn of Independence, Kans., a Messenger agent of years ago and now a shut-in for about eight years, wishes to share with you the joy she finds in the weekly fellowship which the prayer band of the local church brings to her. Denied the privilege of attending church services she receives much comfort and strength through these helpful ministries. With the assistance of others Bro. W. H. Miller leads the meetings of the band.

When Sister T. S. Moherman of Ashland, Ohio, sees something in The Gospel Messenger "too good to waste on just the Church of the Brethren folks in this county" she seeks for it a wider field of service. So that is what she did to Bro. F. F. Holsoapple's Conference address on the liquor problem, an address which he was not permitted to deliver in person but was read by his brother Quincy. At the request of Sister Moherman who is active in W. C. T. U. and other welfare work the address was reprinted in the Ashland Times-Gazette. Permission is hereby extended to any reader who would like to magnify the influence of the Messenger in similar fashion and finds a publisher willing to co-operate.

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Miscellaneous Items

The Nebraska District Conference will convene in the Octavia church Oct. 12-15. Send items of business to L. A. Walker, Clerk, 3420 N. 45th St., Omaha.

Notice to the Churches of Middle Iowa: All queries and matters of business for the District Meeting must be in my hands by Aug. 1.—Homer L. Messamer, District Clerk.

Women of Eastern Maryland are to meet in the Westminster church on Thursday, July 26. We regret this information did not arrive in time for a more extended notice.

To the churches, the various boards and committees: All program materials, queries or papers intended for booklet must be in my hands not later than July 30 in order to appear in same.—V. B. Browning, Writing Clerk, Muncie, Ind.

Camp Mack Intermediate Girls' Camp will be held July 22-Aug. 3. All churches in the camp territory should be represented. The Boys' Camp now in session has eighty-seven campers and leaders. It's a fine group and the spirit is excellent. Work is progressing on Becker Lodge.—L. W. Shultz.

Will all the churches of Northeastern Kansas who have queries or business to be brought at the District Meeting, Appanoose church, Oct. 5-8, please have such in the hands of the undersigned during August. According to our minutes the program and business are to be printed a month before the meeting. Please be prompt with this matter.—Paul S. Longenecker, Morrill, Kans.

District Meeting of Michigan will be held in the Elmdale church Aug. 21-24. Please note that the District Meeting will be on Thursday, Aug. 23, instead of on Friday. All churches are urged to have their delegates appointed by the church council, with credentials properly filled out before leaving for the conference.—Harley V. Townsend, Secretary of Program Committee, Woodland, Mich.

Ridgely, Md., Homecoming and fiftieth anniversary celebration is set for Aug. 26. A special invitation is extended to former residents, ministers and evangelists who have labored there. Sister Mary Cherry says the program will be given later.

Book August 19 now, says Pastor Van B. Wright of Grand Rapids, Mich. That is the date for the Grand Rapids Homecoming. All former members and worshipers invited. The church is at the corner of Burton and Darwin Streets. Bring basket lunch. Dr. D. W. Kurtz will speak.

District Meeting of Northern Illinois and Wisconsin will be held at Naperville, September 1-3. The change from Chicago to Naperville was made by the officers because Chicago found it not suitable to entertain the meeting. All business and reports should be sent at once to the secretary, J. E. Miller, Elgin, Ill.

Clerks and Secretaries of District Meetings should send to the Brethren Publishing House, Elgin, Ill., the name, address and number of Conference Minutes that are to be mailed for each congregation in their respective districts. By attending to this now the churches will receive the minutes which also contain the Conference Resolutions which are so meaningful this year.

Notice to those expecting to attend the conference of the District of Oklahoma, Panhandle of Texas and Eastern New Mexico on Aug. 21-24, at Clovis, N. Mex.: Those coming by train please notify Glen Kinzie, 414 Thornton St., Clovis, N. Mex., telling him on what train they will arrive. Those coming by auto on highway No. 60 will find the church on the corner of Fourth and Thornton Streets, three blocks south of Powers service station on Seventh and Thornton Streets.—Lucy M. Brunk, Clovis, N. Mex.

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Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

Education of Primitive People, by A. D. Helser. Fleming H. Revell Company. 316 pages. \$3.00.

This is the author's third book dealing with our mission work in Nigeria. Good as the others were, this is by far the best. A Ph. D. thesis does not always make good reading; this one does. Though dealing with the fundamentals of education the author avoids technical terms and speaks the language of the human race of which you and I are a part. Prof. Mabel Carney of Columbia University in her Foreword, after paying tribute to the men and institutions in which the author received his schooling, says: "The chief factor in his success, however, is a wholesome, joyous, stimulating personality, which appeals to men of every type, whether black or white, American, English or African."

From the Preface I discover that the author considers meeting life's needs from available resources should be the foundation on which to build a system of education, and that projects growing out of immediate community life are to have a big place in the course of study. Learning by observing and making this learning effective by doing join hands in popularizing schools even for a primitive people. At every turn full use is made of the culture of the people who are to be trained. The grip of folk-lore, superstition, religion, customs, laws and social standards is recognized, and starting with these the teachers aim to build something better for the black man of Africa.

The book is divided into three parts: I. A Primitive

Situation: II. A Part of the Bura Animist Curriculum with Specific Objectives. III. Life-Related Projects with Specific Objectives. In school they consider such problems as these: Where to build a hut; the baby in the home and the many problems arising because of its presence; how mosquitoes and flies cause sickness; what crops to raise and how to care for them; should one own a horse? the common diseases, as smallpox, sore eyes, leprosy; boiling all water; when a young woman leaves home; clan loyalty; caring for the sick; improving the quality of farm animals; crop improvement; the kind of crops to raise; why some homes are better than others; entertaining strangers, and many other problems growing out of daily life.

Our own people will understand the work in Nigeria much better after reading this most enlightening volume. Of course the missionary sees to it that religion is taught the natives. Native teachers and workers are trained so that they can do much of the work. The 24 half-tones bring Nigeria into the reader's own home. You will know Nigeria and the black man better, and will have a deeper interest in foreign missions as you turn the pages and discover how the Christian missionary wisely, slowly and effectively changes the daily life of a primitive people.

THE QUIET HOUR

Words of Praise

Deut. 33: 25-29

For Week Beginning July 29

As thy days so shall thy strength be, v. 25

We are promised bread for each day, a way of escape with each temptation, enough strength for our days (Psa. 28: 7; 40: 17; 41: 10; Isa. 50: 9; Heb. 13: 6).

There is none like unto God, O Jeshurun, v. 26

God is above all, worth more than all, lovable and good before all else. "There is none like unto God" (Isa. 53: 12; 63: 1; Matt. 12: 6; Luke 11: 31; Psa. 104: 1; 135: 5; 145: 3; Isa. 12: 6).

Upon the heavens . . . on the skies, v. 26

The stars in their courses fight for the right. All things work together for good. The earth swallows the flood of evil which pours from the dragon's mouth (Psa. 37: 1; Isa. 35: 4; 51: 16; Psa. 115: 12; Luke 12: 7).

The eternal God is thy dwelling place, v. 27

God is our home. "Lord, thou hast been our dwelling place in all generations." "Under his wings, I am safely abiding" (2 Chron. 16: 9; Psa. 34: 7; 91: 4; Rev. 7: 3).

Underneath the everlasting arms, v. 27

The picture is of a parent and child. God is more than that to us (Psa. 68: 5; Isa. 64: 8; Matt. 7: 11; Rom. 8: 15).

Safety, fountain, dew, v. 28

What a picture—living in security, a friendly earth pouring forth fountains of water and a friendly sky anointing one's crops with dew (Job 11: 18; Psa. 112: 7; Prov. 3: 24; Heb. 13: 6; 1 Peter 3: 13).

Happy art thou, O Israel, v. 29

Only the good are truly happy. The wicked may prosper but they are never deeply, really and permanently happy (Psa. 128: 2; 144: 15; Prov. 3: 18; 14: 21; 16: 20; 28: 14).

Discussion

Why has the note of joy become so faint in our religious life? How may we restore it? R. H. M.

PASTOR AND PEOPLE

Today's Challenge to Mr. Churchman

BY HOWARD H. KEIM, JR.

At the Ames Conference, Saturday, June 16

MANY of the ills of the world today are due to fear. People are afraid of themselves. They are afraid of their neighbors. They are afraid of God, or fate. Fear results in a paralysis almost as bad as death. In fact, fear causes spiritual death while the body yet lives. Fear blinds one's eyes and stops one's ears and dulls one's sensitiveness to evil.

Esau was afraid of a pain in his stomach, and he sold his birthright for a mess of pottage. Many people today are compromising with evil because they are afraid of a pain in their stomachs. They are afraid of losing a job or a friend or a pull.

Abraham was afraid of his neighbors so he told them that his wife, Sarah, was his sister. This got him into a lot of difficulties. Some young men of this age are afraid that their neighbors will call them sissies or cowards or poor sports, and are consequently smoking, drinking, carousing and going to war in a futile attempt to prove their good sportsmanship and courage.

The unfaithful servant of Jesus' parable, was afraid of his Lord, so he buried his money. How many people today have hidden the most wonderful things they possess, because they are afraid!

The fears of humanity are not entirely without foundation. There are tremendous evils in the world, but fear is the wrong attitude toward them. "God gave us not a spirit of fearfulness; but of power and love and discipline" (2 Tim. 1: 7). God is challenging Mr. Churchman today to overcome evil in this spirit of fearfulness; and that is the only spirit by which it can be overcome.

God is challenging Mr. Churchman to overcome the evil in himself. It is always best for a reformer to begin at home. We are all endowed with certain basic instincts and passions and emotions which are not evil in themselves, but which frequently become evils. In the God-given spirit of power and love and discipline Mr. Churchman should use his fighting instinct to fight evil rather than to fight his neighbors. The desire for self-protection ought to be expressed, not in carrying a big gun, but in good behavior and goodwill toward all, which is the best protection. The mating instinct must not be used in selfishness and licentiousness, but it should be used in building the most beautiful of all institutions, the Christian home. The acquisitive instinct should be used not in taking things away from others to enrich oneself, but in seeking the highest good of all.

God is also challenging Mr. Churchman to overcome the evil in society. There is the colossal evil of war.

It cost the tax payers of the world about \$25,000 to kill each soldier during the World War. In gangland the average cost of getting their man is about \$100. If we insist on committing national suicide on the war plan, it would be economically more sensible to hire the underworld to do it for us.

Hardly less terrible is the gapping hell of the liquor traffic. Into this pit of debauchery the wets would have us pour not only our much needed material wealth, but our health, our happiness and our morality.

Another evil which Mr. Churchman is challenged to overcome is economic injustice. In a world where so many things need to be done millions are unemployed. In a world where food is deliberately destroyed, countless thousands go hungry. In a world that shivers from lack of clothing, cotton is plowed under and factories lie idle.

Mr. Churchman is challenged to subdue the evils of race prejudice, political corruption, and crime.

In the face of these evils in the individual and in society one of two attitudes is possible.

"To every man there openeth
A way, and ways, and a way,
And the high soul climbs the high way,
And the low soul gropes the low;
And in between on the misty flats,
The rest drift to and fro.
But to every man there openeth
A high way and a low
And every man decideth
Which way his soul shall go."

The attitude of fear leads either to indifference or to deliberate alignment with entrenched evils. But, "God gave us not a spirit of fearfulness; but of power and love and discipline." This God-given spirit of fearlessness is the only one by means of which evil may be overcome.

There can be no awareness of sin without an awareness of God. So the second and supreme challenge to Mr. Churchman is to become like the good. There are evils in individuals and in society to which Mr. Churchman dare not be blind, but the universe is basically good. Back of the infinite expanse of the stars and the workings of minute organisms is the Great Spirit, Father, God, who is perfectly good, who in holy love creates, sustains and orders all. He made the world and all that is in it and said "it is good." He gathered together the elements of the earth to form man and placed within him a spark of his own divine Spirit, and said, "it is good." He made known his goodness yet more in sending Jesus to reveal in his own life and personality the goodness and love of the Father. This personality of the Great Galilean is a perpetual challenge to Mr. Churchman to build his own life after that pattern and to help others do likewise.

Paul said, "Ye are not your own; ye were bought:

with a price" (1 Cor. 6: 19-20). To thus accept life as a trust is to place at the disposal of God's will, one's health, one's intellect, one's time, one's energies, and one's wealth. Shame upon you, Mr. Churchman, that you have so often been afraid to do so.

Having resolved to shape one's life after the pattern of divine goodness, the challenge comes again to build a society that is like the good; a social atmosphere which makes possible and aids in the development of good personalities. To do this stupendous task Mr. Churchman needs *spiritual insight* to see both deep and far. This comes only from a personal experience of God. He needs *intellectual penetration* which pierces like a two-edged sword the fallacies of his age. He needs *moral passion* which sets him on fire for God. Without this baptism of fire little can be accomplished.

"God gave us not a spirit of fearfulness; but of power and love and discipline." Mr. Churchman, pray for men who are unafraid to face the evils of the world and denounce them. Pray for men who are fearless of the costs of shaping their lives after the life of Jesus. Pray for men who are fearless in declaring to all the world the only gospel whereby individuals and society can be saved, the gospel of fearless righteousness which is of Jesus and of God.

Ottawa, Kans.

A Priceless Heritage

BY MRS. L. D. BOSSERMAN

IN a time of depression such as we have passed through in the past few years, many have given up the struggle. Some have found so little reserve of resources in their character, that they have even ended it all, when dire misfortune overtook them.

This, however, has not been the case with the one who has inspired this thought of a priceless heritage. Some time ago a father found his health impaired by an incurable disease and found it necessary to give up business. This was followed by the gradual dwindling of their finances. The children first set out to help themselves and their parents. The mother, too, embraced every opportunity to enhance the family income. But finally the home had to be given up. Just on the eve of leaving the dear old home, the father passed on, and here is when the mother found her priceless heritage. For she had been reared in a Christian home, her father having been a deacon in the Church of the Brethren.

Heroically the mother faced the future; moved into a hired house. Though she must carry on doing humble toil, requiring tiresome labor, she carried a smile and said, "I can still believe the Twenty-third Psalm."

What was the foundation of this dear mother's trust and courage? Well, as she has explained, "I am thankful for the teaching and training of a Christian

father who told us in adversity and trial to 'keep looking for the rift in the cloud; you will find it some time, and the sun will still be shining.' Keep smiling. A smile will do no good unless you give it away. So keep smiling."

This father has been in the better world many years; but his priceless heritage of trust, courage and optimism abides to fortify his child in adversity and trying experiences of life. Surely a priceless heritage.

Riverside, Calif.

Christian Preaching for an Age of Skepticism

BY H. H. HELMAN

OURS is a cynical and skeptical age. Both cynicism and skepticism are running rampant. Says Dr. Buttrick, who recently has made a special study of the mental disturbances of society, "We are skeptical of human nature. We are skeptical of democracy. We are skeptical even of ourselves, and we are immensely skeptical of God. . . . Doubt is on us—in such darkness as seems the final eclipse of faith."

But ours is also a credulous age. We believe in lots of things we never believed in before. The oracles of self-seekers are believed. There is an unprecedented faith in materialism. The gospel of pleasure is believed and all too many people believe in the mechanistic theory of the universe and humanity.

The faith of a people either saves them or condemns them. Skeptical people are lost in every sense of the word. They have nothing to hold to or believe in. They are at sea with no compass and no captain. Those who have faith but have put it upon that which is untrue or false or helpless to aid them are equally lost. Both skepticism and faith may destroy a people.

Here is where the humanity of our age stands today. Until its faith in the creative purpose of God is restored our humanity is lost. The only way to fight down despair is to build a faith in God. This has always been true and is true today. Life can only come to a real triumph when it has relation to Reality—to God. It can not even trust itself apart from him; at least it never does. When God is gone, humanity, like sheep, goes astray.

Here is the challenge to Christian preachers. It is a challenge to restore faith by replacing God. Never before has it been so important that the Christian message be imparted with clarity and passion. Our age has both knowledge and ideas. What it needs most just now is God. The companionable God of Jesus will answer their need. It is the kind of One distressed folks are hungry for. There is nothing more essential in the present mood of humanity. It is truly the Christian preacher's opportunity.

Elgin, Ill.

HOME AND FAMILY

Pollywogs

BY MILDRED ALLEN JEFFERY

On the shelf beside my desk
 There stood a jar of pollywogs—
 Funny, ill-shaped, wriggling things
 From the slime of Pine Creek bogs.

"Son, take these things outside," I cried,
 "Here! take them out the kitchen door!"
 But son was late for school it seems,
 And left them where they were before.

And other duties claimed my thought:
 Dusting, sweeping out the hall,
 Arranging flowers in a vase—
 And a neighbor came to call.

We talked of rhubarb and fresh greens,
 And when she left I found
 Three baby frogs beneath my chair
 Hop-hopping all around!

Hawthorne, Calif.

Matilda's Family

BY ELIZABETH R. BLOUGH

THEY were all at church, listening to the Mother's Day sermon. But only Matilda was much impressed; her husband, Ben, was sitting beside her. His attitude one of dignified attention; but he had closed his eyes in sleep when Bro. Murray read his text.

Both text and sermon were suited to the day; he began as follows: "Children, obey your parents in the Lord, for this is right. Honor thy father and thy mother, which is the first commandment with promise. The cornerstone of family life is love; it implies real faith in Jesus Christ and makes obedience a joy. We should find that every new complexity calls for prayer. And parents need to learn that the human soul grows more rapidly if fed upon approval than upon criticism."

"But when you have three children like Irene, Warren and Richard, you've got to do something to train them to right ways of thinking, you can't let them drift," was Matilda's response to the minister's appeal. There was Irene trying to shirk her part of the housework; Warren expected and demanded too much spending money. They were both seniors in high school and quarreled almost incessantly.

On Monday morning Matilda gave a glance at the silvery sky of blue and hoped that the blankets could be washed along with the big washing which somehow seemed inevitable in this household. Where was Effie Kuhns? No, not in the washroom, she never could be depended on. What about this Monday morning breakfast? Matilda knew that Irene had entertained some boys and girls who happened in on Sunday evening.

She had needed all the bread for sandwiches and all the milk for cocoa. Now, Matilda could only stir up some muffins, and fry eggs. She could easily take care of the family, though the shelves were bare. She carried the platter of eggs and plates of hot muffins into the dining room. Warren followed his mother to the kitchen, ostensibly to bring in some coffee. What he did was to ask her for five dollars. "I've got to have it this morning," he said.

Matilda was pouring the coffee; she answered, shortly, "That's impossible."

"But mother, you don't understand, I must have that money."

"I do understand that it is time for you to earn some money instead of depending on us for everything."

"What's the use in saying that? You know there's no job for a boy like me in this hick town."

"I know that Andrew Lambert and Bob, and the boy you call 'Shorty' make their own way through high school."

"And how? Washing automobiles, emptying furnaces, cleaning back yards—"

"Well, and what is the matter with that kind of work, Smarty?" interrupted Irene, who had come out for the coffee.

"You keep out of this. Mother didn't see you last evening when your mouth was like a red crabapple, your cheeks the color of oranges and your nose like a snowball!"

"If I can't have a new dress, I'll stay at home and never go anywhere. My blue Georgette is as well known as the American flag."

Warren's flashing eyes and stormy speech made their mother feel as if she could endure no more. Their quarreling, complaints and criticisms were her constant dread. She thought of the chapter from the Bible which her father used to read, the prayer which was offered, and the peace of the family circle, when she was a girl. She thought too of how she and Ben had planned their home; about it had centered all their dreams of life and love and beauty.

Gladys Norton came in and went upstairs with Irene. The boys started to school, it was getting late. Irene impatiently drew out a cluster of coat-hangers tangled malevolently; they all flew apart and went down with their contents. She clutched her dress from the mass, the others could just stay there. She slipped her dress over her head while going down the stairs, threw her coat around her while going down the walk. Irene was supposed to go over the bedrooms, but she disliked making beds and gathering towels and cleaning the bathroom basin; she had left it all undone. And worse than any of this was the fact that she sometimes went driving with Ned Cahill, a boy who was seldom sober. So it was the children followed their own

impulses, doing just what they wanted to do. Matilda told herself that she was a slave to their tastes, their pleasures and even to their tempers. She was not bringing them up in the fear of the Lord.

That evening the air was freezing, it penetrated icily to the very marrow. Irene gave a sigh of pleasure as she came into her mother's kitchen; it was delicious to be so thoroughly and instantly warm again. Mother was preparing the roast for dinner. She was also getting ready to propose a change in their home work. She knew that Irene would come to the dining table after they were all sitting down to dinner. Matilda never took any of them to task at the table. How would they take her ultimatum? For that was what it was going to be. She had been praying earnestly for guidance and help.

After Ben had asked a blessing, and all were served at the table, Matilda made her little speech: "I have something to tell you all now. You know that you should obey your parents in the fear of the Lord. That leaves no room for ugliness and selfishness." Warren, Irene and even nine-year-old Richard stopped eating to look at mother. She did not often talk religion, and there was a sob in her voice. "We are all bound up in the bundle of life together, and when one of us does wrong it always harms some one else. I have been wrong in many things. I have been giving you too much money, Warren; you will earn what I give you after this. Neither can Irene go on as she has been; the blue Georgette dress will do very well for a while. But I'll explain all to you later. Now let's eat our dinner." That evening, they all talked over their home life together. Ben said they were going to have family worship every Sunday morning.

On Tuesday morning Matilda wakened Warren; he came to the washroom where Matilda was sorting clothes.

"I am your man of all work, command me," he said.

"That Effie was careless, and we have much to do this morning." Together they worked and at last Warren said, "You fling the clothes to the breeze, mother. I'll clean the floor. That will make two hours and a half of work; of course I am thinking of my pay!"

Mother's eyes were shining, she looked happy as she cooked a good breakfast for her family. Irene was jubilant. "I am half through with my work. It's not so bad if one goes right after it and then the pay!"

"For once I agree with you, mother and I had a jolly good time," said Warren.

It was not always easy to keep her bearings in the midst of cross currents; but Matilda did it. She never again permitted her family to go back to what they had been. The daily conquest of definite problems was her joy.

Hatfield, Pa.

Seed of Abraham

BY H. A. BRANDT

16. The New Deal in Oaklyn

"Now the devil's to pay!" shouted Dale dramatically, but he could scarcely make Linden understand, so loud was the ominous chant of the mob of workmen below the observation window.

"We want work!" continued to boom from a thousand throats.

Linden saw that the crowd had found its need and voice. He knew he must reply quickly. But what should he say? Since he could not take time for a studied message he decided to chance the inspiration of the moment.

But first he scribbled a note for Dale. "Phone the police and tell them to be ready if we need them," it read.

Then Harlan Linden hoisted the window and motioned for silence.

"Hear! Hear!" boomed a voice from some level-headed mill man in the crowd. Immediately the chanting died down, ceased. Linden saw that for the moment he was master. The crowd was generous enough to give him his chance. However, he well knew that he must measure up to the mill men's expectations. But Linden blood and training stood him in good stead; he spoke out courageously and to the point.

"Friends of the mills, it is entirely proper for you to ask for work. These mills were built to give work. They have given you work in years past. I promise you they will give you work again. But as you know, these are not easy times. Every man of you has had his special burden. You know something of what mine has been. Through your troubles you have been patient, even as we must all be patient. The better day will come of itself. We must work together to bring it in. I wish I might say that the mills are to open today, but our plans are not mature enough for such an announcement. Yet I pledge you that every man here this morning can register for work, subject to examination and call. We will open for work as soon and as fast as we can. I further pledge you my very best efforts toward the recovery of this plant and the fortunes of those dependent upon it for a livelihood. I am sure you will do your part for Linden Mills."

Harlan Linden stopped speaking and waited for a cue as to how he had measured up to expectations.

A tense moment followed. Then some one began to clap heartily. Others joined in.

"That's the old Linden spirit," a friendly voice rang out.

"Hurrah for Linden! Hurrah for work!" The crowd took up the cry. Harlan knew now that the day was saved, that the police would not get a call for help.

But he knew also that the victory was but for the

day. He must live up to his promises, or as Dale had said, "the devil would be to pay!"

So how to keep faith with the men who had called for work was the pressing problem. Three things he felt required immediate attention: registration of the men desiring it; formulation of a concrete policy providing the maximum amount of work; preparation of a statement for the press covering the immediate issue. The first of these he turned over to the head of his office force to manage. The mill hands showed fine spirit and the work of registration proceeded rapidly. As for policy, Harlan Linden called in the members of his research department for a check-up on what could go into early production. He then got in telephonic touch with the president of the company and the chairman of the executive board. By one o'clock he was able to hand the following to a representative of the *Oaklyn Times*:

Statement to the Public

Linden Mills Company is prepared to say:

1. Depleted stocks in active lines will be replenished at once.
2. Certain new and promising lines will be ready for manufacture at an early date.
3. Necessary repairs will be made at once and new equipment installed as fast as needed.
4. One hundred men will be called for work immediately. Thereafter the force will be increased as rapidly as new business justifies.
5. The management of the mills is committed to a sound yet aggressive policy for the future.

Linden Mills Company,
Harlan Linden,
Acting Manager.

The momentous affairs of the morning in shape, Linden was at the point of slipping out for a belated lunch when he was reminded of a persistent telephone call.

"Dr. Lane calling again," reminded the girl at the desk. Harlan took up the phone and this exchange ensued:

"Hello, Harlan?"

"Yes; that you Dr. Lane?"

"Sure. I have been trying to get you for hours. What's on at closed mills to keep you so busy?"

"We had some visitors this morning. You'll probably read about them in tonight's paper. I'm sorry to have kept you waiting so long."

"There's no harm done—at least if you will promise to be on hand for dinner with the Lanes this evening at six o'clock. It will be a quiet family affair. Mrs. Lane has already talked to Miss Manor. So you can't say no."

"Then I'll not try to, and thanks for the invitation."

The afternoon wore on with plenty to keep Harlan Linden occupied. Indeed, he came near to forgetting all about the dinner. However, his luck continued with him and he remembered in time to call for Evelyn and

drive to the Lane home with a mere five minutes to spare.

The dinner was a quiet affair as promised. It was a meal for four: Dr. and Mrs. Lane and their guests—Harlan Linden and Evelyn Manor. After his strenuous day Harlan was glad to relax under such favorable circumstances. However, he had to do his part relating what had happened at the mills. But as this subject was exhausted, Dr. Lane began to lead on to other matters. He dilated somewhat on his own affairs, particularly the change for the better since the move to Freeman's Court.

"I'll tell you, Harlan," pursued the doctor with a sly wink at Miss Manor, "there's nothing like married life as a foil for days as busy as yours must be. You see I speak from experience."

"Hardly ripened experience," countered Harlan. "Let's see, when were you and Mrs. Lane married?"

"It is not the quantity but the quality of experience, my son," continued Dr. Lane as though delivering fatherly advice.

The flush that rose to Mrs. Lane's cheeks helped her to look her best. Evelyn's eyes were wide with wonder. What would Dr. Lane do next?

"Miss Manor and I have discussed the subject of matrimony," returned Harlan attempting to be facetious, "and I believe our decision was mutually agreeable."

"Good!" exclaimed Dr. Lane. "As a matter of fact I had feared you had not as yet arrived at the discussion stage. May I ask if you considered marriage from every possible angle as it applies to your case?"

"I think so," insisted Harlan, beginning to wonder just what he was in for. Then in an effort to divert Dr. Lane he added: "We must not forget that the ladies have something to say on this matter. Men can't get far without coöperation."

Dr. Lane looked at Harlan for a moment, then proceeded in his most convincing manner: "Harlan Linden, do not tell me the ladies will not coöperate. We men must meet them half way. Now here's how your case looks to me. You and Miss Evelyn should have been married long ago. She is alone in the world and you are certainly of age. Some of the best years have been slipping by while you continue to wait for a more favorable season. People marry to live a life to the full, not for companionship in their dotage. Persons in your circumstances and at your age should take a chance at jointly wresting from life the very best it has to offer."

"You are very frank," offered Harlan thoughtfully.

"In your case I feel I can be," continued the doctor. "Harlan, I have known you all your life. It was a proud moment, when as a young doctor I helped you make your entrance into this world. Your father and I

had been boyhood friends. Now he is gone . . . and your mother also. How swiftly and relentlessly the wheels of fate have turned! In a way I feel as your next of kin—as one who would see you supremely happy and successful.”

Dr. Lane had unburdened himself, and naturally Harlan did not know what further to say. There followed some moments of rather painful silence. Then Evelyn saved the situation by praising Mrs. Lane's fruit salad and asking for the details of how it was prepared.

But as usual in the case of rather frank discussion, certain seed was sown and silent forces set in motion. Things could never be the same for Harlan and Evelyn after that visit to the Lanes'. Nor had the doctor intended that they should be.

Elgin, Ill.

(To Be Continued)

Stirred Up by the Radio

BY MARY S. BALDWIN

I HEARD something over the radio one day that made a deep impression upon me, and at the same time filled me with joy. The speaker was discussing ways and means of having a better grade of movies, saying that it was up to us as a Christian nation to protest against the obscene pictures thrown on the screen. Then he said there were 600 young people in a certain city who were banding together not to patronize the objectionable type of movie and to do all in their power to have better pictures produced. Now isn't that a fine step on the part of a number of our young people? It only shows that the large majority of people like the good, clean, family life pictures, as is proven by the large crowds that are drawn when pictures are shown such as was recently put on the screen—"Little Women." It was talked of in all cities and by all people.

I have another interesting thing in mind. I read recently about the students in a large college saying they did not want war, and the article said they wondered if the conscientious objectors of our recent World War were not somewhat ahead of the times. People as a whole seem to look upon the conscientious objector with more leniency than they did a few years ago.

Today I heard a marvelous program over the radio, the Philharmonic Symphony orchestra with a large chorus consisting of some very outstanding singers. They are making a drive for funds to carry on the symphony orchestras that are having a hard struggle in these strenuous times.

I could not help but wonder why all things that are worth while have such a hard struggle to keep going—missions, churches, high type music and other good causes, when the things of the world seem to go on the same as ever. We as a nation seem to cling to the

works of Satan and until we put Christ first and help support his institutions in place of spending our money for that which takes food out of the mouths of wives and children, we will never prosper nor be lifted out of this depression that has held us in its grip for so long a time.

Huntingdon, Pa.

Marriage

BY D. E. CRIPE

THE marriage institution as given in Eden is the most complete, perfect, unchangeable, man has ever known. From that day to this no tribe or nation of earth has ever succeeded in getting entirely away from it, and it is recognized in some form or other in every land, marred though it may be. The nations who have followed the divine plan most closely have advanced the most in civilization.

The Lord said he would make a *help meet* for Adam. This old English word *meet* means fit, proper, suitable. The help he would give to Adam was one that was adapted to Adam's need. (The word *helpmate* so often used is not a Bible word.) This shows the importance of wise, careful selection. The one who is most interested should make this choice, but in many countries the parents or others assume this right.

The Lord said: "A man shall leave father and mother and cleave to his wife." If it is necessary to break ties so sacred as father and mother for the sake of the wife, a man should surely leave every lesser thing which might get between them, be it friend, habit, custom or any other entanglement that might separate them. The Lord adds to this, "They two shall be one flesh." They shall be one in aim, purpose, desire, sympathy and interest. This leaves no room for selfishness between the two who are now one.

It is a great privilege for a virtuous young man to go out and choose from all the world the one most to his liking, be she a next door neighbor or a stranger from a far land, and if he can win her, his lot is a happy one. It is the greatest epoch of their lives when these two join hands to walk the long road together. They do not look on the promises they make and the obligations they assume so much as a great responsibility, as a blessed privilege on which they gladly enter.

They know that neither one is perfect, that they will make blunders and mistakes, they will have differences and difficulties, and it will not all be a long, happy holiday. However, they have started to travel the long life together, and they intend to make the best of it. They will try to adapt themselves to one another, and be patient and forbearing, for they know that this way only will their long day together be a happy one. They have made no reserve and look forward to nothing but to spend their lives together.

This has been true of marriage for generations past. Now things have changed and it seems that many, perhaps most, who enter into what has long been considered the sacred bonds of matrimony, think they are only making a trial of marriage and if it does not prove happy they can soon be released and try again. With this thought in their minds there is little inducement to do their best to be happy together. Because of this change one can scarcely look on marriage any more as the founding of a family and the building of a home, and the outlook is not encouraging. It is sad that an institution which for thousands of years has been held as one of the most sacred things on earth should be thus desecrated, the home prostituted and the unblest children scattered in an evil world.

The church is not entirely free of all blame, though divorces have always been in ill favor with Christian people. God's Word clearly teaches the underlying principles of marriage, but the churches have not taught these to the young. Just why this has been neglected is not so easy to understand.

Some thirty years ago I was on the way to our Conference in company with two ministers. One was an educated man, known far and wide as an able preacher and a good educator. He had been preaching for almost half a lifetime. He had much to say about the evils of divorces which were even at that time rapidly increasing. He was asked the question, "Do you ever preach on the subject of marriage?" The question seemed to surprise him. He hesitated. Then he admitted that he never had preached on marriage. How many good, comprehensive sermons have you heard from able preachers on the subject of marriage in your lifetime?

Willows, Calif.

CORRESPONDENCE

CHILDREN'S WORKERS CONFERENCE

The Children's Workers of the Cumberland Valley of Southern District of Pennsylvania held a conference in the Shippensburg church on May 26. This meeting was the first of its kind in this section and one which will long be remembered. There has been a feeling that more could and should be done for our children, and the Conference gave expression to this feeling. The churches of the valley responded wonderfully with delegates ready to share their accomplishments and present their problems.

The afternoon was spent in the discussion of topics on the general theme, "Meeting Our Challenge." Topics discussed were as follows: "Our Heritage," by Mrs. Mamie Leiter of Waynesboro; "Our Present Challenge," by Mrs. J. D. Reber of Shippensburg; "Training to Meet Our Challenge," by Mrs. W. L. Widdowson of Waynesboro; "Organizing to Meet Our Challenge," by Miss Mary Hykes of Hagerstown, Md, and "What Should Our Children's Work Be Five Years From Now? Are We Going in the Right Direction?" by Miss Mary Martin of Baltimore, Md.

This was followed by sectional conferences and a recreational period. At 6:30 the delegates assembled in the basement of the church for a supper conference. An enjoyable hour of fellowship was spent in group singing and short speeches. This was followed by a stirring address by Prof. W. P. Harley.

This conference was an experiment, but it was apparently successful, for at the close we resolved to go home to our various churches to try harder than ever before to plan and work in such a way that the normal abilities and interests of our children would be guided and directed in such a way they might realize more fully the ideals of Christian character and service.

Mrs. J. D. Reber, Director
of Children's Work of Southern
District of Pennsylvania.

Shippensburg, Pa.

GRACE HOLLENBERG BRIGHT

Death is a sleep and an awakening. The angel of Death is the invisible angel of Life. In death, as in life, the soul seeks God, "who is our home."

Grace Hollenberg Bright was born near Grand Harbor, North Dakota, Sept. 6, 1899; she died at her home in McPherson, Kans., July 1, 1934, at the age of 34 years, 9 months, 25 days. She was the seventh child in a family of eight children. One sister died in early childhood, and the father died in 1927.



The parents were hardy pioneers, migrating from Indiana. In the early years of the deceased, the Hollenberg family essayed the further frontier in Idaho and in California, and, before

long, homesteaded in Alberta, Canada, which became and has remained the home place. Girlhood memories centered chiefly here, and with her four brothers, nearest to her in age in the family circle, she grew up in vibrant health and wholesome interests, albeit many responsibilities were naturally assumed quite early, too, amid the rigors of pioneer conditions.

Most of her elementary schooling was experienced in Canada, but she completed the eighth grade at La Verne, Calif. Then Grace entered La Verne Academy, graduating in 1918 with high honors. Her high school days were replete also in the extra-curricular matters of dramatics, glee club, literary society, and basketball. Next, the large part of her college life was vigorously enjoyed at Manchester College, North Manchester, Ind. She was a member of the class of 1922. Some few years later, along with many other duties, she found time to complete skillfully an advanced degree at the University of Wisconsin.

Teaching became her vocation after college days. In this profession she excelled. She taught in the North Manchester, Ind., high school for three years. Later there were

brief and happy teaching experiences in Johnstown, Pa., Manchester College, McPherson College, and the University of Wisconsin.

While in college acquaintance was made with John Daniel Bright. These two lives found mutual and harmonious interests in life. So together they planned life's adventure and were happily married August 25, 1925. The new home was gladdened by Martha Jane, now nearing 7 years of age, and by Merritt Wendell, just past two years old. All too soon, it appears, many of the life dreams of this home have been rent and torn asunder as death removes the wonderful mother. Martha Jane will treasure happy memories, but Merritt must know his mother through others. But the fine, courageous spirit of the departed will hover mightily over and within her family.

Death has been casting its ominous shadow forward for more than two years. Cancer sentenced Mrs. Bright to a terrible death. But the beauty of her life was not marred. By the time of the major operation under the Mayo surgeon, Oct. 7, 1932, the advanced malignancy and spread of the carcinoma almost precluded any hope for a permanent cure. Medical care could serve only to secure a respite of fair health for the following years. Late in January, 1934, the disease was again gaining command of her life, and for five months wrought the slow tragedy. Death, with his icy hands, came at last as a lovely and soothing balm to end the havoc of the dread malady.

In a rational universe this seems such a signal blow in the prime of a life of such a high order. Thus undue grief would seemingly give evidence of a failure to appreciate the worth and beauty of her life. For where she now is, there is truth, goodness, beauty and happiness.

Perhaps the trait most constantly manifest in the life of the loved and lost was eagerness. She was animated by a spirit of sensitive eagerness which was given direction by sober judgment and loyal strength of character. She had a passionate eagerness to find the great values in life. Through the study of literature, the cultivation of many fine friendships, and a probing of religious thinking, did this well-constrained eagerness show itself. Hers was a spacious spirit whose energies could not stay tethered in easy compass.

She leaves to family and friends a heritage in the memory of her character that warms the heart and challenges to great living and worthy achievement. The quality of her life reveals the clay of which the bricks are made with which religions are built. Surely God must smile upon a person like Grace Bright.

Final rites were held in the McPherson church July 4 with Dr. V. F. Schwalm preaching the sermon and pastor H. F. Richards assisting in the services.

McPherson, Kans.

J. Daniel Bright.

FROM AN AGED OHIO CORRESPONDENT

The Messengers arrived and have been given away. I hope to get a few more sometime. The people here were simply dumbfounded to get such good reading free. They have no money.

I will send you a few lines on my life. I left England, where I was born, April 20, 1869, at seventeen years of age. I landed in America on May 8. Half way across I took typhoid fever and had to spend time in a New York hospital. From there I went to Illinois, where two brothers and a sister lived. In the winter I went to Arkansas, where I stayed seventeen months. Back to Illinois, I then went to

Kansas, where we helped to chase and eat the buffalo.

In 1878 I took a ten months' trip back to England. Elders Enoch Eby and Daniel Fry, on their way home from Denmark, stopped to see me and get news from America. When I returned in 1878 I met Eld. J. H. Moore and spoke in Lanark on "What shall I do with Jesus?" I attended love feasts in Osborne County, Kans., then returned to Jewell County, our home, to father and mother. Well, England was very fine, but Kansas I found lovely again.

I taught school in the winter and sheared sheep in the summer. I was married to Lottie Ketrang in February of 1884. She died March 13, 1926. I was in Tampa, Florida, to see my daughter in 1927; since then I have been to Kansas, but now am at home at Louisville, Ohio. I will be eighty-three Sept. 9, 1934. As my Uncle George lived to be ninety-four I hope to fall not far short of that. The Lord is good and his mercy endureth forever.

H. P. Brinkworth.

Canton, Ohio.

THE BANFF HOUSE PARTY

On Saturday, June 23, there was a very enthusiastic gathering of Oxford Groupers in Pasadena representing many churches in Southern California. The purpose was the furthering of the aims of the Oxford Group Movement as set forth in the North American House Party, held June 5-13, at the Banff Springs Hotel, Alberta, Canada. This meeting registered a great advance.

Last year, the challenge of the Groupers was, to surrender all that you know of yourself to all that you can understand of Christ. This year it is expressed in what is called totalitarianism. As defined by an Oxford student, totalitarianism (T for short) means every recourse of your life, your time, money, possessions, talents, position—mobilized to play their maximum part in a revolution designed to make the Spirit of God supreme in every nation in the world, and in every section of its life. This means in the home, business, education, profession, civic life, among the unemployed, in social work, government and international affairs—in other words, everything invested in God's plan for **world resurrection through individuals by life-changing.**

It was reported here that the international team now working in Canada is meeting a most remarkable response in all circles, political, industrial, commercial, and social. The Rt. Hon. R. B. Bennett, Premier of Canada, said in an address at a luncheon which he tendered a group in Ottawa, "The visits of the Oxford Group have made the task of government easier in Canada and inspired confidence in business circles." The press is very favorable. At the press conference which covered the Banff meeting, preliminary plans were discussed to evolve throughout the world a "God-controlled press," through advancing the "quality of life" of the Oxford Group.

The next great International House Party will be held at Oxford, July 1-14. The Banff meeting was supposed to serve the Life-changers on this continent so as to relieve the great congestion feared at Oxford from the fifty countries now involved in the movement, but it now seems that it has so greatly augmented the interest that the Canadian representation at Oxford will be far greater than was anticipated.

The Canadian Life-changers are seeing Canada for Christ from sea to sea as the link between the United States and the British Empire, playing a significant part in the establishment of Christ's kingdom on earth. The Americans came back from Banff so encouraged by the great sweep of

the movement in Canada, beginning only 20 months ago, that they are stripping for immediate action to bring the Pacific Coast states under the guidance and power of Christ.

Paul Mohler.

Pasadena, Calif.

WASTED YEARS

Wasted years—these words have been in my mind for the past six years since I boarded in a Christian home. The first evening after supper as we sat in the room to rest, the mother took her Bible and read some, and then asked me what I thought of different passages. Then she gave me a history of their life which was as follows:

Said she, "When I was a girl about sixteen I worked in a parsonage for six months, but during that time there was not one word said about my soul's salvation. It seemed the pastor was too busy looking about his flock to think about his own household.

"Later on I was married and we lived close to another church which we attended regularly for seventeen years. During all this time not one member asked us to become a member of their church. During this time evangelists talked to us, but we did not feel that the members would want us to join with them as they had never spoken to us about it.

"Later we moved to another community and three years ago made a start for Christ. But think of the sixty years of our life that was wasted in not serving the Lord. How much good we could have done can not be told, but at least one of my boys is in a state reform school. Had he had a Christian home he would have had different associates and I think this worry could have been avoided."

The mother told of many other things they enjoyed then that were missed before they became members of the church, but I will not mention them now.

The thought is this: Who is to blame for these wasted years? Are we living with people year after year and never saying a word to them about their soul's salvation? When we go to church, and there are strangers there, do we try to make them welcome, or do we leave it to the pastor? When we are dismissed do we speak to the stranger or do we visit among ourselves and ignore the stranger's presence?

Heb. 13: 2: "Be not forgetful to entertain strangers: for thereby some have entertained angels unaware."

Let us be thoughtful of the stranger in our community, and especially in the church, for if we show them that we are interested in them we may lead them to enjoy the Christian life and avoid wasted years.

S. E. Caster.

Centerville, Iowa.

MORGAN GOLDEN WEDDING ANNIVERSARY

On Sunday, June 24, about 100 friends and relatives, including the Bible class and the young married people's class of the Appanoose Sunday-school, gathered after the morning service at the home of Brother and Sister John W. Morgan and helped them celebrate their golden wedding anniversary.

On June 22, 1884, Bro. John Morgan and Sister Cynthia Brunk were united in marriage near Olathe, Kans. They have lived in the Appanoose congregation for several years.

Just before dinner was served the hymn, Blest Be the Tie That Binds, was sung and Bro. S. E. Thompson led in prayer. After dinner two grandchildren sang and Sister Olive Banning gave a reading, composed for the occasion. Fol-

lowing this the large wedding cake was cut and passed around by the eldest granddaughter.

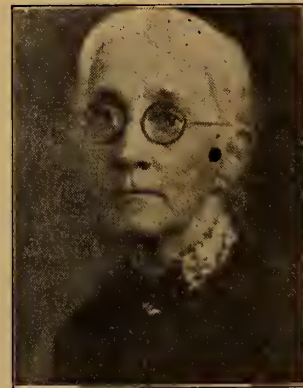
Appanoose congregation has within its bounds and as regular attendants at services three families who have lived a half century of married life together. They are: Brother and Sister S. H. Flora, Brother and Sister John Shoemaker and Brother and Sister John Morgan. All have made their contribution to the church and community through the lives of their families, especially in the Christian men and women they have reared.

Mrs. J. M. Ward.

Pomona, Kans.

IN MEMORIAM—LUCINDA MOOMAW

Lucinda Nancy Bowman was born in Johnson City, Tenn., June 10, 1846, and died in Lynchburg, Va., March 18, 1934, aged 87 years and 9 months. "Thou shalt come to thy



grave in a full age, like as a shock of corn cometh in his season." She was married to William Price Moomaw March 29, 1870. Of the eight children born to them three died in early childhood; five sons survive her. Her husband passed to his reward May 30, 1900.

She united with the church in 1862 when sixteen years of age and was a faithful and loyal member for seventy-two years. She

was one of the charter members of the First Church of the Brethren of Roanoke, which celebrated its fortieth anniversary last September. She was always interested in the affairs of the church, and showed by regular attendance at all of its services, and moral as well as financial support of its program, her zeal for its welfare. She supported every phase of the church's work, she gave liberally to the building fund of her church and to current expenses. Missions were especially dear to her heart. I believe one of the greatest joys of her life was to be able to give of her means to the spread of the gospel. She denied herself what many would consider the necessities of life that she might give more. She was a helper of those in need as well. All of her good deeds and all of her gifts were given quietly and unobtrusively. One son, Bro. L. C. Moomaw of Roanoke, Va., has served on the General Mission Board.

She found much satisfaction, too, in such service as making the bread for communion occasions which she did for the First church for forty years. She also furnished the grape juice for many years and it was typical of her provident nature that she had a year's supply on hand at the time of her death.

One who knew her well writes of her thus: "She was happy and contented in her old days and was loved by old and young alike." I am sure this is true. She was not out of touch and sympathy with the younger generation. She did not live wholly in the past as old people are apt to do, but kept abreast of the times. She did not deplore the changes she had seen take place in the church during her lifetime. She was sensitive to present day evils and did not hesitate to condemn them, but she was not pessimistic about the future. Her mind was active and alert for one of her age and many enjoyable half hours did I spend with her in

the almost five years it was my privilege to know her, and the memory of them I shall always cherish.

Roanoke, Va.

Mrs. C. G. Hesse.

ELIZA A. LONG

Sister Long, widow of William H. Long, passed away May 24, 1934, at the age of 84 years, 1 month and 4 days, in Washington, D. C., at the home of her son-in-law and daughter, Brother and Sister S. O. Arey, with whom she made her home for the last years.

Brother and Sister Long were married about sixty-four years ago. Eight children were born unto them, all of whom survive except one son who was accidentally killed at an early age by a wagon running over him.

The children grew up in the Brethren faith and all of them so abide. Two of the sons are ministers in the

Church of the Brethren. Brother A. W. serves faithfully in the Midland congregation, Eastern Virginia, while Brother I. S., of Bridgewater, Va., has been engaged in evangelistic work since he retired from the foreign mission field. He and his faithful wife, Sister Effie V. Showalter Long, put twenty-seven years of arduous service into our India mission. They grew to be among our most efficient missionaries abroad. It is the lament of our workers in India, and their lament also, that for health and financial reasons they can not return to the work nearest their hearts.

Sister Long was born and reared in the bounds of the Mill Creek congregation, Rockingham County, Va., and here she lived until after the death of her husband. She became a member of the congregation soon after her marriage, and while she lived away during the last years of her life, the people of the congregation still claimed her as one of their very own, and her devotion to the comrades of her active years never waned.

Sister Long was beautiful and outstanding in all the fundamental relationships of life—the home, society in general and the religious field.

She was a home-maker and life-builder. In the material side of home-making she was industrious, a good manager, providing well for her household. She stood by her husband courageously in the struggle of providing for the multiplying needs of a growing family. In the moral and spiritual interests of the home—the higher and nobler things—she was a devoted wife and mother, striving constantly to maintain the right outlook upon life in the family. To her children she was the way of life. It was more what she did than what she said that was first in moulding them into what they are. Her impress each one bears. They "rise up, and call her blessed; her husband also, and he praiseth her."

Her heart was keenly attuned to the second commandment. She loved people. She was their abiding friend, and found much joy in their companionship. Her hospitality made her home next to an institution of public entertainment. Her ability to make friends and hold them, made her a queen among women. Her beaming face reflected her great soul, and her kindly words brought cheer and hope to

many drooping hearts. I judge she had not an enemy in the wide world.

She was distinctly and profoundly religious. She believed in God and eternal judgment and destiny. She believed in the first and greatest of all commandments. Upon this eternal foundation she built her Christian character. And that conditions might be acceptable to her, they had to square with her understanding of Christian standards. In everything pertaining to the kingdom, she was among the first and most reliable supporters. If she were not always in position to give substantial support, she always gave hearty inward response. And her fine spirit of devotion and spirituality is the crown of her beautiful life. And she has given to the church and world a fine group of children to perpetuate her name and virtues.

It is a remarkable coincidence that her sister, Mrs. Elizabeth White, of Cumberland, Md., three years younger than herself, passed on just one day earlier than Sister Long, and these two aged sisters were buried just one hour apart.

Sister Long's remains were laid away by the side of her husband, in the Mill Creek cemetery, in the midst of a throng of sympathizing friends, to await the resurrection of the just. The funeral was conducted by Eld. Joseph Pence, assisted by the writer.

H. C. Early.

Dayton, Va.

H. ESTA MILLER

H. Esta Miller was born near North Manchester, Ind., Jan. 8, 1852, and died April 12, 1934. He was the son of Abram and Hannah Miller. In 1878 he married Sarah Landis. To this union were born four daughters and two sons. Three daughters, Mrs. Asa Ireland of North Manchester, Ind., Mrs. M. C. Swigart of Philadelphia, Pa., Mrs. D. E. Sites of Milwaukee, Wis., and one son, Dorsey, of Mansfield, Ill., still survive with his wife Sarah of North Manchester, Ind. Also surviving are one brother, Jacob, of Laketon, Ind., and three sisters, Mrs. J. C. Harter and Mrs. Lydia Butterbaugh of North Manchester, Ind., and Mrs. Jonn Cupp of Union City, Ind.

He united with the church in 1880 in North Manchester where he lived all his lifetime. He was a faithful and loyal worker. In a quiet way he was always ready to minister when and where called. His appearance and life were much in keeping with 1 Peter 3: 3, 4. He was a faithful attendant at Sunday services and any meetings of the church which contributed to the cause of Christ. He was a remarkable man physically. He was never sick in his life and his last illness did not cause him to take his bed until the day of his death. His chief interest was the progress and welfare of the church. Because of his quiet, faithful and loyal ministry he was called to the deacon's office in 1899 and served it well. He was laid to rest near where he was born. Funeral service was largely attended and conducted by his pastor, H. L. Hartsough, and the elder of the church, Edward Kintner.

Mrs. M. C. Swigart.

Philadelphia, Pa.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Davis-Miller.—By the undersigned, June 23, at the home of the bride's parents, Mr. Charles Otis Davis and Miss Edythe Josephine Miller, both of La Verne, Calif.—S. J. Miller, La Verne, Calif.

Fletcher-Heck.—At the Walnut Church of the Brethren, June 24, 1934, Brother Elmer Fletcher and Sister Chloa Heck, by the undersigned.—Grant T. McGuire, Argos, Ind.

Hoover-Zook.—By the undersigned at the Church of the Brethren, June 17, 1934, Bro. Melvin Hoover and Sister Alma M. Zook.—S. P. Early, Roaring Spring, Pa.

Rogers-Pierce.—By the undersigned in the Royersford Church of the Brethren, June 23, 1934, Mr. Lloyd G. Rogers and Sister Katherine M. Pierce, both of Spring City, Pa.—Q. A. Holsopple, Royersford, Pa.

Rohrer-Bell.—At the parsonage of Walnut church, July 4, 1934, Bro. Harry V. Rohrer and Mrs. Clara Bell, by the undersigned.—Grant T. McGuire, Argos, Ind.

Stover-Hess.—By the undersigned at the home of the bride's parents June 2, 1934, Bro. Glen G. Stover, Greencastle, Pa., and Miss Catherine Hess of Waynesboro, Pa.—Jesse W. Whitacre, Greencastle, Pa.

Stump-Wampler.—By the undersigned June 23, 1934, in the Mt. Vernon church, Va., Bro. Guy K. Stump of Waynesboro, Va., and Sister Eva Rebecca Wampler of Mt. Sidney, Va.—C. B. Smith, Bridgewater, Va.

Taleen-Beam.—By the undersigned at the home of the bride, June 23, 1934, Dr. Roy L. Taleen of Lincoln, Nebr., and Miss Marie Ann Beam of Holmesville, Nebr.—Paul K. Brandt, Holmesville, Nebr.

Wall-Neiderhiser.—By the undersigned at the home of the bride, June 5, 1934, Walter James Wall, Petersburg, Va., and Beulah Keturah Neiderhiser, Mt. Pleasant, Pa.—W. K. Kulp, Mt. Pleasant, Pa.

Walters-Miller.—By the undersigned at the Church of the Brethren, June 17, 1934, Bro. Theo. Walters and Thelma Miller.—S. P. Early, Roaring Spring, Pa.

Weaver-Stump.—By the undersigned June 23, 1934, in the Mt. Vernon church, Va., Mr. David B. Weaver of Lynchburg, Va., and Sister Frances Margaret Stump of Waynesboro, Va.—C. B. Smith, Bridgewater, Va.

FALLEN ASLEEP

Auchey, Bro. Wesley S., died at his home near Abbottstown, Pa., in the bounds of Pleasant Hill congregation, of a complication of diseases, May 27, 1934, aged 70 years. He was a member of the Church of the Brethren for many years. He leaves his widow and several children. Funeral services in the Mummert meetinghouse by Elders C. L. Baker and Henry Miller. Burial in the adjoining cemetery.—Myrna Kreider, East Berlin, Pa.

Berry, Alice Louise, daughter of Thomas and Blanch Gay Berry, born Aug. 14, 1921, in Delaware County, Ohio, died June 27, 1934. She met her death when attempting to cross the street on roller skates. She was struck by a car and died in less than an hour. She united with the church on Easter and was a faithful attendant at Sunday-school and church. She leaves father, mother and one sister. Services at the church in Marion by the writer. Interment in the Brush Ridge cemetery.—S. L. Cover, Marion, Ohio.

Bradley, David, son of Wm. F. Bradley, died in the hospital at Staunton, Va., May 18, 1934, where he had been a patient for thirty years; he was 70 years old. He joined the Church of the Brethren many years ago and later was ordained to the ministry. He was able to serve the church only a few years when his health became impaired and he entered the institution where he died. He married Barbara Campbell and to this union were born one son and two daughters, all of whom survive with three brothers and two sisters. Services at Beahms Chapel by Bro. J. A. Racer and Bro. H. F. Sours. Burial in the cemetery near by.—Ruth E. Strickler, Luray, Va.

Brooks, Ira Christian, son of Geo. McClelland and Emma Frances Brooks, died May 28, 1934, aged 41 years. He married Emma Mae McKinley Jan. 4, 1914. This union was blessed with six children. A member of the Church of the Brethren since he was eleven years of age, he had always been interested in spiritual affairs. He leaves his wife, three sons, two daughters, mother, three brothers and two sisters. One brother is Harlan Brooks, India missionary. Services at Lower Stillwater church by the writer assisted by Eld. A. W. Oren. Interment in Ehrstine cemetery.—Hugh Cloppert, Clayton, Ohio.

Burns, Lucinda, daughter of Alexander and Catherine Frazier, was born in Elkhart County, April 11, 1862, and died June 30, 1934. She

married Wm. Burns April 11, 1886, in the home where she passed away. To this union four children were born; three daughters and the husband remain. She was a member of the Church of the Brethren and lived faithful to her belief. Services at the Blissville church by Eld. John Markley assisted by Rev. Arthur Long. Burial in the Union cemetery.—Mrs. Mae Pippenger, Plymouth, Ind.

Carl, Claude Chas., son of Brother and Sister M. M. Carl, born in Newberg, Ore., May 11, 1902. He came with his parents to Santa Ana, Calif., in 1911. He united with the Church of the Brethren when eleven years old. He attended college at La Verne, Calif., and later failing health caused him to seek treatment in the sanitarium at Banning, Calif., where he passed away. He is survived by his parents and a sister. Funeral services at Santa Ana by Edgar Rotbrock assisted by the undersigned. Burial in the Santa Ana cemetery.—A. O. Brubaker, Pomona, Calif.

Cave, Ona Pearl, passed away in the hospital at Harrisonburg, Va., April 13, 1934, four days after an operation. She was the daughter of Wm. H. and Sudie Jenkins and was born in Page County near Luray forty-four years ago. She joined the Brethren Church when a young girl and lived a quiet Christian life. She married Benj. Cave twenty-two years ago; he survives with one son, father, three brothers and two sisters. Services at Mt. Zion by her pastor, Bro. A. J. Caricote, assisted by Rev. Arthur Campbell. Interment in the adjoining cemetery.—Ruth E. Strickler, Luray, Va.

DeWitt, Chambers H., died at the hospital, Keyser, aged 71 years, following an operation. Services from the Church of the Brethren by A. J. Beeghly, A. D. Scrogum and Alvin T. Perkins. Burial in Philos cemetery. He leaves his wife, Emma DeWitt.—Mrs. R. F. DeVore, Westernport, Md.

Forrer, Sister Susan, born near Stuarts Draft, Va., Feb. 3, 1850, died at her home April 14, 1934. Early in life she united with the Church of the Brethren and was a devoted Christian to the end. She was an invalid for more than sixty years but through all her affliction she displayed a beautiful Christian spirit. Funeral services by the writer and Bro. Guy K. Stump. Burial in the Mt. Vernon cemetery.—C. B. Smith, Bridgewater, Va.

Gift, W. H., was born Dec. 11, 1843, in Stephenson County, Ill. At the age of twenty-five he married Katherine E. Miller. This union lasted almost sixty-five years. Two children were born to them. In 1903 the family moved to Sheldon, Iowa, and in 1908 to Dallas Center, Iowa, where they remained until the death of the parents. Bro. Gift died June 15 at the age of 90 years, 6 months and 4 days. He was a member of the church for approximately sixty-five years and a deacon for fifty years. He exemplified an outstanding Christian character, respected by all who knew him. Funeral services were conducted by his pastor, assisted by Eld. M. W. Eikenberry.—X. L. Coppock, Dallas Center, Iowa.

Kline, Sister Margaret Morton, died June 3, 1934, at her home in Shady Grove, Pa., aged 89 years. Sister Kline had been in ill health since April and confined to bed since then. She is survived by her husband, Bro. Riley T. Kline, whom she married sixty-three years ago, and one daughter. Funeral services were held in the Shady Grove house in charge of Eld. Samuel Gearhart, assisted by Eld. C. R. Oellig. Interment was made in the Burn's Hill cemetery, Waynesboro, Pa.—Grace E. Smith, Waynesboro, Pa.

Landis, Bro. Frank B., born Feb. 8, 1863, in Illinois, in Union County, and died May 5, at the White Memorial Hospital, Los Angeles, aged 71 years. He united with the church when he was twenty-one and several years later was elected to the ministry. Early in life he married Carrie May Nanz who passed away in 1896. He was united in marriage to Lilly Maria McCammon, who preceded him in death, Dec. 9, 1915. To this union nine children were born, eight of whom survive. Mr. Landis came to La Verne in 1923, where he lived until three years ago, taking an active interest in the work of the church. Since that time he had his home with his daughter Ruth in Los Angeles. Funeral services were held from the La Verne church with the pastor, Eld. Galen K. Walker, officiating. Interment was made in the Evergreen cemetery, west of La Verne.—Grace Hileman Miller, La Verne, Calif.

McClain, Eliza Frances, daughter of Daniel and Frances Emerick, born at Lewisburg, Ohio, March 29, 1850, died June 28, 1934. She was the last of a family of thirteen children. She married Geo. W. McClain Jan. 28, 1873; he died in 1928. Of a family of eleven children, eight remain. In early life she became a member of the United Brethren Church; later in life she with her husband became a member of the Brethren Church to which she was faithful until death. One year ago she became a member of the Brethren Home family. Burial in Ft. Jefferson cemetery a few miles from the Home in which chapel the funeral was held.—I. G. Blocher, Greenville, Ohio.

Metzger, Amanda, daughter of John and Barbara Wagoner, was born March 1, 1865, near Oakley, Ill., where she grew to womanhood. She was married to J. B. Metzger June 21, 1888. To this union were born two children, J. W. of Decatur, Ill., and Minerva Mabel, who was married to Noah G. Allman. The first few years of Sister Metzger's married life were spent in Clinton County, Ind. The family then moved to Cerro Gordo, Ill., and this was their home until the death of the husband in September, 1925. Since that time she made her home with her son in Decatur. She was baptized into the Church of the Brethren by Eld. David Frantz on Feb. 5, 1879. She passed away on June 11, 1934, at the age of 69 years, 3 months and 10 days, having spent her entire life in Christian service. She leaves one son, two grandchildren and

two brothers. Her kind ways, her cheerful disposition, her desire and willingness to be of service and her Christian living made her a friend of all her acquaintances. Services by the writer, assisted by Eld. I. D. Heckman, in Decatur, Ill. Interment in the Cerro Gordo cemetery.—N. H. Miller, Decatur, Ill.

Royer, Amelia, nee Dundon, died May 10, 1934, aged 78 years. She married Mattathan Royer who preceded her eleven years ago. Over forty years ago they moved from Berks County, Pa., to Talbot County, Md., where they united with the Peachblossom congregation. Twenty-two years ago they moved to Ridgely where they resided since. Eight sons and three daughters were born to this union, ten of whom survive, also twenty-seven grandchildren and eight great-grandchildren. She was a staunch Christian, a faithful church attendant and Aid Society worker. Funeral services at Ridgely church by Bro. Bernard N. King and Eld. H. H. Ziegler. Interment at Ridgely.—Mary Cherry, Ridgely, Md.

Secrest, Sister Sarah, died June 9, 1934, at her home in Greencastle, Pa. She was a faithful, devout member of our congregation all her life. Her husband preceded her fifteen years ago. Surviving are two sons, five daughters, one brother, nineteen grandchildren and five great-grandchildren. Funeral services at the Welsh Run church by Bro. A. M. Niswander assisted by the home brethren. Interment in the cemetery adjoining.—John D. Martin, Mercersburg, Pa.

Shultz, Bessie Ellen Huff, died in her home near Arentsville, Pa., June 19, 1934, aged 33 years. She leaves her husband, six children and her mother. Funeral services in the Friends Grove meetinghouse by Elders W. G. Group and C. L. Baker. Burial in adjoining cemetery.—Myrna Kreider, East Berlin, Pa.

Schultz, Sister Susan, widow of Bro. George Schultz, died Feb. 19, 1934, aged 72 years and 8 months. Death followed a short illness from pneumonia, just a little over a year after the death of Bro. Schultz. Funeral services were held from the Martin Funeral Home, Greencastle, Pa., by Bro. J. W. Whitacre. Burial was made in the Brown's Mill cemetery.—Grace E. Smith, Waynesboro, Pa.

Smith, Grant K., born in Clermont County, Ohio, May 21, 1862, died in Fostoria, Ohio, June 17, 1934. He was married June 3, 1883, to Elizabeth Montgomery. Three sons and three daughters blessed their home. Funeral services by Eld. Walter Swihart. Burial at McComb, Ohio.—John W. Vetter, Fostoria, Ohio.

Spicher, Mary Amanda, died May 4, 1934, in her 80th year. She was killed by a railway train at Harmony crossing, near Wilmington. She was staying with her daughter, Mrs. Mina Spicher Hummel, when the accident occurred. She was the daughter of Jacob and Mary Brilhart of Georgeville, Pa. At the age of seventeen she married Levi Spicher and resided in Rockton, Pa. Thence the family moved to Denton, Md. She was a lifelong member of the Brethren Church and since the breaking up of their home had been living with their children and attending churches in Wilmington and Coventry, Pa. Her death was the first to break the family circle. She is survived by her husband, eight children, thirty-six grandchildren and twenty-seven great-grandchildren.—Mrs. Laura Spicher, Wilmington, Del.

Strickler, John Wm., son of Isaac B. and Mary Catherine Strickler, born near Luray, Va., Dec. 7, 1863, died in the hospital at Harrisonburg, Va., April 7, 1934. He married Mary Belle Huffman Dec. 30, 1891. To this union were born six children; one son preceded him eleven years ago. He united with the Church of the Brethren in early life and later was elected to the deacon's office where he served faithfully until he died. He read his Bible daily and did a great deal of Bible teaching in the home and was happy to see all of his children come into the church of his choice. His companion survives with one son, four daughters, three sisters, two brothers and seven grandchildren. Funeral services in Beahms Chapel church by the pastor, Bro. A. J. Caricofe, assisted by Bro. Ernest Cave. Burial in the cemetery near by.—Ruth E. Strickler, Luray, Va.

Studebaker, Louise Christine (Miller), born in Chicago, Ill., May 3, 1868. She moved with her parents to Aurelia, Iowa, in 1881. She married Frank Studebaker Oct. 25, 1888. After three years' residence in Pearl City, Ill., they moved to Red Cloud, Nebr., where they resided for nineteen years, later going to Elberta, Utah, where she remained until her death June 20, 1934. She united with the Church of the Brethren at Red Cloud in 1905 and remained faithful until death. She is survived by her husband, four children and three grandchildren. Funeral services at the Pomona church by the undersigned. Burial in the Pomona cemetery.—A. O. Brubaker, Pomona, Calif.

NEWS FROM CHURCHES

CALIFORNIA

Inglewood.—Members of the women's group of Long Beach, known as Nu Nu Sigma, put on a program for us Jan. 21, consisting of a three-act play, special musical numbers and readings, all of which was much appreciated. The district officers of the Women's Work were with us Jan. 26. Sister Gilbert, the new district director, had charge of the program. The women put on a missionary play which was very helpful, also the pictures of our mission schools. We were happy to have Sister Susan Stoner return home from India Feb. 3. She has given us interesting talks both during Sunday-school and church hour. She has an interesting collection of curios. Bro. Bon-

sack was with us Feb. 13 and gave an encouraging message. During the luncheon we were privileged to ask questions. We had a fellowship dinner, a reception for Susan Stoner Feb. 27. We had a fine program. Bro. Ackley, pastor of the Calvary church, gave us a good message and sang some of his songs for us. There was other music also. At our business session March 16 it was decided to retain our pastor, Bro. Weddle, for another year; in September he will begin his fourth year. March 30 we had our communion. We appreciated having visitors with us. Bro. Steinour officiated. April 29 Brother and Sister Rupel were with us; the latter gave a talk to the children and Bro. Rupel gave an interesting message and in the evening showed pictures. Bro. Harlan Brooks gave us an inspiring missionary message and Sister Ebbert gave a message to the children. Three young people have been coming out from the Bible Institute of Los Angeles to have charge of the music. As they were leaving we had a fellowship dinner June 8. Our young people put on a musical program which was thoroughly enjoyed.—Mrs. Susan B. Thomas, Inglewood, Calif., July 3.

Live Oak.—The Mother's Day sermon was preached by our pastor. The leader of the primary department gave a program in the afternoon in honor of the mothers. At the regular quarterly business meeting July 6 a definite plan was decided upon for the additional social and Aid room. Bro. Wilbur I. Liskey and wife were retained as pastors for an indefinite period. The Sunday morning offerings are taken for their support. Sunday, June 10, was observed as homecoming and the twenty-third anniversary of the organization of the Live Oak church. Five of the original thirteen charter members were present. The program was carried out by a sermon in the morning by Pastor Liskey, followed by a basket lunch. At 2:30 we heard addresses on the past, present and future of our church. Visitors who were present and took part in the program were J. O. Hartman and family of Los Banos and I. L. Hylton and wife of Modesto. Bro. Hylton filled the pulpit in the evening. The church closed a successful Vacation Bible School running from June 11 to 22. The school was held each evening from 7:30 to 9 o'clock with classes for both children and adults, with an average attendance of all grades of eighty-five. The closing exercises and exhibit of handwork were held on the following Sunday evening. The northern circuit of the B. Y. P. O. of our state held their quarterly convention here June 24. At 11 o'clock ex-Judge K. S. Mahon gave an interesting and instructive address on Courtship and Marriage. At 2:30 a play was presented by eight girls, *How the Story Grew*. The meeting adjourned after a short business session.—Mrs. Bessie Fillmore, Biggs, Calif., July 6.

COLORADO

Fruita.—Bro. R. N. Leatherman, pastor at Fruita and First Grand Valley, has been granted a year's leave of absence and is now in Tennessee in an encouraging meeting. Previous to his departure a special council was held at which Bro. R. W. Hoover was ordained to the eldership and elected elder in charge of the church. Bro. W. O. Neff was relicensed for another year, and Bro. Bernard King of Maryland was called to the pastorate during Bro. Leatherman's absence. We expect Bro. King to be with us to begin his duties July 15. In the interval the pulpit is being supplied by our home ministers. They are also keeping up Bro. Leatherman's radio work each Sunday evening. Through the help of the General Mission Board, Bro. Leonard Lowe, student minister at McPherson, has been located at Glade Park as summer pastor.—Mrs. Anna Stouder, Fruita, Colo., July 5.

DELAWARE

Wilmington.—A delightful program was the feature of our Children's Day, held the second Sunday in this month. It was well attended by the members of the church, Sunday-school and visitors came from far and near. The Ladies' Aid was entertained by Mrs. Glenn E. Spicher, at her home, on Monday evening, June 11. A most interesting meeting was enjoyed. The Ladies' Aid held a bake sale, June 23, and a goodly sum was realized. On Saturday, June 23, the marriage of Miss Alma F. Lucas, daughter of Mr. and Mrs. Clayton Lucas, of Stanton, and William S. Mahan, son of Mr. and Mrs. Leslie W. Mahan, also of Stanton, was solemnized in our church. Bro. Wilbur M. Bantz officiated. Plans are being made for the "Count-on-me" class members who have the enviable record of perfect attendance to view a suitable motion picture as guests of their teacher, Mrs. Laura Spicher. Mrs. Wilbur M. Bantz, wife of our pastor, and Mrs. John Jordin, president of the Ladies' Aid, recently visited the Home for the Aged, where they entertained with vocal selections. Donations of jellies and flowers were gratefully received by the matron and inmates.—Laura Spicher, Wilmington, Del., June 28.

IDAHO

Twin Falls.—June 14 Bro. C. H. Hinegardner and family arrived from Colorado to take up the pastorate here. The Ladies' Aid, assisted by some of the men, redecorated the parsonage and planted more lawn and flowers. Members of the church, the Twin Falls ministerial association and friends gave Bro. Hinegardner and family a reception at the church June 27. An interesting program was enjoyed. Several ministers brought messages and greetings from their respective churches. Eld. C. W. Ronk gave a hearty welcome from the church, to which Bro. Hinegardner responded. Refreshments were served during the social hour. Beginning July 1 our church will cooperate with the other Protestant churches of the city in meetings to be held in the city park on Sunday evenings.—Mrs. F. M. Heistand, Hazelton, Idaho, July 2.

INDIANA

Yellow Creek church met in council May 25. Eld. Earl Nusbaum served as our delegate to Annual Meeting. Brethren Levi Mishler and Urbanus Huber were chosen delegates to District Meeting. We have the promise of Bro. Bagwell of North Manchester to be with us in an all-day harvest meeting on Sept. 9. We have chosen Oct. 17 as the date for our communion. We have had the pleasure of having Sister Mary Schaeffer with us and she told of the Chinese and their ways.—Bessie Burns, Wakarusa, Ind., July 2.

IOWA

Brooklyn.—We closed a successful revival meeting on June 10 with Bro. O. H. Feiler of Portis, Kans., evangelist. He gave us some inspiring and challenging messages. Three accepted Christ during the meeting and eight more made application for baptism since the meeting closed, making eleven souls gained for the kingdom. Baptismal service was held Sunday afternoon, June 24, by our pastor, Bro. D. C. Snider. We held our communion service June 9 with Bro. Feiler officiating. A large delegation from our church attended the Annual Conference at Ames. We held an ice cream social on the church lawn the evening of June 26 which was well patronized.—Mrs. Earl Connell, Brooklyn, Iowa, June 30.

Mt. Etna.—We held our quarterly council June 28 with Bro. H. K. Rogers acting as moderator. Bro. Rogers was reelected elder; Bro. Andy Johnston, treasurer; Bro. Wm. Hicox, clerk; the undersigned, correspondent. Plans were made for the District Conference to be held here Aug. 22-24. A number from here attended the Annual Conference at Ames. Bro. Wm. Hicox acted as delegate and gave a good report of the Conference last Sunday morning. The Ladies' Aid is refinishing the basement and is taking a splendid interest in all the work of the church.—Doris Gossard, Mt. Etna, Iowa, July 2.

KANSAS

Newton City.—Mother's Day was observed with a sermon by the pastor in the morning and in the evening a series of pantomimes was given, depicting a woman's life from dawn to sunset. By request the program was repeated the following Sunday night. On the evening of May 16 a mother and daughter banquet was enjoyed with fifty-one present. Our love feast was held on Sunday evening, May 27. We appreciated the presence of a number of visiting members from Conway Springs and East Wichita churches. Bro. Ralph Quakenbush officiated, assisted by Bro. D. H. Heckman. At our present council meeting the church voted unanimously to retain the present pastor another year. They also voted to join with other churches of the city in Sunday evening meetings to be held in the park during July and August.—Mrs. H. F. Crist, Newton, Kans., July 5.

West Wichita.—Since the Annual Conference at Ames, Iowa, we have been enjoying "Echoes of the Conference," given by our pastor and his wife, Brother and Sister Ruthrauff. One mid-week meeting was spent on a review of the missionary meetings by Mrs. Ruthrauff. This was repeated by request the following Sunday night. Last Sunday night Bro. Ruthrauff gave a review of the whole Conference. The Junior Band, under the leadership of Mrs. Ruthrauff, had been studying the life of A. D. Helsler, who sent two stories to be told them by Loreen Ruthrauff. Mr. Graber, a Wichita business man, gave the address Sunday morning, June 17, on "The Profits of Peace." Prof. Young of Friends University also gave a message of peace April 22. An Alaskan missionary and his wife talked and showed slides May 6. The choir held a dinner at the church April 8. They recently presented "The Pink Rose," a program of story and song, under the direction of E. E. Wade. The Ladies' Aid sponsored a Spanish dinner, which was cooked and served by women and girls of the Mexican Mission in South Wichita. Last week the Aid held a chicken supper with good returns for the church. A mother-daughter supper and program was given with a large attendance. The men and boys recently enjoyed a swim at the Elks Club pool. A very unusual and successful Children's Day program was arranged by Mrs. Joe Grant, junior superintendent. Bro. Ruthrauff conducted a week of pre-Easter services. Easter night a short play, "Let There Be Light," was presented under the direction of Mrs. Ruthrauff. The mid-week group is studying the Book of Acts. We had a joint mid-week meeting with the West Side Christian church at that church April 4. Bro. Ruthrauff gave the address and our young people's octet and the boys' quartet furnished the special music. The adult class party was held April 5. At a recent council meeting, at which Eld. W. T. Luckett presided, Bro. Ruthrauff was reelected for a period of three years. It was also decided to make arrangements to buy the house next door on rent terms for use as a Sunday-school building. The young people have been pushing a campaign for more activity socially and better C. E. programs. They are planning a basket dinner for next Sunday. They have begun publication of the Crusader, class paper, again. They held a vesper service on the river bank with Prof. Jansen of Friends University as speaker. They held a nationality meeting at which several young men of different nationalities spoke and gave demonstrations. One of them, Ben Brown, a Russian, was asked to return, which he did June 17. A play, "The Christ of Youth," was given last Sunday for C. E. and will be repeated next Sunday for services. The young people attended the regional conference at McPherson. Plans are being made to send some of the members to the Brethren young people's camp at Abilene, Kans., in August.—Dorothy Stephens, Wichita, Kans., July 3.

MARYLAND

Ridgely.—We met in council May 8 with the District Ministerial Board present. Since there is a vacancy left by the death of Eld. L. R. Brumbaugh, we decided to ask the Ministerial Board to preside over our church for one year. We feel very keenly the loss of Eld. Brumbaugh, he having labored in this church for fifty years and as the presiding elder for fifteen years. Our love feast was held May 27, Eld. Henry King officiating. He also preached for us at the morning service. Children's Day services were held June 3. Our church is again uniting with the other churches of the town in conducting a Vacation Bible School June 18-29. We are planning for a homecoming service to be held in our church in the late summer to be announced later. At the Easter season Bro. Ezra Wenger and wife from Elizabethtown College were with us. Bro. Wenger gave us three inspiring addresses and Sister Wenger spoke to the young people. Bro. Bernard N. King, who has been serving the church here for the last two years, has accepted a call to the pastorate of the Fruita and Grand Valley churches, Colo. Bro. King and Sister Mary Cherry were our delegates to District Meeting. June 10 our church united with the other churches of town in the high school baccalaureate services. June 17 Bro. Jos. Rittenhouse preached for us.—Mary Cherry, Ridgely, Md., June 29.

Westernport.—The church has recently been decorated by the men's organization and the Ladies' Aid. Also a large picture of John baptizing Jesus was presented to the church. A special council was called to decide on a minister for our church, and a call was sent to Newton D. Cosner of Sitesville, Pa. Brother and Sister E. S. Coffman were with us for a two weeks' meeting. His sermons were inspiring and uplifting and were received with much interest.—Mrs. R. F. DeVore, Westernport, Md., July 2.

MICHIGAN

Grand Rapids church recently has had a number of seasons of refreshing. Our Men's Work has been reorganized with R. M. Hartzler, president. On June 5 eighteen attended the Indiana men's meeting at Camp Mack and were much benefited. June 17, 133 men of the state met at Grand Rapids for a mass meeting. Bro. J. E. Ulerly was the chief speaker. Nine men were present from South Bend, Ind., including Bro. Forney, Bro. Hawbaker and Howard Chambers; they gave valuable assistance. Brother and Sister Van B. Wright have promised to stay at Grand Rapids for another year and their efforts are much appreciated in these trying times. July 6 is the date of our Sunday-school outing. We celebrated our spring rally on June 17 in the morning and Bro. Ulerly gave the address. His subject was Fits, Misfits and Benefits.—H. C. Royer, Grand Rapids, Mich., June 29.

MISSOURI

Shoal Creek church met in council June 9. We decided to try to secure some one to hold a meeting this fall. Bro. Firman Erisman was elected Sunday-school superintendent. We decided to represent at District Conference by letter. June 24 forty-two of our Sunday-school members met with some of our members near Washburn, Mo., and had Sunday-school and preaching services both forenoon and afternoon, with some old time singing in the afternoon. An enjoyable time was spent by all.—Mrs. Wilbert Erisman, Fairview, Mo., June 27.

NEBRASKA

Beatrice.—Our church held its regular monthly meeting June 27. At this social meeting several of our members gave the history of the church which proved to be very interesting. We were reminded of many happy occasions and many of the old friends. We try to have something different and interesting at each meeting. We have also made preparation for painting one of our class rooms.—Vera C. Langworthy, Beatrice, Nebr., July 2.

NORTH CAROLINA

New Haven.—Bro. Fred Dancy and Sisters Ruth Sheets and Delia Sexton conducted a Vacation Bible School at the New Haven church the last week of May. Bro. Dancy and John A. Reed preached at night and as a result of the school and services, six boys and girls joined the church and were baptized July 1.—John A. Reed, Sparta, N. C., July 3.

NORTH DAKOTA

Minot church held a series of meetings beginning June 10 and ending June 24 with Bro. Clarence Younkens of Union, Ohio, in charge. He preached some inspiring sermons and we feel we received rich spiritual blessings from having him in our midst. Five accepted Christ and were baptized. We had our love feast June 23. Bro. Younkens is holding a two weeks' meeting at Berthold.—Mrs. Geo. Barnes, Minot, N. Dak., June 29.

OHIO

Fairview (Ohio) church met in council June 9. A Sunday-school board was appointed. We expect Bro. Walter Landis to be with us in a revival in October. Our love feast will be at the close of the meeting. Two members were received by letter and two by baptism since our last report. Our Sunday-school is progressing very well. A few nights ago we had the Harmony quartet with us from Kokomo, Ind.—Mrs. J. A. Guthrie, Blissfield, Mich., June 30.

Fostoria.—June 14 was the time for our regular quarterly council. Our pastor, Bro. Walter Swihart, presided. A report of the remodeling of the baptistry was accepted. A committee was appointed to examine and suggest selection of new song books. Presidents were

elected for six months for the C. W. and Junior C. W. The finance board is to make a monthly report regarding the finances of the church. June 11-22 a Vacation Bible School was conducted with Bro. Earl Schubert as superintendent. The attendance was good and all concerned were well pleased with the work done.—John W. Vetter, Fostoria, Ohio, July 1.

PENNSYLVANIA

Cherry Lane.—On Sunday evening, April 15, we had the pleasure of having a group of Juniata Volunteers in a program of talks and music. Our pastor and Rev. Dille of the Christian church held a two weeks' meeting in Black Valley Union church in the early part of May. Two were baptized as a direct result of this meeting. Following the meeting he and Rev. Levergood of the Methodist church of Clearville held a two weeks' meeting in the Pleasant Union church. One was baptized as result of this meeting. A Vacation Bible School was held in the Black Valley church for two weeks with an enrollment of forty-two. Rev. Dille directed the school. On May 15 five from our school here received Standard Leadership Training Diplomas at the third commencement exercises of the Everett Leadership Training School. Our pastor was one of the faculty and also received his diploma. On June 4 Bro. Jesse Whitacre of Greencastle, Pa., began our evangelistic meetings and continued two weeks. He preached fifteen sermons including the preparatory sermon for the love feast which was held Sunday evening, June 17. Bro. Whitacre officiated with Bro. G. L. Baker and the pastor assisting. One was baptized as a result of these meetings. Bro. Whitacre endeared himself to our church and to our community as well. This was evidenced by the large audiences which heard his messages. Our pastor was one of the leaders in the county Sunday-school convention held at Hopewell in June. He led a group in the discussion on "How to Teach in the Sunday-school." At the present time he is conducting a singing class at the Providence church near Everett. We have three of our girls in intermediate camp at Camp Harmony. We will have a boy in the young people's camp. We gave our Children's Day program to a large audience on Sunday evening, June 24. On Sunday evening, July 22, we expect the Southern Morrisons Cove men's chorus to give us a program of sacred music.—Mrs. A. Jay Replogle, Clearville, Pa., July 7.

Indian Creek.—Our second annual Daily Vacation Bible School was held during the last two weeks of June. The school was under the supervision of Sister Sara C. Shisler. A very interesting closing program was rendered to a large audience of parents and friends on Friday evening, June 29. The enrollment this year totaled 131 and the average attendance for the two weeks was 123. Amount of the missionary offering \$44. Our regular quarterly council was held on June 9, with Eld. E. M. Moyer presiding. Several items of unfinished business from the previous meeting were considered, after which regular business was taken up among which was election of members of various boards and committees, etc. An offering was lifted for replenishing the church treasury. The report of the missionary solicitors' every-member canvass for the Conference Offering showed the total to be \$238.50. The Sisters' Aid Society elected officers for the ensuing year: President, Susie Price; superintendent, Annie Bucher. Sunday afternoon, June 17, a number of members of the Busy Men's Bible class and some friends motored to Neffsville, Lancaster County, to conduct a service in the Old Folks' Home at that place. The same class also conducted a very interesting open air service at the home of Bro. F. K. Long on Sunday evening, July 1. We are looking forward to a series of special services to be held in our church July 20-21-22 with D. W. Kurtz of Chicago as the speaker. Bro. Kurtz will speak on the evening of the 20th and the 21st and morning, afternoon and evening of Sunday, July 22. The Saturday evening service will consist of a special program arranged as a young people's meeting with Bro. Kurtz to deliver the address on the subject "The Three Choices of Youth." Our Annual harvest home services will be held on Saturday afternoon, Aug. 25, at 1:30 o'clock. We are also anticipating a two weeks' series of evangelistic meetings to be conducted from Sept. 16 to 30 by Eld. A. M. Kuhns of Union Deposit, Pa.—Mathias P. Landis, Vernfield, Pa., July 2.

Shade Creek.—May 6 rural home day was observed in our congregation. In the evening a program of sacred music was rendered in the Berkey church. May 13 a Mother's Day program was given by the Ridge Sunday-school. May 27 Bro. Arthur Rummel closed an evangelistic meeting in the Sugar Grove church. He gave spiritual messages, the interest was good and six were received into the church by baptism. April 19 V. R. Wotring of Woodland, Mich., gave an interesting chalk talk in the Berkey church on the life of Christ. A Vacation Bible School was held in the Berkey church directed by Bro. Millard Weaver with an enrollment of seventy-five. A school was also held at the Gahaghen mission with an enrollment of thirty-two.—Nellie Lehman, Blough, Pa., July 2.

Upper Conewago.—Our church has just closed one of its most interesting revivals with Bro. I. N. H. Beahm, evangelist, of Nokesville, Va. He delivered a forceful sermon each evening and many lasting impressions were made. A wonderful interest was shown throughout the two weeks. We are very grateful to the ministers, also to the song leaders of our neighboring congregations who labored with us in these meetings; there were twenty-seven different ministers and fifteen song leaders. This helped to make the meetings interesting. As a result of these efforts six were received into the fellowship of the church by baptism. Bro. Beahm also officiated at our love feast which was held May 19 and 20 at the Mummert house. He was as-

sisted by ministers from adjoining congregations. Our church met in council May 5. Four letters were granted. This spring a Bible study class was started at Hampton church under the leadership of Sister Annie Leinart.—Bertha E. Hull, East Berlin, Pa., July 2.

Welsh Run.—A week's series of meetings was conducted by Bro. S. M. Lehigh of Hanover, Pa., beginning June 2. He preached the truth in its purity and simplicity and we feel we have been greatly benefited by these messages. We held our love feast on June 9. Visiting brethren were S. M. Lehigh, who officiated, S. G. Bucher, Bro. Dettra, Sam Gearhart, Adam Hollinger and Albert Niswander. Bro. Lehigh and Bro. Bucher preached for us Sunday morning.—John D. Martin, Mercersburg, Pa., July 1.

VIRGINIA

Copper Hill.—Since our last report we reorganized Sunday-school with Bro. E. B. Wimmer, superintendent. Our attendance has been very good. The Y. P. D. at Copper Hill and at Bottom Creek has been rendering some interesting programs, and doing good service on various projects. Bro. Kahle, our field worker, was with us in the May council; he has been with us each quarter. We had all-day services on Mother's Day. Bro. Wm. Vest from Red Oak Grove took care of the morning service. The Y. P. D. rendered a program in the afternoon and Bro. Ezra Bowman from Callaway gave a talk. The day was enjoyed by a large audience. We have five Sunday-schools in our congregation this summer with very good attendance. We are looking forward to the coming of Bro. David Wampler the last of this month to conduct a singing school at Copper Hill, and also for the coming of Bro. E. C. Woodie the second Sunday in August to begin our series of meetings. We are expecting the men's organization of Oak Grove to render a program at our church July 29 and the Y. P. D. to conduct a vesper service. Bro. Joel Naff of Callaway, Va., came to Bottom Creek, one of our mission points, May 23 and preached for three weeks. His messages were spiritual and powerful. The house was over-crowded each evening. Bro. Naff visited every home in the community. As a result of his labors fifty-two came forward; thirty-seven were baptized, four received on former baptism and eleven await the rite. Among the converts were old men, young husbands and wives, many children and a few young folks. This was the most wonderful revival that has been held in our congregation for years.—Ruth Shaver, Bent Mount, Va., July 3.

Mt. Zion.—During the winter more than 100 men of the church and community excavated a basement under the church, the work being donated. We just closed another successful Vacation Bible School directed by our pastor, Bro. A. J. Caricofe, assisted by five local teachers. This year we had a school bus to transport pupils. Our pastor conducted a week's meeting at Gochenour chapel in May. The pastor, assisted by Bro. H. E. Wakeman, conducted a two weeks' meeting at Ida Grove church from June 11-24 with nine additions. Aug. 6 Bro. Guy Wampler of Salisbury, Pa., will begin a meeting at Mt. Zion and continue until Aug. 19. On the last day of the meeting we plan to have an all-day meeting, a Brethren homecoming for Page County. We also plan to entertain the district young people's conference, which probably will be held Aug. 28.—Ruth E. Strickler, Luray, Va., July 3.

WEST VIRGINIA

Martinsburg.—June 30 marks the completion of one full year's work under our new pastor, Bro. Harold Snider. During the year, many changes have been effected here which we believe will be for the ultimate good of the congregation. Berkeley congregation was divided by the April council, and approved by district of the same date. This division groups Martinsburg and Vanclevessville into one congregation, and St. Margaret's and Leetown into a separate congregation. Bro. H. R. Rowland was reelected to serve as elder for the former, and Bro. Wm. Bradley for the latter. The first love feast ever to be held in the city church was conducted by the elder, assisted by the pastor, on Sunday, May 13; 115 communed. The Sunday-school has noted a steady growth, reaching its new "high" record of 190. Forty have been baptized into church membership during the year and several have been taken in by letter. In former years, Martinsburg has been largely sustained by the Home Mission Board, and during the year just ended, this support has been reduced 50 per cent. The adoption of the envelope system in the church has aided greatly in overcoming financial problems. We believe the Lord has graciously blessed our every effort here, and we look forward with added anticipation to another year of spiritual blessings. Aside from the Martinsburg and Vanclevessville churches our pastor serves the Sharpsburg (Maryland) church.—Valeria Lightner, Martinsburg, W. Va., July 6.

Pleasant Valley.—Our church and community have enjoyed a spiritual refreshing for the past two weeks. Bro. B. M. Rollins of Keyser, W. Va., preached eighteen interesting sermons. As a result of the meeting eleven were taken into the church. On Sunday, June 24, nine were baptized by Bro. H. C. Sanders, home minister. Two were received on former baptism and others await baptism. Bro. Rollins is a promising young minister and was liked very much by all who heard him preach. Each evening he told stories and sang songs for the children. While here he visited in forty-four homes. Special music was furnished by the Pleasant Valley quartet and others. We hope to have Brother and Sister Rollins with us again in the near future. Our Sunday-school begins at 9:30 A. M. and Christian Workers' meeting is each Sunday at 8 P. M. These meetings have been very interesting.—Mrs. Oral Spurgeon, Auburn, W. Va., June 29.

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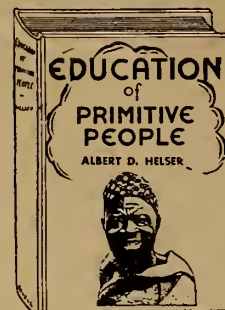
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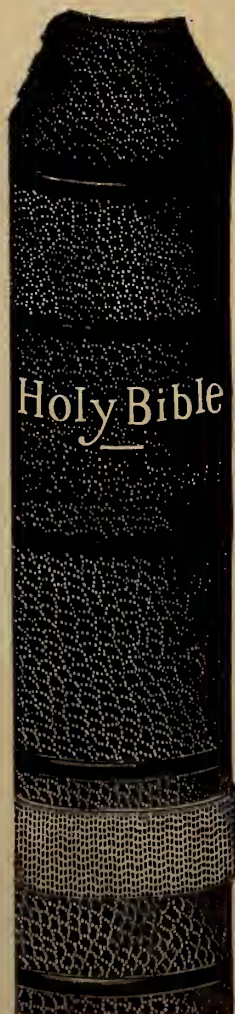
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22 "And David spake unto Jehovah the words of this song in the day that Jehovah delivered him out of the hand of all his enemies, and out of the hand of Saul: 2 and he said,

THE GOSPEL MESSENGER

Vol. 83

Elgin, Ill., July 28, 1934

No. 30



Photo by E. G. Hoff

BROADCASTING THE MUSIC PROGRAM, AMES CONFERENCE

"The program consisted of anthems by the Conference choir, numbers by the McPherson male quartet and the Bethany girls' trio, solos vocal and instrumental, and two hymns by the congregation. Pastor James M. Moore of Chicago served as narrator, reading appropriate Scripture passages. He was introduced to the radio audience as were Director Alvin F. Brightbill and Bro. Wm. Beery who led the singing of his own hymn, *Lo, a Gleam from Yonder Heaven*. The whole program was of high quality but especially effective was the closing choir number, *The Lord's Prayer*."

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SWEDEN

Graybill, J. F., and Alice, Bergsgaten 45, Malmö, Sweden, 1911.

On Furlough

Norris, Glen E., and Lois, 100 Bedford Street, Johnstown, Pa., 1929.

CHINA

Liao Chow, Shansi, China
 Cripe, Winnie, 1911.
 Hutchison, Anna, 1911.
 Oberholtzer, I. E., and Elizabeth, 1916.
 Sollenberger, O. C., and Hazel, 1919.

Ping Ting Chow, Shansi, China

Bright, J. Homer, and Minnie, 1911.
 Crumpacker, F. H., and Anna, 1908.
 Horning, Emma, 1908.
 Parker, Dr. D. M., and Martha, 1933.
 Wertz, Corda L., 1932.

Show Yang, Shansi, China

Clapper, V. Grace, 1917.
 Neher, Minneva J., 1924.
 Smith, W. Harlan, and Frances, 1919.

Tai Yuan Fu, Shansi, China

Ikenberry, E. L., and Olivia, 1922.
 Myers, Minor M., and Sara, 1919.

Tsinchou, Shansi, China

Shock, Laura, 1916.
 Wampler, Ernest M., 1918, and Elizabeth, 1922.

On Furlough

Metzger, Minerva, Rossville, Ind., 1910.
 Pollock, Myrtle, 520 E. Kansas Ave., McPherson, Kans., 1917.
 Schaeffer, Mary, 505 Hand Ave., Lancaster, Pa., 1917.
 Senger, Nettie M., % General Mission Board, Elgin, Ill., 1916.

AFRICA

Garkida, Nigeria, West Africa, via Jos
 Beahm, Wm. H., and Esther, 1924.
 Bosler, Dr. Howard A., and Edith, 1931.
 Harper, Clara, 1926.
 Inman, Dorothy M., 1933.

Lassa, via Maiduguri, Nigeria, West Africa

Burke, Dr. Homer L., and Marguerite, 1923.
 Horn, Evelyn J., 1930.
 Kulp, H. Stover, 1922, and Christina, 1927.

Marama, via Damatura, Nigeria, West Africa

Heckman, Clarence C., and Lucile, 1924.
 Utz, Ruth, 1930.

On Furlough

Bittinger, Desmond, and Irene Frantz, 3741 Walnut St., Philadelphia, Pa., 1930.
 Burke, Dr. Homer L., and Marguerite, % General Mission Board, Elgin, Ill., 1923.
 Helser, Albert D., and Lola, Thornville, Ohio, 1922 and 1923.
 Moyer, Edna Faye, % General Mission Board, Elgin, Ill., 1931.
 Royer, Harold A., and Gladys S., 321 Ash Ave., Ames, Ia., 1930.
 Rupel, Paul, and Naomi, La Verne, Calif., 2274 6th St., 1929.

INDIA

Ahwa, Dangs, Surat Dist., India

Bollinger, Amsey, and Florence M., 1930.
 Royer, B. Mary, 1913.

Anklesvar, Broach Dist., India

Glessner, Ruth Lucille, 1931.
 Lichty, D. J., 1902, and Anna, 1912.
 Moomaw, I. W., and Mabel, 1923.
 Shickel, Elsie N., 1921.
 Warstler, Anna M., 1931.

Bulsar, Surat Dist., India

Cottrell, Dr. A. R., and Laura, 1913.
 Fox, Dr. J. W., and Besse, 1929.
 Mow, Baxter M., and Anna B., 1923.

Dahanu Road, Thana Dist., India

Messer, Hazel E., 1931.
 Nickey, Dr. Barbara M., 1915.
 Swartz, Goldie E., 1916.

Jalalpor, Surat District, India

Miller, Sadie J., 1903.

Palghar, Thana Dist., India

Shull, Chalmers, and Mary, 1919.

Robinson Memorial, Byculia, Bombay, India

Blickenstaff, Lynn A., and Mary, 1920.

Umalla, Broach Dist., India

Miller, Arthur S. B., 1919, and Mae W., 1922.
 Miller, Eliza B., 1900.

Vyara Surat, India

Blough, J. M., and Anna, 1903.
 Widdowson, Olive, 1912.
 Ziegler, Edward K., and Ilda, 1931.

Woodstock School, Landour, Mussoorie, U. P., India

Blickenstaff, Verna M., 1919.
 Ziegler, Emma K., 1930.

On Furlough

Alley, Howard L., and Hattie, % General Mission Board, Elgin, Ill., 1917.
 Brooks, Harlan J., and Ruth, 2546 G St., La Verne, Calif., 1924.
 Brumbaugh, Anna B., % General Mission Board, Elgin, Ill., 1919.
 Ebbert, Ella, 1310 West D St., Ontario, Calif., 1917.
 Grisso, Lillian, No. Manchester, Ind., R. 4, 1917.
 Mow, Anetta, care of General Mission Board, Elgin, Ill., 1917.
 Shumaker, Ida C., care Mrs. J. M. Gnagy, 105 Beachley St., Meyersdale, Pa., 1910.
 Stoner, Susan L., 9505 South Cedar Ave., Inglewood, Calif., 1927.

THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

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Elgin, Ill., July 28, 1934

No. 30

EDITORIAL

We Second the Motion

WE have a call for more Holy Ghost religion. You may have heard it yourself, for it is very insistent and voices a very pressing need. The church ought to answer it in a hurry. Perhaps you can furnish some of this much coveted necessity.

Holy Ghost religion is the best there is. For one thing it is earnest, enthusiastic. That's the quality the brother who made the call was missing in the variety under criticism. It was too cold, stiff, mechanical. We understand for we have seen a great deal of that kind. Our sympathies are with the demand for something warmer. Yet we can not forget that this is not an infallible sign. Other things, other spirits, some not very holy, can produce enthusiasm.

An excellent test of a religion's quality is the kind of life it makes. If there is plenty of love in it, along with joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control, it has a very high rating according to an old letter which has come down to us from Paul. Holy Ghost religion yields exactly that kind of fruit. And religion that does not do this should be held under great suspicion.

The MESSENGER seconds the motion for more Holy Ghost religion.

E. F.

Where Organization Is Weak

How often we marvel at the impotence of machinery! And if it is not unlawful to utter, one might almost say, that the more machinery we have the less actual work we get done!

It is hard to understand why this should be so. Yet sad experience seems to bear out much with respect to our contention. Where, then, is the subtle, fatal weakness in organization?

Perhaps it lies in this: organization is an indirect method for getting things done. That is, he who con-

ceives the task does not work at it first hand but seeks to get others to embrace the challenge.

The theory is, that if the leader can inspire five, ten, or a hundred men he has multiplied himself just that many times. But alas for theory! Secondhand inspiration is never so good as initial fire.

And it is just here that organization is weak. The leader's inspiration somehow fails to carry over, especially when he is content to spend himself trying to get ten or a dozen Georges to launch out. Let the leader lead! Organization is incidental, a convenient afterthought.

H. A. B.

When Catholic and Brethren Met

HERE'S a story from real life about one of our farmer preachers which shows that there is more than one way of doing effective preaching. The main facts are these:

The farmer preacher and his good wife had moved to town. It happened that the back end of their lot joined the rear of a Catholic residence property. The man's wife had recently passed on and he, now in his seventies, was left alone. Day after day he was seen to stand out in his back yard in evident loneliness and grief. Said the preacher's wife, "Isn't that a pitiful sight? Why not go over and visit with him a while?" The preacher did so, more than once, and even invited him to come over and share the friendly hospitality of their own home. Often they took him along on auto rides. Many a good dinner the preacher's wife had him carry over to their Catholic neighbor. And so matters went on for some months.

One day the lonely man told his preacher friend he was not feeling well and thought he would not live long. He asked the preacher to write his will and name himself as executor without bonds. The man had some forty thousand dollars in real and personal property.

He had one more request. He wanted his Protestant preacher neighbor to preach his funeral sermon. All this the preacher agreed to do.

And, in due time, did. In less than a year from the beginning of their acquaintance the man joined his wife on the other side. As the end drew near the preacher, at the man's insistence, was at his bedside constantly. Two Catholic priests appeared ready to take charge but the man was able to tell them that everything had been arranged. They did not interfere. There were no children and though there were many other relatives and Catholic acquaintances, all details were left to the direction of the Protestant preacher. To the surprised and freely expressed delight of all concerned, everything connected with the last rites passed off most satisfactorily.

And so it was with the settlement of the estate. The man himself had put his bank book, notes and mortgages, safety deposit box key, everything, into the preacher's hands. There was indeed from a source outside the kinship a protest against allowing an executor to handle this much property without being put under bond. On the voucher of an old ex-county judge who knew the farmer preacher well, it was overruled. There were impossible accounts to be collected, investments to be safeguarded, and delicate adjustments to be made, all of which was handled with scrupulous care and great success. Hardly a dollar was lost. Distant relatives wrote the preacher executor letters of warm appreciation. Local lawyers never got done wondering how it came about that this old Catholic had a Protestant preacher, no kin and unknown to him a year before, write his will, bury him and settle his estate. The unusual case was noticed by the press in various parts of the country.

There was a reason. Have we not here a type of Brethrenism for which there is much room in the world today? There is something about this story too that makes one think of certain stories Jesus told; one, for instance, on being a neighbor and another on what it is that puts people on the right hand in the day of judgment.

E. F.

It Will Take Many Good People

It will seem very strange to our children's children that the conscience of the church was so slow in awakening to the evils of a system in which one shrewd man could appropriate to his own selfish uses all the money he could make, regardless of the cost to others. A more socialized form of industrial life is coming. Nothing is surer. Nothing, unless it be the disappointment and disillusionment which will quickly follow the inauguration of the new system. We mean the disappointment of those who fondly suppose that the displacement of our present capitalistic system will solve our economic

ills. It will not. It is only a step on the long and wearisome road toward justice, not to say brotherliness.

There will still be too many people who prefer their own advantage to the common good to make any system work very well. There will still be opportunities for the practice of selfishness and dishonesty. There will still be the supreme necessity of making people love righteousness. Blessed are they that hunger and thirst after this virtue. Blessed will that country be whose national life is fixed by that kind of people. Are you helping all you can by precept and practice to make that kind?

E. F.

The Old Masters

As the master printer at the exhibit warmed to his subject one could not help but glimpse something of the glory of the days of the old masters. For the speaker was not just some convenient person dressed in the strange garb of a medieval tradesman. In spirit at least he was a son of that old master in the art of printing, Johannes Gutenberg of Mainz, Germany.

We had often wondered if the old masters were as great as represented. For example, the modern printer certainly has many advantages in equipment and materials, as against those obliged to use hand presses, molded type and hand made paper. And the student of printing admitted that modern printers are doing wonders, especially in speed and variety of work done. But what have they to compare with the Bible of forty-two lines—or the Gutenberg Bible?

Our printer picked up the proof of a page on which he had lavished six months of time in the hope of matching the artistry of the master printer of Mainz. But this modern master printer was not overpleased with his results. There are mysteries still, he explained, about how Gutenberg realized certain results. Just what was his technique for exactly filling a line, how did he achieve hair-line exactness in register? This spiritual son of Gutenberg said that modern printers did not know. And the quality of materials used! What would modern samples of printing look like five hundred years hence? How would they compare with that five-hundred-thousand-dollar Gutenberg Bible now in the Library of Congress?

And so it was that we understood that Johannes Gutenberg was more than the inventor of modern printing. He was really an artist working to match the brilliant, loving handwork of monks. And as one of the old masters, Gutenberg is living still, not simply because he was a master craftsman, but because what he did has the perfection characteristic of the work of true artists. In the rush and confusion of modern life, how the old masters do call men to the lovelier and more satisfying life which is possible when work is art and time the chance to strive for perfection!

H. A. B.

GENERAL FORUM

The Master Speaks

BY KENNETH MORSE

Behold, what manner of a man is this,
Who stops our jesting with his voice of calm?
Surely our eyes have fancied all he is
Of quiet strength, as beggars dream an alm.

Is this a very demon who has charmed us?
Or has God spoken and we have not heard?
Well do we tremble though he has not harmed us,
For surely more than mortal speaks this word!

How wretchedly we walk, whose forward stride
Once pierced the desert air! How blind our eyes
That cannot face him! How he proves our pride
And sees the folly of our wisdom—he is wise!

God speaks! The presence of eternity
Within our time-worn world should bend us low!
We merit only death; yet, verily,
His word is love, as they who will may know.

Altoona, Pa.

Today's Ills or Tomorrow's Worries

BY CHARLES D. FLORY

A GREAT teacher sought to impress the multitude with the fact that each day brings sufficient ills to challenge the entire attention of society. Problems of the day may be met frankly and squarely or a wall of defense may be built in anticipation of tomorrow's doom. The tragedies and worries of tomorrow, when solved by withdrawal from the present, are usually so overwhelming that the fortresses are swept to ruin along with the crowd. There is only one real defense against the ills of today and the uncertainty of the morrow. "Store up your riches in heaven." A defense which is certain, definite, and attainable eases the ills of the day and dispels the worries concerning the morrow. If we accept the remedy, how can we set about the task of becoming rich spiritually?

In the first place, attention is to be centered upon the tasks at hand. "So do not worry about tomorrow, for tomorrow will have worries of his own." It is the duty and privilege of each individual to set himself so everlastingly to relieving the ills of today that the morrow takes cares of itself. The task before us is greater than food, clothing and shelter. True, there are those who are cold, hungry, and unkept. But, mind you, these conditions do not exist because there is scarcity of food products, living quarters, or wearing apparel. The farmer is told to reduce his acreage. The property owner has unrented quarters. The tailors, weavers and retailers are working to only partial efficiency. Wherein does the difficulty lie? There are those in society who have tried to protect themselves against the mor-

row with riches which have no spiritual returns. He who builds a wall about himself is doing so at the expense of some less fortunate fellow-men. The walls of the rich fools will inevitably be pulled asunder to feed the Lazarus who lies at their gates.

Again, no human eye has ever seen the heaven of which man dreams. Neither saint nor sinner knows of a passage by which earthly treasures may be transferred intact to a celestial land. Let us therefore keep to the ground and put our hands to the task of removing the ills of today. The heaven of tomorrow will take care of itself if we take care of today. If we can not add even an hour to this life by worry, why should we try to arrange the details of the life that is to be?

Our people have been frugal in the use of their funds. This is a virtue which needs to be continued and encouraged in the sense that one dare not waste the economic returns for his labor. Frugality, however, in the sense of fortunes saved seems to be false economy. The Master Teacher tried to point the way in the use of funds, but for some reason the lesson has not been learned. Mankind has gone from one extreme to another in its interpretation of the proper use and meaning of money. Many people have failed to grasp the first principle, namely, that money is only a medium of exchange. Many are totally unschooled in the spiritual qualities which result from the proper use of money. It appears at present that many of those who think only of the morrow will have to be forced by governmental agencies to part with the wealth which they have accumulated. One must be skeptical about the spiritual values of giving which come by assessments. Compelled charity, like forced goodness, seems to have been washed completely of its original virtues.

A third procedure in accumulating enduring wealth is to determine the good which needs to be done and do all within your power to effect the change. Churches are quite certain to function down through the ages. Let us rally to their support. We should, however, keep to the spiritual needs of the day in matters religious, since worry about the nature of the church of tomorrow is obviously as sinful as to worry about food or raiment. A church which lives in the past has lost its vitality, while organizations which look only to the future have lost their reality. The whole program of the church in the world of today is our task. Let us spend in support of the church.

Men need to know about the ills of the day in order to work efficiently in a remedial capacity. We must inform; we must educate. The schools of today, both religious and secular, must be supported fully. Let us spend for education. A parent can well afford to lay up some of his spiritual treasures by educating his sons and daughters and by supporting educational institutions in strategic places. The youth of today must be

able to grapple with life as it is. A school which educates a child out of the life of today has failed. Such education has meager spiritual returns. Schools composed of students and faculty who are persistently seeking to lift the burdens of mankind are rich in spiritual rewards.

Government will likely continue to exist as a means of social control. It is our privilege to spend the economic returns from our labor in developing and supporting a socialized and civilized state. The school and the church, if they function properly, should produce citizens who have an intelligent and wholesome attitude toward law and order. Let us support an intelligent state. May law and order grow from better to best. May we not hesitate to tackle the ills of the state now and today instead of worrying about the outcomes of tomorrow.

It appears that the real riches of life are found by those who keep their attention on the ills of today by earning and spending their earnings in support of the noble social institutions, such as church, school and state. If those who would be rich spiritually cease to spend their earnings for spiritual goods, how can we hope to develop spiritual qualities in the weaker members of the group? We must continue our frugality in living so that we may sustain those institutions whose returns are not measured in bank balances, gold bonds or trust funds. Banks may close, firms go bankrupt and trust funds depreciate, but the spirit of love, learning and civil justice will endure forever.

Chicago, Ill.

Socrates and Jesus

BY JOHN W. MILLER

SOCRATES and Jesus, in their general manner of life, have an obvious resemblance, as they both went about doing good according to their several abilities, situations and opportunities, but I see an infinite superiority with respect to Jesus, though he had no such advantages of education and instruction as Socrates had. Far from aiming at exhaustiveness, therefore, I propose to emphasize a few leading points in this comparison.

Socrates' lifeline runs from (469-399) B. C., a period of seventy years. His life thus covered the morning, the noonday, and the evening of that mighty epoch (479 to 431) B. C. which was the Golden Age of Greece and "during this short period Athens gave birth to more great men, outstanding men of genius—poets, artists, statesmen, and philosophers—than all the world beside had produced in any period of equal length."

Socrates appeared on the scene as the first moral philosopher, and first applied himself to questions of moral life and conduct, thereby giving direction to all subsequent schools. As he went about the streets of Athens he met men of many sorts. He questioned them, rea-

soned with them in shops, markets, gymnasia, wherever he could find them. For almost forty years he must have been the most familiar figure in that city. It may be doubted if any man ever knew intimately so many persons of the very highest order as did Socrates, and his society was sought not only by the elite of Athens but also by the great from all parts of Greece. He was not an ascetic. He lived in poverty, and said that to want nothing is divine, to want as little as possible is the nearest approach to the divine. But in spite of his poverty he was not unsocial like some of those who drew their inspiration from him—the Epicureans, the Stoics and the Cynics. He took part in the feasts and diversions of his friends and disciples. But we are reminded of the simple poverty yet free from asceticism, which marked the life of the "Son of Man." He came as he said, eating and drinking, and was found at weddings and feasts.

Polytheistic as Socrates was, he is said to have been a believer in the divine unity, for on one occasion he speaks of one God that constructed and preserves the world. Jesus said: "I and the Father are one. All power is given unto me in heaven and in earth. All mine are thine, and thine are mine; and I am glorified in them."

Socrates utterly disclaimed any personal authority and taught no system of doctrine. The fixed principle of his life was that knowledge is the one thing needful, that sin is due to an error in thinking, that men who know the right will in the end do the right. A favorite theory of his was that a man who errs ignorantly is more dangerous than one who errs wilfully. This is the principal philosophy of Socrates to the Greeks. Jesus spoke Greek most of the time while here on earth, and if he had lived in Athens the Greeks would have called him a philosopher.

Socrates, like Jesus, concerned himself with conduct, with man in his relation to his fellow-men. Socrates, like Jesus, left nothing written with his own hand. Our accounts of them are derived from disciples who treasured, collected and expanded what they had heard. We have two sources of knowledge of the works of Socrates, chiefly from his two eminent disciples, Plato and Xenophon. Of Jesus we have letters written by James, Peter, John and Jude, each an intimate companion of Jesus. We have many letters by Paul, an exact contemporary who knew, if not Jesus himself, many men who did know him. And we have four Gospels written by four men, two of them disciples of Jesus.

Plato, the disciple of Socrates, is regarded as the world's greatest artist in prose, with the reasoning powers of a philosopher and with the imagination of the most daring poet. He speaks in full the words of his Master. Luke, the disciple of Jesus, wrote in a vein

of periodic structure with simplicity and emphasis. He wrote of the life and work of Jesus.

There are many parallels between the high and noble sentences uttered by Socrates and those of Jesus. Socrates said that humility is a sign of greatness. Jesus said, "Blessed are the meek, for they shall inherit the earth."

Socrates said, "A good life must be the life of one who treats every person justly, whatever injustice he may have received." Jesus said, "As ye would that men should do to you, do ye also to them."

Socrates said that "whatever a man might gain at the cost of his own moral nature is only loss." Jesus said, "For what shall it profit a man to gain the whole world and lose his own soul?"

Socrates said that truth is the great possession, not for any exterior advantage, but simply for its own sake. Jesus said, "The truth will make you free." Socrates argued that the soul is immortal and that a righteous soul will be rewarded with eternal blessedness. Jesus said, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world, and the righteous shall go into everlasting life."

Socrates said he spent his entire life in poverty. Jesus said, "The Son of Man hath nowhere to lay his head." Socrates said that "he had no fear of those who injured the body but could not injure the moral nature." Jesus said, "Fear not them which kill the body, but are not able to kill the soul."

In these matters they agree. But I find nothing in the statement of Socrates to match the following sayings of Jesus: "Come unto me all ye that labor and are heavy laden, and I will give you rest." "I am the resurrection and the life, he that believeth on me, though he were dead, yet shall he live." "I am the way, the truth, and the life, no man cometh unto the Father but by me."

One point of likeness is that both, on their trial, disclaim any secret teaching. What they had to say was for all who would hear them. "I have spoken openly to the world, in secret spake I nothing" (John 18: 20).

We notice, too, that Socrates had a strong consistent body of opponents in the Sophists as Jesus had in the Pharisees. We may add that Jesus' description of his opponents as seeking the glory of men (John 5: 44) coincides with the character of the Sophists.

But the most obvious points of resemblance are that both suffered martyrdom on account of their teachings. Socrates was condemned to death by prejudiced jurors. The ballot showed 220 for acquittal and 281 for conviction. He could have been acquitted if he had been less defiant in his apology, and if he had taken his rich friend Crito's advice and gone into another city beyond the borders of Greece. But he said, "I must obey God rather than men."

Socrates uttered his last prayer, "Thou beloved god, grant to me that I be made beautiful within and that the outward man be in harmony with that inward beauty. May I esteem as rich the man who is wise, and may I have only such wealth as a self-reliant man can support with safety." Jesus said, "Father, forgive them, they know not what they do." "Into thy hands I commend my spirit." Jesus found no fear, no stain, no sin in himself, and therefore had no need to pray for pardon.

When the jurors were asked why they convicted Socrates they replied, "He corrupted the youth by his teachings, and he was getting old and would soon die anyway." But the Oracle at Delphi was in his favor. For when it was consulted by one of his disciples, the answer was, that there was no person more honorable, more just, or more wise than he.

Jesus likewise was put to death by a cruel mob, of the Pharisees, for blaspheming God and corrupting the people. But the sayings of Pilate the Judge and his wife were in his favor: "I find no fault in this just man." His wife said, "He is a just man, Pilate, I find in him no fault at all" (John 18: 38).

The French teacher, Rousseau, who was both a Protestant and a Catholic, describes Socrates and Jesus in their last moments in the following manner: "The death of Socrates, who breathed his last in philosophical conversation with his friends, is the mildest death that nature could desire; while the death of Jesus, expiring in torment, injured, inhumanly treated, mocked, and cursed by an assembly of people, is the most horrible one that a mortal could apprehend. Socrates while he takes the poisoned cup gives his blessings to the person who presents it to him with the tenderest marks of sorrow. Jesus in the midst of his agonies prays for whom? for his executioners. Ah! if the life and death of Socrates carry the marks of a sage, the life and death of Jesus proclaim a God."

Xenophon said of Socrates that he was so religious, so just, so temperate, so prudent, that he never mistook the worse for the better. He always judged for himself. In his conversation he excelled in defining what was right, and in showing it to others, reproving the vicious, and exhorting to the practice of virtue.

To Socrates, virtue is knowledge; to Jesus, virtue is love. Hence from Socrates dates a great philosophic movement; from Jesus a great religious movement. Socrates was intellectual—Jesus was spiritual.

But Jesus is infinitely superior to Socrates in the relation that he sustains to his people. The many names and titles given to Jesus in the Scriptures are counted by the hundred, and they all touch some important truth. His love is better than wine. His name is an ointment poured forth and the smell of his garment is like the smell of Lebanon. He is the great Physician, the Plant of Renown, the Power of God, the Passover

to all the saints. He is the polished shaft in the quiver of God. He is the Rock, the Refuge, the Ransom, the Ruler, the Refiner, the Redeemer, the Righteousness and the Resurrection of all humble souls. He is the Rose of Sharon, the Seed of Abraham, the Son of God, the Son of Man, the Shield, the Surety, the Shepherd, the Shiloh, the Sacrifice, the Sanctuary, the Salvation, the Strength of all believers. He is the Teacher, the Testator, the Truth, the Treasurer and the Tree of Life. He is the True Vine. He is the Way, the Well of Living Water, the Word of God, the Wonderful. He is the Judge and King of his people. He is their Light, their Life, their Leader, their Lord, their Law-giver, their atoning Lamb, the Lily of the Valley, the Lion of the tribe of Judah, the Lord of hosts. He is the man Christ Jesus, the Master, the Mediator, the Minister of the Sanctuary, and the true Tabernacle which the Lord pitched and not man. He is the Savior of the world. There is none other name under heaven given among men, whereby we must be saved. Never man spake like this man Jesus.

Boston, Mass.

Pathfinders in Maryland

BY J. M. HENRY

11. George Adam Martin

No minister in the early colonial era lived a more checkered career than George Adam Martin, the brilliant, impulsive, and impatient leader who was co-laborer with the second Martin Urner and Alexander Mack. Martin was born near Lundsthal in Germany in 1715. He was three years younger than the famous second Alexander Mack, the other of two men whose lives influenced each other in a rather remarkable way. Both of them possessed strong minds, and a mystical outlook on life.

George Adam Martin crossed the Atlantic with a group of religious pioneers seeking a land of liberty. He was quite young when he landed in America and soon came under the influence of Peter Miller. It appears that he joined the Reformed Church in Tulpehocken where Miller was leader and pastor, but at the age of twenty he was baptized by a minister of the Dunkers. In 1739, two years after his baptism, he was ordained in the ministry by Peter Becker in the Coventry church, Pennsylvania, but moved later into the Little Conewago congregation.

He married one of the Kneppers, probably a daughter of Peter Knepper, who, with the aid of Abraham Knepper and others, labored so hard to have Martin restored to the ministry after the heresy trial in the Conewago church.

When George Adam Martin became a follower of Conrad Beissel and began to preach his strange doctrine at Conewago, great confusion resulted. He with-

drew from the congregation and about sixty members went with him. A church trial took place and Martin was excommunicated. John Steiner, Peter and Abraham Knepper, Frederick Fuhrman, George Schietler and Peter Zug were opposed to the excommunication and labored to have Martin reinstated, but the sterner counsel prevailed. George Adam Martin was excommunicated.

It was only a matter of a few months until Conrad Beissel sent Rudolph Naegle and Jacob Gass to the group of sixty members who withdrew with Martin from the Conewago church and established the Bermudian congregation. They were instructed to receive George Adam Martin as a brother and elder. The preaching of Martin drew great crowds. The surrounding churches became alarmed at the interest taken in Martin's preaching, but John Mack, son of the founder Alexander Mack, and a brother Staub, came to the community and visited all the members in person. They explained the supposed dangers of Martin's doctrine and thwarted his efforts.

The work of George Adam Martin was checked. With a few faithful followers he moved across the Blue Ridge to the Antietam church. A great religious awakening took place there and Conrad Beissel decided to come in person to visit the members.

Beissel came with his party of venerables from the three Holy Orders of Ephrata. He arrived, robed in Ephrata habit, and called the new place, Adlers' Kirche (Eagle Church), but this name never was accepted by the congregation. Beissel dedicated the new hermitage which George Adam Martin had established at that place. Beissel led the young single brethren. The Roses of Sharon were led by the prioress, Maria Eicher, while the members of the secular congregation were represented by the most venerable fathers.

Some writers have left the impression that George Adam Martin joined the Conrad Beissel movement and entered the Ephrata Cloister direct from Conewago. The facts are otherwise. Martin and George Horn came to Antietam in 1762, where there had already settled a large colony of Dunker Brethren who were out of touch with the churches east of the Blue Ridge Mountains except as they were visited by the early pioneer mission evangelists like Martin Urner, George Adam Martin, and others. When Martin took a definite stand with Beissel, and was excommunicated from Conewago, he did not stop preaching, but went to the Antietam Colony and was received by the Brethren with great rejoicing.

Martin had been to the Antietam Colony several times with Martin Urner, and when he moved into that community the Dunker Brethren were happy to have a local minister in their midst. He had little difficulty in bringing most of the membership into the Beissel

movement. In fact, Conrad Beissel preached at Antietam in 1762. Two years later Martin conducted a great revival in a house where East Antietam Creek crosses the Mason and Dixon Line. In 1765 land was purchased from the Commonwealth of Pennsylvania and a log house was built on it for a hermitage. That was the building dedicated by Conrad Beissel when Martin was appointed superintendent. However, Martin had a divided community at Antietam. Some of the Dunkers did not go over to the Beissel Society. Some families were divided and in a few years George Adam Martin was in difficulty at the hermitage. In fact, missionary and evangelistic work suited his restless spirit better than a hermit life. He took his last farewell from his Antietam brethren and this strange, mystic missionary crossed the mountain to Bruderthal in Bedford County and established the congregation at Stony Creek.

The hermitage passed into other hands and continued its strange cloister life. A new hermitage was built in 1794 one-fourth of a mile north of the original Adlers' Kirche. The Snow Hill monastery, two miles north of Waynesboro, Pa., which was built in 1814, is an outgrowth of the George Adam Martin and Beissel Cloister started in 1762. The library at Snow Hill contains some famous collections of Beissel literature. Many letters and manuscripts of George Adam Martin are in the collection.

Many writers have misunderstood the doctrines which Martin taught. He always insisted on a more liberal interpretation of the Scriptures than was commonly allowed by his coworkers. He advocated very progressive ways of carrying on the church organization, and in that respect was far ahead of his day. It was he who attended the Zinzendorf Synod at Oley, and on returning suggested to Martin Urner the necessity of holding a Yearly Meeting by the Brethren so as to unify their doctrinal teaching. To the critics of George Adam Martin it seemed, and has continued to seem, a strange irony of circumstances that the one whose doctrines were strange and misunderstood should be the first one to advocate the calling of Yearly Meeting (Annual Conference) for the purpose of maintaining love and unity in the church which was threatened by division. But to one who looks back across the years in an endeavor to evaluate the work of this strange mystic, and saint, there appears a deeper side to his spiritual nature than often granted to him.

George Adam Martin was one of the greatest pioneer missionaries in the colonial era. His strange and mystical spirit may never be fully understood, but his passion for preaching the gospel of Christ to save a lost world was the dominant purpose of his life. He was radical, impulsive, and vigorous in speech, but none doubted his sincerity, his righteousness, and love for the cause of his Savior.

Somewhere in Bruderthal (Brothers Valley) he labored until an all-wise God said it was enough and the great pathfinder was laid to rest in some spot, forgotten by his fellow-men, though the Eternal Father is still keeping watch over his lonely resting place.

Bridgewater, Va.

Some Contributions of Christianity to Civilization

BY W. C. SWEITZER

CHRISTIANITY, from its beginning, became a powerful influence for the betterment of mankind. Wayland, in his *Chapters in Church History*, has this to say:

"Christianity has proved to be more than a religion. It has become a program of life and a motive force for civilization. It has transformed nations as well as individuals. It has shaped social standards and modified governments. It has elevated art, ennobled music, sweetened literature and humanized law. It has quickened philanthropy, abolished slavery and magnified education. It holds out the Golden Rule to industry and commerce, and is seeking to displace war with justice and international goodwill."

The old pagan beliefs made few moral demands upon their followers. Christianity, on the other hand, gave definite moral and social teachings. Lecky, the eminent English historian, presents two noble effects of Christianity upon the heathen world: (1) a new sense of the sanctity of human life; (2) the teaching of universal brotherhood.

Christianity condemned the common practice of suicide, as well as the evil of infanticide. It has condemned all forms of cruelty, such as gladiatorial combats, in which slaves, captives and criminals were compelled to fight and kill each other for the thrill and amusement of spectators. Christianity taught that human life is sacred and inviolate. It also denounced the luxury and vice of the great cities.

Christianity, which taught men to love God, taught them also to love their fellow-men. The motto became "Love thy neighbor as thyself." It taught the fatherhood of God and the brotherhood of man. It taught the doctrine of human equality; elevated the position of woman, and made marriage a religious sacrament. It opposed divorce with one exception, and insisted on purity and simplicity of life for both men and women. Christianity, whose Founder was the Carpenter of Nazareth, emphasized human toil with dignity.

This teaching of human equality finally liberated the slaves and had an undying influence in the field of charity. Churches, hospitals, schools and devoted homes are but a few of the great monuments as testimony to the influence of Christianity. Even in the field of agriculture the church was instrumental in preserving and

perpetuating farming methods and procedures through the untiring efforts of the Benedictine monks of the early Middle Ages.

The influence of Christianity upon architecture, sculpture, painting, music and learning was very profound and deserves careful study; but only a short sketch of their contributions can be given here. The Romanesque style of architecture was modeled upon the Roman basilica, but gave way to a more glorious and serviceable style of architecture in the twelfth century known as Gothic. This type reached its highest perfection in the building of churches and cathedrals. Probably no other buildings in the world excel in beauty and splendor the great cathedrals which are a result of Christianity's influence on art, beauty and culture. The cathedrals of Milan, Mainz, Amiens, Rheims, Canterbury, Westminster and Barcelona in Europe, and St. Patrick's, and the Cathedral of St. John the Divine in New York City, are a few typical monuments to an era of faith, skill, patience and devotion. Architecture, painting, sculpture and music are all combined in these mighty monuments of the Christian faith, and the heathen world in the Orient and elsewhere has not been able to excel them for splendor, grace, strength and beauty.

In sculpture and painting, Christian subjects inspired the genius of master artists. Michelangelo's *Moses* and his *Last Judgment* in the Sistine Chapel at Rome are among the world's masterpieces in sculpture and painting. Raphael painted two hundred and eighty-seven pictures in his thirty-seven years of life, and among the foremost to be remembered are his Madonnas and paintings whose inspiration was drawn from the Bible, such as the *Sistine Madonna*, *Death of Ananias* and the *Coronation of the Virgin Mary*. When Raphael died all Rome wept and his unfinished picture, *The Transfiguration*, with its colors still wet, was carried to his burial place in the Pantheon. The *Last Supper* by Leonardo da Vinci is one of the best known and most beloved pictures in the world. We need only to mention Correggio's *The Holy Night*; Durer's *The Nativity*; Rubens' *The Infant Jesus and Saint John*; and Veronese's *The Marriage at Cana* as typical of the greatest pictures in the world by master artists that have inspired and comforted millions of souls. Some one has stated that if the art galleries of Europe were robbed of their Christian art, they would be hardly worth visiting.

In the realm of music the influence of Christianity again developed the greatest music of the world. Handel's *Messiah*; Haydn's *Creation* and Mendelssohn's *Elijah* are among the great masterpieces. Great hymns like *Jesus, Lover of My Soul*; *Rock of Ages*; *Lead, Kindly Light* and *Jerusalem the Golden* cheer, comfort and inspire generation after generation.

Learning was kept alive during the Dark Ages by the influence of the Christian church. The priests and monks recorded and preserved in their manuscripts and libraries a great deal of the culture of the Greeks and Romans and earlier civilizations. Most of the institutions of higher learning in the United States prior to 1800 were founded by churches or clergymen. Five of these prior to 1750 are gifts of the church and deserve mentioning: Harvard, William and Mary, Yale, Moravian Seminary, and Princeton. Among the Brethren schools now in existence, the church is responsible for their being, and the thousands of youth that they have served and inspired are in turn serving their church and society in a holier way.

Cartersville, Va.

Findings From Women's Meetings—Ames Conference

BY MRS. JOHN B. WHITE

MANY women who attended Conference learned for the first that 1935 marks the fiftieth anniversary of the women's movement in the Church of the Brethren. A small group of women organized an Aid Society and during these fifty years the work of women has answered the call in a variety of fields—an aiding agency to young mothers, missionary society, mothers and daughters' department, peace and temperance, Bible study, home enrichment and many others. Suitable programs for the 1935 Conference are being planned in commemoration of the event.

The missionary society can be more effective in the home church by having a worthy and challenging aim. The missionary temperature of the church needs to be raised. How? Heat the inside of our souls. Power comes through prayer and zeal through service. Pentecost need not be merely historic. It *can* be made real today.

The attention of the women was called to Mary Magdalene, the woman who needed help, and there are women like her in all communities: Dorcas, that good woman; and Lydia, who was always ready and willing to give help to others. Women should not be selfish in their homes, neither should they be care free so far as the outside is concerned but ever willing to serve.

It was noted that many young people enter high school and sometimes college with a ten-year-old concept of religion. Who is responsible for this? The children and young people? *No*. Whether we like it or not, we will have to admit that the adults are responsible. Is the Sunday-school to blame? Is the pastor to blame? Is the church to blame? Some may say yes, but remember each of these organizations is composed of individuals, so suppose we just place the blame where it belongs in the majority of cases—on the adult. We live in an adult controlled and an adult conditioned

world. Then why not just face our responsibility and realize that instead of depending entirely on the young people we had better start with the men and women and have what may be called adult education or parent education. We are rearing a future generation. Let us stop our criticism of young people and *live* more godly lives. Personally I like the term adult education because the man or the woman who has no children can not escape his or her responsibility also. Each individual wields an unconscious influence and there is no use in trying to bluff a child or a young man or a young woman. It is far easier to deceive ourselves than to deceive those about us.

Most of us have not realized the capacity of the human soul. The capacity of the human soul for growth and development is really unlimited. Can adults be taught? Yes, if they are willing and eager to learn. A better world is possible but those in control must lead out in making it so. This means the adult must lead out in actual Christian living. Some one said that if all would live the teachings of Jesus for twenty-four hours many problems and likely all problems of this age would be settled. It would be worth trying.

Each parent is an educator whether he or she wants to be or not. One mother said if she could have the wisdom of Solomon and the patience of Job she could be a good mother. High ambition? Yes, but why not try it? One woman ventured to prophesy just a little: if we would begin developing and establishing real Christian homes *now*, in ten and twenty years no literature would be needed to appeal for missionary giving, war would cease, crime would be minimized, moving pictures would be educative, there could be no such thing as the repeal of the Eighteenth Amendment, etc. All the way through the conferences the challenge was for godly living; if we will become living examples we will be more child conscious and more child minded.

Our young women have problems today which the adult woman in the Church of the Brethren has not met. One woman said she deserved no credit because she did not dance; she deserved no credit because she does not smoke. Neither had ever been a temptation. We need to be sympathetic with our young women in their problems and they have many new ones. The challenge is enormous but we can meet the challenge if we will—not alone, but by the help of the One who is ever by our side.

To summarize briefly: women should have returned from Ames much more conscious of the real need of godly women, women whose lives are God centered. Also each woman should feel her *great* responsibility in the work. The work of the women includes the entire program. Results may seem slow, but let us remember the great cause in which we work and not become discouraged but ever mindful that we are working for a

better world and that God is ever willing to guide and direct us in every worthy endeavor. Let us realize that there is work for all women, and may our goal be: "Each woman at work."

Nashville, Tenn.

Possessing Our Possessions

BY GEORGE W. TUTTLE

Do we live as though we believed these words, written by Paul to the Corinthians: "All are yours, and ye are Christ's, and Christ is God's"? Again, do we believe to the full these wonderful words, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"

Note that some men do not really possess their worldly possessions. Here is a millionaire who builds a mansion, and who fills the grounds with rare and beautiful plants and flowers. He is so harassed by business cares, or so busily engaged in watching the stock market, that the blooming of his rare flowers goes all unnoticed by him. How different with his gardener; his eyes shine at the beauty of some rare flower, he pets and cares for the plants; he even says, proudly: "Come in and see my plant; children." Tourists exclaim: "What beautiful grounds!" while neighbors feast their eyes on the floral beauty so lavishly displayed. The wealthy man is the legal owner of the fine grounds, but who really possesses them? Who, indeed, but the gardener, the tourists, and the appreciative neighbors?

How delightful to find a man who is determined to possess his spiritual possessions! Such a man is not in the class of which D. L. Moody spoke when he said, "What would you think of a man who had a million dollars in the bank, but who would draw out but a penny a day?" The man who would possess his possessions says: "What is temptation? It is merely a reminder that 'in the Lord Jehovah is everlasting strength.' What is poverty? It is merely an invitation to us to draw on the inexhaustible riches of our God. What is sorrow? It is our Father's opportunity to draw us closer to himself until we can say:

"I've found a joy in sorrow,
A secret balm for pain;
A beautiful tomorrow
Of sunshine after rain."

What about possessing our ability, not squandering, but using all for him who has redeemed us? Power comes into the life when Christ comes into the heart. The apostle says: "I can do all things through Christ which strengtheneth me." That which is unused is wasted, but the life becomes luminous with God when what we possess is used for him.

Pasadena, Calif.

"The Living God"

BY PAUL F. BECHTOLD

"And Simon Peter answered and said, Thou art the Christ, the Son of the living God" (Matt. 16: 16).

THE opinion is prevalent that a man may have a religion without having a god. Certain religions, it appears, have no god to compare with the Hebrew Jehovah, the Mohammedan Allah, or the Christian God.

However, I should like to dissent from the opinion to this extent: every man has some principal object of adoration or worship. Prayer is "dominant desire"; the most compelling object of our prayer, the thing we want most, the thing we think and talk about most, is our God. It might be political office, ecclesiastical distinction, knowledge, home, bonds, land, cattle, social approval, friends, security, adventure, beautiful women, barrels of beer, a cob pipe, a cigarette, fine clothes, a luxurious car, amusement, sumptuous foods—the list is long. For the majority of Americans it is often said to be the "Almighty Dollar."

I. *The God We Don't Use*

To be a god in any vital sense at all, the object of worship must be used. Most of us seldom use God in any meaningful way. The rich young man who came to Jesus had done the conventional things required by his religious code; he had called upon God in prayer in the customary manner. But somehow he did not have a *living* God. He felt vaguely that something was wrong. Jesus gave him what he sought and needed: an accurate analysis. The God of the universe was only his conventional God, his possessions the real object of worship. It is small wonder that Jesus was once led to remark about people who gave lip service while in reality their hearts were far from him. In a slightly different way conventionalism often causes us to be pleasant to strangers but disagreeable at home.

While Martha, no doubt, had a beautiful character too, yet she over-emphasized the customary serving of a meal. All of us need fine, understanding sympathy and interest at least as much as our regular meals. As Emerson suggested, nature is too thin a screen and heaven is breaking through all about us. Today the democracy of God is growing like the mustard seed on every hand, but often we are so busy doing our religion in the habitual way that we can not see the answers to our own prayers in the social order of which we are supposed to be a part. Hence, we are not vitally using God and he is not fully using us.

II. *The God We Use Unethically*

A minister, we are told, passed one of the young girls in his flock as she was powdering her nose and felt called upon to remonstrate. "The blessed virgin Mary never powdered her nose," he said. "Jesus didn't ride in a Packard, either," retorted the girl, much to the embarrassment of the divine.

Our society is cursed by the unethical. That many of our best people go to church for business or social reasons is generally known. It's the exceptional high-powered salesman who doesn't tell a lie now and then. All of us unconsciously sanctify the status quo by our acquiescence.

III. *The God We Use Ethically*

St. Peter whole-heartedly used the word *living*; to him God was just that; he had so entered into the very warp and woof of his finest daily experiences that, in mystical terms, Peter was living in God and God in him. St. Paul said: "For me to live is Christ" and "Christ liveth in me."

Two boys came into a city "Y" one night en route to their homes from an unsuccessful job hunt. The secretary questioned them, gave them some repair work to do in the building, and discovered by conversation that they were worthy. Best of all, before sending them on, he gave them a plan of procedure and some good advice to be used in working it out. When they came in God and human society were enemies trying to crush them; when they went away God and religion were meaningful and helpful and usable.

Do you remember the question we debated in high school about punishment and reward? Resolved: that the fear of punishment influences human conduct more than the hope of reward; some lively tilts centered about the subject. Has it ever occurred to you that the fear of a literal hell fire, on the one hand, and the hope of seeing pearly gates and golden streets, on the other, are much alike, and that both presuppose a selfish motive? The hickory stick, the policeman's club, the fear of failure, the danger of not passing (in school), social disapproval, the fear of poverty, hell; and badges, grades, degrees, letters, prizes, money, distinction, pearly gates; aren't both punishment and reward childish and often unethical? Do they not make a selfish appeal? Of course punishment and reward may be necessary to keep order so long as we all, old and young, are on the average so immature, but with greater mental maturity should not loving service be our leading motive?

Our chief concern will then be to build a better world in which the good life of God is increasingly easier of accomplishment. Then, in faith believing, we may leave our destiny in the hands of a just and merciful God. Then a Christian will no more be defined as "a person having a selfish desire for salvation." Then, with St. Peter, we shall in all good conscience be able to worship the *living* God.

"Rise up, O men of God!
His kingdom tarries long;
Bring in the day of brotherhood
And end the night of wrong."

Wakarusa, Kans.



MISSIONS

This Department

Conducted by

H. Spenser Minnich



The Job

But, God, it won't come right! it won't come right!
I've worked it over till my brain is numb.
The first flash came so bright,
Then more ideas after it—flash! flash!
I thought it some
New constellation men would wonder at.
Perhaps it's just a firework—flash! fizz! spat!
Then darker darkness and scorched pasteboard and sour
smoke.

But, God, the thought was great,
The scheme, the dream—why, till the first charm broke
The thing just built itself while I, elate,
Laughed and admired it. Then it stuck,
Half done—the lesser half, worse luck!
You see, it's dead as yet—a frame, a body—
And the heart,
The soul, the fiery, vital part
To give it life is what I cannot get.
I've tried.
You know it!—tried to snatch live fire,
And pawed cold ashes! Every spark has died.
It won't come right. I'd drop the thing entirely
Only—I can't! I love my job.
You, who ride the thunder—
Do you know what it is to dream and drudge and throb?
I wonder.

Did it come at you with a rush, your dream, your plan?
If so, I know how you began.
Yes, with rapt face and sparkling eyes,
Swinging the hot globe out between the skies,
Marking the new seas with their white beach line
Sketching in sun and moon, the lightning and the rains,
Sowing the hills with pines,
Wreathing a rim of purple round the plains!
I know you laughed then, as you caught and wrought
The first swift, rapturous outlines of your thought.
And then—
Men!

I see it now.
Oh, God, forgive my pettish row!
I see your job. While ages crawl
Your lips take laboring lines, your eyes a sadder light,
For man, the fire and flower and center of it all,
Man won't come right!

After your patient centuries,
Fresh starts, recastings, tired Gethsemanes
And tense Golgothas, he, your central theme
Is just a jangling echo of your dream.
Grand as the rest may be, he ruins it.

Why don't you quit?
Crumple it all and dream again! But no;
Flaw after flaw, you work it out, revise, refine
Bondage, brutality and war and woe,
The sot, the fool, the tyrant and the mob—
Dear God, how you must love your job!
Help me, as I love mine.

—Charles Badger Clark.

Ten Thousand Catholics Turn Protestant

The following story of how ten thousand Catholics turned Protestant in protest against segregation was sent us by Bro. D. J. Lichty of Anklesvar, India. It was clipped from *The Times of India* for June 1, an English daily printed in Bombay. The Catholic concession to the caste system seems to have been a fatal error disclosed by a growing understanding of the implications of the gospel. Though interpreted as a social movement, we must not forget that it was Christianity's social teachings which explain its origin and furnish the dynamic.—Ed.

ABOUT 10,000 Roman Catholics in South India, who originally belonged to the Adi-Dravida caste, have *en masse* embraced Protestantism under the Lutheran Church.

The conversions occurred in the past few days in 120 villages in Tanjore and Trichinopoly districts of Madras Presidency.

The rigid observance of the caste system and untouchability among Roman Catholics is stated to be responsible for this mass action. The reason for the conversions seems to be that the Protestant church does not observe a system of segregation of untouchable Christians as is done in the Roman Catholic church.

Christianity made its advent in South India in the sixteenth century and, although several Brahmin and other high class Hindus adopted the religion, they could not get rid of their prejudice against the lower classes. They refused to let the converts from the Adi-Dravidas and other untouchables use the same church they did.

Reservation

The Roman Catholic missionaries were faced with an awkward situation and, failing to bring about a change in the attitude of the high class Christians, they decided that the only way out of the difficulty was to reserve a part of the church for caste Christians. This was done by putting a railing in all the Roman Catholic churches, and the system has continued ever since.

Nine years ago, the Bishop of Trichinopoly ordered the removal of the railings in one of the Roman Catholic churches, but there was a storm of protest against the order by caste Christians, some of whom even refused to go to the church if the untouchables were allowed to enter the place where they said their prayers.

"The caste system among the Roman Catholics in South India must be condemned," said Father H. Heras, of the St. Xavier College, Bombay, on being in-

interviewed by a representative of *The Times of India*. He was inclined to believe that the Harijan campaign started by Mr. Gandhi had created an awakening among the lower class Christians who resented any distinction being made between Christians and Christians.

Two 17th Century Priests

As an instance of the deep-seated prejudice against the lower classes, Fr. Heras told the interviewer an amusing story. In the city of Madura in the seventeenth century, he said that there was a missionary named Father Fernandes, who converted a large number of untouchables to Christianity. Later on Father de Nobili, another Jesuit priest, started Cochin. He was a student of the work of proselytization in Sanskrit literature and consequently carried on his work mostly among Brahmins. The two missionaries were friends, but did not dare communicate with each other, for if the parishioners of Father de Nobili had discovered that he had anything to do with a person who freely mixed with the untouchables, they would have forsaken him. Whenever they had any work they met in secret.

Notice to Women's Workers

For women who desire materials for their Missionary Meetings, Mothers and Daughters' or Women's Work programs, the National Council of Women's Work recommends the reading course—*Women of the Bible and History*. The course consists of an outline with references for reading, under the following heads—Women in Motherhood; Women in Devotion; Women in Home Making; Women in Industry; Women in Hospitality; Women in Good Works; Women in Peace; Women in Religious Education; Women in the Ministry; Women in Leadership; Women in Music and Poetry. Under each of these heads are names of women of the Bible and history who are outstanding in the particular field designated, with references for reading and study. No one, however, should feel limited by this outline. Its purpose is to serve only as a guide and stimulus to further study for a fuller and more useful life. Any one who desires to do so may extend the study even further.

It was not possible in the limited time allowed for making the outline, to collect as full a list of names and references under a few of the heads as was desired. For any one who delights in this sort of work here is an opportunity to make more complete the outline which is offered.

The outline comes in mimeographed form and is sent out free upon request from the Women's Work headquarters at the General Mission Board Office, Elgin, Ill.

Everything in a child's life should be interpreted religiously.—George E. Dawson.

News From the Field

AFRICA

Lassa

H. Stover and C. M. Kulp

A Word About Opportunities

First of all we should like to tell you of the added opportunities which have come our way. According to the latest census (1931) the Margis numbered 150,000. It is this field that we are working from the Lassa Station. Until this present year, however, much of the territory occupied by these people was closed to us. It is what is officially known as Unsettled Area. As such, we have to secure special permission to travel about. Permission has now been granted us to work freely throughout our entire field.

Another Opportunity

In addition to this, another opportunity has come, due to migration of certain hill tribes unto the plain near Lassa. According to the official assessment figures 10,000 people have moved into the district in the past three years. These have been people who have come out of the mountains to the east of us and have settled on the plain. Lassa is in the Yedersam River Valley. Ten or twelve miles southeast of us a range of mountains rises abruptly from the floor of the valley towering from 1,500 to 2,000 feet above the plain. Thousands of people live among these mountains, their hamlets clinging to the hillsides. But they are now coming unto the plains where better farming conditions are to be found. They belong to still another sub-tribe known as Higi. Their coming almost to our very back door is just another illustration of how physically accessible the whole world has become. All lands are open. Only in the hearts of men are the age old barriers of sin, pride and selfishness.

Measured by the greatness of our opportunities, we seem to have done but little. We have in our Christian group a young man who belongs to this hill tribe. He is very keen in school and wants to become a teacher. It would be fine, indeed, if he should some day become a missionary to his own people. Pray for him.

To meet the opportunity presented by the large field now opened to us, we have a number of young men in school who should become teachers and evangelists within a few years. One young man who has already done outstation work is now in an evangelists' school for further training.

Still Another Opportunity

Still another opportunity knocks at our doors. There are in our district several thousand Moslems. These are for the most part concentrated in a few large towns. They form two groups. The one group is the ruling class, the Fulani people. The other group were formerly the slaves of Fulanis. These are now all free, but they still nominally profess the Mohammedan religion which they learned in the households of their masters. They seem very open to the gospel. Some of these people form a sort of floating labor population for they have no tribal ties to bind them to any group. Many of them have come to Lassa to help in building work in the past. Quite a few have settled here. Because the language they speak is the language of the ruling class, it is understood as a second language by many people. We are reaching many of these people through our hospital. Dr. and Mrs. Burke have learned the Fulani language and a daily service is held in that language at the hospital. We have had several converts from this group.

Medical Work

Dr. and Mrs. Burke and Miss Horn, the nurse, are now all on furlough. We expect Miss Horn back within a month and the doctors will get back we hope by early fall. Meantime, Miss Inman, a nurse who came out just this year, is carrying the responsibility of the medical work in a very efficient way. The doctor from the Garkida station pays us an occasional visit, to give us advice and to do any surgical work. A most distressing case came just yesterday. A young married woman was carried in. It is a miracle that she is still alive. If she ever recovers it will be a greater miracle. As a result of a guinea worm infection gangrene set in. The entire foot has fallen off and the leg is badly infected to the knee. Then dysentery set in; as a result, she is terribly weak. When we attempted to dress her ulcer she fainted. Since then she has had another fainting spell. Her husband begs for medicine that will drive the evil spirit away that causes the fainting. I tried to explain that it was because of her weakened condition. One shudders to think of her lying in the dirt of a darkened hut with that awful leg, the foot gone and several inches of the bone of the leg exposed. Of the physical blessings that we have because of our Christian heritage the ones we prize most are the ones that medical science has given us.

A Visit to Kano

We had nearly four weeks' vacation this year. We visited the famous old city of Kano. Long before any European contacts had been made by sea with West Africa, Kano was in constant communication with Egypt and North Africa. To this very day it is the terminus of numerous trans-Saharan caravan routes. It has a population of 90,000. While we were gone, there was no missionary on the station but the native workers carried on in fine shape. The pupil teachers keep the school going with an average attendance of about 100.

We took our children with us on the trip. Philip was in

What to Pray For

Week of July 28-Aug. 4

(Turn to page 2 of your Prayer for Missions Calendar)

FAR, far back in missionary history was the statement made that "the blood of the martyrs is the seed of the church." Those living at Show Yang, China, know this to be true, for they live within the very walls of houses built by men and women who gave their lives for Christ during the Boxer uprising of 1900. Grace Clapper and Minneva Neher work among the women and girls of this territory. Sister Neher is out in evangelistic service among the women of the villages most of the time. Sister Clapper directs in the Girls' School at Show Yang. During the past year there has been much enthusiasm among the young people and they have formed into bands which delight in proclaiming the good news of salvation. As the Apostle John said, perhaps there is no greater joy for any missionary than "to hear that his children are walking in the truth." When the people of a land become concerned about their own people and long to share with them the blessings of Christ, there is then the assurance that the kingdom of God will grow like unto the mustard tree.

raptures over the chu-chu train. They have been playing at trains ever since. Naomi and Philip surely enjoy each other's company. Naomi sometimes gets into difficulty trying to do everything Philip does. She is beginning to talk now and her language is certainly a mixture of Margi and English and a lot of prattle.

The Year in School

We had a very good year in school. We were all kept very busy for we did a great deal of our work with pupil teachers. They had to be carefully coached and helped in all of their work. Mrs. Kulp directed some of them and in addition had a class for women in the village. We have secured a very well trained African teacher from the Church of Scotland Mission, Calabar. He has several years of successful teaching experience. Calabar is remembered as the place where Mary Slessor worked. I am sure the new teacher will be a great help to us. Mrs. Kulp is conducting a class for the married women of the village. Mrs. Minso, the wife of our African teacher, is helping her in this work. They are now learning a few simple things in sewing. They take great interest in making something for their children.

The young men who became Christians last year have been growing in grace and Christian character. Quite a few have been added to their number. A few weeks ago seven Evangelistic Teams were formed. There are four or more on each team. These go out on Sunday afternoons and hold services in the villages. They are often put to ridicule and persecuted, but they keep on. They need your prayers.

Farm and Garden Work

We do some farm and garden work. This we feel is one of our best educational projects. It is a great demonstration to the people to see improved methods of farming. They are a people of one crop, guinea corn. They do all their cultivating with a hand hoe. Our demonstration has been in the introduction of new crops and in improved methods. We have grown new varieties of maize, rice, cotton, and many fruits and vegetables. We have a small horse-drawn plough. We keep cattle. A great need is to increase the milk production. For this purpose some animals of a good milk producing breed need to be introduced to cross with the native stock. We have introduced pigs. These have done well. We have a plan to distribute these among the people as they may desire them.

The Spiritual Basis of Life

Above all, we try to present the spiritual basis of all life by relating the Christian religion to their farm work. We have continued the seed blessing services and we have the harvest thanksgiving when the crops are ready to be gathered. I think there is a very strong appeal to them in these services. Through them they are made to feel that the Christian religion is really for them, a rural farming people, and not merely something for us foreigners.

Letters Appreciated

Last year when we wrote quite a number of you answered our letter. We would be very happy to hear from you again. We realize the struggles and the sacrifices that have been made for the work of the church, and especially for the mission work. So I should like to tell you of a recent decision of the African church. Our native members are supporting workers in a number of outstations. At the District Meeting it was decided to reduce supports about 30%, from \$3.50 to \$2.50 a month for a family. A large proportion of the delegates were outstation workers who thus voted to reduce their own supports.

KINGDOM GLEANINGS

Calendar for Sunday, July 29

Sunday-school Lesson, Micahiah Speaks the Truth.—1 Kings 22: 1-14.

Christian Workers' Meeting, Patriotism and Present Problems.

B. Y. P. D. Programs:

Young People—Saving, Spending and Sharing My Money.

Intermediates—Outdoor Good Manners.



Gains for the Kingdom

One baptism in the Grants Pass church, Ore.

One baptism in the Cherry Lane church, Pa.

Three baptisms in the Chiques church, Pa.

Two baptisms in the Fairview church, Ohio.

Four baptisms in the Clovis church, N. Mex.

Two baptisms in the Huntsdale church, Pa., Bro. I. S. Long of Bridgewater, Va., evangelist.

Two baptisms in the Manor congregation, Pa.

Two baptisms in the Huntingdon church, Pa.

Three baptisms in the Peru church, Ind.

Three baptisms in the Glade Union church, W. Va., Bro. H. Q. Rhodes of Berlin, Pa., evangelist.

Three baptisms in the Bethesda Chapel, Md., Bro. Guy West of Bridgewater, Va., evangelist.

Nine baptisms in the Elbethel church, Pa., Bro. J. M. Geary of Champion, Pa., evangelist.

Three baptisms in the Welsh Run church, Pa., Bro. S. M. Lehigh of Hanover, Pa., evangelist.

Eight baptized in the French Broad church, Tenn., Bro. R. N. Leatherman of Grand Junction, Colo., evangelist.

Three baptisms in the First church, Baltimore, Md.

Twenty-four baptized and two received on former baptism in the Bethel church, Pa., Bro. W. C. Sell of Chicago, Ill., evangelist.

Six baptisms in East Berlin church, Upper Conewago congregation, Pa., Bro. I. N. H. Beahm of Nokesville, Va., evangelist.

Twenty-one baptized in the English River church, Iowa, Brother and Sister B. M. Rollins of Keyser, W. Va., evangelists.

Nine baptized and one reclaimed in the Dallas Center church, Iowa, Brother and Sister O. H. Austin of McPherson, Kans., evangelists.



Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Wilmer Petry of Pittsburg, Ohio, Aug. 12 in the Georgetown church, Ohio.

Bro. L. R. Holsinger of Woodbury, Pa., Aug. 20 in the Montgomery church, Pa.

Bro. A. M. Kuhns of Union Deposit, Pa., Aug. 12 at the Hade house, Falling Springs congregation, Pa.

Bro. J. Perry Prather of West Dayton, Ohio, Aug. 5 in the Danville church, Ohio.

Bro. L. M. Helsley of Woodstock, Va., July 30 in the Beansettlement church, W. Va.

Bro. David H. Snader of Akron, Pa., July 22 in the Mountville congregation, Pa.

Bro. R. N. Leatherman of Grand Junction, Colo., July 29 at the Knob Creek church, Tenn.; Aug. 19 at Pleasant Hill church, Tenn.



Personal Mention

Bro. A. C. Miller, R. 5, Johnstown, Pa., writes us that he is available for a revival meeting in August.

Western Canada has chosen Eld. J. H. Brubaker as Standing Committee delegate to the Conference of 1935 with Eld. I. M. McCune as alternate.

The Standing Committee delegate to the 1935 Annual Conference from North Dakota and Eastern Montana is Eld. Ray Harris, with Eld. Ralph Petry as alternate.

Bro. B. E. Waltz, it should have been, not B. F. Waltz, twice in our July 14 issue, in the Gains for the Kingdom on page 16 and in the Licking Creek news note on page 31. Sorry for the mistake.

Bro. L. H. Eby and wife of North Manchester, Ind., should be addressed at Fruitland, Idaho, until further notice. They are visiting children, grandchildren, other kindred and friends and may remain in the west until the 1935 Conference.

Bro. I. S. Long, Bridgewater, Va., long time India missionary, will take up the pastorate of the First church of Baltimore, Sept. 1. At the same time Pastor Murray L. Wagner changes his address and field of pastoral labor from Baltimore to 28 Belmont Ave., Richardson Park, Del.

Bro. Levi Garst, Salem, Va., pastor of the Ninth Street church of Roanoke and member of the General Mission Board, has been critically ill with bronchial pneumonia. This news just received was accompanied by the word that there has been improvement with hope for more. For this we are glad.

Bro. John Wieand's newsy night letter wire from Arrowwood, Alberta, says: "Something different. Camp and conference intensely spiritual. Brightbill, director and special speaker. Climax, eighteen young people to altar special consecration. Then seven parents, grandparents, four others. Licensed three. More considering ministry. Abounding joy. Youth participating exceptionally throughout. Large missionary offering. Depressionless business session. Brubaker, McCune represent. More later. Forward."

Bro. Paul H. Bowman, General Ministerial Board member of the Southeastern Region, is offering a suggestion to the churches of that region which has practical value for the entire brotherhood. It is to the effect that "ministers, missionaries, and college teachers sometimes find it necessary for health reasons to discontinue temporarily or even permanently active service, and yet these brethren are abundantly able to hold occasional revival meetings, Bible institutes, or speak on special occasions. The church was blessed beyond measure in years gone by through the work of the occasional preacher. It may be so again." Bro. Bowman calls attention to the fact that Bro. F. F. Holsopple, of Washington, D. C., is giving up the pastorate beginning Sept. 1. He has so far recovered from illness that he is able to serve churches in special services of a varied nature—revival meetings, Bible lectures, temperance and peace addresses, dedications, installations and gospel sermons. Dr. Holsopple will respond to the calls of the church for such services in so far as his strength and health will permit. He may be addressed for the present at 337 N. Carolina Ave., S. E., Washington, D. C.

Miscellaneous Items

District Conference and associate gatherings of Eastern District of Virginia will be held in the Midland church, Midland, Va., Aug. 8-10.—A. K. Graybill, Clerk, Nokesville, Va.

"A young girl" who prefers to keep her identity unknown to Messenger readers wishes to share some of her problems with them. She is in poor health and asks you to remember her in your prayers.

Cedar Creek chorus and six-year-old Shirley Hope Petcher, Citronelle, Ala., will broadcast a thirty-minute program beginning 8:15 P. M., Monday, July 30, from WGCM (1210), Gulfport, Miss.

District Meeting of Texas and Louisiana will be held at Rosepine Union church, Rosepine, La., Aug. 17-19. We are hoping to have delegates representing every church in the district.—Mrs. Minnie C. Harriman, De Ridder, La.

Report Your New Testament Reading is the title of a statement by Bro. Rufus D. Bowman which can be found on page 25. If you have been reading the New Testament, or are interested in doing so, you should look up this article.

Notice to the Churches of the Southern District of Virginia: the District Conference will be held at the German-town church, Franklin County, Va., Aug. 8-10; elders' meeting at 3 P. M., Aug. 8.—S. P. Reed, Writing Clerk, Floyd, Va.

The Mission-Ministerial Board of Southern Indiana—D. W. Bowman, President; W. Carl Rarick, Secretary; O. D. Werking, Treasurer—gives notice "to all persons concerned that Fred E. Maxey is not considered a member of the Church of the Brethren."

Tenth Young People's Conference of Eastern and Southern Pennsylvania will be held Saturday, July 28, on the Summit Grove Camp Meeting grounds at New Freedom, Pa. Among the speakers are: Morning session, Wm. Sweitzer, J. D. Reber, H. G. Bucher, Levi K. Ziegler; afternoon,

New Gish Fund Books

The following books have been added to the Gish Fund Books and may be had at the reduced prices quoted to ministers of the Church of the Brethren. These prices are possible because the General Mission Board was left a sum from the estate of Elder and Sister James R. Gish to provide books at a very low rate to ministers of the Church of the Brethren.

No. 202. Home Missions Today and Tomorrow. This is a paper bound volume of 435 pages put out by the Home Missions Council. It gives the latest and best account of present conditions and plans for the future. Price, 25c.

No. 203. The Christian Message to the World Today. Contains nine chapters on nine subjects written by nine outstanding men of today among whom may be named Bishop McConnell, Dean Weigle and E. Stanley Jones. As Home Missions Today and Tomorrow stresses the home base, this book deals with the foreign field and its needs. Price, 35c.

No. 204. Revolution in Economic Life, by W. Russell Shull. A forceful statement of present economic conditions. Abounds in factual material for those who would study our economic ailments. A clear and fair analysis of our economic problems. Price, 35c.

The committee appreciates the suggestions of those who from time to time suggest books which they think should be placed on the Gish Fund List.—J. E. Miller, Secretary.

Franklin Cassel, J. E. Rowland, R. W. Schlosser; vespers, C. E. Grapes; night, Calvert N. Ellis.

Sunday, July 29, is Homecoming day for the Dixon church of Northern Illinois, "and we are working to make this a record breaker." That will mean better than 200 for that was the figure they had set for the midsummer rally last Sunday. They are working at the job in Dixon even if the weather is hot.

Southern District Conference Program, Brick church, Va., Aug. 8-10. Wednesday, 2 P. M., first session of youth conference. Diary Leaves of Youth Activities in Southern District.—Eunice Naff. Shall It Be Fascism, Communism or Socialism?—Kermit Eby. 7 P. M., Youth Vesper Service. 8 P. M., Sermon, What Think Ye of Christ?—Henry C. Eller. Thursday, 10 A. M., A Shepherd to the Sheep.—H. L. Reed. Christian Education for Such a Time as This.—E. C. Woodie. The Christian Mission Today.—J. A. Naff. 2 P. M., Sectional Conferences: Women, Youth, Men. 7:30 P. M., Temperance Singing. 8 P. M., A Christian Attitude Toward War.—Kermit Eby. A New Approach to Temperance Education.—Cecil O. Showalter. Friday, 9 A. M., Business.—H. C. Eller, Boone Mill, Va.

THE QUIET HOUR

Achan Defeats His People

Joshua 7: 1-26

For Week Beginning August 5

Achan sought his own advantage

He was not satisfied with the victory of his people; he must have a reward of his own. He was a cruel self-seeker. (Prov. 11: 26; Isa. 5: 8; Ezek. 34: 18; Matt. 25: 43; Matt. 27: 3, 4).

Achan was disobedient

He would not play the game according to the rules. He had not learned to live and work with others (Deut. 11: 28; 1 Sam. 12: 15; Eph. 5: 6; 2 Thess. 1: 8; Heb. 2: 2, 3).

Achan was a deceiver

He was just another of those poor, deluded souls who think they are smart enough to play foul and get by with it (Gen. 12: 13; 20: 2; 26: 7; 1 Sam. 21: 2; 1 Kings 13: 18; 2 Kings 6: 19; 10: 18; Matt. 26: 74).

Thirty-six men slain

These men lost their lives in the attack upon Ai. Their blood was on Achan's head. Others always suffer for the evil one man may do (Deut. 19: 10; 1 Sam. 19: 5; 1 Kings 2: 31; 2 Kings 21: 16; Isa. 59: 7; Matt. 27: 4).

A terrible punishment

It seems to us needlessly cruel, but evil always works like that. One's near of kin, and the innocent, must pay in suffering for one's misdeeds (Gen. 37: 24; Ex. 1: 22; Judges 1: 6; 9: 49; 1 Sam. 11: 2).

Society and the individual

Certain features of this story fill us with horror, but a principle is here which is eternal—none of us liveth unto himself (Rom. 14: 7).

Discussion

In the olden day they said the group was responsible. Later we emphasized the individual. Now we are again talking about social responsibility. What truth is there in these various points of view?
R. H. M.

PASTOR AND PEOPLE

Philip Schaff

BY WM. KINSEY

THE name *Philip Schaff*, or *History of the Christian Church by Schaff* are terms that are very familiar and of great interest to all students of church history. Not only the students of our own church taking church history; but also the ministers who have received *Schaff's History of the Christian Church* through the Gish Fund are greatly interested in the great Philip Schaff. Certain experiences in recent weeks aroused new interests in this great man. Perhaps other than students of church history will be interested in a brief story of Dr. Philip Schaff.

The History of "Old Mercersburg," my own personal visits to the scenes, home and places of his labors for twenty years, and personal interviews with those who personally knew the Schaff family and played with the children are the sources of the materials for this article.

Dr. Schaff was born Jan. 1, 1819, in Chur, Switzerland. He died in New York City, Oct. 20, 1893.

When fifteen years of age he left his home town and journeyed on foot to Kernthal, southern Germany, where he attended a boys' school. Thence he went to the Latin school of Stuttgart. This was followed by courses in the Universities at Tübingen, Halle, and Berlin. His ability as a student was always recognized. While a student he made friendships which proved to be distinguished; and came into close personal contacts with distinguished theological professors, such as Dörner, Tholuck, Julius Müller, and Neander. He spent much time in the homes of some of these men, and was for a time the amanuensis of Neander, the eminent church historian. He traveled for a year in Italy, then returned, 1842, as a teacher in the University of Berlin.

His first childish ambition was to be a soldier; then he wished to be a poet, and some of his early poetical effusions are still in existence. But as he says, "As soon as I woke to the paramount importance of religion, I chose the ministry."

The career of his life easily divides into three periods: the years of his preparation spent in Europe 1819-1844; the years spent in Mercersburg, Pa., 1844-1863; and the years spent in New York City, 1863-1893.

The first idea he had of coming to America came to him when a commission, sent by the German Reformed Church to secure a German professor for the Theological Seminary in Mercersburg, Pa., arrived in Germany, 1843. The commission failed to persuade Dr. Krummacher to accept the place. Then upon the ad-

vice of a number of distinguished professors they turned to young Schaff. His scholarly attainments interested and attracted the commission. His acceptance of the call proved to be one of great importance and usefulness. Referring to this step years afterwards, he said, "Had I remained in Europe, I would have had a more comfortable literary life and perhaps accomplished more in the line of mere scholarship. But my activity in America has been more stirring, more practical, and, I hope, more useful than it could have been in Europe."

The young Professor Schaff landed in America in July, 1844; and arrived in Mercersburg, Pa., Aug. 12 following. Here he lived and labored for twenty years. One professor described the young Swiss as a man "with black hair and a face as fresh and florid as an Alpine rose; in his conversation speaking with his whole body, abounding in gestures, graceful and unstudied; his cordial greeting, his smiling face, his lively chat soon put me, an awkward, shy country boy, at my ease."

In December, 1846, he married Mary Elizabeth Schley of Frederick City, Md. (Admiral Schley of Spanish-American War fame hails from Frederick County, Md., also, and evidently is some kin.) There were eight children born to Dr. and Mrs. Schaff, all born in Mercersburg, and mostly died young. Of course Dr. Schaff was called to teach in a German Reformed Theological Seminary. However, he soon discovered that it was a mistake to teach through the medium of the German language in America. His wife also insisted upon his speaking English in the family. Dr. Schaff, after his marriage, began teaching his wife German; but she soon gave it up, declaring that, "We are in America and must do as the Americans do." By the end of his first year in America he advocated that it was unwise and unpatriotic to continue the use of German by the descendants of German immigrants in this land; that it was evidently the purpose of Providence that America should be one people and speak one language. He was censured for such an attitude, and even branded a traitor to the land of his birth by many German newspapers. He became a master in the use of English, as his writings bear witness.

Dr. Schaff rode a great deal on horseback for exercise. I was told the following anecdote by one who knew the family: One day while riding horseback, he stopped in front of a farm house where there were a number of milk crocks strung along, upside down on top of a picket fence. He asked the lady of the house whether he might use one of the crocks to water his horse from the spring in the yard. My informant added: "He was very dumb about anything mechanical." He romped with his children; and engaged in the merriment of the Fourth of July picnics held at Buchanan's birthplace (near Mercersburg).

His first book, the *History of the Apostolic Church*, appeared in 1851. It appeared in German, and part of the type was set up by his own hands. This book established for him a reputation as one of the foremost of living church historians. This book was followed by his *History of the Primitive Church*, in 1858. I can scarcely describe my feelings and experiences when I stood in the identical room where the famous *History of the Christian Church* had its beginnings in the volumes named above. That room and those grounds were holy to me. Space forbids an attempted description.

He was a prolific writer of books other than church histories. He was also a great lecturer. During the Civil War he took the side of the Union. His addresses incensed the Rebels, and he barely escaped being taken prisoner. He labored hard for the maintenance of the American sabbath. He labored hard during the last period of his life for a greater unity among all Christians of all communions.

In 1863, Dr. Schaff removed from Mercersburg to New York City. This was because Mercersburg was much exposed to the invasions of the South during the War, tending to disorganize the Seminary; and that he sought a field of greater usefulness. In 1870 he was made a Professor in the Union Theological Seminary, New York City; here in a congenial atmosphere, he labored until his death.

A great honor came to him in 1870 when the Committee for the Revision of the Bible selected him to be the organizer of the American movement. He selected the original American Committee of Revisers and re-

mained the president of the Committee till the work of translating the Bible was completed, in 1885. And it was out of respect for him, and his prudence that the American and English Committees continued to co-operate and complete the work of revision.

There are many things for which Dr. Schaff is remembered. But there are four outstanding things, especially, and they are found in the inscription on his tombstone, which is as follows:

"Vivat inter sanctos

"Rev. Philip Schaff. Jan. 1, 1819-Oct. 20, 1893.

"A Teacher of Theology for Fifty Years. Historian of the Church. President of the American Committee of Bible Revision. He Advocated Reunion of Christendom."

Westminster, Md.

Jesus Interprets His Own Mission

BY IVERSON E. MISHLER

I. Introduction

IN the word of God there are many names, titles and appellations referring to Jesus Christ. According to *Cruden's Concordance*, there are one hundred and thirty-four of these to be found in the inspired writings of prophets, poets, historians, and apostles of the Old and New Testaments. (Nave lists two hundred and fifty names.) Some of these names refer to his mission, some to his authority, some to his origin, some to his destiny, some to his humanity, and some to his divinity. Of course, every true Christian accepts him as the Son of God and Redeemer of the world. The angel of the Lord brought the message that the holy Child to be born of Mary should bear the name Jesus (Savior), "for it is he that shall save his people from their sins." But there are a number of these names that reveal in a remarkable way his mission to those who accept him as the Son.

It is not practical nor desirable in a series of brief articles to discuss in general the long list of names and their significance. However, in John's gospel there is a very forceful series of figures in Christ's own words that give an insight into the peculiar relationship between himself and the body of believers, known variously as saints, disciples, and the church. These expressions are found from the sixth to the fifteenth chapter of John. As Jesus taught the people singly, or in groups concerning his mission, he found it expedient to use terms they could understand. The fact that they are his own words should give them especial weight. And even as the people of that day needed a clear understanding of the mission of Jesus, so in the present sinful generation should his followers have an unclouded insight into the full meaning of the relationship between them and their Lord and Savior, Jesus Christ.

New Paris, Ind.

That Roadside Flower!

BY GRACE HILEMAN MILLER

"TRUE happiness is a roadside flower growing only on the highways of usefulness," stated a certain minister the other day. But did he tell the truth? Who has found true happiness and who has found real misery?

The home and foreign missionary who consistently ministers to the spiritual and temporal needs of others, answers: "Here" and "Here." The Sunday-school teachers who study the members of their classes and play the part of a sympathizing friend, raise their hands in assent. Yes, and the parents who toil and pray that their children may grow into lives of usefulness in this old world, pause and nod assent. So also do the army of men, women and children whose sunny smiles, cheery songs and helping hands radiate sunshine on all with whom they come in contact.

What about the truly miserable people of the world? What is their secret? It is all summed up in one word—*selfishness*. For truly, happiness is a wayside flower, growing only on the highways of service to others.

La Verne, Calif.

When Laymen Led

BY PAUL MOHLER

A FEW days ago a religious meeting was announced for Tuesday evening in a Pasadena hotel. Nothing was said about the speakers or the program. From such an announcement at such a time and place, one might not expect much; but there were about three hundred people there, and some of them had to stand. The meeting lasted from 8 to 9:30.

Several ministers were present, but none spoke. There was no music of any kind. Men and women spoke quietly. There was no oratory, no emotional appeal, and no effort at entertaining; yet the interest was intense. Why?

In the first place, the speakers were talking about personal experience and their words had the ring of sanity and sincerity. They were evidently people of character and intelligence who had something to say. Furthermore, they were telling what God had done and is doing for them in their affairs of everyday life, in their problems of sin, conduct, victories, defeats, sacrifice, peace, joy and power. While quiet in their expressions, they were not depressed, hopeless or afraid of the future. Faith was strong. Those who heard them, were there to get help along those same lines. Why didn't they go to the churches for that help?

Many of them undoubtedly were church goers just, hungering for something more. Why should they expect to get it from laymen? Because laymen were likely to talk of actual experience, while the minister would expound ideas. People who want religion at all, are getting impatient to get something that is vital, right from God. One might discount a minister's statement because he must talk religion to hold his job, but a business man is under no obligation to talk religion unless he wishes to do so. For that reason, some people prefer to listen to the business man.

Then these men and women were making stronger statements of God's work in their lives than the average minister would care to make in the pulpit. As a matter of fact, many ministers think they must apologize if they mention their own personal experience—forgetting that all disciples are commissioned as witnesses. When you want God, you want to listen to the man who has a close acquaintance with him—not to the man who can tell you all about him but can not introduce you to him.

Finally, when you listen to laymen, you are listening to people living under the same conditions that you must face. If they have found a solution for their problems, that solution may fit yours. If a minister is receiving help from God, how easy it is to think that that is because he is a minister, and can spend more time with God—is even required to do so by the duties

of his position; and how easy it is for one to think that to have such help from God, one must be a minister or a missionary. When a layman relates a similar experience, one can not so easily escape it.

All of this being true, why do we not have more laymen holding meetings to win men to Christ? Why do they not tell others how God has given them power over sin, fear and weakness?

I believe that most Christian people have grown to their present spiritual stature so slowly that they can not tell how much God has done and how much they themselves are responsible for. They know that they have tried to live aright, and have made many sacrifices for righteousness' sake. They do not doubt but that God blessed their efforts, but they can not for the life of them tell when or where he came in and did any wonderful thing. They are still so conscious of sin and failure that they do not like to talk much about their experience. What they need is a strong, positive demonstration of the power of God in their lives.

Let us suggest a way of experiencing this. Do this: single out one sin that often overcomes you. Confess to God, preferably in the presence of some thoroughly trustworthy, confidential friend (James 5: 16), that you are unable of yourself to master this sin and ask him to master it for you and within you by his Spirit. This must not be a superficial matter, but a deep-seated desire that can not be satisfied with anything less than a full and complete victory over sin. The more fully you realize the degrading slavery of that sin and your absolute dependence upon Christ for victory, the quicker you will get results. Of course, you will make a strong effort on your own part, but your success will be far beyond what your own efforts could achieve. There is not a man among us but who is living so far below his possibilities that he can experience a great uplift by the simple process set forth above.

The chairman of the meeting was an ex-business man by whom success was taken as a matter of course until 1929. Then blows began to fall on him, one of the least of which was the loss of a great part of his fortune. Strong as he was, these blows brought him down to where he was thoroughly beaten and helpless. Then, remembering his mother's teaching, he turned to God on his knees. Within forty-eight hours, he was at peace, his courage was restored, and he was happy in his relation to the Lord and to all his circumstances. Then, he confesses, he forgot to bear witness to what God had done for him until a group of young people came along and showed him what a poor sport he was. Now he counts it his duty to tell every man in trouble where to go for help. And that is a suggestion to the rest of us, not to be checked by any false humility, but to witness faithfully to all who need to know the grace

of our God. It is our greatest privilege, and it is open to all.

Pasadena, Calif.

In the Grip of an Ideal

BY CHALMER FAW

"Not that I have already obtained, . . . but I press on, if so be that I may lay hold on that for which also I was laid hold on by Christ Jesus. . . . One thing I do, . . . I press on toward the prize of the upward calling of God in Christ Jesus" (Philpp. 3: 12-14).

THE man who wrote these words enjoyed few of the social and economic securities common to us. But there is in his speech a dynamic note we too often lack. The secret may be stated thus: *He was in the grip of an ideal.*

There are two things, then, we want to know about this matter. How may we, too, come into the grip of an ideal? And what results will this ideal produce in our lives?

The pathway to a great life-passion is open to all of us. For each holds in his possession the raw materials from which ideals are made, namely: a persistent sense of the ought-to-be, and the thought-stuff of religion, philosophy, art, science, and everyday observation to give it content. The word "God" is a picture-frame within which each of us paints his own concept of the Eternal. We are building our ideals.

Thus far, however, our ideals are scattered. We have ideals of peace, justice, purity, honesty and the like; ideals of home, church, school, business and politics. We are taxed even to remember them, to say nothing of attempting to follow them. Never will they seriously challenge us until they are caught up in one all-embracing ideal. Here the soul needs God. Here is the place of Jesus Christ, in whose life and kingdom all our hopes and dreams find completion.

Then, as we begin to comprehend the meanings of our great ideal, something begins to apprehend us. As a brilliant young university graduate recently said when asked how he had come to enter the ministry, "I was all set to be a teacher, but then this thing got hold of me." He felt the tug of an ideal so great that all life fell in line. The way we can get into the grip of an ideal is to start gripping at that ideal. When we begin to do that we are led into a startling but exceedingly refreshing discovery: that the great quest of the ages is a double quest, for not only is man seeking God, but God is even more earnestly seeking and laying hold on man. We seize, only to find ourselves seized.

When we experience that, we are in a position to understand the apostle's great resolution, and to answer our second query: What results will this ideal produce in our lives?

Once caught in the grip of an ideal, we will make a clean-cut committal of life. In our effort to be broad we have too often become so thin that we lack a sure word on anything. "One thing I do," declared Paul, and his life witnessed to the fact, for he carried one gospel and one Christ over land and sea in unreserved self-giving.

Josh Billings once remarked, "Tight shoes are the greatest blessing on earth. They make you forget all your other troubles." Just as severe pain centers one's attention upon the sore spot, so does a great joy or a mighty passion integrate one's whole life about an ideal. It makes possible a definite commitment of life in a day of tangled loyalties.

The several temptations of Jesus hinged about this same problem. They were gigantic struggles on his part to maintain his integrity of purpose. Cross currents of popular expectation swirled about him, but through it all he kept a firm grip on God and God on him. Consequently he could "set his face steadfastly to go to Jerusalem."

A second result will be a constant striving toward the goal. This is marked on one hand by a keen sense of humility and divine dissatisfaction with present attainments. "I haven't made it yet," confessed Paul. His vision of the ideal was so great that, beside it, his own life appeared pitifully dwarfed. God deliver us from the curse of little vision and low aim! Only those who are gnawed with hunger shall be filled, observed Jesus. Only those who realize their comparative spiritual bankruptcy shall make the kingdom. For then hunger leads to search and humility to striving. Purpose finds expression in pursuit and worship concretes itself in work. "I press on!" was the apostle's cry.

A third outgrowth of an ideal-gripped life is nothing less than the prize itself: an eternal quality of life. Such life is eternal because it is unkillable. Nail it to a cross and seal it in a tomb, and it rises a third day and so empowers a handful of nondescript persons that they go out and transform a world. Throw that life into the arena of lions, crucify it head-downward, exile it upon a lonely island, subject it to all the tortures of the first century, and it lives for us again in the greatest literary collection of the ages, our New Testament. Such quality of life is its own sufficient reward. Just as the joy of play is in the playing, and the richness of love in the loving, so the reward of eternal life is in the living.

We are caught today in the currents of an exceedingly complex world. There are forces abroad too strong for common clay. The need of the hour is men who are possessed and obsessed with a power beyond their own. It is extremely urgent, for every day is a potential crisis. How long must the world wait before we come into the grip of an ideal?

Chicago, Ill.

HOME AND FAMILY

O Baby of Mine

BY WALTER SWIHART

Dear little body, O baby of mine!
Sent to my arms, loved Savior Divine,
That father and mother a watch-care might keep
Over thy innocence wake or asleep;
 Baby of mine, O baby of mine—
 Cherub of cherubs, baby of mine!

Sweet little ripples on thy visage I trace,
Dreaming of love in thy mother's embrace;
Wonderful mystery God should decree
Epitome perfect of self and of thee;
 Baby of mine, O baby of mine—
 Cherub of cherubs, baby of mine!

Beautiful breath-life so pristine, so pure,
Dearer than anything riches secure;
Purer than anything millions might buy;
Union perfected of soul, earth and sky;
 Baby of mine, O baby of mine—
 Cherub of cherubs, baby of mine!

Peer I in thy face, O baby of mine,
And leaf page by page unannaled in line,
And enter the wishes I covet for you,
And pledge all I am that they may come true;
 Baby of mine, O baby of mine—
 Cherub of cherubs, baby of mine!

Fostoria, Ohio.

Seed of Abraham

BY H. A. BRANDT

17. The Doctor's Advice

It was the next day that Dr. Walden Lane and Harlan Linden met for luncheon together. And the appointment had been made at Harlan's request. The latter was a bit slow in coming to the point, but Dr. Lane was pretty sure of the nature of the news about to break. As Linden dropped a cube of sugar into his second cup of coffee he screwed up courage to say:

"Well, I've decided to take the plunge, doctor—"

"Alone?" asked Dr. Lane shrewdly.

"No," laughed Linden a bit nervously. Yet he was relieved that Lane had broken the ice by guessing what was coming. "No, not alone. Evelyn will take it with me. I think she is the happiest woman in the state."

"As yet in the unmarried state!" countered the doctor facetiously.

"At any rate you see we have decided to take your advice—"

"But to think you had to wait for advice! When is the happy event to take place?"

"As soon as possible."

"Congratulations!" offered Dr. Lane heartily. "And to think I lived to see it consummated! Good luck and

much happiness, my son. Convey my best wishes to Evelyn. I know Mrs. Lane will be as pleased as I am."

Luncheon continued. For some moments both the doctor and Harlan gave attention to their food and to their thoughts.

Finally Harlan said: "I hate to mix business with pleasure at such a time as this. But I am carrying a double load as a result of your advice of yesterday. Getting married and seeing the mills off to a good start is certainly keeping me on the move."

"I would think so!" conceded Dr. Lane.

"Now there's something more you can do for me."

"Indeed?"

"Give me another helping of advice."

"You are a glutton for punishment, Harlan."

"Yesterday's offering was certainly not punishment. It served to make at least two people happy. Now, as one of the two, I am concerned about the happiness of all."

"That's a reasonably large order," protested Dr. Lane.

"It is, I know. But those who might be able to help must not ignore the ancient hunger to enter into the larger heritage of man. As I have been telling my research staff, just giving men work under current unstable conditions is not going to solve their living problem except on the old subsistence basis. And I think two of the staff got the point. I refer to Ernest Becker and Newell Barr. As a matter of fact, ever since the work of reopening Linden Mills was charged to me I have been wondering if there might be some rather permanent solution to the workman's larger problem."

"If there isn't, there ought to be," said the doctor warmly. "Has your research department tackled the question?"

"Yes, in a way, but there are so many current matters that need attention, and the staff is far from unanimous in any opinion. And yet, I feel the problem is such that all recovery is temporary until we can understand and deal with basic causes."

"You are more of an idealist than I thought," commented Dr. Lane, "for I have always known you as a practical man. This is a rare combination and I urge that you strive to maintain a sane balance. However, I have a feeling that there is no true conflict between the so-called practical person and the so-called idealist. That is, the truly practical man is considerable of an idealist, and the idealist a practical man with a clear insight into reality."

"But how can you prove such heresy?" demanded Harlan Linden with more than a suggestion of a twinkle in his eye.

"I can't," answered Dr. Lane frankly, "but that inability does not disturb me. The mere fact that we have both kinds of people, and can not succeed without

the gifts of both, is evidence to me that the ideal and the practical are not in essential conflict. It is possible that occasionally they might be found in balance in a fortunate individual."

"What you say reminds me of Burley Holton's pet idea," said Harlan.

"And what is that?" asked Dr. Lane.

"Well, he contends that our agricultural classes are a sort of seed of Abraham, forever renewing the race. He insists that the men who live next to the soil are revitalized to such an extent that they persist as the root of the race. And this vitality is continually passed along to less fortunate groups. However, I have a conviction that his thesis is rather narrowly construed. Contact with the soil is but the symbol of a deeper thing. Men near the soil doubt less. They have more faith. Their lives are more vital and creative. And they doubt less not from lack of information, but because they have a better grasp of the true meaning of life. I feel keenly that this last is the truer explanation. Men who commune with nature doubt less, believe more, create more and thus serve to purge and redeem the race. This redemption may be more obvious on the physical plane, but it is just as real and equally significant on higher planes."

"You came to me for advice," said Dr. Lane slowly, "but you have done more for me. You have given me an idea which I have been struggling to formulate for years. Every creative soul is of the posterity of the true Abraham. It is the individual's highest destiny to rise to identification as of this stock."

"All of which serves to put my mill problem in its proper light," continued Linden. "Here are hundreds and hundreds of men in the city of Oaklyn whose highest ambition is to get back on the pay roll of Linden Mills. But if in doing this there is nothing more than the means and will to vegetate we are back where we started before the latest economic unpleasantness."

"Certainly. The problem is to keep men growing up to the measure of the facilities for the larger life. And that in the face of human obsolescence, incompetence and innate perversity!"

"In which case one might about as well say the thing is impossible," groaned Linden.

"Wait a minute," laughed Dr. Lane. "Surely it is not so bad as all that. With faith enough great things are possible. One might almost say that if faith does not fail, then all things are possible. Of course, patience is necessary in order that faith may have time to work its miracle. And there must be patience in your case, Harlan. Meanwhile—"

"Yes, meanwhile?"

"Well, offhand I should say you might look toward a careful study of the whole problem of how life may be improved for the average man. Insist that your re-

search staff give the matter attention as it relates to the mill group. It would not be a bad thing to invite in some outsiders who are interested in the general problem. Personally, I would be glad to sit in as an auditor. And if you do such a thing, do not forget to invite such men as Dr. Shepherd of the Freeman's Court group and Lincoln Wark from Norwood Gardens. There may be more than the germ of what you want in what has been worked out in these two projects. The main thing is to keep hammering away at the problem. Thus you finally find out the thousand ways that won't work—and maybe the one that will. In any case you have done your best, and that is all that even a son of Abraham can do."

Elgin, Ill.

(To Be Continued)

Influence of a Faithful Old Couple

BY HELEN HOAK EIKENBERRY

It was Sunday morning. Jane Mervin was trying to convince herself that she was justified in staying at home. She wasn't feeling as well as she might; and there was a chill in the air, too. If the dull ache in her head meant the beginning of a cold, she would do well to stay inside on a day like this, she argued to herself. Now, the truth of the matter was, Jane did not care to go to church that day. If she had wanted to go, she might have reasoned differently: for example, that the snap in the air would probably clear up the dull headache and chase away that tired feeling. The weather really was fine for early spring. It was a little snappy outside, but the sun was bright.

She decided to stay at home by the fire. But as she sat looking out of the front window she saw a horse and buggy pass. At the corner it turned up the street which led to the church. She knew who was in that buggy. Faithful old Brother and Sister Myers. They had not been to town for several weeks because both of them had suffered an attack of influenza. But this morning they had driven fifteen miles to attend church. They were in time for Sunday-school, too. That meant they must have got up at 5 o'clock in order to get the chores done, and to drive the old horse to town.

"Wouldn't it be terrible," Jane thought, "to live so far away from the town, the church and one's friends?"

Suddenly she was overcome with shame. Here she was, living only a few blocks from the church, and she had planned to stay at home! Her headache forgotten, she dashed upstairs to dress. If she hurried she might get to Sunday-school on time!

A wonderful contentment enveloped her as she sat in her accustomed seat, a greater contentment than she had ever felt before. She appreciated in a new way this dear little church, its peace, its friendliness. She never realized how much she loved all this. She loved

these kind, simple-hearted people seated all about her, the people whom she had always known.

This was where she belonged. This was her church, her place to work, her place to come for strength and comfort and fellowship.

Dear old Brother and Sister Myers, faithfully and quietly witnessing in their own humble way, could not know that they had influenced that one life by their example of faithful service; nor can they know how many other lives they are influencing in the same way.

Sterling, Ill.

Christian Teaching of Mothers

BY A. T. HOFFERT

The religious life in the home governs the tide of religious life which pulsates through the church and society. Where the home fails, children frequently become a problem in the school, in the church and in society. The home is a most important factor in the spiritual development of children.

Mrs. Anna Freelove Betts in her book on **The Mother-Teacher of Religion** tells in a delightful yet practical way how parents, and especially mothers, may "make God real in the hearts and lives of their children." She can not delegate her responsibility to the Sunday-school without loss to her child. "This is impossible," she says, "because of the very nature of religion. For religion is life at its truest and best. Religious training is, therefore, training in the way of living, and not merely a set of facts to be learned or formulas to be repeated. Religious impressions and concepts must be built daily into the systems of habits and conduct which are constantly being developed." This should begin in the home before the child.

Sending for a copy of this book, I found that mothers, especially those having small children in the home, were keenly interested and appreciated an opportunity to read it. Not only that, but this interest resulted in a number of mother and daughter reading circles being formed where this book became the basis for reading and discussion. Those joining paid ten cents to cover the cost of book. Many who could not attend are paying their dime to read the book. Other copies were ordered and during the past several months over forty mothers and daughters have paid to read this book. A number of copies will later be placed in the public library for wider reading. A few are buying the book for their private library. In this way parents are being encouraged to make their homes centers of religious teaching and influence. Let Christian teaching and the Jesus way of living have the right of way in our homes. Only thus will our civilization be undergirded with a sure foundation. A wide reading of **The Mother-Teacher of Religion** will be a great stimulus to this end.

Pastors, home builder classes, aid societies and Sunday-schools will do well to encourage a wide reading of this book. The twenty chapters are well illustrated and abound with flashes of child psychology, nature stories, Bible stories, prayers for children, songs and games. In closing, let us pray the mother's prayer:

"Grant that I may have that sympathetic understanding of child nature that makes me a child with my child, laughing with his joys, sorrowing in his sorrows, sympathetic with his faults, helping him through my greater experience, to be fine and true and noble in the little things that count

so much in the making of character. Help me to be all I desire him to become. Help me through the days of his early childhood to be always patient and full of cheer. And if the way now and then seems one of drudgery or the demand for strength to meet the task too great, grant me the larger vision that I may see my child in man's estate, the kindly deeds of a noble life given in service; or, perchance, that I may hear men say of him, 'Here is a man in all that true manhood means.' Then shall I feel repaid a thousand fold and thank thee, my Father, that thou hast bestowed upon me the high privilege of being a mother."

Mothers who can lead their children into the atmosphere and reality of prayer are the need of our day. This book helps mothers in that sublime task.

Osceola, Iowa.

CORRESPONDENCE

CAMP MACK MUSIC TRAINING SCHOOL

The Camp Mack Music Training School convened July 1-4 with thirty-four enrolled. These were mostly music leaders, but there were pastors and others vitally interested among those enrolled. It is our purpose here to give, in brief, the chief undertakings of the school.

The cultivation of spiritual and enthusiastic congregational singing received great emphasis throughout the school. There is a growing desire to use the best of hymnody in worship. The use of choirs and other special music numbers was given considerable study. The members of the school composed the choir and in the process of rehearsal choir problems were studied. This choir then gave several numbers at the Fourth of July program at camp.

A voice clinic was conducted in which voices were tried out before the group and were judged as to fitness for choir work. Classes were conducted in the use of instrumental music for worship. Demonstrations were given showing which kinds of compositions are useful in worship. Each student was given a carefully prepared list of standard compositions good for church use. A ten-piece orchestra was organized to play at various sessions and at the program on the Fourth.

The "Hilltoppers" in Iowa sent us greetings and some resolutions expressing their ideas on the function of music in worship. We want, publicly, to thank them for their interest in the work and in the school. With a few changes in wording a place or two we heartily agree with their noble sentiments. We think all would like to know what they are, so here you have them:

1. That greater emphasis be attached to the best hymns of the church for use in congregational singing.
2. That greater effort be made to promote music which has practical, spiritual value for the average attendant of the congregation, with the additional purpose of increasing the appreciation for church music.
3. That only hymns that are familiar to the congregation be used by them in worship.
4. That the choir be maintained as a part of the church and not as an institution in itself.
5. (a) That the music director minimize his presence as a person before the congregation. (b) That special attention be given to the cultivation of a well integrated personality of the music leader, free from temperamental gesture.

6. That we value high moral and religious qualifications above technical skill in music.

The teachers in the school were: P. L. Huffaker, Dean, from the city schools of South Bend, Ind.; A. F. Brightbill, Bethany Biblical Seminary; Nevin Fisher, Blue Ridge College; Philip Royer, Western Maryland College; Alvin Voran, McPherson College; O. S. Beltz, Northwestern University; D. W. Boyer and Paul Halladay, both of Manchester College.

A desire was expressed that next year the school should be longer and larger. The general opinion is that this sort of thing is valuable and of growing importance. We hope for the day when all music leaders will give special study and preparation for their task.

Paul Halladay.

North Manchester, Ind.

REPORT YOUR NEW TESTAMENT READING

We are receiving a number of responses from those who followed the schedule outlined by the Board of Christian Education for reading the New Testament a chapter a day between October 15 and July 1. The mail is heavy with requests for recognition cards.

Recognition cards are available for those who have completed this project. There are white cards for those who have followed the first plan—have read the entire New Testament and have marked the verse in each chapter which meant the most to them. There are blue cards for those who have taken the second plan, i. e., in addition to the reading have copied and committed the verse selected from each chapter. There are gold cards for those who have used the third plan which is to read two books and the New Testament in addition to the work of the first and second plans.

When writing for recognition cards, be sure to designate which plan you followed in this Bible reading. Send the names of those who completed this reading to the Board of Christian Education, Elgin, Ill. The proper recognition cards will be sent upon receiving the names of those eligible for them. The office work will be facilitated if it is possible for you to send the names by groups.

Some have not quite completed this Bible reading and desire to know whether a recognition card will be given at a later date. Yes, the Board will be glad to issue recognition cards to our people as they complete this New Testament reading. By all means carry on. It is quite likely that a new Bible reading plan will be developed for those who have completed this project. Many are the expressions of appreciation and of value received from this reading. Here are a few quotations from letters:

"We feel that we received much benefit in reading the Bible in this way and have started reading Psalms in the same way."

"I have marked my favorite verse in each chapter and often this required a rereading to decide which I desired to vote on as my favorite. I know the next course of reading through the New Testament will be even richer because of these markings."

"As a minister of forty-one years' experience preparing and preaching sermons, I was much surprised to note how much of the New Testament I had let lie dormant."

"I feel that I was very much benefited by having to choose the verse meaning the most to me as I had to think on what I was reading in order to do that."

"I have finished reading the New Testament, 260 chapters in 260 days. I read alone as I am in a large measure a shut-in. I read according to the first plan and would be glad to receive the White Card. Never have I enjoyed the reading of the Scriptures so much. One can not read thoughtlessly or carelessly. And there was a blessed fellowship in knowing so many others were reading the same scriptures at the same time. May God bless all readers as well as the originators of this plan. I have recommended this plan to Christian shut-ins of other denominations."

"We feel that this method of reading each chapter with the idea of selecting a key verse from same has been highly profitable as a means of getting these select passages fixed in our minds. We both enjoyed it very much from Matthew to Revelation and hope that you may have something else to suggest along this line in the near future."

"I would like to say that the daily Bible reading has been very helpful to me, not only in the additional knowledge and spiritual help I have received from it, but also in helping me to form the habit of taking some time each day to read a portion of the Bible. I found that after taking time to sit down and read one chapter, it didn't require much more time to read another one, so I already have a good start on the Old Testament, so by keeping up with daily readings I can soon have the Bible read through. I want to say, too, that I value my scrap book, and that I found the articles in Our Young People regarding each Book very helpful."

"I never knew the Bible was so interesting until I started the Daily Bible Reading. It was a pleasure."

Elgin, Ill.

Rufus D. Bowman.

TO THE CHURCHES OF THE SOUTHEASTERN REGION

The Regional Council of Boards of the Southeastern Region has decided to organize and sponsor a temperance movement to be known as "The New Temperance Alliance." It is the purpose of the Council through this movement to disseminate facts about alcohol, arouse and crystallize temperance sentiment into movements for temperance education in congregations, communities, districts, counties or other convenient units. It is our conviction that the greatest need at this present moment in temperance education is the abolition of lethargy among Christian people and the creation of an aggressive temperance spirit within the church.

It is the desire of this council that this be considered a movement, and not an organization, and that it include all denominations and organizations without discrimination or distinction, which may be willing to ally themselves with others in the interest of temperance education in the local community. As an educational movement the program shall include music, drama, oratory, lectures, sermons, addresses, pamphlets, leaflets, pledges, periodicals and any other effective medium through which children, young people, and adults may be influenced for temperance. It will be the purpose of this movement to provide temperance material for use in the home and church.

The council has no desire to create any new temperance machinery or to incur unnecessary expense. It proposes rather to stimulate the churches which are already well organized for moral education. In this respect the council desires the approval, support, and coöperation of the General Board of Christian Education and the corresponding district boards of the Southeastern Region.

A Director of Temperance Education has been appointed

who is directly responsible to the Executive Committee of the council. F. E. Williar of Daleville, Va., has been appointed to this position. He is already in the field and the response to his work has been quite gratifying. He is authorized to seek appropriations, gifts and offerings from churches, boards or individuals for the support of this movement. All funds shall be disbursed through the treasurer of the council, I. C. Senger, Linville, Va., or as otherwise authorized and directed by him. All expense of the movement for travel, time, printing, etc., shall be kept to the minimum and shall be provided, so far as possible, by the movement itself. After such expense is met in connection with this work in any given community, if there should be surplus funds, such funds shall be appropriated or expended for temperance work as directed or authorized by the leaders sponsoring the movement in that community.

Bro. Williar will give one-half of his time to this work. It is hoped that all churches of this region will plan to use him in order that an effective program of temperance education may be set up in all of our churches as well as community centers. He is putting on a strong program and deserves the support of all our church people. C. G. Hesse,

Roanoke, Va.

Secretary.

PERFECT BLESSEDNESS

While musing over the mysteries of the Book of Revelation I discovered that there are seven promises in the book which begin with the word "Blessed." Since the seer was writing to the seven churches of Asia, it occurred to me that he may have intended a promise of blessedness for each individual church. Proceeding with this idea I found a most striking comparison. It is as follows:

Ephesus: Rev. 2: 7—"To him that overcometh, to him will I give to eat of the tree of life." Rev. 22: 14: "Blessed are they that do his commandments, that they may have right to the tree of life and may enter in through the gates into the city."

Smyrna: Rev. 2: 10—"Be thou faithful unto death [by martyrdom] and I will give thee a crown of life." Rev. 14: 13: "Blessed are the dead which die in the Lord from henceforth: . . . that they may rest from their labors and their works do follow them."

Pergamum: Rev. 2: 17—"To him that overcometh will I give to eat of the hidden manna." Rev. 19: 9: "Blessed are they which are called unto the marriage supper of the Lamb."

Thyatira: Rev. 2: 26—"He that overcometh, and keepeth my works unto the end, to him will I give power over the nations." Rev. 22: 7: "Blessed is he that keepeth the sayings of the prophecy of this book."

Sardis: Rev. 3: 1—"I know thy works, that thou hast a name that thou livest, and art dead." Rev. 20: 6: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power."

Philadelphia: Rev. 3: 8—"I know thy works: behold I have set before thee an open door," . . . for thou hast a little strength." Rev. 1: 3: "Blessed is he that readeth, and they that hear the words of this prophecy, . . . for the time is at hand."

Laodicea: Rev. 3: 17—"Thou art wretched, and miserable, and poor, and blind and naked." Rev. 16: 15: "Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."

F. O. Shank.

Brookville, Ohio.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Ake-Carper.—By the pastor, June 24, 1934, at the Memorial Church of the Brethren, Brother John Alvin Ake and Sister Mary Malinda Carper, both of Martinsburg.—A. R. Coffman, Martinsburg, Pa.

Clapper-Helsel.—By the undersigned, at Bethany Biblical Seminary, June 15, 1934, Mr. Russell C. Clapper and Miss Edith M. Helsel, both of Duncansville, Pa.—Forrest L. Weller, Chicago, Ill.

Custer-Shaffer.—By the undersigned, June 2, 1934, in Allegheny County, Md., Boyd LaRue Custer and Ida Mae Shaffer, both of Stoystown, Pa.—B. N. Lehman, Landstreet, Pa.

Edwards-Brougher.—By the undersigned, in the Walnut Grove Church of the Brethren, Johnstown, Pa., June 11, 1934, Mr. Fesler G. Edwards and Dorothy J. Brougher, daughter of Mr. and Mrs. W. L. Brougher.—J. A. Robinson, Johnstown, Pa.

Haga-Cox.—At the home of the undersigned on Sunday, July 1, 1934, Clarence C. Haga of Pocahontas, Va., and Hannah F. Cox of Bridge-water, Va.—Jno. S. Flory, Bridgewater, Va.

Leach-Suderman.—By the undersigned, June 9, 1934, in the Pasadena Church of the Brethren, Mr. Charles Leach and Miss Elsie Suderman, both of Pasadena.—Forest S. Eisenbise, Pasadena, Calif.

Michael-Landis.—By the undersigned, June 10, 1934, at the home of the bride's mother, Sidney, Ind., Bro. Russell L. Michael and Sister Helen Louise Landis, both of Sidney, Ind.—D. R. Murray, Columbus, Ohio.

Ross-Peterson.—By the undersigned, April 20, 1934, at the parsonage, Mr. Robert Russell Ross and Miss Hazel Frances Peterson, both of Glendora, Calif.—Forest S. Eisenbise, Pasadena, Calif.

Showalter-Deal.—By the undersigned at the Onckama church, June 10, 1934, Ernest Showalter and Sister Grace Deal, both of Onckama, Mich.—J. E. Ulery, Onckama, Mich.

Smith-Harshbarger.—By the undersigned, June 20, 1934, at the bride's home, Vernon W. Smith of Ankeny, Iowa, and Anna S. Harshbarger, of Polk City, Iowa.—Stacy L. Shenton, Des Moines, Iowa.

Vargo-Bloom.—By the undersigned, July 7, 1934, at the home of the bride's parents, Brother and Sister Wilbur S. Bloom, Grampian, Pa., Mr. Michael Vargo of Woodbridge, N. J., and Sister Phyllis E. Bloom of Grampian, Pa.—Jason B. Holoepeter, Rockton, Pa.

Wagaman-Mowen.—By the undersigned, at my home near Mont Alto, Pa., Bro. Benjamin F. Wagaman and Sister Verna Mowen, both of near Chambersburg, Pa., on June 9, 1934.—Welty G. Smith, Waynesboro, Pa.

Wall-Almen.—Ernest A. Wall and Eunice Almen, both of McPherson, June 20, 1934, by Rev. T. M. Shellenberger and the undersigned, at the McPherson Brethren church.—H. F. Richards, McPherson, Kans.

Wineman-Reinhardt.—By the undersigned, June 25, 1934, at the home of the groom's sister, Bro. Oliver Wineman and Grace Reinhardt of Midland, Mich.—Jesse Fradenburgh, Midland, Mich.

FALLEN ASLEEP

Cripe, Martin Van Buren, passed away June 6, at his home in Millersburg, Ind., at the age of 74 years, 2 months and 28 days. He was united in marriage to Mary Jane Barthel on Dec. 19, 1878. Seven children were born to this union. Surviving are his wife, five children, one sister, three brothers, fifteen grandchildren and eight great-grandchildren. His entire life was spent in this community. He united with the Church of the Brethren early in life and was a faithful member until he received the call from his Master. Funeral service in his home church, Rock Run, by the writer and Bro. Allen Yoder of the Mennonite church. Interment in Rock Run cemetery.—J. S. Zigler, Goshen, Ind.

Fahnestock, Sister Lucinda, was born in Kentucky, in 1852, and died suddenly July 1, 1934, at her home in Deepwater, Mo., in the bounds of the Deepwater church. She was married to John Selvey in 1871; to them were born eight children; two preceded her. Some time after the death of her husband she was united in marriage to Jacob Fahnestock who passed away eight years ago. She united with the Church of the Brethren early in life and lived a consistent Christian life. She leaves six children, one brother, two stepchildren, sixteen grandchildren and eleven great-grandchildren. She had been in poor health for some time and was almost blind. Funeral services by Bro. W. R. Argabright in the Christian church in Deepwater. Interment in a cemetery south of Deepwater.—Erma Lucille Argabright, Deepwater, Mo.

Fasnacht, Samuel, was born to Mr. and Mrs. Jacob Fasnacht, on Sept. 19, 1852, in Lancaster Co., Pa. He was one of a family of five sons and one daughter. Most of his life was spent in western and

middle western states. On May 12, 1876, he was married to Miss Sarah A. Hepner. Their home was blessed with one son and one daughter. Soon after their marriage they united with the Church of the Brethren and always maintained a loyal interest in the church. Since 1909 they lived in McPherson. He is survived by his daughter, Mrs. J. A. Blair, of McPherson, and by three brothers. The son preceded him early in life and Mrs. Fasnacht passed on last December. On June 24 he quietly passed away at the age of 81 years, 9 months, 5 days. Funeral services by the writer and interment in McPherson cemetery.—H. F. Richards, McPherson, Kans.

Gnagey, Sister Mary (Handwerk), wife of Bro. Conrad M. Gnagey, died June 19, 1934, at the family home following a prolonged illness. Her age was 74 years. Besides her husband she is survived by two sons, twelve grandchildren and three brothers. She was a faithful member of the Church of the Brethren for many years. Funeral services at the home by Geo. L. Detweiler, with interment in the Lichty cemetery.—Carrie Weller, Meyersdale, Pa.

Heckler, Charles Jerome, was struck by an automobile on June 29; he was taken to the Temple University Hospital and died on June 30. He was sixty-six years of age; was baptized when a boy into the Church of the Brethren. He was the son of James Y. Heckler, who was a regular contributor to all our early church papers. He was a nephew of Eld. Jesse Y. Heckler of Alvo, Nebr. He bought a large tract of land north of Philadelphia which he developed. As a real estate man and contractor he built more than 3,800 houses, most of them in Hecklerville. He is survived by two daughters. Funeral services at his residence in Philadelphia. Eld. Henry Horne of Sergeantsville, N. J., preached his funeral sermon; interment in Ivy Hill cemetery.—Elizabeth R. Blough, Hatfield, Pa.

Horner, Frank George, son of Mr. and Mrs. Chas. Horner, born Aug. 24, 1916, died July 1, 1934. Surviving are the father, mother and brother. He united with the Tire Hill Church of the Brethren June 7, 1932. Funeral in the church by the pastor, assisted by Chas. Blough. Burial in Maple Spring cemetery.—Mrs. Arthur L. Rummel, Johnston, Pa.

Klotz, Sister Elta, born May 8, 1879, died at the age of 55 years, 1 month and 13 days. She married Samuel J. Klotz Dec. 15, 1897; to this union were born ten children. There remain her father, John S. Mark, husband, three sons, three daughters and ten grandchildren. At the age of ten she became a member of the Methodist church at East Canton, Ohio. About four years ago she transferred her membership to the Center congregation, Church of the Brethren. Her devotion to her God, her church, her home and family speak of a good Christian wife and mother. Services at the Center church near Louisville by Eld. M. M. Taylor.—Mrs. G. W. Riemenschneider, Atwater, Ohio.

Ross, John, son of George and Hannah Ross, born in Jackson Township, Sept. 10, 1851, died April 18, 1934. Dec. 9, 1876, he married Jane Stout. Four children were born to them. April 16, 1884, his companion died. Feb. 26, 1885, he married Martha Helser Leckrone who passed away Dec. 5, 1923. In 1884 he united with the Church of the Brethren; he was a faithful member and also served as a deacon. He called for the anointing many times. He is survived by four children, ten grandchildren, five great-grandchildren and one stepson. His entire life was spent near the place of his birth. Funeral at Spring Creek church by Pastor Moyne Landis, assisted by Eld. Geo. Mishler. Burial in the cemetery near by.—Mrs. Ada Mishler, South Whitley, Ind.

Rouser, Sister Louisa, daughter of Levi and Catherine (Ripple) Lehman, was born May 16, 1858, died June 14, 1934. Her husband, Jacob Rouser, died eight years ago. She resided in Ogletown, Pa., for the past sixty years and was a member of the Church of the Brethren for the past fifty-seven years. Surviving are one brother and one half-sister; seven children, twenty-nine grandchildren and twelve great grandchildren. Funeral services were conducted in the Ogletown Lutheran church by the pastor, Galen R. Blough, with burial in the cemetery of that place.—Mrs. Warren Hoover, Windber, Pa.

Shillingburg, Sarah Elizabeth, daughter of Wm. and Mary Fresh, born July 27, 1856, died June 24, 1934. She married John Franklin Shillingburg Dec. 11, 1884. He passed away Feb. 2, 1896, leaving her with one daughter and three sons to raise. These survive with fifteen grandchildren and two great-grandchildren, one brother and one sister. She joined the Church of the Brethren when about sixteen and was a very faithful member. Her children as well as grandchildren who are old enough are members of the church of her choice. Funeral services by Bro. D. B. Spaid and John S. Fike.—Mrs. Homer S. Diehl, Egdon, W. Va.

Smith, Wilma Estellane, aged 11 years, and Johnnie Richard, aged 7 years, daughter and son of Mr. and Mrs. W. S. Smith, were drowned in a stock pond at their home June 29, 1934. Funeral at the home by Bro. W. R. Argabright. Interment in the Englewood cemetery at Clinton, Mo.—Erma Lucille Argabright, Deepwater, Mo.

Underhill, John Albert, only son of J. B. and Maggie Underhill, was born March 17, 1889, and departed this life on June 26, 1934. He passed away at his home in Buckeye Township where he was born and had spent his entire life. He was married to Pearl Scripser on March 3, 1915. To this union were born three children. On May 28, 1933, he accepted Christ as his Savior and became a member of the Buckeye Church of the Brethren. His interest and loyal devotion to the work of the church was an inspiration to all who knew him. He leaves his wife, the three children and one sister. Funeral services at the Buckeye church by the writer, assisted by Bro. U. S. Brillhart.—Ada Correll, Abilene, Kans.

NEWS FROM CHURCHES

DELAWARE

Farmington.—The children and young folks of the Sunday-school gave a Children's Day program June 3, which was also decision day. Although there had been no special services, twelve young folks, regular attendants of the Sunday-school and church services, decided for Christ. Ten were baptized at Denton June 17 by Bro. Wm. Krabill. A number of our young men and women, teaching in this and other states, as well as those attending college, are home for vacation. It is a pleasure to have them with us and their help in the church work is much appreciated. Bro. Norman Seese of Denton, Md., exchanged pulpits with our pastor, Bro. W. M. Wine, on Sunday morning, July 1.—Mrs. H. G. Baker, Bridgeville, Del., July 9.

ILLINOIS

Cerro Gordo.—Since our church has been without a pastor, regular services have been cared for by our elder, I. D. Heckman, and W. W. Peters of Champaign. In addition to these we have had sermons from Rev. Howard Creider of La Place, Bro. Grisso of the Brethren church at Lanark, D. W. Kurtz of Chicago, Brother and Sister E. H. Eby and Ida Shumaker from the India field. All these have brought us messages of inspirational value. Bro. I. D. Heckman conducted our Mother's Day service in the morning while in the evening the mothers and daughters presented Glimpses of Life's Day. Our church entertained the ministerial conference of Southern Illinois in April. Bro. M. R. Zigler and D. W. Kurtz were the speakers. Our B. Y. P. D. was host to the regional organization in June. Bro. Howard Creider, the speaker of the evening, had as his subject, New Life. Willard Christner, B. Y. P. D. president, attended a cabinet conference at Camp Mack in May. Recently we presented lantern slides of camp life at Lewistown. Our young people are considering an affiliation with the Allied Youth movement. We have joined the other churches of the town in services in the park and were privileged to have Bro. A. D. Helser with us the evening of July 8, following the annual July 4 meeting held in the Brick (Oakley) church. Our ten day Bible School closed with a program June 29. The enrollment was 191 with an average attendance of 158. Of these seventy-two had perfect attendance. We had a staff of twenty-five teachers, representative of the churches of the community, under the able leadership of Willard Christner. The spirit of the school was splendid and the exhibit won much favorable commendation.—Edith Eller, Cerro Gordo, Ill., July 9.

Polo.—May 8 we held our mother and daughter banquet with ninety-five attending. Sister I. D. Leatherman of Lanark gave the address of the evening. May 10 a group from here visited the women's organization of the Lanark church and gave the program that afternoon. The program was built around the play, New Melodies, taken from the mission study book, Eastern Women Today and Tomorrow, which the women are now studying. This book is proving to be an inspiration and a source of increased missionary interest among our women. May 15 the Friendship Circle of the church served the Hi-Y mother and daughter banquet at the high school. May 16 was church cleaning day. Our group was thoroughly organized with a chairman for each phase of the work which resulted in very efficient work. Other churches might profit by such a plan. On Children's Day we enjoyed the pageant-cantata, By the River's Brink, a beautiful and effective service. Our love feast was held June 24. Bro. Francis Shenefelt and Wm. Hare, two of our young ministers, had charge of the service. Bro. J. P. McInley has been reelected Sunday-school superintendent for another year with Bro. Fred Miller, assistant. This leadership has resulted in a steadily growing Sunday-school program. We are enjoying the fine fellowship and help of our students who have returned from Manchester College.—Alice M. Warner, Polo, Ill., July 10.

Sterling.—On April 11 the young people of our congregation presented the pageant, "Victory Over Death," at the Milledgeville church. A special service, at which parents dedicated their children to Christ, was held on April 29. The men's glee club from a neighboring Mennonite church furnished a very fine evening's program on May 6. Mother's Day was observed with a splendid program in the evening, consisting of appropriate readings and special music. The members and friends of the congregation surprised our pastor, Bro. Flory, and his wife with a reception and grocery shower on May 17. We enjoyed a very spiritual communion on May 20. Ida Shumaker, missionary from India, was present on June 7, and gave an inspiring message. The Children's Day program was given on June 10. A very successful Vacation Bible School was held at the church during part of the month of June. Sister Mary Gault was the superintendent. Ninety-three pupils from all denominations in the city were enrolled. An interesting program and exhibit of handwork was enjoyed on July 1, at the close of the Vacation School. Our Sunday-school enjoyed an outing on July 4. Bro. Flory and a number of the members have done a great amount of work to improve the parsonage, the church and the lawn. The church and parsonage lawns have been reseeded. In all, thirty-three repair jobs have been done.—Helen Hoak Eikenberry, Sterling, Ill., July 6.

INDIANA

Andrews church showed their remembrance of mothers May 13 with a nice program. Father's Day was combined with family night in June. The young people showed lantern slides of Camp Mack. Chil-

dren's night was held June 3, when the program was in charge of the primary and intermediate teachers. July 1 was Brethren day in Huntington County. Six churches of the Brethren and two Progressive churches enjoyed a day full of Christian comradeship. Bro. D. W. Kurtz's morning address was on The Challenge of the Church; the afternoon message, Ideals of the Church of the Brethren. Another remarkable feature of the day was a choir of ninety-eight voices from the six churches of the Brethren in Huntington County, under the leadership of Bro. Brightbill, also of Bethany Biblical Seminary. A basket dinner was enjoyed at noon. Our regular council was held June 26. Plans are being made for our Sunday-school picnic.—Mrs. Rhoda Rittenhouse, Andrews, Ind., July 11.

Arcadia.—We met in council July 5, when we reorganized our Sunday-school. Dallas Barnhizer was reelected superintendent with Ruby Newby, assistant. This organization becomes effective Oct. 1. Our delegates to District Conference are Leona Mosbaugh and Ruby Newby. The attendance at all services has been very good. The B. Y. P. D. of Southern Indiana held their conference in this church July 7 and 8 with exceptionally good attendance and interest. The principal speaker for the occasion was Bro. Edw. Frantz of Elgin, Ill. His talks were helpful and inspiring. We expect Bro. R. N. Leatherman of Grand Junction, Colo., to conduct a series of meetings for us beginning Oct. 21. Our fall communion will be held Oct. 20 at 7:30 P. M.—Sarah Kinder, Arcadia, Ind., July 11.

Bremen.—At our council meeting in May we reelected our pastor, Chas. C. Cripe, for another year. Ervin Stuntz and the writer were chosen delegates to District Meeting, with Adam Kauffman, Warren Miller and Paul Cripe as alternates. June 24 we had our annual outing in the woods. Bro. Cripe gave an interesting report of the Ames Conference. After dinner a program was given. The following Sunday Sister Cripe, our delegate to Ames Conference, gave an interesting report. Our all-day harvest meeting will be Sunday, Aug. 5.—Mrs. Gertrude E. Shafer, Bremen, Ind., July 7.

Muncie.—At a recent members' meeting the Sunday-school was reorganized. Most of the officers and teachers were retained. Brethren Reuben Boomershine and Jacob A. Miller were chosen to represent the church at our coming District Meeting to be held at Rossville, Ind.; Dr. L. S. Shively and Geo. L. Studebaker, alternates. Bro. John B. White of Nashville, Tenn., and his wife, who was the daughter of Bro. I. B. Trout of sacred memory, on Sunday following the Ames Conference, favored the church with some Conference echoes which were greatly appreciated. Bro. White preached in the evening. Sister Pearl Jackson of Losantville, Ind., is with us at present superintending our Vacation Bible School.—Geo. L. Studebaker, Muncie, Ind., July 9.

Rock Run.—The last two weeks in May our children had the privilege of attending a Vacation Bible School. May 13 we had a fine missionary program. Our young people have been engaged in a number of activities. June 5 they entertained the young people of the district at a banquet. Rev. Smith of Goshen was the speaker. On June 10 they gave a return program at Wawaka church. Several attended the retreat for county officers at Camp Mack on July 5 and 6. Now the group is planning to take over the janitor work of the church as a project in raising money for various pledges. Since the Sunday-school convention was held at South Bend, quite a number from Rock Run attended. Our pastor, Bro. Zigler, as delegate and Mr. and Mrs. Chas. Weybright brought back in the form of reports part of the inspiration and help they received at the Annual Conference. July 4 many heard Kermit Eby speak at Camp Mack. The church reelected Bro. J. S. Zigler as pastor on July 8 and elected Bro. Otis Harimer as superintendent. We are looking forward to our harvest meeting to be held Aug. 29.—Violet Strycker, Goshen, Ind., July 16.

Upper Deer Creek church met in council June 2. Bro. Frank Burrows was chosen delegate to the Ames Conference. Our pastor, Bro. J. R. Hunter, and wife held a ten-day Vacation Bible School in May. They were assisted by eight volunteer teachers. The average attendance was fifty, and pupils and parents all felt the power of the splendid Bible teachings of the school. The church voted to present the school offerings to Brother and Sister Hunter. Bro. John Smith was reelected church trustee.—Mrs. Geo. R. Murphy, Walton, Ind., July 7.

IOWA

Panther Creek.—Our mother and daughter banquet was held May 16 with about 180 in attendance. The oldest one present was past eighty and the youngest one, three. Vacation Bible School began May 28 and continued for two weeks with an average attendance of 107. It was ably directed by Mrs. Olin Stine. Our regular quarterly business meeting was held June 7. June 10 we observed home improvement day, at which time money was raised to help defray the expense of reroofing the church. Our Sunday-school sent three young people to Oskaloosa, Iowa, to the state training school. June 12 the Aid Society elected officers for the next six months, Mrs. Ray Bentall being chosen president. Bro. Whiteneck of Bethany Biblical Seminary filled the pulpit on Sunday morning, June 24. Our annual community Fourth of July picnic and celebration was held on the church grounds. An interesting and appropriate program was given with Bro. X. L. Coppock of Dallas Center delivering the main address. Following the basket dinner there was a program of sports. We are looking forward to our evangelistic meetings which are to be held this fall with Bro. Ray Zook of Elkhart, Iowa, evangelist.—Edith Bentall Gnagey, Adel, Iowa, July 7.

South Waterloo.—May 13 a Mother's Day service and the presentation of children for consecration was conducted by Bro. W. H. Yoder.

On the evening of May 20 Bro. Yoder preached the baccalaureate sermon for the township high school. One Sunday evening during May the Hi-Y and Girls' Reserve furnished the program. On the afternoon of May 30 memorial services were held at the Orange Township cemetery. May 31 our annual W. C. T. U. institute was held with an all-day session in the church parlors. Four of the county officers were present to conduct the institute. Sunday evening, June 3, the local union presented a public program. A Children's Day program was rendered at the morning worship hour June 3. June 10 we were favored by a visit from J. M. Henry of Bridgewater, Va., on his way to Conference. He preached at 11 o'clock and in the evening delivered his illustrated lecture on International Relations. June 10 was also the day for the Fike family reunion which was held at the church following the morning service. Our evangelistic meetings began Wednesday evening following the close of Annual Conference, with Bro. M. J. Brouger of Greensburg, Pa., evangelist. The meetings continued two weeks, concluding with the communion on July 3. Bro. Brouger kindly consented to remain for the services at the church on the morning of July 4 and delivered a patriotic address. This many declared was the best of all his wonderful messages. Unprecedented heat continued during the meetings but the attendance was good and interest excellent. Thirteen were received into the church through baptism.—Mrs. W. O. Tannreuther, Waterloo, Iowa, July 9.

KANSAS

Independence.—We held our love feast June 4 with our pastor officiating. The young people's rally was held at Fredonia June 30 and July 1. A large delegation was present from the different churches. The afternoon of July 1 a peace declamation contest was held. Local contests were held previously and those placed first were the ones judged at Fredonia. Our local contestant, Philip Davis, was awarded first place, receiving the gold medal, with Francis Campbell of Parsons, second, receiving the silver medal. Our Sunday-school has held up wonderfully during the hot weather.—Mrs. B. S. Miller, Independence, Kans., July 6.

Ottawa.—June 1 the Children's Day program was well rendered and greatly appreciated by the large audience. The babies of the school with their parents and grandparents were all in a body at the front of the church. The floral decorations were beautiful. The pastor's sermon, Likeness of the Child, was very appropriate. Sister Maud Hume, superintendent of beginners and primaries, took her group of children to visit and sing for a shut-in. The missionary meeting was held the evening of June 10 with Mrs. Shomber and Mrs. Wheeler reviewing several chapters in the book, Eastern Women of Today and Tomorrow. The same evening the young people enjoyed a vesper service in Forest Park. While our pastor and wife are in Idaho the pulpit is being supplied with inspirational programs and sermons from various groups. Sunday morning, June 17, Bro. Vancil occupied the pulpit, using for his theme, Recreation and Amusement. In the evening a temperance program was put on, with Bro. Ernest Watkins presiding. Several colored girls of our town brought the message in song. June 22 the men held a meeting at the church when our pastor, Bro. Howard Keim, brought echoes from the Ames Conference. Mrs. W. C. Watkins invited the ladies of the church to her home to welcome a number of our members who had returned for the summer. Sunday morning, June 24, our pastor used the preaching hour in bringing echoes from Ames Conference. Mrs. Shomber and Mrs. W. B. DeVilbiss brought the conference news in a gratifying way to the ladies' Bible class. July 1 under the auspices of the young people's group a patriotic program was rendered. July 4 an all church picnic was enjoyed. The Vacation Bible School ended with a program at the church Friday evening and a demonstration of the hand work. A number of our members finished reading the New Testament as outlined in the Messenger. On Sunday morning, July 8, Bro. W. B. DeVilbiss brought the message, and in the evening Mr. C. S. Kim of Japan, a ministerial student at Ottawa University, occupied the pulpit, using for his theme, Ultimate Happiness.—Mrs. J. E. Ott, Ottawa, Kans., July 8.

MICHIGAN

Brethren.—Recently our church has been redecorated. Although our pastor is with us only part time, the interest is growing and Sunday-school attendance has been gaining. Our church will have several good programs put on by other Christian people during the month of August. We are expecting Bro. O'ho Winger to be with us July 15.—Mrs. D. W. Leckrone, Brethren, Mich., July 9.

Midland.—The cornerstone of the new church was laid Sunday, July 1, in a fitting ceremony in charge of our elder, Bro. Chas. Spencer. The basement is nearly completed with a sub-floor on it, covered with building paper. We hope to be worshipping in the basement very soon. The Ladies' Aid entertained the Shepherd Aid June 27 with a dinner and short program at the County Park.—Vera Van Meter, Midland, Mich., July 8.

MINNESOTA

Worthington church just closed a successful Bible School; sixty-four pupils were enrolled with an average attendance of fifty-seven. One new phase of work this year was a teacher-training course taught by Sister Elsie Finckh which resulted in a large interested class composed mostly of high school pupils. Last Sunday evening an interesting program was given at the church, showing that much good had been accomplished. Bro. J. Schechter and Bculah Fowler were chosen delegates to District Meeting with Minnie Schechter and Viola Finckh as alternates. We are having prayer meeting each Wednesday evening

preceding our evangelistic meetings. Our Sunday-school picnic July 4 was well attended.—Mrs. H. H. Hauenstein, Reading, Minn., July 14.

MISSOURI

Greenwood.—The young people's conference was well attended the fifth Sunday in April. Plans were made for another of similar nature to be held in the Mountain Grove church July 29. Bro. Geo. Pope, a missionary Baptist minister, gave two helpful addresses July 8. An offering for Conference was taken June 3. Children's Day services were observed the evening of June 10. About thirty children presented a playlet, Basket of Flowers. Bro. A. W. Adkins attended the Conference and was unable to be with us the third Sunday. He was accompanied by Sister Adkins and other members. June 27 the young people's class entertained the Sunday-school in a social hour. Friends of Sister Mary Neighbors helped to celebrate her sixty-eighth birthday the evening of June 11. Plans are being made for an outing during this month.—Dorothy Oxley, Mountain Grove, Mo., July 9.

Rockingham.—We are looking forward to better church conditions. Bro. Mathis of Milledgeville, Ill., will take the pastorate of this church beginning about Aug. 1. For several years we have been served by the home ministry who are all hard working farmers and can not do the work justice. The coming of Bro. Mathis will lift a heavy load from the home ministry and give the community better service. Our men's quartet is very much in demand for service in adjoining communities. The church chorus, directed by Bro. Irl Newham, also is frequently called on for special service. Our aged elder, Bro. S. B. Shirky, called for the anointing on July 1. Bro. Shirky will be ninety-four years old Sept. 1 and has served the church many years in a free ministry. He has been a leader in the district and his counsel was frequently called for in the general brotherhood. Although he does not attend church regularly he keeps posted on the working of the church.—E. G. Rodabaugh, Hardin, Mo., July 9.

MONTANA

Poplar Valley church met in council June 23. Bro. Geo. Swihart was chosen elder for another year; Bro. Frank Rock, treasurer; Bro. Glenn Swank, clerk; Sister Freda Brechbiel, agent for Brethren publications; the writer, correspondent. Several of us are in town in the winter, because of school, and we held Sunday-school in our homes in town, beginning at the church in the country again after school closed. The interest is good. Sisters Edna Conklin and Avis Heckman directed a Vacation Bible School in town June 5-10 with good attendance and interest. We plan to have a love feast some time this summer, but definite arrangements are not made as yet.—Mrs. W. Glenn Swank, Poplar, Mont., July 7.

NEW MEXICO

Clovis church met in council June 29. The men's organization has done some repairing of the church property; they reshingled the south side of the church roof, installed gas in the parsonage, etc. They also put in twenty acres of crop to help meet the expenses of the church. The Ladies' Aid has reorganized with Sister Ida Belle Kinzie as president. They have been doing some quilting to help with the expenses of the repairing of the church. Sister Luckett was elected president of the C. W. and Orval Brunk, president of the Y. P. D. July 4 the Sunday-school had a picnic. We took well-filled baskets to the church where we enjoyed a social time together, closing the occasion with a vesper service on the lawn. Four have been baptized since our last report.—Lucy Brunk, Clovis, N. Mex., July 5.

OHIO

Chippewa.—The Sunday-school is moving along nicely; the second quarter ended with an average attendance of 100. Mother's Day was observed in a fitting way by giving the playlet, Honoring Motherhood. Every member of the school had been requested to bring a flower in honor or in memory of his mother. As a result the committee formed a huge bouquet as "our mother's bouquet" which was a joy to all. Flowers were sent to the sick and shut-ins. Sunday morning, June 17, there was a consecration service for the babies, in charge of our elder, L. M. Hoff; he also brought us the morning message. Im-

mediately following the sermon came the marriage ceremony of our Sunday-school superintendent, Miss Ruth Irvin, to Elvin Leaman. In the evening we had Children's Day services. The children did their part well and the young people furnished special music. July 8 the missionary committee had charge of the morning service and brought us a splendid program. Plans have been made for a two weeks' Vacation Bible School beginning July 24. Our workers' meeting convenes at the church the second Sunday evening of each month. A music class studying hymns and special numbers meets every two weeks. At our quarterly council July 12 reports were heard from the various boards and committees. Steps were taken to appoint a director of children's work as requested by the General Board. Delegates to District Meeting, S. A. Showalter and Claude Murray; alternates, Flora Hoff and Ruth Leaman. Our love feast will be Oct. 7. We decided to invite the District Meeting to convene here in October. Church officers were elected as follows: Elder, S. A. Showalter; clerk, Claude Murray; Messenger agent, Truman Yoder; correspondent, Ethel Irvin; Y. P. D. advisor, S. A. Showalter; trustee, A. W. Rennecker; Sunday-school superintendent, Mrs. Elvin Leaman; assistant, Elvin Leaman.—Flora Irvin Hoff, Wooster, Ohio, July 14.

Coöperative Brethren.—The following is the annual report of the Sunday-school secretary for the year beginning July 2, 1933, and ending June 24, 1934. Our Sunday-school has made progress during the past year under the leadership of G. Hayes Coleman as superintendent, and D. R. Murray as pastor. The past year has been a good one for our school. We have gained a little both in attendance and offering. But we also realize that our spiritual growth can not be measured in figures. Report of attendance; total for the year 3,118, largest on any one Sunday 83, smallest 42, average 60. Report of offering; total for the year \$156.56, largest on any one Sunday \$12.01, smallest \$1.87, average \$3.01. We are not a very large school but nevertheless we are endeavoring to serve our Lord and Master as best we can in our small way.—Clara Bigler, Columbus, Ohio, July 14.

Danville.—Mother's Day was observed both in the Sunday-school and church services in an impressive manner. The Y. P. D. presented each mother with a rose. We were quite fortunate in having the Manchester quartets give us a program during their Easter tour. Our Children's Day program was rendered to a full house June 10. Five from our church attended the Conference at Ames, Iowa. Twenty-two attended the Sunday-school convention at Baltic in June. Our Y. P. D. presented an unusual religious drama, The Terrible Meek, by Kennedy, portraying the peace ideal. We have had our churchhouse re-roofed this summer. The annual ice cream social will be held July 27 in a near-by grove. Our two weeks' evangelistic meeting will begin Aug. 5 to be conducted by J. Perry Prather of West Dayton.—Pearl Ross, Danville, Ohio, July 16.

Ross church convened in council July 13. Further plans were made for our fiftieth anniversary celebration. It was decided to have a communion service at the beginning of our series of meetings some time during the latter part of October or early November. The date for our community singing is Oct. 7. Bro. Ray Shellabarger was chosen to conduct our prayer meeting services for the next three months. July 15 about thirty of our young people and leaders attended the summer rally held at the Pleasant View church, Sunday evening, July 22, the B. Y. P. D. expects to render the pageant, If They Only Knew, the proceeds to be used for our share pledge for missions.—Frances Bendure, Spencerville, Ohio, July 16.

Stonelick.—Our elder, J. M. Garst, and Eld. H. L. Clappert met with us in council July 7. Bro. Harold Grosnickle was licensed to preach. We had an election for deacons and Bro. Stanley Pringle and Bro. Murrell Grosnickle were chosen; they with their wives were installed. Bro. Garst remained to give us a timely message Sunday.—Anna Lesh, Goshen, Ohio, July 9.

OKLAHOMA

Hallow.—The church was favored June 10 by having Bro. Edgar Stauffer and family with us over the week-end. He gave us a splendid message Sunday morning. We met in council July 8. We decided to elect church officers in September instead of January to coincide with the church year. We chose committees to look after our repair work. We also discussed locating a pastor this fall if possible. If any one is interested in renting or buying a place close to school and church, write the undersigned. We need help in our church work, especially song leading and teaching, as well as general help if we locate a pastor.—Orpha Loshbaugh, Hollow, Okla., July 9.

OREGON

Grants Pass.—On April 15 a group from Ashland came here and put on their Easter cantata. A basket dinner was enjoyed by all at noon. On Mother's Day morning a very interesting program was given. May 20 the Sunday-school convention of Southern Oregon was held at Ashland with a very good crowd attending from here. We were very much pleased to have Brother and Sister A. R. Fike of Moscow, Idaho, with us at one of our mid-week meetings in May. Recently one Sunday-school girl was received into the church by baptism, and one family has moved away. We were pleased to have Sister Myrtle Pollock stop here and give us a talk concerning her work in China. A two weeks' Daily Vacation Bible School was held, starting June 11, under the direction of Phyllis Harding of Portland; Lois Goetze of Ashland also helped, along with our local teachers. The children enjoyed it a great deal, and at the close a program was put on by them. Our church celebrated the Fourth of July by having a picnic on the Applegate River.—Mary Harlacher, Grants Pass, Ore., July 7.

ANNOUNCEMENTS

DISTRICT MEETINGS

Colorado, Eastern, Wiley, Aug. 18-20.
Illinois, Southern, Virden, Aug. 25-27.
Indiana, Northern, Nappanee, Aug. 13-16.
Indiana, Southern, Rossville, Aug. 21-23.
Iowa, Northern, Minnesota and S. Dakota, Root River, Minn., Aug. 24-27.
Iowa, Southern, Mt. Etna, Aug. 22-24.
Maryland, Western, Fairview, Aug. 30, 31.
Michigan, Elmdale, Aug. 21-24.

Missouri, Middle, Happy Hill, Aug. 18-20.
Missouri, Southern, Broadwater, Aug. 19-23.
North and South Carolina, Flat Rock, Aug. 23-25.
Oklahoma, Panhandle of Texas and N. Mexico, Clovis, N. Mex., Aug. 21-24.
Oregon, Portland, Aug. 20-22.
Tennessee, Knob Creek, Aug. 16-18.
Texas and Louisiana, Rosepine, Aug. 17-19.
Virginia, Eastern, Midland, Aug. 10.
Virginia, Southern, Brick, Aug. 8-10.

PENNSYLVANIA

Carson Valley.—The church met in council June 7. It was decided to have a week's meeting prior to our love feast which was conducted by Bro. A. R. Coffman of Martinsburg, Pa. He gave us six inspiring messages. The love feast followed with 171 surrounding the Lord's table. The Sunday-school rendered an Easter program and also a Children's Day program which was very much appreciated. We have an active B. Y. P. D. group which meets each Sunday evening and is doing a good work. We are looking forward to our fall meeting which will be held in October with Bro. E. M. Detwiler of Everett, Pa., evangelist.—Mrs. J. W. Hoover, Duncansville, Pa., July 7.

Hanover.—April 1 an Easter offering of \$15.50 was lifted for the Carlisle Children's Home. April 29 and May 13 Bro. B. C. Whitmore, a former resident, now of Wheaton, Ill., delivered inspiring messages for us. Our love feast on May 6 was well attended. Bro. N. S. Sellers of Black Rock officiated. A young people's and Children's Day service was held June 10. A program of song, recitation, reading and dialog was presented, climaxed with a fitting address by Bro. M. M. Baugher. At the council meeting June 27 Bro. Horace Walker was chosen president of C. W. S. There has been a long felt need on the part of some for more adequate Sunday-school quarters and consequently a committee was appointed to study the advisability of creating a building fund.—A. P. Hetrick, Hanover, Pa., July 9.

Hooversville.—The Volunteer Mission Band from Juniata College rendered a program at our church Sunday afternoon, March 25. An Easter program was given Sunday morning, April 1. April 15 Bro. Jas. Murphy of Rummel, Pa., preached for us. May 18 a mother and daughter banquet was held with sixty in attendance. Mrs. H. B. Speicher of Boswell was the main speaker of the evening. The women's Bible class of the Hooversville church was entertained recently at the home of Mrs. John Rummel of near Jerome. Mrs. Reitz, a member of the Lutheran church of Jerome, gave a talk on Mothers and Daughters of Yesterday and Today. Rev. Diehl of the Christian church preached for us Sunday morning, July 1.—Blanche M. Hershberger, Hooversville, Pa., July 5.

Huntsdale.—The evangelistic services, held from April 22 to May 6, were conducted by Bro. I. S. Long, Bridgewater, Va. Two were added to the church by baptism. Bro. Long's talks on India every evening prior to the regular sermon were very interesting and much appreciated by the large crowds that gathered to hear him. During the meetings we had splendid music from other congregations—the Boiling Springs quartet, the Roth quartet from Carlisle and the Rouser-ville chorus under the leadership of Bro. H. M. Stover. On account of the illness of our elder, A. A. Evans, during the meeting, Bro. H. M. Snaveley of Carlisle kindly consented to conduct the devotional services. This was much appreciated by the congregation. Our children's services were held Sunday evening, June 24.—Mrs. J. G. Hutchison, Huntsdale, Pa., July 10.

New Fairview church will hold Children's Day services on Sunday, Aug. 5, at 2 P. M. There will be recitations, followed by a sermon by Bro. Ralph Lehman, York, Pa.—H. B. Markey, York, Pa., July 9.

Newville.—On Sunday, May 6, the Student Volunteers of Elizabethtown College visited us. Their songs and discourses were an inspiration to all. On May 13 a Mother's Day program was rendered by the mothers of our congregation, with Sister Mary Peiper as leader. May 20 our love feast was held with Bro. Noah Sellers assisting Bro. Sollenberger. It was a beautiful service and the largest held for many years. Bro. John Buffenmyer of Bunkertown, Pa., will conduct a two weeks' meeting at Newville, Pa., beginning Aug. 5.—Mildred Campbell, Newville, Pa., July 6.

Rummel.—June 24 a splendid Children's Day program was rendered. May 7 Bro. Cosner began a week's evangelistic meeting. Our love feast was held May 13 with a large number of our members present. Bro. Cosner preached a forceful and inspiring message each evening. As a direct result six were added to the church by baptism. Our pastor, Bro. Galen R. Blough, held a two weeks' meeting at Geiger, Pa. In his absence we had several special programs, one by the B. Y. P. D. and a missionary program arranged by our missionary committee. July 8 Bro. Frank Dietz will be with us in an old folks' rally, when we wish to honor our aged members. The men's Bible class is sponsoring this program. May 18 the girls gave a program in honor of mothers. Sister Galen Royer gave a fitting message. We held our Vacation Bible School May 28 to June 8. The enrollment was seventy-one with an average attendance of sixty-two. The cost to the Sunday-school was \$4.85, the teachers giving their time free. The children gave \$6.35 for the Africa project. The juniors studied the book, In the African Bush.—Mrs. Warren Hoover, Windber, Pa., July 9.

Sipesville.—Since our last report eleven have been taken into the church by baptism. Bro. Newton D. Cosner held a week's meeting in the Rummel church which resulted in the conversion of five. Bro. Galen R. Blough gave us a week's meeting in May; he delivered helpful and inspiring sermons. Four of the above persons came during this meeting, the other seven prior to the meeting. Our love feast was held May 27 with 215 present. The first two weeks of June we conducted our Vacation Bible School with an average attendance of 130 pupils. The pastor served as principal of the school. Eleven of our junior girls are planning to attend the junior camp at Harmony.—Jessie K. Cosner, Sipesville, Pa., July 9.

TEXAS

Pampa church met in a called council July 8 for the purpose of electing a pastor for the coming year. It was decided by a unanimous vote to retain Bro. J. R. Jackson who has served us faithfully for two years. Bro. Jackson and family will spend the month of August visiting relatives and holding revival meetings in Tennessee. Our Sunday-school and church work is progressing nicely, considering our small number and the distance some of the members live from the church. We are hoping that the coming year will be the most prosperous in our church history.—W. M. Hubbard, Pampa, Tex., July 11.

VIRGINIA

Bethlehem.—A group from the Volunteer Band of Bridgewater College gave us a splendid program March 30. A program was given by the Sunday-school Easter morning. Our church met in council May 26 and we decided to lift an offering in both churches for Annual Conference. We have recently received nine members by letter. Our part-time pastor, Bro. H. C. Eller, and family are with us again. Our two weeks' Vacation Bible School closed with an interesting program given on Sunday morning, July 8. Fifty-three were enrolled. An offering of \$6.20 was raised for the junior missionary project. Bro. Eller was director of the work.—Hylda Pearl Peters, Boone Mill, Va., July 9.

Elk Run.—Our revival meetings which were conducted by Bro. M. G. West closed June 3. Ten were received into the church by baptism. Our quarterly council was held June 7. The Aid Society held a mother and daughter banquet June 21 at the home of Sister R. A. Skelton. An interesting program was given. Mrs. S. C. Miller of Bridgewater was the main speaker of the evening.—Esther E. Miller, Mount Solon, Va., July 2.

Johnsville congregation met in business council July 7. The reports of the visiting brethren were found to be very satisfactory. Our elder and pastor has been transferred to Slabfork, W. Va., and a committee was appointed to secure a pastor to fill his appointments. Bro. Spradlin will continue to serve as our elder. He gave us an interesting sermon on Sunday, July 8. All were sorry to see him leave but trust his work may be arranged so that he may be back with us. We are looking forward to a revival to begin Aug. 26. Bro. D. C. Naff of the Peters Creek congregation will preach for us each evening at 8 o'clock, song service at 7:30. The revival will close Sept. 8 with our love feast at 4:30 P. M. On the Sunday following, Sept. 9, we will have our annual homecoming day. The Y. P. D. gave a Mother's Day program on May 13. We are glad to announce that Bro. Elmore Byler of Lititz, Pa., who conducted a singing school for us in December, will be with us Sunday evening, July 29.—Maud Wells, Blacksburg, Va., July 10.

Roanoke (Ninth Street).—The District Meeting held here in the spring was well attended. Since our church has a small seating capacity, the Belmont Presbyterian church was used for the evening services. We appreciated this splendid spirit of cooperation. Our pastor, Bro. Levi Garst, was the only member who attended the Annual Conference. June 24 he brought us two inspirational talks concerning the Conference. A large number of members, both intermediate and adult, attended the various conferences at Camp Bethel. Interest in the camp program has been excellent this summer. The B. Y. P. D. members are working hard to meet their standard requirements. Several exchange programs have been given and a number of vesper services planned for the summer. At present the young people are at work on a temperance play, What Shall It Profit? Many of our number have found tithing so worth while that they wish to continue this plan of giving to the church. Some small debts and a few larger ones have been paid off since this plan was instituted last winter. Several changes have been made in the intermediate department of the Sunday-school which have proved quite worth while. The junior department presented a beautiful pageant on Children's Day.—Dotty W. Garst, Roanoke, Va., July 11.

Vinton.—Our church was visited on July 8 by Bro. Beahm of Roanoke and Bro. Reynolds. The former preached a fine sermon to a large crowd. Our pastor, Mrs. S. B. Broughman, filled her appointment here the fourth Sunday in June. We have a fine Sunday-school and are hoping to have a Bible School also this summer. Our young people and children take great interest in these schools.—Edna Spradlin, Vinton, Va., July 11.

WEST VIRGINIA

Maple Spring.—As a congregation and community we feel greatly benefited by the splendid services conducted by Bro. Ernest Muntzing of Clarksburg, W. Va., who fearlessly preached the gospel. Six have been added to the church and one was reclaimed. Our love feast was well attended. The reunion at the Rescue Home was unusually interesting. Bro. Muntzing delivered the morning sermon and was in charge of the offering; \$246 was given in cash and \$75 in pledges. Fine addresses and selections of music were given in the afternoon. The fourth annual young people's conference will be held July 27-29.—Mrs. Homer S. Diehl, Egdon, W. Va., July 10.

Smiths Chapel church met in business meeting June 17. All church officers were reelected: Bro. E. H. Kahle, elder; Sister S. B. Broughman, pastor. We decided to hold our revival the first of August. Mother's Day was observed with a splendid program and all-day service. The Women's Work council gave a supper and were successful in raising the amount required to finish paying for the church roof. Much interest is manifested in Women's Work.—Mrs. Garnet Tiller, Princeton, W. Va., July 3.

"Education of Primitive People"

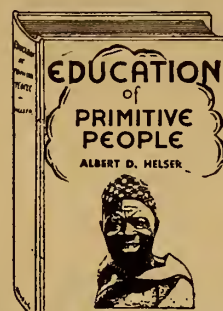
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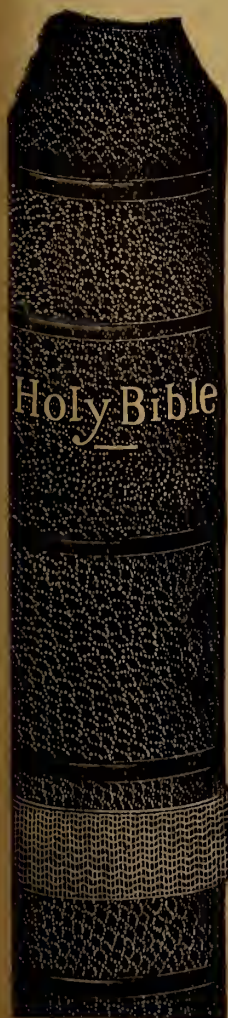
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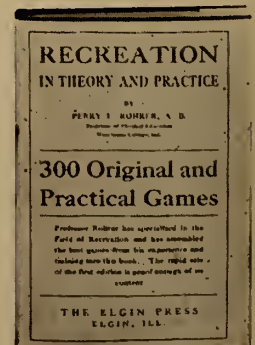
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THE GOSPEL MESSENGER

Vol. 83

Elgin, Ill., August 4, 1934

No. 31



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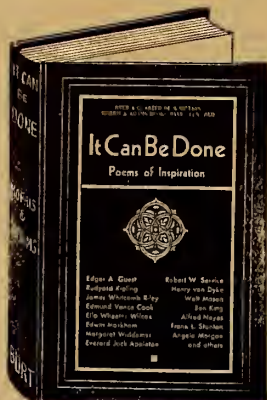
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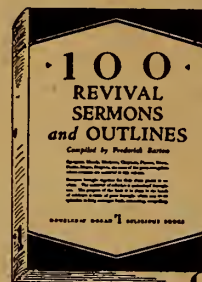
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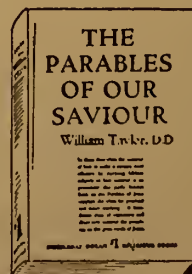
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OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

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"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

Vol. 83

Elgin, Ill., August 4, 1934

No. 31

EDITORIAL

The Cartoon That Was Not

THERE was a striking cartoon on the front page of the *Chicago Tribune* this morning. We intended no play on the adjective when we set down the word striking, but now that it is down we may let it carry a double meaning. For the artist has portrayed Marxian savagery as striking at Christian civilization. He calls his picture a struggle between these two forces.

It is an impressive bit of pen work, almost beautiful. The wrong thing about it is the mistaken identity of one of the antagonists. The civilization which "Marxian savagery" is fighting is not Christian, but another variety of savagery. To be realistic the cartoonist should show, not a beautiful and cultured woman receiving the blows of a savage, but two savages fighting each other.

Or, if he would be ideally realistic, he might show, along with the two savage fighters, in dim and shadowy outlines the figure of a Christian civilization yet to be, the lines of pain and hope cut deep in her sad face as she stands there hesitant, fearful, dreaming. She prays for courage and strength and love enough to slay both these deluded pattern makers of a Christian society. But the struggle is so difficult, so delicate, so costly.

E. F.

"Mental Cruelty"

SHE said: "The incompatibilities which have arisen out of our divergent tastes and interests drove us reluctantly to the conclusion that a legal separation was the only solution. I have, always shall have, the greatest admiration and affection for Mr. McAdoo."

He said: "I have nothing to add except to say I deeply regret it and devoutly wish that it could have been avoided. I shall always entertain the warmest friendship and admiration for Mrs. McAdoo."

If this correctly states the feelings of these two un-

fortunates we fear their attempted escape from "mental cruelty" means nothing more than deeper pain. Separation in this case promises to solve less than nothing so far as mental hurts are concerned.

Why are the rich and great having such a time with the personal relations problems of late? Why are they finding so many situations they profess to be unable to solve? Our guess is that they are less schooled in patience and unselfishness, and so give up where better disciplined people would triumph.

H. A. B.

Shall I Go to College?

HUNDREDS of thousands of the bright young people of our land are asking and answering this question. We know there must be this many for the simple reason that approximately one million young Americans will return to institutions of higher learning this fall. And beyond those who have thus answered this question in the affirmative, there are multiplied thousands more who are weighing the advantages and possibilities of a college education.

However, the young people are not the only ones concerned about what should be the answer to this question. Parents and friends are pondering it. The business world is concerned from the standpoint of the quality and training of recruits to be had. Even educators are seriously at grips with the question of whether or not a college education as now laid out and received is all it should be.

For, critical indeed were some of the things said at the recent Institute for Administrative Officers of Higher Institutions held at the University of Chicago. "We are . . . sending out improperly trained persons," said Malcolm S. MacLean of the General College, University of Minnesota. "We have been building up a race of ignorant specialists." Professor Eugene C. Bewkes of Colgate University would put more

emphasis upon social adaptability. Said he: "General education should provide some philosophy of life which includes social philosophy." Thus one might continue with educators' own criticisms of their institutions and their products.

Meanwhile, what of the question: Shall I go to college? Our young people can not wait until colleges and courses are perfect. Many have just decided, and more must immediately decide what they are to do. The answers of those who have been through the mill will vary. The answer given here will not suit everyone. But, even so, the times are ripe for some word. And what is offered is just a bit of personal conviction which it is hoped may help some perplexed boy or girl to a clearer decision on whether college is to be—or not to be.

In beginning our answer, we may as well state what seems to us to be the general aim of education. We think of an educator as one endeavoring to offer whatever is pertinent and helpful in the experience of the race. That is, through education we seek to help the rising generation begin as nearly as possible at the point where the passing generation must leave off. Of course, this is never more than measurably achieved because some things are hard to learn apart from experience. But even so the worth of education is so self-evident that in civilized countries it is offered at public expense.

Thus it must be clear that we can start with the accepted judgment that education is good; and presumably the more the better. Which is to say that ideally a college education should be standard for all. What we mean to say is that the full range of what is worth knowing for vital and abundant living should be the educational goal for every young person of normal intelligence. This is a general statement and should be taken subject to obvious limiting factors.

The shortcomings of present day college curricula and teachers are evident limiting factors. These have some bearing upon whether or not every eager young person should look forward to a college education. But the best part of it is that true educators are aware of these shortcomings and strenuously endeavoring to remedy the same. Perhaps an even more important consideration is the attitude of the young person raising the question. Will you, the individual now seeking an answer to the question, be helped or spoiled by a college education? For who has not been pained by the attitude of some students and teachers, and equally surprised at the true education of others achieved without benefit of college or degree? Apparently the difference was not in truth but in men's reactions to it.

So we come to our question again: Shall I go to college? The answer can hardly be a blanket one, for a number of factors must be considered. But for any given individual who sincerely loves the pursuit of

truth, who feels that he or she can be a better man or woman for having come into this heritage, the answer is *yes*. For there is no question but that a college course can greatly enrich one's life, not in dollars and cents, but in understanding and appreciation. And so a college education is not only good, but good for those able and willing to become truly educated.

There is one other word it is but fair to add. The current criticism of colleges does not apply with equal force to all institutions. Particularly in the case of smaller colleges is there far less of the machine effect in education. Here conditions are more favorable for training for normal life. Teachers and students associate more intimately, and with the result that students graduate as social beings, not as maladjusted specialists. And of course, other things being approximately equal, where the whole range of life interests is faced, as in a Christian college, we believe we have the best in current college education.

H. A. B.

When There Is No Vacation

How far should one go in insisting on his right to needed rest and recreation? How strong must the pressure be to justify him in foregoing that right and giving what strength he has to some other human need? Who is wise enough to strike a just balance between these needs?

Most mothers, the very finest of them, are not much harassed by doubts on this point. At least they choose decisively, quickly, confronted with a call of love. They seem to do it easily, perhaps too easily.

Jesus needed rest, oftener than he got it. He found a little one day on the curbstone of a cooling well. Another time he planned a day off across the lake. Faced with urgent opportunity he gave it up and worked instead. Possibly he made good the loss on the northern journey for retirement which followed soon. More probably he never did recover what was lost but found compensation in spiritual gains so great as to compel forgetfulness of physical fatigue.

Few of us have explored to its depths the wonder of that miracle, the capacity of an all-conquering spirit to overrule the demands of a wearied body. But should one presume indefinitely on this kindly provision of a gracious providence?

Is this, possibly, as near an approach to a definite answer as can be made? We need an occasional change from the usual grind. Even a change so marked and refreshing as to be worthy of the name vacation is good. Yet when emergency forbids, or when an open door to greatly needed service can not wait, why worry? As thy days, so shall thy strength be. An opportunity to walk more closely in the Master's own footsteps should not be too lightly esteemed.

E. F.

GENERAL FORUM

Whoever Complains

BY HELEN HOAK EIKENBERRY

Whoever complains that the day is too long
Has failed to give sunshine, or sing a glad song.
Whoever complains that the sky is too gray
Has made the clouds darker, and saddened that day.
Whoever complains that the world holds no cheer
Has frowned away laughter, and friendship so dear.
Whoever complains that the people are bad,
That times will grow worse, and that trouble's ahead,
That things grow more hopeless as onward they plod,
Has failed to know Love, and has failed to know God.
Sterling, Ill.

The Search for an Honest Man

BY GALEN T. LEHMAN

It was over two thousand years ago that Diogenes, the Greek philosopher, went about the city with a lantern, lighted in the day time, in search for an honest man. This incident would indicate that our present generation does not have a monopoly on all of the forms of dishonesty and graft which have cursed our day and age. It is disconcerting, however, to ponder the fact that after nineteen centuries of Christian teaching, society is still honeycombed with dishonesty of every type and description, and to recognize frankly that a man who can be truly said to be honest in every phase of his living is almost a curiosity.

One of the heritages of our church, was its insistence on absolute honesty in all of one's business dealings. There was considerable justification in the contention that "A Dunkard's word is as good as his note." We have to wonder if that can still be said with such a degree of certainty. We might have to revise that in some cases to say, "Some Dunkards' words are not good, even when attached to a note." A Presbyterian minister told me recently that he was reared in a community where there were numerous Brethren people. One day a couple of our brethren came into his uncle's store where he was clerking and purchased over \$100 worth of goods, and told him that they would pay for it on a certain date. He hurried down the street to find his uncle and consult him about accepting this large account for future payment. When the uncle was told who the men were he replied: "My lad, those men are Dunkards. You are at liberty to sell the Dunkard people all that they want on time, for a Dunkard's word is as good as his note." This same minister said that he never knew his uncle to lose a cent from our people through bad accounts.

In times of economic distress the temptation to be dishonest is especially strong. We find individuals almost hopelessly in debt, many times through no par-

ticular fault of their own. While it is no disgrace to be in debt, sometimes the attitude which people take toward their debts is unwholesome to say the least. It may be something like this: "Let them wait for their money, they can't force me. I have had hard luck, and they are better off than I am and can stand the loss easier than I can pay it." With this attitude they proceed to ignore their obligations, or take advantage of every legal device to reduce or cancel the obligation. People have grown cynical about our bankrupt laws, because so many have taken advantage of them to increase their wealth. There are people who contract debts they never expect to pay when contracted, while others take advantage of circumstances to get their creditors to settle at a sacrifice in order to get any money at all.

In the cartoon, Aunt Het reveals a situation which is all too common when she says: "Bill and Jennie are too proud to beg, and too honest to steal, so they just charge things they know they can never pay for."

According to Dr. Wiggam we have various honesties. A man who would not take a penny in business that did not belong to him, will not hesitate to lie when playing golf, and cheat while playing cards, or misrepresent in filing his report for the income tax. In Malachi's day some of the Jews who probably were scrupulously honest in their dealings with one another, did not hesitate to rob God.

"Thou shalt not steal" is a commandment that has never been annulled, but human ingenuity has become exceedingly skillful in subtle evasions of it. We have given high-sounding names to our violations. Embezzlement is a new term that has come into vogue for a thing that used to be spoken of in uglier and shorter, and more exact phraseology. Today a corporation may do legally, things that are regarded as thefts when practiced by an individual.

When a man accepts more than he is worth he is stealing part of that money. A laborer is worthy of his hire, but not more than his hire. There are officials of corporations getting a larger salary than the President of the United States while these same corporations borrow government money to keep going, and can not pay dividends on investments. On the other hand to work a man long hours and not pay him for those hours is stealing not only his time but his money. This applies to servants of the church as well as in business.

Luther said: "It is the smallest part of thieves that are hanged. If we are to hang them all, where shall we get enough rope?" Theft is seldom direct, it is usually indirect. It is seeking to get something for nothing. It is keeping from some one that which is his equity or due. It is still possible to put the best apples and the best potatoes on the top of the barrel, and to turn back the speedometer on the car. It is still possible to put an exorbitant price on an article. A man is entitled to

a price that covers the cost, and gives him a fair profit, but everything above that profit becomes a violation of the commandment, "Thou shalt not steal."

There are many varieties of theft, from children stealing candy to the holdup variety. Gambling, short measures, inferior articles, misrepresentation in quality or quantity, exorbitant interest and bonuses on loans, dishonest advertisers, tax dodgers, long hours and small wages, loafing on the job, borrowing without intending to pay back, living beyond our income—which means that some creditor will not get his money, public servants who accept bribes and graft, public officials who accept salaries and do not work to earn them, infringing on patents, taking property for personal power, misrepresentation in income tax, taking for pleasure money that should be used for other purposes, are all subtle forms of theft.

It is time for the church to sound a prophetic note on this question of honesty, and integrity of speech. We have too rich and vital a heritage on this great question to allow it to be lost through default. Economists tell us that there must be an increase in faith before we can recover from our economic difficulties, but how can people have faith, until they have some evidence that society and business are making an effort to be honest? Let us be honest with ourselves, honest with our fellow-men, and above all, honest with God, for the heart of all honesty is honesty to God. If a man is not honest with God, the chances are he will not be honest with his fellow-men.

Cedar Rapids, Iowa.

Pathfinders in Maryland

BY J. M. HENRY

12. Daniel Reichard

A GROUP of young men were strolling along the rough stone pavement in the quaint old city of Strasburg, Germany, late in the day as an eloquent disciple of the Pietists—followers of Ernest Christopher Hochmann—was calling the people of Strasburg to repent and turn to God. This group of lads listened to the earnest words of this wandering preacher and wondered what it was all about, but one young man opened his heart to the appeal and then sought a new way of life. That youth was Jacob Reichard who became a devout follower of the Pietistic movement and championed the cause of Hochmann.

Jacob Reichard was scarcely twenty when he married a devout young Strasburg maiden by the name of Frances—and soon thereafter suffered persecution for his faith along with others of his kinsmen. The young couple took the matter to an all-wise God in prayer and then decided to seek a land of liberty. Less than two years after marriage, their humble home was blessed with twin babies.

It took faith and courage to make the decision which Jacob and Frances Reichard made to leave their kindred and start to a New World with two children. The passage across the ocean in that day was perilous and dangerous. They counted the cost and set their faces westward, not to be daunted or turned back.

A sad misfortune befell them on the voyage. The ship had scarcely reached the half way line across the Atlantic when the frail little body of one of the twins could endure no longer the hardship of the trip, and in the arms of its mother the little life went out. A few days later the other twin baby sickened and died, and twice the young couple stood beside the ship rail and saw the sea close over the little forms which sank out of sight, forever.

When they landed in Philadelphia there were no relatives present to comfort, but they found a haven of rest, and sorrowed not as those who have no hope. Friends took them in, and not many years afterward they settled on the frontier and built a home in Dauphin County where they lived for many years and reared a family of noble sons and daughters.

To this holy union were born four sons and five daughters. Both father and mother were devout Pietists, but strangely enough the two eldest sons, John and Christian, championed the cause of the British Tories, which brought a divided home. No record has been found giving the reasons why the two boys went over to the British cause. Perhaps some neighbor's son convinced them that anarchy would result in the Colonies, even if they won their independence. Whatever the reason, one thing is evident—John and Christian Reichard decided that it was not safe to live in the Colonies if the British cause was lost. After the Revolutionary War was lost by the British, the two boys bade farewell to the sorrowing parents and went to Canada. They settled at New Dundee in the Province of Ontario and never saw their parents again. Their descendants at New Dundee can be found in great numbers at the present time.

Jacob Reichard became an influential farmer in his community. Jacob Junior and Daniel were growing up to manhood when their father, influenced by some neighbors, decided to make a trip to Washington County, Maryland, to spy out the land. Martin Urner, George Adam Martin and Abraham Stauffer had been carrying the gospel to the German settlers who had moved into the rich lands along the Antietam Creek. Stories of their great religious revival on the frontiers had fired the enthusiasm of the colonists. Jacob Reichard had come more than once under the influence of these great religious leaders.

In the spring of the year 1795 Jacob Reichard went to Washington County, Maryland, purchased a large farm April 12 from one Christopher Carn in the Cear-

foss District, six miles west of Jonathan Hager in whose honor Hagerstown was founded and named. Jacob returned to his home in Dauphin County, sold his farm, and prepared to move but his plans were halted by the unhappy death of his wife.

Jacob Reichard was acquainted with sorrow, but he was likewise a man of great faith. He had seen his first born babies buried at sea. He had seen his two sons, John and Christian, take their leave of the old homestead to return no more; and then had buried his beloved wife, Frances, who had shared his toils, as well as joys both in the Old and New World, and who had made all her plans to pioneer once more with her good husband toward the setting sun, but she journeyed to the Country Beyond.

With his sons, Jacob and Daniel, and his five daughters, Eve, Barbara, Maria, Elizabeth and Catherine, Jacob Reichard traveled in his Conestoga wagons to the ferry at Wrightsville, and spent the night with the old Quaker ferryman who had given hospitality and his blessing of goodwill to so many of the German emigrants as they crossed the Susquehanna and pushed on south into Maryland, or west across the mountains.

By a deed dated 1803 Jacob Reichard sold his farm to his two sons, Jacob and Daniel, but retained the right to live in the old homestead. Eve and Barbara lived with their father until his death which came in 1808. Five years later, Eve died and Barbara made her home with Daniel until her death in 1841. Two years after his father's death Jacob sold his one-half interest in the farm to Daniel, then moved across the Potomac River and settled at Bath (Berkley Springs), Virginia; where he died unmarried.

The will of Jacob Reichard, Senior, contains one item which shows the spirit of this pietistic, pioneering, pathfinder: "I give and bequeath unto all denominations for the poor the sum of One Hundred Pounds to be put into the hands of David Long, or his successor for them to distribute the same among the poor and needy at their discretion, etc."

David Long had married Catherine Reichard after her father moved to Washington County. Jacob Reichard had great confidence in his son-in-law as the records revealed. David Long, pioneer, had preceded the Reichards to Washington County. This David Long was a probable convert of Martin Urner. Maria Reichard married Frederick Bock, and Elizabeth was married to George Holsinger.

Daniel Reichard, subject of this sketch, was the youngest child in a family of twelve children. He was born May 1, 1780, in Dauphin County, Pennsylvania, and moved at the age of fifteen as a pioneer with his father to Washington County, Maryland. Daniel could never forget his first love, and at the age of twenty-one he journeyed back across the mountains and across the

Susquehanna on horseback to claim Catherine Balsbaugh, daughter of Elder Valentine Balsbaugh, as his bride. The young couple took a farewell and journeyed back to their home where Barbara Reichard and the neighbors made ready for their reception. The year 1801 was a memorable one in the life of the young pioneer.

Daniel Reichard had learned the potter's trade early in life. His potter's wheel was made from *lignum vitae* wood. His business grew and he became a man of wealth and influence. The citizens of his community held him in such high esteem that they had him appointed Commissioner of Public Roads. It was due to his work that the Greencastle Pike was constructed, which was considered one of the best roads from Maryland to Pennsylvania in that day. As supervisor he gave bond in the year 1814 for two hundred pounds. This bond is recorded in the Court Records of Washington County.

While quite young Daniel united with the Society of German Baptist, or Dunker Brethren, as they were commonly called in that day. His interest in good roads, better schools and community welfare and good Christian living was part of the great legacy left to him by his pietistic father, Jacob Reichard. When called to the ministry sometime between 1820 and 1826 Daniel became an earnest worker for the Lord. He was a colaborer in spreading the gospel with his brother-in-law, David Long. These two men served the Manor church with distinction. They built up a congregation which numbered more than four hundred members before the Civil War.

Bridgewater, Va.

The Bible and the NRA

BY E. H. EBY

Part One

THE Bible is being earnestly studied with a view to finding an inspired interpretation of the times in which we live. In a recent sermon a Ft. Worth preacher gave fifteen Bible reasons why we should support President Roosevelt's Recovery program. This pastor's courageous and relentless war against public evils, liquor traffic, gambling and official corruption prompts one to overlook his method of Bible study and interpretation. His public service for righteousness is better than the logic of his theology would allow, and that is important.

1. He alluded to Joseph the dictator in Egypt as putting on the first NRA in history, describing how he taxed the farmers $\frac{1}{6}$ of their crops during the seven years of plenty in order to feed the nation during the lean years. He made the time of prosperity take care of the time of depression. He did not complete the

story—how Joseph took the people's property—stock, goods, land and finally their persons—in return for grain, making Pharaoh the sole owner and master of all Egypt. He called Gen. Johnson the Joseph of today, and thought it likely that Joseph had a rocky time of it back there as Administrator Johnson is having today. Vested interests doubtless complained of violated rights, of excessive taxes, unless perchance fear cowed them all. Just how the Joseph story functions as an argument in favor of our supporting the NRA he did not state, but it was given as one of fifteen Bible reasons.

2. Nehemiah, on his visit to Jerusalem, found a situation which grieved him much. Residents had mortgaged their real estate and personal property, even their children. Interest was eating up the city. The people were helpless. "There was a great cry of the people and of their wives against their brethren, the Jews." The bankers had a monopoly on Jerusalem. The city was infested with grafters—money lenders, interest collectors. The people had to borrow money not only to pay for food but their taxes. They sent their daughters into bondage and were unable to redeem them. What a pawn! "For other men have our lands and vineyards," they said. Mortgages were foreclosed regardless of the suffering caused. How like today! No wonder Nehemiah grew angry. He reproved the rulers and bankers, then he aroused public sentiment against these foul practices. Backed by this public indignation Nehemiah demanded restoration of property and refunding of interest. Those capitalists acceded to a moratorium. Nehemiah sealed the contract with a severe threat, which met with public approval. "All the people said Amen and praised the Lord." Nehemiah put teeth in his new legislation. He put the fear of God in their hearts and the fear of punishment in their business dealings. This all sounds rather modern.

The world today is burdened with debt—250 billion dollars in the United States alone. President Roosevelt says there must be a scaling down of these debts—both interest and principal. Hence the moratoriums, the legality of which has been established by the Supreme Court. Nehemiah said, "You have mortgaged the land, you have thrust the children into slavery—now there must be a cancellation of debts, a restoring of the lands, a release of the slaves." President Roosevelt's joy at the abolition of child labor is shared by all except those who have lost their profits formerly gained by the life blood of childhood. Even yet, state legislators, under the influence of vested interests, are refusing constitutional rights to childhood. Profits weigh heavier than personality with them.

To secure a moratorium on mortgage foreclosures, to get a loosening up of capital's grip on public utilities is a stiff task. Eight banks in Wall Street own and

control the resources of our country: industries, transportation, oil, steel and coal. 1% of the population is creditor, 99% are debtors. The house of Morgan dominates public utilities that supply 50 million people. And these powerful concerns are working stealthily to thwart the President in his efforts for the common people. But, like Nehemiah, President Roosevelt has the support of the public. The people are saying "Amen" to his demand for justice. Capitalism seems bent on its own destruction. Idiotically, it is opposing the very and only measures that will save it from ruin. This effort to restrain excessive individualism results in a great cry of "Violating personal liberty." Whose liberty?

The Nehemiah incident presents a striking similarity to present day conditions, and might well constrain us to support the President's recovery program, to complete the historical parallel.

Chicago, Ill.

Lovest Thou Me?

BY D. E. CRIPE

SIMON PETER said, "I go fishing," and James and John and Thomas and Nathanael went with him.

This was after Peter had three times denied Jesus before wicked people, after Jesus had given Peter such a kind, pitiful look that he went out and wept bitterly. It was after Peter had seen Jesus on the cross, and after he himself had entered the empty sepulcher from which Jesus had risen. It was after the risen Lord had appeared behind closed doors where Peter and the disciples had assembled, and spake peace unto them.

The weary fishermen had toiled all night and caught nothing. In the morning one from the shore asked, "Children, have you any meat?" John said to Peter, "It is the Lord." Peter girt his coat about him and left the boat and his companions and the nets, and went out to Jesus. Still concerned about the hungry men on the boat Jesus told them to cast the net on the right side and they should find. As they came to shore Peter helped them land the many fish.

After they had prepared the fish on the fire the Lord had kindled, and had dined, Jesus asked: "Simon Peter, son of Jonas, lovest thou me more than these?" When Peter had replied that he did love Jesus, he commanded: "Feed my lambs." Again the second time, and the third time he asked Peter, "Lovest thou me?" and at Peter's answer, the Lord commissioned him to: "Feed my sheep."

What did Jesus mean when he asked if Peter loved him *more than these*? To most people this question is so clear and simple they can see only one meaning in it, but others look at it differently. Some unlearned and some learned people think Jesus meant to ask Peter if he loved Jesus more than he loved the fish. Others

think he meant to ask if Peter loved Jesus more than he loved his fellow disciples? Others understand Jesus to ask Peter if he loved Jesus more than the other disciples loved him. How do you understand it?

Peter loved his Master with a deep, undying love, and Jesus knew it, but wanted to make Peter confess his love. Peter had no love for fish, and only caught and destroyed them because of their material value. There was no possible comparison between the love Peter felt for Jesus, and his desire for the little earthly value of fish.

Peter had love for his fellow companions. These were with him in the boat. If he had not loved Jesus more, he would not have forsaken them in their work and rushed out through the water to be with Jesus. His love for Jesus was not only greater but it was supreme.

Jesus had seen that at this time Peter was the only disciple who had turned away from his possessions, from his employment, from his companions, and rushed to be with Jesus. This, too, when even the beloved disciple, who had first recognized Jesus, calmly stayed with the boat and the work. No wonder the lonely Jesus was anxious to hear from Peter's own mouth that he loved his Master more than these.

In Luther's translation of the scriptures he makes the question of Jesus say literally, "Lovest thou me more than these love me." Peter's answer to this question proved that he was worthy to be entrusted with the great work of feeding his lambs, his sheep. Only those who love Jesus supremely above all things earthly are qualified for this high trust.

Willows, Calif.

Christ's Purpose in Establishing the Church

BY MRS. TROSTLE P. DICK

Given at the District Meeting of Southeastern Pennsylvania, New Jersey and Eastern New York, April 18, 1934

BEFORE we can understand Christ's purpose in establishing the church we must take a look at the Christ himself. In Col. 1: 15-17 we read of Christ, "Who is the image of the invisible God, the first born of all creation; for in him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things were created through him and unto him; and he is before all things, and in him all things consist [or hold together]." Christ is the first born of all creation. He is thus not a part of creation, but as Gross Alexander puts it, "In contrast with all other things and beings in heaven and on earth, Christ is born, not created." From this, then, we understand that he is different in nature from all else; and from the words, "only begotten Son," we understand that Christ is derived from God the Father.

"In Christ were all things created" and "through

him." From this we know that in him creation had its origin. He was the ground of, the motive for, and the justification of creation. Take Christ out of creation and it becomes a complete failure. It was "through him," through his activity, that universal harmony emerged out of vacuity, or emptiness. "All things were created unto him or for him." This surely can not mean that it was for his glorification, or for any selfish purpose. It was for the revelation of himself, for he was brought from the hidden depths and revealed in creation as well as in redemption, of which the incarnation was a part. Thus Christ is the goal of creation as well as the cause and agent.

Paul further states that he is still the head of the universe and that he is the cohesive force which holds it together in complete harmony. Following this in verse 18, he says, "And he is the head of the body, the church." As he was creator and is the supreme executive of the natural creation, so he is the creator and head of the new spiritual creation. In speaking of this relation Paul uses more intimate, more vital terms, "He is the head of the body." Not merely the director of the church, but he is to the church what the head is to the body. And since "he is the first born from the dead" (Col. 1: 18) he is Lord and giver of life.

As every part of the body depends for life and efficiency, on its being in connection with the head, and if severed from the head would be dead, just so absolutely does every member of the spiritual body depend on Christ. Christ himself taught this same truth under the figure of the vine and branches (John 15: 1-11).

In Eph. 1: 23, we have a remarkable expression, "Which is his body, the fulness of him that filleth all in all." The church is here called not only the body of Christ, but the fulness or completeness of Christ. Paul looks upon Christ as wanting completeness, and as destined to find that completeness in the church. The church is the completeness of Christ just as the body is the completeness of the head. Quoting again from Alexander, "The church is that through which Christ lives and works here on earth." The Father gave all power unto him. "For it pleased the Father that in him should all the fullness dwell" (Col. 1: 19). As Jesus himself said, "I and the Father are one" (John 10: 30).

He created the church that he might have a body for which he could give himself, "I lay down my life for the sheep" (John 10: 15); and through which his other self, the Holy Ghost, could live and work here on earth. "He became the first born from the dead, that in all things he might have the preëminence" (Col. 1: 18).

He is author, upholder, and sovereign of the universe; but more, he is now, since the completion of his

redemption in the fact of his resurrection, the head of the church, which is indeed his very own body.

To me Christ's purpose in establishing the church is that every member should love every other member even as he loved us, and gave himself for us. For "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13: 35); and that all members should work together "with one accord," and go forth in the power of the Holy Ghost as he commanded "to be his witnesses in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1: 8); and, finally, "That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing" (Eph. 5: 27).

Whether the church was established at Pentecost, or when Jesus began calling men, makes little if any difference. We know that when he called the twelve "to be with him," he began to prepare a body through which his work would be carried on when he was gone. These twelve represented every type of person, proving his universal appeal and the harmony of fellowship in him. He chose them not only to be with him, but that he might send them forth. And after his ascension, and the tarrying in the upper room, they did go forth in the power of the Holy Ghost.

Now, I wonder, if in this day we do not lose sight of Christ's purpose. Some have come to believe that the growth of the church depends entirely on education, some on philosophy, on socialism, on politics and some seem to think it is dependent on commercialism. Here is a poem I picked up called, *Two Churches*. I do not know the author, but it fits in here nicely:

"There was a church in our town
Which thought 'twas wondrous wise,
It tried to pay expenses
By selling cakes and pies;

"But after years of trying
That plan to raise the cash,
The folks got tired of buying
And the whole thing went to smash.

"There was a church in our town
And it was wondrous wise;
It always paid expenses
By simply paying tithes.

"For when 'twas found the tithe did pay,
It seemed so very plain,
Forthwith 'twould have no other way,
No, never once again."

Just recently, I heard a converted Jew say: "I sang in the choir of a certain church for one and one-half years and never once heard the name of Jesus mentioned." I wonder what part of the body of Christ that church could be?

Our finite minds fail to comprehend the full meaning of "our calling in Christ Jesus." "Who hath saved us,

and called us with a holy calling" (2 Tim. 1: 9). "Be ye therefore perfect even as your Father in heaven is perfect" (Matt. 5: 48). "That ye may be filled unto all the fullness of God" (Eph. 3: 19). Following this, in the fourth chapter of Ephesians Paul says: "I beseech you to live worthy of the vocation wherewith ye were called, with all lowliness and meekness, with longsuffering, forbearing one another in love; giving diligence to keep the unity of the Spirit in the bond of peace." Lowliness and meekness are two fundamental characteristics of true righteousness. Christ put humility at the beginning when he said: "Blessed are the poor in spirit." And in describing his own disposition he said: "I am meek and lowly in heart" (Matt. 11: 29). Longsuffering is the disposition that bears with patience the wrongs of others; forbearing one another in love is living in right relation with our fellow-men. "Love worketh no ill to his neighbor" (Rom. 13: 10), "Endeavoring to keep the unity of the Spirit." Here is the very thing we forget, *unity*, or the same spirit, aim and disposition brought about by the indwelling of the one Holy Spirit of God.

There is one Body made alive by one Spirit and cheered by one hope. There is one Head to which every member is united by one faith and one baptism. There is one "God and Father of all, who is over all and through all and in all."

Unto the members are given different gifts according to the measure of Christ. "And he gave some to be apostles; and some prophets; and some evangelists; and some pastors and teachers; for the perfecting of the saints unto the work of ministering, unto the building up of the body of Christ: till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full grown man, unto the measure of the stature of the fullness of Christ." What a beautiful picture! Each member of the body using his particular gift as controlled by the Head.

Some of us may have but one talent, but if that is controlled by the Holy Spirit, the blessing will be just as great as the one with more talents. As I am representing the women this afternoon, I want to bring to our remembrance the beautiful life of Dorcas. She could not preach, but she could sew. And with her needle and nimble fingers she became a blessing, and I believe she filled her place in the body of Christ.

Let us return to Eph. 4: 3, and read again: "Giving diligence to keep the unity of the Spirit in the bond of peace." Paul means that we should work hard to be one in Christ Jesus; and if we are one in purpose, controlled by the Holy Spirit, doing the will of the Head, we must be held together by the uniting bond of peace. "Blessed are the peacemakers for they shall be called the children of God" (Matt. 5: 9).

Now of each individual here I ask this question: Is

the church of which you are a member carrying out Christ's purpose? Is it dwelling in the unity of the Spirit, bound together by the bond of peace? And is it going forth to preach the gospel to every creature, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever Christ has commanded?

Pottstown, Pa.

What Is Wealth?

BY MAUD MOHLER TRIMMER

WHAT is wealth? Who knows? For what is an abundance to some is poverty to others. Since the great financial distress of the world the mass of the people has begun to realize that it does not consist of cash and negotiable paper.

Yet that is what people have thought in the past. And now if it is stated that a certain man is worth millions the average person will assume that this means cash on deposit in banks, shares of stock, mortgage papers, etc. But this is not wealth at all, but only something that represents it. Set a man on a desert island with all the cash and paper he can carry, yea, even barrels of it, and he will freeze or starve to death. Money can not be eaten, fashioned into usable tools or building materials nor can it be burned for fuel. The rich man well knows that his assets are minerals, raw materials, fabrics or other manufactured goods, rolling stock or other means of transportation, or any other commodity needed for the welfare or pleasure of man. Currency is of value only when used to procure actual wealth. It may be a very bad thing if the use of it is abused or a very good thing if diverted to noble purposes.

In these days we hear again and again that real wealth lies in spiritual values, although it is doubtful if those who say so have not their fingers crossed, or if that is not the case, if they really know what they are talking about, because the mad rush for gold goes on.

One thing is certain: that more people have material well-being than know it. People still insist that the only tangible wealth is in coin of the realm. So it is not uncommon for a city man who has good raiment, a comfortable home, sufficient nourishing food, radio, electric sweeper, washing machine, iron, heaters and other electrical appliances and funds to hire some sort of service, to complain of being poor. Likewise the farmer or resident of the villages groans of his hard lot when he has bins of potatoes and apples, hundreds of jars of preserved foodstuff, barrels of vegetables stored in his cellar or buried in the ground, poultry, dairy products, well filled barns and mows, shelter and plain clothes.

But things are not the only reasons for gratefulness to God. There are other sorts of riches, many of them. Hundreds, yes, thousands who do not know it are, like

About ben Adhem, among those whom God has blessed.

The man to whom God has given a sound mind in a sound body has wealth that gold can not buy, but which has the power to satisfy his needs and desires.

Very rich are those who are capable of doing things well. Not only can they earn their necessities, but they are equipped to render great service.

A good education is a source of wealth. It opens the doors of opportunity.

Appreciation is wealth. He who has it can extract the last drop of joy that falls to his lot. If one has the power to observe and enjoy there is enough that is pleasant in each day of life to fill it with happiness. Even in times of grief there is somewhat of peace and compensation. Of what use would be all the heaped up treasures of the world without the power to extract pleasure from them?

The love of beauty is a real treasure. For he who sees beauty has not only what is lovely in his own home, the earth and air surrounding his own estate, for his delight, but also what is pleasing in his neighbor's possessions. Since beauty belongs to the eye that beholds it, it is as much the property of the one who sees as the one who claims ownership to it.

Happy is the man who can create beauty. Not only has he a means of support, but the source of pleasure to himself and everyone who beholds his creation.

The talented man, if he have but one talent, is rich. To him has been given the ability to support himself, but also a chance to serve.

I wonder if everyone knows to the full the value of a good reputation. Besides its intrinsic worth it has a dollars and cents excellence. Men are eager to have associates of good standing in their business. Goodwill has a cash value.

To be able to meet the public is an asset of monetary importance and affords comfort and pleasure to the one who has it, as well as many opportunities to serve God and the community.

Blessed indeed are they to whom has been given the talent of making and retaining real friends. There is lifelong joy for them. Never need they sorrow or rejoice alone. With loving hearts to boost their morale they never need sink into the Slough of Despond. Doors of opportunity of all sorts open to their hands. They, too, have an unusual chance to serve God.

How rich the child of man is who has back of him a good family and fine, clean ancestry. Such wealth can not be estimated.

But the richest of all is the man who has been born into the royal family of the Heavenly Father. He is never alone. He may tap the resources of the universe, through prayer, for his well being. He is a direct heir of a very wealthy Father. He need never bear a burden alone. If he has faith he need have no want.

Happy and rich is also that man whose heart so bubbles over in gratitude that it is unsatisfied until it has expressed its thanksgiving to the Father. New sources of joy are being continually opened to him. Through communion, he is in touch with the Father and conscious of his presence. Beautiful thoughts and inspiration will flow into his mind to delight and bless others.

Who are the well-to-do? The innumerable folks who have learned in whatsoever state they be, therewith to be content. Who are the poor? The still too great a number who will not accept the wealth waiting for them, for the blessings of God are showered on all men everywhere, but not all see them.

Long Beach, Calif.

Women's Work Project Giving, 1933-34

BY MRS. ROSS D. MURPHY

WE know now that we can really reach the \$15,000 goal in our united giving toward the National Project—Girls' Schools in India, China and Africa. When the books closed on March 1, there was actually \$14,272.43, but within a few weeks thereafter more than enough was received at the Elgin office to make up the \$15,000. The books being closed, however, this had to be credited to the 1934 offering. If your gift, as reported for last year, does not seem as large as you think it should be the difference may be accounted for by the above statement of fact.

I have very carefully, anxiously and prayerfully followed the progress of our work. Many of you have done likewise. We must now bow our heads in humble gratitude and thanksgiving for the expressed results and for the vast amount of consecrated service indicated but which may never be expressed in figures. As we present our lives to the Master in service, he richly blesses and multiplies the little we have to offer.

Eighteen districts went over the top so far as their apportionment was concerned. Of course, the apportionment is a very inaccurate measuring stick. The only true basis of giving for any district or local group is "to do its best" and we shall perhaps never know what that "best" is. We are thankful, however, to these districts for making up what it seems to have been impossible for the other districts to accomplish.

These eighteen districts are: Northern California, Southern California and Arizona, Oregon, Idaho and Western Montana, Middle Iowa, Southwestern Kansas, Northern Illinois and Wisconsin, Middle Indiana, Michigan, Northeastern Ohio, Southern Ohio, Florida and Georgia, Eastern Maryland, Middle Maryland, First Virginia, Second Virginia, Eastern Pennsylvania and Southeastern Pennsylvania—of which Southern California and Arizona and Eastern Pennsylvania and Southern Ohio take the lead. Southeastern Pennsylv-

vania has a very high rating for its membership, but this offering included a special individual gift of \$500.

The Western Region gave	\$1,308.10
The Central Western Region gave	1,311.34
The Central Region gave	4,496.11
The Southeastern Region gave	3,232.73
The Eastern Region gave	3,888.16
Unallocated	35.99

All of which totals\$14,272.43

Two regions, the Western and the Central, went above the apportionment. The other three regions fell below. Of these the Eastern region came nearest to reaching its goal.

The Women's Conference Offering was \$1,145.94 and in addition to this \$2,826.12 has been given from March 1 to July 1, making a total of \$3,972.06. This is a good start. Let us move forward toward \$15,000 by March 1, 1935.

The following is a statement of the project giving since Conference, 1930, which was the beginning of our five-year period:

March 1, 1931	\$12,720.40
March 1, 1932	11,873.97
March 1, 1933	14,336.09
March 1, 1934	14,272.43

Total\$53,202.89

Of course, the first figure indicates a short period of nine months and before Conference that year we had given over \$2,000 to the previous project. In 1931 and 32, as you will note, we dropped down. That year seems to have been the bottom of things financially for us, but since that time we have been moving upward. Our average for the four years was \$13,300.72. The Mission Board used this in supporting the work of the Girls' Schools. If we can reach the \$15,000 mark by March 1, 1935, we may be able to carry forward this year some added work in each of these fields. Our offering from next March 1 to and including Conference should be our Golden Anniversary Gift—for you know organized Women's Work in the Church of the Brethren will be fifty years old in 1935.

In addition to the National Project our statistics indicate that we have given during the past year over \$6,000 to other foreign missions, \$8,000 to home missions and more than \$25,000 to the home churches; or all told over \$20,000 to foreign missions, \$8,000 to home missions and \$25,000 to the home churches. I have been interested to note in my study the fact that in most cases the groups of women giving most to the national project and other foreign missions also gave most to home missions and to the support of the home church. Our statistics, concerning the giving to the home church, are naturally less complete than any other group of statistics, so it is likely that much more was

given to the home churches than is indicated in the reports. I am quite as much interested in the development of other phases of the work and of these I shall speak next week.

Philadelphia, Pa.



MISSIONS

This Department

Conducted by

H. Spenser Minnich



A Wand and a Drum

BY AMY B. COWLES

THERE was great excitement one Sunday at our little outstation called "Mziplace." The morning service was in progress and an invitation had been given for all those who wanted to choose the Lord to come forward. To the amazement of all, a witch doctor quietly stood and said, "I am tired of it all; I am tired of all the ways of darkness; I am tired of deceiving the people; I choose Jesus." The "Sangoma" was arrayed in the usual cowhide kilts; she had strips of hairy goat skins crossed over her chest. Her hair, done up in black clay, was ornamented with inflated goat bladders, the distinctive headdress of all "Sangoma" or witch-doctors. No end of medicine pouches and charms were hung about her neck and arms. In one hand she held her witch doctor's wand; in the other, a tiny cowhide shield. This was no ordinary witch doctor; this was a witch doctor of witch doctors, a teacher of witch doctors.

Awe fell over that little congregation at Mziplace when they saw before their eyes this miracle of God. A witch doctor repenting! A teacher of witch doctors choosing Jesus. A witch doctor giving up all those goats and cattle she had been getting as fees from the people! Do we not all know her? Have we not all feared her? And now she is giving it all up! She is repenting! She has chosen Jesus! Ha! Ha! Ha! This was the work of the Holy Spirit! He was near! During the silence which fell over that little company the "Sangoma" quietly walked out. As she disappeared down the grassy path which led to her hut, the goat bladders were hobbing in her hair and the skin kilts could be heard flopping. She walked quickly and with determined step, this witch doctor now "washed in the blood of the Lamb." A little later she returned carrying her drum and her wand and her medicine

pouches. She took the goat bladders from her hair; she pulled off her leather scarfs; then she laid them all "at the disciples' feet."

Very soon a solemn procession led by our evangelist was filing out of doors. A fire was built; then one by one the goat bladders, the medicine pouches and no end of indescribable paraphernalia were laid upon the flames. The drum and the wand were just about to go when Majoze, the evangelist, stepped forward, and taking them in his hand said, "No, I want to take these to our missionaries. I think they should go to the 'American Boadie.'"

On Monday morning Majoze, his face all aglow, brought the drum and the wand, and laying them down, in an awed voice told us the above story.

A few weeks later Mr. Cowles was up at Odeke holding a Communion Service. Among the people who came over from Mziplace was the witch doctor—the "Sangoma," no longer a "Sangoma." She had washed the black clay and grease out of her hair, the filthy cowhide kilts were gone. She was clothed now in a neat cotton dress—cleansed outside and in, and there she sat in God's house, "at Jesus' feet."

Mziplace is the very smallest of our preaching places. Work there was only recently started. The principal man of the place has just been to us to plead for a teacher for their school. As he pled he said, "Even though we are so small, should not a place where a witch doctor was converted have a teacher?" You may be sure we gave them one—their Chief's daughter!—*Selected from The Missionary Herald.*

My Impressions of Women's Meetings at Ames

BY FLORENCE B. GIBBEL

THE Women's Work Conference at Ames, Iowa, has become history, but the help received there will be a perpetual inspiration. It is a great blessing to come into contact with women of great spiritual strength. As we sat and listened to the splendid messages from the sisters in the homeland, and to the splendid reports of the work being done on the foreign field, because of the love and devotion of the women of the Church of the Brethren at home and abroad, one could not help thinking the thoughts of the poet:

"Gracious is the beginning,
And splendid the end,
When the wonder working hand of God
Leads us in and out."

The discussion periods at the Conference were most helpful. How keenly we feel the need of keeping a deep interest in spiritual values in the local churches! The discussion on the matter of raising funds to carry on our work is always interesting, and to know that our women everywhere are seeking the ideal way to give—even in these days, when many people have little to

give—is a great joy. Any plan that leads the Christian to substitute for the spiritual plan an easier method of raising money, minimizes the joy of giving. Self-denial boxes were suggested. How much better would be the thank offering boxes with their suggestive message:

“A daily gift,
A daily prayer,
That all the world
Our Christ may share.”

To look unto God daily and recognize in him the Giver of every good and perfect gift, is to realize that the best we get from God is not things, but God himself. Therefore, the best we can give to the world is the love of God through Jesus Christ. Our women are longing with all their hearts to do that very thing. God bless them, every one.

Lititz, Pa.

School Girls Visit a Village

BY SADIE J. MILLER

We are out in the villages again with a group of girls. The school vacation days are on so we start from the school with but four girls and gather the rest up from the various villages until we have ten. Our stopping place is a mere shack with grass roof and palm leaves for walls. One side of the hut is open. This is the schoolhouse too. The school is not properly fitted with necessary equipment, so has only a blackboard, chair, table and a few maps, as yet. The Christians in this village are new, but earnest. They are giving all labor free to build the new schoolhouse. Hauling is also done free. When they have a part in such a building their interests in it also are centered there.

We arrived in the heat of the day with flushed faces and bodies wet with perspiration. A rope cot is brought and proves a real comfort for one who is tired and warm. Riding a bicycle is warm work any time of the year, but in the hot season it is especially so. Had we a motor car of our own we could choose our time to go; then we could have the cool of the day either morning or evening for traveling, but when we sit in the motor cars belonging to others we have to go when they choose to take us, which is, invariably, in the heat of the day.

We had few things with us. We had no plates from which to eat, so we gathered the leaves, commonly used for this purpose, and set about making our own plates by pinning several leaves together. Such plates save dish washing also. They are like the paper plates used at home, thrown into the garbage-can after being used. The jungle is full of trees with leaves so that we can make new plates for every meal. Somehow the food seems to taste better from the leaf plates than from those of brass or china-ware.

“How about a bath?” I say to the girls. At once they are busy improvising a bathing place. The cot is set up by the wall with a quilt thrown over it, the rest of the triangular space is enclosed with sheets. A bath is a real luxury at such a time. Then the school girls go for a game and have a real jolly one with plenty of people for an audience. Some of the village girls who herd the cattle or goats from morning until evening gather to see this game. Poor backward, illiterate village girls! They know nothing about such sports and good times. This is a real show for them.

The school girls are busy most of the time. Some do the

cooking for the group; the rest of them are helping on the work of the school building. They carry the needed earth to fill in the low places, they plant posts in the holes and stamp the gravel firmly around the posts, they help get the tile onto the roof. By evening the work is well done.

As I am aroused from a short rest and sleep, the girls are rehearsing the program for the evening meeting. One dialogue specially appeals to the village girls. It represents an educated girl showing an ignorant shepherdess the disadvantages of being illiterate. It reminds her of her untidy hair and dirty clothes and shows her in striking contrast the beauty of cleanliness and order until the shepherdess, with her goats by her, is convinced she too wants to have the advantage of an education. She is convinced that she must get an education and she decides to go with the literate girl to her school.

In the meanwhile the two evangelists of our group have walked to several villages and visited another one of our schools not many miles away. They have visited some homes and invited people to the evening meeting. Thus every one has had a part in contributing to every phase of the work so that by the time we are ready to return home, we have been able to do considerable in that village to enhance the cause which we represent.

After our evening meal we gather for prayer, praying that the evening meeting may be beneficial to all who come, and that Christ may be made known to these people. Recently a well-to-do farmer, of the higher caste, has become a Christian in this village. He is now busy about “the Father’s business” helping also to gather the sheep and lambs into the fold. Like the apostles of old, they catch the spirit of the Master and learn to tell the good news to others.

Jalalpor, India.

What to Pray For

(Turn to Page 2 of Your Prayer for Missions Calendar)

Week of August 4-11

WHEN you read this call to prayer, ten of the furloughed missionaries will be either packing their trunks, making arrangements for their sailing, or already putting out to sea. Let us rejoice with them in their return to their work. But while these are permitted to return, there are others who have been home over time and who long to return, yet must wait and hope. Shall we not pray for them that the way may be opened for their return? Some members wonder why missionaries can not return if their personal support is given, or if their way is paid back to the field. They forget that personal support and steamship fare are but a very small part of the amount which is needed to keep a worker on the field. He must have enough in the budget to carry on his work during the full term of service—whether it be educational, medical or evangelistic. The work-budget is what requires the largest sum of money, and if the general budget is depleted, the missionary cannot return. Pray that more members shall be happy to give to the general work budget of the church. Reduced general giving to the Conference Budget is the thing which is holding our missionaries at home. Let us pray that we shall open the door.

News From the Field

INDIA

Anklesvar

D. J. Lichty

Visible Results in the Villages

Some of the visible results of the season's evangelistic work in the Anklesvar district are: the baptism of twenty-one men and twenty-three women, the strengthening and encouragement of sixteen Christian centers and the sale and distribution of a considerable amount of Christian literature among the young people of the villages. There were also fourteen baptisms of boys and girls of the local schools and community here at Anklesvar station.

Our Boys Are in Demand

Among the hills and valleys of South Rajpipla state are to be found three independent schools, taught by former students of Anklesvar Vocational Training School. Their work has been so satisfactory that other villages are wanting to start schools with Christian boys as teachers. Along with the regular school work these young men are doing splendid work in exemplifying and teaching their religion both in and outside of the schools. Some day we may expect a rich harvest in this field if we supplement their work with proper evangelistic effort.

An Experiment With Boys

Scattered over our district, are a number of young people, who, after enjoying the advantages of Christian Schools, have to live in an environment which for most of them is anything but wholesome. In order to keep such in healthy contact with the church and her program of Christian life and service, we recently held our first young people's camp in a shady grove near the village of Jitali. The program consisted of religious teaching, discussion of religious and moral problems, and the kind of church we should build in India. By the time we had spent five days, working, playing and praying together, every one in attendance was ready to vote that another camp be held next year. We had all boys this year, twenty of them. We hope to have both boys and girls next year. We were especially indebted to Bro. Edward Ziegler for leadership in our camp.

A New Deal in Oil

Within seven miles of Anklesvar, in an artificial pool of water used as a Hindoo shrine, there is a continual disturbance of the water. In spite of constant bubbling, the volume of water remains the same. Recently it was discovered that the cause for this disturbance is not some subterranean goddess, but the escape of petroleum gas. A certain company has staked off a three-hundred-acre concession and the promoters are at the present time investigating the American method of piping gas and oil from the source of supply to the large centers of consumption. It remains, however, to be seen what will come of it since no boring has yet been made.

India's New Pestilence

The public health department and medical profession of India have, for more than a year, been baffled by the spread of spinal meningitis all over the country. It is quite virulent and breaks out in the most unexpected places. Last November the son of one of our popular Vocational Training School teachers contracted the disease and in twenty-six hours he passed away. Just recently one of our village workers brought his oldest boy to Anklesvar intending to take him to Bulsar Hospital. But he was already in the grip of the dreaded disease and in a few days his body was

laid to rest in the Anklesvar church cemetery. The parents have returned to their home sorrowing. Only a few months ago they had lost another child and besides they have had a great deal of sickness of various kinds. So please pray with us for them.

School Again

The Vocational Training School here at Anklesvar opened yesterday with a good attendance and with fine enthusiasm.

AFRICA

Garkida

William M. Beahm

Nigerian Roads

The Hawal bridge is now finished and the main item in giving us an all season road to the rail head at Jos is a certainty. But on the very day that the bridge is declared open, the hundred miles of road beyond it is declared closed to avoid wet season damage. Much of this hundred miles is being worked on to make it stand all season travel. As one officer put it, "The only way to make this road an all season road is to close it in the wet season!" That is what they have done and we pin our hopes on next year's travel possibilities. Meanwhile we are penned in for the summer except as we use the time tried travel methods of bicycle, horse, foot, swimming, and bath-tub boats.

Among Bura Farmers

It is planting season and the Buras are still 100% farmers. It is a good time to find them at home. And in the evening when they come home from their farms is a delightful time to reach into their inmost lives with the seed that springs forth into life eternal. One does not have to hunt long in the Bible for texts during planting season. The New Testament fits into Bura life almost better than it does into our own modernized life. Every Bura child sees sheep and goats daily. They hear wolves at night. They see birds in the heavens and lilies by the wayside. They behold sowers going forth to sow and women grinding at the mill.

Vacation Opportunities

So one of the delights of the school vacation is to push forward the work of giving the Gospels and Epistles of the New Testament to the Bura people in their own tongue. More and more of the children going through our schools are able and eager to read what we can thus prepare for them. Can anything be more indigenous than a Bura New Testament? There is no point in sending any of them out of the country, for they have no message to convey to outsiders. They belong here. This is one thing we are giving the Bura people which belongs to them in a peculiar way. May God hasten the day when we are able to give them the completed New Testament and his Spirit is able to open up its rich truths to their Bura hearts.

A Nurse's Life

Nurse Inman has come from Lassa to Garkida now that Nurse Horn has returned to Lassa. Six more months of Bura study, a nursery full of motherless babes, and a flourishing hospital program are all waiting outside of her door to be looked after. Her quiet joyous spirit bids fair to look- ing after them all. We welcome her.

We regret that furlough time takes Faye Moyer from us for a year. She left a fortnight ago and plans to take further school work while at home. I'll never be able to explain to her teacher training pupils why she is doing this. For to the very last "the wonder grew that one small head could hold all she knew." She'll greet you for us in person.

KINGDOM GLEANINGS

Calendar for Sunday, August 5

Sunday-school Lesson, Elisha Helps the Needy.—2 Kings 4: 1-44.

Christian Workers' Meeting, Moses on Religious Education.

B. Y. P. D. Programs:

Young People—Exchange Program.

Intermediates—A Time for Music.

* * * *

Gains for the Kingdom

Two baptisms in the First church, Roanoke, Va.

Fifteen baptisms in Okeechobee City, Fla., Bro. A. D. Crist of Middleburg, Fla., evangelist.

Two baptisms in the Rocky Ford church, Colo.

Thirteen baptisms in the Stone Bridge church, Md., Bro. I. S. Long of Bridgewater, Va., evangelist.

One baptized in La Porte, Ind.

One baptism in the Mt. Grove (Sandy Creek) church, W. Va.

Eight baptisms in the Fairfax church, Va., Bro. Guy West of Bridgewater, Va., evangelist.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Guy West of Bridgewater, Va., Sept. 10 in the Moscow church, Va.

Bro. D. I. Pepple of Woodbury, Pa., July 29 in the Locust Grove church, Md.

Bro. F. D. Anthony of Baltimore, Md., Sept. 15-30 in the Wakemans Grove church, Edinburg, Va.

Bro. Chas. Forror of Brethren, Mich., Aug. 13-19 in the New Haven church, Mich.

Bro. Harper Snavelly of Carlisle, Pa., July 29 to Aug. 12 in the Sugar Valley congregation, Pa., with the love feast Aug. 11 at 7:30 P. M.

* * * *

Personal Mention

Bro. J. H. Mathis, until recently pastor at Milledgeville, Ill., has begun his work in the Rockingham church of Northern Missouri and his address is changed accordingly to Norborne, Mo.

Last week's visitors at the Messenger offices included three from La Verne, Calif. They were Bro. J. R. Smith and Bro. Harvey Brubaker and wife, the last named a daughter of Bro. Smith.

Brother and Sister Glen E. Norris, missionaries to Sweden, were to arrive on furlough at New York on Aug. 3. For the present their address is to be: 1100 Bedford St., Johnstown, Pa., not as incorrectly given in the Official Directory last week.

Bro. Rufus D. Bowman and family left Elgin for their new field of labor Thursday, July 26. While Sister Bowman and the twins are with the home folks at Bridgewater Bro. Bowman will have a month of varied camp, conference and evangelistic activities. They will take up the Washington City pastorate about Sept. 1.

Bro. Jeremiah Thomas, long time leader in the church councils of West Virginia, has crossed over to the other side at the age of seventy-two. The end came suddenly July 12, in his home at Bruceton Mills, as the result of a heart attack. We are to have for later publication a suitable account of his varied and widely known activities.

Bro. H. Spenser Minnich returned to the office last week from a month's field work, mostly in Virginia, North Carolina and Tennessee. His family, after some weeks with the Ohio kindred, joined him at Camp Harmony. One of the unusual features of this year's program and of camp programs generally was the love feast with which it was concluded.

Bro. Leander Smith, having been advised by his physician to seek a drier climate, has resigned his pastorate of the Albany church of Oregon and is open to engagement elsewhere. He has had thirty years' pastoral experience, has two daughters, one a college graduate, both active in church work. Location near one of our colleges preferred. Address him at Sixth and Geary Sts., Albany, Ore.

Bro. Henry Barkdoll, nearly 88, best known to Messenger readers through his daughter, Kathryn Barkdoll Garner, who spent many years in the India mission field, closed his earthly career July 24. Though living at North Manchester, Ind., for some months, the end came, according to his wish, at Batavia, Ill., where most of his life was spent. Bro. J. E. Miller who conducted the funeral July 27 will have more to tell you soon.

Brother Bonsack, after two weeks with some pressing problems away from the office, is back at his desk busy with preparations for leaving it on a longer absence. According to present plans the deputation to the mission fields will sail from New York Aug. 29, accompanied by Brother and Sister Helser and Dr. Studebaker and wife, newly appointed to the Africa field. It is our hope that in the not too far future Bro. Bonsack will find time to tell Messenger readers about the purpose of this visit to the fields abroad and the considerations which have convinced the Board of

A Successful Vacation Bible School

(See Cover Page Picture)

The Coöperative Brethren Church of Columbus, Ohio, just closed a very successful Daily Vacation Bible School. The school was in session two weeks, from July 9 to 20. This was our fifth Vacation Bible School. The enrollment was 80, with an average daily attendance of 73. Of this number 54 had a perfect record in attendance. Ten workers assisted the pastor in the direction of the school. There were five classes, two workers having charge of each class. The closing program of the school was given on Friday evening, July 20, to a large audience, made up mostly of the parents of our boys and girls. The children greatly enjoyed the school and received real benefit from their coming. Many of the parents expressed their appreciation for what our little church does for the boys and girls in the community. We consider the Vacation Bible School one of the best means of approach to many homes around the church. Each year the Bible School gives us new contacts with parents and children and brings some into our Sunday-school as regular scholars. This year's school has brought new faces into our Sunday-school for which we are all thankful. We are looking forward and praying for another Vacation Bible School next summer, the Lord willing.—D. R. Murray, Columbus, Ohio.

its wisdom and necessity notwithstanding the stress of these difficult times.

Among the leaders for the Young People's camp at Camp Mack Aug. 12 to 24 are J.W. Lear, Russell G. West, A. D. Helser, O. W. Neher, J. Clyde Forney and H. R. White, a negro minister one time secretary to Booker T. Washington.

Sister Ida Shumaker is scheduled to sail from New York for the India mission field Sept. 22. Friends wishing to send her a farewell message may write her so as to reach New York before that date, in care of Outgoing S. S. Britannic, Cunard White Star Limited.

Bro. Chas. R. Oberlin, pastor at Peru, Ind., last April received into the church by baptism a girl six years old. When she became ill with heart trouble some time ago she wanted to be anointed. Following the anointing her heart disorder entirely disappeared. Bro. Oberlin wonders if any-one younger has ever received this rite.

Among the speakers at the No-Tobacco League Convention to be held at North Manchester, Ind., Sunday evening and Monday, Aug. 5 and 6, are D. H. Kress, M. D., Washington, Reed O. Bingham, M. D., Toledo, Charles M. Fillmore and F. W. Lough, Indianapolis, C. E. Dowell, Dayton, Mrs. Dan A. Huebner, Cleveland. Dr. Kress will speak Sunday evening in the Walnut Street church on "When Women Smoke." The three Monday sessions will be in the college chapel.

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Miscellaneous Items

To Michigan Churches: Where it is possible, will each church prepare special music for our District Meeting program Aug. 21-24 at Elmdale? Report your numbers to Miss Elma Rau, Beaverton, Mich., or see her on the grounds. She will serve as director of congregational singing. Harold Chambers will direct our two choruses, one for mixed voices, one for men. Please write him at Y. M. C.

Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

Thinking Missions With Christ, by Samuel M. Zwemer. Zondervan Publishing House. 140 pages. \$1.50.

Having spent forty years on the mission field, and with his experience as teacher of Christian Missions and the History of Religion, the author has a background that well qualifies him to speak out on this great theme. He contends that we do not so much need to re-think missions as we need to know the mind of Christ and the Word of God on this great theme. The early church was missionary because it believed that the world was lost without Jesus Christ as Savior. The church of today will glow with missionary enthusiasm or grow lukewarm to the extent that she believes the same truth. To the author Christianity is not one religion among many, but the religion Jesus gave to the world; the Bible is not one Bible among many, but the Word of God making known his will and plan of salvation. Having such a faith one can understand why the pages glow with apostolic fervor and urge the preaching of Christ in all the world because without a saving knowledge of Christ there is no hope for salvation now or in eternity. The book is a strong antidote for "Rethinking Missions." Read it and your interest in missions will be greatly increased.

A. Bldg., Grand Rapids, Mich., and copies of these choruses will be sent free upon request. Practice on the grounds as per announcement. Let us make our music one of the inspirations of our 1934 conference.—Mrs. D. P. Schechter, Battle Creek, Mich.

Camp Mack invites the churches of Northern and Middle Indiana or any others to help in building Becker Lodge. Much help could be used this August. Write L. W. Shultz, Camp Mack, Milford, Ind., what time you can come.

Program of District Meeting, Middle District of Missouri, Aug. 18-20, Happy Hill church, Rich Hill, Mo.: **Saturday**, 1:30 P. M., Elders' Conference. 3:30 P. M., Women's Work Business Meeting. 7 P. M., Women's Work Program. 8:15 P. M., Temperance address.—E. S. Coffman. **Sunday**, 9:40 A. M., Sunday-school hour. 11 A. M., Missionary address.—J. J. Yoder. 1:30 P. M., Men's Work Meeting. 2:30 P. M., Young People's Program. Address by E. S. Coffman. 7 P. M., Ministerial Code of Ethics.—B. F. Summer. 8 P. M., Educational Address.—J. J. Yoder. **Monday**, 8:30 A. M., District Conference.—Altha Couch, Kansas City, Mo.

THE QUIET HOUR

Ed—The Name of an Altar

Joshua 22: 10-34

For Week Beginning August 12

A gathering to make war

Israel west of the Jordan misunderstood the motives of their brothers who were to live on the east side of the Jordan. Wars of all kinds and sizes grow out of misunderstanding (Prov. 19: 2; 21: 5; 29: 20; Eccles. 5: 2; Acts 19: 36).

Phinehas and ten princes

They had the good sense to investigate before they began to fight. Most of our quarrels would vanish if we had the good sense to follow their example (Prov. 22: 3; 24: 27; Luke 12: 33).

Of carefulness and of purpose

The motive of Reuben, Gad, and Manasseh in building this altar was right. They wanted to insure their children a share in the life of Israel, fearful that the Jordan River might cut them off (Prov. 12: 23; 14: 15; 15: 5; 18: 15; Hosea 14: 9).

"Jehovah is in the midst of us," v. 31

This is true whenever hatred and misunderstanding give place to goodwill. Where love is God is (Gen. 28: 15; Ex. 33: 14; Deut. 20: 1; Isa. 43: 2; Matt. 18: 20; 28: 20).

"The thing pleased the children of Israel," v. 33

Peace always pleases the people. They do not want war, for in war they have nothing to gain; they can only lose (Jer. 30: 19; Hosea 2: 15; John 16: 20).

"A witness between us that Jehovah is God," v. 34

Their friendship was a witness to the power and goodness of God. Such should all of our friendships be (Luke 1: 2; 24: 48; Acts 1: 22; 5: 32; 10: 39; 13: 31; 1 Pet. 5: 1).

Discussion

Discuss the value and use of monuments. Are there other means which in modern life serve the same purpose as this altar, Ed?

R. H. M.

PASTOR AND PEOPLE

Jesus Interprets His Own Mission

BY IVERSON E. MISHLER

II. The Living Bread

"I am the bread of life" (John 6:48)

O Jesus Christ, feed us that heav'nly bread,
Before thee humbly, in our need, we stand,
Our hungry souls need filling from thy hand,
As thousands in that desert place were fed.
Our souls would find new life, that once were dead
And lost in sin. No favor we demand
Save through thy grace, and at thy blest command
Most eagerly we seek the way to tread.
But we are weak, no strength ourselves have we;
The food we need comes but through thy pure love
To nourish us. Strength thou alone canst lend
To serve mankind. From sin, oh, set us free!
Then when our course is run, take us above
To praise thee evermore, world without end.

JESUS said, "I am the bread of life." He was teaching a large group of people whose lives had just been touched in a peculiar way. He loved the multitude, and the evening before in a desert place near the Sea of Galilee he had fed five thousand from five loaves and two small fishes. The multitude appreciated the food and recognized the power of One who could thus easily produce it in such abundance. They would have made him king, but Jesus would not have it so, because his mission was spiritual rather than carnal. When they came to seek him the next morning, he used the incident of the previous evening to drive home the powerful theme of the living bread and the needy soul.

If Jesus was the living bread from heaven, then he is the same now and his followers must recognize this relationship. They must partake freely and without stint of this bread or die of spiritual starvation. It means not merely a knowledge of his goodness, a recognition of his divinity, a belief that he lived and died for the sins of mankind, but it means making his spirit a part of our lives. No earthly life can survive without earthly food, nor can spiritual life exist without spiritual food. And as natural bread becomes a part of the body and furnishes material for warmth, growth, and energy, so the living bread must furnish the same material for the spirit.

Spiritual warmth denotes that the love and sympathy Jesus had for humanity becomes a part of our own spiritual experience. No sacrifice is too great, no service too low, no price too high to pay, if thereby a soul may be saved. This warmth should increase until it becomes a fire burning out the dross, leaving only pure metal. Spiritual growth signifies that there is a spiritual development beginning with conversion and lasting throughout life. In some lives this development seems

almost full-fledged from the beginning, but in most cases there is a gradual and normal growth. Both Peter and Paul speak of babes in Christ who grow by spiritual food. Spiritual energy results when the living bread becomes a part of life. It manifests itself by acts of service to mankind. It sends the preacher and teacher of God's Word to tell the good tidings of salvation; it motivates every true Christian to testify for Christ, and it leads the missionary to foreign lands, sacrificing home comforts and ties, to share that food with others. The only limits to this warmth, growth, and energy are those set by our own weakness, for Christ knew no limit on this side of perfection. "Blessed are they that hunger and thirst after righteousness; for they shall be filled."

New Paris, Ind.

Planning the Evangelistic Program

BY RAY O. SHANK

Part of an Address Given at a Middle Indiana District Conference

SOME preparation must be made before an evangelistic program can be very effective. A wholesome atmosphere must be created. The evangelistic program must be introduced or preceded by a consistent and effective program of Christian living. When we announce to the lost that Christ can save to the uttermost they will look for concrete evidence in the life and conduct of the announcer. The testimony of our lips will be ineffective unless the life corresponds to it. We can not expect to win souls to Christ while we continue to serve the world, the flesh and the devil. An individual or church having stained garments is as poorly qualified to purge the world of sin as a bald-headed man is to go out and sell hair tonic.

We need an unclouded vision of our Christ and a clearer understanding of his claims upon us. We need to develop a keener sense of loyalty to him. The evangelistic program must be the program of the whole church. Certainly it is the duty of the pastor, the evangelistic committee and the Sunday-school teachers to win souls to Christ. But what about the rest of the membership? Can their work be done by proxy? Acts 1:8 would leave the impression that every individual who has received the Holy Spirit has also received power for witnessing. In 2 Cor. 5:17-19 Paul would have us believe that all "new creatures" have a part in the "ministry of reconciliation."

The evangelistic program must be continuous. There is a lust and a craving for immediacy in evangelism. We want large results, a big stir, great excitement in two or three weeks. This is to be brought about by intensive efforts in preaching and personal work. Then in two or three more weeks it is all forgotten.

Spasms, whether physical or spiritual, are very hard on folks. So this spasmodic, periodical, intermittent,

convulsive and irrational type of evangelism tends to weaken the individual and bring about an unwholesome reaction in the church. We must take the longer view. In New York City, I am told, there is a great cathedral under construction. It is to be completed in a total of forty years. The best architects, artists, interior decorators and all workmen are toiling with the utmost care and minutest precision. They want a holy of holies that will bring the worshipers into the very presence of God.

A certain district evangelist told me of a group of Christians in his territory, who with the help of a few neighboring churches, wanted to build a house for the Lord in one day. We need to know that sinners steeped in the lethargy of a deadly indifference can not be brought to the Savior simply by the waving of a magic wand. The true Christian knows no terminal facilities.

This program demands that individuals and churches be imbued with the evangelistic passion. Far too many of us have lost the evangelistic attitude. There is but one reason for it and that is that we have become lukewarm and lost our first love. A young man came to the writer for baptism and remarked that he had spoken to his boy chum about coming, but he was not quite ready to consent. He then said that he would try and have him ready for the next baptismal service. Did you once feel that way? Do you now feel that way? If not you need to pray this prayer:

"Stir me, oh, stir me, Lord, I care not how,
But stir my heart in passion for the world.
Stir me to give, to go, but most to pray,
Stir till the blood banner be unfurled—
O'er lands that still in heathen darkness lie
O'er deserts where no cross is lifted high."

After Israel had worshiped the golden calf, Moses came down from the Holy Mount and was so moved in passion for their souls that he asked God to blot his name out of his book if he could not forgive their sins. Paul was willing to become accursed of God if only he might be able to win his brethren. When the love of Christ constrains there will be zeal and enthusiasm for evangelism. Our interest will not wane, neither will our efforts cease once our hearts are stirred with the evangelistic passion.

A Few Suggestions

In employing methods and devices let us remember that they are secondary. They are the means by which we hope to realize our end.

They should have sanity and dignity to comport with the sacredness of the cause they are designed to serve.

They should be fitted to the tastes and talents of the workers for the best results.

They must be their own, either by creation or by absorption after careful and prolonged study.

They should harmonize with the general program of the church.

Methods and devices must be enveloped with personality. We must put life into them, our very selves.

Above all, let us tarry at Jerusalem until we are endowed with power from on high. When we go out with him, he will help us to work out the details of our program.

Flora, Ind.

How to Keep the Church Growing This Summer

BY ISABEL McPHERSON

RECENTLY, this subject was given me with the request to give a short talk. I was led to wonder if it is harder to keep the church growing in summer than in winter. If this is true, then we must look to underlying causes. Perhaps most of us will agree that the falling off in church and Sunday-school attendance in summer is due to the pleasant weather and our desire for pleasure and recreation. We put these things first and the church suffers. Fishing, golfing, motoring, picnics, reunions and social occasions of all kinds—shall these have first place and soul culture second? Do we feel justified in putting these things first?

Then again, I am not sure but that the summer slump is partly due to the attitude assumed by some of our officials, teachers and leaders who speak freely that they expect a summer slump, thus making it an easy matter to get by. They even join in the exodus, and classes and school assemble only to find the teacher or officer absent and often no provision made for a substitute.

Quite early in the season we hear talk of the choir disbanding for the summer and soon the audience is facing empty choir seats. Why should we stop singing just because it is summer? Or praying or teaching or worshipping? Does it pay?

Does the church make a mistake in introducing entertainment, specials and features in the regular worship program? Even though people are pleasure mad and carnally minded, yet when they come to church, they expect to hear the reading of the Bible and a gospel sermon. Often a long program of this kind precedes the sermon and the worshipers are weary or satisfied, as the case may be, before it is time for the sermon. Then, with eyes on the clock and minds on dinner and the afternoon program, the audience becomes more or less restless or listless and the sermon is largely lost.

I once heard a certain person say that nice weather would soon be ended and that then he would attend church. Many say that Sunday is the only time they have for pleasure and recreation, or the doing of odd jobs around the house. But this is a grave mistake. Sunday is the time for worship and spiritual uplift.

We stress the fact that religion is an everyday affair. It is also a year round affair.

Jesus says: "My father worketh, . . . and I work." Let us as officers, teachers, leaders, and individuals in the church remember this and it will help to keep the church growing in the summer.

Dayton, Ohio.

The Prize

BY PAUL B. STUDEBAKER

THERE is something alluring about a prize. How people do work to attain one! Offer a child a prize for some work to be done and see the added enthusiasm with which he enters upon a task. Business men offer prizes for a certain amount of goods purchased, or a prize to the lucky ticket holder; it does not need to be much, but folks will certainly make an effort for it. Constantly over our radios there are offers of prizes, and people are spending hours trying to win; but comparatively few do win a prize. These prizes are so very uncertain.

Before us there is a prize which is real, attainable, and sure; and how hard pastors and evangelists have to work to keep people interested in the eternal prize of God! Yes, it takes effort, time, faith, sacrifice, loyalty, conviction and steadfastness; but it is certainly worth the effort.

What is the mark toward which we should strive for the prize? It is the making of God's aim, our aim. What is God's aim? Why are we here? Are we here just to work? Just to make money and spend it? Some folks act as if they are here just to be entertained; they shun all the responsibilities of life. The burden of human suffering and degradation seems not to make any appeal to their minds.

Why are we here? I know that question can not be answered to the satisfaction of all; but can it not be said: "We are here to develop godlike, God-pleasing personalities"? For this purpose I believe we experience many things which, if thought of in the right spirit, will make us more godlike. For this purpose the sun rises and sets, seasons come and go, sorrows and joys are experienced, hopes, fears and loves are kindled; for this purpose Jesus lived, suffered and died; for this purpose the Holy Spirit was "poured out on all flesh." It was for this purpose that Jesus said: "Seek ye first the kingdom of heaven and all these things will be added unto you." No, we are not here to see how much we can accumulate or how much we can get out of life; but to enrich and ennoble the personality that God has entrusted to us.

People are working and slaving for the unworthy things of life. But after these are attained, then what? The only attainment that will make us noble and stable and blessed is that "We might be found in Christ, not having our own righteousness, but that which is in God by faith." If when the Master calls us, we are found

to be in possession of that, then life has been a success. But if we have failed to make God's aim ours, then life has been a failure, no matter how many things we have accumulated. Does that mean we are not to pursue material things? No, but it does mean that we are to be good stewards of the possessions over which we do have control. Certainly the Lord needs the very best we have in time, talent and money. What a great opportunity lies before those today who are in control of wealth! The sin of the rich farmer of which Jesus told us, was not in the fact that he was rich, but in that he did not see any other barns but his own to fill. He was living a self-centered and sinful life. Pressing toward a good aim as the goal in life had never dawned on him at all, hence his soul was required of him.

This aim should be pursued with wisdom, with eager looking forward toward the goal. Watch the runner as he leans forward, every muscle working, his eye on the goal in anticipation of the mark and the prize. What is it out there in the future you want so much? The most of us long for a home we can call our own, for children and grandchildren, for peace in life. Perhaps we shall not all attain that goal here; but there is a certain prize for all who will earnestly seek after God. The prize is heaven with all its beauty and grandeur; Jesus, eternal joy and peace; reunion with friends and loved ones. Press toward the mark for the prize. Let nothing hinder you in the way.

Nappanee, Ind.

Building Our Home Life

BY JESSE D. CLARKE

THE home is the most lovely and sacred spot on earth if it is properly governed. If not, there is not much satisfaction to be found within its circle. Home is the foundation of all good government, both religious and civil, if it is ruled by love and kindness. If not, it is the producer of trouble, vexation and crime. I am of the opinion that many homes need reform and regulation. Permit me to give a few scriptures on the prerequisites of an ideal home.

"Train up a child in the way he should go, and when he is old, he will not depart from it" (Prov. 22: 6).

"Fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord."

"Children, obey your parents in the Lord, for that is right."

"Honor thy father and thy mother, that thy days may be long in the land." Judging from the scriptures just quoted there is quite an obligation resting upon the fathers in training their children right, and if the parents follow the instructions God gives and the children obey their parents everything will work harmoniously and

there will be joy and peace. Every home ought to have an altar of prayer and the Bible should be read and taught. We ought to instill into the minds and hearts of children the importance of reading good books, especially the Bible. Parents should take their children to Sunday-school and church, and have them stay for church services after the Sunday-school is dismissed. Do not be too rigorous in your family discipline, but deal with the children in love.

Now, dear readers, in conclusion, I will say that it has been out of a pure desire for the peace and prosperity of the home circle that I have written these lines in my crude and plain dialect. I believe in plainness in everything, and in using language that a child can understand. Parents should teach their children by precept and demonstrate their teaching by living the right kind of a life before them. That is, don't destroy your precept by misconduct in your daily walk. I pray that all of us may live exemplary lives before the world.

Jonesboro, Tenn.

Our Need of Christ

BY EZRA FLORY

IN order to know God it is necessary to know Jesus Christ. "I am the way, and the truth, and the life: no one cometh to the Father but by me. If ye would have known me ye would have known the Father also," declares the Word of God.

Here is a man who reasons that God is infinite love and everywhere present. Why should we think it necessary to go to him through another person? If we believe that God is all-wise and all-loving and that man is the highest expression of God's love, why is it necessary to pray through Christ?

But man is not the highest expression of God's love. Christ is that expression. Christ was God himself here in the flesh redeeming all men from the curse of sin. No man could do that. Christ was in the beginning with God as Creator. God loved man even after the fall. Christ came that man might see God, the Father, as he had never been seen before. Even the saints of the Old Testament needed redemption, as we read, "And they drank of the rock that followed them and that rock was Christ."

Sin is an eternally fatal poison. Whosoever sins destroys life—body, soul and spirit. The only way to escape this eternal death is by receiving the sinless, unpoisoned life of God himself, offered to us by one of the Godhead—Christ. "And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved."

Christ is our substitute for sin and death. This is God's plan and provision. It brings back to man the relationship he had with God before sin came. Only

God can restore us. Our works can not do it. This is the message of the entire New Testament. This is the gospel; the good tidings, the glad news of God in Christ Jesus. "If any man willeth to do his will, he shall know of the teaching." Let us preach and tell this simple story more. Let us believe God's way and accept in faith what he has lovingly provided.

Sterling, Ill.

"What Lack I Yet?" Club

Ottawa, Kansas

SENT BY R. E. MOHLER, McPHERSON, KANSAS

Acting President of Men's Work

Desiring to serve God more acceptably with our substance, we band ourselves together for Christian stewardship in the "What Lack I Yet?" club. There shall be no club organization except that the secretary of Men's Work in the Ottawa Church of the Brethren shall keep a record of the members and their projects and the objective for which the earnings are to be used. Any man or boy who will set up a definite project for earning money to be applied on the common objective may become a member without dues. Membership shall be renewed annually; and the individual may change his project if desired.

Some time in April of this year and October hereafter the members of the club shall agree in advance, upon the objective or objectives toward which the year's earnings shall be applied. The fiscal year shall end on Sept. 30. The treasurer of Men's Work shall handle all moneys and render an annual accounting thereof.

Some Suggested Projects

1. One acre of farm land with any crop desirable, may be put in and harvested and the proceeds given for the objective. Larger or smaller units of land may be dedicated toward the work.
2. A calf, a pig, a setting of eggs hatched and raised, a fruit tree, a berry patch, a melon patch, etc., may be dedicated toward the work.
3. One day's wages a week, one day's wages a month, one month's wages a year, one day's net profit a month, 2% of the net profit of one's business for a year, etc., may be set aside for the Lord's work.
4. Any Christian project may be used.

"What Lack I Yet?" Club

Ottawa, Kansas

At the men's meeting of April 20, 1934, a **pastoral salary fund**, was the objective adopted for the fiscal year ending Sept. 30, 1934.

In gracious appreciation for God's blessings and with a desire to encourage and stimulate Christian stewardship in our church I hereby enroll as a member of the "What Lack I Yet?" club, and dedicate toward the objective, the proceeds of the project listed below.

It is understood that the income derived from said project shall be paid to the treasurer of Men's Work of the Church of the Brethren, Ottawa, Kansas. It is my intention that this project shall in no way serve to reduce the amount I am now giving, but shall be in addition to that amount.

Name Date
Address
Project
Remarks

HOME AND FAMILY

Dawn

BY ELICE LAYCOOK NEHER

I stand by my window and wonder,
As I gaze toward the sky at the dawn,
How the Master of earth could discover
The mixture of paints to put on.

The gates of the day are wide open,
The fleeces are dancing about.
And the lusters are gorgeous and glorious
For the paints are all spread about.

The azure and rose with the hazels,
Are blending most beautiful and grand
And the light o'er landscape advances
Chasing all gloom from the land.

I stand by my window and ponder,
For the mists I can't understand,
But the vision of such a grand picture
Reveals the Omnipotent Hand.

Quincy, Calif.

Nobody Cares About Me

BY ELIZABETH R. BLOUGH

"SHE belongs to us, Emmy; I wish you could be kinder, more lovin' like to her."

Emmaline spoke hopelessly, "I wish too I could; but mother, I am so tired most of the time." She sat down close to her mother's rocker. "When I went by the drug store in Cedarville, yesterday, a rough looking man stared at me. I heard him say, 'There goes that old maid, Steiner; works like a horse any place you put her.' I oughtn't to care what is said about me, but then it did hurt." She wiped her eyes on her gingham apron, while her mother tried to comfort her.

"Cruel, cruel hard; if I could only do my part, instead of you having to do everything. Maybe, I can help soon; my rheumatiz is some better."

"Then as I was walking back from Cedarville, pitying myself, I wondered whether you'd consider sending Edna back to her father."

"Oh, no, Emmy! We can't do that. Her father is worthless, and with the woman he has put in your sister's place it wouldn't be right. And the poor little thing is just ten years old."

"I guess you are right. But our house is poor and she is one more at the table. It's almost supper time now and I haven't much on hand."

"But you always have enough and everything tastes good. Emmy, I believe that the Lord will give us all we need to live on. Folks say that you and Edna look like sisters. Her brown eyes are like yours and when she smiles—"

"I've hardly seen her smile; she's afraid of me."

Emmaline set the table and fried some potatoes and went to the cellar for milk and butter. Her mother talked as she often did of their need of a minister; Edna should go to Sunday-school. Father came in about five o'clock; he worked three days out of a week in Cedarville, four miles away. Because Emmaline could not leave her mother, she could not work in a factory; so she wore overalls and planted corn and raised chickens. Edna came in, sullen and unsmiling; she had been in the woods. Mother warned her, "You mustn't go too far away, you might lose yourself." When asked to help with the dishes, the child recklessly piled them together and broke a plate. She exclaimed pettishly, "I don't care, I am glad it's broke; we don't have to wash it." As soon as the dishes were in the cupboard, she ran out through the open door without another word.

Mother looked worried, but she only said, "She'll be back before dark and we won't say anything to make her feel bad."

Emmaline answered, "I am going too, for just a little while." As she walked along the road, it was plain that life had thrust her down upon the bed rock of existence; but in its very bitterness, she had maintained a kind of stubborn beauty. Her face showed dark and somber, yet it was not unattractive. She took the way to her grandfather's church. Deserted now, this small white church, with here and there a broken window, meant much to her. He had inspired the people to build it and afterwards he preached in it regularly and so held the congregation together. There was a dignity about it as it stood under the trees; no stained glass nor elaborate carving was needed. It was beautiful in its simplicity. Its mystery and peace brought Emmaline to her knees on the mossy steps. "Why shouldn't I ask God? I am his child; he loves me."

As she turned to go away, she saw that the rusty door latch was open. Some one was in the church; some one who was sobbing and crying.

"There's nobody, nobody cares about me. I haven't any clothes, I can't go with other girls; I haven't anything or anybody!"

Edna's voice, Edna in the church alone crying in her desperate need for love and sympathy. Suddenly a veil seemed to be lifted from Emmaline's eyes. She looked straight into Edna's heart and saw there all the discouragement, all the longing which had just now filled her own. She always felt like that when she went to Cedarville; she knew the desolate uncared for feeling of one who has but few friends. How could she be harsh and unfeeling toward this poor little girl? In this church, her grandfather had taught kindness, understanding, gentle wisdom and self forgetfulness, the generous spending of their own spirits. Very softly, Emmaline opened the door and because it was almost dark in the

church, she called, "Edna, don't be afraid, I'll take care of you." Slowly and doubtfully, Edna came and Emmaline drew her down into her lap, saying, "You poor little lamb, I love you; why, my dear, you belong to us; we couldn't do without you."

Edna wound her thin arms around her neck, and cried, "I love you all, I do; but I thought you didn't want me."

"I must be honest with you dear, just at first I felt that way, I was tired. But now you are precious to all of us; we couldn't do without you." Infinite love and irresistible appeal were in her voice. "We are going to get you clothes and shoes, and you shall have friends."

Not for a moment did Edna doubt her. "And you want me. Oh, Aunt Emmy you are so beautiful!" As if that was the highest praise she could give to express her gratitude.

Emmaline felt that it was only through the pain and deprivation in her own experience that she understood the heart-break in Edna's pleading. Love that is a mere return of other love is much like a sale over a grocer's counter. Jesus asked, "What do ye more than others?" By grace divine, Emmaline found love and joy in ministering to the child left in her care.

Hatfield, Pa.

Seed of Abraham

BY H. A. BRANDT

18. Discoverer at Work

It was eleven o'clock on a Saturday forenoon. Ernest Becker and Newell Barr were alone in the research office. They had come in to finish some details on plans for low-priced modern houses to be manufactured of weather-proof metals and rubber glass. The two had been engrossed in their separate tasks until near eleven, when Barr shut his desk with a bang. He swung around in his swivel chair, got up and took down his hat, then walked over to where Becker was still busy.

"About through, old pal?" asked Barr.

"Almost—but slamming that desk didn't help any."

"That was the signal to quit!" explained Barr.

"Anyway you had better knock off before you work yourself out of a job."

Becker leaned back in his chair, and smiled grimly. "Don't worry, my friend, that's just what we are doing as it is."

"What do you mean doing as it is?"

"Working ourselves out of a job," answered Becker impatiently.

Barr fingered his hat. "I don't quite get you," he said with a puzzled air.

"Well, here we are contriving better ways of doing

things. We are figuring out more efficient machines that should last the farmer twice as long. Or take these new cottages. They will be cheap, convenient and practically indestructible. We are getting a little work out of inventing them. The mill people will get a little more making the cottages. But after the market is supplied what will there be for any of us to do? The better work we do the sooner and longer we will all be out of our jobs."

"Look here, Becker, let's not worry about that now. For the more men invent the more there will need to be invented. Don't you remember the old professor's dictum about the nature of human wants?"

"Never satisfied?"

"Sure. Take yourself, Becker. The more you have the more dissatisfied you get." Barr settled himself on a free corner of Becker's desk and surveyed the scene.

"You're not facing all the facts," offered Becker in deliberate challenge.

"Just which ones are being ignored?"

"Well, we are working today, but who knows about next week or next month? We are not much better off than the mill hands. Or maybe we are even worse off, for the plant may go on manufacturing long after research men are through. As the most common mill hands, we are victims of the uncertainties of a system which can and does break men in the very act of creating the instruments which should set them free."

"But that just indicates the need of more invention, or the discovery of a way to live wherein men shall be served by machines—not the machines by men. Isn't that what Mr. Linden was driving at when he said he was anxious to help every mill worker to a larger and freer life?"

"Oh, sure," conceded Becker impatiently. "The theory is okay, but actual conditions are not so easily managed. This greater freedom you are calling for could easily destroy more men than it would save. Think what would happen if millions of immature persons were suddenly set free to do as they pleased."

"Of course that is one of the hazards of progress," admitted Barr. "Now every advance comes at a price. We can take it or leave it, but in either case the price may be to pay. But I would rather die as a freeman than as a slave."

"Perhaps you are right," relented Becker after some moments of silence. "Anyway, here is our personal problem—yours and mine—what shall we do about it?"

Perversely, Barr explained: "Nothing right now. Since I have been getting a little money I have not worried about the failure to sell a portion of father's farm. What do I care that those rich golfers found another farm, and bought it, before I could catch up with them? If I can hold on for a while with the Linden Mills Company I can help my folks substantially. And as for

Julia, she wants to teach out the year. She won't be ready before next June at the earliest."

"The Beckers' problem is not quite as simple," answered Ernest deliberately.

"But things are certainly better than they were," chided Barr. "Remember that nothing is so low as ingratitude."

"But the future, Newell. Take the chair there and let's finish this up."

"If you insist." Barr settled into the chair indicated, but twirled his hat impatiently.

"Maybe I have overdone the picture," relented Becker, "but when I think of what we have, in contrast with what men could and ought to have, I am fairly eaten with discontent. Why vegetate when something better seems possible? I am sure you are right about Mr. Linden wanting to do something for the mill people. My point is that the masses can not do much by themselves. There must be those with visions and plans. And I think that Linden is waiting for this quite as much as for the will to self-help amongst mill workers."

"Certainly both are needed: the will in the hearts of men, and the method by those who see most clearly."

"I feel that Mr. Linden is ready to back any reasonable plan for bettering the life of mill people. But he plans to squeeze his research men dry of every idea that might be worth anything toward a solution. Or at least that's my conviction of his purpose. And he will expect something of us, Newell. Now you admit that social invention is needed—is the continuous process needed to free men from the domination of system and machinery. So I say we must accept the challenge and do a bit of inventing."

"This is pretty sudden for me to contribute much," countered Barr. "And remember we are to meet Julia and Margaret at the Capitol Grill for lunch. But say on, you have something on your mind and the ladies can wait if need be. However, I do want to get a box of candy—this is Julia's birthday."

"There'll be time for that," continued Becker. "The fact is I have said about all I care to now, except to stress the need for the study of promising experiments. There's Freeman's Court. What would you think of a drive out there after lunch? And then there is Wark's Norwood Gardens project, and Burley Holton's thesis that there is essential vitality which can be gained only through contact with the soil. I have a feeling that there is something worth gleaning from all these approaches to the abundant life. Take that Freeman's Court project. Dr. Lane is surely enthusiastic about it. And so also the other coöperators so far as I know. I would like to know a little more of the details, especially how the project was financed. There may be help in this for us, Newell."

"You're talking now, Ernest. We might be able to improve something together."

"And that would go strong with Margaret and Julia."

"And that's something," laughed Barr.

"Yes, sir. But the general problem remains—I mean that of the run-of-the-mill worker."

"Well, let's begin with his greatest need as matters now stand. What do you say?"

Becker thought some moments. "It may not be his greatest need, but there is certainly much to be said in favor of greater economic security. I mean something more than unemployment insurance. At best that is just a stop gap. For what good is insurance based on reserves invested in wealth dependent upon a system which is tottering?"

"You are right. No insurance is stronger than the economic system in which its funds are invested. Hence the security we need for our insecure man is that based on values which will not evaporate."

"It occurs to me that a little plot of ground and a cottage constitutes about the ultimate in protection

"Give Me" or "Make Me"?

BY GRACE HILEMAN MILLER

THE other day I happened to turn on the radio in time to hear a short address on the subject of prayer. A few sentences of this address struck me so forcibly that I want to pass them on to the MESSENGER readers.

There are just two classes of prayers, this speaker stated. Each class is characterized by a key verb found in the story of the Prodigal Son. The first class takes its name from a verb found near the beginning of the story when the young man says to his father "Give me the portion of goods which falleth to me." The *give me* prayers take in the larger number of petitions sent on wings of prayer to the Giver of all good and perfect gifts.

The verb characterizing the second group of petitioners is found in the latter part of the story when the prodigal comes to himself and says: "How many of my father's servants have bread enough to eat and to spare and I perish with hunger! I will arise and go to my father, and will say, . . . Make me as one of thy hired servants."

This speaker declared that the *make me* prayers come from hearts which long for more purity, more holiness. The petition, *make me*, asks for communion with God and carries a longing to be more like God.

Perhaps more *make me* prayers would solve the problem of more sincere Christian living, more effectual Christian witnessing and a more real leavening power of the church in the world.

La Verne, Calif.

against the uncertainties of this life. With modern rapid transportation, and in line with the trend toward decentralization, it is logical and should be possible to locate many workers on attractive homesteads. In hard times these would constitute a dependable last line defense; in better times the basis of a freer, better life. What I have in mind is the Norwood Gardens idea on the level of the average man."

"For example, if Linden Mills should buy up a tract of land and make it easy for workers to invest in inexpensive but attractive homesteads, it would be doing something more to the point than setting up some plan to share profits or buy company stock."

"That's it. The mill worker needs aid, but where it will mean most in helping him to help himself toward economic security."

"Then let's do a little work on this scheme and be ready with an answer," said Barr.

"Agreed," answered Becker.

"Now, let's go. We can still make it without keeping anybody waiting."

"Okey—and don't forget that box of candy!"

Elgin, Ill.

(To Be Continued)

CORRESPONDENCE

UNION CHURCH, NORTHERN INDIANA, HOME-COMING WITH MISSIONARY THEME

An interesting program was enjoyed at the old Union church five miles west of Plymouth, Ind., Sunday, July 15. The third Sunday of July is the permanent date for this reunion. Pastor G. G. Canfield presided. Dr. Homer L. Burke was the speaker for the Juniors in Sunday-school in the Plymouth church, and after the Sunday-school hour the Plymouth church, with the Blissville and Salem churches well represented, went to the "Old Home Church" for the program of the day. Dr. Burke's address was very much appreciated; we were sorry to have him leave before the dinner, but he was engaged in a family reunion before his sailing for Africa scheduled also for that day.

About 250 people brought dinners along and there was a good old-fashioned visit following the dinner hour until 2:30 when the afternoon program began. The Young People's quartet and the Male quartet of the Plymouth church rendered several numbers of music; Mrs. Paul Hostetler led in some congregational singing. Mrs. Delores Bottorf McMillan had written a poem about "The Old Home Church." She dedicated it and read it to those present and to those who used to worship here. Selections from this poem follow this write-up.

Lloyd Morlock and Mrs. Edith Mock Burroughs were asked to speak regarding their childhood, which they did, referring too to the folks who contributed to their life. Others present were Mrs. Frank Kreider and Mrs. Pheobe Inbody. Ray Welborn and Omer Appleman gave a few remarks regarding the older folks of their day at Union. These remarks recalled memories of Sunday-school teachers, preachers, deacons and evangelists, as well as a number

of folks not marked so much as leaders, but who left a good influence on the community. Eld. J. W. Grater of South Bend referred to the communions held at the old home church. Some said after the meeting closed that they remembered when oxen were driven to church by some who came in an early day to these communions. Eld. Frank Kreider, from Elkhart Valley, recalled for us the many special meetings when ministers and deacons were elected. He referred also to the fact that an old church, such as Union, has a sacredness that none would want to get away from; yet the time is coming when it will become necessary to abandon places that are going down for want of folks in the community to keep up the worship and repairs on the property.

A resolution was passed by which greetings are to be sent to all unable to be present at this Old Home Church. We wish you could have been present. We wish you well, and trust that next year you will be able to be present, or to send statement of your presence in spirit.

Plymouth, Ind.

G. G. Canfield.

THE OLD HOME CHURCH

By Delores Bottorf McMillan

There's a relic that stands at the cross roads,
A relic as dear as you'll find,
And the maple trees there that surround it
In their shade I have many times dined.

'Tis the Old Union Church in West Township
Where to church in my childhood I came,
And the blessings that now flood my memory
At its sight are too many to name.

I remember with pleasure, as father,
When each blessed Sunday drew near,
Hitched the horse to the old double buggy,
And to church we went year after year.

'Twas here I first made my appearance,
In public to speak and to sing,
And the message from God to the sinner,
In that humble service to bring.

How eager each child on the sabbath,
As each sat on a little red chair,
Dropped our pennies with a clink in the basket,
Thought our teacher quite radiant and fair.

And the feast that was spread in the harvest,
With those maple trees towering o'er head,
'Twas a feast for our soul and our body,
When some brother the blessing had said.

I remember the group of us children,
When the afternoon service began
Would stay in the yard there and listen—
Oh, I would I might live it again!

How the speaker's voice drifted out to us,
As he spoke of the Truths in God's Book,
And then we caught sight of our mother,
Who nodded and gave us a look.

Oh! How I remember communion,
The most sacred of service to come,
How with prayer and great preparation
The Brethren would visit each one.

And how a few sisters would gather
At some other dear sister's homestead,
To prepare those symbols Christ spoke of,
The wine and the unleavened bread.

Oh! the sacredness of that service,
The humble washing of feet,
And I thought, as I viewed the long table
What a truly heavenly feast.

And then when they served those sacraments,
After a blessing was said,
How I hoped, as I sat by my mother,
They would give me a piece of the bread!

And when the last song was ended,
And those leaving had gone through the door,
Those who stayed would clear up the tables,
Then make their bed on some seat or the floor.

Then quite early in the morning,
We'd all hurry and stir about,
For they all came back for breakfast,
And stayed for worship too, no doubt.

And oh, what a bountiful breakfast!
Sugar cookies, sweet pickles and buns,
No feast that your fancy imagines,
Was half as good as such humble ones.

Great bowls of homemade apple butter
With coffee, cheese, butter and cream,
Every one ate well and hearty,
Paid no heed to their diet it seems.

Then those good old-fashioned revivals,
Each message was made clear and plain,
Entreating the wayward and sinful
To follow the Master again.

And the singing, how can I explain it?
Comes flooding down memory's lane;
It seems to reëcho from heaven;
I hear it again and again.

Now we visit that beautiful garden;
Yonder's the City of the Dead,
And we look at the marble marker,
Placed above some loved one's head.

And we say, "What a life of service,
Lived without selfish gain;
We are sad because they've departed,
But they did not live in vain."

As you listen, how can you but wonder,
With such a foundation in youth,
I came here today with this story
'Tis surely a product of truth.

And to those who have gone on before us
Our honor and homage we pay,
For building this church on the crossroads
And for freedom of worship today.

INSTITUTE OF MISSIONS

An institute of missions, under the auspices of the Board of Christian Education, was held in the Lititz church July 14 and 15. Eld. A. C. Baugher presided. The large church-house was filled to overflowing at all the sessions. Eld. C. D. Bonsack, our much loved Missionary Secretary, gave inspiring messages; Saturday evening he spoke on Christ for the Whole World. Sunday morning he discussed Christ and Race Prejudice. In his closing message on Sunday evening, Around the World in the Interest of Missions, he gave many interesting incidents out of his rich experiences in visiting our mission stations six years ago.

It was a great joy and privilege to have Bro. A. D. Helser of Africa with us; he spoke at every session. Our hearts burned within us as he discussed the Church of the Brethren in Africa, recalling vividly the early days of our mission there. Sunday morning he preached on The Christ Centered Life. The Y. P. D. held a vesper service on the Linden Hall Seminary Campus and Bro. Helser addressed the group. In his evening message on Christian Education in Africa Bro. Helser gave a tremendous challenge to all.

Three Negroes also helped very vitally to make the institute a success. Mr. A. Henningburg, director of academic work at the famous Tuskegee Institute, Ala., spoke on The Negro in American Society and The Economic Aspects of Race Prejudice. In his closing address he discussed An Adventure in Good Will and gave the story of the beginning of Hampton Institute and also of Tuskegee. The high percentage of Negroes who have gone out from these institutions and have made good is a wonderful attainment for the race in America which less than a century ago was in slavery.

Mr. A. B. Dipeolu, whose home is in Lagos, Nigeria, who is spending some time in this country pursuing graduate work, preparatory to returning to work among his own people, spoke on Christian Missions and the New Day in Africa. As an orator of unusual ability, a soul burning for Jesus

Christ, his messages struck home to every heart. Sunday evening he gave the story of his life.

Mr. John Perry, a teacher in the New York City public school system, accompanied these men. He led the singing in the Sunday-school and in the evening sang for us very effectively.

Bro. Baugher had these colored friends stand with Bro. Helser and himself, and then asked the audience if they could tell just how far the grace of God extended. Verily, "The grace that bringeth salvation hath appeared to all men." These men of God, irrespective of color, gave all who attended a larger vision and a sincere desire to be obedient to the vision. Their fellowship with the Brethren from near and far, and with the children, was truly blessed.

The missionary offerings amounted to \$341.81. Bro. Helser made a plea for funds to provide beds in the Africa hospital. Several responded and more will follow.

Our own conviction is that this institute will prove to be far-reaching in its effect upon the future of the church.

Lititz, Pa.

Florence B. Gibbel.

CONCERNING OUR INDUSTRIAL SYSTEM

I have seen a number of remarks in our Gospel Messenger concerning the wrongs or injustices of our industrial system. The only remedy any one has offered is the conversion of men to Jesus Christ. I agree that would help, yet it would not be a remedy in itself, for it is our industrial system which is ethically unsound and unchristian in its very principles. It is founded upon profit and exploitation of man. It must be organized for service and not for profit.

Could you imagine a bunch of monkeys going hungry in Africa if there were plenty of cocoanuts on the trees? Well, there were millions of people in America who went to bed hungry and underfed during this depression. Was it because the masses had not produced enough food, clothing and every necessary thing for man's need and comfort? Would we not say the monkeys were crazy if we saw them girdling the cocoanut trees because they were bearing too many nuts? Yet educated, civilized and Christianized Americans were cutting the cotton, corn and wheat acreage, because we produced too much! The laugh belongs to the monkeys. No wonder God took a hand in curtailing the production. There will be very little wheat in North Dakota this year. Thousands of acres will not yield the seed.

The remedy I offer for our financial dilemma is, that we, the people, must collectively own all the things we use collectively, and own privately what we privately use, and all men work for the government at an equal salary. I think I can hear many protests. Some of my friends will say that would destroy incentive. Government statistics show that 97 per cent of all who engage in business fail and 90 per cent of all our wealth has passed over into six per cent of the people's hands and bankruptcy is staring every farmer in the face under this vicious system. Go tell that to your high school and college graduates and I guess that will send them out into life full of pep. I would have all branches of education free, for it would be an injustice to ask a skilled surgeon to work for the same pay as an uneducated man. I maintain all men's labor is equally useful to society. When a farmer produces wheat, he does so for society and not for himself. A railroad crew does not run a train for itself, but to serve society. And that same principle holds true of every industry.

Now, the question arises, whose duty is it to show the

world the way out of this economic tangle? Is it the duty of the church of Jesus Christ, or shall we sit down and say we can not do anything about it? Shall we assume the passive attitude? We did not do so on the peace question, or the temperance question. I have thought for a long time I should write an article for The Gospel Messenger, but I hesitated to do so, but I got some advice from others of our faith and they encouraged me to do so. I have become so conscientious on this matter I simply can not vote for either of the old parties, for they both stand for private ownership of all public utilities which permits exploitation of my fellow-men. I do not want to exploit my fellow-men, nor be exploited. There is about \$5,000 annually produced in America per family. If in the distribution of our wealth, I give one man a million dollars, 199 families will not get anything at all.

Some one will say, "Bro. Petry, you were called to preach the gospel and you ought not to mix into this tangle." I promise to keep my poise. I shall not use the Lord's day for this. "He hath showed thee, O man, what is good, and what doth Jehovah require of thee but to do justly and love kindness and to walk humbly with thy God?" That is my program: I agree with the prophet Micah. If we Christians do not wake up to our opportunity, who can tell but it may go worse here than in Russia? M. W. Petry.

Minot, N. D.

OUR BEERY, BOOZY, BAMBOOZLED BRETHREN

The writer lives in Denver, Colo., and about every two years has visited for a few weeks in one of the large cities of the East. During the life of the Eighteenth Amendment he saw only one intoxicated man in the city. Things are different now.

Last evening my wife and I had occasion to walk along two blocks of a leading business street. The end of one of these blocks was one-half block away from the City Hall, the other was within one block of that great municipal building. This is what we saw: Within one block of the City Hall and facing it was a saloon jammed with men, some sitting at the tables, some standing at the bar. It was a hideous mass of profane, generally disreputable looking people. The next block on the same street, near the City Hall, had five places where alcoholics were being dispensed. Most of these also were crowded with masses of roaring, profane—often young men. At one place part of the bar was crowded three rows deep by individuals seeking the brain-degrading fluids. Outside of these resorts were groups of men, some holding on to each other with the silly affection of inebriacy. What about their families when they went home?

The morning of this writing I walked through the same street and every one of these saloons—for that is exactly what they are—had men drinking in them at that early hour. Down the street one block farther was a broad building with great black windows on which was painted "Liquor Control Board." Where is the control?

One block from the City Hall a ragged, muttering, intoxicated man followed me into a store. The proprietor told me he was much annoyed with the conditions that had suddenly developed about his place of business. He said: "Yesterday an intoxicated young woman, beautifully dressed, came in here and I had a hard time getting rid of her. Yesterday a man was lying on the pavement opposite my store for a long time."

I was in a street car yesterday when a foolish, drunken man with a watery-eyed, vacant stare entered and after passing the conductor left the car at the next corner—he did not seem to know his right hand from his left. Day before yesterday my wife was in a street car into which a besotted man—nicely dressed—entered. He immediately proceeded to lie down on the long seat in the front part of the car. The passengers had to move away from him. I have, within the past few days, personally observed unfortunate men rambling around the streets or trying to stand up or sit down in public conveyances. One young man put his head on the seat of a car I was in while his feet were on the floor. Meanwhile, other people had to get away from him.

Who will pay for the moral and financial damage done to some of the women and children of these drinkers and to the decent-living people of our communities? Will the money-grabbing foreign and local manufacturers and distributors of alcoholics pay the bill? Will not you, the taxpayers, through private handouts or public taxation be compelled to take care of many of these beery, boozy, bamboozled brethren—for after all they are our brethren—and their families?

Conditions are infinitely worse than they were before or during the days of the Eighteenth Amendment. Where are the promises made to the law-abiding, tax-paying people of America? Where are the personal liberties and rights of the plain, middle-class people? Do not some of us possess a right to our personal liberty on street cars or pavement as well as the drinkers? Why should intoxicated men infringe on our personal liberty and those of our families? Where is the promised exit of the bootlegging industry? Where is the promised decrease in crime? Where is the promised big financial revenue so glibly predicted by politicians? Where are our law-makers? Where are our police? Where are we going? William C. Allen.

Denver, Colo.

A FEW MEMORIES OF ENGLAND

I spent eighteen years in England in the county of Somersetshire, on a farm of 530 acres—Worminster Manor Farm. My father for eighteen years paid an annual rental of \$3,300. We made cheese of 100 pounds or more daily in the season for that trade.

We had twenty-one head of horses and over 700 head of sheep—Hampshire Downs. I was head shepherd of that flock and the work was a plenty, I tell you, as we folded off 10 acres of turnips, vetch, etc.; and the sheep folding two nights made the land very fruitful indeed. We often raised fifty bushels of wheat to the acre.

The shearing time was a source of much pleasure and hard work combined. Farmers' sons came and helped and we returned the favor with a game of rounders or cricket and a great feast, and later on a dance. This pleased the young folks anyway, and sometimes the older ones. A dancing master from London also enjoyed the fun.

Our young people of that day were entirely different from the American type of today. They were hard working, industrious and generally fair complexioned. They did not dress so extravagantly, never painted, nor used lipstick. In fact, they had better sense, I believe.

The Established Church of England, the Episcopalian, was where the farmers sent their boys and girls. In these churches all prayers were read from the Prayer Book and responses were there for all the people. The clerk said Amen aloud.

The other churches, such as Methodist, Baptist, Independent, etc., were for anyone. We attended these as we wished to, and soon saw the vast difference between their services and the Episcopalian. I soon cast my lot with the Baptists.

The roads were all piked with limestone and the horse and buggy were our way to go when not walking. Surely we should like to return by airplane and see the Old Country once more. I am only eighty-three now and I would like to go soon.

H. P. Brinkworth.

Canton, Ohio.

NORTH DAKOTA AND EASTERN MONTANA

The district meeting of North Dakota and Eastern Montana was held in the Carrington church July 8-12. Our meeting began with our young people's conference, Sunday and Monday, which this year, to the writer at least, seemed to be the best we have had. It started off with the spirit of devotion that prevailed throughout the entire conference.

We are greatly indebted to Eld. J. W. Lear of Chicago, Bro. A. F. Brightbill, also of Chicago, Dr. V. F. Schwalm of McPherson, also Rev. Clarence Yonker of Covington, Ohio, as visiting brethren, who gave us many inspiring talks and sermons for which we are very grateful.

The young people's program closed Monday night with a sermon by Rev. C. A. Armstrong, State Superintendent of Christian Education, and a firelight service afterwards which was very impressive.

On Tuesday came the Sisters' Aid Society with some very good reports and one topic, "What Is the Women's Work Project and My Duty Toward It?" This was ably presented by Sister Ruby Burner of the Zion church.

The forenoon had three programs, and the next in order was that on temperance, with the topic, "Our Present Need," by Mrs. Fred Wanner of Jamestown, State President of the W. C. T. U. She revealed to us that there is a great battle being waged, and in order to win, every Christian must enlist as a soldier. The victory will be prohibition again, with greater force and power, and this time to stay.

Next came the Christian education program which consisted of a play, "What Shall We Do With This Child?" A child was seated before a jury consisting of a community grouch, a school teacher, a mother, a Sunday-school teacher, a juvenile judge and a pastor. It made us think and wonder just which one of these we are like.

In the afternoon came the Sunday-school program which was educational and inspiring.

Tuesday was closed with an educational address very ably given by Dr. V. F. Schwalm of McPherson College.

On Wednesday we had an all-day ministerial program; the thoughts and messages presented were on the following topics:

Is not the family altar one of the greatest schools of Christian education?

How can ministers best create a religious and worshipful atmosphere?

Relation of prayer to effectual preaching.

Why neglect our doctrinal teachings?

Wanted: a solution to put in service the neglected talent to supply the ministerial deficiency.

Is the whole church membership responsible for the spiritual nurture of her youth? If so in what way?

How may the divine nature of man be made to reflect more perfectly the will of God?

In all the services we were greatly benefited by having our visiting brethren with us.

Wednesday closed with a missionary address by Eld. J. W. Lear. It was of an evangelistic nature and very soul searching. At the close an invitation was extended with the result that ten came forward to accept Christ.

Thursday came the business session. This consisted mostly of examining and accepting reports of officers and electing new members on boards and committees. The following officers were elected: Standing Committee Delegate: Eld. Ray Harris of Minot; Eld. Ralph Petry, Alternate. Mission Board: 3 year term, Elder Ralph Petry and C. D. Lambert, Surrey; 1 year, Eld. Chas. A. Zook, Minot. Trustee Board: Ora Burkhardt and Laurence Long re-elected. Board of Christian Education: Sister Ruby Burner of the Zion church for a 3-year term. The present writing clerk was re-elected for a 3-year term.

We were very glad to have Eld. W. A. Deardorff of Rice Lake, Wis., with us the last day and a half. The meeting drew to a close Thursday noon but we were all sorry to leave, for had we not all been well fed temporally and spiritually? The Carrington and James River people treated us royally, for which we all are very grateful.

Minot, N. Dak.

Ray Harris, Clerk.

NEWS FROM CHURCHES

ARIZONA

Phoenix.—The Y. P. D. gave a play, *The Awakening* of Mr. Tightwad, at several churches in the city. The freewill offerings were used for their summer camp expenses. The last of June about sixty-five young people of the Phoenix and Glendale churches enjoyed a few days of camp life up near Prescott. The young people expect to send several delegates to Camp La Verne in August. The Ladies' Aid and young people have had several ice cream suppers this summer which brought good returns. At our quarterly church council last Sunday we elected church and Sunday-school officers. Bro. H. A. Frantz was re-elected elder for another year; Bro. Arthur Arnold, church clerk; Bro. Keith Miller, treasurer; Bro. Fields, Messenger agent; Marian Oliver, correspondent; Sister Greenawalt, re-elected Sunday-school superintendent. Bro. M. R. Zigler and wife and Ruth Shriver of Elgin stopped several days with the Phoenix and Glendale churches on their way to a summer conference in Northern California. Their messages and pictures on the progress of the church were helpful and interesting. We appreciate having visiting members since we are rather isolated.—Mrs. H. M. Fields, Phoenix, Ariz., July 16.

CALIFORNIA

Oakland.—May 11 we held our mothers and daughters' banquet with ninety in attendance. An appropriate program was given consisting of music, readings and a pantomime depicting the different stages of life. May 13 Pastor Cunningham completed a series of sermons on *The Ideals of the Church* which were of much interest. The joint Sunday-school convention of the Empire, Modesto, Patterson, Waterford and Oakland churches convened here May 20. We held our regular quarterly business meeting May 25. The church by unanimous vote asked Pastor and Mrs. Cunningham to remain with us another year. It was also decided our pastor should go to the boys' Y. M. C. A. camp for two weeks during July to act as counselor. June 3 Brother and Sister A. R. Fike of Moscow, Idaho, worshiped with us. At the C. W. hour they showed pictures of the *Passion Play* which were very interesting. Bro. Fike brought us the evening message. June 3 our pastor and choir conducted the vesper service over radio station KROW. The boys' clubs completed a successful year's work. The evening of June 17 the Pioneer Boys gave us a fine program as a closing feature of their club year. The women's auxiliary has also completed its work until fall. A short summary of their work is as follows: from September to January preparations were made for the bazaar and food sale held during the holidays. From January to June they sewed for the Red Cross during which time sixteen all-day meetings were held with an average attendance of fourteen. They also cleaned the church and paid for paint to refinish the church kitchen. We greatly enjoyed the program of the Orion quartet from La Verne College July 1. During the pastor's absence at camp July 8 we were privileged to have Dr. W. W. Giberson, Presbyterian, speak for us at both services. Cooperating with the churches of the city in combating the epidemic of infantile paralysis, our Sunday-school is closed during the summer or until such time as it is advisable to reopen. However, church services are continuing as usual.—Mary Heisel Woody, Oakland, Calif., July 12.

FLORIDA

Arcadia.—The church at this place is rejoicing over the addition of Sunday-school rooms, a new roof and paint on our churchhouse, the gift of a friend. Although sickness has been prevalent, our Sunday-school attendance holds about as usual. This not being a tourist town in particular, the season has little effect on our church group. Our elder, Bro. H. A. Spanogle, of Sebring, was with us June 30 and conducted the morning services in the absence of our pastor who was ill. Bro. Spanogle also administered the anointing service to two of our number. Any one interested in a church home for the winter months will do well to write to the undersigned.—Mrs. Cloe Tracy, Brownville, Fla., July 16.

IDAHO

Pine Creek Baptist community church closed a successful revival here on July 7. There were twenty-one baptisms and two reclaimed. We had a wonderful meeting and the members were greatly strengthened. The meetings were conducted by Florence June Yearout of Boulder, Colo., a minister of the Church of the Brethren. She was called here for a two weeks' revival beginning June 10 and continued for four weeks, closing July 7. The girl evangelist drew large audiences, holding their attention and interest throughout the four weeks. July 8 she opened a series at the First Christian church in Coeur d'Alene, Idaho; from there she goes to Olympia, Wash., to hold meetings in the Brethren church. Any church in the Pacific northwest that would like to have Sister Yearout for a meeting may get in touch with her through the pastor of the Brethren church at Olympia, Wash., or the writer.—Mrs. J. L. Pritchard, Kellogg, Idaho, July 14.

INDIANA

Maple Grove.—At the business meeting of June 23 Bro. Jacob Culler was reflected as clerk; Howard Mitchell, treasurer; Paul Hiatt, Messenger agent; Dora Mitchell, delegate to District Conference; the writer, correspondent. The young people also organized recently with Bro. Culler, president. A combined Mother's Day and Father's Day program was well rendered on May 13. June 24 our Children's Day program was given. Bro. Chas. Dumond and family visited their parents and while here Bro. Dumond delivered two sermons. The Women's Work has regular meetings once a month and is studying the book, Eastern Women Today and Tomorrow. We find the programs as outlined by Sister Anetta Mow very helpful. Miss Genevieve Rarick was here July 15 in behalf of the B. Y. P. D. work; following her talk to the group Bro. Carl W. Rarick delivered the message.—Mrs. Lulu M. Hiatt, Clay City, Ind., July 14.

Peru.—Our council was held June 6. Brother and Sister C. R. Oberlin were delegates to the Annual Conference and Bro. Oberlin gave an interesting report the morning of June 26. Following this an illustrated message, The Cross, was given by a former pastor, Bro. A. G. Crosswhite of Eaton, Ohio, which was much appreciated. The evening of April 15 a drama, Life in the Parsonage, written by Bro. Oberlin and given by himself and family proved very impressive as well as interesting. We had the pleasure of hearing Rev. L. E. Eaton of the United Brethren church here, also Bro. T. A. Shively of Pipe Creek on Sunday, May 6, and Bro. Ralph Rarick of Mexico the morning of May 13. In the evening a Mother's Day program was given. Several members have been in attendance at Camp Mack. April 22 the peace deputation group from North Manchester, Ind., gave an impressive play, The Unknown Soldier Speaks. Sister Adam Ebey of North Manchester, who spent several years in the mission field in India, gave a fine talk recently, following which the Conference missionary offering was lifted. The twenty-fifth Sunday-school organization anniversary service held June 3 was greatly enjoyed by all. The Sunday-school outing was held in the city park on July 4. During July and August the various churches of our city are having union Sunday evening services. We had our Children's Day program the evening of June 10. Since our last report three have been received by baptism and one

by letter. Nine have been anointed, some have been wonderfully blessed and given back health.—Mrs. Rose Sonafank, Peru, Ind., July 14.

IOWA

Dallas Center.—Brother and Sister O. H. Austin closed a successful two weeks' evangelistic campaign Sunday evening, July 8. Bro. Austin delivered strong gospel sermons which appealed to the young people and also were consistent with the ideas of the older and more conservative group. Sister Austin's effort in organizing and directing the choral work was greatly appreciated. The story period under her direction also had a strong appeal. Brother and Sister Austin, together with our pastor, Bro. Coppock, and his wife, called in many homes of the membership as well as other homes in the community. As a direct result of the campaign nine were baptized, one was reclaimed and the entire congregation greatly refreshed and strengthened. May 25 we held the mother and daughter banquet with over 100 in attendance. Sunday evening, July 15, Bro. Merlin J. Miller of Emporia, Kans., will begin a series of four lectures on topics concerning War, Peace, Temperance and Social Justice. The Vacation Bible School began July 9 to be of two weeks' duration. The enrollment is seventy-five with interest and attendance good. The school is under the direction of Sister Coppock.—Mrs. W. H. Royer, Dallas Center, Iowa, July 17.

Greene church met in business meeting June 22. Our church unanimously voted to retain Bro. C. E. Schrock as our pastor another year beginning Sept. 1. Brother and Sister Schrock have worked faithfully in our midst since October, 1932. Sister Schrock and Bro. Edw. Eikenberry were chosen delegates to District Conference with Brethren Jacob Kingery and James McRoberts, alternates. Our church decided to ask Bro. Schrock to work on plans for an annual day in observance of the church anniversary to be held in October each year. Our Sunday-school held its annual picnic July 4. The outing could not be held at Halls Grove on account of rain; however, more than fifty pupils were entertained in the dining room of the church. June 24 Bro. Schrock gave us a splendid report of the Annual Conference. Several families motored to Ames and enjoyed the Conference on Sunday. The writer and home folks indeed appreciated listening in by radio and hearing the inspiring musical program on Sunday afternoon, also the messages by the various speakers at the morning worship program and Bro. C. C. Ellis' message on Christian Education on Saturday. Our Sunday-school is using the coin cards in contributing to the district mission quota. The children are giving their offerings for the mission project on the foreign field.—Elsie A. Pyle, Greene, Iowa, July 17.

MARYLAND

Bethesda Chapel.—The meeting held here by Bro. Guy West of Bridgewater College was a very interesting one. Fourteen sermons were preached and three were baptized.—Mrs. Harold Green, Bittinger, Md., July 14.

MINNESOTA

Monticello.—Our communion in the Monticello church is appointed for July 29. Galen Ogden, our summer pastor, is doing good work for us.—Amos J. Nickey, Monticello, Minn., July 11.

NEBRASKA

Omaha.—The members and friends of the church planned a pleasant surprise for their pastor on his birthday, July 3, as a way of expressing their appreciation for his labors among them. They met at the church, then went in a body to the parsonage where they gave him a complete surprise. Afterward all drove to Elmwood Park where a pleasant evening was spent together. Ice cream and cake were served and all entered into the games and had a good time. Sunday-school and church services have been quite well attended in spite of the hot weather. A picnic is being planned for the younger children of the Sunday-school on July 19. The Women's Council has been doing good work. They hold their meeting once each month. They have served breakfast at the church two Sunday mornings, which has helped to pay their church pledge and all enjoyed the fellowship as well. Quite a number from here attended the Ames Conference; the writer was sent as delegate. The church has secured the services of Brother and Sister Rollins of Virginia to conduct a series of meetings in September.—Mrs. Mettie Caskey, Omaha, Nebr., July 18.

OHIO

Richland church passed through a season of spiritual refreshing during the revival services in charge of Bro. Charles L. Cox of Claysburg, Pa. As a direct result of the meetings six made the good choice, and were received by baptism, and the entire membership greatly strengthened and uplifted. Renewed interest and consecration in the church work is being shown in various ways, and especially in the mid-week prayer services. We held regular quarterly council on July 13, at which time Sunday-school officers for the year beginning Oct. 1 were elected, with Bro. Stewart Cocanour as superintendent, and Edna Pifer as assistant. Our pastor, Bro. R. L. Cox, was elected delegate to District Meeting.—Harold Copeland, Mansfield, Ohio, July 17.

Upper Twin (Eaton).—The Y. P. D. recently put on a play entitled Our Place in the Regular Church Program, adapted from the C. E. playlets; it was very well received. The Vacation Bible School conducted by Sister Kathryn Karicofe and eight assistants was the first of the kind attempted by our own people and was pronounced by all a complete success. Sessions began June 11 and closed the 22nd, with a fine demonstration of what the children were taught. The efforts

ANNOUNCEMENTS

DISTRICT MEETINGS

Colorado, Eastern, Wiley, Aug. 18-20.
Illinois, Northern & Wisconsin, Chicago, Sept. 1-3.
Illinois, Southern, Virden, Aug. 25-27.
Indiana, Northern, Nappanee, Aug. 13-16.
Indiana, Southern, Rossville, Aug. 21-23.
Iowa, Middle, Beaver, Sept. 1-3.
Iowa, Northern, Minnesota and S. Dakota, Root River, Minn., Aug. 24-27.
Iowa, Southern, Mt. Etna, Aug. 22-24.
Maryland, Western, Fairview, Aug. 30, 31.
Michigan, Elmdale, Aug. 21-24.

Missouri, Middle, Happy Hill, Aug. 18-20.
Missouri, Southern, Broadwater, Aug. 19-23.
North and South Carolina, Flat Rock, Aug. 23-25.
Oklahoma, Panhandle of Texas and N. Mexico, Clovis, N. Mex., Aug. 21-24.
Oregon, Portland, Aug. 20-22.
Tennessee, Knob Creek, Aug. 16-18.
Texas and Louisiana, Rosepine, Aug. 17-19.
Virginia, Eastern, Midland, Aug. 10.
Virginia, Southern, Brick, Aug. 8-10.
West Virginia, Second, Gladys, Cheat River, Aug. 31-Sept. 1.

of the Ladies' Aid to serve meals at the Old German Baptist Annual Meeting near here were very satisfactory, both from a religious and a financial standpoint. And then shortly following, the caring for the county association of Religious Education with similar results. Their work throughout the past year has been the best ever. Ten of our intermediate girls earned enough money from the sale of doughnuts to spend a full period at our Southern Ohio camp, Sugar Grove, July 9-15, under the leadership of Misses Kathryn Karicofe and Martha Rodeffer. At a recent council meeting reports were made by every department of our religious work. Plans are being laid for a general homecoming and rally of the Aid on July 18. It was unanimously decided that the preaching program be continued the coming year by the present pastors, Brethren Crosswhite and Deaton, and that they should arrange a program for a homecoming this summer or early fall. Finances are in fine shape and a splendid spirit of coöperation prevails. The board of trustees was instructed to do some outside painting on the church at an early date. The janitor work this summer is being done by volunteer service and the self-sacrificing labors of a united membership along many lines is bearing fruit. The Eaton work is growing but we need the prayers of God's children everywhere that our isolation may not prove a barrier to Christian growth. The fine spirit of our county annual meeting at the Eaton Fair grounds is being appropriated by several of our local churches and our sister church, Prices Creek, leads out with a centennial observance the 22nd. Those who feel able to take the Messenger speak in the highest terms of praise of what its five general departments offer us each week, and no one complains at the price when everything is considered.—A. G. Crosswhite, Eaton, Ohio, July 14.

PENNSYLVANIA

Altoona (Twenty-eighth Street).—With the largest attendance we have ever had at members' meeting, Bro. Waltz was reelected for the fifteenth time as our pastor; his year begins Sept. 1. Through his splendid work and with the help of personal workers, twenty-seven have been added to the church, twenty-one by baptism and six by letter. Our communion held the second Sunday evening in May was the largest we have had thus far. The attendance contest with the Ephrata church was in favor of ours. The course of reading the New Testament as outlined by the Board of Christian Education was completed by ninety-five, many for the first time. The work is going along well with increased attendance over last year in all departments of the church.—S. W. Snyder, Altoona, Pa., July 14.

Annaville church conducted a Vacation Bible School from June 18-29 with Carl W. Zeigler, director. The average daily attendance was 251, representing nine different denominations. The missionary offering amounted to \$42.70. A small part of the offering was used for local mission work and the remainder was equally divided between the India and Africa fields. The fine spirit of coöperation manifested by the patrons and friends was much appreciated by those in charge of the work. Brother and Sister Walter Hartman were our delegates to Annual Conference. Sunday morning, July 1, Bro. Hartman gave us an interesting account of their trip and the work of the Conference. Our recently organized B. Y. P. D., under the leadership of President Carl W. Zeigler, has had some interesting and inspiring meetings. Several vesper services have been conducted. June 30 an out-door meeting was held at which Sister Martha Martin, Elizabethtown, conducted a helpful discussion on Our Choices. Afterward the young people were divided into two groups for antiphonal singing. Our minds were especially centered on the cross as we looked upon a lighted cross formed by flashlights and sang songs concerning the cross. The groups then gathered around a campfire for a short consecration service. Each Christian present placed on the fire a piece of wood as a symbol of rededicating his life to Christ. The service was concluded by forming a friendship circle in which prayers were offered for some definite cause or for those in special need of prayer. On Sunday evening, July 1, the West Conestoga B. Y. P. D. rendered a fine program for us, using the theme, The Beauties of Nature. Groups from our B. Y. P. D. have been going about visiting the sick of the community, giving them small gifts and holding short services. These visits and services seem to be much appreciated. Brethren Harry Yoder and Henry Bucher from Lancaster were with us on Sunday morning, July 8. Bro. Yoder preached a fine sermon based on 1 John 3:2, 3.—Esther G. Bucher, Annville, Pa., July 14.

Conemaugh.—Our annual achievement offering taken Feb. 27 for the General Mission Board amounted to \$35. In April we sent \$20.32 for district missions. On June 6 we followed the outline in the Messenger for Annual Conference for our special day for the Conference offering. We made a special effort through the Sunday-school classes and church; our offering for this was \$108.78. From April 30 to May 6 our pastor, Bro. S. W. Pearce, held a week of evangelistic meetings during which time ten were converted. We received some very good messages which inspired us to live closer to the Master. Both of the teacher-training classes have graduated, the training for service class with thirteen members. Bro. John Ellis from Moxham was the main speaker and gave a fine message. The Olivers course had eleven graduates. The speaker for this occasion was Bro. Arthur Rummel from Tire Hill. He also brought us a splendid message. Some of these pupils are now in the Sunday-school as regular or assistant teachers. We have been making an effort to get money to send to Camp Harmony and so far have given \$30.05. The young people of the church are planning to have another July Christmas tree on July 29; the presents are to go to Africa this year. The Cradle Roll mothers held a picnic on July 17. We had a good program in the afternoon. The church members went to Scalp Level to the Old Folks' Home and

gave a program which was much enjoyed. We also gave each one a small gift of fruit and candy.—Mrs. Bertha Miller, Conemaugh, Pa., July 19.

Elbethel.—Bro. J. M. Geary held a series of meetings June 16 to July 1, closing with a love feast Sunday evening. He preached seventeen sermons with great power. A large interested crowd was present for every service. The neighboring Church of God choir assisted in the singing which was much appreciated. The members were spiritually strengthened and nine were baptized.—Clarissa Ulery, White, Pa., July 16.

Manor congregation is planning for a homecoming day on Aug. 12, at the Purchase Line church. There will be an all-day service, with basket lunch at noon and in the evening. Sunday-school will be at 9:30 followed by preaching service. The service in the afternoon will be at 2:30 and will consist of short talks and reminiscences of days gone by, and a short sermon. The evening service at 7:30 will close the program of the day. There will also be a service on Saturday evening, Aug. 11. A short program of special music and recitations was rendered after the Sunday-school hour on Easter, April 1. Our love feast and communion was held May 6. Visiting ministers present: Oran Fyock and Ivan Fetterman. Our pastor, Eld. E. A. Edwards, officiated, assisted by Eld. W. N. Myers. Mother's Day, May 13, there were 148 present for Sunday-school. A few special numbers were given before the sermon which was delivered by our elder, W. N. Myers. Since our last report, two were baptized, a man and his wife. Our Sunday-school attendance is increasing in numbers and all seem to appreciate the new rooms built last year.—Ida Fyock, Clymer, Pa., July 12.

Montgomery church met in council June 30. One letter was granted. The church is going to continue in a joint pastorate with the Manor congregation. Bro. L. R. Holsinger is to hold a series of meetings for us beginning Aug. 20, to continue till Sept. 2 and close with a love feast.—Mrs. Annie Walker, Rochester Mills, Pa., July 12.

Upper Codorus congregation (Pa.) has just closed an interesting series of meetings held from June 19 to July 1 by Eld. I. S. Long of Bridgewater, Va. We had a good attendance and impressive sermons which will not soon be forgotten. As a result twelve have been baptized and three were received a few days previous to the meeting. Bro. Long visited quite a number of homes during his stay with us.—E. S. Miller, Lineboro, Md., July 9.

TENNESSEE

French Broad.—Our two weeks' revival closed Sunday night, July 8. Bro. R. N. Leatherman, evangelist, of Grand Junction, Colo., had charge of the services. Eight were baptized, several reclaimed and some await the rite of baptism. Bro. Leatherman preached some wonderful sermons and worked faithfully while here. Our church met in council July 15. Delegates to District Conference to be held at Knob Creek church in August are W. C. Alley and Miss Mollie Satterfield.—Ethel M. Jones, Dandridge, Tenn., July 16.

Pleasant Hill.—Our church was fortunate to have with us July 15 Miss Pence from Bethany Biblical Seminary who brought us a worthwhile message in song. We had also a fine sermon, the songs properly arranged with the theme of the sermon. Our young people gave an exchange program with neighboring Cassidy M. E. church which is increasing interest among our young folk. Attendance for the past month has been good.—Maxie Holt, Indian Springs, Tenn., July 17.

VIRGINIA

Harriston.—Our series of meetings was held May 20 to June 3 by Eld. L. G. Humphreys of Buena Vista, Va. The services were very spiritual and helpful and enjoyed by all. The attendance generally was good. Special music rendered by Brother and Sister Humphreys was an asset to the meeting. Bro. Arthur Durr and family from Pennsylvania were with us for ten days and were a great help. Sister Humphreys taught the children for fifteen minutes preceding each service, from twenty-five to forty children and youths taking part. Her theme was Jesus Our Leader. The love feast was held June 2 with forty members surrounding the tables. June 17 the children and young people rendered the Children's Day program, after which Bro. Frank Y. Garber gave the children an encouraging talk.—Nora B. Crickenberger, Harriston, Va., July 11.

WEST VIRGINIA

Beansettlement.—On April 12 our pastor, Bro. M. L. Rigglesman, went to the Winchester Memorial Hospital, where he underwent a rather serious operation, and since that time we have longed to hear the Word of God proclaimed. On June 16 Bro. Albert S. Arnold came to us with two soul-cheering sermons, and Bro. L. E. Saville will preach for us on Sunday night, July 22. Quarterly council meeting will be on Saturday, July 28, at which time our elder, Bro. B. W. Smith, will be with us and will also preach in the evening. On the following day he will conduct an all-day service at Mt. Dale, near Ruckman Post Office. On Monday, July 30, Bro. L. M. Helsley, of Woodstock, Va., will begin a series of meetings at this place and continue for two weeks. Our annual love feast will be on Saturday, Sept. 1.—Mrs. Lottie M. Hott, Slanesville, W. Va., July 16.

Glade Union.—The program rendered by the Sunday-school on Sunday evening, May 13, in honor of Mother's Day, was well attended. Bro. H. Q. Rhodes of Berlin, Pa., conducted a two weeks' revival meeting from May 28 to June 10. Three were received into the church by baptism. Our Sunday-school is progressing nicely with L. W. Wright, superintendent. The average attendance for the quarter ending June 30 was ninety-six.—Ruby VanSickle, Hazelton, W. Va., July 14.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Barrett-Geisel.—By the undersigned, in the Pleasant Dale Church of the Brethren, Decatur, Ind., July 15, 1934, Bro. Arthur M. Barrett, Fort Wayne, Ind., and Sister Ruth E. Geisel, Decatur, Ind.—R. C. Wenger, North Manchester, Ind.

Freese-Rothrock.—By the undersigned at the home of the bride's parents, June 24, 1934, Miss LaVira Rothrock of Tonasket, Wash., and Mr. Clarence Freese of Omak, Wash.—H. M. Rothrock, Tonasket, Wash.

Frye-Ice.—By the undersigned at the Allison Prairie Church of the Brethren, July 15, 1934, Mr. Emil Frye and Alice Ice, both of Lawrenceville, Ill.—Dolar Ritchey, Hutsonville, Ill.

Gibble-Smith.—By the undersigned at his home, June 28, 1934, Mr. Isaac G. Gibble of Manheim, Pa., and Sister Helen M. Smith of Lebanon, Pa.—Samuel K. Wenger, Rexmont, Pa.

Hayes-Hanes.—By the undersigned in the Brethren parsonage at Bridgewater, Va., Charles Hayes of Kings, Ill., and Evelyn Hanes of Mount Morris, Ill.—G. L. Wine, Bridgewater, Va.

Nicolas-Flory.—By the undersigned in the Church of the Brethren, Pasadena, Calif., June 17, 1934, Alfred M. Nicolas of La Verne and Edith M. Flory of Pasadena.—C. C. Kindy, San Gabriel, Calif.

Roudabush-Weaver.—By the undersigned in the Berkey church near Windber, Pa., on June 30, 1934, John W. Roudabush of Johnstown and Sister Alta E. Weaver of Windber, Pa.—John F. Graham, Windber, Pa.

FALLEN ASLEEP

Huffman, Jack, son of John and Susie Huffman, died at his home May 21, 1934, aged 78 years. He married Annie Flick fifty-eight years ago. He is survived by his wife and two daughters. Services at the home by S. L. Garber, assisted by J. W. Wampler. Interment in the graveyard near by.—Anna Wampler, Harrisonburg, Va.

Jump, Wm. Hayden, born at Janesville, Ky., Jan. 11, 1883, died July 9, 1934. He was the son of Stephen and Malinda Jump; his mother passed away when he was seven years old and his father died Jan. 11, 1914. He then came to make his home with his sister, Mrs. Mary E. Todd of Tiffin, Ohio. He united with the Church of the Brethren several years ago, and although he was not able to attend regularly he was much interested in the work. His many years of suffering were borne patiently. He leaves two sisters and two brothers. Funeral services at the home of the sister by the writer.—H. V. Thomas, Tiffin, Ohio.

Kriner, Jos. J., born Oct. 6, 1859, died June 30, 1934. He is survived by his wife, one son and one sister. He had been a member of the Church of the Brethren for many years and served in the deacon's office for some time. Funeral services from his home in Chambersburg by his pastor, the writer, assisted by Eld. A. L. B. Martin and Rev. Gobrecht, Reformed. Burial in the Norland cemetery.—C. E. Grapes, Chambersburg, Pa.

Livingsgood, Elmer, born March 16, 1871, died June 10, 1934, at the home of his cousin where he had lived recently. Two brothers survive. He united with the Church of the Brethren several years ago. Funeral services by Geo. W. Van Sickle in the Cuzzart church. Interment in the Parnell cemetery.—Ruby Van Sickle, Hazelton, W. Va.

Masters, H. E., son of Mr. and Mrs. Chas. Masters, born at Old Sewell, W. Va., in 1871. He died at the hospital May 21, 1934. Surviving are two sons and one daughter, six grandchildren, three brothers, two sisters and his aged mother. In 1900 he professed faith in Christ and united with the Church of the Brethren. Through the years he set forth the example of the Christian life; in his last years he suffered much from bodily affliction. Burial in the White cemetery at Clifftop, W. Va.—Carrie Masters, Peace Valley, Mo.

Miller, Lizzie, wife of J. D. Miller and daughter of John and Elizabeth Payne Corbin, died May 13, 1934, at her home near Singers Glen, Va., aged 67 years. She is survived by her husband, two daughters, six sons, three brothers and one sister. Funeral services at the Greenmount church by B. S. Landis, assisted by S. L. Garber. Interment in the Greenmount cemetery.—Anna Wampler, Harrisonburg, Va.

Nead, Daniel, born in Ohio, Dec. 3, 1852, and died June 29, 1934, at the home of his daughter in Pipe Creek township. He was the son of Samuel and Susan Nead, and with his parents came to Miami County, Ind., at an early age. He followed the profession of teaching school for several years and later engaged in farming. He was married to Ella Givler who died several years ago. He is survived by four children. He became a member of the Pipe Creek church in 1891 and was soon afterward called to the ministry. He served the church faithfully but for the past several years was identified with the Dunkard Brethren. He was a grandson of Eld. Peter Nead. Funeral services in the Pipe Creek church by Eld. Frank Fisher. Burial in Metzger cemetery.—Martha O. Hessong, Peru, Ind.

Secrest, Sarah A., daughter of Simon and Elizabeth Winter, born in Mifflin County, Pa., Oct. 7, 1851, died at her home in Sterling, Ohio, June 25, 1934. The parents moved to Ohio when she was small and settled in Wayne County north of Wooster. At an early age she united with the Church of the Brethren and remained faithful throughout her long life. She married Geo. W. Secrest Jan. 1, 1881. Three children were born to them, two of whom survive with four sisters, one brother and four grandchildren. Funeral services at the Beech Grove church by Elders S. A. Showalter and Claude Murray. Interment in cemetery near by, by the side of her husband.—Mrs. Flora I. Hoff, Wooster, Ohio.

Shaffer, Elnora, wife of Bro. Roy Shaffer, of Hooversville, Pa., was born March 1, 1901, and died June 13, 1934. She united with the church in 1919 and was a faithful member of the church and a fine Christian mother. She is survived by her mother, Mrs. Gertrude Jones, husband and five children. In the absence of her pastor, John F. Graham, a former pastor, Bro. Fred R. Zook, conducted the funeral. Services in Berkey church with interment in adjoining cemetery.—Mrs. John F. Graham, Windber, Pa.

Staller, Sister Fannie, daughter of Jos. and Lavina Conn, born in Fulton County, July 7, 1866, died April 5, 1934, at her home in Mexico, Ind. She united with the Church of the Brethren at an early age and remained true to this faith. She married Bro. Silas T. Fisher, the first pastor of the church in Peru, in 1884. To this union five children were born, three of whom with her husband preceded her. She married G. W. Staller July 25, 1928. Surviving are the husband, one daughter, son, four grandchildren, seven stepchildren, two brothers and three sisters. Funeral services in Mexico church by Bro. Ralph Rarick. Interment in adjoining cemetery.—Rose Sonafank, Peru, Ind.

Teeter, Fiannah P., daughter of S. H. and Elizabeth Replogle, born near Hagerstown, Ind., Sept. 8, 1861, died July 10, 1934. She united with the church when fourteen years old. At nineteen she married Abram Teeter. They moved to Missouri in 1886 where her husband died in 1917. In 1925 she and her daughter moved to Dallas County, Iowa, where she remained until her death. She enjoyed her Christian life; it was her chief support during an illness of more than two years. She lost her eyesight at that time but never her hope and faith. Funeral at Dallas Center and at Jasper, Mo., where she was buried beside her husband.—X. L. Coppock, Dallas Center, Iowa.

Wampler, Bro. Daniel H., son of John and Susan Wampler, born near Dayton, Ohio, May 8, 1858, and died at his home near Jasper, Mo., June 28, 1934. In April, 1878, he married Jennie Harvey. To this union two sons and two daughters were born; one son preceded him in 1906. He is survived by his wife, one son, two daughters and eleven grandchildren. Funeral services at the home by Bro. E. S. Coffman. Interment in the Paradise cemetery.—Mrs. Annie W. Holmes, Tonasket, Wash.

The Church of the Brethren

Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5: 28, 29; 1 Thess. 4: 13-18).

3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28: 19; Acts 2: 38); feet-washing (John 13: 1-20; 1 Tim. 5: 10); love feast (Luke 22: 20; John 13: 4; 1 Cor. 11: 17-34; Jude 12); communion (Matt. 26: 26-30); the Christian salutation (Rom. 16: 16; Acts 20: 37); proper appearance in worship (1 Cor. 11: 2-16); the anointing for healing in the name of the Lord (James 5: 13-18; Mark 6: 13); laying on of hands (Acts 8: 17; 19: 6; 1 Tim. 4: 14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.

4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6: 18-20; Philipp. 4: 8, 9); stewardship of time, talents and money (Matt. 25: 14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6: 1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5: 21-26, 43, 44; Rom. 12: 19-21; Isa. 53: 7-12); violence in personal and industrial controversy (Matt. 7: 12; Rom. 13: 8-10); intemperance in all things (Titus 2: 2; Gal. 5: 19-26; Eph. 5: 18); going to law, especially against our Christian brethren (1 Cor. 6: 1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19: 9); every form of oath (Matt. 5: 33-37; James 5: 12); membership in secret, oath-bound societies (2 Cor. 6: 14-18); games of chance and sinful amusements (1 Thess. 5: 22; 1 Peter 2: 11; Rom. 12: 17); extravagant and immodest dress (1 Tim. 2: 8-10; 1 Peter 3: 1-6).

6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28: 18-20; Mark 16: 15, 16; 2 Cor. 3: 18).

7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.

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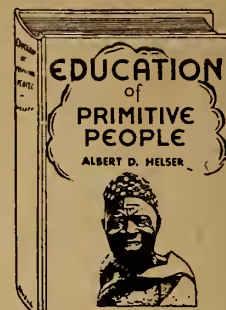
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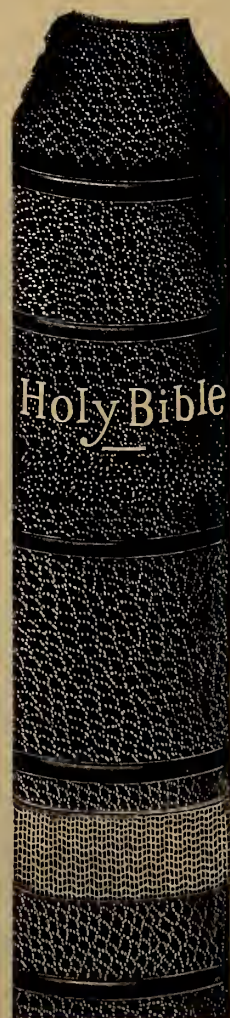
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GOSPEL MESSENGER

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THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

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EDITORIAL

"Playing at Modern Love"

THIS "playing at modern love" is a good deal like fooling with a gun supposed to be unloaded. There is pretty sure to something happen that was not anticipated by the experimenter. Or so it must have seemed to the surviving three of the original four as they told their stories to a coroner's jury in Chicago one bright day in May of this year.

Strange, is it not, that experimenters give so little thought to consequences! Strange also is the fact that so many do not see how little is the happiness achieved by the much married! Can it be that the true path to conjugal bliss is not by way of "playing at modern love," which by the way is neither new nor modern?

Thus the latest in experiments brings us back to the advice of one who urged the husband to love his wife (Eph. 5: 25), and the wife to love her husband (Titus 2: 4). The people who try this advice frequently celebrate golden wedding anniversaries. And perhaps what is more to the point, otherwise give evidence of having found several times the happiness gained by those so foolish as to play with modern love.

H. A. B.

Strange Things About Our Father's World

THE rivalry between nature and the government for first prize in crop reduction is indeed quite interesting, and so are the comments one hears about it. Some think that God would teach us that he can manage his own business without the help of the politicians. Some see in the great drought divine discipline if not direct punishment for man's sins. Some see added proof of how little we know about what determines the weather.

We have the Master's word that Galilee was full of sinners just as wicked as the ones the tower of Siloam fell on. What would he say now to those who, having suffered nothing of consequence themselves, so easily see the hand of judgment on those who have suffered

so severely? Would he preach another sermon on the need of repentance for all of us, and the duty of treating our more unfortunate brothers like the brothers they are? Would he remind us that judging others is still risky?

We know very little yet about our Father's world. Why he distributes some of his blessings so impartially and others so unevenly still puzzles us. Maybe men will know some day why some places are more subject than others to drought, earthquake, or tornadoes, what the length of the recurring weather cycles is, and so how to adjust life on this planet more satisfactorily to conditions as they are.

Meanwhile we need make no mistake in what to do with all these facts and mysteries. We can find in them the finest of opportunities for cultivating some choice Christian graces, humility and charity, for instance; and for striking a just balance between earthly and heavenly treasures.

E. F.

A Shade From the Heat

VERY few of the thousands who have joined in singing "Jesus is a rock in a weary land" have meant by it what Isaiah did when he gave us the figure. For few of us know the parched and barren desert as he knew it, and the preciousness of any object that would afford a bit of shade. The experience of our midwestern states with this summer's severe drought and heat should help us to understand.

There is the rock that is higher than I so that I can escape the notice of passing enemies. There is the rock that's cleft for me so that I can hide in its deep recesses and find shelter from storms, wild beasts or whatever would do me harm. There is what Gladstone called the impregnable rock of Holy Scripture so that I may know there is such a thing as unshakable truth. There is the rock that followed the Israelites in the wilder-

ness, from whose smitten depths they drank and which in some mysterious sense, Paul says, was Christ. There is the rock on which the church is built and which makes it so strong that the hosts of hell can never overcome it. And there is the rock on which, if I both hear and do the sayings of my Lord, I may build the house of my own life so secure that rain and wind and flood will beat in vain against it.

How well we know the symbolism of the rock with its inevitable suggestion of stability and strength. But here is something different. Here is a rock that is neither foundation nor cave nor wall nor tower. This rock offers us shade, only shade, but shade of what quality! It is not the shade of a tree, not only because there are no trees in the desert but because no tree can be so impervious to the fierce rays of a torrid sun as is a rock. It is not the shade of any weak man-made construction, a tent or an attic roof, devices which hold in almost more heat than they shut out. It is not the shade of a passing cloud, uncertain and soon gone. It is the shade of a rock, "a great rock in a weary land," solid, permanent, immovable, impenetrable. No blazing sun can get through that.

So the prophet pictures the blessings of the golden Messianic age to come. This is divine protection one hundred per cent assured, painted in colors provided by his own and his readers' summer time experience. And yours too? For hasn't your experience this summer been enough like theirs to make their need yours also? What have you wanted more, to borrow another phrase from this same prophet, than "a shade in the day time from the heat"? With the mercury mounting day after day to a hundred and upward and that to the accompaniment of a sweltering humidity, you needed not so much a rock to stand on as one to cover you with its shadow and keep you from wilting into nothingness. Not now defense and armament but rather invigoration and a breath of cooling air!

How wondrously complete the gospel! It seeks and finds us where we are and brings its healing bounty in terms of whatever is the matter with us. The cynic will see here as always nothing but wishful thinking. Man invents whatever he must to cure whatever ills he has. The thoughtful mind will see in it the testimony of all the ages that *This* is what cures them. The last word in human need is God. Driven by his extremity, let it be conceded freely, man seeks relief and finds it—in God. Because there is none anywhere else than in companionship with him. In hunger he is bread, in thirst he is drink, in weakness he is strength, in perplexity he is guidance, in sorrow he is comfort. And now, in the terrific heat of a midsummer's merciless sun, he is shade, the shade of a great rock in a weary land.

Here ends the universal quest of the human heart

because it can end here and must end here. God is spirit and so is man and man will rest at last in nothing else. For the final and always recurring answer to man's experience with life is that only spirit entities have lasting value. The prophets bear witness to this truth and translate it into terms of the day's demands. The heart of it is God, the Christlike God. The fulfillment of it before human eyes is the God-revealing Christ.

Looking down the distant ages from his day Isaiah saw him. Through a glass darkly, indeed, but he saw him. He saw him as a shade in the daytime from the heat. He saw him as the shade of a great rock in a weary land.

E. F.

The Greater Leadership

RECENT excesses in Germany serve to emphasize the essential weakness in one man or even one party leadership. No dictator, however wise or able, has a corner on wisdom and ability. For in the last analysis even such are mortal, fallible. They have a great deal to gain and little to lose by seeking the knowledge and using the powers of other men. With all his egotism, Mussolini is smart enough to know that dictators must be ready to learn if they are to stay on top. That much is suggested by his tip to Hitler—that the men who help one to power are not likely to be the ones able to keep him there.

The greater leadership is hospitable, and especially so in difficult times. As Glenn Frank recently said: "Less than at any time in human history can we afford to bully into silence the voice of constructive criticism, intimidate minority opinion, and give unquestioned right of way to the green dogmatisms of politics and economics that sprout so lavishly from the improvisings of crisis-driven statesmen."

"But," you say, "what is the point of reviewing such obvious matters?" We have respect for Dr. Frank's further word: "It is one of the major delusions of this disintegrate time that the need of the hour is strong government. Strong governments drive men into artificial lip service to their slogans. Wise government must have wide soils in which to sink its roots."

And this delusion is not confined to affairs of state. All too frequently the dictator complex is carried over into church government, when a pastor or elder may easily become so obsessed with his own importance that he can not work with some of the ablest members in his congregation. In which case we have the sad spectacle of those who should be leaders consuming their energies fighting each other rather than uniting for the upbuilding of the congregation. In church, as well as state, let us constantly strive for the greater leadership.

H. A. B.

GENERAL FORUM

Service

Selected by Fannie G. Wittmer, Elizabethtown, Pennsylvania

If I had but one year to live;
 One year to help; one year to give;
 One year to love; one year to bless;
 One year of better things to stress;
 One year to sing; one year to smile,
 To brighten earth a little while;
 One year to sing my Maker's praise;
 One year to fill with work my days;
 One year to strive for a reward,
 When I should stand before my Lord,
 I think that I would spend each day
 In just the very self-same way
 That I do now; for from afar
 The call may come to cross the bar
 At any time, and I must be
 Prepared to meet eternity.
 So if I have a year to live,
 Or just one day in which to give
 A pleasant smile, a helping hand,
 A mind that tries to understand
 A fellow creature when in need
 'Tis one with me—I take no heed,
 But try to live each day he sends
 To serve my gracious Master's ends.

At Last—The Moral Equivalent of War

BY MERLIN G. MILLER

WHAT William James foresaw has come to pass. The hour has arrived in which the western world finds the moral equivalent of war. Not a sublimation of war, not a substitute for war, but a method of coercion superior to war, more glorious than war, and far more effective.

War is a method; so is the moral equivalent of war. The glories of war, its higher heroisms, its true moral qualities, have all been reflected, are not inherent. War has seemed glorious when fought for high aims—not for personal glory, but for the safety of the fireside, for the defense of the homeland, for the Cross or the Crescent.

The moral equivalent of war is also a method. Like war itself, the cause, the crusade, will reflect glory on the method. Two great causes today have supremely challenged the devotion of noble men and women—the ending of the ancient evil of war itself, and the creation of an economic order of justice and liberty for all. The ghastliness and futility of the World War quickened Christendom's hostility to the works of Mars; the economic tragedy of our own decade has exposed the hollow mockery of our vast, unearned wealth and luxury in the midst of vaster unearned poverty and suffering. To end these two great evils, war and the profit system, increasing numbers of the best minds of our age are

giving their deepest devotion and their finest talents.

As to the methods of these two crusades there has been a sharp divergence. To the most determined of the crusaders against war, the final weapon has seemed to be absolute pacifism. To the more radical opponents of our profit-driven social order, a violent class struggle has seemed inevitable. The contradiction between these methods has been brought sharply to the fore in the widely discussed division in the Fellowship of Reconciliation. In deep distress of spirit, leaders of these two crusades have parted company over methods, *neither of which is wholly Christian*, neither of which is the moral equivalent of war.

Absolute pacifism is submission. It is defeat for the cause. It may mean preserving the kingdom of God within one, but it means losing the kingdom of God among men. Absolute pacifism is surrender. But the way of violence, of killing rather than being killed, is worse. It is treason to the kingdom of God. It is the denial of the common worth of human personality, without which none of our crusades have meaning. The violent class struggle postpones indefinitely the ushering in of the kingdom of God on earth. For where hate is, there God is not.

There is a third way. Gandhi calls it "Satyagraha." Most of Gandhi's admirers in America call it "non-violence." By this method Gandhi has roused the oppressed and ignorant masses of India from their abject submission. By this method, India has marched forward toward her goal of national independence and of national worthiness of independence, where the use of violence could have brought only more bitter servitude.

But this method, as Raymond P. Currier so well points out in *The Christian Century* of December 20, "is not passivity, it is not non-resistance, it is not non-coercion, it is not even in a sense non-violence; but it is a kind of violence hitherto without definition and, except in one country, without practice. It is *the hateless use of one's own deliberately chosen suffering as the weapon of one's conflict.*"

This way is Christian. It is the way of the cross. It is the way Jesus deliberately chose for himself and the way he demanded of his astonished followers. The leaders of his race were secretly fomenting rebellion, daily heaping fuel on the fires of hate. That way lay grisly war, the destruction of the temple, the ruthless exile of the chosen people. The leaders of such a hopeless movement were committing the suicide of a race. Still worse, they were prostituting the noblest religion in the world to the nurture of hate and hypocrisy. This was collectively the murder of a race, and individually the debauchery of the noblest souls.

Very well, then. Jesus would reveal to the world the horror of this evil thing which only his pure eyes had clearly seen. How could it be done? By compelling

these false leaders either to capitulate to his teaching, or to commit upon his person the murder they were daily doing to the religious and ethical life of his fellow-workers. The story of Jesus' steadfast purpose to go to Jerusalem, the accounts of his deliberate forcing of an issue with the Jewish leaders by the triumphal entry, the cleansing of the temple and the subsequent public controversies, force the thoughtful conclusion that he had determined to give his opponents only the two alternatives, the admission of the justice of his cause or the causing of his assassination. It is highly significant that Jesus so manipulated every event that the conflict was made open and spectacular so that his death must also be in the open.

Jesus foresaw clearly enough that these blasé and self-satisfied leaders would never capitulate. He saw equally clearly that his martyrdom, like the deaths of the prophets, his predecessors, would win a following, save a portion of his people, and create an irresistible movement. It would make possible a pure religion and an ethic of goodwill for the simple people whom he loved. Very literally, he would die that they might live.

Such a procedure in our world of war and greed is not fantastic. It is the realistic method. It calls not alone for goodwill. Even more it demands courage. It requires prompt and whole-hearted acceptance of the lot of the oppressed. Whether it eventuates in serious suffering or not, it must begin with the publicizing by every honorable means of the horrors and tragedies of the evil that is being done.

Do the owners of the mill cast off their worn-out laborers to starve? That is slow murder. Call it such from the pulpit and the press. Put the fact in crisp and unmistakable phrase on a placard, and lift it high in parade and picket line. Risk your job and your reputation—and a jail sentence. But see to it that the public, and the callous or careless perpetrators of this great wrong, see it for what it is. Many employers are seemingly unaware of the consequences of their decisions. Most employers will capitulate rather than stand the storm of popular wrath which will overtake their businesses.

Do our rulers declare war over our protests and despite all our efforts to prevent it? When war's alarms bolt fast the doors of personal liberty, we ignore the mandates of Mars. We parade again with captions, such as "Thou shalt not kill," "Thou shalt not bear false witness against thy neighbor," "Love your enemies." Such action may be deemed treason to the state. It may lead to drastic reprisals; such is war's way. But it will be the most effective loyalty to the kingdom of God. It is the only form of "war to end war" with a chance to succeed after open hostilities have begun.

With such a desperate decision made, we may rise to

the heroism of our Christian martial music. The kingdom of God is on the march. Too long, as pacifists, we have feared to use the stirring hymns of our forefathers. As positive pacifists, daring all to set men free from poverty and slaughter, we can and ought to sing:

"As he died to make men holy
Let us die to make men free."

Americans have confused Gandhi's "non-violence" with the reputed passivity of the Oriental. But it is not only non-resistance, it is hateless aggression. It calls for the man of meditation; it calls more loudly for the man of action, the man who dares, and dares, and dares again!

Non-violent, aggressive compulsion succeeds because, as Currier says: "Its actions are projected upon a practical hypothesis about human nature. That hypothesis is that, upon certain conditions, no sane human being *can* inflict limitless suffering upon an opponent—he himself will 'crack up' inside."

This, then, is the moral equivalent for war—aggressive, hateless forcing of the issue to the point of complete, vicarious suffering. It is a denial of selfish living, but in no other way is it either negative or passive. It is positive pacifism. It is the way of the cross. It is also the way of supreme courage and superb self-control.

As a philosophy of life, this moral equivalent of war accords with the facts of human psychology. It is also a profound act of faith—faith that the forces of the universe are on the side of the innocent sufferers, faith that suffering, like truth, beauty and goodness, is part of the very fabric of life.

As a Christian way of life, this procedure is based upon a sound historical interpretation of the life of Jesus. (See the little book by V. G. Simkhovitch, "Toward the Understanding of Jesus.") It is rooted in a new understanding of the cross, destined to replace, for heroic souls, the other doctrines of the atonement. These other dogmas of the cross have illustrated the gratitude of the forgiven soul, or they have attempted to explain God's part, or Christ's, in the granting of forgiveness. But none, hitherto, have explained the psychological problem, how the death of one innocent man could transform the hardened and powerful sinner, such as Saul of Tarsus, into the grief-stricken penitent.

Nothing is so powerful as an idea when its time has come. The times and idea are met in America today. The crusade against the greed of capitalistic society and against the blood-lust of super-patriotism is one crusade, not two. It is already proclaimed. Many there are ready to take the cross, in a quite literal sense. Who will organize the positive pacifists, the Battalion of the Cross? Where is the Loyola to create a new Society of Jesus? Where is the St. Francis to instil in this holy

brotherhood a deathless passion of goodwill for all God's sons and daughters?

Emporia, Kans.

Why I Am a Dunker

BY ELMER B. ROYER

I WAS a Dunker first of all because I was born into a Dunker home and reared in a Dunker community. Then there came a time when I felt apologetic for the denomination that had given me birth. Our people are so few in numbers in comparison with other denominations. Many persons had never heard of us, or remembered us only for our manner of dress.

I am a Dunker now, but for somewhat different reasons. The longer I live, and the more I see of contemporary life, the more value I see in the fundamental teachings of our denomination. When I heard Kirby Page admit in the pulpit that his own grandfather, a Christian minister, was an owner of slaves and condoned the keeping of slaves, I thrilled with pride to reflect my grandfather and other Dunker preachers preached that slavery was wrong. The civilized nations of the world finally came to see that slavery was wrong, and banished it from the globe.

Although the cause of temperance has suffered a temporary setback, it makes me proud to think that my denomination has stood for sobriety and temperance, and against the use of alcoholic drinks through the two and a quarter centuries of its existence.

The more that I study and observe, the more profound becomes my respect for the wisdom and sagacity of the founders of our church in refusing to bind themselves and future generations by any creed. They maintained, and rightly so, that the New Testament should be our authority. More than ever before, we are hearing the call to come back to the teachings of Jesus, to study what Jesus did and said, and to tackle the problems of today in the light of his teachings. Unshackled as we are by man-made creeds, the Church of the Brethren can and ought to lead the way in this.

Perhaps never before in the history of the United States has there been a period of such tremendous upheaval as now. We are in the worst depression in our history, and at last are forced to face some questions whose existence we have been unwilling to admit until now. Over and over again we have heard the economists say that the fundamental cause of this depression is the disparity between our producing power and our buying power. Dr. Ordway Tead spoke rather plainly to a small audience having in it some of the largest employers in Columbus. After stating that 4% of the people in the United States own 80% of its wealth, he blamed this maldistribution of wealth for bringing on the depression. He said further that the

time has come when the employer shall no longer have the right to hire and fire at pleasure, for society is at last coming to realize that the right to hire and fire is the right to give and to take away one's livelihood. Therefore in the future the discharge of employees is bound to be hedged about with safeguards for the worker.

In the present social ferment the church ought as never before to reexamine its fundamental teachings and to apply these to the solution of present world problems. It ought to be intelligent about present social problems and to throw what light it can on these problems. It ought to interpret its Christ to a troubled world.

Our denomination is a small one, but let us make it a virile one. It has been centuries ahead of its time on some questions (drink, slavery, and war). Can it not still retain that position of leadership by speaking boldly on the great problems that confront the American nation today?

Columbus, Ohio.

Pathfinders in Maryland

BY J. M. HENRY

13. Daniel Reichard

DANIEL REICHARD called the first temperance meeting ever held in Washington County when he invited nine farmers to meet in the Old St. James Lutheran church. This meeting was called and presided over by Daniel Reichard when nine farmers pledged themselves that they would not have liquor brought to their harvest fields, nor served at mealtime. They agreed to pay higher wages, if it should be necessary, to carry out their pledges. This meeting created a sensation in Washington County, but it is to the everlasting honor of these men, and to Daniel Reichard in particular, that this righteous cause succeeded.

Elder Daniel Reichard was a man of good, sound judgment. His counsel was sought far and wide. He served on important Annual Meeting Committees and traveled extensively among the Maryland churches. He was not a great evangelist, but in his work as Bishop of churches and in pastoral care of his people, he had few equals.

The Annual Meeting in the year 1826 was held in his spacious home and barn while he still lived in the Cearfoss District near Broadfording. The Minutes of that meeting are still preserved. One item reads:

May 13, 1826, during a great meeting at the house of Brother Daniel Reichard it has been taken counsel how in the fear of the Lord it is regarded, and if it is proper, that a brother should serve in the office of an assembly now, and it was generally decided and with many texts proven that it is not fit for a true follower of Christ who is a "gone out one" and touches nothing unclean that he should fill such

an office; and it would be better to do according to the council of the Apostle and cling to humility.

Michael Meyer
Daniel Gerber
Samuel Arnold
Johannes Flory
Christian Long
Daniel Bollinger

Johannes Gerber
George Brumbaugh
Daniel Seiler
Nicholas Martin
Johannes Brumbaugh
Daniel Arnold

It will be observed from the Minutes that while a decision was made counseling against members entering public office, yet the other side had its advocates, for the decision says, "it was generally decided," which left room for other opinion. The minority must have produced an argument of powerful effect for a boy of only sixteen was present and heard the discussion. That boy was David Reichard, son of the Daniel in whose home the meeting was held.

It is a matter of great interest that David resolved to get an education and some day serve in public office. David Reichard became one of the best informed young men in his community. He held a chair as professor in the old Hagerstown Academy and attracted the public attention with his brilliant speeches. Later the citizens of Washington County honored him with a seat in the Maryland Legislature.

David married Nancy Price of the famous Price pioneers in the Antietam church, Pennsylvania. Later he moved to Missouri and settled near St. Joseph where this scholar, educator, and cultured Christian gentleman lived nobly as he had learned from his pioneering parents in Maryland. He died February 1, 1860, at the age of only fifty-two.

Daniel Reichard decided to move nearer the Manor church in the later years of his life. He negotiated the purchase of the "Conococheague Manor" from James G. and Samuel Ringgold of Leon County, Territory of Florida, heirs-at-law, of General Samuel Ringgold whose Manor House later became the St. James School. The tract contained 362 acres. Daniel Reichard lived here until his death. He served as bishop of the Manor church as long as he lived.

"The Conococheague Manor" became famous in the early history of the Brethren in Maryland. It was here that visitors came from Virginia to counsel with Elder Daniel Reichard on church problems. Here the traveler found a welcome, the poor had a friend, and the sad-hearted had a comforter. From that home went out an influence which has seldom been equaled in any family of pioneer days. The legacy which Daniel and Catherine Balsbaugh Reichard left was greater than the riches of Cræsus.

These pioneering saints of God reared a remarkable family. Ten children grew to maturity. George was the only child who died young. Anna died Dec. 20, 1856, at the age of twenty-eight. She was never married. Frances, who was given the name of her noble

grandmother, remained also unmarried. In her young life a romance took place which accounted for the fact that she never married. Her young suitor became piqued because Frances listened to her parents and declined to marry young. As it often happens, the young man showed his mettle and married another girl for spite.

Frances Reichard was content to remain single and keep the name of her grandmother. In her will she bequeathed special legacies to four nieces who bore the same name. The special gifts went to Frances Brewer, Frances Reichard of Jacob, Frances Long, daughter of David and Mary Reichard Long, and Frances Barr.

Catherine Reichard married a man by the name of Spanogle and lived to a ripe old age. She died Oct. 26, 1897, without an heir. Her sister Elizabeth, born April 27, 1809, married Jacob Brewer. They lived all their life in Maryland. She died October 10, 1872, and was buried in the Broadfording cemetery.

Daniel Reichard, Jr., married Maria Brewer, sister of Jacob, who had married Elizabeth Reichard. Daniel moved to Monmouth, Ill., and died there. He was a man of great influence in his community.

Jacob of the third generation to bear that name was born Feb. 25, 1812, and married into two well known families of the Brethren forebears in Maryland. His first wife was Elizabeth Wolf of the pioneer Wolf family on Beaver Creek. After the death of Elizabeth, Jacob married Elizabeth Stoner of Frederick County. She died without leaving any children.

Valentine Reichard, one year younger than Jacob, born Nov. 5, 1813, married Catherine Wolf, sister of Elizabeth, first wife of Jacob. Both Jacob and Valentine served as faithful deacons in the Manor church. Valentine suffered an accident from a falling tree which broke his collar bone. Later, he suffered paralysis of his left arm. He decided to study medicine, and he graduated from the Eclectic Medical Institute in Cincinnati, Ohio. He spent the remainder of his life as a practicing physician in his native county. His daughter Nannie married Eld. J. Mitchell Stover, brother of Wilbur B. Stover, our pioneer missionary to India.

Mary Reichard, called mother by seven ministers at her funeral, married Elder David Long whose life and family will be treated in a full account of the Long family as pioneers. It will be observed however, that two David Longs married into the pioneer Reichard family. The first David married Catherine Reichard, daughter of the pioneer Jacob. The second David Long married Mary, a niece of Catherine.

Susan, youngest daughter of Daniel and Catherine Reichard was born Dec. 30, 1820. She married Jacob Barr and lived many years near Downsville. When the far west was thrown open to settlers—with the pioneer-

ing spirit strong in the family life—they moved to Fort Scott, Kansas, where Susan died Feb. 17, 1903.

John, the twelfth and youngest child of Daniel Reichard, grew to maturity on the old homestead. He married Ann Ringer and they spent their entire life in Washington County. For some unknown reason, John never united with any Christian church. The people who knew him best, however, often spoke of him as a model in honesty, integrity, and public interest. It was due to his interest in public education that he got his brothers Valentine and Jacob, and David Long, his brother-in-law, and his neighbor Michael Emmert, to contribute \$72 each to build the Spring Grove School which has stood as a monument to the memory of these good men.

The great life of the Reichard pathfinders and pioneers goes on and "their children shall rise up and call them blessed." The mortal body of Elder Daniel Reichard, pioneer, preacher, bishop and Christian saint, sleeps under the turfed mound in the Manor cemetery, with the body of his beloved Catherine near at hand, while the life immortal moves on triumphantly through the years.

Bridgewater, Va.

Old Order Brethren Conference

BY J. PERRY PRATHER

MAY 20-23 our Old Order German Baptist Brethren held their Annual Conference on a farm near West Alexandria, Ohio. Sunday, May 20, the opening day, there were possibly 5,000 people present to give color and influence to this memorable gathering (for such it is in Southern Ohio) of saintly people.

Types of People Present

Many people were there for the first time, that fact was evident. Some were there out of mere curiosity, because of what they had heard. Others were there just to have a place to go. Still others were there to enjoy a bit of fun at the expense of our Old Order Brethren. And not a few were there for fellowship and spiritual strength and to learn. I want to be counted with the latter class. Our church (the Church of the Brethren) has many members who have relatives who belong to the Old Order Brethren and many of them were there to fellowship and have a reunion. Outsiders outnumbered Old Order Brethren many times.

The Principal Equipment

Five tents of various sizes constituted the general equipment. The largest tent was the mess hall where all who could get in were fed without money and without price, twice a day—at 8 A. M. and at 4 P. M. The next tent in size, with a seating capacity of possibly 1,500, was the "tent of meeting." The seating arrange-

ment here would possibly be of interest to many. It began with a long table in the center, on each side of which was seated the Standing Committee. Then around and around, and around and around, were rows and rows of backless benches, with everybody seated facing the center of the tent (the brethren on one side and the sisters on the other). The three smaller tents were of only passing interest, being occupied by the Church of the Brethren, Progressive Brethren and United Brethren, all of Eaton, there for the purpose of feeding the multitude of people that must eat, at any and all times.

From 1881 Until Now

Fifty-three years have passed since the Old Order Brethren fellowshipped with us in our Annual Conference. The appearance of our Old Order Brethren in dress, their devotion to a cause and the way they conduct their meetings have changed but little. In some things you can look back fifty-three years at a glance. But automobiles, streamlined and earlier models, possibly acres of them, made the outside appearances savor of today. No horses and buggies were in evidence. Modern electric lights, refrigeration and other equipment were freely used. This is enough for setting and outside appearances. Now to the business.

Business

Tuesday, May 22, 1934. Of course it was Tuesday. Conference business began on Tuesday in 1881—so today. Not until recent years have we changed the long honored custom of the Conference business sessions beginning on Tuesday. There were possibly 2,500 people present. Business was to start at 9 A. M. But some grave issue faced Standing Committee and delayed the meeting until 11 A. M. The time was spent with different ministers lining hymns and leading the congregation in the singing of same. I enjoyed their singing; there was no jazz or two-step time. Part singing was not in evidence. Their hymn book was interesting also: a very small book with no lines, spaces or notes—just the letters L. M., S. M. or C. M., with a scriptural reference before each hymn.

They opened the Conference in order—a hymn and the reading of Acts 15 followed by prayer. The retiring moderator made some helpful and Spirit-filled remarks about the business and how it ought to be conducted, which would have been in place at our Annual Conference. He concluded with a few remarks directly to the brethren about disputing and disagreeing, with a warning against too much levity. The rules were simple. Outsiders were welcome, but they were to have no part in the business, neither were they to make any speeches, the speaker stating that it was their own meeting to be run as they thought best.

Queries

All queries had been thoroughly studied by Standing

Committee and were presented with an answer by that body attached. They were presented by number, being read by the reader or his assistant. The query was then thrown open for discussion. To pass, the vote had to be unanimous. "Lay it down" or "Pass it" was heard frequently. I shall refer to only two queries—one revealing how they meet the modern world, and the other as their first home missionary (or any missionary work) endeavor.

The Radio Query: This query represented a demand to discipline those who have radios in their homes. And the "time honored position of the church with respect to musical instruments" was presented. The report of the committee reminded us of several committee reports to Annual Conference, one in particular with reference to the "Prayer Veil." A motion to push the query through was made. But there was opposition. And then I heard one of the finest pleas for laboring with the erring brethren asking for time and a plea against haste in the matter, that I have ever heard. It was said: "A radical position either way will not solve the matter. We must bear with the matter to have unity. . . . Let us remember how we spoke against the telephone and the automobile (and yet we have both of them now) and be lenient with those who have radios. True, the radio does connect our homes with the currents of the world. But you can have what you want. If you want the foolish, you can have it. If you desire the good, you can have it. . . . but don't refuse to break bread with those who have radios. . . . The radio is not as bad as the uncensored newspapers which come into our homes with their obscene pictures and demoralizing advertisements." Well, they "laid the paper down," whatever that means. The spirit of the discussion was very fine. There were no hard and unkind or cutting remarks to hurt or wound.

Query No. 12

This query made history. It will stand out as one of the most progressive and far-reaching in their history to date. It had to do with the care of weak churches and isolated members in the far west. It was truly a missionary call to the church. Some of the finest missionary challenges, given in the finest Christian spirit, centered around this query. Time and again my heart burned within as I felt the presence of the Spirit urging them on and out beyond themselves.

I thought of our Conference at Calgary, Canada, and at La Verne, Calif. It was hard for our Eastern brethren to journey so far. Yet those weaker sections of our brotherhood felt the need of the inspiration of our great Conference. Then I thought again. We do expect our California brethren and Canadian brethren to come east. Our brotherhood is strongest in the east. The churches are larger and the communities are brethren

conscious—we count. They have a fine background of missionary and sacrificial service. Our western churches are not so well rooted. The communities are not brethren conscious. Our people are looked upon as an innovation, many times as an oddity. Not so in the well established centers of the east.

Speaker after speaker, referring to query No. 12, related the trying hardships, such as crop failures, etc., their western brethren had to face, giving vivid examples of the sacrifice the weaker churches made to represent at Conference. Sure, all want the Conference in their section—close by. That makes all who live near forget one of Christ's teachings, "Bear ye one another's burdens and so fulfil the law of Christ." Churches close around the Conference were asked to help the far western brethren—many with no crops in six years. And yet they sent a delegate. A committee was appointed to work out plans for sharing the expense to Conference, helping the weaker churches, so they begin to feel the urge and pull of a needy world upon their hearts. Horizons are expanding.

Conclusion

As I left the grounds a feeling of sadness came over my heart. What generosity! Feeding all free of charge who cared to eat! How hospitable they were! How simple and reverent was their worship! How clean and bright were their faces—no make-up to spoil the simple beauty of their maidens' faces, lips or finger nails. They seemed to have at heart just what this world needs, purity of life and tenderest devotion. The hurry of life and fretfulness of spirit seemed foreign to their living. We as a church need more of what they seem to possess.

I prayed to God that he might open their minds and hearts—ours also—until they could sense the heart-cry of this troubled world and break forth with urgent haste to answer that cry. Then my mind thought of our progressive brethren. O God! why not a united, Mack founded, organization? We have all three groups in our own beloved fraternity. Yes, groups much larger than either of the two groups by themselves. And we move on as a mighty host for God.

The heart-breaking and tragic fact has been the development of an improper spirit in all too many hearts in the past, causing brethren (that's what they professed to be) to differ to the breaking point over the gospel, the very power and force that ought to unite all, until they could no longer be brethren. Paul and Barnabas parted as a result of warm contention that ought not to have been. But how often have our brethren read Acts 15 or listened to its reading—both in district and Annual Conference—and straightway had contention, many times causing bitter strife and hard feelings? All too often green jealousy and lust for

leadership have proven dangerous, yea blighting to the soul. Let us guard against such things. They are not of Christ. This appraisal of our Old Order Brethren is a sincere appreciation. I can not sit on the scorners' bench. God bless our Old Order Brethren with an enlargement of horizons and of spirit.

Dayton, Ohio.

The Bible and the NRA

BY E. H. EBY

Part Two

3. THERE was injected into Hebrew economy a very effective safety valve, which prevented money lenders, slavers and realtors from getting a strangle hold on the life of the nation. This was the Year of Jubilee. Once every fifty years debts were cancelled, lands restored to original owners, slaves freed, contracts voided—there was a *new start*. Christ declared it a part of his program to restore the year of the Lord's Jubilee. Somehow the principle involved in the year of Jubilee must get back into modern life, whether voluntarily or by force. There must be a chance to make a new start. It will be objected, the world would only slip back into its old corrupt ways again. Yes, so there will needs be another Jubilee in fifty years. Cancel the old debt and start over—that seems to be God's way. It is a check on greed. The earth as well as man and beast had a sabbath rest. Will the limitations put on production and on hours of labor come ultimately to satisfy this principle? The preacher's line of thought went off in another direction. He failed to suggest the parallelism in present day conditions. A fundamental law can not be violated with impunity. For five decades big business has had its day, capital has dominated the press, public education, business, legislation. It controlled congress and elected presidents and dominated courts. The preacher said it is time for the year of Jubilee. The 1% has had its day, the 99% are coming into theirs. The rights of labor are being recognized by NRA. Collective bargaining is a right insisted on by government. The rights of the childhood and womanhood are being demanded from reluctant capital. Indeed we should welcome every sign of the restoration of the year of the Lord's Jubilee. Christ stood for it.

4. Land was assigned and belonged to the tribes. It was forbidden to sell land in perpetuity. "The land shall not be sold forever; for the land is mine" was God's word to Israel. This common ownership of the land under God's prior claim guaranteed to every one the right to "sit under his own vine and fig tree." "But," it will be objected, "such a plan today would wreck society." I answer, it is already wrecked. It is against the plan of the Creator Father that any one of his children should lay perpetual and inalienable claim

to any portion of the earth, which he neither brought here nor can take away. The earth is the Lord's and hence is the common heritage of mankind. It was God's plan that all the land belong to all the people. Public ownership of the land prevented monopoly and guaranteed to every man a living and the right to sit with his family under his vine and fig tree with none to make them afraid.

Rentals on large estates constitute one of the sources of wealth in a capitalistic system. In the mind of the writer, one of the most hopeful and far-reaching pieces of proposed legislation before congress is that known as Senate bill No. 1,142, in which it is proposed that the families of the permanently unemployed shall be colonized on government-owned lands, there to win a livelihood from mother earth, seeing the doors of industry are permanently closed to millions who once entered there. This is getting back to the source of wealth—the soil. These coöperative colonies are to be fostered by the government until they will have become self-supporting, after which they will repay the government in produce the equivalent of what the government will have put into the enterprise. These millions may sit under their own vines and fig trees though they hold no deed to the land they till. This is the only real solution to the unemployment problem. Subsistence homesteads can, as President Roosevelt affirms, provide more than mere subsistence—they can afford a more abundant life for all, because the residents will enjoy the full fruits of their toil. By exchanging products between colonies, all may enjoy variety as well as abundance. Here, too, will be practice in democratic and coöperative living that may produce a new social order.

5. Another scripture given to justify our support of the President's recovery program was Jesus' teaching against hoarding of wealth. The hoarding of money by the big banks is the primary cause of the depression. Yet folks say that to prohibit hoarding would wreck society. Well, it is wrecked now, as a result of hoarding. Others say hoarding is the only incentive to labor. Is it? Do physicians who give their lives in search of cures for human maladies, do it for money? Do missionaries who go to the ends of the earth to propagate the gospel, go for money? No, love of humanity, the desire for the common good is capable of calling out the best that is in men and women. Let worthy community service rather than the accumulation of wealth be ground for public honorable mention and we shall see the money motive pass out of life as a relic of a dark age.

6. Jesus' instruction to the rich young ruler to feed the poor with his fortune is pertinent to any age in which the economic system allows the poor to exist. More and more it is coming to be seen that the basic

problem of our time is that of distribution. So long as a few manage to take to themselves the major portion of the world's income, that long must the rich be taxed to feed those who are being robbed. It were better to change the system so as to allow a just distribution of the products of labor and of nature. This is the more Christian way as it recognizes the value and rights of human individuals. The preacher advocated the feeding of the poor by the rich—a literal interpretation of the Master's teaching. It follows that we should support the efforts of government to raise the rate of income and inheritance taxes.

Chicago, Ill.

Women's Work

BY MRS. ROSS D. MURPHY

It is interesting to note that there are more than two hundred twenty-five women serving on the Women's Work councils of the forty-nine districts of the brotherhood. And if we may judge from the evidence being manifest, no group of officers in the brotherhood is more alert to the needs of our church or more active in its service than the women. This year we hope to compile a comparatively accurate record of the number of local Women's Work officers. There must be at least two thousand of these. To be sure the number of officers means nothing, except as it represents that many women active in the service of the church and alert to lead others into greater activity. Our report indicates that some twelve thousand meetings, stressing Women's Work activities, were held during the past year. This suggests an avenue of opportunity.

I hope all have read the Conference reports in the MESSENGER, and especially those reporting the Women's Work sessions. Nora Rhodes, Anetta Mow, Mrs. Hartsough, Mrs. Heckman, Mrs. White, Mrs. Funderburg, Mrs. Bowman and others have presented articles and reports that you can not afford to miss. These appear from the June 23rd issue to and including the issues of August. Encourage the use of the MESSENGER. Pass it around, have it used until it is worn out.

If the district officers discover a real need for mimeographed copies of MESSENGER material and will see that it is used by the local women, arrangements may be made to produce this material at the Elgin office. Study your need and then report your problem to Sister Anetta Mow, who is now our office secretary. We wish to help you in every way possible, yet at the same time we must make every expenditure account for itself as a real investment.

Our church, with all other denominations, is stressing this year, *Christ in the Home*. The Board of Christian Education has prepared a very helpful and suggestive program of activity on this theme for the home

church. We are coöperating in promoting this program. Other helpful material will be forthcoming and a special issue of THE GOSPEL MESSENGER given over to this theme will appear early in October. Be on the lookout for it. There are also suggestive programs of activity on peace and temperance. Two new sets of slides on the *Uses and Abuses of Alcohol* are now available through the Board of Christian Education and Women's Work. The temperance play given at Conference, *What Shall It Profit?* is very fine. Try to interest the young people of your community in preparing and giving this play. It will be a splendid occupation for them and a real service to the community.

Urge the use of the new *Prayer for Missions Calendar*. This gives helpful information concerning our mission fields and acquaints us with our missionaries. Secure our *Women's Work Conference Booklet*, containing the yearly report, and also the *Conference Resolutions Booklet*. I hope all of our women may file these resolutions for their personal use and distribute them as widely as possible. There is much other helpful material available. Use it as freely as you may have need.

Make this a better year than last, stressing the larger program of service, with emphasis upon *Christ in the Home*. We shall need to be alert to the special opportunities for practically expressing our Christianity in the causes of temperance, peace and in eliminating the evils of the motion picture.

Our National Council Officers are:

Mrs. Ross D. Murphy, President—1935
Mrs. J. Z. Gilbert, Mothers and Daughters—1937
Nora M. Rhodes, Missions—1936
Mrs. H. L. Hartsough, Aid—1935
Anetta C. Mow, Office Secretary

Women's Work coöperates with the Board of Christian Education in promoting Bible study, peace, temperance, and other phases of moral welfare.

You might copy the above and place in the *Women's Work Booklets*, thus bringing the directory page up to date. The Conference program and general project committee for the coming year is: Mrs. E. G. Hoff, Mrs. Dan West, Mrs. R. D. Bowman, Mrs. H. L. Hartsough, Nora Rhodes and Anetta C. Mow.

Philadelphia, Pa.

Bits of Brotherliness

BY PAUL F. BECHTOLD

Do Your Bit as a Hero of Peace

DUE to a large mortgage and the depression an Oklahoma farmer lost his home. Loading his family and a few necessities into a covered wagon, he started driving through Kansas in search of employment. One night the family camped in our neighborhood. Upon learning of their plight one farmer gave them some potatoes. Another elderly man

and his daughter walked over to their camp to offer feed for the horses and other comforts.

True, in a really Christian society, these people would not be on the road; but even in such an embarrassing situation this wandering family, in spite of many hardships, is feeling the power of human brotherliness.

Wakarusa, Kans.



MISSIONS

This Department

Conducted by

H. Spenser Minnich



How Some Headmen Found God

(A story out of Donald Fraser's "The New Africa")

A WIDESPREAD movement towards Christianity had manifested itself in the tribe. Thousands of young men and women had entered the classes preparatory to baptism, and already thousands of others had been received into full membership. But the missionary observed with pain that few of the headmen, who were the fathers of the people, had left the old ways, though many old women had found new and joyous life in Christianity.

So he called all the village elders near at hand to meet him one sabbath morning, and about seventy responded. When they were seated he said, "In the olden days you were the leaders in worship. Why is it that you sit in the village today and leave the worship of God to the younger folk?"

"We are too old to understand the new doctrines and the new God. There are strange customs which we can not adopt, for we have had our customs that we received from our fathers."

"But it is not a new God whom we worship," said the missionary. "And the new customs are but the way in which new life expresses itself. Would you like to understand what the teaching is?"

"We can not go to school. We are too old to learn to read. We have always been polygamists, and have drunk our beer."

"Well," replied the missionary, "it is a long way we have to travel till we come to God. And you hear that there are broad rivers and seas to cross, and you have no canoes. You fear the crossing. But let us forget about the difficulties ahead. Will you try to see if you can make the first day's journey with me?"

"Yes, let us try," they cried.

So that day the missionary took as his text, "God

is." When he had finished the old men spoke, delighted to have an opportunity of taking part, as they did in the village councils. They told how their fathers, too, named the Creator God, and they gave the evidence that confirmed their faith.

When the conference was over, the missionary asked:

"Do you believe that God is?"

"Yes, we all believe," they assented.

"Then we have finished our first day's journey together, and have arrived at the first sleeping-place. Next Sunday come and see whether we can travel another stage together."

When the class broke up and the church bell rang for service, the old headmen were all there, with a new sense that this worship belonged to them, too.

Next Sunday they were all present, and the missionary took as his text, "God is in the world today, not an absentee God, but living and working."

When he had finished the headmen talked, slowly producing evidence that this must be true. God had not left the world he made and the children to whom he had given life. But the fathers had not thought of this. When the discussion closed, the missionary said:

"We have finished our second day's journey. Have you all arrived at this sleeping-stage?"

"Yes," they cried, "we are all there." And they trooped into church again, and sat where the fathers of the people should be—well forward before the congregation.

On the third Sunday one or two were absent, but they sent apologies, sorry to miss the day's travel. Then the missionary's text was, "God is good." This was new doctrine. The old men had not thought of God as having righteousness. But when they had talked it out they all agreed that it must be so, and they assented that they were all together at the third stage, and had found the road not too hard.

Next week the text was, "God loves." But this was difficult to believe. Why were there sickness and death in the world? They used to say, when he took their children from them, "He is cruel." That day the discussion was long and detailed. But when the end came they said they were all there at the end of the fourth stage.

Then the missionary came to the most difficult text of all: "He that worships God must be good, too." They knew what worship was, but they had not associated worship with conduct. But as they talked it over they agreed that if God was good, he could not be content till those who revered him were like him. And in the end they at last assented to this doctrine, and they all said the journey had been made by them together. But there were searchings of heart that day. Their lives were being related to God.

Now the missionary knew that no one understands what goodness means except as it is pictured in personality. So he began now to talk of Jesus, the perfect example of goodness. And as the days went on, the old men gave assenting adoration to Christ. But there were hard things to believe. To these men the doctrine that Jesus taught forgiveness, even of enemies, was the hardest of all. It took some days to cross that high hill. When the broad rivers of monogamy and abstinence and other new customs were approached, there were some who found that the waters were not wild and dangerous, after all, and they crossed, for a new Companion had come into their lives.

This little story of a real incident in evangelism is given to reveal two things. First, that there is a true relation between what we teach and what the heathen fathers believed. And second, that there is an approach not through the negations and prohibitions, but through the positive truths of our faith. The tendency of many native evangelists especially is to begin with the destructive and legal. Listen to the native preacher; hear him give his view of the Gospel. "Thou shalt not be a polygamist. Thou shalt not be a drunkard. Thou shalt not steal. Thou shalt not do that and that." So he, too, often declaims his Gospel—a poor, withered creed of negations and prohibitions. One would like to hear him speak more of the positive graces and powers of Christ, till the mark of the church shall be not so much the things it does not do, but the things it does—deeds of mercy and forgiveness and service.

That is the witness that makes the greatest evangelist. And every mission will count among its greatest winners of souls those whose spirits are aglow with the worth of Christ, and who in burning words speak of him whose beauty and glory are the greatest condemnation of sin.—*Selected from The Missionary Herald.*

What to Pray For

Week of August 11-18

It seems terrible when we turn to statistics and find that there are 90,000 lepers in Nigeria, at least 2,000 afflicted ones being in our own mission territory in Africa. Thus it is little wonder that the British government has been so intensely interested in the medical work which our mission started among the lepers, that it gave 500 acres of land on which to build the leper-settlement. This settlement is about two miles from Garkida. The government has been giving sums of money to build huts for the patients and to put up the hospital plant. For the government feels that it can not help its lepers in any better way than to give to the mission which so carefully cares for these afflicted people. And so, while

British government supplies most of the funds for the carrying on of the leper work, it begs of the mission to supply the doctors and nurses, both from America and from the Christian African staff. Dr. Howard Bosler is in charge of the leper work at present.

The lepers who come for help find themselves in a Christian community. Two patients usually live in one hut, do their own cooking and look after their own needs as far as possible. All who are able have plots of land which they farm. People are much happier when busy. The colony is quite a cosmopolitan group; some thirty-five different tribes are represented. Three distinct languages are used, also several dialects. Bible classes and worship hours are held every day. More than fifteen lepers have been baptized and others are among the "covenant group."

Our Mission Girls' Schools

Note: The following is the outlined program for the September meeting of the Women's Missionary Societies. Write to the General Mission Board for the complete program. Five cents.

Worship Theme: "The desert shall blossom like the rose."

Hymn: We've a Story to Tell to the Nations.

Call to Worship:

"There everlastingly the Gardener walks
Unseen, unmarked, unheard . . .

"There the flowers wait,
Abasing each noble head,
Till he draw nigh,

Then exalt their lovely faces to him, rose little, rose great,

Flowers of pale and flowers of passionate dye,
Under his eye

Till softly he lift a hand and the hand is spread
Blessing their beauty."

Scripture Lesson: Isa. 35: 1-8a, "The desert shall rejoice and blossom as the rose."

When the farewell service was held in honor of a missionary leaving India on her second furlough, a certain Christian worker, who had served twenty or more years among the village people stood up and gave the following story:

"The Girls' Boarding School has always seemed like a flower garden to me. Yes, I mean it seems like a rose garden. At first as the little girls come into the school, they remind me of thorn—thorns and leaves—mostly thorns. And then little by little a wonderful change takes place and buds appear . . . here a pink bud, and there another. And then after awhile those buds open up and spread their petals until the lovely beautiful roses stand forth in all their sweetness and charm."

Prayer.

Leader's Explanation About the Project of the Girls' Schools.

Poems: Three poems—India, Africa and China.

Messages: From the three fields:

China—"The Power of a Christian Life," by Anna Hutchison.

India—"Why Girls Should Be Educated," by Bhuri Gamya.

Africa—"A Christian Bura Mother and Daughter," by Bertha Robertson.

Playlet: "School Affairs," by Anetta Mow.

Offering Prayer.

Hymn: Christ for the World We Sing.

Benediction: Psa. 67: 1, 2.

Junior Worship Program

(To be used in connection with the Africa Project)

Hymn: For Christ and the Church.

Subject: My Place in the Church.

Call to Worship:

"Christ has no hands but our hands
To do his work today;
He has no feet but our feet
To lead men in his way;
He has no tongues but our tongues
To tell men how he died;
He has no help but our help
To bring them to his side."

Scripture Reading: Luke 2: 41-52, The Boy Jesus in the Temple; Luke 4: 16-22.

Prayer: Pray for a deeper appreciation of the value of the church and the service which it should render in every community to make a better America and a better world. Pray that boys and girls may love the church and be busy in its service.

Lesson Thoughts: Make a list of things which the church does to help make a better community—a list of the things that have been done through the influence of the church, such as establishing schools, colleges, hospitals, homes for the aged, homes for the helpless and the insane, sending out of missionaries and teachers, etc. Recall how the influence of the church has been the pioneering spirit throughout our country. List examples of what your own church has meant and is meaning in your own community. Emphasize the movements for general welfare in which several churches have coöperated. Mention the work of the Federation of Churches, and show how this united council represents the Christian conscience of the nation at Washington.

In contrast, bring out a clear picture of what it would mean to live in a town or community where there is no church. Also bring out the fact that in India, China and Africa, and many other lands, thousands of people as yet know little or nothing about a Christian church. As a consequence they have no schools, no hospitals and no concern and care for the aged and helpless. And close showing the wonderful change that comes into the lives of the people of these lands when the joy of the gospel is brought to them and they become members of the church of Christ.

Problem Discussion: How many boys and girls share in church life?

Mabel likes to draw; at Thanksgiving time she made two large posters announcing a program at the church and put them on the bulletin boards. She enjoyed doing this for the church. James and Harold enjoy acting as ushers in their home church. George and Paul and Frank feel they are helping in the church whenever they are asked to receive the offering. Mary and Elizabeth wish to pass out the church bulletin whenever the opportunity arises. Most of the boys and girls are eager to sing in the Junior choir. John, Robert, Pearl and Emma have decided that it

is rude and impolite to read their Sunday-school papers during the hour of service. They have resolved to listen to the sermon, enter into the singing of the hymns and try to understand the meaning of the prayers. The entire class decided that the very best way to be a credit to the church was to live a true Christian life every day.

Offering Thought:

"I love thy kingdom, Lord,
The house of thine abode—
The church our blest Redeemer saved
With his own precious blood.
I love thy church, O God:
Her walls before thee stand,
Dear as the apple of thine eye,
And graven on thy hand."

Benediction:

Jesus, with thy church abide,
Be her Savior, Lord and Guide,
May the grace of him who died,
And the Father's love abide,
And the Spirit ever guide:
We beseech thee, hear us.

News From the Field

INDIA

Anklesvar

Anna M. Warstler

School Closed

After ten months of strenuous work our school days are over for six weeks. The boys went home the middle of April and the girls two weeks later. Those children who took the final examination (comparing to eighth grade examinations in America) did very well. A good percentage passed. Some of the boys will enter the Teachers' Training School at the Vocational Training School at Anklesvar; some of the girls will go into the School of Practical Arts at Anklesvar, and others, both boys and girls, will enter English, which will prepare them for high school entrance. Still others will go back into their villages to work on the farm or in their homes. Pray for these children that they may be true witnesses of Jesus Christ wherever they are.

Looking Forward

We are anxious to know just which students will return to us next year and what new ones there will be. Already a representative is going from village to village to work up interest for attendance among parents and children. Many of these people find it almost impossible to pay the minimum fee required for food and books to keep their children in school. To meet this problem, we are accepting grain and any other foodstuffs in place of money.

Real Service

Shanti is a bright little girl about ten years old, from a near-by village. She is very poor and can not pay even a very small amount of money to come to school, so we are trying to make it possible for her to come next year. One of our Indian teachers is asking to support her. This will be a fine experience of sharing for her and will be the means of bringing real joy into the heart of a little girl who really wants to study more and otherwise could not.

Hot Weather

The real hot weather has set in and every one finds himself moving at a slower pace. There is much less sickness during this season than any other.

KINGDOM GLEANINGS

Calendar for Sunday, August 12

Sunday-school Lesson, Amos Pleads for Justice.—Amos 5: 1, 10-15, 21-24.

Christian Workers' Meeting, Religious Education in Israel.

B. Y. P. D. Programs:

Young People—God Speaks Through the Stars and Planets.

Intermediates—"They Gave the World a Song."

* * * *

Gains for the Kingdom

Fifteen baptized and two restored in the Carrington and James River churches, N. Dak.

Nine baptisms in the Cedar Creek church, Ala., Bro. R. B. Pritchett of White Pine, Tenn., evangelist.

Seven baptisms in the Berthold church, N. Dak., Bro. Clarence Yonker of Covington, Ohio, evangelist.

Eighteen were saved and two reclaimed in the Wolf Creek church, Ky., Bro. Frank W. Isenberg of Mooresburg, Tenn., evangelist.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. D. D. Harner of Plattsburg, Mo., Aug. 12-26 in the Bethany church near Stet, Mo.

Bro. J. W. Fyock of Bryan, Ohio, Aug. 20 in the Beaver Run church, W. Va.

Bro. J. M. Henry of Bridgewater, Va., Aug. 12 in the Downsville church, Manor congregation, Md.

Brother and Sister B. M. Rollins of Keyser, W. Va., July 30 in the Monroe County church, Iowa.

Bro. W. N. Zabler of Lancaster, Pa., Aug. 12 in the Brandt house, Back Creek congregation, Pa.

Bro. Arthur G. Wheeler of Glenora, Va., Aug. 12-19 in the Trevilian church, Va.

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Personal Mention

Bro. H. L. Alley and family of our India mission arrived in New York on July 31, a day late on account of rough seas and fog.

More California visitors dropped in to see us last week. They were Bro. H. M. Stutsman and wife and two sons of the Inglewood church, near Los Angeles.

Bro. B. F. Waas, pastor of the Elgin church of Northern Illinois for the past four years, has accepted a call to the pastorate of the Fresno church of Northern California.

Mrs. John Breininger, 716 Highland Ave., Lewistown, Pa., wishes to secure a copy of Brumbaugh's History of the Brethren. If you have a copy you are willing to dispose of, write her about it.

Bro. Ivan L. Erbaugh, pastor of the Union City church of Southern Ohio for the last ten years, will take up the pastorate of the Pleasant Hill church Sept. 1. His new address will be Pleasant Hill, Ohio.

There were four licensed to preach instead of three at the District Meeting of Western Canada. Inserting the "stops" in Bro. John Wieand's telegram we guessed wrong in one instance. The four new preachers are Bro. Albert

Hollinger of Kindersley, Bro. Clarence Brubaker of Arrowwood, Bro. Glen McCune and Sister Oleta McCune of Irricana.

Dr. D. W. Kurtz will speak both morning and afternoon at the Homecoming in the Eel River congregation of Middle Indiana, Sunday, Sept. 2. There will be special music and a basket dinner. Eld. Geo. W. Deaton says all former members and friends of the church are invited.

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Miscellaneous Items

An unknown donor from Michigan sent \$20 for World Wide Missions. These contributions are much needed and appreciated.

"I do not agree with quite everything, this is quite natural, but I know I certainly could not edit a paper as creditably, so I do not knock, but I want you to feel I do appreciate the paper more and more for the many good spiritual and mentally enriching feasts. Could not get along without it and wonder sometimes how others do." Thank you.

The annual homecoming day for the Middle Creek congregation, Western Pennsylvania, will be observed in the form of an all-day meeting on Sunday, Aug. 19. Sunday-school will be at 9:30; morning worship at 10:30; afternoon service at 2:30 and evening worship at 7:30. All former members and friends of the congregation are urged to attend.—Walter F. Berkebile, Rockwood, Pa.

One good elder of discriminating judgment and wide influence writes: "I am sorry the Oxford Group Movement has found room in our good church paper." The allusion is to a communication which appeared in the correspondence department of July 21. But the movement had "found room" in the Messenger a good while before that. A two part article in commendation of it appeared April 1 and 8, 1933. That was followed, May 27, 1933, by another in criticism of it.

* * * *

Special Notices

Northern Iowa, Minnesota and South Dakota district meeting will be held Aug. 24-27 in the Root River church near Preston, Minn. Theme for the meeting, "Christian Life in Action." Friday afternoon, Christian Education Conference. Friday evening, Moderator's address. Saturday forenoon, Ministerial Meeting. Saturday afternoon, Sectional Conferences. Saturday evening, Welfare Program play and address. Sunday forenoon, Missionary Convocation. Sunday afternoon, Christian Education Program.

Our Seminary

The Seminary is one part of the total program of the church. The Conference program is a unity, like a body; if one part suffers, all suffer. We can not neglect any one of the functions of a united effort without eventually crippling all the others.

The ultimate basis of all the power of the Brotherhood is the local church. The Seminary is to supply the leadership for the local church. The extension work depends upon leadership. The Seminary is the educational institution for the leadership in the mission field, and in religious education. The cause can not be efficiently promoted without adequate preparation. The Seminary was founded and is maintained for that purpose. Remember Bethany Day, Sept. 9 (or some other Sunday).

—D. W. Kurtz, President.

Sunday evening, Y. P. D. and sermon. Monday, business. J. W. Lear and V. F. Schwalm will be our two guest leaders and will carry a heavy speaking program throughout the meeting.—Earl M. Frantz, Secretary Program Committee.

Northern District of Virginia B. Y. P. D. convention will be held in the Harrisonburg church the afternoon and evening of Aug. 19 beginning at 2:30 P. M. Kermit Eby will be the main speaker. After the fellowship supper the play, *What Shall It Profit?* will be given in connection with the recognition service.—Jacob Huffman, District President, Timberville, Va.

District Conference of Michigan will be held at Elmdale church, Aug. 21-24. Aug. 21, 10 A. M., Council of Boards. 1:30 P. M., Elders' Meeting. 2:30 P. M., B. Y. P. D. Conference. 3:30 P. M., Mass Meeting, with address by D. W. Kurtz. 7:30 P. M., Welfare Board in charge; address, *The Problem of Peace*.—D. W. Kurtz. Aug. 22, 8 A. M., Bible Hour—*Meaning of the Symbols*.—D. W. Kurtz. 9 A. M., Parallel Conferences: Intermediate Boys and Girls, B. Y. P. D., Women's Work, Men's Work. 1:30 P. M., Ministerial Conference. 7:30 P. M., Missionary Program. Address by A. D. Helser. Aug. 23, 7:45 A. M., Business Session. 6:30 P. M., Vespers and College Reunions. 7:30 P. M., Educational Meeting. Address.—D. W. Kurtz. Aug. 24, 8 A. M., Bible Hour. 9 A. M. and 1:30 P. M., Bible School Conference. 2:45 P. M., Address, *The Symphony of Life*.—D. W. Kurtz.—M. M. Chambers, Grand Rapids, Mich.

Northern Illinois and Wisconsin District Conference will be held in the Bethel church, Naperville, Ill., Sept. 1-3. Our rural members live as far as ten miles distant, so we are pleased to advise those coming to the conference that we have leased the beautiful and practically new seminary dormitory from the management of North Central College (Evangelical). The dormitory is adequately equipped and will accommodate forty-four. Those who do not care to drive some distance into the country, should register as soon as possible if you desire lodging in this building. The rate is 25 cents per person per day, two in a room. The management requests you to bring your towel and soap. Delegates will be given preference. We will use Pfiefer Hall again. We are planning to furnish every possible accommodation to help make the conference profitable to you. For reservation write E. B. Williams, 405 Spring Ave., Naperville, Ill.

The District Meeting of Southern Missouri and Arkansas will be held in the Broadwater church, Stoddard County, at Frisco, Mo., Aug. 19-23. Plans have been made for J. J. Yoder of McPherson to have charge of the educational discussions and for E. S. Moyer of Chicago to have charge of the Bible periods. Departmental discussions will be as follows: Monday: Sunday-school, mothers and daughters, fathers and sons, temperance program with an address by Bro. J. B. Hylton. Tuesday: children's work, laymen's meeting, young people's vesper service, B. Y. P. D. program. Wednesday: educational program, ministerial, young people's supper and business meeting, missionary address by A. W. Adkins, missionary play. Thursday: business sessions and sermon, *Building a District* by R. L. Gass. Persons coming from the west will come on the Frisco R. R. to Willow Springs, then take a bus to Essex. Arrangements will be made for conveyance to the church which is four miles south of Essex at Frisco. Those coming from

(Continued on Page 25)

Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

Hosea—The Heart and Holiness of God, by G. Campbell Morgan. Reprint by Fleming H. Revell Company. 159 pages. \$1.50.

To many the Old Testament prophets seem to speak in an unknown language and to deal with matters entirely foreign to the present. All such will think otherwise as they follow the author through the book of Hosea as he unfolds the prophet's attitude and message in twelve chapters beginning with "The Prophet's Story" and ending with "Idols of Gold." As viewed by the author, Hosea is a man among men with a message from God that is of vital interest. Those who know and appreciate the writings of Dr. Morgan will not be disappointed in this volume. The prophet knows the sins of Israel, but he also knows the holy heart of God and his passion to save his people. The eyes of the reader will open as he begins to see how the sins of those days are repeated in our days. This leads to a fuller appreciation of Old Testament wisdom, a better understanding of the prophets and serious recognition of the hand of God in the daily affairs of men and of nations.

THE QUIET HOUR

Gideon Wanted to Be Sure of God

Judges 6: 36-40

For Week Beginning August 19

Gideon had undertaken a dangerous and difficult task

His people were prostrate under the heel of Midian. Gideon was an unknown youth who had set out to be their deliverer (1 Sam. 14: 45; Mark 16: 20; 1 Cor. 3: 9; 2 Cor 6: 1).

His venture was not for himself but for his countrymen

Only upon one condition may we safely rely upon God's help—when God's spirit of love has sent us out to bless others (Mark 10: 43; Luke 10: 36; John 13: 14; John 21: 16; Gal. 6: 2; 6: 10).

Straight ahead in the path of duty

So many people quit when questions arise. Gideon did not. He reached for God's hand, as it were, as he forged straight ahead toward his goal (Ex. 16: 4; Neh. 8: 18; Psa. 61: 8; 88: 9; Prov. 8: 34; Luke 9: 23).

Doubts and doubts

Some people doubt because they would deny. Others seek far greater certainty. Gideon's search was of this latter sort (Gen. 15: 8; Judges 6: 17; Matt. 11: 3; John 11: 39; John 20: 25).

Definite

Gideon's test was definite. It left no room for doubt. God will find a way to anchor those who put their trust in him (Deut. 33: 8; Mal. 3: 10; Rom. 12: 2).

For us and for Gideon

God can do the same for us as he did for Gideon. The means will be different. The result will be the same. God will not fail those who rely upon him (Col. 2: 2; 1 Thess. 1: 5; 2 Tim. 1: 12; Heb. 10: 22; 1 John 2: 3).

Discussion

Why should Gideon desire this assurance of God's help? Why should he fear God's anger (v. 39)? R. H. M.

PASTOR AND PEOPLE

The Redemptive Process

BY J. P. DICKEY

First Half

"O Israel, hope in Jehovah; for with Jehovah is loving-kindness, and with him is plenteous redemption" (Psa. 130:7).

"For all have sinned, and fall short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus" (Rom. 3:23-24).

I. Fundamental Considerations

ANY attempt to approximate redemptive truth requires the consideration of certain fundamental assumptions.

1. The Sovereignty of God

In all the created universe, physical, vital and personal, God is the supreme Ruler. He is the ultimate. He is the originating intelligence, the supporting dynamic and the directing energy. No being, physical action, vital process or personal functioning, is or can be disassociated from him; but is mediately or immediately, resultant from or contingent upon, his presence, directing energy or dynamic flow. He is absolute, infinite, eternal, perfect and immediately present in the universe, in all its parts, but is not exhausted by the created universe. He is more than his creation. He is transcendent God. "He worketh all things after the counsel of his own will."

2. The Personality and Freedom of Man

Man is the immediate and culminating product of God's creative act; but is in no sense independent of God in being or function. God is self-existent. Man exists only as God continuously wills and supports his existence, and is dependent on the presence and dynamic flow of God for all vital and personal functioning. Since God is love, and man the ultimate object of his love, capable of perceiving, appreciating and responding to this love, God and man are potential fellows and may have fellowship; when God is perceived, loved, and chosen by man. Man having been created in the image of God is personal, and while related to the material world, and functionally invironed in it, he is not limited to it. He is destined by God's creative endowment, to rise above it, to have dominion over it, to attain a harmony with God in which he shall understand, enjoy, fellowship and appropriate God. The body, the material functioning agent of man's personality, returns to its material source. The personality by perceiving, loving, and choosing God with his intrinsic worth, ascends, progresses to the sanctifying fellowship of the Eternal Spirit. The processes of this ascent to the joyous, voluntary and sanctifying asso-

ciation with God are purely personal and vital; never magical, legal or forensic. They obtain alone in the realm of free personality. God is self-existent, absolute, permanent personality. Man is created, finite, dependent, growing personality. Both are free. God's freedom is absolute, without limitation or dependence. Man's freedom is finite and dependent. When God created man with that freedom, necessary and compatible with character and responsibility, capable of knowing, loving, hating and choosing, he voluntarily excluded himself from this sphere of created personality, except in his supporting, vitalizing and illuminating presence. God is not responsible for our choices; but has so constituted us that we do of our own volition choose. Having then of moral necessity permitted man to act freely, God in his redemptive effort approaches this free, created personality through the usual approaches to the human soul. He never in the redemptive process, arbitrarily intrudes himself in or imposes on human personality. His triumph in redemption is personal. It consists in his making such revelation of himself, in all his infinite excellence and beauty, that this free personality, perceives, appreciates and of his own volition chooses and appropriates God as the highest good. No one is redeemed against his own choice.

3. Sin Is Individual and Personal

Sin, that with which the redemptive process is concerned, is either personal rejection of God, or his life standard for man, or both. It may be a matter of limitation or of rebellion. It is expressed in terms of personal life out of harmony with God. Man does not know God experimentally. He does not love God. He stands out against God in selfishness. His attitude towards God is wrong. God says, "Repent [change your mind], love me, choose me, try me, know by experience that I am good." Also, "Confess your sin, I am faithful and just to forgive, and to cleanse from all unrighteousness." Personal matters can only be righted by personal methods and by the persons concerned. God and the individual man are the persons involved. If there is to be a coming together in harmony—an atonement—sin must be eliminated by adjustment within the personal realm and by these same persons.

II. The Redemptive Process Is Personal and Vital

Redemption obtains in the world of the personal. The forces which operate to the redemption of man are personal and vital. This conclusion is a necessary one if we recognize God as supreme and man as having that freedom which attaches to the notion of responsibility. Union with Christ is vital and personal.

Any view of the great redemptive process by which God effects harmony between man and himself; that ignores the facts of God's sovereignty and that personal freedom in man, concomitant and compatible with character and responsibility; and the fact of man's sin; or

fails to harmonize with these facts, must necessarily stop short of the truth. These facts may only be accounted for and set in their proper relation when we recognize that the redemptive process is personal and vital in all its aspects. That while it is presented in God's Word under various figures and expressions, these figures and expressions must always be reduced to personal life terms, if we would approach their truth content. The figures and statements of the Bible relative to the redemptive work are drawn from various fields. They may be national, legal, judicial, commercial, social, moral or personal. Christ is said to, "give his life a ransom," to have "bought with a price," to have "redeemed us with his own precious blood," to have "cleansed us from our sin," to have "called us," "saved us," "quickened us," and "justified us." "He abides in us and we in him." These figures and expressions and many more are but the linguistic method of presenting the great redemptive fact, that a personal God, out of beneficent love, condescended to do personally all that was possible, without violating man's personality, to get man to understand, to love and to choose God; to the end that man in a personal vital union with God, might live the abundant life of love, service, and happiness. He became flesh and dwelt among us and we beheld his glory. He went about doing good, teaching, preaching "good tidings," and healing those that were sick. His redeeming love for man and his devotion to truth and right—the expression in terms of human life of his intrinsic moral worth—took him to the cross. He wrote no book. He formulated no creed; but personally and vitally, in life terms, he wrote on the hearts of men a message so potent, that neither Jew nor Gentile was able to suppress it, or deter those men, whose lives he touched, from its expression. The personal appeal of this message of love was impelling. It prevailed. It triumphed. Peasant and king, slave and master, Gentile and Jew personally found the joy of fellowship in him and with each other. They became brethren. Having been justified by personal faith in a personal Savior, they had peace with God and joyous fellowship with each other. They were filled with his spirit. They spoke with such pure personal expression, such vital touch that all who heard understood, and

If You Knew How To—

Get religion like a Methodist,
Experience it like a Baptist,
Be sure of it like a Disciple,
Stick to it like a Lutheran,
Be proud of it like an Episcopalian,
Pay for it like a Presbyterian,
Propagate it like a Catholic—
And enjoy it like a Negro,
You would have *some* religion!

—F. W. Burnham.

many in the contagion and enthusiasm of their fellowship found joy in the same God of love.

Hemet, Calif.

Forgiveness

BY EZRA FLORY

"And whensoever ye stand praying, forgive, if ye have ought against any one; that your Father also who is in heaven may forgive you your trespasses" (Mark 11:25).

HERE is an exclusive teaching of Christianity. Revenge was upheld by all the great teachers until Christ came. Pope perceived and wrote, "To err is human, to forgive divine." But this was after Christ's teaching had pervaded society.

The teaching of forgiveness comes as a new and startling principle to minds of unregenerate men. Until Jesus revealed it by his teachings and illustrated it by his life, the wisest teachers in the most enlightened nations continued to proclaim that the passion of revenge was a mark of a noble mind, and that he who could not shed blood was a weakling. They taught that true manliness consisted in loving one's friends and hating his enemies. Therefore, he who proclaims that he is a good hater, announces his creed as that of a heathen.

According to Jesus, forgiveness is of the heart and not of the head. It does not force us to approve of wrong. We may freely forgive an enemy without believing his conduct was right. We are even to reprove him of his sin, not that we have pleasure in victory, but for the sake of saving a soul from peril. Thus we may even detest the wrong while trying to correct a soul. Jesus does not ask us to violate our self-respect in forcing our forgiveness upon an offender who will trample like swine the pearls under foot and turn again and rend the peacemaker.

Even when forgiveness can not be gratuitously expressed, it is the heavenly grace that must be maintained at all times toward mankind, and every true Christian will try to clear away any ill-feeling between himself and another, so that his message may be sent to the enemy as soon as the way is open to do so. Then, when the trespass is confessed the preëxisting forgiveness must be prompt, hearty, and free from all mental reservation. What a baptism of the Holy Spirit such reconciliation would bring to homes, individuals and churches! No grudge any more! At the same time nothing will prevent the coming of the Holy Spirit more effectively than to fail to do this.

Some one will ask: "But what shall I do when my heart is not willing? How shall I cultivate this state of grace you talk about?" Consider our own great sins against God. See how he freely forgave us. This as set forth in Matt. 18: 21-35, is likened to where one owed twelve million dollars, and having nothing with which to pay his master, was about to suffer the sale of

all his children and imprisonment for himself. Then the debtor (humanity to God) fell down and asked for mercy. That touched the creditor (God), and the debt was cancelled. Forthwith the one thus freed went to his fellow (human) and demanded the seventeen dollars due him. The poor neighbor begged for patience, with a promise that the debt should be paid. The forgiven man would not forgive, but proceeded to thrust his neighbor into prison. The Lord comments that the first creditor (God) will roll back all that former debt unless "we from the heart, forgive." I say consider how God has freely forgiven us, hence we ought to be ashamed to refuse the little seventeen-dollar affair of this life between brother and brother or neighbor.

Think how these little unforgiven debts will look when the undertaker's wagon drives to the door. Napoleon one time wept over one of his slain generals with whom he had misunderstanding, saying: "I would I had seen him before the battle to tell him I had forgotten all." Pitt and Fox have now ceased their warfare, and like Elizabeth Queen of England and Mary Queen of Scots, lie peacefully in Westminster Abbey.

There is a false forgiveness that says, "I'll forgive but I'll not forget." "I'll deal him one more blow, then I'll forgive." "I'll forgive him when he gets on his knees before me and weeps." "I'll forgive him, but let him never cross my path again."

True forgiveness is prompt and unreserved. It does not keep Henry of Germany a suppliant at the gate all through the bitter winter's snow, as did a pope one time. It runs to meet the Prodigal and kisses him in his tatters, falling upon his neck.

A business man once said: "I believe I ought to treat an enemy just like I treat other men." Did not our Lord teach us to go even further? "And be ye kind one to another, tender-hearted, forgiving each other, even as God also in Christ forgave us" (Eph. 4: 32).

If we are to abide in Christ we can not afford to be indifferent toward our enemies. One of the difficult things for us to do without Christ's aid is to entertain a warm feeling toward our enemies. Love will not say, "Well, I was right, but I forgave anyway," or "If he will concede this point I will shake hands with him." Love forgives fully, freely, forever. "For I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you" (Luke 6: 27).

You say, "Well, I was right; shall I ask pardon for what is wrong?" By no means; but without compromise or loss of self-respect, you can afford to take the first step in reconciliation. This will only prove you are right. Two great preachers met and had differences. One said, "Then we shall have to part." They agreed to sleep over it. The next morning one said: "Well, have you decided to change your mind?" "No,

sir," said the other. "Then will you ask pardon of me?" "I shall not," continued the second. Then that magnanimous heart of Wesley said: "Then I'll ask your pardon." This melted the heart of the other.

The unforgiving spirit violates the fundamental principle of the gospel and extinguishes in the heart the light of the immortal hope. Forgiveness is the only cure for feuds and troubles of all kinds. Retaliation brings on an endless warfare. What a cage of unclean birds is the heart that harbors ill-will against a fellow mortal! Let us take this unclean sewage far out to sea and there, like our cities for their safety, sink it forever out of sight.

Sterling, Ill.

Jesus Interprets His Own Mission

BY IVERSON E. MISHLER

III. The Light of the World

"I am the light of the world" (John 8: 12)

A light to those in darkness and in night,
Christ came to show the way to knowledge true;
To help men gain in life a start anew,
To ope sin-blinded eyes and give them sight,
That they might find the way to mansions bright
Beyond this vale. And in his love he drew
The beggar blind from birth who never knew,
In weary days the blessing of the light.
The world today calls not for light in vain,
If those who know their Savior gladly go
Unto the heathen who in darkness live,
Of hope bereft. Then he will truly reign
And cast out darkness to the realms below,
A blessing only Jesus Christ can give.

THE world was lost in a more terrible darkness than physical darkness. Words can hardly describe the wickedness of the human race two thousand years ago. Among one people only in all that world was Jehovah worshiped as God. But even among the Jews, tradition had largely supplanted the pure word, the holy office of priesthood had become the plaything of political intrigue, in the temple merchants and changers of money had crowded out true worshipers. Men in need of something begged for light but found none. The priests, scribes and Pharisees, who by nature of their position should have given that light, failed because they themselves did not have it. So when Christ said, "I am the light of the world," he meant that he and he alone could give that much needed blessing.

Light is the opposite of darkness and is the only thing that can cast it out. Just how great that darkness is can best be realized by one who receives the light after a long walk in darkness. Light meant so much more to the man blind from birth whom Jesus healed than it did to the carping Pharisees who criticized the act done on the sabbath. But light is more than the opposite of darkness. To the followers of Jesus it should

mean, among other things, cleansing or healing, knowledge and guidance.

Only recently have physicians come to realize the wonderful curative powers of light. Spiritual light supplies healing power that can come from no other source. When it enters the life of a believer, it burns out sin, heals old scars, destroys germs of evil, and promotes the growth of healthy spiritual tissue. In light is safety since sin abounds most in the haunts of darkness. Many forms of sin were effectively checked in London years ago simply by the establishing of a street lighting system. When spiritual light shines in the heart, it destroys the power of temptation. Evil thoughts can not conquer if that light is kept clear and undimmed. The light gives a knowledge of things spiritual. Those things of the world which once seemed so precious lose their value, and other things which have been disregarded prove to be the important things of life. How unfortunate is the man trying to find his way along a new path, but failing on account of darkness, crags and marshes on every hand! But what great happiness comes when a bright light illumines the pathway, showing not only the dangers and pitfalls, but also the safe way to go! Of this blessed experience Cardinal Newman testifies in his beautiful hymn, *Lead, Kindly Light*. So may every Christian find healing, enlightenment, safety and guidance in Christ, the Light of the world.

New Paris, Ind.

The Simple Life—What Does It Mean?

BY MRS. D. M. BYERLY

PERHAPS no better answer can be given to this question, than the one given many times—living simply in an extravagant age. But what should be the guiding star of the Christian's life? We answer—Jesus. "Jesus, . . . the bright and morning star" (Rev. 22: 16). We have the promise of this star in Rev. 2: 28: "And I will give him the morning star."

What does Jesus say to us? "The words that I speak to you, they are spirit, and they are life" (John 6: 63). Again, "He that hath the Son, hath life; and he that hath not the Son of God, hath not life" (1 John 5: 12). Do not these texts mean the simple life? This same Jesus, who is our guiding Star, says: "I am come that they might have life, and that they might have it more abundantly" (John 10: 10). "These things have I written to you that believe on the name of the Son of God; that ye may know that ye have eternal life" (1 John 5: 13).

Blessed thought! We can know, here and now, that we have eternal life, "if we believe on the name of the Son of God." One more text: "To him that overcometh will I grant to sit with me in my throne, even

as I also overcame, and am set down with my Father in his throne" (Rev. 3: 21).

The many texts quoted promise us life, spiritual life, abundant life, eternal life, and the overcoming life. Will not these beget the simple life?

Is this an extravagant age? Dean Inge of London places America's pleasure bill for one year at billions of dollars. We wonder what per cent of this enormous sum is spent by professors of Christianity. We suppose he includes in the pleasure bill the movies, theatricals, dance halls, card playing, horse racing, prize fighting and numerous other things of the world.

As we are thinking of extravagance, we quote from Luther E. Lovejoy of Chicago at a Methodist conference: "American women last year spent thirty-eight times as much money for powder puffs, rouge, lip sticks and perfume as all the Methodists gave to the missionary work of the world." If we add to this the millions that the devotees of fashion spend for costly array and jewelry—because they love the things of the world—what would be the total!

If we could get the real statistics of these three appalling sums of money, squandered in this extravagant age, because we love the things of the world, and then place beside it the missionary deficits of the different mission boards of America, would it not make us blush with shame? "Oh, consistency, thou art a jewel!" The apostle Paul wept as he thought of many professors, "who were enemies of the cross of Christ," because they "minded earthly things" (Philpp. 3: 18, 19). We wonder if Paul should visit the churches of America today, if he would not be moved to tears because of the numerous "things of the world" in which many so-called professed Christians indulge.

Would it be coming too close home to say we make the simple life a complex problem because we, like Balaam, although we "know the mind of the Lord" crave some of the "things of the world"? And like mother Eve, when Satan placed before her that which was "pleasant to the eyes and to be desired" (Gen. 3: 6), we too reach out and indulge in the "things of the world."

Just a few hours before the Master went to the cross, he said: "I am the way, the truth, and the life: no man cometh to the Father, but by me" (John 14: 6).

Our prayer is, that even though we are living in an extravagant age, we may pause long enough to ask: "What would Jesus do?" We believe this would solve many, if not all, of the so-called complex problems of the simple life.

May the Lord grant that the life of Jesus may be made manifest in our mortal bodies (2 Cor. 4: 11). "For ye are dead and your life is hid with Christ in God" (Col. 3: 3).

Decatur, Ind.

HOME AND FAMILY

Bridal Hopes

BY VERA I. EMMERT

Marriage is a shining gate
For eager youth to pass therein,
For hearts to sing their gayest songs
As daily tasks of love begin.

Oh, youth, have courage strong and true,
And keep your faith in God above,
That he may bless you day by day
With his most wondrous love.

Upward, onward, ever out,
To meet each duty with a smile,
Then as you face eternity
You'll know 'twas all worth while.

McConnell, Ill.

Keeping On

BY FLORENCE S. STUDEBAKER

THE morning sun peeped brightly into the sick room and touched the snowy hair of the patient with sweet benediction.

"There, now," offered Susan, casting a critical eye about the room. "Everything is done as far as I can see—fresh flowers, shining windows, snowy spread and chairs for visitors all drawn up waiting for company. How does it seem to you, grandmother, dear?"

A fleeting smile swept the wrinkled face of Grandma Weston as she drew Susan toward her for a kiss of gratitude. Sudden tears flooded her eyes. "You're all so good to me, Susan. Everybody is lovely. I have everything in the world I need and more beside—I—I feel so unworthy of all these kindnesses."

Susan was unable to conceal her amazement. "Unworthy!" she cried. "Why, grandmother, what do you mean?"

For long moments the only sound which broke the stillness was the ticking of the clock on the dresser. Grandmother brushed away the tears with a fresh kerchief Susan had brought her.

"There, there, child, I shouldn't have said a word. It's only layin' an extra burden on your fair young shoulders, but Susan I—I've got to tell some one."

"Grandmother, please," interrupted Susan in alarm, "has some one hurt your feelings? Do tell me all about it. Maybe it's just an imaginary trouble caused by your sickness."

"No, Susan. It isn't a thing anybody has said, and it isn't imaginary trouble either," declared Grandmother Weston. "It's just that I feel so—so in the way, so useless lying here day after day being waited upon—such a care."

"Why, Grandmother Weston, you dear, dear soul.

How can you say such things? We all love you so. We can't begin to do enough for you. After the way you've slaved through the years for others, you've earned a nice long vacation."

Suddenly the purr of a motor in the driveway sent Susan scurrying to the window. A shining limousine with a liveried chauffeur drew up to the front gate.

"Oh," cried Susan excitedly. "He is the most stately gentleman I ever saw. Yes, he's getting out and coming in. He has the loveliest flowers and he's asking father about you, grandmother."

"About me?" grandmother's voice trembled with excitement.

In another moment the guest was in the room shaking hands and bowing gracefully at the old lady's broken words of recognition and gratitude for the flowers.

"Never mind," exclaimed Judge Conly, accepting the proffered chair. "The flowers are only a small thing compared to what you did for me."

"What I did for you?" repeated Grandmother Weston, bewildered. "I—I don't understand."

Judge Conly laughed heartily. "Of course not. I didn't expect a woman of your modesty to keep an itemized list of your kindnesses. But I haven't forgotten the time years ago when as a young teacher I boarded with you and Grandfather Weston. I remember one night I came from school as discouraged as could be. I thought I was a complete failure as a teacher. In fact, I doubted whether I'd ever amount to anything in any field. I think you must have read something of my plight in my face, for after the rest were gone to bed, you laid your hand on my shoulder and said, 'Wait a bit, Henry; I want to talk with you.'"

"I remember," whispered grandma, smiling through her tears.

"Well, we sat down in front of the old fireplace and you talked to me just like a mother. Your words were indelibly printed on my mind. I never forgot them; in fact they meant so much to me that I wrote them down so I would be certain to keep their message."

Judge Conly carefully unfolded a yellowed sheet of paper and adjusted his spectacles. "Do you want to hear what it says?"

Grandmother Weston nodded and waited, tensely eager.

"Very well," answered the judge. "It reads thus: 'Son, there are keeping on folk and there are letting go folk. The keeping on folk are they who have faith and let it inspire activity and effort unto the saving of the soul. The letting go folk, who make no effort to follow on and keep up, are they who shrink back into perdition. Would you be keeping on? Then you must mean to keep on, plan to keep on. Master yourself and master your circumstances, in order to keep on. Keeping on is never a matter of accident, it is always a mat-

ter of thought and effort. Keeping on in the whirl and whirl of machinery means persistent toil in renewing the fires and replenishing the boilers. Would you be letting go? Then no resolve whatever is needed. You are required to make no effort. Do nothing and you will surely drift. On the other hand, toil, strive, watch, be active, enterprising, energetic in your religious life, and beauty, power, and joy will come to you."

The judge rose to say good-bye. "I had only a moment, grandmother, but I wanted to stop and pay my respects to one who put me into the ranks of the keeping on folk. To this one seed you sowed long ago I owe the success of my life."

In another moment the great man was gone, leaving behind him a sweet fragrance of memories and deeds well done. A new radiance tinged the lines of Grandmother Weston's face.

"Susan," she whispered breathlessly, "I'm sorry and ashamed that I complained of my lot. I must not be impatient. Out yonder the harvest of my life is going on in the souls of men and women God has helped me touch. I want to be the 'keeping on' folk, yes, God's waiting servant when I can be no longer his working servant."

"And you are both, dear grandmother," declared Susan fervently.

Nappanee, Ind.

Seed of Abraham

BY H. A. BRANDT

19. Other Children of Abraham

THE marriage of Harlan Linden and Evelyn Manor was a quiet affair. As for friends and relatives, they were taken by surprise. These had generally believed that the happy event was inevitable, but the protracted courtship had been so deliberate those closest to the couple had become resigned to the status quo. And then the thing happened when least expected—thanks to the personal efforts of Dr. Walden Lane. Apparently all that was needed was a bit of pressure from some one eager to see Harlan and Evelyn completely happy.

To Iris Linden her brother's marriage brought mingled feelings of pleasure and pain. It was not that she would have it otherwise, but the months past had been so replete with sorrow and disaster that she had come to feel a new dependence on Harlan. But now this relation must suffer change, for Harlan was intent upon building a home of his own. Thus Iris knew that henceforth she would be more alone than ever—perhaps utterly alone.

The morning after Harlan's wedding day, Iris got up moody and discouraged. As she dressed she reviewed the sad events of recent months. Her father

and mother she had lost within a few weeks of each other. With their going there had passed her own sense of security. As for Don Overton, his memory daily meant more to Iris than she had first imagined it would. While he was yet alive they had considered themselves no more than good neighbors and friends; but now that he was dead, Iris found herself dreaming of what might have been. Of course all these losses were made the heavier as a result of the financial disaster which had overwhelmed the house of Linden. Thus to the cup of sorrow which was filled by the passing of loved ones, there was added the perplexity and stress due to the loss of home and fortune. For step by step events had turned out to make the fall of the house of Linden seemingly all but complete. Since the storm which had destroyed the Linden home, Harlan and Iris had lived near each other in Linden Hotel. But Iris was finding this to be an expensive and lonely way to live, all of which tended to accentuate her personal problems.

Thus it was, as she stood before the mirror the morning after Harlan's wedding day, that Iris saw with amazement the first traces of what trouble can do to the face of a woman. For some moments she stared at her reflection in wonder; then she burst into tears and sank down into a convenient easy chair.

"Am I the poor little . . . lonely girl . . . who once was rich? Oh, why must life be so hard!" Thus Iris reviewed her troubles between sobs.

But one of her make-up could not sorrow indefinitely. Iris was much too young to be permanently overwhelmed by misfortune. It is true that the weak are broken by trouble, but the strong gain strength from that which would crush a weaker spirit. So it came to Iris that her dilemma was hers to solve, that after all recovery is essentially a personal matter. She saw that if joy and fortune were ever to come to her they would have to be won by her own strength and ingenuity. In time Iris dried her eyes and stood again before the revealing mirror.

"Don't lose your nerve, little girl," she advised her reflection in the glass. "Don't give up now when troubles can only make you stronger and wiser!"

And her brave words to herself did serve to bolster up courage. Iris put on her favorite street dress. Her hair, auburn and wavy, she touched here and there until it formed just the right glorious halo. Iris was determined to win even if she must win alone. She knew her problem was too big to settle in a day or a week, but she had decided to wrestle on until satisfaction came.

As time went by Iris turned more and more to her music. For years this had been her sincerest interest. Perhaps that was why on the occasion of the visit to Roma's cabin she had found such relief in his music.

It had soothed her spirits then and since. And especially was this true of the March of the Lindens, of which Gabriel Roma had given her a copy. On the occasion of the call to get this promised music, Roma had shown her the piano accompaniment he had added, given her a copy and at his request they had tried out the score together. And since that first tryout, Iris had often turned to the March of the Lindens for solace and encouragement. In it a composer had tried to tell the story of her family, and even though the present estate of that family was anything but encouraging, Roma had finished his march on a note of triumph.

Finally a day came when Iris Linden was asked to help plan for a benefit concert to be given by Oaklyn talent. However, she found that the leader of the movement had her ideas pretty well formulated, that what this person wanted was a series of concerts by Oaklyn musicians. The first of these was to feature Gabriel Roma, the violinist, who had consented to include a group of his own compositions. Of course, there was little to do but acquiesce to the dominant leader's desires.

But the whole was well conceived and Iris Linden was glad to lend her encouragement. Gabriel Roma was favorably remembered for his playing in the Symphony Orchestra, and for other musical achievements. Thus it was that Oaklynites turned out in goodly numbers to hear their best known musician in a concert of his own. In spite of the times, it proved a glamorous affair with all of Oaklyn's music loving notables out in their finest. When the curtain went up the first concert of the series was at least a social success.

However, the expectant crowd was soon aware of the fact that the concert was to prove something of a landmark in Oaklyn's musical history. Gabriel Roma's violin playing was marvelous, moving, masterful. He played as a finished master, as one no longer interested in the display of technique, as one sensitive and responsive to the deepest urges of life. And this quality was no less evident when Roma came to the concluding offering—a group of his own compositions. Oaklynites sensed that he was one of their number who had plumbed the depths of their common misfortunes, who had not lost courage, who seemed sure of a way out. Men like Harlan Linden, who was working to rejuvenate Linden Mills, felt that here was an artist wrestling with their problem and seemingly reaching a satisfying solution. Those who had special difficulties felt the upward pull of the artist's music. It was Roma's ministry to the psychological needs of the Oaklynites which helped to make his music so effective.

Iris Linden had gone to the concert with Harlan and Evelyn. She had not gone as an enthusiast, for she was not quite sure how Roma would measure up to the occasion. She knew he had the technical skill, but

would he have the spiritual insight? On this second point she was soon set at rest. With other Oaklynites, Iris Linden found herself quite thrilled by Roma's superior playing and appealing interpretation. She joined in the sincere and prolonged applause which followed Roma's playing of his own compositions. Iris was wondering if he would respond with yet another number, when an usher hastened up with a note. She opened it and read: "Dear Miss Linden, could I see you backstage at once.—Roma."

What this meant Iris did not know, but she followed the usher to where Gabriel Roma paced the floor.

When Roma saw Miss Linden he looked relieved, exclaimed: "Thank God, you have come!"

"What do you wish?" asked Iris with dignity.

"A very great favor, Miss Linden. I want to give my people one more message—The March of the Lindens. You are familiar with the score. I am asking you to play the piano accompaniment."

Iris looked amazed. "Before this critical crowd?" she asked.

"The audience is not too critical. I have heard you play the accompaniment and I am sure you can play it again—if you will."

Roma thrust the familiar score into her hands. Iris Linden found herself taking it mechanically. She began glancing over the sheets of music in her hands. Directly she looked up to see Roma hurrying out on the stage. She saw him hold up his hand for silence, heard him begin to speak.

"I have a surprise for you," Iris heard him say to the audience. "It is another little composition of my own for which Miss Iris Linden has been asked to play the piano accompaniment. I am happy to say that I think she will consent, even though she has had the briefest notice."

Tremendous applause greeted the promise of another Roma composition.

Roma himself hurried to where Miss Linden stood all but paralyzed with surprise. But she saw she could not well draw back now. She found herself being propelled toward the piano out on the stage. But once seated, her usual assurance began to return. She arranged the sheets of music and scanned the pages hurriedly. Meanwhile Roma was extra deliberate, giving his accompanist time to collect and prepare herself.

At last Roma nodded, and Miss Linden began to play. The prelude she managed with deliberation and assurance. As the rendition proceeded the audience marveled at her freedom and verve. The March of the Lindens was the story of her family's fortunes and Iris played with understanding and feeling. The surprise offering also revealed Roma at his best. The number thus proved a fitting climax to the concert.

Thunderous applause was given the two musicians

when the rendition was complete. Roma bowed his recognition, presented Miss Linden, and together they acknowledged the plaudits of the audience. In the end there was nothing to do but repeat The March of the Lindens.

But finally the concert was over; the friends and townspeople who crowded around to congratulate ultimately departed. Thus it was that Iris and Gabriel had a few moments to themselves as they followed Harlan and Evelyn to their car.

"Whatever made you take such a chance with me?" asked Iris slyly.

"Chance!" laughed Gabriel. "It was no chance. I know more about the Lindens than some of them know about themselves. Never mind how I knew you could play The March of the Lindens—if only you wanted to. You did want to, and you played magnificently!"

"Really, do you think so?" asked Iris sincerely.

"Miss Linden, I knew you understood the language of music; your playing tonight showed me that you can speak the language of music."

"You are too generous, Mr. Roma."

"No, indeed! I have a feeling that you are going to find yourself in the realm of music. Let me tell you of some of the plans I have."

And Iris found it easy to listen to her newly discovered musical genius.

Elgin, Ill.

(To Be Continued)

Special Notices

(Continued From Page 17)

the north will come on the Cotton Belt from St. Louis to Dexter. Those coming by rail or bus please notify Paul Snider, Essex, Mo., R. 1.—Orin Harvey, Dorothy Oxley.

Northwestern Ohio Annual Summer Assembly will be held in the Sugar Creek church near Lima, on Wednesday and Thursday, Aug. 15 and 16. On the first day, Eld. R. H. Miller of North Manchester, Ind., will speak in the forenoon and afternoon sessions. Sectional conferences of ministers, young people, adult church school workers, and children's workers will be held under capable leaders. At 4:30 the young people will meet for the retreat with Sister Faye Moyer, just returned from Africa, as the speaker for the vesper service. The evening program is in charge of the young people, an important part of which is a play by the Lima B. Y. P. D., "The Two Builders." This play will assist in carrying out the general theme of the assembly which is, "Making the Home Christian." Bro. A. D. Helser will be present on Thursday and speak forenoon, afternoon and evening. The Bible Hour will be led each day by Bro. J. J. Anglemeyer; the subject of his series of messages will be: "Old Testament Prophets." Bro. S. L. Cover will speak on the conference theme at 2:20. Work for children and Children's Workers will be in charge of Eva Vore and Mrs. S. L. Cover, both of the Board of Christian Education. Some of the inspiration of the Annual Conference at Ames will be brought by Bro. C. W. Warstler who represented the district on Standing Committee.—I. Clifford Paul, Lima, Ohio.

CORRESPONDENCE

IN APPRECIATION

I have been getting my Messenger on time (Saturday P. M.) since you investigated the matter, and many thanks. It just seems that I am not fully equipped to step into the pulpit on Sunday morning without having had access to The Gospel Messenger first.

Last Saturday I was not satisfied with my Sunday morning sermon on The Greatness of God, and when I got the Messenger about 1:30 P. M., I began to search the pages for something and I found just what I needed for that application in Bro. Otho Winger's Conference sermon on Growing Souls for the Kingdom of God. Thanks to Bro. Winger for allowing God to use him to deliver such a wonderful and timely address. And then thanks to you folks for bringing it to thousands of us that did not get to attend Conference. I have already thanked our heavenly Father.

I want to take this opportunity to mention Bro. Lear's address on the anointing service, and also other addresses that were so timely and spiritually uplifting. I know that God is going to continue to bless the efforts of his people in this crucial hour of spiritual lethargy.

Since the middle of June we have been trying to revive the work at Boulder, Colo., about thirty-five miles northwest of Denver. We wish that you would extend a cordial invitation to any Messenger readers or former members of the church living in or around Boulder or Longmont. At present we are using a church belonging to the Lutheran people, located on the corner of Twelfth and Mapleton Ave., Boulder. May we be very close to the foot of the cross and humble before our God during these times.

Edgewater, Colo.

R. L. Stinnette.

FROM WESTERN CANADA

The District Meeting of Western Canada was held at Arrowwood, in the Bow Valley congregation, July 18-20. Some members from the states were present, among them Prof. Brightbill, who conducted a very successful young people's camp July 13-16. He also attended and assisted in most of the conference. The writer was unable to attend any but the business session, and arrangements have been made for others to write of the other meetings.

The organization was completed with Eld. John Wieand, moderator, and Fred Oberholtzer, reader. Twelve delegates were in attendance, it being the first time in some years that all the churches of the district were represented. All treasurers' reports showed a working balance. Membership reports showed a gain in numbers. A better organization of the working forces of the district was apparent. In an impressive service the evening before the business session four young people—Albert Hollinger, Clarence Brubaker, Glen McCune and Oleta McCune—were consecrated to the ministry.

Probably the most important item of business was the decision to have another six weeks' Bible school this coming winter. Almost without exception the experience of other denominations in Canada is that they had never had any large degree of success until they had established schools for the development of native workers and we hope and pray that these short courses may be the forerunner of a much more extensive training school.

Our next District Conference will be held in the First Iriricana congregation. Eld. J. H. Brubaker was selected to represent the district on the 1935 Standing Committee, with Eld. I. M. McCune as alternate.

E. C. Cawley,
Kathryn, Alta. District Secretary.

YOUNG PEOPLE'S CAMP

The Brethren young people's camp, known as the Blackfoot Camp, was held on the Indian Reservation near Arrowwood, from July 13 to 17. Sixty-seven young people were enrolled, including numbers from Arrowwood, Kindersley, Iriricana and Stettler. Bro. A. F. Brightbill, Professor of Music at Bethany Biblical Seminary, Chicago, who directed the camp, is most capable and certainly accomplished wonders among the young people. Much inspiration and help were given by Mr. R. Myers and his sister June, also Miss Winger of North Dakota.

Some of the main events of the day were morning watch, two periods consisting of worship and ideals, and a third period, an open forum. Other features were choir, recreational period, vesper and camp fire.

The worship period was led by Prof. Brightbill. We found that worship is communion with God. The five main points to be emphasized in worship are: vision, humility, vitality, illumination and dedication. The theme for worship at camp was, Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

The discussion of Ideals was led by Bro. John Wieand of Bow Valley church. Peace was mentioned as an ideal and a lively discussion followed. The open forum was led by Prof. Brightbill on the topic, Shades of Grey.

Much interest was taken in the choir work and the young people received some very valuable information in regard to choir work and congregational singing. The recreation period was spent in softball, volley ball and swimming. Vesper services were held on the top of hills from which the campers were given a fine view of the river and surrounding scenes in the valley. Enjoyable times were spent around the camp fire.

The teaching of the symbols was led by Miss June Myers. The symbols are the language of the Spirit. Their purpose is to illuminate and to create spiritual values in the life of the believer.

The congregation of the Bow Valley church held their Sunday-school and church services at the camp on Sunday. Bro. Wieand preached on the subject of Shades of Grey. The congregation was greatly benefited by this address.

The young people went to the Bow Valley church in the evening to listen to the Vacation Bible School program. The camp was brought to a suitable close by using the typical Indian farewell.

Arrowwood, Alta.

Edna Beagle.

BIBLE READING REPORT

I finished reading the New Testament July 1 as suggested in The Gospel Messenger last fall. As I read I marked at least one verse from each chapter which appealed to me. These I copied into my notebook giving the reference. After each verse I put some thought which came to me, or a question to arouse my thinking. Verses which I wanted to put more thought upon, because I did not understand them, were marked with an interrogation point.

I made a list of the parables and their location as well as some of Jesus' teachings along different lines. Already I have had several occasions to refer to these notes.

I never realized before that one could find so many truths in the Book. The only thing I regret is that I do not have more time, or maybe I should say take more time to study his Word.

I am a young lady of college age, although not attending now. In my work in the local church and with other religious organizations, I see more and more the need of the practice suggested in 2 Tim. 2: 15: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

South Zanesville, Ohio.

Mareta Shrider.

A SCRAP BOOK

Scrap books are valuable to the compilers and when left as relics may become very interesting, depending on the material they contain. It has been my rare privilege to examine one compiled by Mrs. John Ngray of Glendora, Calif., who passed to her reward Feb. 3, 1930. Sister Ngray was an ardent church worker, interested in the local work and a student of the general and missionary work of the church she loved. For a number of years her task was to teach the adult Bible class in the local Sunday-school.

This scrap book is both interesting and valuable for it is a veritable art gallery of pictures that, with few exceptions, have been taken from the Brethren publications—the Messenger, Missionary Visitor, Inglenook and Young People. There are 140 pages, 9x12, all full of interesting people, scenes and events, which speak volumes in connection with our church life and history.

It contains the individual pictures of approximately 300 sisters and 450 brethren, more or less prominent in the work of the kingdom. Here we have Peter Keyser and wife, Elder George Wolfe, Sister Major; but why mention names, for we have educators, editors, Annual Meeting moderators, missionaries, church boards, volunteers, evangelists, pastors, deputation teams, the Messenger force, ministers, deacons and laity, prominent in the work of the church, a larger portion of whom are still living and active.

Besides the above, we have group pictures of missionaries, Sunday-schools and Sunday-school classes, choruses, quartets, Annual Meeting conferences and family groups. Perhaps the most interesting of these are: Sister Cora's Boys and Girls of Chicago, number 67; The Men's Bible Class of Roaring Spring, Pa., No. 84; a group of 75 converts at South Beatrice, Nebr., meetings held by Bro. J. Edwin Jarboe; the gathering at the McPherson depot when Bro. F. H. Crumpacker and family were entraining for the China field; the J. H. B. Williams family just before Bro. Williams started on that fatal trip to our mission fields; the Conference session at Springfield, Ill., when Bro. D. D. Culler delivered the missionary address; D. L. Miller presenting the new missionaries at the Hershey Conference in 1921; other Conference pictures at Hershey, Winona, Des Moines and Los Angeles; Rural Pastors' Conference at Bethany; Building Day at Wenatchee, Wash.; Young People's Conference at the foot of Wacarena Falls, Ore.; our Chinese Sunday-school, Chicago; the Italian Mission in New York City; the Girls' Orphanage at Bulsar, India; a group of five sisters, charter members of the first aid society—Sisters A. B. Brumbaugh (age 84), W. J. Swigart, Eleanor Brumbaugh, Cora Silverthorn and Emma Keeny.

Over forty churchhouses are represented from the humblest rural to the most expensive city church. One of these is that on the Samuel Mumma farm as it was after the

battle of Antietam, and another where Father Miller (supposedly D. L.) preached his last sermon along with D. L.'s last picture.

Then we have some very interesting scenes: A baptismal scene, Lord's supper, feet-washing, communion and an old time church service. These five seemingly are taken from paintings and are very representative of our belief and teachings. Other scenes are: Street preaching at Anklesvar, India; the house built and occupied by the Stovers; the graves of Charles Brubaker, J. H. B. Williams and B. F. Heckman; several pictures of the W. R. Miller party, en route and at the excavations of Babylon; several pictures by Spenser Minnich of the Eder River near Schwarzenau, Germany; the Castle of Wittgenstein where a German Count gave protection to our persecuted Brethren in the eighteenth century; some of our Scandinavian work and the midnight sun; the house and barn of Elder Daniel Barnhart where the Annual Meeting was held May 9 and 10, in 1845; a baptismal scene in India and several in this country; several of our colleges; a scene of J. H. Moore's residence and another of his back yard with him standing among the trees at Sebring, Fla.

A very impressive picture is that of the pioneer preacher on horseback, with his wife standing by as he is ready for his tour of service. Another is a page of the Redeemer of the world in four pictures—in the manger with the guardian angel watching over him, in his mother's arms, taking the first step and as the Christ.

We have the scenes depicting two poems: Father and Mother, and Mother Believed in Me.

I consider this scrap book interesting, educational and valuable from an historical standpoint, both past and present. Many of those whose faces are found here, are still active in the Master's service.

S. G. Bucher.

Glendora, Calif.

WOMEN'S WORK GLEANINGS

It brings a feeling of deep satisfaction to see the growing interest in all lines of Women's Work, and also the number of new groups over the brotherhood.

Many are facing serious handicaps on account of limited incomes, but even in the face of all these conditions, we are moving forward in a commendable way.

The program at Conference was varied and many good thoughts were presented. We were challenged to study, to work and live the kind of lives we would like to see our young people live. We live in an adult conditioned world. We older ones should do all in our power to help train the young people in all helpful lines that they may be ready for the responsibility of world leadership that is so rapidly falling into their hands.

Some have advocated in the past that people after middle age could not learn new things. This has been proven false many times by adults even in their seventies and eighties receiving the higher degrees.

Mothers should do all they can to keep abreast with the times so they can converse with their families and friends and be able to direct their thoughts along constructive lines. Women should keep mentally alert and capable of strong leadership.

The statement was made at the Conference that if women had the wisdom of Solomon and the patience of Job they would make good mothers.

Martha E. Lear.

Chicago, Ill.

NEWS FROM CHURCHES

ALABAMA

Cedar Creek.—June 16 to 30 our church experienced an inspirational revival with Bro. R. B. Pritchett of White Pine, Tenn., evangelist. His efforts were greatly appreciated by all as shown by good crowds and the confession of thirteen; nine have been baptized and four await the rite. One was baptized at Uniform, Ala., a mission point in charge of our elder, Bro. W. E. White. July 1 Eld. White gave a summary of our progress during the last five years, showing a membership increase from about thirty-two to more than 100; also the organization of Ladies' Aid, men's meetings, both Old and New Testament classes, better trained Sunday-school teachers, etc. We appreciate the efforts that Bro. White and Bro. Petcher have put forth to train the membership by Old and New Testament Bible classes which have continued for three years. Bro. Petcher's moving to Mobile left a vacancy in the teaching of the New Testament class which is now being filled by the writer. Bro. Petcher and family are greatly missed in the church work here as all were active workers. We have an active ministerial committee with Sister Ruby Moore, chairman, which attends to all ministerial appointments, looks for new fields, etc. Anyone knowing of members or friends in our field, please write to Sister Moore or our elder, Eld. Jas. Moore of Chicago is now giving us a week's Bible class, using the first twelve chapters of Acts. —Flora B. White, Citronelle, Ala., July 26.

CALIFORNIA

Covina.—May 6 Mrs. Taylor told the Sunday-school of the harmful use of narcotics and how easily young people are becoming addicts. The evening of May 13 a program was given by a group of our high school girls. May 20 Dr. Lloyd and Mrs. Modena Studebaker very forcefully presented the worth of foreign mission work. They told why they had chosen this as their life work. May 27 the young people from Pomona gave a mission play. During our pastor's absence at Conference, Brethren E. M. Studebaker, H. M. Brubaker and Vernon Heckman were pulpit guests, each bringing helpful messages. June 1 at the quarterly council Bro. Leland Brubaker was reelected elder. Brethren Frank Hepner and S. D. Long were chosen delegates to District Conference; H. M. Brubaker and Elma Overholtzer, alternates. We are planning to celebrate the golden anniversary of our church in 1935. Covina is the mother church of California. Our pastor and wife represented us at the Ames Conference. They gave graphic word pictures of the grounds and happenings of the Conference. July 18 we had a special council to consider what should be done while our pastor is away with the deputation. We decided to give Bro. Brubaker a leave of absence for the required time; the family will remain in the parsonage. Mrs. Brubaker will carry on the details of our weekly work, visiting the sick, etc. Bro. Rothrock will be acting elder. The ministerial board will see that our pulpit is supplied. July 14 Bro. M. R. Zigler and wife and Miss Ruth Shriver of Elgin, Ill., were with the young people of the district in a rally. July 16 the Ladies' Aid served a simple meal to over 100 of the workers and district hoards. They brought many helpful hints on how to carry on the work. In the evening Bro. Zigler showed pictures on home mission work.—Eulalia Overholtzer, Covina, Calif., July 28.

Glendale Mission.—Dedication of our church took place July 15. Many prominent church personages were present and spoke. Among this number was the Home Mission and Ministerial Secretary of Elgin, Ill. An offering was taken which amounted to \$75. This was a district mission offering. July 20 our regular business meeting was held. All financial reports showed a balance on hand. The Glendale offering for Annual Meeting as reported by the church treasurer was \$45. Election of officers resulted in the reelection of office holders of both Sunday-school and church. We as a church feel very grateful to the General and District Mission Boards for their support which enabled us to organize and build. A rising vote of thanks was extended to them and to the pastor, at this business meeting. All who have had a part in this work have labored diligently together. The Gospel Messenger has always carried announcements and news items that have been of interest and help to our mission and we are thankful for their support. About two-thirds of the families of our membership are subscribers. It is the Holy Spirit manifest in the Brotherhood that has enabled us to build and dedicate our church. Therefore we are especially thankful to our Lord and Master Jesus Christ and humbly and thankfully give our Father in heaven the glory.—Lulu Terford, Glendale, Calif., July 21.

COLORADO

Haxtun.—Our Vacation Bible School closed June 15 after a successful two weeks' session. The average attendance was eighty-three. Besides the superintendent and pianist, there were six teachers. At the close of the school there was a picnic dinner and at the Sunday morning service the children presented a much appreciated program. The Father's Day sermon was postponed until June 24. All men and boys of the town were especially invited. Quite a few of the Methodist people worshiped with us that day as their pastor was attending conference. A union meeting was held here Sunday afternoon, June 24, of the young people's classes of Sterling and Haxtun. It was arranged that through July and August we discontinue our first evening service of Bible study in the adult class and hold union meetings of the Methodist and Brethren churches. There has been one service at each

church, the pastors exchanging pulpits. Our Aid Society held election of officers July 19, Mrs. Heiny being chosen president. It was decided to discontinue our meetings until September. The treasurer reported \$50.50 on hand. The women repaired some of the song books used by our junior chorus. When we resume our meetings we have the prospect of some quilting to do.—Mrs. Warren D. C. Wood, Haxtun, Colo., July 21.

Rocky Ford.—Our pastor, Bro. Harvey R. Hostetler, officiated at our love feast held March 29, with 158 surrounding the Lord's table. We observed McPherson College Sunday with a special sermon by the pastor; our offering for the college was \$27.70. The Conference missionary offering amounted to \$103.05. Bro. Hostetler represented our district on Standing Committee. He has given some good reports of the work of the Conference. We observed Mother's Day and Children's Day with appropriate programs. Our Fourth of July picnic was held near the river this year. In March our pastor gave a series of four sermons addressed to youth; these were very helpful. Two young girls were baptized June 3. The attendance and interest have been especially good at all services, including the mid-week prayer service. We will join with the other churches of our city in Sunday evening services for five weeks beginning July 29. July 13 Sister Eva Edwards, the oldest member of our congregation, celebrated her ninety-fifth birthday. She lives alone for the most part and does her own work. She enjoyed having a few friends spend the day with her; others called in the afternoon. We are expecting to have Bro. A. C. Wieand with us Aug. 12.—Mrs. Viola L. Heckman, Rocky Ford, Colo., July 21.

FLORIDA

Okeechobee.—On Sunday, May 27, Bro. A. D. Crist of the Clay County church began an evangelistic meeting at this place, with Sister Fanny Marshall of Eustis as music director. This is a newly established mission point but it promises to be a flourishing church in the future. Due to the increasing interest during the first two weeks of the meetings it was decided to continue a week longer. As a result fifteen souls took their stand for the Lord and others are awaiting baptism. Because of the growth of both this place and the Bassenger Mission a need was felt for deacons. June 10 the members met in a joint council at the Bassenger church. The following brethren were elected and with their wives installed into the deaconship: Victor Domer of Okeechobee, Ruby Bass and John Storman of Bassenger. Bro. J. H. Garst was chosen as presiding elder of these two mission points. Our Sunday-school enrollment is increasing but we are much in need of trained workers, teachers, etc., and would like very much for members from the north to come and locate here. We have a delightful climate the year round and good muck land for farming, good school, etc.—Mrs. Victor Domer, Okeechobee, Fla., July 25.

ILLINOIS

Astoria church met in quarterly business meeting June 1. Bro. G. O. Stutsman's services for a revival have been secured for the latter part of September, a love feast to be held at the close of the meeting. It was decided to send a delegate to Annual Conference and I. J. Gibson was selected; Harve Stauffer, alternate. Two delegates were chosen for District Meeting: Orley Chockley and Paul Rhodes with H. H. Gruber and C. A. Gruber, alternates. Bro. J. J. Gibson in company with three others attended the Ames Conference; on their return they gave very good reports of the meeting. June 4 Sister Ida Shumaker of India spoke on the subject of Missions, giving a message sufficient to arouse the missionary spirit of her hearers. June 11 Virgil C. Fennell gave a stereopticon lecture on Why Girls Smoke. A two weeks' Vacation Bible School was held beginning May 28, conducted by Mr. and Mrs. Ernest Shively and Miss Marie Brubaker, all from Chicago. A program was given at the close of the school. Astoria and Woodland churches held a joint program on Mother's Day, an all-day meeting. Bro. A. C. Wieand brought some interesting messages, especially his story of God's providential care when he with others was captured by Arabs.—Mrs. Rosella Sullivan, Astoria, Ill., July 21.

INDIANA

English Prairie.—July 12 Brother and Sister Homer Burke spent the day with us, meeting with the Aid Society group during the day and delivering an address at the church in the evening. We are planning to hold our harvest meeting Aug. 19. Bro. A. F. Morris of Garrett expects to be with us in a forenoon and afternoon service.—Mrs. S. P. Bontrager, Howe, Ind., July 25.

Middlebury.—The regular business meeting of the church was held July 13. Bro. Galen Bowman was elected elder for the coming year. Sunday-school officers were also elected, the superintendent being Ray Ulrich. Bro. Troy Shrock was licensed to preach on June 10. The Sherck brothers' quartet presented a program of sacred songs on Sunday evening, July 15, which was very much appreciated by all present. It was decided to hold a revival during the latter part of October.—Mrs. Ida Mishler, Middlebury, Ind., July 26.

Syracuse.—We have enjoyed many good things since our last report in April. Seven have been added to our number: six by baptism and one by letter. The young people from Nappanee under the direction of Sister Studebaker gave us a helpful and much appreciated evening program on The Influence of the Home. Slides were shown and there was congregational singing. A play written by Sister Studebaker was effectively given. Special music was furnished by the Nappanee girls' quartet. Our homecoming, held May 6 on the fourth anniversary of the reopening of our church, was attended by more than 400 people. Bro. Frank Kreider of Elkhart brought us an appropriate message.

About 250 enjoyed the dinner at noon. The afternoon services were attended by a larger crowd, many being present who could not attend the morning session. Among those who spoke concerning the old church were two Syracuse school masters of a half century ago: J. P. Dolan and I. P. Wyland. Other speakers were Bro. Joe Burket, Sister Chas. Weybright, Sister Wyland, Sister Alwine, Sister Dan Klink and Bro. Lewis Neff. Music was furnished by a chorus from Bethany. Bro. Barnhart and Sister Meek also sang a duet. Sister Jarboe read a poem written for the occasion by Sister Isaac Unrue. Bro. Jarboe delivered the evening message. Brother and Sister Jarboe spent their vacation with relatives and friends in Nebraska and Iowa and served as our delegates to the Ames Conference. Bro. Otho Warstler had charge of the work during their absence. June 10 Bro. G. E. Swihart was with us both morning and evening and brought helpful and interesting messages from the book of Revelation. Bro. Warstler brought the messages June 17. Our Ladies' Aid surprised Brother and Sister Jarboe with a potluck dinner at a cottage at Pickwick Park the first Wednesday after their return. They brought much encouragement and inspiration with them from the Conference. The elementary department gave an effective Children's Day program Sunday morning, June 24. Sunday morning, July 1, Bro. Kermit Eby gave us an interesting and beneficial lecture. In the evening we enjoyed a program consisting of a playlet, special music by a mixed quartet and a message by Bro. Jarboe. Sunday evening, July 8, Bro. Ralph Rarick of Mexico, Ind., delivered the message. Sunday morning, July 15, Bro. Clarence Fike of Chicago brought the message. In the evening the Milford junior girls' chorus gave us some fine music. Having completed four years of successful work, the Ladies' Aid celebrated their anniversary with a program and elected officers for the coming year. The children took a special offering each Sunday until they had enough to purchase new song books for their department.—Mrs. Peter Plew, Syracuse, Ind., July 26.

KANSAS

First Calvary church met in council with Eld. W. W. Keltner in charge, assisted by Eld. O. R. Myer. We called one brother to the deacon's office; Bro. Henry Wright was called and installed by Eld. Keltner and Eld. Myers.—J. C. Kalebough, Kansas City, Kans., July 24.

Maple Grove church met in quarterly meeting on June 2. We held our love feast June 16 with Bro. C. O. Bogart officiating. Thirty-five surrounded the Lord's tables.—Mrs. Lizzie Miller, Norton, Kans., July 21.

Pleasant View.—Since our last report we have had some very spiritual meetings by our pastor, Bro. E. F. Weaver. He and his wife come to us every week-end from McPherson where he is in school. We had an Easter program, also a Mother's Day pageant. Three weeks ago our pastor and Bro. Garber from the Monitor church exchanged pulpits. Mr. Barton from Clovis, —, gave us a wonderful message in music on July 15. Last week the junior department gave us a program. A freewill offering was taken to be used for song books. The Women's Council has had its missionary meetings and mothers and daughters' programs. We also have our Aid meetings every two weeks except in June and July. We are planning a revival meeting for fall to be conducted by our pastor.—Annie Hollinger, Hutchinson, Kans., July 28.

KENTUCKY

Wolf Creek.—We have just closed a revival of three weeks, beginning July 1 and closing July 22. We received a wonderful blessing. Eighteen were saved and two reclaimed. The meeting closed with our love feast with forty-nine present. Bro. Frank W. Isenberg of Mooresburg, Tenn., conducted the revival and love feast. Bro. Charlie Samsel of Bean Station, Tenn., was with us and taught one week of singing school which has improved our choir greatly. We have been much refreshed by this revival. Bro. J. W. Isenberg from Mooresburg also helped with the work. Bro. Kiether Wilson and Ked. Mullins are visiting the young people's conference. Bro. Robert Fields was chosen as our representative to the District Meeting. We are expecting Bro. R. B. Pritchett of White Pine, Tenn., to visit us this fall to hold a council meeting.—Mrs. Sadie Duncan, Laura, Ky., July 27.

MARYLAND

Manor.—Aug. 12 we expect to begin a two weeks' series of meetings at the Downsville churchhouse, conducted by Bro. J. M. Henry of Bridgewater, Va. As usual we are uniting our efforts with the adjoining Lutheran, Christian and Progressive churches for a series of meetings during August. Aug. 26 we anticipate holding our annual harvest home meeting at this place. Bro. Henry will deliver the morning sermon. Basket lunch will be served.—Naomi H. Coffman, Fairplay, Md., July 28.

Stone Bridge church began a series of meetings May 13 with Bro. I. S. Long of Bridgewater, Va., as evangelist. The attendance was good and interest splendid throughout the meeting. Bro. Long delivered deep spiritual messages which were very helpful and inspiring. As a result of the meeting thirteen were added to the church by baptism. Bro. Emory McGorlick of Weaverton, Md., led the singing. On June 2 the annual love feast was held with Bro. E. S. Rowland officiating. The Y. P. held a sunset service on the bank of the nearby creek June 22, with an attendance of about fifty. Recently a Children's Day program was rendered by the children. The young people are looking forward and making plans for a Mission program to be given in September. On August 22 and 23 the District Ministerial and Sunday-school convention will be held at this church.—Cora Winters, Hancock, Md., July 23.

MICHIGAN

Flint church has been favored with a week's series of meetings beginning July 10, conducted by our district evangelist, Bro. Chas. Forror. Three were baptized as a direct result and the church has been benefited by Bro. Forror's presence as well as by his timely messages. We were also pleased to have with us Brother and Sister A. O. Mote from Detroit to assist Bro. Forror in an installation service for Brother and Sister A. E. Taylor into the full ministry. The young people were invited to the home of their teacher July 15 and before returning to the church had a vesper service at which time Bro. Forror gave a very good talk. July 20 we had the closing exercises of our two weeks' Vacation Bible School. The school's average was fifty-six. Our Sunday evening meetings during April, May and June were very interesting and practical. We used subject suggestions from the book, Christ in the Home, ending with the play, The Two Builders, by Florence Studebaker. The different Sunday-school classes will furnish programs for the Sunday evening meetings for part of the next quarter. Eight from here attended Camp Mack training school in June, five being enrolled. Brethren L. H. Prowant and A. E. Taylor were chosen District Conference delegates with Bro. V. Garrison and Sister A. E. Taylor, alternates. A Sunday-school picnic is being planned for the near future.—Mary E. Prowant, Flint, Mich., July 28.

New Haven.—At our spring council the church officers were elected and District Meeting delegates were chosen. One was added to our membership by letter. Our Sunday-school enjoyed an outing on July 4. A special program was given on Sunday evening, July 8, by the children. We are now looking forward to a week's meeting, Aug. 13-19, with Bro. Chas. Forror in charge. A communion is to be held on Saturday evening, Aug. 18.—Lois Sherrick, Carson City, Mich., July 23.

OHIO

Hartville.—June 30 closed Bro. Deardorff's pastoral work with us. Although the church had reelected him for another year, he accepted the call from Ashland, Ohio, where he started his work on July 1. Bro. Deardorff and family have very efficiently served the Hartville congregation for nearly nine years. June 29 the members had a farewell supper followed by a short program. The members were called in two special meetings on June 5 and 18. Bro. Mulligan has been selected as pastor and will start his work some time in October. The pulpit is being filled each Sunday by visiting ministers. July 7 Bro. Kurtz gave an inspiring lecture on Three Choices of Youth. July 12 the members met in council; all Sunday-school and church officers were elected.—Sarah Goodenberger, Hartville, Ohio, July 23.

White Cottage.—Mother's Day was observed by appropriate sermons by the pastor. In the evening the young people had as guests their parents; each mother received a small bouquet of violets. Their interesting program was quite appropriate. The young people had charge of the sermon hour May 20 when three of their number discussed The Model Church. June 10 their president, Paul Shrider, gave the illustrated lecture, Gethsemane, to a full and appreciative house. These special services put on monthly by young people alone are an interesting drawing card, always appreciated. Our young people joined with Olivet July 17 in a group meeting which was both interesting and helpful. The next group meeting will be at White Cottage in October. Several of our people enjoyed the District Sunday-school meeting at Baltic June 27 and 28. It was an inspiration to hear the fine addresses of Brethren Schwalm and Helsner. The young married folks' class held an ice cream social June 12 to aid in church finances. Other organized classes have been working to raise the spiritual standard of the church as well as to aid financially. The Golden Rule class of older women has been holding interesting monthly meetings; the June topic, Missions in the Church of the Brethren, was especially interesting and helpful. This class finds inspiration in its "cheer" meetings held with the shut-ins. The Junior Band is keeping up its interest. We observed Children's Day July 8 when the children presented an interesting program. At this time the J. O. Y. class presented the Sunday-school with a Christian flag, made entirely by the class. Our school has kept fairly good attendance the past quarter, with an average of eighty-four. A few of our people have completed the reading of the New Testament in the chapter a day plan and feel spiritually strengthened by this reading. One reported having kept a notebook with one or more choice verses from each chapter and special helpful thoughts.—Mrs. J. F. Shrider, Zanesville, Ohio, July 19.

Zion Hill.—Our pastor, Bro. G. S. Strausbaugh, held a two weeks' series of meetings at the Reading church. The week following he, with other members of the church, attended the Annual Conference. During this time neighboring ministers had charge of the preaching services. On Sunday evening, June 17, the young people gave a good program which was well attended. They are planning to give a similar program Sunday evening, July 29, when Bro. Strausbaugh will begin a series of meetings at Bethel church. Our Children's Day program was given Sunday evening, June 24. The quarterly business meeting was held July 6. Church officers were elected for the following year.—Miriam Rohrer, North Lima, Ohio, July 26.

PENNSYLVANIA

Bethel.—One of the most inspiring and successful evangelistic meetings ever held in our church was conducted by the "Gospel Four." The party was composed of Evangelist Walter C. Sell; Assistant Evangelist Alice D. Sell, Ruth Sell, and Elaine Hall, the music director. The "Gospel Four" were with us last year for a week which resulted in fifteen baptisms and one received on former baptism and confession of faith. This year the party was with us for two weeks and two days.

Twenty-four were baptized and two received on former baptism and confession of faith. One more awaits the rite of baptism. We closed with a love feast; fifty-eight communed. Bro. Sell officiated, assisted by our pastor, Jason Holloper, Mrs. Sell and Dallas Kirk. In addition to the large increase of membership for our church, the whole community was greatly stirred, other denominations strengthened and we feel much lasting good has been accomplished. The "Gospel Four" started a three weeks' campaign in the Rockton church July 22.—Mary Spicher, Sabula, Pa., July 21.

Big Swatara.—Four young people were baptized on Sunday, July 15. Our annual harvest home service will be held at Hanoverdale on Saturday, Aug. 25, at 2 P. M. We are expecting to have a two weeks' series of evangelistic meetings to begin Sept. 16 at the Hanoverdale church by Eld. H. A. Merkey.—Dorothy J. Wright, Hummelstown, Pa., July 25.

Carlisle church met in council July 16. Sunday-school officers were elected, the superintendent being C. G. Baker; assistant, Mark Roth. Our pastor has just returned from a two weeks' meeting in West Virginia. He leaves next month for a meeting in Sugar Valley, Pa. Our pastor will exchange pulpits with Bro. John Rowland of Mechanicsburg, Pa., in an evangelistic effort. Our church sent one paper to District Meeting asking for the annual publishing of a conference booklet of business to come before the meeting.—J. E. Faulkner, Carlisle, Pa., July 24.

Fredericksburg.—Bro. Samuel Hess preached for us at the Meyer house April 1. Pre-Easter services were held at Fredericksburg house. April 28 and 29 an all-day Bible institute was held at Fredericksburg. Bro. E. S. Kiracofe of Elizabethtown, Pa., brought us helpful instruction. May 13 a Mother's Day program was rendered by the Fredericksburg people after which Bro. Alton Bucher of Richland gave a splendid address. May 26 and 27 the love feast was held at the Meyer house. Brethren Thos. Patrick, Ira Gible, Hiram Eshelman, Amos Kurtz, Jonathan Reber and Bro. Whitacre gave us some good sermons. Bro. Patrick officiated. June 3 a missionary program was rendered; our elder had charge of the round table. June 10 a Child Rescue meeting was held at the Union house. Bro. Perry Sanger gave a fine talk. June 24 a meeting was held at the Union house. Bro. Ira Gible and Jacob Longenecker gave us some old-fashioned messages. July 1 the Fredericksburg children's meeting was held; they had a fine program after which Bro. Carl Zeigler gave a talk to the children. June 24 Bro. Stauffer Curry of Palmyra gave a talk to the Y. P. D. and also preached for us. July 15 Children's Day services were held at the Union house. The children had a fine program after which Bro. Howard Merkey gave us an address.—Mrs. Annie L. Weaver, Lebanon, Pa., July 21.

Huntingdon.—Two splendid missionary addresses were given during the quarter; one by Sister Ida C. Shumaker, of India, on April 12; the other by Bro. Albert D. Helsner, of Africa, on May 20. The new members' reception was held Friday evening, April 20. About 190 were present and had a very enjoyable evening. Since the previous reception twenty-four had been received into the church by baptism and eight by letter. The Huntingdon church was represented at the District Meeting held at New Enterprise in April, by I. Harvey Brumbaugh, C. C. Ellis, J. Clyde Stayer, Paul R. Yoder and the pastor. Bro. H. H. Nye, elder of the church, was moderator of the meeting and Bro. I. Harvey Brumbaugh was elected moderator for next year. During the month of May two were received by baptism and one by letter into the fellowship and work of our congregation. Two very helpful plays were given in the church in May. The one, a biblical

ANNOUNCEMENTS

DISTRICT MEETINGS

Colorado, Eastern, Wiley, Aug.

18-20.

Illinois, Northern & Wisconsin, Chicago, Sept. 1-3.

Illinois, Southern, Virden, Aug. 25-27.

Indiana, Northern, Nappanee, Aug. 13-16.

Indiana, Southern, Rossville, Aug. 21-23.

Iowa, Middle, Beaver, Sept. 1-3.

Iowa, Northern, Minnesota and S. Dakota, Root River, Minn., Aug. 24-27.

Iowa, Southern, Mt. Etna, Aug. 22-24.

Maryland, Western, Fairview, Aug. 30, 31.

Michigan, Elmdale, Aug. 21-24.

Missouri, Middle, Happy Hill, Aug. 18-20.

Missouri, Southern, Broadwater, Aug. 19-23.

North and South Carolina, Flat Rock, Aug. 23-25.

Oklahoma, Panhandle of Texas and N. Mexico, Clovis, N. Mex., Aug. 21-24.

Oregon, Portland, Aug. 20-22.

Tennessee, Knob Creek, Aug. 16-18.

Texas and Louisiana, Rosepine, Aug. 17-19.

West Virginia, Second, Gladys, Cheat River, Aug. 31-Sept. 1.

LOVE FEASTS

Indiana

Oct. 20, 7:30 pm, Arcadia.

Ohio

Sept. 22, Mohican.

Oct. 7, Chippewa.

Oct. 27, Lower Miami.

Nov. 3, 7 pm, New Carlisle.

Pennsylvania

Oct. 14, Snake Spring.

Virginia

Sept. 8, 4:30 pm, Johnsville.

West Virginia

Sept. 1, Beansettlement.

Sept. 1, Beaver Run.

Sept. 15, Mt. Dale.

play, "Follow Thou Me," was given by the Y. P. D. The other, a missionary play, "The Betrothal of Mai Tsung," was given by the Delta Alpha class. The offerings were given for missions and the building fund. The Y. P. D. as one of its projects recently sent \$30 to Bro. H. Stover Kulp of Africa; he will purchase a bicycle which he greatly needs, and which will be a great help to him in his evangelistic tours. The annual mothers and daughters' social was held at the church May 11, under the direction of the Women's Work organization, of which Mrs. L. S. Knepper is the capable director. More than 150 were present. The boys' basket ball team of our Sunday-school, which was coached by Joseph Pittenger and James Cook, came out second in the Sunday-school League. The Huntingdon church had twenty-two enrolled in the community leadership training school, of which the pastor was the dean and in which Prof. H. H. Nye taught a course in church history. Our church had a far larger enrollment than any other. The community Vacation Bible School, having completed its three-week term, held its commencement program in our church, Sunday evening, July 1. An interesting program was presented to a crowded church. The spring love feast was held Sunday evening, May 6. Bro. Calvert N. Ellis officiated. There were 303 communicants present at this very helpful service. Under the direction of the men's organization of the church the walk was relaid in front of the parsonage, and the adjacent lawn prepared for the sowing of grass seed. The men are to be commended for this. The young people's conference of Huntingdon County, held at Warriors Mark and Camp Kanesatake, June 25, was attended by six of our young people and the pastor, who acted as a discussion group leader. Eldon Craik was elected president of the county young people's work for the coming year. More than thirty have completed the reading of the New Testament begun last October. Others have read it in part. As a follow-up the pastor has suggested the reading of the Psalms during the next two and a half months.—R. B. Stambaugh, Huntingdon, Pa., July 14.

Locust Grove church met in council July 18 and elected the following church officers for the year beginning Oct. 1: Pastor, L. B. Harshberger; elder, A. L. Rummel; clerk, W. G. Wilson; Messenger agent, Lester Berkebile; the writer, correspondent. We are trying to secure some one to hold a meeting this fall. The Good Cheer class rendered a brief program before the business session. Our pastor has given demonstrated sermons for the last two Sunday mornings.—Mrs. W. G. Wilson, Johnstown, Pa., July 23.

Lower Cumberland.—Our love feast was held May 13 at the Mohler house with over one hundred communicants at the tables. Bro. Adam Hollinger of Lancaster officiated; other visiting ministers were with us during the day. One of the Sunday-school boys was baptized in the afternoon. Since then two letters of membership have been received, and three granted. Some time ago the men's quartet from Palmyra rendered a program at Boiling Springs, which was thoroughly enjoyed. Our services in general are being well attended.—Mrs. O. J. Hasinger, Carlisle, Pa., July 20.

Meyersdale.—We are very much pleased with the progress our church shows this quarter. The Vacation Bible School began June 4 and continued two weeks. Hymn memorizing was one of the projects. On the night of the Bible School commencement, June 17, a children's choir of sixty voices, under the direction of Bro. Detweiler, gave us a splendid program of music. Bro. Detweiler plans to take the children to Camp Harmony July 27 during the assembly. June 24 the tenth anniversary of the dedication of our church was held. Bro. T. R. Coffman, former pastor, was the speaker of the morning. Besides growing potatoes the men of our church are raising cabbage as another project for this year. A longed for visitor in our homes is our church paper. It is published quarterly under the direction of Bro. Detweiler. In this way the pastor gets in touch with all his flock and the church news is spread abroad. The churches of Meyersdale are cooperating in union services during July. Each service is held in a different church with a different pastor in charge. The audiences have been representative and the interest splendid.—Delta Arnold, Meyersdale, Pa., July 16.

Palmyra.—July 1 we had our homecoming services. Bro. H. K. Ober gave us inspiring messages. Bro. J. H. Longenecker gave a short talk in German Sunday afternoon and Bro. J. C. Zug gave a German reading, Churchgoing in Olden Times. July 8 Bro. Kermit Eby gave us two interesting messages on Japan. He also spoke to the Vacation Bible School the next morning. July 15 the young people from Middle Creek rendered a program after which Bro. Paul Myer brought us the evening sermon. July 9 our Vacation Bible School began and continued two weeks; the closing program was Friday evening, July 20. The average attendance was 188. July 29 we expect Sister Mary Schaeffer to be with us for both morning and evening services. We will have our harvest home service on Aug. 5 at the farm of Bro. Nathan Bashore.—Sallie Groy, Palmyra, Pa., July 23.

Rouzeville.—May 13 the Sunday-school rendered a Mother's Day program and on June 17 a Children's Day program was given. June 17 the Christian Workers' Meeting held the election of officers, Bro. John Heffner being elected president. The King's Youth class held its meeting at the home of Brother and Sister Maurice Eigenbrode on June 26.—Mildred L. Palmer, Waynesboro, Pa., July 23.

VIRGINIA

Fairfax.—June 24 Bro. Guy West came to this congregation in a series of meetings. He preached fifteen sermons in the Oakton house; these were inspiring and drew large crowds. Bro. West's efforts were

greatly appreciated and we feel this church has been blessed by having him with us. As a result nine accepted Christ, eight were baptized and one went to another church. June 27 Sister Ida Shumaker gave a talk concerning conditions in India. On July 4 the Oakton Sunday-school held its annual picnic on the farm of J. W. Pobst. Our regular council was held July 17 at the Oakton house. Bro. Addison Taylor was reelected to preach another year. Delegates to District Meeting are Brethren W. W. Cox, B. F. Miller, and J. T. Myres; alternates, E. L. Myres and Joel Miller.—Mrs. Annie L. Miller, Fairfax, Va., July 21.

Moscow church met in regular quarterly council May 18. All church officers were elected for the year. Mother's Day was very appropriately observed with a sermon by Bro. W. H. Sanger in the morning and a program in the evening. Our love feast was held Easter Sunday evening; we had a good attendance and a very spiritual meeting. Bro. W. H. Zigler officiated. We are now looking forward to an evangelistic meeting to begin Sept. 10, to be conducted by Bro. Guy West of Bridgewater, Va.—Mrs. C. W. Zimmerman, Mt. Solon, Va., July 17.

Roanoke (First.)—Mother's Day was observed May 13. A tribute was paid to the mothers by the men's Bible class; they gave each mother present a white rose. The choir rendered special music and the men's quartet sang. Once a year the various churches of our city exchange pulpits. Sunday night, May 13, Dr. Edmunds of the Second Presbyterian church exchanged pulpits with our pastor, Bro. C. G. Hesse. In the absence of our pastor Sunday morning, May 20, the Men's Work had charge of the service. Bro. C. E. Trout of the Southeast church gave the message and the men's chorus furnished the music. In the evening a temperance program was given under the direction of Mrs. Berta A. Brugh, district director. Bro. W. E. Beahm gave the message on Opposing the Encroachment of Drink on Our Homes. Sunday morning, May 27, a memorial service was given by the Men's Work. Flowers were brought in memory of those who have passed to the other side. June 3 our pastor gave fifteen minutes for a testimonial service for those who have been tithing for the last three months. Many fine experiences were given. In the absence of our pastor while at Annual Conference the pulpit was filled by Bro. D. P. Hylton and Bro. W. M. Kahle. At the council July 9 Sunday-school officers and committees were elected. Bro. Earl Boggers was chosen superintendent with Bro. C. O. Roberson, associate. The treasurer's report was very encouraging. A good report was given by the Aid Society. Sister Moomaw who passed away some time ago bequeathed a sum of money to our church which was reported to the council at this time. Nine girls and thirty boys went to camp from our church. The girls gave the program Sunday night, July 15. Two have been added to the church by baptism recently.—Mrs. Irvin Wray, Roanoke, Va., July 19.

WASHINGTON

Omak.—June 11 we observed Children's Day with a program by the children, followed by a sermon especially for the children, but interesting and helpful to older ones as well. Bro. Earl Swallow delivered the sermon. Our Vacation Bible School was held June 4-15 under the direction of Sister Florence Swallow. The interest was good and attendance regular, the average being forty-two. Our evening service June 24 was a review of the work done, this service being led by Sister Florence Allen, our Sunday-school superintendent. The regular Sunday evening services during the summer have been studies of various Bible characters. Bro. J. U. G. Stiverson, recently returned from Annual Conference, gave us an interesting report July 22. Our delegates to District Meeting to be held at Lake Wenatchee Aug. 1-5 are Brother and Sister Earl Swallow.—Florence L. Breshears, Omak, Wash., July 24.

WEST VIRGINIA

Beaver Run.—Some improvements have been made in our church-house this year. The walls and woodwork have been painted and varnished and new bookracks were added. A part of the labor was donated. We also purchased new Brethren Hymnals for the church. One feature of our worship during the winter and spring months was community singings, held in different communities. We met at our church once each month. Quite an interest was manifested in these singings by both young and old. Our revival meeting will begin Aug. 20 conducted by Bro. J. W. Fyock of Bryan, Ohio. The love feast will be Sept. 1.—Bessie A. Holsinger, Burlington, W. Va., July 20.

Mt. Grove (Sandy Creek).—June 23 Bro. H. H. Glover of Clifton Mills, W. Va., began a series of meetings here which continued until Sunday evening, July 1. The attendance was good and the interest splendid each evening of the meetings. One new member was received into the church by baptism. Bro. Glover's sermons were preached with power and were an inspiration to the church.—Lloyd Liston, Bruceton Mills, W. Va., July 21.

Shady Grove.—Brother and Sister Harper Snively and daughter of Carlisle, Pa., came to our church July 1 and held a two weeks' meeting. The attendance and interest were splendid throughout. Bro. Snively gave us spiritual gospel messages and lasting impressions were made; he also visited in many homes. Special singing, music and stories added interest to the meetings. Two stood for Christ. Our church gave an interesting program on Mother's Day. The death of our elder, Jeremiah Thomas, has cast a gloom over the congregation. But we thank God for being privileged to have such a shepherd for so many years. Bro. Thomas was a power for good and is greatly missed.—Mrs. Chas. C. Moyers, Brandonville, W. Va., July 25.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Eigenbrode-Emby.—By Bro. Harper M. Snively at his home in Carlisle, Pa., June 30, 1934. Bro. Edwin M. Eigenbrode of Rouzerville, Pa., and Sister Mary A. Emby of Waynesboro, Pa.—Mildred Palmer, Waynesboro, Pa.

Frazier-Getty.—At the home of the bride's uncle, Dr. D. L. Horning, by the undersigned, June 6, 1934, Vernon Frazier of Kansas and Eunice Getty of Iowa.—J. W. Lear, Chicago, Ill.

Longenecker-Pepple.—By the undersigned at the home of the bride's parents, June 16, 1934, Mr. Kenneth E. Longenecker and Sister Marjorie M. Pepple, both of Woodbury, Pa.—D. I. Pepple, Woodbury, Pa.

Swigart-Showalter.—By the undersigned at his home, June 30, 1934, Rev. Paul Swigart and Mattie Showalter.—J. W. Lear, Chicago, Ill.

FALLEN ASLEEP

Andrews, George Collins, born April 24, 1853, died May 31, 1934. He was born in Niagara County, N. Y., and moved to Franklin Grove, Ill., with his parents when he was three years old. He joined the Church of the Brethren when sixteen years of age and was active as a Sunday-school teacher when he died. Dec. 16, 1879, he married Mary B. Burghart and to them four children were born. The family moved to Winnebago County in 1889 and to Rockford in 1916 where he died. Bro. Andrews was a charter member of the Rockford church and will be greatly missed by the congregation. The pastor assisted by J. E. Miller was in charge of the funeral services.—D. D. Funderburg, Rockford, Ill.

Bowser, Sister Anna F., born Oct. 5, 1857, died June 28, 1934. She is survived by a number of nieces and nephews. Services in the New Freedom church by Brethren S. C. Godfrey, D. Edw. Keeny and Obed Frey.—Interment in Bowser cemetery.—Esther B. Hartman, York, Pa.

Conrad, Sister Alice, died June 7, 1934, at the home of Daniel Stoudt, in Campbelltown, where she had resided for the past forty years. She was 64 years old. She was a faithful member of the Church of the Brethren. She is survived by four sisters and one brother. Funeral services in the Spring Creek church. Interment in the Hanoverdale cemetery.—Clara E. Minnich, Hershey, Pa.

Cornell, Sister N. Elizabeth, wife of Bro. Jesse Cornell, and daughter of Mary and Samuel Crosen, died July 1, 1934, aged 64 years. Interment in the Herndon cemetery.—Mrs. Annie L. Miller, Fairfax, Va.

Espenshade, Franklin H., died June 21, 1934, at his home, Hershey, of heart trouble, aged 59 years. He had been in failing health for the past two years. He leaves his wife, Sister Minnie Baschore Espenshade, and two daughters. Interment in the Spring Creek cemetery.—Clara E. Minnich, Hershey, Pa.

Fike, John, son of Levi and Rebecca Fike, born April 22, 1882, in Preston County, Va., died at his home in Fulton County, Ohio, July 20, 1934. At the age of fifteen he united with the Church of the Brethren and retained his faith to the end. He was married to Miss Opal Lehman and to this union were born two daughters, one of whom died in infancy. There remain the wife, daughter, five brothers and two sisters. Service at the home by Bro. J. A. Guthrie. Burial at Dutch Ridge cemetery.—Gertrude E. Guthrie, Blissfield, Mich.

Finney, Mrs. Dorothy Holloway, born Aug. 18, 1913, died April 25, 1934. She married Reed Finney Nov. 18, 1931. She graduated from the high school with the class of 1931 and was a talented musician. She had been pianist in the White Cottage church for several years. She was a patient sufferer from pernicious anemia. Besides her husband, she is survived by her mother, Mrs. J. D. Holloway, and one brother. Funeral services at the home of her mother by Bro. Clinton I. Weber.—Mrs. J. F. Shrider, South Zanesville, Ohio.

Folger, Mary Margaret, oldest daughter of Isaac and Isabel Thomas, born in Adams County, Iowa, Aug. 4, 1861, died July 16, 1934. Sept. 16, 1880, she married Orange B. Folger and soon after united with the Brethren Church. She leaves her husband, and three sons. She with her husband had lived in Osceola, Iowa, since 1919. She had lived a consistent Christian life and had great faith in her Master. Funeral services at the Fremont M. P. church near New Virginia, Iowa, by Eld. Chas. A. Colyn. Burial near the Fremont church.—Nora Colyn, Corning, Iowa.

Gruber, Sister Elizabeth, daughter of John and Catherine Wherley, born June 20, 1872, died at her home in Astoria, Ill., July 5, 1934. She married Jos. A. Gruber on March 3, 1891. To this union four children were born; she leaves her husband, one son, daughter, two brothers, two sisters and ten grandchildren. She united with the Church of the Brethren early in life and lived a true Christian life. Funeral services in the church by E. F. Caslow. Burial in the Astoria cemetery.—Mrs. Rosella Sullivan, Astoria, Ill.

Hartman, Bro. Wm., born Jan. 10, 1864, died July 18, 1934. He was a faithful member of the Church of the Brethren. He is survived by his wife, Sister Elizabeth Hartman, three sons, two daughters, one foster daughter, brother and sister. Services in the Codorus church by S. C. Godfrey, assisted by Bro. D. Edw. Keeny. Interment in the adjoining cemetery.—Esther B. Hartman, York, Pa.

Hetrick.—Bro. Percy D., born Dec. 5, 1885, died July 16, 1934, following an operation. His first wife, Esther Menges Hetrick, preceded him about eight years ago. They had nine children, eight of whom survive. His second wife, Bessie Coppersmith Hetrick, survives together with the parents, three brothers, sister and grandchild. Funeral services by Brethren J. E. Myers and J. M. Stauffer. Burial in Bairs meetinghouse cemetery.—A. P. Hetrick, Hanover, Pa.

High, Lizzie B., daughter of Jonas and Annie Bucher, was born in Lancaster County, Pa., March 25, 1861, and died at Fruita, Colo., July 13, 1934. She was married to Samuel H. High, Nov. 27, 1879. She united with the Church of the Brethren in 1881 and remained faithful to the end. In 1884 they left Pennsylvania, locating in Butler County, Nebr., and in 1905 located at Fruita, which has been the family home since that time. Surviving are her husband, five daughters, four sons, one brother, three sisters, eighteen grandchildren and two great-grandchildren. Funeral services by the writer, assisted by the Baptist and Congregational pastors of Fruita. Burial at Fruita.—Ira H. Frantz, Fruita, Colo.

Keeney, Bro. Daniel B., born Feb. 17, 1857, died July 13, 1934. He was an active member of the Church of the Brethren and served as deacon for thirty-five years. He is survived by his wife, Sister Kathryn Lehman Keeney, one daughter, two granddaughters and two sisters. Services in the Shrewsbury church by Bro. S. C. Godfrey, assisted by Bro. S. B. Myers. Interment in Bowser cemetery.—Esther B. Hartman, York, Pa.

Lehman, Annie E., wife of Eld. Peter S. Lehman, and daughter of Jacob G. and Elizabeth Doster Zug, born in Lebanon County, Pa., Nov. 27, 1860, died at her home in Chambersburg, May 30, 1934. She is survived by two children and one brother. She had been a member of the Church of the Brethren for forty-one years. She with her husband served in the eldership of the Chambersburg congregation for many years. Funeral services in the Fourth Street church by her pastor, the writer, assisted by Eld. S. D. Hartranft. Burial in Norland cemetery.—C. E. Grapes, Chambersburg, Pa.

Merryfield, John F., born in Winchester, Ind., April 24, 1846, died July 10, 1934, after an illness of about three years. When but a child he moved with his parents to Sigourney, Iowa, where he grew to manhood. He enlisted in Company L, 8th Iowa Cavalry Volunteers in July, 1863, and served during the remainder of the war. He was converted and joined the Brethren Church in 1891 and lived a conscientious Christian life to the end. He was married Nov. 30, 1872, to Miss Jane Bennett and to this union were born five children, two of whom preceded him. His widow and three children survive with fifteen grandchildren and eight great-grandchildren. He moved with his family from Iowa to Kansas in 1878 where they lived seventeen years; then moved to Rogers, Ark., near Oak Hill where he lived for about thirty-nine years. Funeral services at the Oak Hill Methodist church by the writer. Interment in the adjoining cemetery.—L. M. Baldwin, Springdale, Ark.

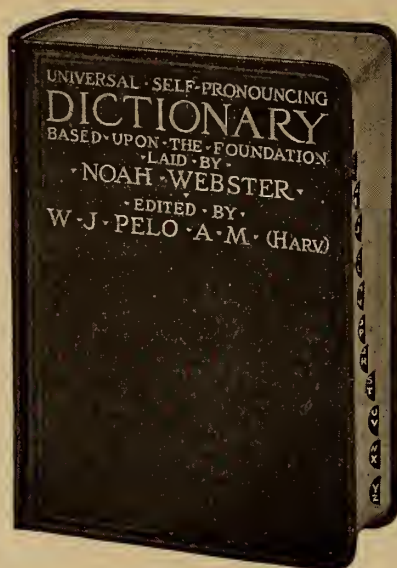
Morton, Bro. John Wm., son of Bro. Wm. and Sister Susanna Harris Morton, died at his home in Bedford County, Pa., June 17, 1934, of complications after an illness of three weeks. He was born in Fulton County, Pa., Nov. 15, 1871. March 10, 1900, he married Sister Martha Fluke who survives with four sons, six daughters, his mother and two sisters. Funeral services at the Bethel church by D. A. Stayer. Interment in the cemetery adjoining the church.—Mrs. Bertha Snyder, Hopewell, Pa.

Saylor, Daniel M., born to Abram and Elizabeth Miller Saylor, near Meyersdale, Pa., Sept. 7, 1853, died at Morrill, Kans., July 16, 1934. He was one of a family of ten children. In 1875 he married Elizabeth Lichty. To this union were born two sons. In 1884 he and his family moved to Carleton, Nebr.; the next year they moved near Morrill and in 1900 they came to town. In 1896 the younger son passed away and the storm took its toll in the life of the mother. In 1897 he married Susie Friend who died in October, 1930. Early in life he united with the Church of the Brethren. He helped to build four churchhouses and supported the work of the Lord faithfully in his life. He was a deacon and held other offices of trust in the church. He leaves one son and daughter-in-law, who have cared for him in these last days, two grandsons, a great-grandson and a brother. Funeral by his pastor, assisted by Rev. L. A. Myers and Rev. Wilson. Interment in the Morrill cemetery.—Paul S. Longenecker, Morrill, Kans.

Young, Celesta Ann, daughter of Eld. Chas. F. and Rachael Kinsley, born near Hartville, Ohio, March 13, 1867, died at Mercy Hospital, Canton, Ohio, June 12, 1934. She married Simon Young Dec. 3, 1899; to this union were born four children. Her husband and children survive with seven grandchildren, two sisters and four brothers. They lived on a farm near Hartville for twenty-seven years and the last eight years they lived in Hartville. She became a member of the Church of the Brethren in 1885. She loved her Bible and was a devoted and intelligent student of religious thought. She was a teacher in the Sunday-school and an active member of the Ladies' Aid. Funeral services in the Hartville church by Eld. S. S. Shoemaker and C. H. Deardorff. Burial in Mt. Peace cemetery near Hartville.—Sarah Goodenberger, Hartville, Ohio.

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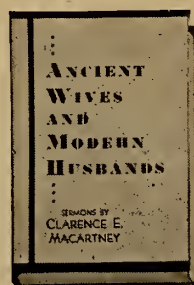
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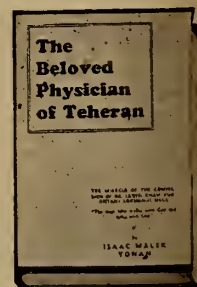


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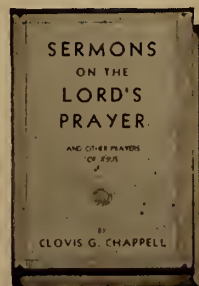
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THE GOSPEL MESSENGER

Vol. 83

Elgin, Ill., August 18, 1934

No. 33



The Prices Creek church near Eaton, Ohio, recently celebrated the centenary of its founding. See article on page 26. The building shown here was built in 1864. It has been remodeled three times—1907, 1918, 1934. The present pastor and elder is Bro. H. Jesse Baker of West Manchester, Ohio

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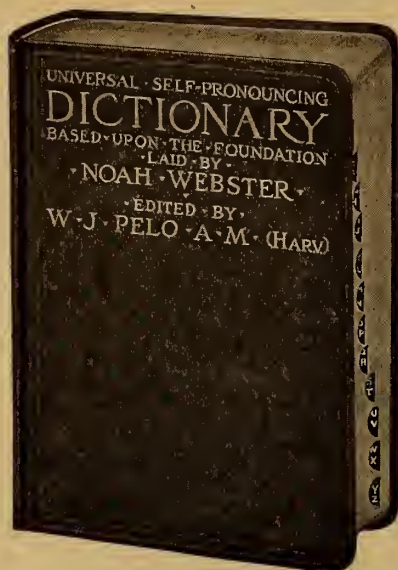
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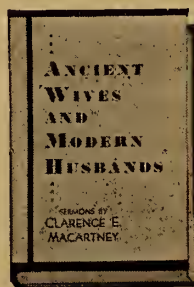
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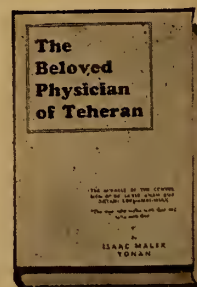


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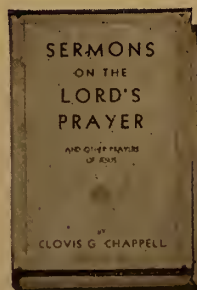
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EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

Vol. 83

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EDITORIAL

The Prophets in Modern Life

LOOKING back upon the counsel of the prophets, the men of later days have marveled that kings and commoners were so slow to take heed. For what seems perfectly obvious to us was often flouted by contemporaries of the prophets. And not only so, but many a prophet suffered severely for his convictions as to what was right.

But what of the prophets in modern life? This quarter's Sunday-school lessons is to bring us some of the prophets' clearest messages on everyday evils. Will we prove more teachable than the men of two or three millenniums ago? We ought—for our responsibility is substantially greater.

H. A. B.

Mrs. Budd's Case and Ours

It surely was a pity that any question need be raised about Mrs. Budd's right to support her children by making artificial flowers. But she did the work at home and there was something in the codes on home work that made a nice point for lawyers to quibble over. Federal authorities said it was a violation of the law and she would have to quit. State authorities said it was not the law's intention to prohibit mothers from earning an honorable living for themselves and children and she could go ahead. We do not know what General Johnson finally did about it.

The incident is another illustration of the impossibility of a just regimentation of human conduct under a legal code. Righteousness can be expressed in statutes only in part. Cases will arise which they do not fit. The letter kills the spirit. That is why the law of the kingdom of God had to be put into a few great principles, and the application of them left to time and circumstance. That is why Jesus had so many things he could not tell then, and entrusted them to the years and the guiding influence of the Spirit of Truth.

And that is why there is still so much for us to learn about the wide scope and sharp point of those two great commandments on which the whole law hangs. E. F.

Just What Is Peace?

MEN have various ideas about peace. In fact, their notions about peace are as different as their interpretations of life. Thus, and at one extreme, are those who think of life in terms of conflict. To such peace has a minimum of meaning. That is, it is no more than the lull, or period of recuperation, between periods of conflict.

Viewed historically, this is perhaps the oldest interpretation of peace. For such records as have come down to us from the ancient civilizations show that the kings of those days were exceedingly busy with war, or with the celebration and consolidation of conquests. By the time of the Romans the idea that it is wise to prepare for war in times of peace had become a popular maxim. Several of their wise men had said as much.

The link between all this and the modern emphasis on preparedness is not hard to make out. For example, if one goes back to the middle ages he finds Niccolo Machiavelli summing up the philosophy of statecraft of his day in conformity with ancient standards. It was his thought that peace is but the breathing time between wars, a period in which the wise prince prepares for what he considers inevitable. A bit later Shakespeare reflects the popular acceptance of this minimum idea of peace when he has Richard III jibe at this "weak piping time of peace," and Falstaff lament "the cankers of a calm world and a long peace." Thus the modern militarist is proposing nothing new when he urges war preparation in peace time.

But obviously this minimum idea of peace does not exhaust its possibilities. Indeed, there are many who see peace as the prime prerequisite of all progress. In

their thought it is peace which makes it possible to hold what we have in the way of civilization. Further, it is peace which is the chief guarantee of all that yet remains to be won for the benefit of man. Is peace the condition for the realization of a golden age? Is it a more rational and promising way of life than the way of conflict?

Which is to say that there is another law of life than the so-called law of the jungle. Those who give peace a larger significance, hold that life contains a much larger element of mutuality than at first appears. That is, the more obvious characteristic may be that of struggle; but that which has chief survival value is coöperation, or mutual aid.

In the world of plants and trees there are few scenes more militant in appearance than a cactus patch. He who has tried to get through one knows something of what nature can put up in the way of a defense. Yet he who takes the time to study one such cactus thicket knows that delicate wild flowers and luxuriant grasses grow in the shadow of thorny giants. He knows also that the cactus wren builds her nest amongst spiny leaves, while the cottontail flees to the cactus thicket for safety. That is, the formidable cactus patch is really a community of dependent plants, birds and small animals.

In other words, the careful observer soon sees that life is not all struggle; that there is really no mystery about the passing of the saber-toothed tiger, perhaps the most magnificent fighting animal that ever lived. It is not by accident that the earth has become the inheritance of the sociable and coöperative types of life. As Kropotkin so brilliantly shows, "mutual aid is as much a law of animal life as mutual struggle, . . . it most probably has a far greater importance, inasmuch as it favors the development of such habits and characters as insure the maintenance and further development of the species, together with the greatest amount of welfare and enjoyment of life for the individual." Hence, it appears that even nature teaches that the way of coöperation, of mutual aid, of peace, is the true law of life.

Along with the oyster, man is one of the few creatures in God's world that stoop to cannibalism. Of course, actual flesh eating is now pretty much a thing of the past, but what of wholesale murder on the modern scale in order that one nation may seize what another possesses? Living by the misery or destruction of others is not essentially different, and perhaps more painful to the victims, than actual flesh eating. At any rate, it is about time that men should see there is far more to peace than the breathing spell, or minimum interpretation.

In the minds of seers, peace is that possible and glorious state of relations between men in which they

could beat the weapons of destruction into the useful implements of constructive industry. Peace is the season of enlightenment in which all predatory life gives way to truly social living. Peace characterized the life which the Master lived, while he taught that all men are brothers, the children of one loving heavenly Father. Then what is peace? Just what men make it: the lull between wars, or the condition which makes possible the golden age for which so many people yearn.

H. A. B.

We Must Have Order

"ORDNUNG muss sein," said the late President Hindenburg in extenuation of the blood bath which the scared Chancellor had given Germany. And so it must. But that is where the argument begins. How we can have order is the question.

A long while ago experience had given rise to the observation that order is heaven's first law. Time has deepened the conviction and broadened its implications. Paul was so impressed with the excellence of this virtue that he urged that all things be done decently and in order.

But there is order and order. There is the order of martial law and there is the order of the law of right. The first is the order of physical might. The second is the order of spiritual force. The one is the order of violence. The other is the order of justice. The one is the order of the strong arm. The other is the order of the strong heart.

We must have order. The universe insists on it. Nature may seem to run riot for a time with her storms or drought or flood. But the stars in their courses and the faithful seasons go steadily on. The balance wheel of the centuries sets a topsy turvy world upright again, and it becomes clear that God was in the still small voices of truth and love much more than in the earthquake, the wind and the fire.

Order is law. Order is harmony. Order is peace. We must have order but it must be genuine, not illusory. It must not be the order of one will imposed on another by brute force. That kind of order is deceptive. It isn't likely to last long and it isn't beautiful while it does last.

We must have order and it must be the right kind. It must be the order of peaceful adjustment, the order which comes through the coöperation of wills seeking the same high end, the establishment of the kingdom of God. It must therefore be the order which is the law of that kingdom, the order of brotherly love for all and filial trust in the Father of all.

The want of either of these two things tends to confusion and chaos. Where both abound there is perfect order.

E. F.

GENERAL FORUM

My Hands

BY EUNICE ROBERTA MOOMAW

Thought I one day, What good are these—
These large, strong hands of mine?
Why could not God have given me
Small hands of fine design?

Strong men must have strong hands to do
The tasks they round them see;
Tell-tales are hands, and prophets too—
Toil past, and toil to be.

I want to toil for those I love,
I want tasks hard and long.
I guess that's why the Lord above
Made these, my hands, so strong.

Wooster, Ohio.

Change Annual Conference Program

BY C. H. SHAMBERGER

THE Ames Conference acted favorably upon a query requesting that the program committee of Annual Conference be discontinued and that the Church Boards and officers of Conference be given the responsibility of planning future programs. This change offers a logical reason to make changes which would seem desirable. Much more could be written about what is right about the program than what is wrong about it. But the good features are obvious and will, no doubt, be continued and it would be to the advantage of the church if some undesirable features could be corrected. Any suggestions which are made are in no sense intended as a criticism of what the Conference program committee has done. They have had a most difficult task and have functioned well.

The first suggestion is that we need a more unified program than we have had. It has been an assembled program for the most part. As new interests have appeared they have been given time on the program. And since people refuse to stay after the business sessions are over the only place to add meetings has been onto the first part of the week. The result has been a greatly lengthened period of time. So much so that people traveling farthest must spend the most of two weeks. The result is that about the only people who can attend all of Conference are those who receive their income from the church or people who have the means and leisure to travel.

It is quite conceivable that pastors and others who are supported by the church can afford to spend a week at Conference. But it is not reasonable to expect very many laymen to attend a meeting on Wednesday of one week and stay through for the business meeting on Tuesday of the next week. If Conference must last

as long as it now does the early days should be planned primarily for those who can be there for the longer time and the features for laymen concentrated in the days of the week-end. It might be advantageous to have more of the business session on Monday if laymen are desired at it.

But a unified program should make it possible to reduce the actual length of time for the Conference without detracting from its effectiveness. Not only so but there should be fewer sessions and many of them should be of shorter length than they now are. It is unreasonable to expect that any one can begin attending sessions early in the morning, and continue all through the day and into the night, and still get something out of all of them. I tried it for three days at Ames and came away mentally congested and physically fatigued. It is unfair to any speaker to try and speak convincingly to an audience of people at eight o'clock in the evening who have been in meetings from seven o'clock in the morning until that time of the evening.

Fewer sessions and shorter ones should go far to correct a tendency that most every one at Conference is ashamed of and which most people are guilty of participating in sometime. I refer to the practice of coming in late and leaving at most any time. Conference attendants browse about from meeting to meeting. They become satiated. They haven't the ability to give sustained attention to speeches hour after hour. But they don't want to go home and admit that they failed to hear Brother Jonesmiller at four o'clock on Thursday afternoon. So they drop in after the meeting has been started; get a sample of what is being said and then get up and leave, thereby suggesting to others that they do likewise. Such a thing would not happen if the sessions were fewer and shorter. People could attend them and would not want to leave before they were over. We have been inclined to criticize people for bad conduct. Until we have improved the program we should give ourselves the benefit of the doubt.

There ought to be more time anyway for the Brethren to visit and get acquainted. We can easily under-rate the value of the renewal of old acquaintances and the making of new. There is something wholesome about people getting together who have not seen each other since they were in academy or college away back when. Or to see some young fellow from California meeting some one from Virginia who knew his grandfather back in Pleasant Valley congregation. Perhaps we don't like to admit that such things should claim a greater place in the Conference program, but I'm inclined to believe the church will be poorer if it crowds out that fraternal spirit.

The last suggestion is that greater variety be included in the Conference program. One might get the

impression that speeches would do most everything for people. Two exceptions taken from the Ames program will illustrate what I mean by variety.

The first was the presentation of "What Shall It Profit?" by the young people of the South Waterloo church. It came at a time when people had to inconvenience themselves to attend. But they packed the auditorium to the rafters. It was oppressively hot that evening but in spite of that people listening to the splendid music of those young people and witnessing the play received a conviction about the temperance situation that they probably would not have obtained from another speech on the subject.

The second was the broadcast of the Conference chorus on Sunday afternoon. Most of the congregation had sat for between two and three hours listening to three addresses. The chairs were uncomfortable and the day was hot. And yet the audience was quiet and appreciative during the hour that the musical program lasted. Those two programs gave tone to the Conference program because they were different and were well prepared. There is place for more of such features in the program.

Elgin, Ill.

Teaching Our Charter of Liberty

BY PAUL MOHLER

THE Fifteenth Chapter of Acts has long been a household word with our Brethren—read at every Annual Conference as our authority for considering and deciding matters on which we do not agree—but it has other values generally overlooked. With a men's Bible class I have taught it as Our Charter of Liberty. Perhaps others may wish to do the same. If not, the directions for teaching may be at least a help to the study of the subject.

There are many figures used to set forth the characteristics of God's kingdom on earth. Let us take a new one. Draw on your blackboard (or a sheet of paper) the outline of a very large egg with a very heavy shell. In the interior, write: "The Kingdom of God on Earth."

Now we know that the life history of every bird is in two sections: the period of formation and development within the shell, and the large, free, active and powerful life without the shell. Ask the class if there was a formative period in the history of God's people when they needed strong protection—"a wall of partition" between them and the great world of evil round about them. Read Romans 1: 21-32 as a picture of the Gentile world. Ask the class how close God's people could come to such associations without being defiled. What was there in the days between Abraham and Christ to shield them from corruption but "circum-

cision" and "the Law of Moses," with the Jewish customs growing out of them? Now think of the days when this protection was needed as the formative period of the kingdom, and the above mentioned factors as the shell. Label the shell "Judaism (Circumcision, Law of Moses, Jewish Customs)," and make your shell line heavy, for it was a very strong shell.

But there comes a time when the shell must break and set life free. Valuable as it was before, the shell is now a danger. If too strong, it will stifle the life and end it in death. This is a great crisis in the life within the egg. Everything in the future depends on the turning of this point.

Was it not so with the church? How long could it have lived in the shell of Judaism? What could it have accomplished? God had so much for it to do; it had to get out of its shell, breathe deep and strong, stretch wings and limbs, mount up to the heavens and fare forth to the far corners of the earth, unhindered, untrammelled, and unafraid. But the shell was tough and strong.

It first felt the strain of imprisoned life when Philip went to Samaria. Then Peter started a crack when he baptized Cornelius. Another opened when the men of Cyprus and Cyrene went to Antioch. Paul and Barnabas split it still further in Asia Minor. Mark these cracks on your diagram of the egg, "Samaria," "Cæsarea," "Antioch," and "Asia Minor." What did the Jerusalem Jews think of all this? What did they try to do? What good would it have done to repair the shell, with so much life within? Does this remind you of Jesus' figure of new wine in old wine skins? If they had really known how great was the Holy Spirit power, would they have wanted a shell? Which is really the best protection for a bird, a shell or power of body and wing, limb and beak? Which is the better for a church—a protecting wall around it or a triumphant life within? Do you see why it was necessary for the church to break away from Judaism and face the world in its God-given freedom?

Now when was the shell broken, if not at that great Conference at Jerusalem, recorded in Acts 15? After its decisions, how much shell was still surrounding the Gentile church? And how able was it to protect itself against the Enemy? What a glorious thing that was to step right out of all but spiritual protection and wage war victoriously against the world of ignorance, superstition, idolatry, and unspeakable corruption, by the power of God within!

But don't forget the value of the shell—to bring the church alive to Christ. It was a protection provided by God in the days of weakness and of great opposition. And don't think too unkindly of the people who thought the shell a necessity, which could not be given up without certainty of loss. Look back a bit and see

if we haven't had to break some shells to gain our liberty. Look around and see if we are still depending upon walls of protection rather than upon the power of God within.

Do we need another Acts 15? What is hindering us from driving out hard and strong against the Enemy and all his evil ways? What is concerning us most—protection against the world—or power with which we may drive evil out of the world? Answering that question will throw light on the other—our need of another Acts 15. And if we need it—as often as we need it—God grant us strength and vigor to break our shell, step out into greater liberty, and march forward to greater victories.

Pasadena, Calif.

Usury

BY FRANK A. GARBER

DURING the early history of the Church of the Brethren the practice of taking interest from a debtor was not allowed, and although the church has departed from this idea, in my opinion it is just as sound now as it was then; and I think it was always sound.

During all the history of the human race there have been classes of people who, by one means or another, have been able to enslave others. In the past this was mostly done by force, but the modern practice of making slaves by means of collecting interest is to me just as distasteful as some other means that have been used in the past.

So many influential people are trying to live at ease from the toil of the debtor class that preachers, politicians and others fear to protest the evil; feeling, perhaps, such action might injure their own career and, no doubt, many have never given this appalling evil any serious thought.

In my opinion the great depression we are now experiencing was mostly caused by this evil and the most speedy way to remedy it is to greatly reduce interest rates. The average rate of interest that is being paid today if compounded and added to the principal will double the amount in ten years. A little figuring will prove that one cent invested at the birth of Christ and kept working at compound interest until the present time would have produced a sum so stupendous that a lump of gold as large as the earth would not pay the debt. How can a man fight against such a monster?

According to Shakespeare, mercy "blesses him that gives and him that takes." Interest curses him that gives and him that takes. Some people will not starve in a land of plenty, and so gangsters, kidnapers and extortioners make life a burden for those who, by some process, have been able to secure sufficient wealth to tempt them.

The class of people who live on usury can not consume the products of the farm and factory and the farmer must sell his produce at reduced rates to pay his interest, while the factory worker is idle instead of being busy producing the things the farmer needs and is living in want. The great leak is interest.

The slaveholder in the South provided food and shelter for his slaves. The usurer does neither. History provides a multitude of instances which show the harvest which the persons reap who oppress the people. The terror of the wealthy of our own land today is a good example. The early church got its authority from the Holy Scriptures and it was not mistaken in regard to the Bible teaching in this matter. If it is not a sin against God, let us at least say it is an economic sin.

I have had plenty of experience as a payer of interest and I have felt its blighting curse. I have also seen the lender suffer while his ill gotten gains were being swept away.

I would like to join hands and resources with any of the brethren who want to be free from this evil, not to try to force our opinions on others but to practice what we preach.

Leon, Iowa.

Pathfinders in Maryland

BY J. M. HENRY

14. Samuel Sower

SAMUEL SOWER was a member of the remarkable family of Sowers who brought German printing to America. His paternal grandfather, Christopher Sower, was born in Laasphe, a village of Westphalia, in Germany, in 1693. Christopher Sower attended school at Halle where August Herman Francke had established an institution known as "Das Hallische Waisenhaus." The first Christopher Sower studied medicine both at Halle and Marburg. However, he turned his attention to printing some time after his arrival in America.

This Christopher Sower married Maria Christina in Germany. Three years before they started to America their first and only child, Christopher the second, was born on Sept. 26, 1721. When the child was only three years old the parents left the Old World and came to America. They landed at Philadelphia in the fall of 1724, and settled a little later on a farm of 50 acres in Lancaster County. Knapp, an early chronicler, says: "He gained his livelihood as a hygeist and a dealer in healing herbs." He worked on the farm and practiced medicine at the same time.

Sower was baptized according to the account of Michael Eckerlin in the year 1728 at the same time that Jacob Gass and Eckerlin were baptized. Ten years later, while attending a love feast prepared in his behalf,

Christopher Sower was persuaded to set up a printing press in order to aid in disseminating the doctrines of the church.

Five years after Christopher Sower settled in Lancaster County a sad misfortune befell his home. In the fall of 1730 his wife was moved by the doctrine of Conrad Beissel who preached that marriage "tarnishes the clear crystal of the soul's purity." In company with the wife of Phillip Hanselmun, Maria Sower left her husband and son and lived alone in the wilderness. Later these women entered the cloister at Ephrata where Maria was made sub-prioress and known as Sister Marcella. In 1744 at the earnest entreaty of her son, Maria came home and a complete reconciliation took place. She lived happily for eight years with her devoted husband. Her son, Christopher, recorded in his diary: "December 14, 1752. My beloved mother fell asleep."

In 1738 Christopher Sower rejoiced when his Brethren in Europe sent him a printer's outfit from Berleberg where the Brethren in Europe had commenced printing Bibles as early as 1726. The press work was done in Berleberg by a printer, John Jacob Haug from Strassburg. Christopher Sower was the first printer in America who engaged in German book printing. He published the first German newspaper, which was conducted by him and his son for forty consecutive years.

The father of Samuel Sower was the only son of the first Christopher Sower. The second Christopher Sower was a pupil of the pious Mennonite teacher, Christopher Dock. The log school house where he attended school was located in a corner of the lot in the Mennonite cemetery on Germantown Avenue. Christopher Sower, Jr., was so impressed by the method of Dock's teaching that he asked him to prepare a treatise on education. Dock consented on the ground that the work would not be published until after his death. The work was published in 1770. It was the first book on education printed in America.

Samuel Sower was the youngest and ninth child of Christopher and Catherine Sower. The fourth child in the family was named Samuel but he lived only six days. Two years later another son was born and named Peter. Catherine was born Feb. 25, 1761. She was baptized at the age of 13 by Alexander Mack and married to Samuel Harley, a grandson of Peter Becker. Esther Sower was born in 1762 and David in 1764.

The youngest son, and second child named Samuel, was born on March 20, 1767. This Samuel Sower became a noted printer and typefounder. His first printing press was set up at Chestnut Hill, now a part of Philadelphia. Samuel moved to Philadelphia and started printing there but later sold his plant and moved to Baltimore in 1795. He was married three times. His first wife was Mary Landis. She died and he mar-

ried Hannah Schlosser. Both Mary and Hannah died without leaving an heir. After Samuel Sower moved to Baltimore he married Elizabeth Lamotte. To this union was born one child, Maria.

Elizabeth Lamotte was the daughter of Daniel Lamotte, a prominent business man and member of the first trustees of the Church of the Brethren in Baltimore. Their only daughter, Maria, married Richard Spauling, a Catholic, and later united with her husband's church. This caused great grief to her parents.

Sidenstricker says that the honor of having carried German printing to Baltimore was due to Nicholas Hassenback who moved from Chestnut Hill, Philadelphia, to Baltimore where he resumed his printing business. Hassenback was lost at sea on a trip to Europe and his widow sold his stock and material to William Goddard. Sidenstricker quoted that fact from the "History of Printing" by Thomas but no Baltimore imprints have been found of Hassenback.

In a speech before the German Historical Society of Maryland Sidenstricker said: "Better known and in fact the first German printer to rise to prominence in Baltimore was Samuel Sower, son of Christopher Sower, the pioneer printer of Germantown." To Samuel Sower, a pious Dunker, belongs the honor of bringing German printing to the forefront in Maryland.

Bridgewater, Va.

Bethany Day

BY D. W. KURTZ

President of Bethany Biblical Seminary

WE have special days, such as Christmas, Easter, Mother's Day, and Children's Day. The purpose of these special days is to promote the ideals for which these days stand. So also we have Missionary Day and Sunday-school Day when we promote education, interest, sentiment, and support for these causes.

The church as a whole, through General Conference, has a program of religious work. All our foreign missionary work is promoted by the General Conference through the General Mission Board. Likewise, Christian education, ministerial supervision, general education, and the Seminary, are promoted by the General Conference through their various Boards or Directors.

The Seminary—Bethany Biblical Seminary—is owned and controlled and promoted by the General Conference. Its work is a part of the Conference program, and the Conference budget is to provide for this promotion. The Seminary was founded to promote the kingdom of God. The church recognized its importance, and through Conference provides for its work.

Bethany Day will be on Sunday, Sept. 9. On this day the whole church is to concentrate on this part of the general program of the church, and raise that

part of the Conference budget that is for the Seminary.

Why do we need the Seminary? Because we need leaders—efficient leaders, intelligent leaders, consecrated leaders in every part of the church program.

1. We need the best possible leaders in our local churches. It is the common testimony of all that they wish they had more and better preparation. The demands of the present and the greater needs of the future call for leaders who have adequate training for the work. They must know how to preach and teach the Gospel of Christ to this age. Our Seminary is a fully accredited institution owned and controlled by the church for this purpose.

2. We need trained missionaries for the home and foreign fields. They need a Seminary course. The demands of the mission field are, in most places, far more exacting than the local churches, and our workers abroad need the Seminary.

3. Our Bible teachers in our colleges must get their seminary training somewhere. Our own Seminary is now able to offer every facility; through her own faculty, and through her proximity to several universities, our Seminary is able to provide the best in the world.

4. There are many other leaders, such as secretaries and members of our boards who need expert training in Bible and theology. Our Seminary is here for them.

5. Our Training School should be patronized by hundreds who teach Sunday-school or Vacation Bible School, or engage in B. Y. P. D. and other forms of church activity. The efficient church depends upon efficient lay leadership.

6. The Music School of Bethany offers a rare opportunity for the leaders of church music. We are informed by experts elsewhere that nowhere in America is hymnology taught better than at Bethany.

Bethany Day, Sept. 9, is to promote our splendid institution. Let all the people learn more about Bethany. Then let all the people contribute toward the Bethany budget. Every member should feel that a contribution for Bethany is an investment in the future Church of the Brethren. It will help provide missionaries, pastors, and leaders for the church of tomorrow. The church of tomorrow depends upon what we do today. We will not have leaders tomorrow unless we make them today.

The support of Bethany has not been adequate. The budget itself was a minimum budget, and this was not raised. As a result, the teachers and workers did not get their full salaries, and so these teachers have not been able to pay their taxes, meet their obligations, and live on what they received. Great humiliation and hardships have been endured, but even their needs were not met.

We therefore ask the entire church, all the churches

of the Brotherhood, to keep *Bethany Day* as Conference has authorized. Every cent given to Bethany is credited on the Conference Budget because Bethany is a part of the Conference Program and budget. If Bethany suffers, all the rest of the program will eventually suffer; if Bethany prospers, all the rest will be blessed. Bethany belongs to you; it is for your benefit; it was founded and sustained only for the promotion of the kingdom of God. Let all the leaders of the church give the people a chance to support our Seminary on Sept. 9.

Chicago, Ill.

"Voice After the Storm"

BY HOWARD KEIM, JR.

THE prophet Elijah lived in an age when man's concept of God was determined quite largely by natural phenomena. It was God who sent or withheld the sunshine and the rain. It was he whose voice was heard in the thunder, who fashioned the clouds and guided their destiny, who directed the moon and stars in their courses. It was God who gave or withheld fertility among plants, animals and men. Out of this environment Elijah rose to a new high level of spiritual insight when he learned that God speaks to men also in a "still small voice," in the "sound of gentle stillness." The prophet had lived a tumultuous life of struggle against evil. God had spoken to him in the drought and in the rain. He had demonstrated his power over death by answering the prayer of the seer and reviving the widow's son. He had sustained the widow's oil and meal. He had rained fire from heaven to consume the sacrifice on Mt. Carmel.

The prophet, now rich in experience, was on a forced exile to save his life from destruction at the hand of a determined and wicked queen. He was discouraged but still seeking after God. At Beersheba, a sanctuary famous in the religious life of his people, Elijah failed to find the spiritual comfort, and perhaps the physical security, which he sought. Divinely guided through the trackless wilderness the prophet arrived after an arduous journey of many weeks, at Horeb, the holy Mount of God. Sustained by an unfaltering trust in the God of Israel, Elijah took up his abode in a rocky grotto in the high spiritual atmosphere of the sacred mountain. An experience never to be forgotten, there befell him. A storm descended in all its fury. The wind attaining the dimensions of a hurricane whistled through the trees breaking limbs and scattering leaves. It whipped around the rocks dislodging some which in their course down the steep mountain-side dislodged others till a mountain slide resulted. The prophet, alert for the voice of God, heard it not in the wind. Suddenly the mountain shook and

trembled as huge rocks were thrown down by a mighty earthquake, yet the spectator felt no nearer to God because of that demonstration. Finally a shaft of lightning splintered a great cedar near at hand. From it flames soon spread to surrounding trees till the whole mountain-side seemed ablaze. This also was void of any spiritual revelation for the prophet. In the twilight glow when nature had quieted her most boisterous children and the soft rain had cooled and purified the air, the prophet stood in the mouth of his cave and discovered God anew in a "still small voice": a voice which commanded him to "return" and minister to human need.

Ottawa, Kans.

The Bible and the NRA

BY E. H. EBY

Part Three

7. JESUS' condemnation of the rich fool who enlarged his warehouses so as to have plenty to feed his selfish appetites was cited as an argument in favor of our supporting the recovery program of the President. "Much goods laid up . . . eat, drink and be merry." Scene 2—"But God said, Thou fool, this night thy soul shall be required of thee, then whose shall these things be?" But God changed the whole scene. The preacher emphasized the judgment of the fool and of the present age. "This night." It is night in the world today—a night of hopeless despair for countless millions; a night brought on by the selfish greed and avarice of the powerful; a night of economic slavery, of burdensome taxes to build war machinery with which to wreck civilization. "Thy soul shall be required of thee." Humanity requires soul, not profits. Humanity's need is the voice of God, increasing in volume and becoming more insistent. It will be heard. This is the day (the night) of judgment for a system that gluts its greedy vaults while millions starve unnoticed.

8. Jesus collided once and again with the Wall Street gang of his day, as the preacher calls the money changers in the temple. They were profiteering on the accompaniments of worship. To them religion was a chance for graft. He drove them out and demanded that religion be respected as the conservator of spiritual values.

Religion is suffering today from the encroachments of vested interests. Many preachers are the paid tools of big business, hired to hold over the masses the spell of religious consolations while the process of exploitation proceeds. Church officials have fostered iniquitous business enterprises for gain and have stilled the voice of the church for righteousness. No recovery act will be complete that does not release the church from the bondage of vested interests.

9. Israel was bothered with a group of folks who secured for themselves a monopoly of the natural resources of the earth. They dispossessed families in order to acquire large land holdings in the midst of which they built palaces and "dwelt alone in the midst of the earth." There was "no place left." God's judgment fell on this bunch of unsocial parasites.

Monopoly of natural resources is the bane of our present system. Land, oil, coal, steel, water power, timber—natural resources of God's earth and meant for the public good, have been monopolized by a mere handful of evil but powerful men. The President is dealing definitely and hopefully with this situation. The Tennessee Valley Authority is one of the most hopeful undertakings of the administration. It deserves the support of all well minded citizens.

10. The preacher cites the Bible teaching against the love of money as a reason for supporting the NRA. This seems a bit far-fetched. It can hardly be said that the NRA is designed to eradicate the love of money from men's hearts. For the entire recovery plan assumes the profit system and seeks to regulate, not to destroy, profit seeking. Here is its fundamental weakness. As long as production for profits is the incentive for industry and agriculture, that long competition, with its family of evils, will continue to exist.

11. The story of the early church in Acts 2 is cited as a reason for supporting the NRA. If the preacher meant that this is a model toward which the NRA is designed to lead us, there would be point to the citation. To develop the spirit of common interest in both labor and capital is certainly the aim of the NRA. The curbing of excessive and unjust profits on one hand, and on the other the granting of the right of collective bargaining, the shortening of hours of labor with a living wage with a view to swell the number of employed, the effort to stop child labor, the doctrine that increase of purchasing power of the masses is essential to recovery—all these point in the direction of common interests, though hardly to a social order in which community of goods is the practice. "They had all things common, none considered that the things he possessed were his own—neither was there any among them that lacked—and distribution was made to every man according to his need." And seven men filled with the Holy Spirit were appointed to look after this distribution. Here is a fine example of brotherliness. The church will have to take Christ more seriously and teach the Jesus way more persistently than has yet been done before any national program, as the NRA, can be said to draw its inspiration from the life of the early church. There will have to be some concrete examples of the method by groups of real Christians before a nation-wide program can be expected, unless we delay so long as to permit communism of the present day type

to gain ascendancy. Nothing can prevent such a calamity except Christ's social program accepted and propagated by his followers. We must Christianize the social order to prevent communism from sweeping the world. To Christianize the social order means to change it from a capitalistic to an order in which equality, fraternity and the Golden Rule control the whole of life. There is no alternative. A "drastically reformed capitalism" is impossible. Capitalism will commit suicide before it submits to reform. All the tools and means of production, transportation and commerce, upon which the public depend, must be publicly owned and operated for use—not for profit, for the public good—not for private gain.

12. The preacher summoned the epistle of James as a prophetic utterance pointing to a day when "gold and silver would lose their purchasing power—when such wealth would actually rust for want of use." "Come now, you rich people! weep aloud and howl over the miseries that are going to overtake you! Your wealth has rotted, your clothes are moth-eaten, your gold and silver are rusted, and their rust will testify against you and eat into your flesh, for you have stored up fire for the last days." As an example of the weeping and howling he points to Insull, the head of the world's greatest power trust—now a U. S. prisoner after years of hiding in a foreign land. He says that judgment has come to the Morgans and the Mellons, and says further that these hoarded metals will cease to be a medium of exchange. That this is a legitimate interpretation of James the present writer is not prepared to affirm, though its suggestiveness is striking.

Chicago, Ill.

Hindered

BY PAUL B. STUDEBAKER

WHEN Jesus went to his home town Mark says: "He could do no mighty works because of their unbelief." Jesus was too well known by his home folk to be properly appreciated by them. So Jesus could not do many miracles in Nazareth because of their lack of faith. "He marveled at their unbelief."

That very spirit is killing the work of many good men. Jesus seemed to be influenced by some of the same emotions as are we. When he realized that his people did not believe in him, it took the spirit out of him. His work was greatly hindered. A congregation has much to do with the making or breaking of its spiritual leader. The more the members of such a group trust him, and believe in his work, the harder he will try. If there are those in the audience who are cold and critical to their minister, he will feel it, and will stutter and stammer where otherwise, with an audience with him, he would be lifted to great heights of eloquence.

When the pastor sees his Sunday morning audience melting away after the Sunday-school hour, by the going of folks who unthoughtfully plan their day otherwise than at church, his spirit dies within him, and a good sermon is spoiled.

A young preacher came home from college and was invited to preach. One sister, who thought education an unnecessary evil, refused to listen to him, but sat with her eyes on some object out the window. The young man was much disturbed. He confided to his father what had happened. "Yes, I saw," said the father, "but you know her, why let that disturb?" Nevertheless, the young man could not get away from the fact that one listener was not a willing one.

The Nazareth village folk turned a cold shoulder to Jesus, but they missed some wonderful blessings. Many today think they have faith in Christ, but what they really have is a cold intellectual faith which does not trust him. There are many who believe in Christ, but to open the door completely so he can come in and do miracles in their hearts and lives, they are not willing to do.

"According to your faith be it unto you." An orchard is bending with fruit. The owner wishes to give it away. He advertises: "Bring your baskets; fruit is free." Some come with little market baskets. They do not believe the report true. Others believe; they bring bushel baskets and all are filled. Those with small baskets are disappointed because they did not bring larger ones. The gifts of God are like that. The only limit to what you can have is self. If Christian people would yield whole-heartedly to him, they would be surprised and overjoyed with the results. They, too, could say: "My cup runneth over."

Apply this principle to the church. Can it not be said that therein lies the reason for the slow development of the church? In every communion, if anything worth while is accomplished, it has been done through faith, intense and active. We hear a great deal today about adapting the church to the age, and I think we should; but unless the church is baptized into the Spirit through faith, she will never move the world. We are exercising only a small fraction of the faith we should. Hence, we find ourselves confronted with gigantic problems which cause some to rise up and say: "Jesus I know, and Paul I know, but who are ye? Why could we not cast him out?" And the answer comes back: "Because of your unbelief."

Jesus said: "Ask whatsoever ye will and it shall be done." Yet in the midst of all such plenty, we starve. The rocks on the shore are lapped by the eternal waves, yet within an inch of the surface they are dry. Are we not like that? The blessings of God pour over us constantly but we remain cold and indifferent.

"Neither death, nor life, nor angels, nor principal-

ties, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Only unbelief—it can and does separate us from him.

Nappanee, Ind.

Our Seminary

Doctrinal Statement

(From the Catalog, Page 7)

The Board of Directors have determined the following as doctrinal tenets of the school:

1. The Personality and Eternal Sovereignty of God, the Creator and Upholder of all things.
2. The Deity as well as Humanity of Jesus Christ our Lord.
3. The Personality of the Holy Spirit.
4. The Divine Inspiration and absolute trustworthiness of the Bible as the Word of God.
5. That all men have sinned and must be regenerated in order to enter the kingdom of God.
6. The Doctrine of Justification by Faith through the Love of God, the Atonement of Christ, the forgiveness of sins, the endowment of the Holy Spirit, upon the coöperation of man through obedience.
7. Sanctification, in active obedience and Christian service, through the power of the Holy Spirit.
8. The personal and visible return of our Lord.
9. The Resurrection, Final Judgment and Eternal Destiny of all men.

Remember "Bethany Day," Sept. 9 (or some other Sunday).

From the Morning's Mail

WHAT a variety of material the mail does bring in! Verily folks are not all thinking on the same line. Here are samples:

"Can you recommend a book of jokes for boys?"

Yes; *Wit and Humor for Public Speakers* abounds in material that strikes boys about right.

"I am to report on the churches of our District for the years 1919 to 1934. Can you furnish me with the membership of each congregation for that period as recorded in the *Yearbook*?"

No, we can not do that as the statistics for the congregations do not appear until 1922, but we will furnish them for that period.

Next comes a good brother who wishes help on preparing a query that is to go to several District Meetings. It's a matter of importance and of course he must not be overlooked.

A pastor and family are away on vacation and are otherwise occupied in a good cause. Can not the literary editor fill his pulpit on these two Sundays? Though it means travel of more than 700 miles for each appointment and the loss of considerable sleep the request is granted.

"What is our latest decision concerning bankruptcy? May a member use the bankrupt law?"

Well, there are many points on which we do not have Conference decisions. This seems to be one of them. But it is still a good thing to "owe no man anything" except to love all men, and to "provide things honest in the sight of all men."

So there you have samples of some of the problems folks are considering.—J. E. M.

Monthly Financial Statement

Conference Budget

During the month of July contributions for the Conference Budget and agencies within the budget totalled \$7,786.40. Total cash applicable to the Conference Budget for the year beginning March 1, 1934, \$67,600.36, detail as follows:

	For the the month	For the the year
General Mission Board	\$6,038.25	\$33,854.44
Board of Christian Education	160.60	2,320.23
Bethany Biblical Seminary	352.76	1,240.54
General Education Board		58.39
General Ministerial Board	17.30	43.42
Men's Work		85.30
American Bible Society	15.28	15.28
Undesignated funds	1,202.21	29,982.76
	\$7,786.40	\$67,600.36

General Mission Board

During July contributions were received by the treasurer of the General Mission Board as follows:

	Receipts	Total rec'd since 3-1-34
World Wide Missions	\$1,684.16	\$ 8,599.53
Student Fellowship Fund	460.00	681.51
Women's Work Project	52.68	4,024.74
Home Missions	112.76	529.78
Greene County, Virginia, Mission	12.00	12.00
Foreign Missions	216.82	2,194.60
Junior League Project	29.02	330.37
B. Y. P. D. Project .....	.57	114.82
Home Missions Share Plan		21.00
Intermediate Project .....	.48	28.55
J. B. Emmert Memorial Fund		5.00
India Mission	114.72	453.66
India Native Worker		45.00
India Boarding School	27.38	160.45
India Share Plan	74.50	701.81
India Missionary Supports	1,011.67	5,221.63
China Mission	115.86	249.07
China Native Worker		25.00
China Share Plan	20.00	142.50
China Missionary Supports	777.39	3,748.95
South China Mission	62.00	162.00
Sweden Mission		20.00
Sweden Missionary Supports		945.00
Africa Missionary Supports	653.77	3,924.70
Africa Mission	505.22	1,271.29
Africa Share Plan	100.00	224.23
Africa Leper	7.25	17.25
Conference Budget	1,165.31	29,786.36
Conference Budget Designated for—		
Board of Christian Education	160.00	2,320.23
Bethany Biblical Seminary	60.00	200.67
General Education Board		58.39
General Ministerial Board	17.30	43.42
American Bible Society	15.28	15.28
Conference Budget Share Plan	36.90	196.40

The following shows the condition of mission finances on July 31, 1934:

Income since March 1, 1934	\$48,081.38
Income same period last year	54,543.73
Expense since March 1, 1934	66,849.33
Expense same period last year	59,780.29
Mission deficit July 31, 1934	24,357.15
Mission deficit June 30, 1934	24,342.47
Increase in deficit during July, 1934	14.68



MISSIONS

This Department

Conducted by

H. Spenser Minnich



An Evangelistic Trip in the Ping Ting and Hsi Yang Counties

BY F. H. CRUMPACKER

FOR several years the social service idea in mission work has been carried on to a limited extent in our group. Last fall we undertook to help out in the literacy campaign. We had done something in the past, but this time we wanted to do it on a bigger scale. We organized about ten village classes of adults to study each night. The plan was for a four months' course during the late fall and winter, in what is known as the thousand character books. Of these, eight classes carried on right through, and were ready to graduate in March according to previous calculation. The writer, in company with one of his Chinese associate evangelists, went along to see how the classes got through. These were examination days. We went to these classes and gave them examinations and passed out diplomas to the folks who made passing grades.

The graduates ranged in age from ten to forty-eight years. Where there were young people, it was an evidence that their village had no school and the youngsters were taking advantage of this opportunity to learn to read. In all 115 graduated from these eight classes. The teachers were all volunteers. In one place a graduate of this same kind of class of two years ago was the teacher. He had the distinction of helping all of his class members to make the passing grades. We held public meetings and in some cases the officials of the village came out and took part. We always lectured and preached and took occasion to do personal evangelism with the villagers. A splendid feeling of coöperation existed. In passing from one part where classes were held to another some distance away we were invited to spend a week with them in evangelism. A few warm-hearted members lived here. They borrowed the village schoolhouse for our work and a more strenuous week in evangelism we have hardly ever experienced. We landed at 2 P. M. And the folks had already come for a meeting. We held a meeting while dinner was being prepared and then held another big meeting in the evening. Our schedule was a meeting

each morning from nine to eleven. Another for the farmers who worked in the fields when they came for their dinner about 1 to 2:30. Then we went with local leaders to the homes of those favorable to us. At least two meetings of from one to two hours were held this way. Then as usual the biggest meeting of all came in the evening, when the farmers came in. The Chinese with me, Mr. Wang, got hoarse and I did double duty for a couple of days till he got well. By that time I was worse off than he was, and so he took the heavy end of the speaking and singing. But the village of about 150 families certainly knew we had been there before we left.

Young and old listened very attentively. In all in this village there were 22 who made definite decisions. In two other places where we had classes we enrolled about thirty-five inquirers. Most of these will go ahead and be ready for baptism this fall. Our campaign lasted for three weeks and was certainly an evidence that folks were listening gladly to the gospel. At the last place we were, after we passed out the diplomas, the folks said: "Preach to us." The two of us used about one and one-half hours telling them of Jesus Christ and his desire for the saving of the world. Many folks were ready to break with their superstitions in part, but were not ready to make the full decision. In one of the other places where several women were being appealed to, the speaker asked them if they would make a trial of leaving off superstitious practices to see if evil came of it. Two ladies said right out, "Yes, we will make a test of this thing and see if any evil comes of it!" Praise the Lord for his leading.

Ping Ting Chow, Shansi, China.

What to Pray For

Week of August 18-25

OUR Africa missionaries are working with two main languages—the Bura and the Margi. However, there are several other languages and dialects spoken around them. These two languages are the languages of primitive peoples, and they had not been put into written form when our missionaries came. Therefore, the very first task of the missionary is to learn the language and put it into written characters. This they are doing, using the English letters. Use of the Roman characters simplifies the task somewhat, nevertheless the entire process is painstaking and tedious and requires patience and untiring diligence. How carefully the missionary must listen to hear a word correctly before he puts it down in writing! And even then sometimes with all this precaution, he discovers that he was thinking a certain word while the African man was pronouncing the name of some other word, meaning some-

thing entirely different. Perhaps some such queer mistakes are necessary to give a touch of humor to the hard grind of language recording! And perhaps if missionaries had nothing else to do except to study the language, it might be easier, but such is not the case. Land must be bought, houses built, schools supervised, hospital patients treated, land farmed, wells dug and motherless babes rescued and cared for. The dictionary in Bura and Margi is increasing, and each year finds more Bible Story books available, more song books and more school texts. The work goes on slowly, but surely. Pray that the missionaries and their helpers may have keen ears, understanding minds and persevering endurance and strength.

Village Uplift Work in India

BY SADIE J. MILLER

IN June we accompanied the government village uplift band of workers to a village only two miles from one of our outstations where we have a village school in good running order. The work is entirely new to the government workers and this was their first step in such work, but they did not realize that our workers are experienced in this very sort of work. They furnished the conveyance, a motor bus, for us, along with their group. As we went along one person said to me: "The last four miles of our road is very bad, you will wonder how we can get over it." He was very soon informed that we had been over this road many times, and other roads not even as good as this one, when we sit in ox carts to get there. Likely this was their first awakening to the fact that we have worked in the village uplift cause all these years. To our surprise the near-by mission school was on hand at this place, having been called by these government people. Anyway the pupils, twenty-two of them, were ready to perform in the way of songs and dramas as soon as they would be called upon. Whatever they did was to be given at once because they were to leave for home by seven so as to get over the thorny foot-paths with their bare feet, before it grew dark.

The work of the village uplift group is specially for farmers, and our magic lantern was to do the work of passing the slides through for them. Until it did get dark, however, the program of speeches was in order. During this time I sat by with my knitting, and this brought all the girls to my side, with remarks of various kinds, as. "Wish we were taught to knit! We could not learn that. Won't you teach us? Those needles are made of bamboo are they not?" My work was soon changed to plain knitting with twenty stitches. This I put into the hands of the girls I thought would respond best. With each one trying I slowly counted, one—two—three—four, manipulating her fin-

gers until she managed to make the twenty stitches, then she was left to try for herself. Most gratifyingly did they go ahead. By the time it was too dark to work, six girls had actually knitted several rows and were so interested that they tried to work in the dark.

The speeches went on. One talked about coöperative banks; another about seeds and how necessary it is to improve them each year in order to get better crops and more to the acre; still another talked on how to grow gardens and get better kinds of fruit, especially mangoes. The county officer showed the farmers how the government is planning to help them with money at lower rates of interest in order to get them out of the clutches of the money lenders.

Our workers managed the lantern. Government officials explained the slides. The first speaker's slides showed the worm that works havoc in the cotton fields as well as the damage it does to other crops. The second speaker with slides showed how the farmers are cheated and at a disadvantage in selling their produce because of the numerous middle men through whom they must work, so that too little of the actual money realized comes into the hands of the farmers themselves.

I kept wondering when our slides would come in, for we too were to have a part. The biggest man, the county officer, was to tell us which of our slides should be shown. It was late and our Christian man promised to use no more than fifteen minutes. But he demonstrated with such ability that those who were drowsy sat up and took notice, and many who were leaving turned back. The tact and interest shown by the speaker was convincing in itself and showed what experience can do. Remarks by the audience, too, were telling. They did not want him to stop when the fifteen minutes were up. He did stop though, according to his promise, but I dare say, when we return to that village he will be asked to do the entire lot of slides. Even the government group said the Christian man should have given the lecture for all the slides.

The word of dismissal was given, but our equipment had to be packed to go home. The crowd lingered. Then came the village headman to say that we must come to his house for refreshments before leaving for home. Fancy eating that time of the night, but as a Christian group we must be sociable, so we followed the leading. A vessel of water to wash feet and hands was all ready; all but myself washed feet, according to custom. Each man took off his coat and quickly all were seated on the floor to eat. It will mean a new day for India when Christian and non-Christian can sit together to eat. Here were a half dozen castes of Hindus together, one Mohammedan and one foreigner. Praise the Lord for such oneness! This is real village

uplift work, as I see it. You can well imagine how late we returned home, but what of that when the Lord's work is being accomplished? To us this was a real piece of evangelistic work, but to them just ordinary, simple uplift work. What a difference!

While writing these lines I have been interrupted by a group of those who came with one of their number whom they wish to have baptized; so I stopped to be present in this service. A man who has been a Christian a few years only, brought his neighbor to Christ. Is this not the Christ way? He taught his disciples and they brought whom they would. Dear ones, pray for these new souls who are brought to him daily. They have not the background you know from your very beginning, yet they are interested and come, one by one.

Jalalpor, India. —————

News From the Field

CHINA

Liao Chow

Elizabeth W. Oberholtzer

Interest in Bible Classes

The interest in Bible classes grows and pupils attend regularly. The younger group have been demonstrating the Beatitudes and have keen competition in memorizing them. Members of the advanced class are making a study in the Gospel of John which they seem to enjoy very much.

Since the government has taken a different attitude toward religion in our schools we are making the morning chapel a period of worship and with the various religious activities in the school we feel a decided change in the relation of the pupils to Christianity.

Personal Work Among the Girls

As we were nearing the time for our retreat, to be followed by baptisms and communion, we asked for the names of those who wished to be baptized at this time. It was interesting to note the personal work among the girls. The Christian girls and the ones who had decided to enter the church went to other girls and helped them to decide. Finally nine of the girls decided to be baptized and they were all happy to say: "Now all of our graduating class of this year will be Christians." In the next class some are entering the church and others are enrolled as inquirers looking forward to baptism in a year or two.

Children's Meeting

May 13 the children of the Beginners' Department and Junior Church conducted the entire morning service except for a talk given by the evangelists. They feel they belong to the church when they can help a little and it is good for the adults to realize there is a place in the church for little children.

Mothers' Meeting

Recently we held a mothers' meeting at the kindergarten. For more than a week the children were busy hulling peanuts, making candied nuts, popping corn and making paper costumes for the little waiters. When the joyous day finally arrived twenty-eight mothers came and we had a happy time together. The children gave a program of songs and games. The mothers were delighted when they came out in pretty caps and aprons to serve them. While they ate nuts and cookies and drank tea, we gave talks on child training and explained what we are trying to do for the

kindergarten children. Some of the mothers appreciate the kindergarten and are glad to have their children with us.

Our Spring Retreat

We have just closed four days of spiritual and helpful meetings. This year there were some sixty inquirers and members in to attend the meeting from the country districts. Members from the city attended very well too, and all seemed interested in the theme of our meeting, which was: "Christian Stewardship." Our leaders were from our local group: the pastor and evangelists together with one teacher from the boys' school, and three from the girls' and women's schools. We met each morning at nine o'clock for worship, then had one period of general discussion followed by two round table periods when the men and women went into separate small groups. In the afternoon we had one round table and a closing general assembly. Many helpful lessons were brought out and all realize more than ever before that we must be faithful stewards of the many good gifts that God gives us—our time, talents, strength, minds and personality as well as our means are his, and we need to render an account to our loving Heavenly Father. On Saturday part of the group had a meeting in the hills at a large temple not far from here. The remainder of the group, who could not go, had a meeting in the church.

On Sunday morning after the regular meeting the rite of baptism was administered to thirty-five converts, there being seventeen women and girls and eighteen men and boys. We rejoice very much over the coming of these lambs into the fold and pray that we may properly nurture and encourage them to go forward in their Christian life. At four o'clock in the evening we had a very quiet, soul-inspiring examination service, followed by feet-washing, love feast and communion. There were one hundred and fifty who partook of the sacred emblems. All felt that we had enjoyed a spiritual feast.

Echoes from the Retreat

Among those attending our recent retreat, was an elderly Christian woman, fifty-five years of age. To enjoy the meetings and love feast she walked over ten English miles from her home near Han Tou, one of our outstations. She seemed to thoroughly enjoy all of the services and the Christian fellowship. Two younger women from villages near the city walked several miles, carrying their babies, that they too might enjoy the same blessing.

The Prayer of Faith Shall Save the Sick

Among the women baptized this year was one from Han Tou, who gave this striking testimony. She said, "For four years I was afflicted with rheumatism in body and limbs, so that I could scarcely walk or do anything. I had tried many cures and used much medicine, which did not help but made me worse. At last my father (who has been a Christian for a number of years) told me that there was no other way to be cured but to trust God through prayer, and he could help me. I began to pray to God for healing and continued praying every day for six months. I immediately began to improve and at the end of six months was a well woman and there has been no return of my trouble during these six years since that time."

Sacrifice of Food to Purchase Song Book

In order to buy our new little song book recently prepared by Miss Cripe and others, several of the poorer women of the Bible School said, "We will do without 'chao tsai' (salt vegetable or seasoning) for a time until we purchase a book." To do without this is liking going without salt or butter for us.

KINGDOM GLEANINGS

Calendar for Sunday, August 19

Sunday-school Lesson, Amos Denounces Self-indulgence (Temperance Lesson).—Amos 6: 1-7, 11-14.

Christian Workers' Meeting, Education of Saul of Tarsus.

B. Y. P. D. Programs:

Young People—God Speaks Through the Flowers.

Intermediates—Jesus in Our Lives.

* * * *

Gains for the Kingdom

One baptism in the Lower Cumberland church, Pa.

Four baptisms in the Big Swatara congregation, Pa.

Three baptisms in the Flint church, Mich., Bro. Chas. Forror of Brethren, Mich., evangelist.

One baptism in the Reading church, Ohio.

Two baptisms in the Inglewood church, Calif.

One baptism in the Mt. Etna church, Iowa.

Seven baptisms at Riggles Gap church, Pa., Bro. Earl C. Bowser of Huntingdon, Pa., evangelist.

Six baptized in the Libertyville church, Iowa, Brother and Sister B. M. Rollins of Keyser, W. Va., evangelists.

One baptism in the Indian Creek church, Pa.

Eighteen baptisms in the First church, York, Pa., Bro. R. W. Schlosser of Elizabethtown, Pa., evangelist.

Sixteen baptisms in the Smiths Chapel church, W. Va.

Two baptisms in the Peace Valley church, Mo.

Thirty-four baptisms in the Antioch church, Va., Bro. I. S. Long of Bridgewater, Va., evangelist.

Thirteen baptisms in the Saunders Grove church, Va.

Eleven baptisms in the Silver Creek church, Ohio.

Two baptisms in the Waterford church, Calif.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. H. A. Merkey of Manheim, Pa., Sept. 16 in the Hanoverdale house, Big Swatara congregation, Pa.

Bro. Harper M. Snaveley of Carlisle, Pa., Sept. 2-16 in the Sandy Creek congregation, Mt. Dale church, W. Va.

Bro. Geo. Rogers, Claysburg, Va., Sept. 30 to Oct. 14 in the Snake Spring church, Pa.

Bro. P. I. Garber of Petersburg, W. Va., Aug. 26 in the Locust Grove house, Alleghany congregation, W. Va.

Bro. J. Oscar Winger of North Manchester, Ind., Aug. 26 to Sept. 9 in the Trotwood church, Ohio.

Bro. J. M. Geary of Champion, Pa., Aug. 20-26 at the Mt. Hope mission.

Bro. Ernest S. Coffman of Elgin, Ill., Sept. 3-16 in the Parsons church, Kans.

Bro. Ralph G. Rarick of Mexico, Ind., Aug. 26 in the Fairview church, Ind.

Bro. Ira G. Blocher of Greenville, Ohio, Aug. 26 in the Ozark church, Mich.

Bro. David Snader of Akron, Pa., Sept. 30 in the Spring Grove church, Blue Ball house, Pa.

Brethren I. B. Kensinger and **Ernest A. Brumbaugh**, pastors, Aug. 19 to Sept. 2 in the Fairview church, Williamsburg, Pa.

Personal Mention

Sister Levi Garst says (Aug. 8) that the draining of one and one-half quarts of fluid from Bro. Garst's left lung has greatly relieved his suffering. And further: "These have been shadowy days but have brought us very near to God. Continue to pray for complete recovery."

Bro. A. D. Helser is to be with the church at Fort Wayne, Ind., Sunday, Aug. 19, speaking at 9:30 A. M. and 2:30 P. M., daylight saving time. Our correspondent, Bro. Gerald E. Bosserman, says all neighboring churches are invited. Brother Helser is also scheduled to speak at the Winona Lake Bible Conference, Saturday, Aug. 25.

Pastor Van B. Wright wants former members and worshipers not to forget the Grand Rapids Homecoming Sunday, Aug. 19, Burton and Darwin Sts., S. W., Grand Rapids, Mich. Dr. D. W. Kurtz will speak both morning and afternoon. In the evening he will address a community gathering at the First United Brethren Church. On Monday morning at 7, Eastern time, he will speak over WOOD.

Bro. Wilbur M. Bantz has just closed his five years' pastoral work at Richardson Park, Del., and will spend some weeks with relatives and friends in Southern Ohio. During this time he will be glad to serve any church in revival meetings and Bible institutes or for special addresses on Christian Education, Unemployment or The Causes of War. Address him at Trotwood, Ohio.

Bro. C. D. Bonsack and his fellow members of the deputation to the mission fields, Brethren J. K. Miller and L. S. Brubaker, may be addressed at New York, care of S. S. Albert Ballin, Hamburg American Line, sailing Aug. 29. Bro. A. D. Helser and family and Dr. Lloyd Studebaker and family accompany them and may be reached by the same address. Next week Bro. Bonsack will have something to say to our readers about the purpose of this visit. And we expect him to have much to say about it as the journey proceeds. It is not too soon to begin to tell your friends about the interesting things in store for Messenger readers.

* * * *

Miscellaneous Items

Second church, South Bend, Ind., will hold their annual harvest day meeting on Sunday, Aug. 19. A basket dinner will be served and everyone is welcome.—Ruth L. Smith, South Bend, Ind.

An inquiry in the morning's mail as to whether we can use foodstuffs at Bethany again this coming winter, and whether we will give credit toward the Conference Offering as we did last year, leads us to believe that others may be asking the same questions. In answer to all such questions, may we make this general statement. We are following the same plan we have followed the last two years. For all food products that the churches send or bring to the Seminary they will receive credit. We feel sure that we will be able to use all that the churches will wish to contribute. Now is the time to be preparing those loads you will want to bring a few weeks or months hence. Can any kind of fruits, vegetables, or meats that you may have to spare, and we will help to care for them next winter, but you will have the credit. We know that some of the churches that have been sending in products the last two years are planning to do likewise this year. We shall be glad to have other churches try the plan, too. If you have any further

question in regard to this, please write to Bethany Biblical Seminary, 3435 Van Buren Street, Chicago, Ill.

We are sorry that the announcement of the Knob Creek Centennial held this week in connection with the Tennessee District Meeting reached us one day too late for insertion in last week's issue. See under Correspondence, page 25. Since the principal program is on Sunday the 19th, we hope this notice may still be of some value.

The WCCN Broadcaster for July-August put out by the District Mission Board of Western Canada, is about the completest thing of the sort to come under our notice. The letters stand for Western Canada Church News. Mrs. S. M. Burger is secretary of the board and we suspect it is the woman's hand that is mainly responsible for this newsy publication.

* * * *

Special Notices

The homecoming at the Swan Creek church, Ohio, will be held on Sunday, Aug. 26.

Buchanan church will hold its harvest meeting Aug. 26.—Dewey Rowe, pastor, Buchanan, Mich.

White Oak church will hold their harvest home service at the Manheim house Aug. 18 at 1:30 P. M.—Graybill Hershey, Manheim, Pa.

Fairview church, Williamsburg, Pa., will hold a homecoming Aug. 26. An all-day meeting is planned and a welcome is extended to all, but especially to those who worshiped here in years gone by.—Mrs. Ernest A. Brumbaugh, Williamsburg, Pa.

Southern Pennsylvania will hold its Annual Ministerial and Sunday-school Meeting Aug. 21-23, in the Chambersburg church, near corner of Fourth and Liberty Streets. Ministerial Conference Tuesday evening and all day Wednesday. Sunday-school Convention Thursday morning and afternoon. Sorry program came too late for fuller insertion.

A Regional Conference Program abounding in notable names and themes reaches us this (Monday) morning in time for this brief mention. It is to be given at New Windsor, Md., Aug. 29-31. From its strength and general appearance we judge that this is the Annual Conference of the Southeastern Region. The complete program will appear next week.

Sunday-school Meeting of Eastern Pennsylvania will be held in the East Fairview church, Sept. 3. Morning Session, 9:15. Address.—A. C. Baugher. Training for Service.—Clyde Horst. 1 P. M., Business Period. Summary of Elizabethtown Conference.—Martha Martin. The Sunday-school's Place in Soul Winning, Christian Growth, Stewardship.—Caleb Bucher, Stauffer Curry, Ralph Jones. Home Fires.—Clyde Horst. 6:30 P. M., Some Birthmarks of the Christian.—Clyde Horst.—Roy Forney, East Petersburg, Pa.

The theme for the fiftieth anniversary and homecoming service to be held in the Ridgely church, Md., Aug. 26 will be, The Church—Yesterday, Today, Tomorrow. The program will open at 10 A. M., and will include local church history, reminiscences, special music and an address. There will be an intermission for lunch and a social hour. The afternoon program will include two addresses, reading, special music and general discussion. We have the promise of Eld. Levi K. Ziegler of Waynesboro, Pa., to be with us. There will be a sermon in the evening by Eld. Henry King.

Everyone is requested to bring basket lunch.—Mary Cherry, Ridgely, Md.

Sunday, Sept. 9, is homecoming day for the Sipesville church of Western Pennsylvania. Bro. Rufus P. Bucher will bring three messages. We expect all former pastors to be present and friends of the church are invited to spend the day with us.—Newton D. Cosner, pastor.

Program for the annual Ministerial Conference, Men's Work, Women's Work, Sunday-school and Young People, to be held at Uniontown church, Uniontown, Pa., Aug. 22-24. Aug. 22, 9:15, Bible Hour. 9:35, Simultaneous Conferences: Ministers. The Mission of the Church.—John H. Clawson. The Church Meeting the Needs of Youth.—Guy E. Wampler. The Church's Influence on Community Life.—W. K. Kulp. The Future of the Church.—W. J. Hamilton. Men's Work. Preaching the Gospel.—Grant Weaver. Teaching Good Conduct.—Myers Horner. Supporting Missions.—Calvin Bowman. Cultivating the Devotional Life.—H. B. Speicher. Women's Work, with Sister Shumaker as speaker. 2 P. M., Ten Minute Addresses by John H. Fike,

(Continued on Page 25)

THE QUIET HOUR

Short of His Possibilities

Judges 16: 28-31

For Week Beginning August 26

Good parents

Samson had praying parents. He himself was an answer to prayer. He was reared with great care. All the surroundings of his childhood were in his favor (Joshua 15: 19; 1 Sam. 2: 19; Matt. 7: 11).

A work to do

When he entered into manhood a man's task was ready and waiting for him. The last few years have helped us to realize what a blessing this is (Matt. 25: 22, 23; Mark 14: 8; Luke 12: 48; 1 Peter 4: 11).

Unusual ability

He was a giant physically. He seems to have had a fine sense of humor. From the manner in which he outwitted his enemies, we believe that he was intellectually superior (Lev. 14: 30; Ezra 2: 69; Acts 11: 29; 2 Cor. 8: 12).

His ability was recognized

His leadership was recognized. Many able men have not been able to get the public ear. Samson was not one of this sort. People followed him gladly (Ex. 3: 10; Judges 6: 14; 1 Kings 19: 19; Isa. 6: 8; Acts 26: 16).

He yielded to the impulse of the moment

His parents advised against his marriage to a Philistine woman. He replied, "Get her for me, for she pleaseth me well." The impulse of the moment was king (Gen. 3: 6; Gen. 13: 10, 11; Gen. 25: 29, 30; Joshua 7: 21).

He was inspired by no great vision

Vengeance was the rule of his behavior toward Israel's enemies. Vengeance is a poor substitute for vision. Without vision the people perish (Judges 15: 11).

Discussion

Was Samson's failure due to a lack of self-control? What are some of the results of the lack of self-control in our society?

R. H. M.

PASTOR AND PEOPLE

Jesus Interprets His Own Mission

BY IVERSON E. MISHLER

IV. The Teacher

"If ye continue in my word, then are ye my disciples indeed" (John 8:31).

The truth, and it alone can make me free,
While error only bondage can create;
But Jesus is the Master Teacher great,
And in his word the wond'rous truth I see.
A poor disciple at his feet to be,
Abiding in his word is precious state,
Saved by his love. No sinner can relate
A freedom such as Christ gives unto me.
Why do not all seek out his gracious word
To learn the message from the Lord above,
And in his love abide through all the day?
Shall we who call on Jesus Christ, our Lord,
Fail in our witness of his saving love,
Or shall we show the Christ who is the way?

THINKERS of the past long sought for truth. They found themselves bound by weakness, error and superstition. They felt that surely there must be something that could lift them above these things and make them free. They investigated the traditions of men, the forces of nature, and the worship of the gods, but they found only half truths, for they found not God. When Jesus called his followers "disciples indeed," he implied that he was a teacher, the only teacher who could impart to them the truth able to set them free from the bondage of sin.

The name teacher has become somewhat commonplace today, but at the time of Christ it had a special significance. When a thinker discovered some great principle of life, he proclaimed it to those about him, and often the fame of his teaching spread far and drew many disciples. His influence often affected society in large communities and sometimes decided the fate of nations. Plato and Aristotle were teachers whose doctrines influenced the thoughts of men centuries after their death. So when Christ used the term disciples, the word had a significant meaning.

Perhaps the three most important functions implied by the relationship of teacher and disciple are learning eternal truths from the teacher, making these truths a part of life, and imparting them to others who may benefit by that knowledge. The Christian today must apply himself with diligence to learn the lessons Christ would impart to him. One lesson that needs to be learned is that of love for fellow-men, the love that bids one man do unto others as he would that others should do unto him. If that lesson were learned by the world, war with his ugly brothers, murder, greed, selfishness, cruelty, fear, envy and wantonness, would be banished

from the earth. Excessive wealth and dire poverty could not exist in the same community. Peace would reign in men's hearts, and in their relations with their fellow-men and with God.

But perhaps too few who profess to be his followers and believe his word actually make it a part of their lives. Perhaps there are sinners who fail to realize that Christ is the great Teacher, because his disciples do not prove by their conduct that they have learned eternal truths. If this be true, a closer walk with Jesus, a closer communion with the Holy Spirit, and a more earnest study of the word is needed. A desire to conform to the truths taught by Jesus should motivate each thought and action. Freedom for the disciple is not the ultimate goal. Millions have yet to receive the great truths. These truths can be taught only by those who have learned them. The highest type of disciple will suffer any hardship and make any sacrifice in order that those ignorant of divine truth may find it. Carlyle lamented, not that men should be poor, should toil and suffer, but that one man capable of knowledge should die in ignorance. And what ignorance is there such as the ignorance of divine truth?

New Paris, Ind. —————

The Redemptive Process

BY J. P. DICKEY

Second Half

III. The Redemptive Process—A Loving Coöperation of God and Man

THE redemptive process is not the imposition of arbitrary will upon man, or man would be merely an automaton. God's man was made a living soul, a vital personality. We need to recognize that God does not create a new psychology or an arbitrary code of personal law for this redemptive process. To be born from above does not change the laws of personality, but brings the person into voluntary, responsive touch with God; cleansing, sanctifying and harmonizing the responding one with God. The same laws of personality constituted in man at the creation continue unchanged throughout the redemptive process. And the changing of the moral and spiritual quality of the responding one is in perfect accord with these laws. God never violates personality. He is unchanging, redeeming love; always benevolent and corrective, but never obtrusive in his approach to man. God so loved the world—good men, bad men, indifferent men, all kinds and all of them—that whosoever of them would believe on his Son should not perish, but have everlasting life. That is, enter into his grace, come under the dynamic flow of his beneficent, corrective love and learn God as he is. "God commendeth his own love toward us, in that, while we were yet sinners Christ died for us." Under this dynamic flood of God's illuminating, cor-

rective love, man's intellect is challenged, his emotions are attracted and his will is yielded in harmony with God's will. He wills to do God's will. Joyfully he yields to the recognized superiority of God's will. All this action and reaction is without intrusion on the personality of man. He is awakened and challenged. He perceives. He loves. He chooses God. He grows in grace. He fellowships God. He enjoys God. He knows God by experience. The Spirit of God bears witness with his spirit that he is a child of God—an heir. He voluntarily submits his will to God and is happy in the recognized beneficence, permanence and infinitude of God's love.

God and man are agreed that man should be holy. Both are at work for its realization—God revealing, man perceiving, seeking, finding, realizing. Man is working out his own salvation with fear and trembling, conscious that God is working in him both to will and to do of his good pleasure. Man strives to attain and through the striving receives new strength and new vision. God perpetuates and makes operative, by his immediate presence and dynamic flow, the laws of personality by which man becomes strong through effort, more like God in personal quality, and affords visions of new fields for choice and achievement. God maneuvers without, sets before man the perfect human life in Christ, and coöperates within man to this end. "For whom he did foreknow, him also he did predestinate *to be conformed to the image of his dear Son.*" With God sustaining the laws of personality within and presenting incentive without, and man perceiving, appreciating and choosing God—there can be but one result, to partake of his nature. Man in this attitude of soul becomes progressively like God in moral quality.

IV. Basic Factors of Realization in the Redemptive Process

God and man, mutually, vitally and personally, are factors of realization in the redemptive process. They are in harmonious interactive life. "I am the vine, ye are the branches." "Abide in me and I in you." "As the branch can not bear fruit of itself, except it abide in the vine; so neither can ye except ye abide in me." "Without me ye can do nothing." "If ye love me ye will keep my commandments." They understand and know each other. They are two lovers, each yearning to do what will make for the other's joy and for closer fellowship. Life divine voluntarily touches life human; life human voluntarily responds—both in love. Revelation and worship, commandment and obedience, prayer and answer, conscious uplifting fellowship are the natural reactions of this voluntary reciprocal association of love.

In the realization of the redemptive process there are two basic and inclusive facts. The voluntary outgoing of God to man in revealing, redemptive, corrective

love; and the voluntary incoming of man in receptive, appreciative, appropriating love. Either of these failing there can be no redemption, no atonement. God takes the initiative. God never fails. He loved first. Man can and may respond favorably or unfavorably to this approach of God. "Whosoever will may come." "And ye shall seek me, and find me, when ye shall search for me with your whole heart." When God presents himself and man attends, measurably comprehends, appreciates and attempts to discover more fully, redemption has begun. God is the complement for man's effort and unfailingly responds to his attempt to know, filling every hunger of his soul as the sea fills the indentations of the shore. When man has started toward God, though he may at any stage refuse to persevere, each step reveals new beauty and provokes new appreciation, joy and determination in the honest worshiper.

V. The Ultimate Working of the Redemptive Process

In this personal, vital process, God is ever the same infinite, eternal and perfect personality. Man finite and a changing personality, a creature of progress, stands in awe on perceiving God. He gazes on him, learns, appreciates, loves and chooses him, and in ever deepening fellowship, appropriates him. Each new appropriation is the occasion of closer fellowship and enlarged vision. Each new experience develops deeper trust, increases love and makes for a keener appreciation of God. This personal response to God increases the worshiper's capacity to receive from God, and God is enabled to bestow himself more fully, to impart himself more completely. Man's cup runs over, and under the salubrious flow of God's love man's heart grows and develops still more and more.

By this voluntary outgoing of the infinite, unchanging, attracting personality, and the voluntary incoming of the finite, changing, attracted personality man is reconciled to God. He partakes of God's nature, and is becoming progressively like him in character. Character is not an arbitrary bestowment of moral worth, but is a vital, personal response of being induced by the knowledge, appreciation, association and fellowship of God. This redemptive process is for man, personally, vitally and eternally; receptive, corrective and progressive. Infinitude is the open way before man. Finitude is his state. Here is the eternal challenge of God to man to achieve. Having learned the joy of association with God, having experienced the ever increasing beneficences of his love, and having tasted the sweetness of fellowship with him, man of his own choice presses towards the "mark of the upward calling of God in Christ Jesus," to new and eternal successions of realization and joy. A permanent, loving, receptive, expectant attitude toward God, based on personal experience and fellowship, is attained and voluntarily

continued by man. He knows God. He loves God. He has God. He enjoys God with ever increasing fullness. He keeps God by conscious, continuous, recurring choice. He finds fellowship, satisfying fellowship, in God. And by those God sustained laws of personality, fully understood by God alone, man loving God becomes more and more like him. He partakes of his nature.

By this approach of the infinite unchanging God, voluntarily revealing to changing man the perfections of his character in "Christ Jesus who was made unto us wisdom from God, and righteousness and sanctification and redemption," and man's personal voluntary response of appreciating love, man "Beholding as in a glass the glory of the Lord is changed into the same image from glory to glory, even as by the Spirit of the Lord." This is the atonement individual, personal, vital, eternal and glorious. But "All things are of God who reconciled us unto himself through Christ." This is the process through which man enters into the eternal felicity of God.

Hemet, Calif.

Church Attendance

BY WILLIAM E. THOMPSON

ALL Christian people should attend every service at their church if possible. No Sunday service should be neglected unless one is hindered by sickness or necessary work. Your going to church should be an act of worship, a matter of conscience, a habit. The church is the most important institution in the community and it is worthy of your loyal support. If Protestant people would make church attendance a question of serious consideration and decide to attend church regularly, they would perform a faithful duty to themselves and to their church which would pay large dividends in the way of spiritual blessings. Then our churches would be filled every Sunday, and our financial and missionary problems soon be solved; in fact, our entire church program would take on new life and the community would be drawn to the church. Christian people should meet together frequently in the name of Christ, to honor him, to learn of him, and to worship him. This is the best known way of propagating an idea. For whenever a group of people meet together often for some common purpose, their movement grows, and it will soon be an essential part of their community life.

Every Sunday we meet in memory of the resurrection of Christ. In meeting thus we desire to honor him, to worship him, to promote his cause. Hence, it is not only a privilege, but the duty of Christian people to go to church. If our motive is to find a closer walk with Christ, to seek to worship in spirit and in truth, we will not be inclined to criticise for we will be

searching for truth, we will be on time, quiet, reverent, attentive, sympathetic, and in the spirit of worship, leaving the back seats for those who may come in later.

We do not mean to say that the quality of the service is not important, for it is, but a sincere Christian will go to church services whether the service is bad or good. Christ founded the church, and to be disloyal to the church means to be disloyal to Christ.

It is an imposition for friends to expect you to miss church services in order to entertain them. No one would expect your pastor to do that, for they know he goes to church. Let your friends know that you attend church services, and invite them to go with you, and in most cases they will be delighted to accept your invitation.

Too many of our church leaders are only interested in developing a group loyalty rather than a church loyalty. It is unfortunate when any department of the church feels and acts independent of the church's welfare and best interests. The Sunday evening services in many of our churches have almost been abandoned because of lack of coöperation. Every department of the church should rally to the support of the church in putting over its program. If this is done our churches will be full and overflowing.

Decide now to attend church services both Sunday morning and Sunday evening; make this a habit and you will be highly pleased with the result. You will receive a blessing and you will be a blessing.

Dixon, Ill.

Plans for Bethany Seminary Offering

Purpose. To provide the funds necessary to maintain this school to educate the ministers, missionaries and other workers for the church.

Date of Offering. The Harvest Offering period has been assigned to Bethany. Sept. 9 is suggested. Another date more suitable may be used.

Amount Needed. The annual cost to the church is \$25,500. Set your goal to raise your full share for Bethany in this offering.

Credit in Conference Budget. Because Bethany is included in the Conference Budget your congregation will receive credit in the Record of Giving to the Conference Budget.

Where to Send the Money. Send it to Bethany Biblical Seminary, 3435 Van Buren St., Chicago, Ill. If preferred it may be sent to Clyde M. Culp, Treasurer Conference Budget, 22 So. State St., Elgin, Ill. Be sure to indicate the offering is for Bethany.

Individual Contributions. Every well financed school needs the help of individuals who give generously for its support. If you believe in a prepared ministry will you forward a generous gift, either direct or through your congregational offering?

HOME AND FAMILY

Inspiration

BY ADA CASSELL SELL

You most elusive bird awing,
Why is it that you choose to sing
When I've a hundred things to do,
To wash, and iron, bake, and stew?

I had a lot of time one day
To welcome you and bid you stay,
But ere your song was scarce begun,
Away you soared to meet the sun.

Altoona, Pa.

Seed of Abraham

BY H. A. BRANDT

20. Toward the Promised Land

EIGHT men sat about the directors' table in the offices of Linden Mills Company. But they were not directors. For as Dr. Lane had advised, and as Ernest Becker had surmised, Harlan Linden had finally called a meeting of interested parties for a frank discussion of ways to better living conditions for Oaklyn mill people. In addition to the three mentioned, chairs were occupied by Newell Barr, Manly Dale, Paul Shepherd, Burley Holton and Lincoln Wark.

Naturally Harlan Linden led off with a brief statement of purpose. Said he: "This meeting was called at the suggestion of one of your number. The specific matter for discussion is that of the company's larger responsibility to its employes. But our problem can not be solved in a vacuum; we are a part of the world. I think that Linden Mills is not worse than other concerns in what it requires of workers. Indeed, I hope it is more considerate. And our aim is to discover and follow a still more enlightened policy. I think we are agreed that the need for a concrete program of action is real. And I know that every man here today wants to contribute his best toward a solution. This is all I have to say at this stage. Perhaps, since Dr. Lane suggested the meeting, he may have something to offer as to points to be stressed or procedure to be followed."

Dr. Lane beamed benevolently on his companions about the table. Seven men waited.

"Harlan Linden has a way of getting advice and making the giver pay for his generosity. But I will say this, he is better at taking advice than some. On the purpose of this meeting I have just this to add. Our general dilemma involves more than the rights of workers, managers or investors as such. In the last analysis it is consumers who pay. They compose the ultimate inclusive group. For whatever else we are, we are all consumers. This means to me that the good

of all is of vital concern to every one of us. I do not wish to inveigh against any particular system, for any system will fail where men fail. The basic problem is that of how to develop social attitudes in the hearts of men. It is one which is as broad as human relations and as vital as the preservation and enrichment of human life."

No one seemed ready to speak until Burley Holton stirred uneasily in his chair.

Harlan Linden interpreted this as a good sign and remarked: "Mr. Holton, perhaps you have something for us. You represent an industry which is basic in human welfare."

Holton cleared his throat and began as forcefully as though addressing a group of fellow farmers. "I do have something to say, Mr. Linden. Others will speak more directly to the point, so all I want to inject here is the thought that the agricultural classes are important. They do not require apology. I realize that the ratio of farmers to the total population has been on the decline, and will doubtless further decline. But on the other hand, it is my conviction we will always need some farmers, some specialists in the production of raw foodstuffs for general consumption. And beyond these I would like to see many more happily located so they can gather vitality from mother earth. I believe this is necessary if the race is to survive. As you know, that is why I consider the farmer of the true seed of Abraham."

To the surprise of most, Holton ceased speaking. They had expected him to launch into his favorite theme.

It was then that Becker leaned forward and began: "It seems to me we owe Mr. Holton a special debt of gratitude for his modern application of a great idea. Some may think of him as just another farmer. But I tell you he is much more than a farmer. He is a kind of up-to-the-minute Amos justly and generously concerned about the intrinsic needs of his fellow-men. He sees the agricultural classes as vital because of their first-hand contact with the soil. And he insists that there is something here which is life-giving. I have a feeling that he essentially right. For normal men the better life is not realizable apart from some intimacy with mother earth. To me this explains the instructive hunger of men for the wilds, their crowding to parks and forest preserves on holidays, the pathetic tenderness bestowed upon potted geraniums in tenement windows. There is something about contact with mother earth, even on a small scale, which revives vital processes and renews faith."

"I share the conviction of Mr. Becker," commented Paul Shepherd. "We now know that every man of faith and vision is of the stock of Abraham. Perhaps those nearest the soil are more apt to be in this vital

class. I do not know. But this I do know, if we are to liquidate this depression it must be from the inside out. Dr. Lane is quite right in suggesting that men are more important than the system. The test is the heart attitudes of men. As one of our Presidents has pointed out, our material redemption waits on spiritual recovery."

Lincoln Wark spoke up: "Gentlemen, may I say a word?"

"Certainly, Mr. Wark," encouraged Linden. "We are anxious for the convictions of every man present."

"Well, what I have to say is mainly this, that the road to any promised land is not an easy one. If it is worth anything the way will be long and hard. I know that many will insist that there are short and easy ways to the better life, but I have not found it so. This is by way of preface to the statement that I am in hearty accord with the spirit of what has been said. Finally, I feel that the group at Norwood Gardens is on the right track. I believe our group has in the main the answer to the problem you are wrestling with. I do not say it is the answer for every man. But it is the answer for those who are of the stock of Abraham."

"What have you to say for Freeman's Court, Mr. Dale?" prompted Harlan Linden.

"I can say this, the idea of a small group pooling resources, helping each other and helping themselves, has proved a life saver for me."

At this moment Barr passed a note to Becker who sat across the table.

Linden noted the move and remarked: "Mr. Barr, I don't know what about this note-passing business. It was seriously objected to when I went to school."

"One of my teachers used to read publicly all captured notes," declared Dr. Lane.

"That's an idea!" exclaimed Dale, showing delight with what had occurred to him.

Linden put on his most serious air as he glanced at the faces about the table. "What do you say, men? Shall we have the note read?"

"Yes," came in chorus from Holton, Dale, Lane, Shepherd and Wark.

"The ayes have it!" announced Linden.

Becker now looked serious—too serious: "Gentlemen, I am sorry to disappoint you, but the note is not of great importance. All it says is this: 'Better shoot your stuff!'"

Several laughed heartily.

Linden waited, finally remarked: "Shall we let the gentleman shoot?"

"Yes, let him shoot!" urged several.

"This is a most unusual introduction," offered Becker, "but I will try to make the best of it. The suddenness with which I am called upon to give an account but serves to illustrate the predicament in which

the common man is now continuously finding himself. The time was when a man learned the trade or profession of his father and taught the same to his son. But today men are continually obliged to adapt themselves if they are to win a living. I do not think we can expect to have it otherwise in a world of change, but I am saying that man must not be destroyed. For even material values have no meaning apart from man's release and well-being. However, I need not argue this point. We agree that invention is essentially a social achievement and progress the result of a wise and co-operative use of the same. Indeed, one can conceive of a golden age in which every man can have more and more to enjoy in a better Eden. But meanwhile—there's the rub! The way to the desired land is long and hard. And there is danger that we shall all die in the wilderness. The pressing need is some concrete guarantee of the economic security of the common man. And for many, I believe there is nothing quite so adequate as a cottage on a bit of land. America has the land and cottages can be built. Men so situated could weather fundamental economic changes because in the pinch they could still maintain themselves."

"I suppose your scheme would come as near as anything to guaranteeing the life and happiness of the common man," concluded Linden. "But just how is my company to apply your suggestion?"

It was Barr who answered: "Pending government action, Linden Mills could at least sponsor a self-help plan for employes, adapting the best in the Freeman's Court and Norwood Gardens projects."

"If you wish to consider a definite proposition," offered Wark, "I am prepared to name two farms which could be combined to provide an admirable site."

From here on the discussion centered about the Becker and Barr farms as the site for the settlement of

Prayer and Its Answer

BY JULIA GRAYDON

HAVE all your prayers been answered? You say, "No, not all of them, and I often wonder why, when I have prayed so earnestly and so often."

A minister of the gospel said over the radio one day, "Answered prayer gives us Christ's blessing, but unanswered prayer leads us to Christ. And the reason of this," he said, "is sometimes because he wants us to help in solving our own problems."

Thus we work with Christ till the answer comes, although not always in the way we expect. Nevertheless we must keep on praying whether the answer comes or not. "Pray without ceasing."

And remember, "The effectual fervent prayer of a righteous man availeth much."

Harrisburg, Pa.

mill families desiring assurance of economic security. And that very evening, when Harlan told Evelyn certain tentative plans, she answered: "Do you remember that evening we viewed the mills from the south windows of the old mansion on Oaklyn Heights? And do you remember how we agreed that there was the beginning of the new frontier for us?"

"Yes, I do remember," said Harlan thoughtfully.

Then Evelyn added: "Many things have happened in the few months since then . . . but you have kept faith through them all. So for us . . . and for others . . . I am sure there is hope and healing in the days to come."

Elgin, Ill.

(The End)

Is Marriage a Failure?

BY GLADYS ELLER

THIS is hardly a fair question. My own personal answer would be no, but ask some one else and perhaps the answer would be yes. Thousands of broken homes would declare that it is a failure. Other thousands of unhappy homes suggest that it is. Their answer reflects their own experience. One's marriage is as successful as one's life. If our motives are narrow or low before the sacred relation is established, the outcome will be uncertain. We usually live on the same level of life after marriage as before marriage. If the relations that follow are selfish, marriage may prove a failure. If our attitudes are noble, pure and sacrificial the outcome will be a happy marriage.

I quote from Roy A. Burkhart's book, "The Home of My Dreams." There are four foundation stones to build our homes on that will make it successful. "First, sacrament of beauty; second, character; third, faith, and fourth, love." With these four foundation stones marriage can not and will not fail.

What are some of the reasons why marriage is a failure? The first and greatest reason is a godless marriage: God is left out. If every couple that seeks marriage would earnestly and truly ask God for divine guidance in all their relations all through their married life, marriage would never fail. Another reason is lack of knowledge or wisdom of the right kind. Men and women train themselves for every career except marriage. Every profession, every vocation, every trade even, demands some sort of preparation, one lasting from several months to several years. Into the marriage state alone, a career which is for life, people rush pell mell. People have done that for hundreds of years and got along, yes, got along, but how? Have you observed the heartaches and disappointments? Have you estimated the amount of ill health, the grief, the pain and daily suffering? Have you counted the number of separated and divorced couples? Do you know the

number of those who have committed suicide, and the number of those who are even worse than dead, namely those in the insane asylum? Yes, got along. People get along somehow in prison and come out alive. But is such a life worth living? And the lives of many couples are not very different from a life in prison.

Young people should have a definite amount of instruction before marriage. Why any one would enter into life's most glorious adventure with so little thought is more than some of us are able to understand. Some folks even think a high school education is unnecessary for marriage. When it was definitely decided that I should enter Daleville Academy a neighbor remarked to my mother, "O yes, send her to school and what good will it do? She'll get married as soon as she finishes." I did get married after three years in school there, and I have been thankful many times since that I had those three years of Christian influence at a school like that. My only regret is, it was too short a preparation for a life's job. Let's build our homes of the cornerstones of Truth, Honor, Faith and Love. When rains descend and loud winds call, our happy homes will never fall.

Salem, Va.

Tales

BY OLIVER SAUNDERS

Africans and Americans

I HEARD a man telling of his experience in travel in the interior of Africa. He and a friend were doing their best to cross Africa on their motorcycles. There were no roads, only paths and trails, many of them made by wild animals that roam over the country.

The travelers had mapped their trip as best they could and on the particular day of this story, had attempted to reach a certain watering place before night should overtake them.

The trails were not always distinct and they missed their intended way. Night came on and they were lost on the wild beast's hunting ground. Finally they came to a settlement of the native blacks. It was after dark but the chief of the village met them and heard their story. Here were two men lost, hungry, tired. Others had passed that way before and the put-put of the motorcycles was not an entirely new sound to the ears of the natives in the village.

Two men lost, hungry, tired and in need and among pagans in Africa!

The African chieftain gave them a welcome, saw to it that they had food, provided them with the best bed the village afforded.

The lecturer, in telling this, kept us thinking of the expression of *goodwill*. That's a language that is universal. It is never misunderstood.

It would be almost too much to turn the picture around and look at Booker T. Washington, an African in another land, a cultured and gentlemanly Christian, plodding the streets of an American city in search of a place to get food and rest for a night.

In which place was more of the spirit of goodwill shown?

Women's Work Reminder

BY MRS. ROSS D. MURPHY

A Practical Demonstration of Women's Work

THE Women's Work Committee of Southeastern District of Pennsylvania called the women together in a summer meeting at the Norristown church. The program was entirely free from the formalities of business and organization which are taken care of at the two district meetings, spring and fall. The entire womanhood of the district was represented and the program discussion had to do with the practical Christian life of the home and the church. Young women as well as those older were active in rendering the program and in the various discussions.

The meeting in itself was a practical demonstration of what we mean by our larger program of Women's Work activities. Visitors from the adjoining district were present. I should like to encourage this type of fraternal coöperation whenever possible.

The theme of the meeting was the *Christian Home*. The high art of living according to the pattern of the great Artist, Jesus Christ, was stressed. Music, good literature and pictures, wholesome recreation, Bible study and devotion, and whole-hearted, honest and sincere coöperation were emphasized as important aids in attaining unto the finer Christian life.

An Opportune Service

Now that children and adults everywhere are interested in signing pledges not to attend salacious and degrading movies it might be an opportune time to assist or lead out in strengthening the morale in your community. I think we should covet leadership among our women in this cause as well as that of temperance and peace. Surely our influence ought to count inasmuch as we have always protested these evils.

Some of the best and most modern educational material on the "uses" and "abuses" of alcohol is the Alcohol Educational Series prepared by Bertha Rachel Palmer, former superintendent of public instruction of North Dakota, issued by the Department of Scientific Instruction of the National W. C. T. U. This course may be used in connection with the regular church school, the week day Bible school or vacation school or as supplementary material for the various Christian Endeavor or mission study groups. The various leaflets of the series may be secured from the Christian

Education office at Elgin free and the syllabus especially prepared for teachers at a small charge. I hope our women may offer a real avenue of promotion for this material and be themselves an important factor in the new educational program toward temperance.

You should become familiar with the result of the study of the Motion Picture Research Council. Briefs of this study may be secured from our office and the larger volume may be purchased from the Publishing House. If possible, please include some return postage with your orders. I should like also to recommend *Peace Action*, the news bulletin of the National Council for Prevention of War. This bulletin gives sane and up-to-date information concerning the world-wide struggle for peace against war, and may be secured from 532 17th Street, N. W., Washington, D. C., Frederick J. Libby, Editor in Chief. Copies of *A Primer on Europe's Armament Makers Who Prolong War and Disturb Peace* may be had from the Elgin office.

Mission Study

Please note the description of this year's mission study as it appeared in the July 7 issue of THE GOSPEL MESSENGER, page 13. You ought now to be planning for the September program and at least one mission study book with program helps should be ordered and some one selected to study it and be ready to direct the course after Christmas. Do not miss the programs prepared for September, October, November and December.

Local Women's Work Secretary-Treasurer

The discussion of one question in last year's forum failed to appear as scheduled. This question had to do with the advisability of a separate secretary-treasurer for the Women's Work organization if there were auxiliary organizations such as Aid, Missionary Society, Bible classes, etc.

It is my experience that if there are several auxiliary organizations it is well to have a general Women's Work secretary-treasurer. She should, of course, in no sense interfere with the various auxiliary groups. Her duty would be to record and direct the distribution of funds for common projects and perhaps compile a unified report of the various group activities. In some instances the director of Women's Work might herself function in the capacity of secretary-treasurer.

Finally

May we continue as district officers to interest the local groups in the Women's Work program of the church. And may the local groups continue to enlarge their programs so that there may be "work for every woman and women for every work." It would be fine, indeed, if by next Conference we could be reasonably sure that every district and every local church was suf-

ficiently organized and sufficiently spiritualized to carry forward the work. Perhaps we may never be able to compute such a realization but we should at least work toward that end.

I wish to take this opportunity to express my appreciation of the response and coöperation of all women who so ably assisted in the MESSENGER forum of last winter, in the Conference program and in the reports that have recently appeared in the MESSENGER. This same appreciation is extended to the many district officers and local women who are so splendidly carrying on their own programs. Our office at Elgin hopes to give you all the assistance possible. Sister Mow will be away for a while this summer, but it has been arranged that the work will be taken care of in her absence.

"The Things of Every Day Are All So Sweet"

The things of ev'ry day are all so sweet
The morning meadows wet with dew,
The dance of daisies in the noon,
The blue of far off hills
Where twilight shadows lie,
And the night with all its tender mystery of sound,
And silence, and God's starry sky.
Oh, life—the whole of life—is all too fleet,
The things of ev'ry day are all so sweet.

—Selected by Mrs. H. B. Burritt.

The above was composed by Frances McCollin and is published by The Arthur P. Schmidt Co., 120 Boylston Street, Boston, and 8 West 40th Street, New York.

This poem is set to music and may be secured as indicated. The words and music make a very fitting accompaniment to any Women's Work program.

Philadelphia, Pa.

Special Notices

(Continued From Page 17)

Mrs. Geo. Wright, M. J. Brougher, Grant Weaver, Paul Weaver. 3 P. M., Correlation of the Church Program.—J. A. Robinson. 7:30 P. M., Sermon, Up, Down, Forward or Backward.—John D. Ellis. Sunday-school Convention, Aug. 23; 9:15 A. M., Bible Hour. Sectional Conferences and business session. 1:30 P. M., Sectional Conferences. The First Six Months of Repeal.—Galen R. Blough. The Church and World Peace.—T. F. Henry. Historical Address.—W. J. Hamilton. 7 P. M., Address by Ida C. Shumaker. Aug. 24, B. Y. P. D. Convention. Theme, I Will Be Christian. Address.—Ida C. Shumaker. 1 P. M., Sectional Conferences and business session. Address.—Glen Norris. 7:30 P. M., Address, Lois Detweiler Norris. Play, What Shall It Profit?—T. F. Henry, Johnstown, Pa.

District Conference of Northern Illinois and Wisconsin, Naperville, Ill., Sept. 1-3, daylight saving time. **Saturday:** Elders' Meeting, 9:30; Separate Sessions for Young People, Men, and Children, 10:30; Reports from above Conferences, 11:30; General Session, 1:30—Addresses by J. W. Lear, J. F. Burton, Niels Esbensen and Mrs. Ezra Flory; Supper

Groups, 5:30; General Session, 7:45—Addresses by James M. Moore and E. G. Hoff; "What Shall It Profit?" (Temperance Play) by Naperville. **Sunday:** Sunday-school, 9:45; Sermon, J. Clyde Forney, 11:00; General Session, "The Home." Addresses by F. E. McCune, Ralph E. White, Lucile Buck, E. M. Hersch and Ora L. Huston; College Alumni, 4:00; Music Program, Palestrina Choir, First Church, Chicago, 7:00; Missionary Address, by Minerva Metzger, 8:15. **Monday,** Business Session, 8:00. Ralph E. White, Moderator.

The District Meeting of Southern Illinois will be held in the Virden church Aug. 25-27. The following program has been arranged: Aug. 25, 10 A. M., Elders' Meeting. 10:15, Women's Work business meeting. 2 P. M., Ministerial Meeting. Address, The Minister's Opportunity.—H. B. Martin. 3:15 P. M., Women's Work Program. 5 P. M., B. Y. P. D. recreation and vesper service. 7 P. M., Peace Session and temperance program. Aug. 26, 9:30 A. M., Church School. 10:45, Educational Address.—Otho Winger. 2 P. M., Laymen's Conference. 3 P. M., B. Y. P. D. Program. 7 P. M., Moderator's Address and missionary meeting. Aug. 27, 8 A. M., Business Session.—N. H. Miller, Secretary, Decatur, Ill.

CORRESPONDENCE

KNOB CREEK CHURCH CENTENARY

The one hundredth anniversary of the Knob Creek church, Washington County, Tennessee, will be celebrated in connection with the District Conference which will be held at Knob Creek, on Aug. 16-19.

The main program which has been arranged for this occasion, will be held on Sunday, Aug. 19, following the closing of the business sessions of the Conference. The program consists of a review of the history of the founding of the Knob Creek church, the first Church of the Brethren organization founded in the state of Tennessee, together with its relation to the founding of similar organizations in the section now comprising the District of Tennessee. It will also consist of a review of the progress of the church in Tennessee, its present and future outlook. A number of very able speakers have been chosen for this occasion.

According to the best authority which we have, the first services held by our people in Tennessee were held in a dwelling located in what is now known as Krou's Gap, some two miles from the present location of the Knob Creek church, in the year 1799. The chimney to this old residence is still standing. Later and for a number of years, services were held in another residence built by Deacon Joseph Bowman near the present location of the Knob Creek church. The first churchhouse was erected about the year 1834. It was constructed of hewn logs and was a very stately building for its time. This building served its purpose until the year 1904, when preparations were made for the building of a new structure, which project was completed in the year 1905. This structure still stands as a memorial to the sturdy forebears of the present generation, who like the pioneers who first blazed the trail into Tennessee, were willing to carry on.

Upon this occasion, a free basket dinner will be served on the grounds, and a cordial invitation is extended to anyone who wishes to attend.

John A. Pritchett.

Johnson City, Tenn.

PROSPECTS FOR THE THIRTIETH SESSION OF BETHANY BIBLICAL SEMINARY

In these days of individualism and uncertainty it requires an adventurous if not a prophetic sort of mind to forecast coming events. This is true even in attempting to foretell the possible developments of an ensuing school year. Yet there are certain visible marks that are unmistakable. Relative to the coming year and its success at Bethany let us notice a few of these visible signs.

1. The interest in Bethany Biblical Seminary seems to be developing most hopefully throughout the Brotherhood.
2. Bethany graduates and other former students are making an important contribution to the life and work of the church.
3. Present and former students are manifesting an ever increasing love and concern for their Seminary and are recommending that their friends spend some time here.
4. The young men and women in the colleges are showing a renewed interest in preparing for a larger world service, and a growing number of them are purposing to include theological training as a part of that preparation.
5. Young people are writing in to the school, making inquiries about the possibilities of entering this year or later, and are eagerly seeking information from our professors and others who are in the field this summer relative to entering the Seminary.
6. The above trends, the number of applications already in, and the promise of return of students who were here last year, all give us a hopeful sign for the success of the coming year.

Elgin S. Moyer,
Registrar.

Chicago, Ill.

PRICES CREEK CHURCH CELEBRATES ONE HUNDREDTH ANNIVERSARY

(Picture of Church on Cover Page).

The Prices Creek church of Southern Ohio, located eight miles north and one mile west of Eaton, celebrated the hundredth anniversary of its organization July 15, 1934. Two hundred eighteen persons were present for the Sunday-school hour, and folks kept coming until over four hundred greeted the speakers of the afternoon.

The ministers present, several of whom were accompanied by their wives and families, included the following: J. O. Winger, G. A. Snider and E. B. Bagwell of North Manchester, Ind.; I. G. Blocher and wife and daughter, Glen Moyer and wife and daughter all of Greenville, Ohio; A. G. Crosswhite and Wm. Deaton of Eaton, Ohio; Elmer Petry and Brother and Sister Hawk of Hamilton, Ohio; Bro. Morningstar and wife and daughters, Frank Shank, and Bro. J. W. Fidler and wife of Brookville, Ohio; John Miller and wife of Hagerstown, Ind.; B. W. Timmons and family of New Madison, Ohio; Glen Rust and family, H. Jesse Baker (pastor) and wife of West Manchester, Ohio; Andrew Miller and wife, lifelong residents of this church, Eldorado, Ohio. Also present were Sister Maggie Baker, widow of Henry Baker, Greenville, Ohio, and Sister Anna Longanecker, widow of Joseph Longanecker, Brookville, Ohio. One disappointment of the day was the forced absence of Sister Ada Weaver, widow of Eld. Herschel Weaver. Sister Weaver had done more to make this first centennial a pleasant and interesting event than any other one of our group. Surgical attention necessitated her removal to hospital two days before the celebration.

Prof. Chalmer Denny of Kokomo, Ind., a former Sunday-school pupil, spoke on the subject, "The Second Mile." Bro. Winger, in his usual pleasing way, addressed the congregation in both forenoon and afternoon sessions. The reminiscence period proved quite interesting, provoking emotions of joy and sadness as various experiences of former days were recounted.

Other interesting features of the day were: quartet numbers in song given by representatives of the Cedar Grove church, a branch place of worship of this church; also by representatives of the Castine church, formerly part of this congregation, but now an independent organization. A special number was given by C. C. Longanecker, wife, four daughters and two sons, all gifted in music, also descendants from original founders of this church. A poem, "The Old Prices Creek Church," written by Ada Weaver, and sung by one of our mixed quartets to the tune, "Little Brown Church in the Wildwood," was quite fitting for the occasion.

An appetizing basket dinner was served in the basement to more than two hundred. Another interesting event of the day was the presentation of a "Friendship" quilt to the pastor and his wife. This quilt is a beautiful piece of handiwork, originally designed by Sister Weaver. It contains one hundred and ninety major white diamond blocks, on which are embossed the names of more than two hundred Sunday-school and church members. The making of the quilt was sponsored by the Ladies' Aid, assisted by several other members of the congregation.

From the history of the Prices Creek church compiled by Chester D. Emrick and given by Leland Emrick the following excerpts are taken:

"About 1820 a few pioneer members from the southern end of our county moved here and settled in the woods along Prices Creek. In 1832 twelve other members came from Pennsylvania, including Eld. Jacob Petry, the first minister of the group here. Also among this group was one Catherine Miller, a widow, with seven children. The fourth child was Levi, a boy of fourteen. Two years later, just a hundred years ago, an organization was formed which was the nucleus of the present Prices Creek church. Having no house of worship, meetings were held every four to six weeks in the humble cabins that dotted the neighborhood. Benches made from puncheons split from logs, with holes bored in for the legs, were conveyed from place to place for the meetings. The attendance was large and all remained for dinner as was the good old social custom. If the minister was from a distance, likely a second sermon was given in the afternoon. Then toward evening these God fearing men and women, full of the spiritual feast of the day, would wend their way happily homeward on horseback or in the huge old farm wagon filled to overflowing with old and young alike. . . .

"In 1850 the first house of worship was built at Castine. The building was 25 by 35 feet and hewn from logs from the near-by forests. For fourteen years regular services were held there and the attendance became so large that another building was necessary in the district. So in 1864, on the west bank of Prices Creek, was erected this church that has now stood its three score and ten. It was arranged so that the caretaker was to live in it. Rooms were provided as living quarters and the outside surroundings were made as homelike as possible. The only remaining evidence we have that this was so is the lonely sentinel, an old apple tree just to the north of the yard.

"This house today is the same structure, but has been remodeled three times, in 1907, in 1918 and again this summer. Our forefathers builded well, better possibly than they knew. They built it in the good, old-fashioned way. Strong and durable. Veneer and hard pine were unknown in those days and the timbers herein were the best in the forest. These old four walls might have been torn away then and been replaced by a more stately edifice, but the material used in the building of this house could not be replaced but for fabulous sums and much of it not at all. May she still continue to serve for decades to come, a living monument to their integrity and simple devotion.

"The first Sunday-school was organized in 1888 with Rev. Longanecker as superintendent. In 1894 Sunday-school began at the Castine house. The same year Cedar Grove was built and began to serve the people there. Later Castine established an independent organization and is continuing to do splendid work in her community.

"Our present pastor and elder, Rev. H. Jesse Baker, has labored with us since 1928.

"From an incomplete record book kept since 1832, 756 names have been listed along with the dates of baptism the office held, etc. Among these interesting lists we find two who were baptized in 1864, 70 years ago, who are still living. They are Moses Shaeffer and Mrs. Dan Richards, the latter being only 16 at the time of her baptism."

West Manchester, Ohio.

H. Jesse Baker.

SAMUEL HORNING

Samuel Horning, the youngest and last remaining of a family of nine, was born to William and Hannah Price Horning on March 5, 1848. His parents came from eastern



Pennsylvania, his mother being of the gifted Price family. His life as a lad was spent on the farm on which he lived for more than four score years.

Sept. 10, 1871, he married Anna Eversole. To this union were born two sons—John Ira and Edwin Lester, and one daughter—Clara, now Mrs. C. G. Erbaugh. The sons were called by death in early manhood. Nearly two years ago his faithful and devoted wife preceded him to his eternal rest. The daughter, her husband, and two granddaughters, Naomi and Ruth Erbaugh, are the surviving members of the immediate family. There are many nieces and nephews

and a host of other relatives, while to be an acquaintance was to be a friend.

Within the year after their marriage, Samuel and his wife entered the church at Wolf Creek. During their long walk together he served the church efficiently and his Christ faithfully. For fifty-one years he served his congregation as minister and elder, being the first presiding elder of the Eversole congregation when it was organized in 1910.

Elder Horning was a fluent speaker and held a number of revival services with much success. He was often called upon to solemnize marriages, and his services were much in demand upon funeral occasions. He was very active in the ministry until about fifteen years ago when his eyesight began to fail. For the last eight years he had been almost entirely blind. In spite of this affliction his place in the worship service and the Sunday-school was regularly filled each sabbath. The last service he attended was a communion service. For some time he was confined to his room and his couch, patiently awaiting his call to go. Truly as the end approached he could say with the Apostle Paul of old:

"I have fought the good fight,

I have finished the course,

I have kept the faith:

Henceforth there is laid up for me the crown of righteousness, which the Lord the righteous judge, shall give to me at that day; and not to me only but also unto all them that have loved his appearing."

After a few months of failing strength, his mind still keen and active, he passed quietly away Nov. 18, 1933. His span of life was 84 years, 8 months and 13 days.

Funeral services were conducted at Eversole, Bro. J. W. Fidler of Brookville preaching the sermon. He was assisted by the home ministers.

Wm. M. Hollinger.

Trotwood, Ohio.

LETTER OF GREETING FROM DENMARK

The Denmark District Meeting occurred too late for this letter of greeting to be sent to the Ames Conference. Hence it is given publicity in this way.—Ed.

The Church of the Brethren assembled in District Meeting at Bedsted, Denmark, July 8, 1934, greeting to the church in America:

By the grace of God and his guidance we are again permitted to assemble in District Meeting, undisturbed, in spite of serious trouble and unrest along our southern border.

We are thankful to the church in U. S. A. for the financial support and help received, and for the encouragement received by Bro. Graybill's visits.

The Sunday-school and young people's work continues as usual, but our public preaching services have been discontinued since Bro. M. Johansen's sickness in March.

We are resolved to stand unitedly by the grace of God in the faith. To this end we solicit your prayers and continued support that we may be victorious.

Our best wishes for progress and success both temporally and spiritually. Peace be to the Brethren, and love with faith, from God the Father and our Lord Jesus Christ. Grace be with them that love the Lord Jesus Christ in sincerity. Amen.

In behalf of the District in Denmark.

Committee: Laurits Madsen, Secretary.

Karl Jensen.

C. Berg.

Translated by J. F. G.

NEWS FROM CHURCHES

ARIZONA

Glendale church was favored July 11 and 12 with a visit by M. R. Zigler and Ruth Shriver. The former showed slides of many of our churches of the Brotherhood and made an earnest plea for church loyalty and regular church attendance. Sister Shriver gave a splendid address to a group of interested women and girls, followed by a round table discussion. Our isolated position makes us greatly appreciate these helpful touches with our church leaders. At our quarterly business meeting the young people's group suggested a month's vacation for our pastor, E. Earl Barnhart, and family. The group having already gathered the necessary finances it was unanimously decided in favor of the vacation which is to be spent in La Verne, Calif., where Sister Barnhart's parents reside. We are looking forward to an evangelistic effort in the fall or spring by Evangelist Arthur Durr and wife of New Geneva, Pa. Bro. Durr spent several years of his childhood in this church and we look forward in anticipation to hearing him.—Emma E. Sine, Glendale, Ariz., July 31.

CALIFORNIA

Hemet church met in council July 16, with Eld. S. E. Yoder presiding. The church unanimously decided to continue the present pastor for the ensuing year. O. W. Gibbel and Charles Myers were elected to represent us at District Meeting to be held at La Verne Sept. 3. We have arranged for an hour of story and song for the younger children during the preaching hour. It seems to be to the benefit of both the children and the adult group. Gertrude Yoder has charge of this work.—Mertie B. Dickey, Hemet, Calif., Aug. 2.

Waterford.—Since our last report two have been taken into the church by baptism and three by letter. May 6 the young people presented a temperance play, *What Shall It Profit?* The play was directed by Sister J. R. Wine and was also given in the Empire and Modesto churches. It was an inspiration to all who saw it. May 13 a Mother's Day program of reading and songs was presented in the morning and a play, *A Mother's Devotion*, was given in the evening. Bro. Paul Rupel recently showed pictures of Africa and told of conditions there. June 29 the male quartet from La Verne gave us a good program. Our ministerial board is on the lookout for an evangelist for December.—Alice M. Baker, Waterford, Calif., Aug. 4.

CANADA

Bow Valley.—During the absence of our pastor at the Ames Conference, Bro. J. H. Brubaker, Sister Wieand, and Rev. W. C. Lyle filled the pulpit. A musical program, a program by the young people and a Girl Guide's program were also given in June. Our Vacation Bible School was held July 3 to 13, with a good enrollment and an efficient corps of teachers. Sister Wieand was the superintendent. The closing program was given Sunday evening, July 15. The young people's camp was held at the river July 13-17. Sixty-seven young people were enrolled from all over the district and also three from North Dakota. Prof. A. F. Brightbill, Brother and Sister John Wieand, and Sister June Myers were the leaders. Our Sunday-school and morning services of July 15 were held jointly with the young people at camp. Our District Conference was held in our congregation July 17-20. It had the largest attendance since the district was divided from North Dakota. Bro. Brightbill was our main speaker. The spirit of the camp was carried over into the conference. It was encouraging to see the young people participating throughout the conference. The climax came on the last evening when eighteen young people and nine older ones (parents and grandparents) were consecrated more fully to the work of the Master. Quietly, but unmistakably, the Holy Spirit was working. It was the Pentecost of Western Canada. Following the consecration service, three young brethren and one young sister were licensed by the District Ministerial Board, Bro. Brightbill giving the instructions, and Bro. Wieand officiating. We were glad for the large number of out of the district visitors at our conference. One of these just licensed, Bro. Albert Hollinger, has already gone to take charge of a church for the summer. Several of our Vacation Bible School leaders have gone elsewhere to hold a school. The results of the Bible term held last winter are very evident. We are making arrangements now for a longer Bible term this winter. Our pastor is away on a visit to churches and isolated members. During his absence the pulpit will be filled by Bro. Clarence Brubaker, licensed at the recent conference, and Sister Wieand. July 1 closed Brother and Sister Wieand's first year with us. We feel that some very definite forward steps have been made. May the coming year see a greater growth.—Mrs. S. M. Burger, Arrowwood, Alta., Aug. 4.

ILLINOIS

Champaign.—We have been looking forward to the time when we would have a full-time pastor. We are happy to say that Brother and Sister Merlin E. Garber from Staunton, Va., are now located with us. Bro. Garber preached his first sermon Sunday, June 24. The church and Sunday-school attendance is increasing since we have a pastor. We very much enjoyed having the following named visitors with us and appreciated their messages: D. W. Kurtz from Chicago spoke the evening of April 24 on *The Symphony of Life*. June 3 Sister Ida Shumaker from India told about her work there. July 9 Bro. A. D. Helsers from Africa brought us a wonderful message. Bro. Garber's uncle

from Virginia, accompanied by two young men, and driving through Illinois, stopped to see Bro. Garber and attended church services on July 1. They gave some special numbers in song which were much enjoyed. July 17 a number drove to Homer, Ill., to see Sister Strong and have a basket supper with her, the occasion being her eighty-fourth birthday. Sister Strong is the oldest member of our church.—Clara Steiner, Buckley, Ill., July 30.

Mt. Morris.—About twenty of our members attended the Annual Meeting at Ames. Mrs. F. E. McCune and Bro. H. N. Butler were our delegates. We were glad for the visits and inspiring talks of a number going to and from Conference. Among the visitors were the Helsers and Sister Ida Shumaker. Bro. W. O. Beckner of Elgin filled the pulpit recently. Aug. 5 Bro. I. D. Leatherman and our pastor will exchange pulpits morning and evening. It was left to the ministerial committee to make arrangements for our pastor to exchange evangelistic services with some near-by church. The disposal of the Silver Creek church was discussed and final action was left to the official board. Brethren Ralph Thomas, H. E. Keller and Vernon Hohnadle were chosen delegates to District Meeting. The churches of the town held a union Vacation Bible School with Miriam Culler in charge. July 4 a number from this church joined those from other churches of the vicinity in a picnic at Lowell Park. This church is very grateful for the \$1,000 which has been received from the estate of Sister Grace Newcomer. The money has been applied on the parsonage fund.—Clara Lehman Long, Leaf River, Ill., July 30.

INDIANA

Cedar Lake church met in council recently. Eld. A. F. Morris presided and also preached a fine sermon preceding the business session. Bro. Morris was reelected elder for another year. Our harvest meeting will be Sept. 16 when Bro. Theron Weaver expects to be with us. Bro. Heber Haynes and Bro. Wilbur Myers are delegates to District Meeting with Bro. Kendall Ober and Sister Lydia Haynes, alternates.—Inez Kern, Garrett, Ind., July 31.

Ladoga church met in council July 7. Three members of the District Ministerial Board met with us. Our pastor and his wife, Brother and Sister Walter J. Heisey, were elected delegates to District Meeting; Roland Goshorn, Geo. Kessler and C. C. Harshbarger, alternates. Bro. Heisey gave a splendid report of his pastoral work with our church and the Mt. Pleasant church. His Christian influence has already been felt in the community as well as in the churches. The chairman of our ministerial board announced that D. W. Kurtz would be with us the first part of November. A later announcement will be made and we hope that some of the adjoining churches can meet with us.—Martha L. Himes, Ladoga, Ind., July 30.

IOWA

Libertyville.—Our delegate, J. E. Manning, attended Annual Meeting at Ames and the following Sunday gave a report. Six other members also attended. Our love feast was held May 23 with a good attendance. Bro. Albin was with us from Ottumwa. We have just closed a two weeks' series of revival meetings by B. M. Rollins and wife from Keyser, W. Va. The meetings attracted a wide interest. The last night a crowded house listened to his sermon, *Be Sure Your Sin Will Find You Out*. There were six converts. Twenty-seven persons were at every service. At our mothers' service Mrs. D. E.

ANNOUNCEMENTS

DISTRICT MEETINGS

Tennessee, Knob Creek, Aug. 16-18.
Texas and Louisiana, Rosepine, Aug. 17-19.
West Virginia, Second, Gladys, Cheat River, Aug. 31-Sept. 1.

LOVE FEASTS

Indiana

Sept. 11, Turkey Creek.
Sept. 15, 7 pm, West Manchester.
Oct. 20, 7:30 pm, Arcadia.

Ohio

Sept. 22, Mohican.
Oct. 7, Chippewa.
Oct. 27, Lower Miami.
Nov. 3, 7 pm, New Carlisle.

Pennsylvania

Oct. 13, 1:45 pm, East Fairview.
Oct. 14, Spring Grove at Kemper.
Oct. 14, Snake Spring.

Virginia

Sept. 8, 4:30 pm, Johnsville.

West Virginia

Sept. 1, Beansettlement.
Sept. 1, Beaver Run.
Sept. 15, Mt. Dale.
Sept. 15, Alleghany at Locust Grove.

Colorado, Eastern, Wiley, Aug. 18-20.
Illinois, Northern & Wisconsin, Chicago, Sept. 1-3.
Illinois, Southern, Virden, Aug. 25-27.
Indiana, Southern, Rossville, Aug. 21-23.
Iowa, Middle, Beaver, Sept. 1-3.
Iowa, Northern, Minnesota and S. Dakota, Root River, Minn., Aug. 24-27.
Iowa, Southern, Mt. Etna, Aug. 22-24.
Maryland, Western, Fairview, Aug. 30, 31.
Michigan, Elmdale, Aug. 21-24.
Missouri, Middle, Happy Hill, Aug. 18-20.
Missouri, Southern, Broadwater, Aug. 19-23.
North and South Carolina, Flat Rock, Aug. 23-25.
Oklahoma, Panhandle of Texas and N. Mexico, Clovis, N. Mex., Aug. 21-24.
Oregon, Portland, Aug. 20-22.

Rodabaugh, eighty-six years of age, was the oldest mother present. Mrs. Goldie Fields was the mother with the most children (four) in attendance. Helen Carter has been chosen as Aid delegate to District Meeting. Our Aid has been progressing nicely with monthly meetings at assigned homes.—Helen Carter, Libertyville, Iowa, Aug. 4.

Mt. Etna.—Since our last report one, a young mother, has been received by baptism. The work is moving forward nicely. Our pastor, Bro. H. H. Rogers, preaches good sermons which are a help and inspiration to many of us. A hearty cooperation is being shown in preparing for the District Conference to be held here Aug. 22-24. We welcome any who may be privileged to attend the conference. Our beloved Jacob Thomas was called home July 2 and we feel his loss keenly.—Doris Gossard, Mt. Etna, Iowa, July 30.

KANSAS

Osage.—The Sunday-school and church attendance has been very good during the hot weather. The attendance for the last quarter averaged 116. A Vacation Church School was held in July. Sixty children and seven teachers were enrolled. A program with exhibit of handwork was given at the close of the school. A large delegation of our young people attended the Y. P. D. rally at Fredonia on June 30 and July 1. Osage won the attendance prize which was a picture. On the evening of June 22 Miss Jennie Walker, director of the Y. W. C. A. at the Pittsburg Teachers' College, gave an address on World Peace. July 29 after church services a picnic was held in honor of those in the Sunday-school having birthdays during the summer months. The birthday offering which amounted to \$8 is being used to buy books for the library.—Mrs. Susie Wylie, McCune, Kans., Aug. 4.

Parsons.—Our pastor, Bro. C. Ernest Davis, and wife conducted a successful Vacation Bible School for two weeks, with good attendance and interest. The school closed with a program. The last day they took the children to the park for an outing. We are making needed repairs on our church building and the Sisters' Aid will have some interior decorating done. We are looking forward to our meeting in September to be conducted by Brother and Sister Coffman. Bro. Davis gave a striking illustrated temperance lecture Sunday night. We are planning for the District Conference which will be held here in October.—Mrs. W. F. Jones, Parsons, Kans., Aug. 1.

NEW MEXICO

Miami church met in council June 24 when officers for the coming year were elected. Bro. F. W. Gibson consented to continue as our pastor and elder. June 17 Bro. Gibson held an impressive anointing service for Mrs. O. J. Lapp who was critically ill. She is able at this writing to be up and around. The church enjoyed both a Children's Day and a Father's Day program in June. Our Sunday-school is growing steadily in both interest and attendance.—Saloma Lapp Sotherland, Miami, N. Mex., July 31.

NORTH CAROLINA

Shelton members met in council June 16. A committee was appointed to visit those members who are not in fellowship. Bro. Ashby Hiatt was elected delegate to District Meeting with Sister Hazel Sutphin, alternate. It was decided to have our revival meeting begin the second Sunday in September. Our B. Y. P. D. has a meeting once each week. We have had some very interesting programs.—Mary Lee Durham, Mt. Airy, N. C., Aug. 3.

NORTH DAKOTA

Berthold.—On June 25 Bro. Clarence Yonker of Covington, Ohio, began a series of meetings. As a result seven accepted Christ as their Savior and on July 29 were baptized. They were all from the Sunday-school and it makes our hearts rejoice to see the young folks take a stand for the right. We had a Daily Vacation Bible School with Edna Conklin and Avis Heckman in charge. At the close a camp fire service was held.—Altha Mahugh, Berthold, N. Dak., July 31.

Carrington.—The District Conference and young people's conference of North Dakota and Eastern Montana was held at Carrington July 8-12. Carrington and James River churches serving jointly. All attending received a wonderful inspiration and a blessing spiritually through the help and presence of Prof. A. F. Brightbill, music instructor at Bethany Biblical Seminary, J. W. Lear, dean of the seminary, and President V. F. Schwalm of McPherson College. During the conference ten went forward. On Sunday following the conference fifteen were baptized, two restored and two await baptism in the Carrington and James River churches.—Mrs. Walter McKee, Carrington, N. Dak., July 30.

OHIO

Ashland (First).—It was a matter of much gratification to members of our congregation when Eld. C. H. Deardorff, formerly of Hartville, Ohio, consented to accept the pastorate of First church. Bro. Deardorff is no stranger to those who called him to the position. He has served First church as elder for a number of years. He preached his first sermon as pastor the morning of July 1. A reception at which 250 were present was tendered the new pastor and family the evening of July 11. A program was rendered. Rev. Hull, representing the city ministerial association, was present to welcome Bro. Deardorff as a member of the association. A handsome floor lamp was presented the parsonage family. A social hour in the educational building followed exercises in the church. Friends of the Deardorffs will find them located on East Liberty Street. During the period we were without a pastor our resident minister, Eld. W. L. Desenberg, ministered faithfully

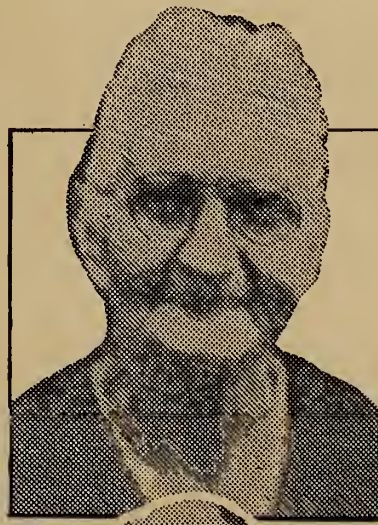
fully to the people, giving to us of the ripened wisdom of many years of service as a minister of the gospel. Guest speakers occasionally occupied the pulpit, among them the girls' gospel team of Ashland College. Members of various organizations of church and of Sunday-school cooperated with Bro. Desenberg in meeting regular and special appointments for service. The order of Mother's Day exercises was reversed, the men being responsible for the program with the women in charge of Father's Day. Our Sunday-school has kept up exceedingly well. During the past quarter we have had an average attendance of about 80 per cent of the enrollment; 264 are enrolled. U. S. Kreider was reelected superintendent. Delegates to District Conference, C. H. Deardorff, W. L. Desenberg, G. A. Cassel.—Oma Karn, Ashland, Ohio, July 25.

Fostoria.—Recently the church was favored with the visits of several ministering brethren. July 15 Bro. Geo. Wright of Uniontown, Pa., gave us a splendid discourse on What Price Christ? The evening of July 29 Bro. Elias Swihart of Elkhart, Ind., gave us an excellent sermon from Rom. 12:1. Our pastor, Bro. Walter Swihart, is on a short visit to Pennsylvania.—John W. Vetter, Fostoria, Ohio, July 30.

Mohican church met in members' meeting July 21. Officers were elected for the coming year: Bro. C. H. Deardorff of Ashland was chosen as elder; Bro. D. E. Sower, as pastor. The church decided to hold a communion service on Sept. 22 with an all-day meeting. We will hold a revival meeting beginning the second week of November, with Bro. Oliver Royer of Alliance, Ohio, in charge. Delegates to District Meeting are Bro. D. E. Sower and Harry Imhoff with Dorothy Sower and Guy Boldman, alternates.—Mrs. J. F. Imhoff, Wooster, Ohio, July 30.

Reading.—Bro. G. S. Strausbaugh of Columbiana, Ohio, conducted a two weeks' revival beginning May 28. He preached sixteen sermons and explained the gospel so all could understand. The meeting closed with communion services at which Bro. Strausbaugh officiated, assisted by Brethren Stuckey and Royer. Bro. Strausbaugh also assisted Bro. Stuckey in an anointing service while with us.

As a result of the meeting one Sunday-school girl was baptized. Our Conference offering was \$33. On June 17 our Children's Day program was rendered. We looked forward to July 8 as a great day at Reading; it was our annual homecoming. Bro. D. W. Kurtz was the speaker of the day. Our young people's groups of the other five sister churches had charge of the vesper services. In the evening service there was much special music by different quartets and our young people's chorus. Quite a number followed Bro. Kurtz on his eleven day trip through the district. Bro. Dichm of Youngstown is filling our appointments at present. July 29 was also a special day in our congregation. Brother and Sister James Thomas of Homeworth celebrated their golden wedding with a large number of relatives and friends present. Basket dinner was served to about 150 people. Altogether some 260 relatives and friends were present for the celebration. Among the guests were six other couples who have celebrated their golden weddings. A program was planned for the afternoon which included special music and speaking by Brethren



Brother and Sister James Thomas

Stuckey, Keller, Dichm, Strausbaugh, Inman, and Dr. Seaman of the Presbyterian church. Our Bible class presented Bro. Thomas and wife with a large basket of yellow gladioli and baby breath. Bro. Thomas

has been our teacher for a number of years. Four of our Bible class received recognition cards from the New Testament reading. Through our Women's Work we donated a gas lamp to the church for the outside.—Rena Heestand, Homeworth, Ohio, July 31.

Silver Creek.—The last of June we had the happy privilege of enjoying a series of meetings conducted by Bro. Bert Williams of Ft. Wayne gospel temple. Meetings were held each evening at the Walnut Grove house. Bible Land views were given and their relation to Bible times then and now explained. Bro. Williams just lately made a trip to the Orient. Following the pictures he gave a gospel sermon filled with truth and power. As an immediate result eleven were baptized by our people; some are as yet undecided. At Hickory Grove we just closed a Vacation Bible School led by Sister Martha Cocanour and other volunteer workers. Last Sunday a young people's meeting was held by four adjoining churches.—Mrs. Minnie G. Long, Pioneer, Ohio, Aug. 4.

OKLAHOMA

Guthrie.—Through the work of Bro. Roy Cotnam who has for almost a year had charge of union services as pastor of the Paradise Prairie church and the Guthrie Church of the Brethren, Rev. Walker of St. Louis, Mo., nationally known evangelist, came to our church July 1. He preached each evening to an attentive congregation; he was assisted by his wife in the preaching. Rev. Alvin Carter, authorized evangelistic singer, also came to assist but suddenly became ill and was called home to his reward. Sister Cotnam then took his place and led the singing. There were eighteen confessions of faith in Christ and Christians were strengthened. Bro. Cotnam also taught several times from a chart. Our union Sunday-school has grown since Bro. Cotnam came. During the winter and spring he taught a free Bible class once a week. A number availed themselves of the opportunity and have been greatly helped to an understanding of the Scriptures.—Ellen Garst Lehman, Guthrie, Okla., July 31.

PENNSYLVANIA

Harrisburg.—At our council June 19 the pastor, J. E. Whitacre, was reelected to serve another year. Our pastor underwent a tonsil operation and during his illness the pulpit was filled July 1 in the morning by H. K. Balsbaugh and in the evening by Hiram Frysinger of Hanoverdale; July 8, both services, by Bro. H. J. Beachley. At these services Bro. Beachley's son, a violin soloist, rendered an inspiring program. Vacation Bible School was held this year Wednesday evenings during June and July, eight sessions, with a fine attendance. There were an adult class, young people's class and departmental classes. R. R. Baugher was supervisor of the school. The Sunday-school picnic was held at the park July 31.—Mrs. Byrem, Harrisburg, Pa., July 31.

Indian Creek.—Our people enjoyed a real treat July 20-22 when D. W. Kurtz of Chicago was with us. Bro. Kurtz delivered five marvelous messages to large and appreciative audiences on the following subjects: The Symphony of Life, The Doctrine of Salvation, Ideals of the Church of the Brethren, The Human Problem and The Three Choices of Youth. The last one was a special address for young folks given at our young people's meeting on the evening of July 21. Sunday morning, July 21, we had the joy of seeing one of our Sunday-school girls being received into church membership by baptism. We expect to hold a special commemorative service at the old historic Kline meetinghouse, the burial place of Eld. Peter Becker, on Sept. 9 (afternoon).—Mathias P. Landis, Vernfield, Pa., Aug. 4.

Lewistown.—The church met in council July 11 at which time H. Roy Walter was elected superintendent of the Sunday-school for the coming year, with O. O. Brumbaugh, assistant. We have been planning our fall and winter work under the wise direction of our pastor, Bro. M. Clyde Horst. The county ministerium is putting on a fellowship crusade during the months of October and November to close with communion the last Sunday of November. Each church is to work out its own program. Our church will participate in the crusade. The city ministerium has united in conducting vesper services each Sunday. Our church is coöperating and our pastor is assisting; his turn to preach will be Aug. 12 at which time the male chorus of our church is to sing. We continue our regular services with good attendance. The past week six of our number attended the assembly at Camp Harmony. Bro. Horst gave an address Wednesday evening at vesper service on the subject, Birthmarks of a Christian. The Sunday-school convention of Middle Pennsylvania will be held in our church in August.—Mrs. John Breininger, Lewistown, Pa., July 30.

Snake Spring.—The church met in council July 2. It was decided by unanimous vote to install Bro. Isaac Wareham to the ministry. Our annual harvest meeting will be held Aug. 19 to be in charge of Bro. Wareham. The question of having a musical instrument in the church was presented to the official board for future consideration. A series of meetings will be held Sept. 30 to Oct. 14 by Bro. Geo. Rogers, ending with our love feast Sunday evening, Oct. 14. The Volunteer Mission Band of Juniata College, in charge of Prof. Yoder, gave a program at our church April 15. The offering was used for the support of missionary work in Africa.—Bessie Grimes, Bedford, Pa., July 28.

York.—June 17 Bro. Nathan Eshelman, West Green Tree congregation, preached an interesting sermon in the morning. June 29 we closed our Vacation Bible School which lasted two weeks and was under the direction of Sister Miriam Madeira. The enrollment was 241 with an average attendance of 215. July 1 the Gilt Edge Bible class of our mission school rendered a program at the county home. Bro.

J. J. Bowser and wife were delegates to Conference and July 1 Bro. Bowser gave a report to the congregation. July 8 Bro. R. W. Schlosser, Elizabethtown, began a two weeks' revival in the First church. These services were largely attended despite the warm weather. Bro. Schlosser labored earnestly for the welfare of lost souls and as a result of his efforts eighteen were baptized, and we feel the congregation has been strengthened. July 15 Bro. Ludwick, Quakertown, conducted the morning devotions and July 22 Bro. Cocklin, Boiling Springs, had charge of the evening devotions. Sisters Esther Heindel and Ruth Oberdick were elected delegates to the Sunday-school meeting to be held in August. Bro. Norman Musser, Columbia, Pa., will begin a revival in the Second church some time in September. Our Sunday-school decided to have two representatives in each group of young people at the Bible term in Elizabethtown College. The B. Y. P. D. chorus under the direction of Bro. Chester Royer sang at the young people's conference at the Summit Grove camp meeting grounds July 28.—Florence L. Keeney, York, Pa., July 30.

VIRGINIA

Flat Rock church met in council May 12. It was decided that hereafter the sisters shall break the bread and pass the cup at our love feast the same as the brethren. May 13 Sunday-school was organized at Stony Creek church, there being none for two years. May 27 Rev. A. J. Richardson of Richmond, president of the Anti-Saloon League, brought us two interesting temperance lectures using chalk illustrations. Shade trees and shrubbery were bought by the Ladies' Aid and planted at the Flat Rock church. April 26 the Aid presented the Orphans' Home at Timberville with a quilt and some clothing. The quarterly social of the B. Y. P. D. was held at the home of Sister Agnes Shaver on June 29 with sixty present. A stewardship play entitled, What Lack I Yet, was presented by members of the B. Y. P. D. on Sunday, June 17. The Luther League of Solomon's church gave us an exchange peace program on Sunday night, July 8. Four of our young people are attending the conference at Camp Bethel.—Mrs. Medford Shaver, Moores Store, Va., July 31.

Saunders Grove.—This is the congregation where Eld. Samuel Crum-packer and Samuel Saunders worked so long. It is where Brother and Sister B. H. Funk now serve once each month in pastoral work. Bro. M. J. Cline is elder in charge. We have no resident elder or minister. Bro. I. N. H. Beahm was chosen minister in territory once a part of ours. We closed our meeting July 29 with thirteen baptized. Bro. Beahm helped us. He earnestly contended for the faith which was once delivered to the saints, as he did when he held a meeting for us forty years ago. He also walked the country, climbed over hills and mountains as he did then. Our people were deeply impressed and the Lord has greatly blessed us.—Turena Thomas, Moneta, Va., Aug. 4.

Troutville.—A very simple yet impressive installation service was held for our new pastor, Bro. McKinley Coffman, on July 1. Our elder, Bro. W. M. Kahle, conducted the service and welcomed Bro. Coffman on behalf of the congregation, while words of welcome from the district were given by Eld. C. S. Ikenberry; from the Sunday-school and community by E. C. Firestone and W. A. Reid. Our congregation has been without a regular pastor for more than a year and while we were grateful for and enjoyed the services of Bro. H. A. Hoover and others who preached for us, we felt keenly the need of a regular pastor. At our council meeting July 17 the letters of our pastor and family were received. Bro. Coffman will conduct a series of evangelistic services some time during November. An every-member visit and solicitation will be conducted between Aug. 15 and Sept. 15.—Frankie Showalter, Troutville, Va., Aug. 4.

WASHINGTON

Ellisford.—June 17 the Sunday-school convention for the three churches in our county was held at Ellisford with about 200 in attendance. W. W. Slabaugh of Wenatchee was a much-appreciated visiting speaker. July 4 the Sunday-school enjoyed an all-day picnic. Our Vacation Church School was directed by Hazel Rothrock. Total enrollment was seventy-six, besides the staff of ten teachers and assistants. On July 18 the two weeks' session was closed with a picnic and program. The offerings, amounting to \$17.60, are for the Africa mission work. The week-end of July 7 and 8 about thirty-five of our young people went to Lost Lake, a beauty spot in the mountains twenty miles east of here. A campfire vesper and morning services by the shore were enjoyed. Twenty-four of our group, mainly young people, are away this week at Summer Assembly at Lake Wenatchee. Mrs. C. E. Verbeck and Lelah Corum were chosen delegates to the business session. Bro. John Peters of Manson was a recent Sunday evening speaker. The same evening the young people presented the peace play, "They Just Won't Talk." Summer attendance is keeping up well, due in large measure to the visiting in the homes of the community by our pastor, Bro. Lee Crist. Our annual love feast is to be held Aug. 18.—Mrs. Alice Rothrock, Tonasket, Wash., Aug. 4.

WEST VIRGINIA

Smiths Chapel.—The men's and women's groups of our church conducted a revival at Oakvale beginning July 15 and closing the 22nd. We were blessed with a wonderful outpouring of the Holy Spirit; there were fifty-four conversions and reconsecrations. Sixteen were received into the Brethren church and baptized; some are going to the Baptist and other churches. Both groups are much encouraged with their success and plan more advanced work. Many laymen of this group who had never taken active part in church work before responded, proving their ability as able workers.—Mrs. Garnet Tiller, Princeton, W. Va., Aug. 4.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Allen-Doherty.—By the undersigned, at our home, July 5, 1934, Lawrence Allen, Elgin, Ill., and Miss Mildred N. Doherty of Lanark, Ill.—P. F. Eckerle, Lanark, Ill.

Colehour-Lower.—By the undersigned, at the home of the bride's parents near Lanark, Ill., July 10, 1934, James K. Colehour and Miss Irma Lower.—P. F. Eckerle, Lanark, Ill.

Eyer-Kindy.—By the undersigned at the parsonage, June 9, 1934, Elmer Eyer and Mary Kindy, both of Middlebury, Ind.—Burton Metzler, Middlebury, Ind.

Geary-Waterbury.—By the undersigned, at our home, Wales A. Geary of Lanark, Ill., and Miss Ruth Waterbury of Polo, Ill., June 1, 1934.—P. F. Eckerle, Lanark, Ill.

Harsh-Hykes.—At the Broadfording church near Hagerstown, Md., by the undersigned on June 6, 1934, Bro. Alva Harsh of Egton, W. Va., and Mary Hykes of Hagerstown, Md.—John S. Fike, Egton, W. Va.

Weybright-Schrock.—By the undersigned at the Middlebury church, June 10, 1934, George Weybright of Syracuse, Ind., and Rachel Schrock of Middlebury, Ind.—Burton Metzler, Middlebury, Ind.

FALLEN ASLEEP

Brim, Jas. A., son of Mr. and Mrs. Jas. Brim, born in Holt County, Mo., Sept. 21, 1855, died at the Sabetha hospital, July 23, 1934. As a child he came with his parents to Nebraska and then to Kansas. In 1882 he married Mariva Snuggs. To this union were born ten children. His companion and five children preceded him. His second wife, Mary Willis, also preceded him. Aug. 7, 1929, he married Clara J. Peck. He was an earnest member of the Church of the Brethren for forty years. He leaves his companion, five children, fifteen grandchildren, one great-grandchild, one sister and three brothers. Funeral services by his pastor, assisted by L. A. Myers. Interment in the Morrill cemetery.—Paul S. Longenecker, Morrill, Kans.

Bushman, Sister Maria E., died July 28, 1934, aged 91 years. She is survived by one niece, four nephews and one brother-in-law. She was a daughter of Bro. John and Sister Margaret Bushman. She was a lifelong member of the Marsh Creek congregation. Her life was one of service to others. Services by Eld. B. F. Lightner, assisted by Eld. B. F. Kline. Interment in the Marsh Creek cemetery.—Ida M. Lightner, Gettysburg, Pa.

Deardorff, Sister Elizabeth E., died July 17, 1934, aged 75 years. She was a lifelong resident of Adams County, Pa. She was a daughter of Bro. Ephraim Deardorff. Surviving are two brothers and a half brother. She was a lifelong member of the Marsh Creek congregation. Services by Eld. B. F. Lightner, assisted by Eld. B. F. Kline. Interment in the Gettysburg cemetery.—Ida M. Lightner, Gettysburg, Pa.

Hedrick, Sister Nancy Jane, daughter of Benj. and Mary Kerlin, born in Rockingham County, Va., July 18, 1855, died July 8, 1934, in the hospital in Washington, D. C. At the age of twenty-one she married Samuel Hedrick of Dayton, Va., who preceded her seventeen years ago. She is survived by two sisters, four children, seven grandchildren and two great-grandchildren. She was one of the three members yet living in the Valley congregation at the time the Nokesville church was organized. Funeral services in the Valley church by Bro. G. W. Beahm, assisted by Bro. Davis Nolley. Interment in the cemetery by the church.—Vernie F. Diehl, Nokesville, Va.

Lantz, Mrs. Margaret Ellen, daughter of Daniel and Mary Harp, was born May 19, 1854, in Frederick Co., Md., and died June 18, 1934, at the home of her daughter in Hanover, Pa. Oct. 17, 1882, she was united in marriage to Albert Lantz of Deerfield, Md. She leaves two daughters, Mrs. Elizabeth H. Nance of Hanover, Pa., and the writer, also five grandchildren. One sister also survives of a family of fourteen. Her husband preceded her forty-eight years ago, less than three years after their marriage. At the age of eighteen she united with the Church of the Brethren and was unusually devoted to the cause of her Master, always ready to give of her physical and financial services. Her home was always open to the Brethren and Christian friends. Brief services at the home of her daughter by Bro. J. E. Myers and Rev. Beidelman of the Lutheran church, with further services at the Monocacy Church of the Brethren, Rocky Ridge, Md., by Brethren Thomas Ecker, J. S. Weybright and L. J. Flohr. Interment in the adjoining cemetery.—Mrs. Margie C. Whitmore, Wheaton, Ill.

Miller, Sarah Ellen, died at her home near Ladoga, following an illness of three months, aged 72 years. She was born in Hendricks County, Feb. 20, 1862, the daughter of Joseph and Margaret Morphew. She married Lewis Miller Feb. 4, 1880. Surviving are the husband, three sons, two daughters, eleven grandchildren, six great-grandchildren, two sisters and a brother. She was a member of the Church

of the Brethren. Funeral services at the home by Rev. Cornelius L. Airhart. Burial in the Harshbarger cemetery.—Martha L. Himes, Ladoga, Ind.

Myers, Mary Melissa, born Dec. 9, 1865, died June 10, 1934. She was the daughter of Joseph and Melissa Shaw. She was married three times. She leaves three sons, one daughter, thirteen grandchildren and four great-grandchildren. She accepted Christ some years ago. April 23, 1933, she united with the Church of the Brethren. Funeral services in the First Evangelical church of Kankakee. Burial in the Momence cemetery. Service by Jas. M. Moore.—Martha E. Lear, Chicago, Ill.

Scholl, Eli, son of Jacob and Phoebe School, born in Fairfield County, Ohio, Jan. 1, 1860, died at his home near Union City, Ind., July 26, 1934. He moved with his parents to Greenville, Ohio, when he was but a boy and a short time later they moved near Union City where he lived till about twenty-five years ago. He married Miss Susannah Hart Jan. 15, 1881, and to this union were born four children. He united with the Church of the Brethren in his early married life and a few years after was elected to the office of deacon. He also was chosen to other positions of responsibility in the church and the township in which he served the church and community faithfully and efficiently. He leaves his wife, two sons, eight grandchildren and ten great-grandchildren. Funeral services by Ivan L. Erbaugh, Union City, Ind.

Stambaugh, Sister Savannah, died at her home at Green Spring, Pa., July 16, 1934, aged 65 years. She leaves several sons and daughters and a number of grandchildren. She was a member of the Church of the Brethren for many years. Services in the Mummert church by the writer and Eld. G. Howard Danner. Burial in the cemetery adjoining.—W. G. Group, East Berlin, Pa.

Steiger, Bro. William H., son of Brother and Sister John Steiger of near Coopersburg, Pa., died in the Allentown Hospital, July 25, 1934, after a brief illness. The deceased leaves a wife and two young daughters, together with three sisters and his parents. He was aged 36 years, 8 months and 8 days. For a number of years he was a member of the Springfield Church of the Brethren, but resided in Allentown, where he conducted a home bakery. Funeral service conducted by the writer, assisted by Rev. P. M. Naff, pastor of the Allentown Brethren church. A large number of relatives and friends attended the service in the Springfield church. Interment in the cemetery adjoining.—Q. A. Holsopple, Royersford, Pa.

Stine, Sister Wanda, wife of Mr. Chester Stine, Pottstown, Pa., the daughter of Brother and Sister Anthony Bailey, Smith Ferry, Pa., died July 24, 1934, at the age of thirty years, in the Pottstown Homeopathic Hospital. Two sons with her husband survive. Interment in the Parkerford cemetery. Services by the writer.—Q. A. Holsopple, Royersford, Pa.

Stutzman, Sister Catherine Yoder, born in Somerset County, Pa., Oct. 31, 1843, died at her home near Conway, Kans., July 30, 1934. Early in life she became a member of the Church of the Brethren. In 1863 she married Moses Stutzman who preceded her twelve years ago. To them were born six sons and three daughters, all of whom are living. In 1885 the family moved to McPherson County, Kans., where she lived until her death, except for a few years spent in the home of a son in Oklahoma. Funeral by the undersigned at the Monitor church near Conway. Burial in the adjoining cemetery.—Ora W. Garber, Conway, Kans.

Thomas, Jacob, son of Abram and Elizabeth Thomas, born in Mt. Etna, Iowa, Dec. 3, 1885, died at his home in Mt. Etna July 2, 1934. When a young man he attended McPherson College for a short time. Jan. 28, 1912, he married Miss Clare Arnold. Most of his life was spent in this community. He was converted in October, 1915, and had since been a conscientious Christian. He united with the Progressive Brethren Church and took the lead in organizing a Sunday-school where he worked faithfully until 1924 when the two churches were united in Mt. Etna. He continued to be a leader, especially with the young people whom he loved and encouraged so much. He proved to be a good teacher in the Sunday-school and young people's work. Sept. 26, 1826, he was called to the ministry and later he and his wife spent one winter in Bethany Biblical Seminary, Chicago, preparing for the ministry. His father, mother and two half sisters preceded him. His wife and two sisters survive. Funeral at the church by Harry K. Rogers. Interment in the Mt. Etna cemetery.—Mrs. Harry Rogers, Mt. Etna, Iowa.

Workman, Howard S., aged 53 years, died at his home in Mt. Vernon, Ohio, July 15. Bro. Workman was the son of Elder and Mrs. Columbus Workman and is survived by them, a sister and a brother, all of Danville, Ohio. He is also survived by his widow and son. After leaving Manchester College Bro. Workman taught a few terms of school and from then until the time of his death was engaged in banking, first in his home town of Danville and since 1919 in the Knox County Savings bank of Mt. Vernon of which he was executive vice-president and cashier. The deceased was very active in the civic interests of his town and once served as president of the chamber of commerce. The Y. M. C. A. and schools as well as the church had his constant interest and service. He was a member of the Church of the Brethren from early youth and even though there was no church of his faith in the town in which he lived he gave liberally of his time and talent to others. The funeral was held at his home by Rev. H. W. Peterson of the Gay Street Methodist Church and the writer. Burial in the Workman cemetery at Danville.—H. D. Emmert, Cleveland Heights, Ohio.

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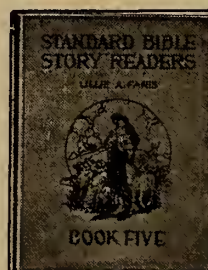


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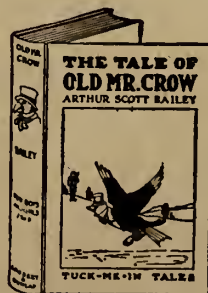
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THE GOSPEL MESSENGER

Vol. 83

Elgin, Ill., August 25, 1934

No. 34



A meeting at Ho Pei Kou. This group was taken in Mr. Chiao Yuan Ching's village in front of the small building which he uses for a chapel and other services. Bro. Chiao is the elderly bald-headed gentleman about center of picture. The man in light coat in same row is Pastor Chang. At Bro. Chang's right and a little below him is Sister Chiao holding her little daughter. See Mrs. Elizabeth W. Oberholtzer's article on page 13, second column.

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SWEDEN

Graybill, J. F., and Alice, Bergsgaten 45, Malmö, Sweden, 1911.

On Furlough

Norris, Glen E., and Lois, 1100 Bedford Street, Johnstown, Pa., 1929.

CHINA

Liao Chow, Shansi, China
 Cripe, Winnie, 1911.
 Hutchison, Anna, 1911.
 Oberholtzer, I. E., and Elizabeth, 1916.
 Sollenberger, O. C., and Hazel, 1919.

Ping Ting Chow, Shansi, China

Bright, J. Homer, and Minnie, 1911.
 Crumpacker, F. H., and Anna, 1908.
 Horning, Emma, 1908.
 Parker, Dr. D. M., and Martha, 1933.
 Wertz, Corda L., 1932.

Show Yang, Shansi, China

Clapper, V. Grace, 1917.
 Neher, Minneva J., 1924.
 Smith, W. Harlan, and Frances, 1919.

Tal Yuan Fu, Shansi, China

Ikenberry, E. L., and Olivia, 1922.
 Myers, Minor M., and Sara, 1919.

Tsinchou, Shansi, China

Shock, Laura, 1916.
 Wampler, Ernest M., 1918, and Elizabeth, 1922.

On Furlough

Metzger, Minerva, Rossville, Ind., 1910.
 Pollock, Myrtle, 520 E. Kansas Ave., McPherson, Kans., 1917.
 Schaeffer, Mary, 505 Hand Ave., Lancaster, Pa., 1917.
 Senger, Nettie M., % General Mission Board, Elgin, Ill., 1916.

AFRICA

Garkida, Nigeria, West Africa, via Jos
 Beahm, Wm. H., and Esther, 1924.
 Bosler, Dr. Howard A., and Edith, 1931.
 Harper, Clara, 1926.
 Helser, Albert D., and Lola, Thornville, Ohio, 1922 and 1923.
 Inman, Dorothy M., 1933.

Lassa, via Maiduguri, Nigeria, West Africa
 Burke, Dr. Homer L., and Marguerite, 1923.
 Horn, Evelyn J., 1930.
 Kulp, H. Stover, 1922, and Christina, 1927.

Marama, via Damatura, Nigeria, West Africa
 Heckman, Clarence C., and Lucile, 1924.
 Utz, Ruth, 1930.

On Furlough

Bittinger, Desmond, and Irene Frantz, 3741 Walnut St., Philadelphia, Pa., 1930.
 Moyer, Edna Faye, Alvordton, Ohio, 1931.
 Royer, Harold A., and Gladys S., Dallas Center, Iowa, 1930.
 Rupel, Paul, and Naomi, La Verne, Calif., 2274 6th St., 1929.

INDIA

Ahwa, Dangs, Surat Dist., India
 Bollinger, Amsey, and Florence M., 1930.
 Royer, B. Mary, 1913.

Anklesvar, Broach Dist., India
 Glessner, Ruth Lucille, 1931.
 Lichty, D. J., 1902, and Anna, 1912.
 Moomaw, I. W., and Mabel, 1923.
 Shickel, Elsie N., 1921.
 Warstler, Anna M., 1931.

Bulsar, Surat Dist., India
 Cottrell, Dr. A. R., and Laura, 1913.
 Fox, Dr. J. W., and Besse, 1929.
 Mow, Baxter M., and Anna B., 1923.

Dahanu Road, Thana Dist., India
 Messer, Hazel E., 1931.
 Nickey, Dr. Barbara M., 1915.
 Swartz, Goldie E., 1916.

Jalalpor, Surat District, India
 Miller, Sadie J., 1903.

Palghar, Thana Dist., India
 Shull, Chalmer, and Mary, 1919.

Robinson Memorial, Byculla, Bombay, India
 Blickenstaff, Lynn A., and Mary, 1920.

Umalla, Broach Dist., India
 Miller, Arthur S. B., 1919, and Mae W., 1922.
 Miller, Eliza B., 1900.

Vyara Surat, India
 Blough, J. M., and Anna, 1903.
 Widdowson, Olive, 1912.
 Ziegler, Edward K., and Ilda, 1931.

Woodstock School, Landour, Mussoorie, U. P., India

Blickenstaff, Verna M., 1919.
 Ziegler, Emma K., 1930.

On Furlough

Alley, Howard L., and Hattie, % General Mission Board, Elgin, Ill., 1917.
 Brooks, Harlan J., and Ruth, 2546 G St., La Verne, Calif., 1924.
 Brumbaugh, Anna B., Hartville, Ohio, 1919.
 Ebbert, Ella, 1310 West D St., Ontario, Calif., 1917.
 Grisso, Lillian, No. Manchester, Ind., R. 4, 1917.
 Mow, Anetta, care of General Mission Board, Elgin, Ill., 1917.
 Shumaker, Ida C., care Mrs. J. M. Gnagy, 105 Beachley St., Meyersdale, Pa., 1910.
 Stoner, Susan L., 9505 South Cedar Ave., Inglewood, Calif., 1927.

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

Vol. 83

Elgin, Ill., August 25, 1934

No. 34

EDITORIAL

Special China Number

YES, this is another special number of the MESSENGER. This time China is the subject for treatment and the materials offered constitute a concrete and vital record of achievement. It is fitting that this should be so—after twenty-five years of Church of the Brethren missions in what used to be called The Flowery Kingdom.

To you who read, the cost of this issue is no more than that of any other one of the fifty-two issues for the year. But some people have paid more dearly than usual. Special numbers make more work for the editors—but waste no pity on them. They would not be worth their salt if they did not stand ready to do extra work that a better issue might be realized.

However, we would like for you to read a few sentences from Emma Horning's letter of transmission. She did not write these for publication, but as part of a necessary explanation. We are repeating them here to let you know who has paid the price of what we believe you will find to be an extra good issue. Here is part of what she wrote:

"I am sending you the material for the China number of the MESSENGER. I trust it will make a good number. It represents a lot of hard work on the part of a lot of people. Although some of the articles are not in polished literary style, still they come from the heart, cut from the time of very busy people. We all work to the limit and are very tired much of the time, and then to sit down and write, the muses do not inspire very rapidly. Of course you will polish up the rough places and make it presentable to the public."

That is it. Somebody went the second mile so you could have this special China number. So do not treat its message lightly. Read it as a detailed report to the home church—as a letter to you. Pass this China MESSENGER on to some one who does not get the paper.

Better still, make this number the basis of class or group discussion of what our China missionaries have made it possible for you to enjoy.

H. A. B.

Why a Visit to the Mission Fields?

NATURALLY many wonder if a deputation to visit the missions of the church is worth all it costs. Much depends on the folks who go and more on what they do and how they feel. Whether those who go are wisely chosen must be determined by the results and your own judgment. Any sense of the tremendous responsibilities involved would certainly humble anybody who undertakes to go. The fact that heaven and earth are deeply interested in what results from our mission work and every member of the church has his right to criticize it would challenge any one going to do his best. The last ounce of heart and life must be given to it, for the time will be all too short to face the problems to be considered.

This is a changing world in which we live. The giving of the church to missions has been reduced to almost one-third of the amount given at the time of the last visit to the fields. The number of missionaries reduced to two-thirds of eight years ago. Shall we keep on asking them to reduce twenty, forty or fifteen per cent? Or shall we reëvaluate our program? What shall be stopped amid that great need? Should more responsibility be placed on the young and growing churches? Neither the board nor the mission on the field would like to move far without careful counsel and conference. Reducing the number of workers means increased responsibilities, which may need some help to see that it is fairly distributed. Shall vacated property be sold or transferred to the use of natives? What are other missions doing under similar and perhaps worse circumstances? How is the native church feeling toward the work in the midst of these changes?

These and a host of other questions will force themselves upon us. We will not solve them all immediately. Most of the value of the visit will be its contribution to the board and mission as we together under God's leading make some experiments in the years ahead.

Then, of course, there is the encouragement to the native church. They will feel that the home church is interested in them. Also that they may have a chance to give us their viewpoint. Good missionaries who put their life into their work are always helped when the home church comes to observe it and counsel with them. The home church needs these contacts. True, the missionary comes back; but he is much interested in his own task, as he ought to be, and may not always be able to appraise the work as a whole. The home church must know of its progress; must feel the tremendous needs across the world—in fact the church at home and abroad would be increasingly blessed if we knew more of the needs and what progress is being made.

Some feel the missionaries know more about the work and a deputation is useless. It is largely true that the missionaries know more about it, but if the members of the Board are to take any part at all in the work, they need to have this experience interpreted in terms of life and progress on the field. The more missionaries know, the more they are willing to learn and counsel with those who represent the home church.

To visit the mission field is to assume a tremendous responsibility. Much preparation and toil will be required. Books must be read. Reports studied. Sacrifices made. All self-interest must be laid aside. Only in the grace and power of God would one dare to go forth. It will require sympathy, but as much courage. Patience will be needed, but decision and action even more. Fairness, observation, inquisitiveness, discernment of motives and attitudes and every other gift of the Spirit—and above all love. Will you pray that these may abound exceedingly and be used wisely as we face this work in which the Lord has promised his abiding presence!

C. D. B.

One Troubled Quaker

OF course, our troubled Quaker was not the first one—the very name suggests that before his day thousands of his fraternity have been troubled to the point of quaking or trembling. And back of them were certain of the Hebrew prophets. Jeremiah had a burning in his bones that drove him to speak an unpopular message. Habakkuk saw a vision that made his body tremble, lips quiver, and a rottenness strike through his frame.

But to return to our troubled Quaker. It seems his people have recently gotten returns on a survey of

Quaker colleges throughout the United States. Here is a part of what this recognized student of Quaker affairs wrote:

"The Survey has given us a picture of ourselves as seen objectively by a group of educational experts. If we have studied it carefully we are deeply conscious of our deficiencies and inadequacies. We may be tempted to think that if we only had the money we could immediately remedy this situation and make ourselves effective. But this is not necessarily true at all. We might only become more highly stereotyped. We should rather be clearly conscious that we already have, without cost, a priceless asset which, if intelligently used, would make our Quaker educational institutions conspicuously outstanding.

"This asset is our Quaker philosophy of religion. The problem is to translate this philosophy into modern educational terms and to capitalize upon it. This is the next step to be taken following the Survey. This is our task. It can not be turned over to any agency outside our own group. If we do not perform the task it will not be performed; and we as Friends and as educators, and society in general, will be the losers."

Obviously we are not quoting these paragraphs for the benefit of Quakers, for few will see them. But rather, because what is said has pertinence with reference to our very similar educational situation. Substitute *Brethren* for *Quaker* or *Friends* and see how the quotation reads.

H. A. B.

Movies and Culture

THERE is no immutable reason why the movies should be moronic. The cinema, like other machines, is an instrument which under proper conditions could be of immense cultural value. Nothing is more unscientific than the notion that photoplay production necessarily must be "low-brow." The stultification of an authentic art form can be explained only on the ground of deliberate commercialization. Producers have aimed at the lowest common denominator of public intelligence because they mistakenly have believed that by so doing they could insure box-office success. They have pandered to ignorance, and it is not too much to say that they have been guilty of treason to civilization in their policy of debasement.

To illustrate the fund of knowledge and refinement which the moguls of the industry might draw upon if they wished, it is interesting to examine the educational background of some of the more notable stars and directors. [Here follows a long list of movie notables with their colleges and universities.]

It would seem that the ticket-buying millions have the right to demand that the movie czars permit trained brains to function, cultivated minds to operate. One of the factors in the present drive for reform is a widespread reaction against intentional stupidity. People are sick of dressed-up imbecility.—Editorial in the *Washington Star*.

ANNUAL CHINA NUMBER

The material for this special China number was assembled for us by Emma Horning, one of our pioneer missionaries to China. She went out to China in 1908 with the Crumpackers and the Hiltons.—Ed.

Looking for Results in the China Mission

BY EMMA HORNING

IN whatever we undertake to do we want results, we want to see growth. This is true of our mission work, of the spiritual development of our field in China. In this number we are making a survey of our five stations, giving some evidences of life and growth in the hearts of the Christians, in the life of the family, in the training of the youth, and in the advance of the indigenous church. The seed sown has sprouted and is now beginning to send its roots into the soil of the future church.

The following Chinese story may be taken as an allegory, or illustration of the method by which life is being given to these people. It is only by prayer and love, through the power of Jesus, that the hearts and homes and nation can be saved.

An Allegory

A large shipload of pleasure seekers left port for a distant destination. On the way, plague broke out and all the passengers died. Even the sailors succumbed, and the ship was in great danger of drifting on the rocks. Of all this great company only one young man, Ying Lo, remained alive. He had boarded the ship with his father and mother, brother and sister. Being thus alone, fear and sadness overwhelmed him and he sank to his knees on the deck and prayed for a long time.

By and by he saw a ball of fire in the sky which descended slowly till it touched the deck, where it suddenly changed into a little man with an iron staff in his hand. Looking at the young man, he said: "Yes, you are the person I am looking for. Don't you recognize me?" The young man said he did not.

The little man then told the boy how he had come to his village in the form of a beggar, where some cursed him and others set the dogs on him, but when he came to this boy's door he ran into the house and brought him out a bowl of good food, even if his mother did scold him for it. The little man asked him if he did not remember that beggar, and the young man said that he did.

"I am that beggar," said the little man. "But I am not a beggar. I am Iron Staff of the Western Heaven, who hears the cries of all those who are in trouble. Every one loves me because of my deeds of mercy, but because I came in the form of a beggar no one took pity on me but you."

"Then treat with kindness and with love
The lowly man, the God above;
A friendly nod, a welcome smile—
For love is ever worth the while."

Ying Lo's face glowed while Iron Staff continued to talk of love and good deeds, but when he remembered his dead parents and brother and sister, he fell on his knees and asked him to restore his family to him.

Iron Staff then told him that although his parents were cruel, still for his sake he would restore them if he could remember some unselfish deed that they had done during their lifetime, showing a germ of goodness in their heart. After relating several incidents, Ying Lo finally remembered one which the little man said was really unselfish.

He then gave the young man his iron staff and told him to tap the foreheads of his loved ones and they would come to life. This he did and was so delighted with the result that he asked for the restoration of all the dead ones on the ship. Iron Staff told him to tap the ship's mast three times and command them to arise. This he did and the whole company came to life and stood about Ying Lo and the little man.

As this silent company stood about him, Iron Staff spoke to them of sin, repentance, love and good deeds, then commanded the ship to return home. He told them that it was because of the compassion of Ying Lo that they had been saved, and that now they would have another chance to repent, for in their present condition they were not worthy to continue their journey. He told them that he would present Ying Lo with his powerful staff and he would return home with them and aid them in every way possible to repent and live lives of love and kindness.

As the ship neared the harbor, the little man changed into his original ball of fire, and slowly ascending, disappeared into the heavens.

This shipload of pleasure seekers is the people of China sailing over the sea of life.

The plague is sin which attacks the soul and causes its death.

Iron Staff is Jesus who came from heaven to save us—who hears our prayers and saves us from sin and death.

The Staff is Love, the Spirit of God, which has the power to transform lives, to raise them from spiritual death.

Ying Lo is the Christian forces of China, working for its salvation. May he be faithful to his trust.

Ping Ting, Shansi, China.



Here are a few of China's children. Can you find Sister Winnie Cripe in the midst? "Most of them did not know any Jesus songs before coming to us," writes Sister Cripe, "but you should hear them sing now!"

Training the Child for the Indigenous Church

BY WINNIE E. CRIPE

It is the hope of every missionary that the future Christian church in the land in which he works may be indigenous, or rooted and grounded in the lives of the people. The question confronting us is: How help it become so?

We believe an indigenous church is an active, working church—one made, not born, and that the foundation of the church of tomorrow is the children of today. Hence we are laying more emphasis on the religious education of children. We want to tell you about some of the things we are trying to do along this line.

Beginning in the Home

One place to begin is in the home. We are including in all our church conferences, local or general, addresses, discussions and demonstrations on child training in the home. We give examples of Christian parents and show the need and opportunities of parents to rear their children for Christ. Some parents are responding to this teaching and their children are learning at home to pray, return thanks at meals, attend church and Sunday-school, give to the church, and some principles of Christian living. Parents need much teaching and help to establish and maintain a Christian home.

In Kindergarten and Sunday-school

The kindergarten and Sunday-school are our next steps in religious training. In kindergarten our daily program includes many phases of this work. As the children work and play together we try to help them

have Christian attitudes toward each other, do things because it is right, and to be conscious of the presence of God. Often when a child is in a wrong he is led aside, shown his mistakes, and little prayers offered to the Father to help him be strong. Here they learn practical lessons in love, overcoming selfishness by yielding to another, helping others, and various things essential to right living in God's world. Nature stories, songs and conversation have as a background the idea of God as Creator of all. Each day in mid-forenoon we sit about tables where little prayers of thanksgiving are sung over small bowls of millet, or if they choose, one little tot stands and gives thanks. This custom has become so fixed that several parents tell us their little four or five-year-olds demand the family at home hold their bowls and chopsticks till the child sings a prayer song of thanks. Here we also have occasional mothers' meetings where the mothers can come and see the atmosphere and work of the kindergarten, and here we talk to them about helping their children at home.

Beginners' and Primary Departments

In the beginners' and primary departments of Sunday-school we hope we are doing some definite training for the future church. Regular attendance is one of our aims, as is the attitude of worship in the house of God. The telling of the Bible story or truth is supplemented by blackboard or sand table illustrations to vivify it, then followed by the child's own handwork. Here the child makes its own Bible story book as Sunday after Sunday it carries home sheets of uniform size on which it has illustrated the central truth of the lesson with the Bible text memorized. Some parents coöperate well with us and bind these sheets into books which the child keeps. Parents can have their children get these book on Sunday afternoons and retell the stories to them. They can tell them very well when they see the pictures they have made themselves.

The Junior Church

The Junior church is another place where training is being done. This is not just a place in which to herd little children while the big folks want to have a quiet meeting. It is a place for children's worship. There is a service conducted *for* the children, one in which they have opportunity to participate. They lead in song service, prayer, take the offering and act as ushers, seating the children as they come in. We sometimes have project giving, where they decide what their money will be spent for. For example, this winter they bought coal and millet for poor families, also a garment for a poor child.

In Morning Chapel and Bible Classes

The older children who are in our mission schools have training along other lines. Beside morning chapel we hold Bible classes after school hours where there is nearly a one hundred per cent attendance. In these we

have Bible memory work and Bible study with its practical application to Christian living. Opportunities are given for activities in service and the pupils respond well. On Sunday afternoons one group of girls assists in home Sunday-schools in the city. Here the school girls help prepare and give the handwork done by the children. In Liao Chow we are reaching from fifty to sixty children in these home Sunday-schools, most of whom do not come to the church Sunday-school. Another group goes out in surrounding villages giving gospel truths in religious plays. These attract large crowds of people. Others sometimes do evangelistic work in the women's hospital.

Training Workers With Children

Another phase we believe is essential in the growth of the indigenous church is the training of workers with children. For this we have temporarily opened a training class in connection with the kindergarten which becomes their laboratory. Here we hope to train for various phases of religious education for the child in the church. These girls in training also assist in the beginners' department of our Sunday-school; then each one has charge of one of the home Sunday-schools in the city on Sunday afternoon, with school girls for their helpers.

Volunteer Workers

When the school girls return to their homes during vacations some of them do volunteer work in the city, their own, or other villages. Last summer a dozen of

them helped in four Daily Vacation Bible Schools in the country evangelistic field. Here they worked day by day teaching women and children, helping in story-telling, teaching songs and handwork illustrating Bible and character stories. They freely gave from one to three weeks during hot summer days to this work, some of them going to near villages, others as far as sixty miles from their homes. They returned tired but happy and said they wanted to go again.

Winter Vacation Activities

At the winter vacation a number asked for song sheets to take home with them to teach to their people. When they returned this spring term we asked if they would like to spend one Sunday evening in a testimony meeting telling of their experiences. Our question was answered by a hearty "Yes." It took three Sunday evenings to finish the testimonies and such an interesting time as we had! I wish you might have heard them. One girl said, "I tried each day to help my mother and brother to sing gospel songs and pray." Another said, "I am the only one in my village who believes in Jesus. Not many of my people wanted to listen, but I sang anyway." Seven girls came a two-day journey riding mule packs to attend our school. Some of them told how they asked their fathers and mothers to take down their gods out of their homes, as they were false. One said, "My father and brother aren't willing yet, but I'm praying God to help them understand." They taught Christian songs to their families. Another twelve-year-old told hilariously of her selling all her song sheets and of teaching them to her own family, then to aunts, cousins and grandmother when she went to visit them. There are no Christians in these villages where they live. We are trying to help the girls to want to witness for Jesus and know the joy of bringing their own people to him.

"Li Hsiang Is Coming Too!"

The following incident is encouraging: As the time approached for our retreat and baptisms at Liao Chow this spring, the school girls were making their decisions. Several girls had decided to be baptized; but one who everyone thought would come, held back, saying that her people objected. She wept as she told me about it, but I thought under the circumstances it was best not to urge. The other girls began to work in earnest, unknown to me. In the evening, just as the supper bell rang, two girls came tripping over to tell me—"Li Hsiang is coming too! We couldn't wait to tell you!" They then told how it happened. When she said her folks objected one said, "Oh, I didn't even ask my mother, I knew I wanted to be a Christian and didn't ask anybody." Another said, "My folks aren't Christians either, but I told them I was going to be baptized and they didn't care. I'd be baptized anyhow.

What to Pray For

Week of August 25 to September 1

STATISTICS say that the Protestant Christians of China number hardly more than 450,000 among a population of 447,757,876 in the eighteen provinces. Some 5,753 missionaries are located at 601 stations scattered throughout 1,608 counties. There are 6,000 churches. Of the 1,608 counties, 293 with 146,500 villages are unoccupied by Christians; but 206 other counties with 103,000 villages are practically unoccupied. There are 440,000,000 Chinese who either heed not the Christian gospel, or know it not.

As one of the Presbyterian missionaries has said: "The goal of all our work is to make Jesus Christ known in this great land. China is hungry for a spiritual force. We missionaries are proclaiming Jesus Christ in his glory, but another force, communism, has come over the Great Wall. It is marching ahead, knocking at each city gate; holding out its hands to the young men and women. A war is on. Communism or Christianity . . . which shall lead China? Let us Christians give ourselves forcefully and positively to evangelistic aggressiveness so as to win China for Christ."

No one can go to heaven for you; you have to do it yourself!" Li Hsiang yielded to such persuasion from her classmates and was very happy the next time we saw her. Some of them said, "It's such a help to be a Christian, for when we have difficult examinations or any trouble we pray and God hears and helps us every time!"

An indigenous church must certainly be a working church, a giving church, and a praying church. We are trying to instill these principles and habits in the hearts and lives of children so that, "as the twig is bent" we hope "the tree will grow." Just what progress we are making we can not estimate now. We pray much about this matter too. We believe the active, indigenous church is one of the "solid rocks" upon which the Master would build his kingdom in China, and only by his grace and wisdom can we lay the foundation. Are you bearing us up, and these about us, helping to establish the Christian church in China? The future church will be a strong church only as we all are faithful in service and prayer.

Liao Chow, Shansi, China.

Evidences of the Indigenous Church

(A Symposium)

Evidences of Indigenous Growth

BY W. HARLAN SMITH

EVERY missionary longs for evidences of indigenous growth. But on all too many mission fields the missionary's methods and activities fail in producing these evidences. Too many missionaries do not have a doctrine of indigenousness that produces a practical program. To produce indigenous life the sphere of the church and the mission must be kept separate and their functions not confused. Such a policy or program has been promoted in the Show Yang territory for two or three years. Christians have been plainly told that the time is here when a group of Christians must be responsible for its government and activities, but that the mission will, upon their invitation, gladly assist them in any program they wish to put on. The mission considers its work done in any district when it has thoroughly evangelized the section and instructed believers as to the value and necessity of an organized church, however simple. A group of Christians at Ch'in Ch'uan have such a simple organization and are caring for all their services. They are planning to invite the Mission Evangelistic Band to conduct an evangelistic meeting for them soon. They are taking care of all their group expenses. We trust this is the foundation of a permanent church.

Such a step has also been taken by a group of Show Yang Christians. Whether it will stand the test of time, only God knows. The group is conducting a two



Ministers and deacons of the Show Yang church with their wives. The wife of one deacon was not present when the picture was taken.

teacher primary school and supplying a liberal share of the ministers' salaries. One of the deacons of official body (See Picture) has organized an Evangelistic Band for preaching regularly in the near-by villages.

Show Yang, Shansi, China.

Our New Church Home in Tsinchou

BY ELIZABETH B. WAMPLER

ABOUT sunrise on Monday morning, April 9, we had a unique little service under the open sky in the tiny yard of the place the local Christians have bought and are repairing for a church home here in the city. That morning the workmen were to begin operations that would change this little place from a Chinese home where idols are worshiped to a place for the public to meet to worship the true God. When the local people want to do any altering of houses or land, or cut trees down, they first consult with a man who is supposed to be acquainted with the habits of the powers that control the earth that would thus be disturbed, and a proper day be set to begin work in order not to provoke the powers that can harm or bless. About fifteen members got together on this Monday morning before the workmen began their work and a short and appropriate little service was held. We hope the bystanders caught a little idea of the difference in worshiping a true God of love and in attempting to appease a god of anger.

No cedars of Lebanon are being brought in nor supplies from Ethiopia. The walls are of mud and coated with more mud, the lath of the ceiling that holds the coat of mud there are cane stalks. There will be no frosted window-panes. If we need more than plain glass in the windows to shield the worshiper from the gaze of the passer-by, clean white paper will be used instead of glass. There will be one room for women's

work and in one end of it will be a kang where the women can sit cross-legged and be comfortable, instead of on benches to which they are unaccustomed and on which they are uncomfortable.

No, you would not think the place attractive when complete, but it is theirs. Every evangelist in this territory, man and woman, gave a month's salary to start payments. Poor members who have no cash are giving labor. It is according to Chinese buildings of this section. Our sister stations have given generously to help, but still we will have to wait until more money or volunteer labor comes in to finish the repair work. However, we can use it as it is.

Tsinchou, Shansi, China.

The Han Tou Village Church

BY O. C. SOLLENBERGER

THE members of the Han Tou village church are industrious farmers for the most part, but not wealthy by any means. Their home life is very simple. Some of their homes are very poorly furnished, but they seem to be very happy, which I am sure is a result of their faith in the one true God and Jesus Christ their Savior. Indeed it is a pleasure to visit in their homes and hear them sing the Christian songs. Most of them have learned to pray and teach their children to pray.

Their place of worship is not an elaborate church building, as you will notice from the accompanying photograph, but simply one room in a home in one of the Christian families which the little group of Christians themselves have leased for a term of years.

For the past year or so this little group of Christians has taken care of all church expenses, except the evangelist salary which is paid by the mission, and they are hoping to take care of that some time.

Besides taking care of their church expenses some of the older members take their turns in leading the Sunday services. Recently, of their own initiative, a couple of the more zealous ones have been taking their turns

going to a neighboring village each Sunday. During the week of special evangelism at the Chinese New Year season they also divided up into groups of their own initiative and went out into the surrounding villages to preach the gospel as they knew it in their own experience.

Liao Chow, Shansi, China.

Signs of Indigenous Movements in Ping Ting

BY FRANK H. CRUMPACKER

THIS subject is not easy to expand. Sometimes these signs are temporary. However, recently several of our out-post groups have taken on a life that looks like assuming responsibility and leadership locally. In one place during the last year some of our leaders locally, though very ignorant themselves of the gospel, have undertaken to help their neighbors in really practical ways. Their first effort was in a reading class for the illiterate. This place has had two classes during the past winter, and in addition to this effort some of the members have sought opportunity to go to their neighbors, relatives and friends in near-by villages and there tell of the Christ. Though very poorly educated themselves they have done great work in these two lines. About twenty-five graduated from the thousand character classes and nearly fifty in the village and near-by villages have enrolled as inquirers for the gospel. These will mostly go forward to church membership for these local members are nurturing them in a surprising way.

They have rented on their own account a small place in their village for their church. They have services here and take turns at leading these services. The itinerant preacher in that district goes occasionally, and they have a place for him to live now and want him to come often. Their better class folks in the village, even to the village elder, have assured us that they want to have a part in this movement for righteousness in their village. We pray that the Lord will show his strength to save those of some means as well as the poor and lowly.

In another village, about 100 li or thirty-five English miles from the first, is a lame man that is being used of the Lord to help his local people. This man has some gifts that are helpful in organizing a group. He can read and can sing some of the simpler songs and has a desire to learn more and seeks every opportunity to learn these songs when the outsiders come to help them. He has a little store that would probably invoice fifty dollars silver, and in this little building is the meeting place for the people.

His reputation is good and he has a winning way and many of the folks of the place go to him with their local little troubles and he applies the Christ principle



The Han Tou Village Church

and helps to settle their troubles. So far this has been a real help to the church, for he in his simple way just tells them that only Christ can help to overcome these things. The members are being attracted to his leadership and are taking a real interest in helping their neighbors to break from their superstitions. It was in this village, a short time ago, that several women were being addressed by the preacher. He called on them to make a trial of their superstitious beliefs and see if any of the dangers would come to them that they seem to think would come. Two women were bold enough to say they would try. If this first trial proves good they will gladly try other and better ways. There are about twenty in this village who are definitely asking for baptism. Several are women.

These have practically all been led to their decisions by the local leaders. Some of the traveling lay preachers get there once or twice a year and encourage them, but the movement is primarily of an indigenous nature.

This lame man says he is not so much interested in his little business as he is in getting his village friends to accept the gospel way of life. The Spirit is certainly at work in the hearts of the members there as well as many of the outsiders. May he do his work in their hearts for his name's sake.

Ping Ting Chow, Shansi, China.

The Church in Tai Yuan Fu

BY MINOR M. MYERS

WE were very pleased about a year ago when one of the members suggested that our local church support a worker for boys' work. After discussing the matter with several members, a meeting was called at which plans were made and subscriptions were raised sufficient to support a part-time worker. The man was found, being one of our own Christians, and this past year's work has been quite successful. About fifteen boys come regularly six days each week for play and instruction. They helped with satisfaction in the Christmas program in song and in giving a pageant.

Shansi people generally give very little to charity, so giving to the church has to be taught, and therefore we are pleased over this noble and worthy effort.

Another evidence of indigenous growth is shown in planning to buy church property. About three years ago our little group decided to raise money for a church building if the mission or home Board would buy the necessary land. The Board agreed to the proposition, but because of a rapidly growing deficit the foreign group here felt it unwise to proceed with the project. But that desire is still with us. Living in rented quarters which means moving every now and then hinders our work and does not lend itself to building a permanent place in society. This past year we have made definite plans to raise funds to buy a

church home. Among the members locally it is hoped to raise \$500 even though money is very tight and business the duller for many years in the province and city. Through friends here in China it is hoped that a large part of the money can be raised for the land which is rather high here in Tai Yuan. Our folks are few in number and not well-off, but they are putting forth effort. Students in school are contributing monthly to the boys' work and to the church fund. Some of them are realizing that the church must not and can not continue to depend heavily upon the mission for funds and leadership.

Tai Yuan Fu, Shansi, China.

That They Might Have Life

BY LAURA SHOCK

THE purpose of those who carry the gospel to non-Christian lands today may be expressed in the same words that Jesus used to express his mission upon the earth: "I came that they may have life, and may have it abundantly" (John 10: 10). This abundant life expresses itself both in material and spiritual ways. On the material side one sees cleaner faces, cleaner clothes, more attractive homes, with more of the material comforts of life added from time to time. Children are more active and express themselves with greater freedom, so that the remark is often made that Christian children are more naughty than the children of non-Christian homes. This does not mean that they are less polite, or have less training than the non-Christian child. It usually means that the mother has learned better how to feed and clothe her child so that he is more healthy and thus more active. The good child in the non-Christian ideal is the one who is quiet and unobtrusive, needing little care and attention from its elders.

These material comforts would be of little value, however, if they were not accompanied by a changed life within. However much he may appreciate greater material comforts, it is the spiritual blessings that give the new-born Christian the greatest joy. His former life was one in which fear was always present. He was constantly afraid that evil spirits would do him harm and he must constantly conciliate them by offerings of money and obeisance, in order to win their good pleasure. Even so he could never be certain that their fickle natures would not lead them to cause his ruin. What a change when he learns to trust a loving Father God, casting all his anxiety upon him, because he careth for him! One Christian brother says that before becoming a Christian he would worry over slight troubles for months at a time. As he began to believe the Christian message his periods of worry were shortened so that by the time he was baptized he was

able to overcome his worry in a few days' time. And as he has grown in his Christian experience since baptism, he is able to cast his burden on the Lord and cease his worry in a few hours' time.

Another brother relates the story of how at one time he was a wealthy man, coming from a family of excellent standing in the community. He had a position under the county magistrate. He had many friends and with them engaged in all forms of amusement, many of them of a questionable kind. He said that he had committed all the sins in the decalogue except murder. But his soul was not satisfied. He gradually became addicted to the habit of opium smoking. Through gambling and opium smoking his money gradually slipped away and with it his friends, and his position, so that he was wretched, indeed. He finally decided to take the opium cure. This he repeated four times before he was successful in breaking away from the chains that bound him. While taking the cure he learned of the gospel and gradually became a fervent believer. As he related his story to the writer, she interrupted him to ask: "You say you were wealthy, you had position, you had influential friends. Now you are alone and poor, but you know the love of God. Would you rather be as you were then, or—" He interrupted with: "No, no, no! Then I had all those things but I had no peace. Now I have found peace which is dearer than all that." He had found, "the peace of God that passeth all understanding," and had learned how to live the abundant life that Christ alone can supply.

Tsinchou, Shansi, China.

On Fire for the Lord

(A Symposium)

Spiritual Awakening

BY MINOR M. MYERS

ALTHOUGH Mrs. Chang, our woman evangelist, comes from a proud official family, she is humbly following and serving the Lord, all the while growing in grace and knowledge of her Master. According to Chinese custom she should not be working at her age of about sixty, but should be at her brother's home (her husband and son both being dead) living quietly and in ease as her brother has considerable wealth. Continuing her work with the church, makes her brother who is not a Christian nor sympathetic with it, "lose face." He has begged, persuaded and threatened her, but she is determined. Therefore, sometime ago he handed her an ultimatum, stating that if she did not return home within a certain time he would assume no responsibility for her in case of illness, old age or death. That is a heavy blow to a poor Chinese widow who has been used to being well cared for from her youth. But Mrs. Chang has put her trust in the Lord



Mrs. Chang, a faithful woman evangelist

and church friends, pledging to give her remaining years in the best service she can. Her witnessing is good. She has no other desire than to win people to Christ.

Another who has shown marked spiritual growth is P. L. Hou. He comes from a non-Christian home and grew quite lukewarm during his father's illness and death. But the past two years has made a great change. His Bible study, prayer life and the fine service he has rendered the church have made him one of our stable and dependable members. He leads prayer meeting and Sunday services in a very acceptable way. He is happy in his new, though gradually found, joy in serving his Master.

Tai Yuan Fu, Shansi, China.

The Cost of Faith

BY ERNEST M. WAMPLER

PERHAPS the three times in which a Chinese Christian is tempted most are at weddings, New Year and funerals. I would think that the severest test would come at the time of a funeral.

Some months ago a very strong demonstration of Christian faith was brought to my attention. The father and mother were Christians living not so far away from Tsinchou. The Christians of that village used their home for their weekly services for more than a year. Several Bible classes when held in that village were also cared for in their home and courtyard. When Mr. Wang died friends and relatives came, and after the date for the funeral was set, many more came a few days ahead to assist with the accustomed rites. Mrs. Wang soon informed them that she and her husband were Christians, and that she was not going to have any superstitious practices at his funeral. Some began to try to persuade her to give way, but she re-

fused. So when the final test came and she still refused they all left except the Christians and went back to their homes, leaving her there alone with no one to carry her dead husband to the cemetery. Still she did not give up but asked the few Christians to help her in this dilemma. The evangelist and all assisted but still there were hardly enough to carry the dead body to the grave, for a Chinese coffin is very heavy. Here was a lone Christian woman, for she had to make all the decisions herself, standing against the accumulated customs and superstitions of more than a thousand years, and her faith was strong enough to carry her through.

Tsinchou, Shansi, China.

Some Signs of the Spirit's Working

BY FRANK H. CRUMPACKER

Chao Ch'eng Ling Reconverted

MR. CHAO had been a Christian for about twenty years. He had been a lay preacher for about half the time. Covetousness and pride got into his heart and he gave up the job of preaching.

While he was in the process of getting colder and colder, his many friends used special effort to revive him and get him to be interested in the real progress of the church.

As we view it now he was just going out to sea and had not yet come to the rocks. The Holy Spirit did not leave off trying to rescue him. At the time of our special revival about one year ago the Spirit brought him to Ping Ting for some business. He attended one meeting, as he later said, just to scoff and make light of the work. But the first meeting made him want to come again. The Spirit just got the victory and before the week was over Mr. Chao had reconsecrated his life to the Lord. He wanted to stand before all and make a confession. As he went through this confession it seemed that he was telling all and tears of joy flowed freely from him and others. Even after this public confession he spent several days going from friend to friend making confession and restitution. The real test came when he felt he must go to his brother, just younger than he, and confess. This brother had recently been chosen to the ministry in the church and the elder brother had made light of him and had refused even to write to him for a long time. But now he wrote a long letter of apology and carried it to his brother, and made a personal confession and delivered his letter. This is very uncommon in China, for the elder scarcely ever is expected to recognize his younger brother in any such way. He called on the Chinese pastor and other preachers and made his confession. He told the writer that he had formerly had family worship, but for several years had actually hidden his song book and Bible so that his wife and chil-

dren could not read the Bible and sing gospel songs. He went home and got out his Bible and song book and called in the family and confessed to God before them all and began over again his family worship. He also went from his home to his neighbors and from the village to other villages and then made a vow to God that he would be his faithful witness whether he received pay or not. For a year he has been faithfully keeping his vow, and now will you pray with us that the Lord help him to keep his vow?

Another Striking Illustration of the Spirit's Power

This is pastor Yin's eldest son. To know how the Lord brought him to life, we must know something of his actions during recent years. He got into high school about the time the revolutionary movement struck the youth of China. He went from being a revolutionist to that of a communist and became a real menace to organizations. He defied his school teachers and was disciplined. Had it not been for friends who went his guarantors, he would have been expelled at once. He wanted to finish his school just to be of greater influence in his line of work, but again he got into trouble. This time he was expelled and even had to go into hiding. He was for a time so far away that even his home folks did not know where he was. But he, too, got to the rocks. He got out of money and would not write home. His friends deserted him, but one of them did him a favor by notifying his family of his whereabouts. He was in Peiping where his young wife was taking a course in a Bible school. She went to his place of hiding and did what she could to encourage him. He was stranded financially and he later said he was really considering ending it all. But by his wife's kind persuasion and that of other friends he was again gotten into another school. Here he spent his time more according to school rules and was weighing his conduct of the past several years. His parents prayed much for him and his mother worried herself nearly sick. This got to the ears of the boy. He finished his school and at the urge of his father he came home. The Spirit was striving with him. Friends got him a job and he was overcome by the kindness of Christian friends when the friends of other days left him. He was making a turn for better. Finally one day he asked for the privilege to make a confession in the church. This confession revealed a reckless life of several years. He had even stolen money and now wanted to restore the stolen money. About this time our special revival began and here was the Spirit's opportunity. He was brought low and made another and a completer confession. Then he began personal work among the boys in the school. He began leading bands on the streets and out to the villages to sing and preach to the people. He has been a real blessing to the school and to his home and to other friends. Now he has

asked to have a couple of years to go to a Bible school. He wants to become a preacher so that he can carry on the work of his father. He has a beautiful attitude towards all now and we feel that the Spirit has done a wonderful work in his life. We just pray that the Lord will help him and keep him as he goes forward into larger service in the church.

Ping Ting Chow, Shansi, China.

Happy in Christ

"LAST year at the revival meeting [here at Show Yang] I was made to realize keenly that the Lord was both real and living. For a God who loves men so, for Jesus who suffered bitterness on earth and died for men on the cross, I felt I should take up my cross every day. I felt I must give myself much to prayer that the Holy Spirit in my heart would cleanse me. Praise the Lord, he died for me! I felt I should witness for him, confess my sins before him and make him Lord of my heart. Now I want that he should use me fully,



that he will help me to grow in grace that I may do my very utmost in telling others of the Lord Jesus Christ."

—*Wu Chih Ch'ing.*

(At the left in the picture.)

"Last winter a revival meeting was held in Show Yang. At that time I was conscious that the Lord who loves us had not cast me, this sinner, off; but he used his merciful and powerful hand and brought me out of the miry pit and saved me, even me who by rights ought to perish and receive eternal punishment. Not only did he in this way give me inexpressible joy, but he has bestowed grace upon me of which words are inadequate to tell. For this I do indeed praise and thank our Lord. Even though weak and poor he gives us abundance and sympathizes with us in our weakness. Through these meetings I was made conscious of the reality of God. Whatever may happen I can never doubt again the existence of God."

—*Kuo Shu Hui.*

(At the right in the picture.)

Fires on Home Altars

(A Symposium)

A Christian Home at Kucheng

BY ERNEST M. WAMPLER

TWENTY miles from Tsinchou a little over three years ago a man and his wife were received into church fellowship through baptism. The man's father was dead, but his old mother was still in the home. At the time of their baptism neither of them could read, and of their four sons only one was in school, in a government primary school in their village. Mr. Li, the father, is very faithful in attending all Bible classes and learning all he can about the gospel. The past two winters he has spent time learning the thousand characters and has learned enough to read portions of the New Testament. One son is at present in the boys' school at Liao. The youngest, about ten years old, is in the government school in the village. One of the older boys is in the wool school here at Tsinchou where he is learning the wool trade along with class work in characters, Bible teaching, hygiene, etc. The fourth son is working for a neighbor farmer. The father and mother cultivate the few acres of land that the family own.

Were you to visit in this Li home you would find them having grace at their meals, and family worship once a day. All the family are able to sing ten or more hymns from memory. You know as soon as you go into their home that it is a Christian home by the attitude of the occupants. Last fall we wished in one of our Bible classes to give a demonstration of how to conduct a family worship and this family was chosen. As I sat and watched that demonstration I was made to think how far this family has traveled on the Christian road since I baptized them three years ago.

Tsinchou, Shansi, China.

A Sign From Heaven

BY ELIZABETH W. OBERHOLTZER

(See Cover Page Picture)

IN the early days Bro. Chiao and family were devoted to idol worship and faithfully burned incense to ancestral tablets and sacrificed to Buddha and other gods. While on a visit to worship the Children's Goddess at a famous temple near his home, Mr. Chiao heard the gospel for the first time. He was not impressed then, but later heard one of our evangelists at Ma Tien, an outstation, and became interested. After two years he began to think that this doctrine of the reverend heavenly Father was the true way. He was first among four or five other men to decide for Christ. He put off being baptized as he feared he could not hold out, and wanted his family also to believe. He

tried to take down their idols, but his wife clung to her gods.

Soon after this time a little son became very ill. The mother performed heathen ceremonies and begged her husband to have the priest come and chant for the boy. The father finally sent for the priest. He came, chanted, asked a sum of money, bade the family burn incense, pray to the gods, and said the child would soon be well. Mr. Chiao said: "If he heals the boy I will worship your gods." The next day the boy died. The mother mourned bitterly, but after her grief was spent, the father said: "This is a sign from heaven; I will worship the true God, will you take down the idols?" They burned all their idols. The mother, too, turned to God and advised her sons to believe. Mr. Chiao was baptized and later his sons and their mother became Christians and were baptized. This whole family believe and are telling their neighbors the good news.

Bro. Chiao Yuan Ch'ing has built a chapel for worship and on Sunday and week days has services there. He has taught his family and his neighbors to pray. He tries to let his light shine.

Liao Chow, Shansi, China.

The Response of the Wang Family to the Gospel

BY ANNA M. HUTCHISON

As with Lydia of old, "whose heart the Lord opened to give heed to the things that were spoken," so has the gospel seemed to find a ready entrance into the hearts of the Wang family of whom I write. On our arrival at Liao Chow in 1912, the family consisted of a father, mother and two sons—Kuei Lin and Kuei Jung. Soon the father died leaving the mother and two sons, all three of whom, ere long were baptized into the church.

In the course of time, the boys both having married, their wives also became Christians, and have been reading in our Women's Bible School. Two years ago the mother passed peacefully into rest with the light of heaven upon her face.

During the years the older son has been an efficient helper in the homes of the missionaries. The younger son, Kuei Jung, entered our Mission Boys' School, and after graduating from high school, took normal work. Since then he has been: first, language teacher to the missionaries; later, teacher in our mission schools. Two years ago he was elected deacon in our Liao church, and frequently fills the pulpit. He is our church chorister, and recently he, with Sister Cripe, prepared a little song book for country use.

A few days ago the older brother's two boys, aged 11 and 14, were baptized into the church. The hope of the future church at Liao depends on just such families as these. All live in one court where harmony and the Christian atmosphere pervade the home.

Liao Chow, Shansi, China.

Belonging to Jesus

BY FRANCES S. SMITH

A FEW years ago the Chao family moved into our community in order that the father might give his time to preaching the Jesus Doctrine. The wife was un-



The Chao family; the father is one of our ministers

educated and the home showed little sign that Christ was known there. Pictures of the old Chinese type hung on the wall. These had in them nothing to suggest the higher things. Gradually the mother began to take an interest in learning to read the

Bible, and how she drank in the truths in there for her! As the truth gradually entered her heart she became willing to follow her Savior. Often tears came to her eyes as she read the account of Christ's suffering for the lost sinner. Now in spite of all the time it takes to clothe and feed the family, still time is found to go out with a band of Christians twice each week to witness to Christ's saving grace. The home now has pictures of Christ, Bible mottoes and flowers which portray the beautiful.

The youngest daughter was once asked to what animal she belonged, meaning of course how old she was, as each year in a given cycle is represented by a certain animal in China. She immediately replied: "I belong to Jesus." Of this she was very certain although she had never heard that she belonged to any animal.

Show Yang, Shansi, China.

After Twelve Years in Tai Yuan

BY OLIVIA D. IKENBERRY

WHEN Bro. Myers came to Tai Yuan twelve years ago, he saw there was a need to help young boys take care of the hours after school. He found a young man working his way through school who was interested in boys. He placed this young man in charge of these boys and gave them a meeting place. As these boys grew older they joined the Bible classes conducted by Bro. Myers and others. Out of his Bible class many of these young men were baptized. They are now the backbone of our present church in Tai Yuan. Not only that, but they have chosen one of their own number to do the same work for young boys today and they



Bro. Minor M. Myers and his Sunday morning Bible class are paying his salary as well as contributing to a fund to buy church property. Most of these boys were from non-Christian homes, as are those in the boys' club today.

Tai Yuan Fu, Shansi, China.

In Memoriam—Mrs. J. F. Danner

BY MRS. MINNIE F. BRIGHT

The subject of this appreciation is Emma Lease Mummert Danner, the departed wife of John F. Danner, of Frederick, Md. Mrs. Danner was a woman of unusual energy, one with a deep interest in missions. She took special delight in the sale of the fine handwork produced by the Chinese women of our industrial mission in China. Without Mrs. Danner's efforts in securing a market for this work in America the industrial project would have meant far less to the needy of China. From 1923 to 1933 Mrs. Danner found sale for handwork to the amount of \$8,118.39. No doubt many readers will recall having seen Mrs. Danner and her display of goods at Annual Conference at Hershey.—Ed.

It is an unusual task that has fallen to me, and a poignant pain clutches my heart as I think of the one who had grown so dear to us through the years—and now I must write a memorial of her. For ten years her letters have come more or less regularly, always so full of hope and cheer and enthusiasm, and as I gathered a bunch of them together this morning it seemed her spirit was lingering near and we communed spirit with spirit. I realized there was a sacredness about them which I had never before quite experienced.



Mrs. J. F. Danner

It seems one realizes this more when a loved one slips on to the realms of light—for the commonplace things of life which they have touched or trod suddenly become wrapped in a sanctity of mystic beauty. Here before me lies a group of her beautiful letters with orders for industrial work (all have been filled) but I wanted to read them over again and find the gladsome cheer she always radiated in her mes-

sages and in a measure comprehend the sacrificial spirit with which she worked and lived for these unfortunate ones. "Oh, poor China! Sometimes I just wish I could sacrifice these things I enjoy so much and give all I have to her," is what I have reread just now from one of her letters, and she truly "bore their afflictions" along with her Master who bore them first.

She planned much for the work for the present year and was just ready to have slides made of the industrial work and go among the churches of the east to stimulate interest in missions, and was planning to bear the expense herself. "Just to boost up this wonderful work," she wrote. To which she added: "There is nothing heathen about your people," she was so delighted with the beautiful designs she was constantly receiving. And she tells of experiences at Conferences where she and her family did so much in selling the needlework and what their fellowship with the missionaries meant to them. "Am sending you \$98. It is the luckiest you have ever received. It was in a closed bank and here it is for you!" She had written earlier about it and had faith it would not be lost since it was the Lord's.

Then suddenly her letters began to tell of some insidious illness creeping upon her though she did not know at the time it was so subtle. Enough was written that one could understand she was fighting a malignant foe. Her last letter was more assuring and hopeful and she said she was much better. We felt relieved and happy. In a few brief weeks her kind husband wrote that she was approaching the end. The husband requested special prayer for her and that these women for whom she had done so much should be asked to pray for her. The women had come to love her dearly through the thoughtful messages she often sent them. They began to pray incessantly in special prayer groups, Sunday-school periods, and at family altars. They were constantly asking, "Have you heard how she is now?" After a brief period of waiting the message came that she had joined the heavenly throng. Our hearts were smitten with grief, for it seemed a great pillar of strength had been taken away just when we needed her so much.

Friends kept asking, "What will you do without Mrs. Danner?" Many knew her to be one who helped much in the promotion of sales, one whose loss would have a telling effect upon the work. The answer is here as though she herself was making a direct reply. This morning as I was taking a letter from an envelope there fell onto the table a bank note about which I had entirely forgotten. When I saw it I remembered she had sent it some months before enclosed with one of her letters in which she had been telling of the depression and its tragic effect on the spiritual life of many

(Continued on Page 23)

KINGDOM GLEANINGS

Calendar for Sunday, August 26

Sunday-school Lesson, Hosea Preaches God's Love.—Hosea 11: 1-4, 8, 9; 14: 4-9.

Christian Workers' Meeting, Christian Environment in Education.

B. Y. P. D. Programs:

Young People—God Speaks Through Hills and Valleys.

Intermediates—Your Sunday Evening Programs.

* * * *

Gains for the Kingdom

Seven baptisms in the Kingsley church, Iowa.

One baptism in the Painter Creek church, Ohio.

Three baptisms in the Midway church, Pa.

One baptism in the West Green Tree church, Pa.

Sixteen confessions in Maple Grove church, N. C., Bro. John R. Snyder of Tyrone, Pa., evangelist.

Three baptisms in the Osceola church, Ind.

Four baptisms in the Unity church, Va., Bro. A. Jos. Carico of Luray, Va., evangelist.

Two baptisms in the Capon Chapel, W. Va.

Eight baptisms in the Monocacy church, Md., Bro. M. G. Wilson of Frederick, Md., evangelist.

Twenty baptisms in the Olivet church, Ohio, during evangelistic-missionary meetings.

Thirty-one accepted Christ in the Waynesboro church, Va., Bro. C. G. Hesse of Roanoke, Va., evangelist.

Nine baptisms at the Point church, Dunning Creek congregation, Pa., Bro. D. I. Pepple of Woodbury, Pa., evangelist.

Twenty baptized in the Monroe County church, Iowa, Brother and Sister B. M. Rollins of Keyser, W. Va., evangelists.

Ten baptisms and one received on former baptism in the Pleasant Hill church, Codorus congregation, Pa., Bro. John W. Rowland of Mechanicsburg, Pa., evangelist.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. M. J. Weaver of Lancaster, Pa., Oct. 15 in the Reading church, Pa.

Bro. A. C. Miller of Johnstown, Pa., Aug. 19 to Sept. 2 at Buena Vista, Va.

Bro. B. W. Smith of Burlington, W. Va., Sept. 9 in the Mission Chapel; Bro. J. L. Shanholtz of Levels, W. Va., Aug. 5 at Emboden and Aug. 19 at Mt. Dale, all of Capon Chapel congregation, W. Va.

Bro. Norman Musser of Columbia, Pa., Sept. 9 in the Second church, York, Pa.

Brother and Sister Oliver H. Austin of McPherson, Kans., Sept. 5-23 at McClave, Colo.

Bro. J. Edwin Jarboe of Syracuse, Ind., Sept. 16 in the Osceola church, Ind.

* * * *

Personal Mention

"Aunt" Maggie Butterbaugh, as she was familiarly known by her friends, passed on to her reward Friday evening, Aug. 10. She had lived alone in her latter years near Polo, Ill. Missionary Andrew G. Butterbaugh, who died in India in 1928, was her son. There will be more about her in our columns later.

Bro. A. Jay Replogle, pastor of the Cherry Lane church of Middle Pennsylvania, will have time for one or two evangelistic meetings this fall or winter. He is prepared to assist with either the preaching or the singing. Address him at Clearville, Pa., R. 2.

"**Bro. J. N. Via** of Roanoke, Va., a member of the National Council of Men's Work, is at the present time in the hospital recuperating from a major operation." This word came just too late for last week's Messenger, but it would still be in place to write him a friendly letter.

The tragic death of Bro. Calvin H. Boggs of Garrison, Iowa, some months ago will still be fresh in the memory of many Messenger readers. Sister Boggs wishes her friends to know that she and her two little girls, Barbara and Estella, are now located at 1601 S. Washtenaw Ave., Chicago, Ill.

Prof. Elmer G. Miller, superintendent of commercial instruction in the public schools of Pittsburgh, Pa., accompanied by his wife and her sister, gave the Messenger offices a call last week and renewed an acquaintance of boyhood days. Some Mount Morris alumni may recall him as one of their teachers.

Shut-ins within reach of station WAIU, Columbus, Ohio, may be glad to know of the half hour of worship, speaking and special music broadcast every Sunday 10:30 to 11:00 A. M. If you find the program helpful or wish further information concerning it write Bro. Ora A. Weaver, 242 E. Main St., Springfield, Ohio.

Sister Edna Newcomer Olwin, predecessor in the editorial offices of our Sunday-school publications to her sister, Assistant Editor Maud Newcomer, was a visitor at the Messenger rooms last week. Her three children were with her and the man of the house, Bro. Ray Olwin, not in the group at the time, was nevertheless not very far away. Visiting kindred and friends they had been as far east as Southern Ohio and were headed toward their home near Pasadena, Calif.

Sister Minneva Neher, writing from Show Yang, Shansi, China, under date of June 8, along with many other good things in her circle letter, has these interesting words: "We walked on the average four and five miles, taking our lunch and spending the whole day in each village. Our lunch was eaten by the side of a stream, under a shady tree or even on the road side. As we ate, people often gathered around us, thus giving us good opportunities for witnessing. One day as we ate on the rocks by a little stream, people gathered from the near-by villages and we were reminded

Our Seminary

Evangelism

The Greek words for evangelism are found one hundred twenty times in the New Testament. We need evangelism through preaching; evangelism through teaching; and extend evangelism to the ends of the earth—missions.

The evangelist must know three things: the message of Truth; he must know folks, the people who are to be saved; and he must know the best methods of teaching and preaching the message so people will understand, appreciate, and respond to the message.

Our Seminary educates the future leadership of the church to this.

Remember "Bethany Day," Sept. 9 (or some other Sunday).

—D. W. Kurtz, President.

of John the Baptist preaching by the River Jordan. As we go about in the villages preaching in this way, sometimes in the heat, sometimes in the cold and wind, sometimes finding folks open and interested, sometimes opposed or indifferent, we feel we are sharing just a bit in the work which Jesus and his disciples did as they went about in the villages of Galilee."

Bro. J. F. Graybill writes of the change in his street address due to the leaving of the Norrises on furlough. The new number is Spangaten 38, Malmö, Sweden. He refers with satisfaction to the increase in the Conference offering this year but closes with this pertinent observation: "In spite of hard times there must be much money wasted that should be turned into the mission treasury."

Bro. H. C. Early and wife of Dayton, Va., will spend September at Mapleville, Md., which will be their address for that month. From October to April they plan to be at Sebring, Fla., where they should be addressed during that period, care of Eld. D. E. Miller. The Florida sojourn is in the interest of health. Bro. Early has some trouble with bronchitis and we shall all join him in the hope that the balmy air of Florida will afford relief.

Those desiring to write any member of the deputation to mission fields will preserve the following itinerary: leave New York City S. S. Albert Ballin, Hamburg American Line, sailing Aug. 29. Leave Southampton, England, S. S. Wangoni, German African Line, sailing Sept. 13. Will be at Garkida via Jos, Nigeria, W. Africa up to Nov. 20. Leave Lagos, Nigeria, W. Africa, S. S. Usukuma, German African Line, sailing Dec. 1. Allow eight to ten days for mail to reach England, six weeks to reach Garkida and four to five weeks to reach Lagos. Further itinerary later.

* * *

Miscellaneous Items

Rock Run. The date of the harvest meeting should have been given as Aug. 26 instead of 29.—Violet Strycker, Goshen, Ind.

The Cherry Lane church, near Everett, Pa., will hold its annual Harvest Home services Sunday, Sept. 9. Bro. D. I. Pepple of Woodbury, Pa., will speak both morning and afternoon. Basket dinner. Everyone cordially invited.

Prayers for Self and Society by James Myers maintain a fine balance between social interest and personal communion. They show appreciation of both the first and the second commandments. There are fourteen of them in a neatly bound thirty-two-page booklet put out by the Association.

A Challenge to Our Men

1. Men are especially interested in the wise administration of missions. J. K. Miller of the Men's Work Executive Committee will accompany the deputation. He challenges the men to support this work and agrees to contribute to the mission funds of the church as much as the men give toward his expenses.

2. The expenses may reach \$1,000 or slightly more for each member of the party. Let us raise this amount and meet Bro. Miller's challenge. It is Bro. Miller's purpose that his going to the field will mean no extra expense to the church.

3. Your church and district will be credited for every dollar you pay into this fund, the same as though the money was paid into the regular Conference Offering.

—R. E. Mohler, Acting President Men's Work.

tion Press, 347 Madison Ave., New York. They are available at fifteen cents per copy.

Notice to Women's Missionary Societies. The first four programs for Women's Mission Study groups are now ready. We are suggesting that the "Girls' Mission Schools" program be given in September, the Africa program in October, the India program in November and the China program in December; price five cents each. It is further suggested that the text, "Orientals in American Life," be taken up in January. Order all programs from Women's Department, General Mission Board.

Annual homecoming for the Brethren's Home of the churches of Kansas will be held on Sept. 9 this year. Heretofore it has been held on the second Sunday in August. The change was made in order that our yearly reports might be completed nearer the time of the district meeting. Also we hope that the weather will be cooler. We are taking this way of inviting the people of the Kansas churches, and hope to see a goodly representation from each district. There will be an all-day meeting, with a basket dinner at noon. Bro. D. A. Crist will give another of his interesting travel talks in the evening. Come and get acquainted with this Home that your church is helping to sponsor. Visit your friends who have their home here. They enjoy the association of old friends. The Home is located ten miles southwest of Hutchinson, and three miles southwest of Darlow.—John Newton, Superintendent.

THE QUIET HOUR

A Confession and Dedication

Judges 17: 1-6

For Week Beginning September 2

I took it

This boy was man enough to confess his sin. He confessed it before he was found out. He confessed it to the one whom he had wronged. Mal. 3: 7; Matt. 3: 2.

To his mother

It is highly important that confession be made to the right person. Otherwise we merely give publicity to matters which should be kept secret. Confession should always be made to the one who has been wronged. Gen. 21: 16.

I forgive you

This mother was a good confessor. When she saw evidences of repentance, she forgave the son. Mark 11: 25; Luke 17: 4; Col. 3: 13.

Dedicated to the Lord

Wherever there has been sin and forgiveness God's claim should be recognized. 1 Chron. 29: 5; Rom. 12: 1.

A place of worship

Micah's place of worship would not permit him to entirely forget his sin. It would recall his mistake along with the love that forgave. You will remember that Paul often spoke of his life as a persecutor of Christians. Although the sin was forgiven this memory of it was a precious incentive to finer Christian service. Psal. 78: 6, 8; 2 Sam. 6: 13.

For posterity

The place of worship that Micah built continued for generations in the midst of his descendants. 2 Sam. 2: 26; 2 Tim. 3: 15.

Discussion

How may we know when a repentance is sincere?

R. H. M.

PASTOR AND PEOPLE

Why Bethany Deserves the Support of the Church

BY RALPH E. WHITE

DEPRESSION times are a test of what one considers important. Even in these times there are sufficient reasons why Bethany deserves the support of the church.

First among these is the service which Bethany is giving to the church. Bethany is now training more of our ministers than any other one institution. In addition to this she has trained many of our church leaders, officers and teachers. This type of service should increase in the future. Bethany has been a sort of research laboratory for the Church of the Brethren. It would be hard to compute the number of church histories written, lesson units prepared, text books written and courses outlined for our church which were done at Bethany. The school has emphasized knowledge of the Bible, thorough scholarship, depth of spiritual life and applied Christianity in a way which should commend it to our denomination at large. In a recent article for divinity school faculties a well known university professor said that faculties must take more interest in their students. That some member of the faculty must know the problems of each student. Such emphasis is not needed at Bethany, because it can almost be said that each member of the faculty is acquainted with the problems of every student. In Bethany we have a good example of an able faculty giving themselves whole-heartedly to the needs of those who attend the school.

Second, the school deserves our support because of the relationship which it bears to the church—it is the property and servant of the church. The students are in close contact with the work of the school. During the past year some of the church secretaries from Elgin taught certain courses at Bethany. There is a close relationship between the school and the church to be served. That may account in part for the deep religious motive running through all the work of the school. The type of religious education sponsored by them is not of the same variety as that described by a well known authority as "secular education in a Prince Albert coat." Bethany is in contact with actual religious problems of the church.

A third reason why Bethany deserves our support is that it bears the marks of sincerity; members of the Bethany family are willing to sacrifice for the school themselves. No one wants to put money into a bank from which the directors are attempting to withdraw their accounts. The school was founded upon sacrifice and there has been an unbroken chain of it ever since.

There has been a minimum of the spirit depicted by a famous American writer following the Civil War when he said, "The Union must be preserved if it takes the last drop of blood in the veins of, — my relatives." Bethany faculty members know what it means for one of their members to be taken to the hospital very sick when his family does not have groceries enough in the flat to last for the week and one of the children does not have shoes to go to school on Monday.

This school has a faculty of which any denomination may well be proud. They are willing to work at this task of building the kingdom by training leaders. Let us free them from the necessity of undue concern about material matters. Let us support them by our donations, our patronage and by our prayers.

Naperville, Ill.

Jesus Interprets His Own Mission

BY IVERSON E. MISHLER

V. The Good Shepherd

"I am the good shepherd" (John 10:11)

My Jesus is a Shepherd and he knows
His sheep by name, nor shall he ever fail
Though many dangers fierce the path assail;
Wherever need is greatest, there he goes
To guide his sheep. His loving arms he throws
Around the tender lambs so weak and frail;
O'er ev'ry trial doth his love prevail,
His life for his own sheep God's Son bestows.
This Shepherd great now dwells in heav'n above,
Before the Father he doth always stand,
And earnestly for men on earth he pleads.
His children gladly seek his care and love,
They need the comfort of his guiding hand,
And to the gates on high his flock he leads.

THE sight of a shepherd of the East on a hillside leading his flock from place to place has always been a picturesque one to travelers. But to the shepherd, the task is either one of hopeless drudgery or of great joy. If he works for wages, the lonely days and nights, the dangers from storms and wild animals, the roughness of the path, and the bother of caring for helpless and sick animals takes all the joy out of his lot. But if his heart is in his work, if he loves his sheep and delights in caring for the weak lambs, the task makes his heart sing as a lark. The quietness gives him time and opportunity to communicate with nature and God, and love transforms his character. He bravely meets every danger, and enjoys carrying the lambs in his arms until they are strong enough to go with the rest of the flock. He is ready to sacrifice even his life for the safety of his charge.

In this second class of shepherds we have a picture of what Christ meant when he said, "I am the good shepherd." His followers are a precious flock who trust the Shepherd who has proved trustworthy, who

depends upon the One able to provide them with spiritual blessings, and who love the One who first loved them and gave his life that they might have life. Though man is the crown of God's creation, though he alone of all of the living creatures has been endowed with immortality, what a terrible situation follows when he leaves the guidance of the Shepherd! The very talents God has given him become instruments of destruction. With his marvelous mind he plans wickedness, his strength he uses to hurt his fellows, and his inventions destroy life that God has created. Only when he realizes his weakness, and follows the guiding hand of Jesus, can he find joy, peace and usefulness. Then his strength and intelligence bring a blessing to himself and to others.

No life is safe so long as Satan is loose in the world, except through the help of a power stronger than Satan. The person who says he fears not Satan is either foolhardy in trusting his own strength, or else he has placed his entire trust in the Shepherd who is able to save to the uttermost. In the face of calamity, such as sickness or death of one very near, what a comfort it is to know that Jesus cares, even as a good shepherd is concerned with every need of his flock. And what a blessing it is to the babes, newly born into the kingdom of God, to feel the loving arms of the Shepherd bearing them over rough places and through the briars and thorns of temptation. After all, Christ is the Good Shepherd because he loves his flock. It is not only his guidance and protection that warrant his assuming that precious name, but as well the motive back of his mission. Christ found joy in service to mankind, such joy as comes in a lesser degree to any man that serves his fellow-men.

The supreme test of our Shepherd came when he faced the cross. Only a good shepherd could lay down his life for his sheep. The hireling could die in fear, fleeing from his post of duty, but the Good Shepherd could die with love in his heart and a prayer of forgiveness on his lips. Upon that cross Jesus poured out his life that man might live. Then, having overcome death and the grave, he went to his Father, there to live not only as the Good Shepherd, but also as the Chief Shepherd and Great Shepherd and to make intercession for the flock on earth that he so loves.

New Paris, Ind.

The Bible and the NRA

BY E. H. EBY

Part Four

THE epistle of James is called in a second time as argument for the support of the NRA, or maybe this time, the AAA. God very specifically condemns the oppression of the farmer, and he quotes: "Why, the

wages you have withheld from the laborers who have reaped your harvests cry aloud, and the cries of the harvesters have reached the ears of the Lord of Hosts. You have lived luxuriously and voluptuously here on earth; you have fattened your hearts for the day of slaughter." He points to the Tennessee Valley project as an example of what the President is doing for the poor farmer, eight millions of whom will be helped by this project. The business world is being brought to see how important a factor the farmer is in the economic structure of the nation. This is all to the good. All should support the government in its every effort to rescue the farmer from his depressed condition.

Finally the preacher says the Bible prophesies the time will come when the price of everything will be fixed by the government, alluding to the statement in Revelation— "And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name"—as meaning that men can not buy nor sell except by the authority of the government. Then, stating that in Italy, Russia, Japan and other countries one can't buy anything except the price is fixed by the government, and that now in the land of Thomas Jefferson everything is having the price fixed by the government—oil, wheat, cotton, even a bottle of milk—he hoped they would fix the price of eggs whether the hens like it or not. All this is given as fulfillment of prophecy and therefore as argument in favor of our supporting the government in this price-fixing job. Some of us would object to that line of argument, whatever we think of the President's effort to regulate the taking of profits and to more equitably distribute the benefits of labor. Some such control is necessary in a ruthlessly competitive and profit-taking system, if the interests of all are to be protected. The difficulties involved should lead us to look and work for a social order wherein price fixing will have no place because profit taking will cease to function, an order in which distribution will be made to all according to their needs.

The sermon ended with an eloquent extolling of the Bible, which "so convincingly" calls us to support the President in his reconstruction program and with a challenge to infidels who scoff at the Bible, and with a final evangelistic appeal.

The writer has a deep-seated conviction that it is because of a sad and grave misuse of the Bible that infidels have sprung up in such large numbers. To allow for no figurative and poetic language, to permit no literary licenses to the writers of the book, to disregard the historical setting of its messages is to so distort its meaning and to so miss its message as to put it past recognition and to create doubt and infidelity even in truth-loving minds. To regard prophecy as foretelling future events rather than forthtelling eternal prin-

ciples is to nullify a tremendous amount of Bible study. But to seek eternal principles emerging from conditions in Bible times and to apply these principles to similar conditions today is to find vitality and power in Biblical teaching.

The spirit of the Bible as a whole, its championing of the cause of the poor as against the grasping rich, God's demand for justice and righteousness on the part of public officials, its respect for law and for government as a divine institution, its religious interpretation of history, its vision of God as interested in all of life—these rather than specific verses constitute the message of the Bible, for our guidance.

Chicago, Ill.

Pathfinders in Maryland

BY J. M. HENRY

15. Samuel Sower

IN early life Samuel Sower had learned the carpenter's trade and became a skilled mechanic. However, he took up the printing trade and made a phenomenal success at it. He was quick to see the great opening at Baltimore, and moved there in 1795 to engage in the printing business.

In 1795 there appeared a work entitled: "Johann Lassencius Politische Geheimnisse vieler hin und wilder hentigen Tages unreisenden unartigen atheisten. Gedruckt von S. Saur "und Jones." That same year Samuel Sower and S. Keating published "Count Roderick Castle." After that date German publications came in great number from the Samuel Sower press. His brother Christopher, the oldest son in the family of Bishop Christopher Sower, founded the *Royal Gazette* in 1779 at St. John, New Brunswick. He went to England in 1784 to recover the property of his father which was confiscated by the British in 1777.

This Christopher Sower was made Printer to the King and Post Master General of Nova Scotia. The following year, 1787, King George sent Christopher Sower to Nova Scotia. It was this same Christopher Sower who was baptized by Alexander Mack June 29, 1770, and married Hannah Knorr, a sister of the wife of Zachariah Poulson, the publisher of the *Philadelphia Daily Advertiser*. Christopher and Peter Sower, his brother, had set up a printing house in Philadelphia in 1777. They aligned themselves with the King's party. Two years later Christopher went to St. John in New Brunswick.

After King George sent Christopher Sower to Nova Scotia as Post Master General, he lived there a few years and then moved to Baltimore where he died July 3, 1799. The early church at Paca and Lombard Streets in Baltimore was honored by having two famous Sowers as members—Christopher Sower, the

third, a publisher, former Post Master General of King George, and Samuel Sower, printer and publisher. Both attended services in the early Baltimore meeting of the Society of Dunkers.

Samuel Sower set up a type foundry establishment in partnership with William Gwinn in Baltimore. Their business grew rapidly and they ceased to publish any works except an almanac. A letter by Samuel Sower written to one of his brothers in Philadelphia, 1808, will give some idea how their business was growing. It reads:

"I am chained down (to business) closer than ever, for I am employing the two Kneppers, a young man, and a young learner, besides the stamp cutter, and six or seven apprentices, and expect to employ one or two more journeymen. My partner will not bother himself with business, having invested between \$7,000 and \$8,000 in the business and built for me a home costing at least \$3,000. I see him not more than once a month and he leaves everything in my hands to manage, saying if he had not the utmost confidence in me, he would not have gone into it. The business of type founding is making great strides. Orders are pouring in from everywhere so we can not fill half of them. We have undertaken to cast the smallest types that have yet been used in the world. You may judge of its fineness when it takes 4-5,000 spaces to weigh one pound. Of this type we have an order from New York for 300 pounds for a Bible. I sent Brother David a catalogue containing almost all the type we have had engraved and you may never have looked upon a neater specimen of type. We have received an order from Albany for a note type for a book of hymns, 1,500 pounds for \$2,587. If we could get antimony enough, we could have work for twelve foundries. I am working night and day. We have eleven boys and six journeymen at work and orders for 5,000 pounds of type."

Samuel Sower has left a vivid account of the fright which spread over Baltimore when the British fleet sailed up the Chesapeake Bay in 1812 and stormed the forts at McHenry. He removed all his machinery and type which his men could carry out of the shop and hid it in the ground when the British approached Baltimore. He remembered the persecution, shame, and disgrace brought upon his father, Bishop Christopher Sower, in the Revolutionary War. Sidenstricker in speaking of Samuel Sower paid this tribute to him: "Being a man of deep religion, piety, and an exponent of the peace principles of his church (The Dunkers) he looked upon war with feelings of abhorrence."

Samuel Sower was not elected to the ministry until late in life. He was called to that holy office by the Baltimore Church of the Brethren in 1813, but bodily affliction, failing eyesight and poor health marked his last years and added to his inward sorrow, yet amid all his trials he was cheerful.

He has left a short sentence which has puzzled his biographers. It reads as follows: "Jesus and my

small chamber are a world to me." What did he mean by a small chamber? Was his beloved wife dead and he left alone? Had financial misfortune overtaken him? We shall probably never know. Diligent research has brought no further light than the fact that he passed away in 1820 and was probably laid to rest in the cemetery back of the little church on Paca Street where he worshiped for many years. He died without leaving a son to perpetuate his name, and the early Baltimore church had lost its most distinguished publisher.

Bridgewater, Va.

Crop Reduction Bonus and Missions

BY LEVI MINNICH

THERE is much controversy pro and con relative to the government's crop restriction policy intended to reduce overproduction.

There is also much discussion as to whether there really is or was an overproduction had the farmer's entire crop been properly distributed. It is not our purpose to discuss the merits of these questions. Amongst those of whom our President sought information along these lines are Secretary of Agriculture Wallace and the heads of the three largest farmers' organizations in the United States—the Grange, the Farm Bureau and the Farmers' Union. These advisers were united in their opinion that there was an overproduction and at prevailing prices for farm products the cost of this production was more than the cash value. They recommended that production be kept in better adjustment to consumption. A production control plan was formulated which became a part of the AAA. The plan provides a bonus by the government in successive payments to all farmers who will enter a government contract to plant a smaller acreage than the average acreage they had planted a few years previous. This was a voluntary proposition. No one was required to enter this agreement. It was the purpose of the government to help the farmer. Projects to reduce the output of cotton, wheat, tobacco, corn and hogs have been worked out and signed by thousands of farmers. Already many millions of dollars have been given by the government to the growers who reduced the acreage of these crops. In one of Ohio's largest counties that frequently ranks first in the production of corn and hogs \$570,000 is to be paid out as bonus for reducing the output of these products.

But what has all this rehearsal to do with missions? We as a church are largely a rural people. We know something of the financial embarrassment of the farmer the past few years. We have fallen short in meeting many obligations. Perhaps none of these suffered more than our church budget. We claim to be a missionary

church. Yet according to the records we have taken a backward step each of the past few years in our giving. But now thousands of our farmer members are receiving their share of the bonus on one or more of the above crops. What are we doing with this handover? No doubt some will be used in paying back taxes, interest on the farm mortgage, the grocery bill as well as other obligations.

What about the church budget; the pastor's salary, the District Mission Board, the General Mission Board, Bethany Biblical Seminary? What about setting apart a tithe or a fourth of this bonus money to enhance the Lord's work? A number of our foreign missionaries are at home, not because they are no longer needed in the foreign field, but because there are not sufficient funds to have them return. Perhaps 75 or 90 per cent of this bonus money will go as far when used for personal benefit, as 100 per cent, if the remainder is used for the work of the kingdom.

This would be an odor of sweet smell, a sacrifice acceptable, well pleasing to God.

Greenville, Ohio.

"How High?"

BY CHESTER E. SHULER

It was time for evening prayers. Buddy's busy day was over, and with daddy, he was ready to pray.

The usual words were prayed, and the "F'r Christ's sake, Amen" added—then:

"Daddy, how high did we pray? Did God hear us, daddy?"

Daddy was accustomed to the task of trying to answer difficult questions—that rare privilege that daddies have—and tried his best with this one, assuring Buddy that God heard every word; that he always hears everything that we say . . . and soon Buddy slumbered, under the watchful care of angel sentinels.

But daddy remained awake for a time . . . thinking . . . about the question of "how high" prayers go. Surely, Buddy's prayers soared on high—and also the prayers of older "buddies" who have learned the great secret of becoming "as a little child" in the Christian life . . . whose faith is as the faith of "one of these little ones" . . . who have learned the true art, and meaning, strength and power of prayer.

"How high" we pray is an important thought—because there are things which weight down our prayers sometimes. Jesus told of several of them—the man, for instance, who, at the altar, remembered something, and had to hasten off to make it right.

But how blessed it is when—like Buddy's—our petitions ascend straight to the throne of grace and the Spirit gives witness that the answer is forthcoming!

Newport, Pa.

HOME AND FAMILY

Jesus Prayed

BY M. J. WEAVER

Jesus went to the mountains to pray
 In the early morning at break of day,
 He went by custom to the house of prayer
 To hold communion with his Father there.
 Jesus went by night to Gethsemane
 To find God's will upon his knee;
 Jesus prayed the whole night through.
 Say, brother, what an example is this for you!

Lancaster, Pa.

The River God

TRANSLATED BY ELIZABETH W. OBERHOLTZER

Note: This story is a true one, taken from *Superstitions and Customs of China*, by Chang Tzu Hsi.

ABOUT thirty miles northwest of Liao Chow, in the Ho Shan Mountains, rises the Chiang River. It winds down the Liao Valley, past the city and on into Honan province and at last empties into the Yellow River.

As early as 400 B. C. in Honan there was a city, Lin Chang Hsien, built at the fork of the Chiang River and one of its branches. Here the river is broad and deep, much larger than at Liao Chow where it is only a very small stream. At the time of our story, a new county official had just recently come into office. His name was Hsi Men Po. He noticed that the country was very sparsely settled, the people very poor, and living conditions most distressing. He asked the people why they were so poor and seemed so sorrowful.

They said, "We have only one great sorrow and it is this, choosing a bride for the river god."

The official was surprised and asked, "How does the river god marry his bride? Please carefully tell me how this is done."

The people said: "The river god lives in this Chiang River, has a very bad temper, and wants a new bride every year. If we give him a new wife, he gives us rain and we have a good year; but if we do not do as he wishes, he sends a drouth or a flood and crops are spoiled and many lives lost."

"Who first told you this story?" asked Hsi Men Po.

The people said: "Oh! the priests and nuns who look after the gods gave us the message. We are afraid of floods, so do not dare disobey their plans. We must listen to their advice. So every spring at planting time these priests and nuns go all over the district and search out the most beautiful girls to become the bride of the river god. If a girl's parents have plenty of money, they can buy off the priests and their daughter need not marry the god. If the parents are poor, they have no other way, but must give their daughter to the god."

"How do they perform this ceremony?" inquired the official.

"The people put up a booth or tent by the riverside and decorate it with banners, flowers and fancy blankets. Then the young girl is bathed and dressed in fine new clothes. After all these preparations are made, the young girl with her parents and friends live in this tent until the necromancer chooses a lucky day for the marriage. A reed boat is then made and with the bride in it, is set afloat on the wide, deep river. The frail barque floats for only a few miles, and then with its precious freight sinks to the bottom. As the young maiden sinks into the depths out of sight the wedding ceremony is said to be over and the god satisfied. Every year this is done and many people have lost their daughters and a great deal of money has been spent. Because of this custom people are afraid to live here and move to other places."

The official asked: "Do you have these floods every year?"

"If we give the river god a new bride, we do not have these floods, but we often have drouths."

When the official heard this, he decided what to do but he did not tell anybody his decision. He comforted the people by saying: "This year the god will take good care of you and the next time he is married I'll come and see the ceremony and pray for you." The country people were much pleased and all went home.

When the time came for the river god's wedding, the official put on his fine robes and went to the riverside. There he found a great crowd of people and all preparations made for the marriage. The village brought the leading priests and nuns to the official and introduced them. When they drew near, Hsi Men Po, the official, saw that the leader was a priestess, very ugly and forbidding in her looks. With her were twenty women followers, all dressed in fine clothing, and each one carried a silken scarf and an incense burner. They hoped the official would give them money and praise them for their work. He said to them: "You must go to lots of trouble to hunt a bride for the river god each year. Go and bring her to me, I would like to see her." The old priestess beckoned aside to her disciples and told them to bring the girl. When they brought her to them, the official saw the girl had very fine clothes, but was not pretty, only ordinary looking. He looked at her and said, "This girl is not suitable; this is not good; she is not pretty and will not do. The river god is a great god and will be displeased if his bride is not beautiful. Therefore you folks must send the head priestess to the god and tell him you will hunt a more suitable mate for him."

After saying this the official commanded one of his under officers to take the old priestess, Lao Shen Po, and throw her into the river. When this was done all

the people and women disciples were filled with fear. The county official sat calmly and watched proceedings. After a short time he said: "Perhaps the old one is too feeble to do this work, we ought to send some one else to interview the god." He waited a while longer and then commanded his officers to take a young nun and throw her into the river and they did so. The on-lookers were all filled with fear and could not speak, but the chief official said: "Why do they not return? I am afraid the god will not allow them to come back; shall we send another younger disciple to see what is the matter?" Then they took three more of the young disciples and threw them into the river and all were drowned. "This is because these women can not plead with the god and we have wasted all this time. Now we can send the city elder down into the river to inquire clearly of the god about this affair." When the elder heard this he trembled with fear and refused to go, but the official said in a loud voice, "Go quickly." His underlings seized the village elder and threw him into the river. The official sat quietly waiting until an hour had passed, but heard nothing. At last he said, "The elder is too old for the work and we must send younger men to do it. We will send several leaders to see the god." All the people, filled with great fear, prostrated themselves before him and begged him to save them. "If you do not wish to go we'll wait a while and think it over." All were sore afraid.

After a few minutes the officer said: "This river's waters flow away from us and do not come back; where then is the god? You have wrongly caused the deaths of these young girls and you ought to give life for life or pay with your own lives."

All the people again prostrated themselves before him and begged for mercy. "We have been deceived by this priestess and this is not our fault."

The official then said: "If in the future there is any one who says that the river god should be married, that person must go herself and become his bride."

Hsi Men Po, the official, then commanded the people to take all the money collected for the wedding and return it to the owners. He told the young priestess and nuns that they must become the brides of the men who did not have wives. After this the people did not need to sacrifice their beautiful daughters to the river god. So families moved back to their homes again in the city, and Lin Chang Hsien grew prosperous and happy. This clever official further helped his people by making canals out through the country so they could use the waters of the Chiang River to irrigate their land, helping crops in times of drouth and preventing floods. Thus their one time great sorrow became a great joy and blessing.

Liao Chow, Shansi, China.

"Nurses on Horseback"

BY MRS. J. Z. GILBERT

How are some of the mountaineer mothers and their new-born babies cared for in the crude cabins they call home? Would you mothers and young women surrounded by modern conveniences like to know?

A few years ago Ernest Poole went to Kentucky and with the founder and director of the Frontier Nurses' Organization, Mary Breckinridge, rode the rounds of the nursing centers over a territory covering about 2,100 square miles. He tells the tale in thrilling fashion in his book of the above named title. You'll enjoy every page of it. I believe, too, that his dramatic word pictures of courage and daring in the face of dangers will increase the reader's admiration for pioneer leaders in the nurses' profession and give a more sympathetic concern for mothers who are denied much that we enjoy.

Should you want to read this book there are three ways by which this opportunity may be yours: (1) Your public library might have it to loan; (2) It may be bought from the Brethren Publishing House, Elgin, Ill., for \$1.50; (3) You are most welcome to borrow it from the writer by sending your request to her on a postal card, and paying postage to send it to the next party who may want to read it after you are through.

3300 Griffin Ave., Los Angeles, Calif.

In Memoriam—Mrs. J. F. Danner

(Continued From Page 15)

Christian professors. The bank note seemed an answer to many of our faithless questions and reverently I read it and reread it and felt the flow of trust and spirit in the depth of its message. The bank note read, "payable on request" and was issued on "The Treasury of Heaven." This is the promise it carried: "My God shall supply all your need according to his riches in glory by Christ Jesus" (Philpp. 4. 19). I remembered as I read, when it came, and how at the time I showed it to Source of Comfort, my companion in the work, and how excellent she thought it was, and how she was delighted with the message it carried. I thought it was unique but now as I have it lying before me it does not appear unique; rather, it seems her very voice is speaking this precious promise to us. She has laid down her work. Her hands, once busy in disposing of the work for these needy women, are folded in well deserved rest. Her crusading spirit against inertia and indifference to missions among professed Christians, her dauntless courage in the face of the depression, made her a rare warrior of inestimable value to the cause of Christ in distant lands. She has left a great call for some one to take her place and carry on in her stead.

Deep sadness has been felt among her Chinese friends here who know of her passing. They are preparing a beautiful memorial to send to her husband and children, a token of appreciation in memory of one who meant so much to them.

She laid at the Master's feet the frail and beautiful "alabaster cruse," from which flowed "costly perfume" whose fragrance is enriching the lives of many of the unfortunate and underprivileged in this land.

"E'en for death I will not bind my soul to grief,
Death can not long divide.

For is it not as though the rose that climbed my garden wall

Has blossomed on the other side?

Death doth hide,

But not divide.

Thou art but on Christ's other side!

Thou art with Christ—and Christ with me,
In Christ united still are we."

Ping Ting Chow, Shansi, China.

How Can I Coöperate With My Pastor?

BY EVERETT G. FALCONER

THE question of "coöperation with my pastor" in the work of the church is one worthy the attention of each lay member, and it is well occasionally to observe just how much value we ought to attach to our individual efforts to aid our pastor in his work with the church. For myself, I should be a builder. One who is to be found on the constructive side, seldom is to be found tearing down that which has already been done, unless of course he can build better. Constructive criticism given in the right spirit is not resented.

Pastors are very appreciative of willing assistance given in the promotion of the welfare of the church. They have a right to expect that each member will do his proper share in the field of his talents and abilities. In fact, they can be pleasantly surprised to discover some needed thing done which they had not asked, and these should not be done only for the pleasurable feeling of satisfaction of having done something and done it well. Big words should be reserved for big deeds, but the sum of small things is a more perfect whole.

One can help in the singing. This may not seem much, but a thing is enjoyed more if a person can do it for himself. Likewise the sermon is intended for the good of the congregation. A pastor always finds it more interesting to speak to an attentive audience than to one that is otherwise, for that is his chance to help them as he sees they need it. Really great men know how to listen well. These are the simple essentials which one can do in helping his pastor. Beyond this lie the Sunday-school class, church organizations. If one has a talent to work he may use it in teaching, visiting or some other type of useful and constructive

church work. We are not expected to do those things which lie outside of our talents, but they need not be buried either. Jonah was not punished because he could not do what he was asked to do, but because he wouldn't. There is a stewardship of time to be usefully employed, and pastors might frequently have ideas as to how they might be used.

Advice was once given to a young man as follows:

"This above all—to thine own self be true;
And it must follow, as the night the day,
Thou canst not then be false to any man."

Without moralizing, it is good advice, since it can be applied to being a church member as well as in any other matter. We aim at the sublime in our better moments where God is the pattern of our better selves. Finally, those words should temper all claims to individual greatness in the doing of things worth while as they say: "He who would be the greatest among you, let him be the servant of all."

Rockford, Ill.

CORRESPONDENCE

REGIONAL CONFERENCE—NEW WINDSOR, MARYLAND

Theme—"The Church of the Brethren and the New Day"

Wednesday Evening, August 29

F. E. Williar, Presiding

7:30 Introductory Praise Service—Prof. Nevin Fisher, Leading

7:50 Service of Worship

8:15 Introducing the theme—F. E. Williar

8:30 Address: "The New Testament Church"—M. R. Wolfe

Thursday, August 30

M. R. Wolfe, Presiding

General Emphasis—**Looking to Our Foundation**

9:30 Service of Worship

10:00 Address: "Faith in the Living God"—J. S. Noffsinger

10:40 Address: "Jesus Stands Supreme"—Rufus D. Bowman

11:20 Address: "Living for Christ in the New Day"—D. W. Kurtz

2:00-2:50 **Sectional Conferences**

1. Boards of Religious Education—C. S. Ikenberry, Leading

2. Ministerial and Mission Boards—Rufus Bowman, Leading

3. Children's Division—Miss Mary Royer, Leading

4. Young People's Division—W. M. Kahle, Leading

5. Adult Division—J. A. Garber, Leading

6. Music and Worship—Nevin Fisher, Leading

3:00 Address: "The Church Working Through the Home"—D. W. Kurtz

- 3:40 Address: "The Spirit and Genius of the Church of the Brethren"—J. M. Henry
 7:45 Congregational Singing—Prayer
 8:00 Play—"They Just Won't Talk"
 8:30 Address: "Ideals of the Church of the Brethren"—D. W. Kurtz

Friday, August 31

M. R. Wolfe, Presiding

General Emphasis—**The Church of the Brethren and Moral Reform**

- 8:30 Service of Worship
 10:00 Address: "The Church of the Brethren and Commercial Amusements"—A. B. Miller
 10:40 Address: "The Church of the Brethren and Temperance"—Rufus D. Bowman
 11:20 Address: "Christian Youth Building a New World"—D. W. Kurtz

2:00-2:50 Sectional Conferences

1. The Men of the Church Look Forward—F. J. Wampler, Leading
2. The Women of the Church Look Forward—Mrs. Levi Garst, Leading

- 3:00 Business Session
 3:15 Report of Findings Committee
 3:30 Are We Able for the Task?—General Discussion

Youth Rally and Mass Meeting

- 7:45 Choral Service
 8:15 Offering
 8:30 Address: Kermit Eby
 New Windsor, Md.

M. R. Wolfe.

AN UNUSUAL EXPERIENCE

Some of the members of Sterling church of Illinois are scattered. Four live near or in Kewanee fifty miles south. A meeting was held for them on Aug. 12. A Bible lesson was taught in the afternoon. One man was so interested that he drove home and brought his mother of eighty-three, putting her in an easy chair near me, when I preached on the lawn that evening. The home of Sister Miller being on a corner, people gathered to listen to the quartet and the sermon about Jesus that night. The interest is such that these hungry people who live where no church of any denomination is near, have arranged for another meeting on the afternoon of Aug. 26. One sister told us the sermon we preached was the first she had heard by one of our ministers for seven years. From three to six will be baptized at the next meeting.

Ezra Flory.

Sterling, Ill.

NORTHERN INDIANA B. Y. P. D. CONFERENCE

Bro. Edward Frantz, editor of The Gospel Messenger, and Bro. Lorell Weiss, pastor of Elkhart City church, will be the guest speakers at the annual B. Y. P. D. conference which will be held at the Goshen City church, Goshen, Ind., on Sept. 29 and 30, 1934. Every young person in northern Indiana is invited to be present. The theme for the Sunday conference is: "Lo, I Am With You Always."

On Saturday it is planned to have a workers' conference of the officers of the young people's groups, their adult leaders, and the children's workers. The problems, work and dreams of the different churches represented will be compared, discussed, and some, we hope solved and made

clear. The theme sounds very interesting—"The Task Before Us."

All young people and leaders are especially urged to be present, and others who are interested may be sure of a cordial welcome.

May C. Warstler.

Goshen, Ind.

STANDING COMMITTEE FOR 1934

The Standing Committee for 1934 numbered 64. The moderator and secretary not being delegates are not included.

As for occupations 27 were pastors, 10 farmers, 7 teachers, 5 pastor-farmers, 3 preacher-farmers, 3 college presidents and 3 missionaries; the remainder having various occupations.

In point of age S. Earl Mitchell, 24, was perhaps the youngest elder ever to serve on Standing Committee. The oldest member this year was Geo. A. Branscom, 79, who served for the twelfth time. Three were less than 30. The ages of others by decades were as follows: 30 to 39, 9; 40 to 49, 19; 50 to 59, 17; 60 to 69, 13; 70 to 79, 3.

When asked the method of travel, 37 reported that they had come by automobile, 25 by railroad, one by railroad and bus, and one by railroad and auto. The average distance for the round trip for these 64 delegates was 2,073 miles; and the average expense, \$42.88. One delegate reported no expense, and the highest expense reported was \$100.

In terms of service the report shows that 23 were serving for the first time; 14 for the second time; 9 for the third time; 8 for the fourth time; 3 for the fifth time; one for the sixth time; 2 each for the seventh and eighth times; one for the tenth time, and one for the twelfth time.

On the whole there seemed to be a happy mixture of youth and age. The serious and those who can see the other side were well balanced. Many spoke on various subjects but there were no long speeches. The reports from the districts were brief, pointed and helpful. I am of the opinion that it would be a wonderful help to the members of all the general boards and to field men if they could be present, when in a minute or two, members of the Standing Committee report the outstanding features in their own district. So thoroughly do I believe this that if it were in my power I would not only make it possible for these brethren to attend but would require them to be present.

It is encouraging to see the number of active pastors that are being sent to Standing Committee. As a denomination we have not yet grown very pastor-conscious, but year by year we are becoming more so.

In the little "experience meeting" which usually comes in sometime near the close of the session of Standing Committee, it seemed to be the general impression that the business was well handled, that everybody was given ample time to express himself, and that at no stage were matters allowed to drag.

J. E. Miller,

Elgin, Ill.

Conference Secretary.

A MESSAGE FROM MOTHER THOMAS

Happy greetings from the Little Wayside Mission at Port Providence, Pa. This is our vacation time for rest and inspiration.

You will remember the Master said, when told of the death of John, his forerunner: "Come, let us go to the other side and rest awhile apart."

What a sermon we could preach on those words! But as we are no preacher, we leave it to those better qualified, and hasten to reply to our many friends of The Gospel Messenger, who seem anxious to know what has become of Mrs. J. S. Thomas. The writer is the oldest living member of the First church, Philadelphia. I am happy to say that I am here through the providence of God, here to praise and magnify his holy name.

Forty years ago Dr. J. S. Thomas went to the spirit world, left the church militant to join the church triumphant. Since then many of our beloved ones have gone to their eternal home. Do you then need wonder why I have great reason to say, "Praise the Lord," and with you lift up my voice and say: "The Lord is my Shepherd, I shall not want"?

For almost twenty years I have been conducting this little mission. The Lord has wonderfully blessed and hitherto helped us. I would dearly love to tell you about it, but dare not infringe upon the patience of our good editor. Should any wish to know more, just address the writer.

Oaks, Pa.

Mrs. S. J. Thomas.

OTHER SCRAPBOOKS

After reading the article in The Gospel Messenger of Aug. 11, entitled, "A Scrapbook," contributed by Bro. S. G. Bücher, of Glendora, the same city in which I live, I thought it might be interesting to tell of some of my work along the same line.

In telling of my work my only object is to make certain information known. And then, brethren or sisters who have no access to a library, or who have not saved the back volumes of the Messenger, may get desired information from the writer.

Since coming to California in September of 1908, I have saved the back numbers of the Messenger, but not until six years ago had I decided to make some scrapbooks. Now I have the obituaries of all the brethren and sisters who have passed away since the above date, except those in the Fallen Asleep columns which are in small type. I have the obituaries of all ministers and all members over ninety years of age from the Fallen Asleep columns. The scrapbooks contain eighty pages 11 by 15 inches, or large enough for a full page of reading matter of the Messenger before it was reduced in size.

Certain scrapbooks contain pictures from the Messenger; others the pictures taken from the Missionary Visitor from 1905 to the time it was merged with the Messenger. Some contain only historical articles, all the poetry; two contain nearly all the articles written by Eld. J. H. Moore since he left the editorial chair October, 1915. Part of one contains the articles written by Bro. Edgar M. Hoffer and Eld. M. M. Eshelman till the time he passed to his reward May 21, 1921.

The above record is not quite complete for the twenty years up to 1928. Eight numbers of the Messenger were mislaid. Through the kindness and very acceptable help of Bro. Edgar M. Hoffer of Elizabethtown, Pa., I have been able to have a list in a separate small book of almost all the ministers who have passed away during these twenty-six years, together with their ages.

About one year ago, after correspondence with Eld. J. H. Moore, I sent him at his request five of my scrapbooks. Three contained obituaries of brethren and sisters with pictures; one contained illustrations from the Missionary Visitor, and one contained historical articles. He returned the

same to me in good condition, with words of commendation.

In my correspondence with Bro. Moore I asked him how complete his library was with respect to back volumes of church publications. I found he lacked the first four volumes of the Gospel Visitor from April, 1851, to June, 1855, inclusive, as edited by Eld. Henry Kurtz of Ohio. Bro. Moore asked if I knew of any one who had those volumes, who would care to part with them. Now I had three of the volumes and prized them highly; yet, when I considered the patient and untiring years of labor he spent editing our publications, and his eighty-eight years, I sent him the three volumes free of charge. I hope he may be spared many more years in this life, and at last receive a crown of glory for his labors.

M. F. Brumbaugh.

Glendora, Calif.

THE THIRTIETH ANNIVERSARY OF MY MINISTRY

This article is affectionately dedicated to the dear brethren, sisters, and friends, who have assisted me so faithfully in the work of the kingdom in the different churches where we have labored so pleasantly together during the thirty years of my ministerial work.

The retrospective at the sixty-fourth mile post in the journey of life is a source of inexpressible pleasure. How dear are the memories of childhood and the tenderness of a mother's love, of boyhood and the patience of my first teacher in school, of young manhood and the real pleasures of life. I was reared on a farm, and I loved farm life. Six years I spent in politics, after which I married a wife and set up a home. The advent of children, of the beginning and the development of the Christian life, of the first sermon and the incidents of a ministry of thirty years, are feasts to the mind and soul. The memories of friendships tried and found true, of fellowships in feeling and service, of differences encountered and overcome make one forget foes and failures.

It has been my good fortune to travel in every state in the Union. Thus there is a store of memories of fertile plains which meet the sky on all sides; of majestic mountains, east and west of the Mississippi River; of vistas from the loftiest peaks down into the deep gorges, and of fertile valleys far beyond; of beautiful lakes of Florida; of peaceful lakes nestled in the state of Minnesota; of the mysteries of the geysers of Yellowstone Park; of falls from the mighty Niagara to the small stream from the mountain top driven by the wind into a mist in which may be seen the gorgeous colors of the rainbow, to say nothing of laughing brooks which hasten to hide themselves in the deep and slowly moving rivers; of our great American cities from Key West to the Great Lakes and from Maine to California. All these are sources of unsurpassed pleasure.

It has been my privilege to travel in more than twelve foreign countries, to cross the Atlantic and the Pacific, to visit the Holy Land. What a pleasure are the memories of other lands, the manners and customs and religions of other nations! Memories of seeing the place where Jesus was born, where he lived and labored, where he died and rose and ascended, places where he manifested the greatness of his love and power and places where hundreds of eventful things took place as recorded in the Word of God, stir the mind and soul with holy emotions.

But the sweetest and most blessed of all memories are the experience of sin forgiven, the joys of communion with God at the places of secret prayer, of seeing men and women brought to faith in Christ, of the unfolding of the Christian life, and the growth of Christians in numbers, spir-

ity and activities. What a glorious privilege it is to live three-score years plus four! The past sixty-four years have been the most marvelous period in the world's history for the development of things for the convenience and comfort of life.

After all, the greatest source of pleasure is not in the retrospective, but in the prospective after a life of sixty-four years. It is not long now until the end. It is not long now until the unknown will be known. It is not long now until faith will be lost in sight and hope in fruition. It is not long now until we shall see Abraham, Isaac, Jacob and an innumerable host of patriarchs, prophets, apostles and saints. It is not long now until we shall see loved ones and friends who have become more numerous on the other side than here. It is not long now until we shall see Jesus on his throne and be like him and be with him forever.

In the glorious glow of the prospective the grandeur of the retrospective fades into nothingness. If this world with its lands and seas and sky, so rich, so majestic, so beautiful, is only our temporary abiding-place, what must be the beauties and the glories of our eternal home which Jesus has gone to prepare for those who love and trust him? If there are such sources of joy in only the prospective, what must be the glories of the reality of the eternal home of the saints! With all the sources of pleasure in the retrospective and prospective, age grows sweeter and sweeter with each passing year. Thanks be unto a loving Father for a salvation that adds days, months, years, and joys to life.

Today I am enjoying the best of health, and I have as great a zeal for preaching as I ever had. I love to do personal visitation. I thank my heavenly Father for his gracious care over us. I feel that there is yet much that I can do in the advancement of the Lord's work.

Albany, Oregon.

Leander Smith.

ELD. AARON BRUBAKER

Aaron Brubaker, son of Jacob and Elizabeth Brubaker, was born near the Wheatville church, near Eaton, Ohio, Oct. 23, 1854. He quietly passed away July 23, 1934. He

was apparently in good health up to a few moments before his translation, so his homegoing was very unexpected. The previous day (Sunday) he had spoken very acceptably from his home pulpit in Gratis in the morning and had offered prayer at the union service at the First Brethren church in the evening.

Bro. Brubaker was happily converted Nov. 2, 1878, uniting with the Church of



the Brethren by baptism at the Brick church, Lower Twin, in which connection he remained faithful in the laity, deacon's office and the ministry until changes were made in church lines which placed his membership in the Upper Twin church where he again worked faithfully until the end came. He was elected deacon Nov. 5, 1884, and to the ministry Nov. 3, 1886. Faithfulness at his post of duty called for still greater advancement and he was made elder by unanimous consent Aug. 1, 1905.

He was not only given charge of his own congregation,

but served other like groups with remarkable success. With the organization of the Gratis church he, by common consent, became their pastor and spiritual advisor, and was most dearly beloved by everybody. But with this natural alliance he forsook not the larger group, and his means as well as his highest endeavors reached unto the promotion and welfare of the entire organization. The History of Southern Ohio asserts that he solemnized more marriages and preached more funerals than any minister in his county, and this work was always without remuneration. His greatest field of activity was near home. He was a practical, logical preacher and a splendid singer. He was careful and judicious and very popular with old and young alike. With the purchase and extensive repairing of the Gratis house that portion of the district became the nucleus of a challenging group, of a religious center, and much good was accomplished.

There was never a doubt as to where he stood on any religious or moral question, for he was outstanding in his denunciation of wrong and in his vindication and exemplification of the right. Truly a great man in Israel has fallen this day.

He was married to Clara F. Eikenberry of the same community on July 23, 1878, his departure therefore being on their fifty-sixth wedding anniversary. To this union was born one child, Virgie, who is married to Joseph Lowman; they have but one child, Elizabeth. They all lived together and very agreeably, too. The foster son, Joe Jordan, whom they took to raise at the age of fourteen years, resides on an adjoining farm.

Bro. Brubaker was a warm advocate of the project of building a home for our aged members at Greenville, Ohio, and by large financial support and undaunted courage became foreman of the locating committee which saw to its early completion.

His funeral was one of the largest ever held in this community. The sermon was preached by our elder, N. B. Wine, assisted by others. More than thirty ministers were present. Interment was in the Gratis cemetery.

Eaton, Ohio.

A. G. Crosswhite.

MEN'S WORK BEGUN IN THE LINCOLN HEIGHTS MISSION

At sunset, in a near-by woods on a hillside, on July 25, twelve men of the Lincoln Heights Mission, Mansfield, Ohio, met to organize Men's Work. We did not know much about Men's Work at first, but we knew there was work to do, and a church that ought to be built here. We called Bro. G. A. Cassell of Ashland to come and explain Men's Work, and to help us organize. He gave us a wonderful, inspiring address.

We elected our chairman at this meeting, but the remainder of the officers will be elected at our next meeting which we decided to have in the near future. At this meeting we will lay plans for the year. Literature on Men's Work was passed out for our reading until the next meeting. Bro. John W. Kline, who has been a good leader in the mission here from its beginning, was elected chairman. A wicner roast and social hour followed the meeting.

We believe that men in these days can do much without the aid of money, when it is so scarce, and we believe that this little band of twelve men may be the means God can use to build a better church in Lincoln Heights.

Mansfield, Ohio.

W. G. McFadden, Pastor.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Ballard-Gump.—By the undersigned June 14, at the home of the bride's parents, Mr. Edwin Ballard, Evanston, Ill., and Miss Doris Gump of Covington, Ohio.—J. B. Gump, New Carlisle, Ohio.

Christensen-Rose.—By the undersigned at the home of the bride's parents in Weatherford, Okla., July 22, 1934, Bro. Lloyd Christensen and Miss Lucile Rose, both of Weatherford, Okla.—Ed. R. Herndon, Weatherford, Okla.

Dehl-Zuck.—By the undersigned, at the home of the bride, July 28, Mr. M. H. Diehl, Mt. Morris, Ill., and Miss Gertrude Zuck, Waterloo, Iowa.—W. H. Zuck, Waterloo, Iowa.

Flick-Funderburg.—By the undersigned, June 30, at the East Dayton Church of the Brethren, Bro. Jacob Flick and Sister Norma Funderburg, both of Dayton, Ohio.—J. B. Gump, New Carlisle, Ohio.

Middour-Stevenson.—By the undersigned at his home in Mexico, Ind., July 27, 1934, Bro. Joseph H. Middour and Sister Lena May Stevenson, both of Waynesboro, Pa.—Ralph G. Garick, Mexico, Ind.

Varner-Hess.—By and at the home of the undersigned, Bro. David N. Varner of Luray, Va., and Sister Stella B. Hess of Bridgewater, Va., on July 8, 1934.—A. Joseph Caricofe, Luray, Va.

Wooten-Circle.—By the undersigned July 23, 1934, at the Independence Church of the Brethren, Bro. John William Wooten of Fredonia, Kans., and Miss Virginia Circle of Independence, Kans.—C. Ernest Davis, Independence, Kans.

Zahn-Johnson.—By the undersigned at the home of the bride, Wichita, Kans., Mr. Harless Zahn and Miss Bertha Johnson.—James H. Elrod, Wichita, Kans.

FALLEN ASLEEP

Abrecht, Bro. Wm. A., died July 12, 1934, at the home of his son, aged 75 years. He was a member of the Church of the Brethren. Surviving are two sons, six grandchildren, fifteen great-grandchildren and two sisters. Services in the Mission House by Bro. Chauncey Trimmer. Interment in Prospect Hill cemetery.—Florence L. Keeney, York, Pa.

Altland, Bro. Stuart F., died June 8, 1934, in the Baltimore hospital, aged 37 years. He was born in York County and moved to York when a young man with his parents, Bro. John and Sister Lizzie (Trimmer) Altland. He united with the Church of the Brethren sixteen years ago. He married Marguerite Kissinger and to this union were born two sons and one daughter, all of whom survive. Services in the First church by Eld. Levi K. Ziegler and Eld. M. A. Jacobs. Interment in Prospect cemetery.—Florence L. Keeney, York, Pa.

Bower, Bro. Z. F., born Dec. 18, 1849, died May 26, 1934. He married Catherine Holt Dec. 20, 1870; she preceded him ten years ago. To this union were born ten children, six of whom survive with fifty-one grandchildren and a number of great-grandchildren. He united with the Church of the Brethren in 1915 but was not able to attend church often as he had been afflicted for twenty-six years. He was confined to his room for three and one-half years. Funeral services from Red Oak Grove church by Eld. W. F. Vest and Joel Naff. Interment in the church cemetery near by.—Mrs. O. R. Whitlock, Floyd, Va.

Byrd, Celia Augusta, daughter of Mr. and Mrs. John Byrd, born in Nappanee, Ind., Nov. 14, 1908. She moved to this city ten years ago and here united with the church. She died after an illness of three months with complications. She leaves mother, father, two sisters and five brothers. Services by K. W. Murphy.—Mrs. Kenneth Murphy, La Porte, Ind.

Crouse, Sister Amanda, daughter of E. H. and Martha Ziegler, born Nov. 21, 1890, died June 24, 1934, in Easton Hospital. She came from Ohio to Maryland in 1910 and was married to Harry Crouse Nov. 1, 1911. Eight children were born to them; she is survived by her husband, five sons, two daughters, father, mother, one brother and one sister. She united with the Church of the Brethren in early life and was an active Aid Society worker. Funeral services in Ridgely church by Eld. Wm. Krabill and H. H. Ziegler. Interment in Ridgely cemetery.—Mary Cherry, Ridgely, Md.

Fogle, Bro. Norris M., born Sept. 14, 1865, and died at his home near Midway, Md., July 21, 1934. He had been in ill health for some time. He is survived by his widow, one son and a brother. He was a faithful member of the Church of the Brethren for many years and lived a quiet, simple Christian life. Funeral services in Rocky Ridge church by Eld. Chas. Stover, assisted by Elders L. J. Flohr, M. G. Wilson and J. S. Weybright. Interment in Beaverdam cemetery.—Elsie A. Egenbrode, Rocky Ridge, Md.

Heaston, Jesse, son of Joseph and Mary Heaston, was born in Huntington County, Ind., Nov. 17, 1875, and died at his home in Warren, Ind., July 29, 1934. Feb. 21, 1900, he married Dessie Williams. To

this union two sons were born, one of whom died in infancy. As a young man he united with the Salamonie Church of the Brethren and served the church faithfully as a deacon, Sunday-school teacher and in other ways. For the past eight years he had made a heroic struggle to overcome ill health. He is survived by the widow, one son, grandson, his father, three brothers and three sisters. His mother preceded him by only six days. Funeral services in charge of Elders Ray O. Shank, Roy B. Teach and the writer.—W. C. Stinebaugh, Huntington, Ind.

Lenhart, Andrew C., died July 28, 1934, at the home of his daughter, aged 75 years. He is survived by six sons, one daughter, twenty-two grandchildren, five great-grandchildren and one brother. Services at his late home by Eld. Daniel Bowser. Burial in Greenmount cemetery.—Florence L. Keeney, York, Pa.

Lines, Thos. G., died June 21, 1934, at his home in York, Pa., aged 70 years. Death followed a long illness. He was a member of the Church of the Brethren. He is survived by his widow, five daughters, one son and twenty-four grandchildren, eight great-grandchildren and one brother. Services in the First church by Elders M. A. Jacobs and Daniel Bowser. Interment in Mt. Rose cemetery.—Florence L. Keeney, York, Pa.

Miller, Bro. Clayton K., died June 6, 1934, at his home in West Manchester Township, aged 60 years. Death was due to a complication of diseases. He was a member of the Church of the Brethren for many years. He is survived by his widow, two sons, two daughters and twelve grandchildren, also three sisters and one brother. Services at the home by Brethren J. J. Bowser and L. Elmer Leas. Interment in Wolfs church cemetery.—Florence L. Keeney, York, Pa.

Miller, Samuel Robert, born Dec. 24, 1867, at Cairo, Ohio, died June 28, 1934. He had resided near Gridley, Kans., since 1892. He married Carrie E. Crooker on Jan. 27, 1892. He accepted Christ as his Savior in early life and was a member of the Church of the Brethren at the time of his death. He was anointed a few weeks previous to his death. He leaves four sons, two daughters, three brothers and one sister.—Clara Kaufman, Gridley, Kans.

Painter, Ada Belle, daughter of Mr. and Mrs. Francis Bumgardner, born Nov. 11, 1882, in Page County, Va., died May 2, 1934. March 6, 1907, she married John Henry Painter; to this union five children were born. She became a member of the Christian church early in years but about thirteen years ago united with the Church of the Brethren where she remained faithful until death. Two weeks before her passing she called for the anointing. She leaves husband, four children, five grandchildren, three sisters and one brother. Funeral services at the Church of the Brethren, Newport, by Elders C. E. Long, E. L. Cave and A. J. Caricofe. Interment in the cemetery near by.—Mary Painter, Stanley, Va.

Paules, Sister Lydia, died at the home of her son in York, Pa., July 28, 1934, aged 81 years. She was a member of the Church of the Brethren for many years. She is survived by one son. Services in the East Codorus church by Eld. Daniel Bowser. Interment in the adjoining cemetery.—Florence L. Keeney, York, Pa.

Pontius, Milton, son of John and Elizabeth Pontius, born near Uniontown, Ohio, Jan. 10, 1851, died July 9, 1934. He married Catharine Brumbaugh in 1873; she died Sept. 3, 1909. To this union were born three sons. In August, 1910, he married Mrs. Mariah Keister who died Jan. 26, 1928. Early in married life he and his first wife united with the Church of the Brethren and in this faith and fellowship he continued to the close of life. He leaves three sons, one daughter, twelve grandchildren, nine great-grandchildren and two sisters. Funeral services at the Hartville church by C. H. Deardorff. Interment in the East Nimishillen cemetery.—Sarah Goodenberger, Hartville, Ohio.

Rettew, Elizabeth B., wife of Bro. John T. Rettew, aged 45 years, died July 12, 1934, of complications. She was a member of the East Fairview church. She is survived by her husband and four children. Services at the home by Eld. Harry G. Fahnestock and at the church by Eld. H. A. Merkey and J. T. Ginder of the Brethren in Christ.—H. A. Merkey, Manheim, Pa.

Sevits, Ruth Elizabeth, daughter of Brother and Sister Webster Sevits, died July 30, 1934, from spinal meningitis. She is survived by her parents and two sisters. Funeral services in the home by her pastor, Eld. H. Q. Rhodes.—B. B. Dickey, Berlin, Pa.

Shank, John F., born in Waynesboro, Pa., Aug. 1, 1846, being the eldest of nineteen children. He died July 25, 1934. Dec. 1, 1874, he married Helen Miller; three children were born to them. The family moved to Glendora in October, 1890, and had resided in this community for forty-four years. His wife survives with one daughter, granddaughter, one brother and a sister. He was baptized in May, 1871, and remained a steadfast member of the Brethren faith, living an exemplary life. Services by Eld. N. E. Baker, assisted by C. W. Guthrie. Interment in Oakdale cemetery.—C. W. Guthrie, Glendora, Calif.

Walmer, Aaron, son of Jonathan and Christina Rock Walmer, was born Sept. 8, 1852, in Jefferson Co., Iowa. There he grew to manhood and received his education in the rural schools. He was married to Elizabeth Emily Mitchel March 2, 1876. Three children blessed this union and remain with their mother. These children are Mrs. I. B. Gibbel of Hemet, Calif., Mr. C. L. Walmer of Burlingame, Calif., and Mrs. Charles Myers of Hemet. The husband and wife united with the church in the spring of 1878 and continued consistently in that association. His last illness was of but a few days. He was 81 years, 9 months and 27 days of age at the time of his death. The funeral was held at the Hemet funeral parlor and the body was interred in the Hemet cemetery.—J. P. Dickey, Hemet, Calif.

NEWS FROM CHURCHES

CALIFORNIA

Fresno.—Aug. 15 our pastor, Leo H. Miller, will leave for his new pastorate at Fort Wayne, Ind. Bro. Miller has done an excellent piece of work during his six years in Fresno. The membership has doubled and the church has developed in spirituality. We regret to have Bro. Miller and his family leave us. We have planned a farewell reception for them, also a picnic dinner in our city park the last Sunday they are with us. Many of our members had the pleasure and inspiration of attending the Summer Assembly at Mt. Hermon. The Fresno church led all the other churches in attendance with nearly fifty. Our contact with M. R. Zigler and Ruth Shriver of Elgin stimulated us immeasurably. We know that the work of the church in this district has been enriched by this assembly. The church has elected Bro. B. F. Waas of Elgin to be our pastor beginning Sept. 1. We anticipate continued progress under the leadership of Brother and Sister Waas. The ladies' auxiliary has reorganized and is ready to begin this year's work under the capable leadership of Mrs. Jewel Ozias. The ladies are all very enthusiastic about our Women's Work projects.—Mrs. J. E. Jones, Fresno, Calif., Aug. 9.

ILLINOIS

Woodland.—The B. Y. P. D. sponsored a birthday supper June 29. A huge birthday cake was one attraction of the evening. In the center of the cake was a vase into which all present dropped their birthday offering to be used for mission purposes. A program and games followed the supper. The Vacation Bible School closed June 8 with a program. The Stand True and Ready class sponsored the school with Mary Senger as director. The average attendance of children was 83; the record attendance 93; and the average of the whole school was 104. The penny offering brought by the children was \$8.22, to be used in the junior mission project. Our business meeting was held July 25. We decided to secure Bro. Brady of Springfield to hold our evangelistic meetings in October. The love feast is to be the last Saturday of the meetings. Bro. Chas. Stremmel and Paul Senger will represent the church at District Meeting with C. G. Bucher and S. J. C. Senger, alternates. Bro. J. J. Johnson was reelected as elder and Bro. Ralph Johnson, Sunday-school superintendent, with Bro. Russel Reibling, assistant. Bro. John Zunkel of Chicago brought us a message while our pastor was attending Annual Conference.—Mrs. Reuben Wickert, Ipava, Ill., July 30.

INDIANA

Blissville.—We met in a called council July 18. Brethren Frank Kreider and J. W. Grater presided over the meeting. Bro. Howard Rogers is our delegate to District Meeting. Our harvest meeting will be Sunday, Sept. 9. Bro. Geo. Swihart of Roann will conduct both morning and afternoon services. On the evening of Oct. 14 our series of meetings will begin with Bro. J. Edwin Jarboe of Syracuse, Ind., evangelist. These services will continue for two weeks and at the close on Saturday evening, Oct. 27, we will hold our love feast.—Mrs. Mae Pippenger, Plymouth, Ind., Aug. 6.

West Manchester church has set the date for the love feast for Sept. 15 to begin at 7 P. M., and the harvest meeting following on Sunday, Sept. 16.—Mrs. Ira Kreider, North Manchester, Ind., Aug. 7.

IOWA

English River church experienced one of the most fruitful revival meetings of recent years from June 27 to July 15. Brother and Sister B. M. Rollins of Keyser, W. Va., were the evangelists. Bro. Rollins' sermons were of the challenging nature and yet simple enough that all could understand. Sister Rollins had charge of the music and children's work. The church building was taxed to its capacity almost every night, as many attended from neighboring towns and churches. There were twenty-one decisions for Christ, a number of them being adults. The closing Sunday of the meetings was considered as community day with an all-day meeting and basket dinner at the church. Baptismal services were held in the afternoon. The following Monday evening was our love feast service. The tireless efforts of Brother and Sister Rollins for the betterment of our community are much appreciated.—Tressie Myers, Kinross, Iowa, Aug. 4.

KANSAS

Olathe.—We had special services on Easter and a sermon by the pastor on Mother's Day and Independence Sunday. The Sunday-school is keeping up attendance very well during the summer. The Y. P. D. has recently arranged for a separate room and program, all of which is conducive to better attendance and more interest in their work. Quite a number of the young people attended the regional district conference at Ottawa and are now arranging for camp at Lone Star Aug. 10-12. Our quarterly business meeting convened on the 5th and elected officers for the coming year. Bro. Blough was chosen elder for another year and Brother and Sister Blough were unanimously requested to remain in the pastorate for another year. The pastor was elected delegate to District Meeting. Due to the complete failure of crops here the church decided not to attempt to hold a series of meetings this

fall, but arranged for our love feast on Oct. 19 at 7 P. M. The Aid Society has been very successful through the year with their monthly food sales, so that they and the junior Aid have contributed more than \$100 to the pastor's support. They also planted shrubs and evergreen trees on the church lot, assisted by the men's organization.—Mrs. W. W. Blough, Olathe, Kans., Aug. 7.

MARYLAND

Cherry Grove.—Our Sunday-school is progressing very nicely and the attendance is increasing each Sunday. Our revival was held June 15 to 27. The evangelist, Bro. Bernard King of Ridgely, Md., preached fourteen inspiring sermons. Two souls entered the church. Our love feast was held June 23. July 15 Sister Ida Shumaker told us more about conditions in India. During the absence of our elder, Bro. Arthur Scrogum, other ministers have helped us with their messages. Sister Pearle Boor, Piedmont, W. Va., filled our pulpit Sunday morning, July 22. Aug. 5 Bro. Fred Hollingshead of Huntingdon, Pa., delivered the morning message, using as his subject, What Christians Should Be Like. Two delegates are appointed for the Sunday-school convention to be held at Accident on Aug. 19. The B. Y. P. D. has reorganized and the meetings are held once each month at the church.—Mary Merrill, Lonaconing, Md., Aug. 6.

MICHIGAN

Sugar Ridge.—At our last council meeting the following officers were elected for the coming year: Sunday-school superintendent, Mrs. Mable McKenzie; assistant, Orvan Saxton. Delegates to the District Meeting from the church, Mr. and Mrs. David Flory; from the Sunday-school, Bernice McKenzie and Robert Miller. The Aid Society is arranging a farewell dinner for Brother and Sister Cook to be held Aug. 19. This will be followed by a communion service in the evening. The church and community feel deeply the loss of our pastor and wife, who are leaving Sept. 1 for East Lansing where the former plans to attend school. During the five years that they have worked with us more than fifty persons have been added to the church. But a study of the attendance at our last Bible School shows that there is still much to be done, for out of an enrollment of 100, less than fifty were regular church and Sunday-school attendants.—Robert Miller, Scottville, Mich., Aug. 7.

MISSOURI

Peace Valley.—Bro. Floyd Jarboe of Nevada, Mo., has been with us recently and gave us twelve inspiring messages. Two were baptized. At our quarterly council June 30 Bro. P. L. Fike and Sister Zella Fike were elected delegates to District Meeting; Bro. Wm. O. Bosserman, Sunday-school delegate. Bro. L. S. Jarboe was chosen Sunday-school superintendent. Our aged elder, Samuel Weimer, is paralyzed and has been confined to his bed since Dec. 28, 1933.—Nettie Bosserman, Peace Valley, Mo., Aug. 6.

NORTH DAKOTA

James River and **Carrington** churches had some mountain top experiences during the District Meeting July 8-15. Brethren J. W. Lear, V. F. Schwalm and A. F. Brightbill gave several splendid addresses. Bro. Lear gave a stirring missionary address July 11 at which time \$58.55 was taken as an offering and ten decided to walk with Christ in newness of life. On Sunday, July 15, Bro. W. A. Deardorff of Rice Lake, Wis., former pastor, preached at the James River house to an

ANNOUNCEMENTS

DISTRICT MEETINGS

- Oct. 11, 7 pm, Osceola.
- Oct. 20, 7:30 pm, Arcadia.
- Oct. 27, Blissville.
- Kansas**
- Oct. 19, Olathe.
- Montana**
- Sept. 2, Poplar Valley.
- Ohio**
- Sept. 22, Mohican.
- Oct. 7, Chippewa.
- Oct. 27, Lower Miami.
- Nov. 3, 7 pm, New Carlisle.
- Nov. 3, 6:30 pm, Lower Stillwater.
- Pennsylvania**
- Oct. 13, 1:45 pm, East Fairview.
- Oct. 14, Spring Grove at Kemper.
- Oct. 14, Snake Spring.
- Virginia**
- Sept. 8, 4:30 pm, Johnsville.
- West Virginia**
- Sept. 1, Beansettlement.
- Sept. 1, Beaver Run.
- Sept. 15, Mt. Dale.
- Sept. 15, Alleghany at Locust Grove.

LOVE FEASTS

- Indiana**
- Sept. 11, Turkey Creek.
- Sept. 15, 7 pm, West Manchester.

attentive audience, at which time four more came forward. In the afternoon we went to the James River where fifteen were baptized. One awaits the rite, one was received by letter and two restored to fellowship. We feel that God has richly blessed the two churches and drawn them closer together. Sunday evening services are being conducted at the James River house. Bro. G. I. Michael will be the pastor for the two churches the coming year, making his home in Carrington. Bro. Sylvan Stemen was chosen elder for the coming year at James River. The writer is Messenger agent and correspondent. The Ladies' Aid furnished the material and the people in the neighborhood redecored the schoolhouse. Anyone driving through is welcome to stop and worship with us; our house is located thirteen miles east of Carrington on No. 7 and one mile south.—Mrs. J. W. Schlotman, Carrington, N. Dak., Aug. 4.

OHIO

Lower Stillwater church (Happy Corner) met in council Aug. 9. Our love feast will be held Nov. 3 at 6:30 P. M., followed by a series of meetings by Bro. McFadden. Election of officers for the coming year resulted in Bro. Cloppert being chosen as elder for two years; Ora Bowman, Sunday-school superintendent with Byron Oren, associate.—Altha M. Bowman, Dayton, Ohio, Aug. 10.

Olivet.—We observed the Easter season by reviewing the sacred events of the first Easter through the rendering of a miscellaneous program by the young people's chorus and the children. A missionary offering was received for the support of our foreign missions program. On April 18 Bro. Elmer Royer, a student of Ohio State University, gave an interesting address on a phase of the subject of Peace. On Mother's Day our pastor brought a message in behalf of Motherhood. This was accompanied by special numbers from our ladies' quartet. We held our regular quarterly business session on May 25. This was followed by a workers' conference composed of the members of the different committees and officials of the church. The aim was to check up the work of the past and plan for the future. We have found these workers' conferences to be quite helpful. Our offering to Annual Conference was received on May 27. On June 3 we again observed the communion service with quite a number of our members present. On Children's Day we enjoyed a program of a varied nature from our children and a choir composed of the young people. On June 24 our missionary, Bro. Albert Helser, was with us in a regular Sunday service and brought us a missionary message. From July 22 to 29 we experienced a very uplifting and profitable series of evangelistic-missionary meetings. These messages were brought by our pastor, by Bro. Helser and then by our president of the General Mission Board, Bro. Winger, on the last day. These meetings were attended by large congregations and as a result we baptized twenty who are uniting with us in Christian service. On the evening of July 24 we held a business session. At this time our pastor and wife tendered their resignation as pastors of the Olivet congregation. They have accepted a call to the Hartville church and expect to take up the work there about the middle of October. Our annual church elections were held on Aug. 5. The officers were chosen with Bro. Mulligan as elder for the coming year.—Mrs. Clyde Mulligan, Thornville, Ohio, Aug. 8.

PENNSYLVANIA

East Fairview.—Children's Day was observed on June 25 with an appropriate program followed with an address by Eld. Norman K. Musser of Mountville. The Y. P. D. sponsored a program on July 22 with local talent on the theme, "Growing Strong for Christ." Also on Aug. 2 Bro. Caleb Bucher spoke to our group on "Our Father's World." Bro. S. G. Fahnestock preached for us the morning of July 22. A temperance program was rendered on Aug. 5 in the evening. Bro. Robert Cocklin of Mechanicsburg gave us a stirring address and also preached at the morning service. Sister Mary Forney addressed our young men's and women's classes at a joint meeting on July 31. Our evening services during July and August are being held on the church lawn with a great interest. Harvest meeting will be held on Sept. 1 and our love feast on Oct. 13 at 1:45. Recently five members were received by letter. The Sunday-school meeting of Eastern Pennsylvania will be held on Labor Day in our church.—Mrs. H. A. Merkey, Manheim, Pa., Aug. 7.

Maiden Creek church held revival meetings which lasted fifteen days with Bro. David Snader, evangelist. Nine Sunday-school girls stood for Christ. May 30 an all-day Sunday-school and missionary meeting was held at the Mohrsville house. Several speakers contributed to the program. There was also special singing by the Reading, Hatfield, Indian Creek and Maiden Creek churches. Children's Day services were held on Sunday morning, Aug. 5. Bro. Henry Moyer from Reading was the guest speaker. The Berean Bible class held a meeting on July 29 and also a public program. Our Sunday-school and church attendance is increasing. Our prayer meetings have a good attendance, averaging around fifty. This is fair, considering a church membership of eighty-seven.—Claude Weidman, Hamburg, Pa., Aug. 9.

Reading.—An all-day community service will be held by the Reading church at the Rosedale camp meeting grounds on Sunday, Aug. 26. H. K. Ober of Elizabethtown will be the principal speaker. Special music by visiting congregations and local talent. Our revival services will begin Oct. 15 with Bro. M. J. Weaver of Lancaster as the evangelist. The B. Y. P. D. group is still active in work for the Master. Inspirational programs are being rendered every Sunday evening. The Sunday-school and B. Y. P. D. have sent four members to the Elizabethtown young people's conference.—Mrs. Florence Nies, Berkshire Heights, Pa., Aug. 6.

Springfield.—May 13 a Mother's Day program was rendered. Evangelistic services were conducted May 19 to 27 by Bro. Reuben Brumbaugh of Almont, Pa. He delivered helpful and inspiring messages. May 27 we held our love feast. June 10 a Children's Day program was given by the Sunday-school. Sunday evening, June 17, the Plus Ultra class rendered a program in the Reading church. Some time this fall the Reading church plans to give us a program. We met in council June 25. Eld. Q. A. Holsopple was reelected for the coming year. July 29 the chorus of our church gave a program of music, followed by an address on music by our elder, Bro. Holsopple. We are looking forward to an all-day homecoming meeting Aug. 26.—Martha Jacoby, Coopersburg, Pa., Aug. 6.

Spring Grove.—Our Children's Day was held July 22. A fine program of recitations was rendered by the children and Bro. F. S. Carper gave an interesting talk to the children. The church met in council July 28 when Sunday-school officers were reelected. An all-day harvest meeting was planned for Aug. 26 at the Kemper house. A series of meetings will start Sept. 30 in charge of Bro. David Snader of Akron at the Blue Ball house, to close with a love feast Oct. 14 at the Kemper house.—Noah W. Martin, Ephrata, Pa., Aug. 6.

Uniontown.—Our Vacation Bible School began June 4 and continued for two weeks. Bro. C. C. Sollenberger was in charge and had five able assistants. The chapel singing was directed by Mrs. C. C. Sollenberger. The enrollment was sixty-two with an average attendance of fifty-seven. The missionary offering amounted to \$9.25 and will be used in the children's project, helping the African children. A demonstration of the excellent work done was given on Sunday morning following the close of the school. The annual Children's Day program was presented Sunday, June 10. Our pastor and family enjoyed several days' vacation in Ohio visiting relatives and friends. During their absence the pulpit was supplied by Bro. Edgar Debolt and Bro. Geo. Wright. At the council meeting July 9 officers of the church and Bible School were elected for the coming year. These officers will be installed with an appropriate service before assuming their new duties Oct. 1. Several of our young people attended the conferences at Camp Harmony this year. Those attending the Harmony Assembly report an excellent program and fine fellowship throughout the week. A goodly number from our church and Bible School enjoyed a picnic at Shadowland Park Aug. 2. Games and stunts occupied the afternoon. Supper was followed by a program which had been arranged by several of the classes.—Ella McKnight, Uniontown, Pa., Aug. 6.

White Oak.—We held two love feasts this spring, the first at the Graybill house May 16 and 17. Bro. Geo. Falkenstein officiated; nine other ministers were present. The second was on May 30 and 31 at the Kreider house where Bro. Milton Stoner officiated. There were present ten other ministers. At both feasts these brethren brought us rich messages. May 20 to June 3 Bro. P. J. Forney conducted a revival for us at the Manheim house. As a direct result five stood for Christ. Bro. Forney brought us good messages. July 1 Bro. Paul Myer preached for us at Longeneckers. July 8 Bro. Michael Kurtz preached at the Manheim house. July 22 Eld. Wenger from the Frederickburg congregation preached at the Graybill house. This brought special joy to many of us for, while Bro. Wenger has reached the four score mark, his sermons are still as full of life as when he labored with us thirty years ago. In the evening Bro. Aaron Heisey filled the pulpit at Manheim and on July 29 Bro. R. E. Myer spoke at the Longenecker house. We appreciate very much the services of these brethren. July 16 Bro. Helser spoke to us at the Manheim house on missions in Africa. Afterward an offering was lifted.—Graybill Hershey, Manheim, Pa., Aug. 4.

VIRGINIA

Red Oak Grove.—We held our regular church council at Stone Wall Aug. 4. Delegates to District Meeting are Brethren Archie Naff and H. F. Williams; alternates, Oscar Naff and D. P. Reed. We are sending an offering to District Meeting. We are expecting Bro. Sam Flory of Sago, Va., Aug. 12 to conduct our series of meetings at Stone Wall. We also plan to have a Vacation Bible School during the meeting. We were glad to have with us July 15 Bro. H. C. Eller. Mr. Harold Byler conducted a singing school for us from June 18 to July 1 with good attendance. On Sunday following the council Eld. C. E. Williams preached for us.—Mrs. O. R. Whitlock, Floyd, Va., Aug. 6.

Waynesboro.—We closed a successful revival meeting May 27 with Bro. C. G. Hesse, evangelist; he gave us some interesting and helpful messages. Thirty-one accepted Christ. Baptismal service was held May 28 by the pastor, Bro. Garber. We held our communion service June 3.—Anna Garber, Waynesboro, Va., Aug. 9.

WEST VIRGINIA

Capon Chapel.—Since our last report one has been received into the church by baptism. Mission Chapel and Emboden Sunday-schools combined and put on an interesting Children's Day program. Mt. Dale also had a similar program. Eld. J. L. Shanholtz filled his regular appointment July 15, speaking on the subject, Judge Not. Bro. Shanholtz has been a faithful shepherd; he has filled his appointments in the last ten years at Road Ridge, Mt. Dale, Briton, not missing more than two Sundays in all. Mission Chapel will begin a revival Sept. 9 with Bro. B. W. Smith of Burlington, W. Va., evangelist; Emboden, Aug. 5, Bro. J. L. Shanholtz of Levels, W. Va., evangelist; Mt. Dale, Paw Paw, W. Va., Aug. 19, J. L. Shanholtz, evangelist; beginning with an all-day service.—Myrtle Yost, Paw Paw, W. Va., Aug. 8.

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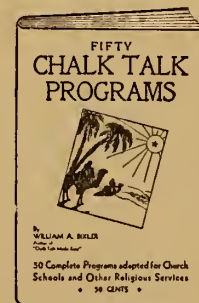
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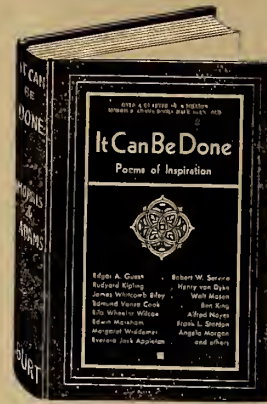
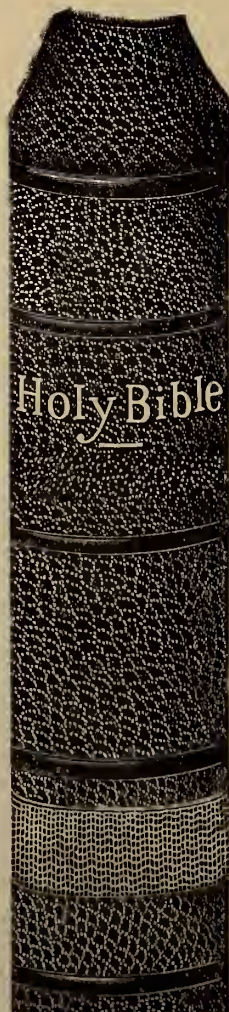
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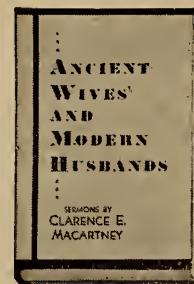


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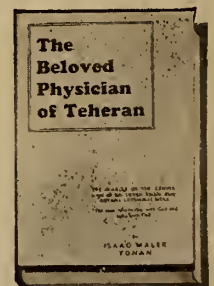


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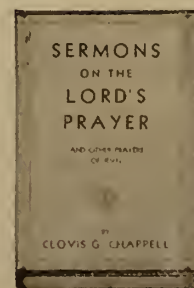
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No. 35

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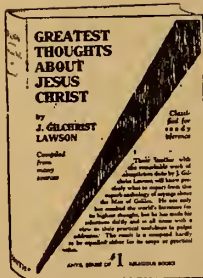
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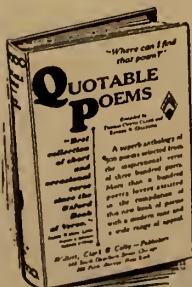
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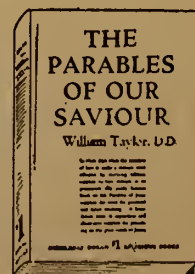
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No. 35

EDITORIAL

The Blot on the Desk

THE thoughtful office secretary had put clean blotter sheets on the editor's desk against his return. Not many days thereafter his careless handling of the ink bottle in refilling his fountain pen had left its ugly mark. The captain of the host of Syria was a mighty man of valor but—he was a leper.

Too much of life is like that. Too many lives are like that. Sometimes the blot is not very serious. It keeps us from forgetting that people are human and that we must appreciate them and use them for their good qualities, weaknesses notwithstanding. Sometimes the blot is big enough or black enough that it hinders or destroys capacity for effective service.

Sometimes the blot can itself be blotted out. Then by all means let it. Sometimes it hasn't happened yet and you can prevent it. Then by all means do it. The blot on the careless editor's desk should warn us to be more careful.

E. F.

Peace and Money

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So it is that the problem of making peace is the prob-

lem of taking the profits out of making war. The economic problem is a big one. How big we are just waking up to see. So many hopes of better things are bound up with it. Did not some clear visioned messenger of God once say that the love of money is a root of all kinds of evil?

E. F.

Labor Day

To toil is man's lot. "Six days shalt thou labor, and do all thy work." God must have thought toil essential for man's good. Most of us have discovered that idleness is not a blessing either to the one who is idle or to society in general. I have long since observed that those who find it necessary to work on Sunday are not always the most active during the week.

God made the universe. God made the world. God made all that is in the world. God made the garden of Eden and placed man in it "to dress it and to keep it." Somehow God made man for work and man is never at his best unless he has a job at which to work and grow and enjoy himself. One often thinks that he would enjoy being free with nothing to do, but follow a real man and he soon tires when he has nothing to do. Study those who have been driven into unemployment and you will see a group of dissatisfied folks. For a live man the hardest task is to do nothing.

Labor Day dignifies labor and the laborer. It is well to have such a day once a year. It reminds us all of how dependent we are upon others. It impresses the dignity of common toil. It makes us all a little nearer brothers than we would otherwise be. Driving through England one day the guide told our party that the land we were passing was crown land, and that once a year the gates were closed to the public, while at other times all could enter. And why were the gates closed once a year? To remind the people that the land belonged to the king who kindly allowed all to enjoy it. So it

seemed to me Labor Day should teach us all our dependence upon the laborer without whose help we would all soon perish. None of us can be sufficient unto himself. We can not live apart from others. Even Admiral Byrd could endure alone for only a few months, and then only after stocking himself with the results of the labor of many others.

I believe it was Emerson who said that possibly God asked man to keep one day holy unto the Lord with the hope that man would thus learn to keep the other six days holy unto the Lord also. Wouldn't it be a fine thing if the proper observance of Labor Day should teach us all how to labor and treat the laborer the other days of the year? Note that I say the "proper" observance. Recently our nation observed Independence Day, but not in all places was it "properly" observed. The same may be said of our other holidays. And Labor Day is not an exception. One need not look far to see doings on Labor Day that dignify neither labor nor the day. But such is human nature—ever prone to misuse a good thing.

Labor Day should stress the reward, the pay due to labor. While many employers give their men a square deal there are employers who delight in sweatshop methods. On the other hand, while many workers give their employers a square deal there are workers who are "chiselers." And yet labor and capital are mutually dependent the one on the other. In the end the prosperity of the one hangs on the prosperity of the other. Both are a long time discovering this truth.

Will this Labor Day teach us all, both those who labor and those who direct labor, how to do our part so as to give and receive a square deal? J. E. M.

Prayer for a Christian Social Order

ALMIGHTY God, ceaseless Creator of the ever-changing worlds, Energy divine, Spirit of life, clothed in mystery, yet, manifest in the cosmic urge moving in all nature toward more perfect forms; we thank thee for thy continued presence in the mind and heart of man, making him ever discontent with things as they are, urging him forever onward and upward on his way.

We thank thee, O God, for exalted visions of the eternal destiny of man, and for all the dreams of a divine society on earth, foretold by seers throughout the centuries, and proclaimed by Jesus in the glad tidings of the kingdom of God.

Help us in the spirit of our Lord's Prayer to build the kind of world which will tend to make men good. Lead us not into temptation. Deliver us from the evils of war and of an economic system which places profit above personality. Lead us into the coöperative commonwealth of God in which all the families of the earth shall be blessed.

As we press toward thy kingdom, grant us the boldness of the early Christians of whom it was said that they turned the world upside down. Keep us from hurt surprise at enmity and opposition in church and state. For a disciple is not above his Lord, and so persecuted they the prophets.

Increase our faith in thee, O God, and in a moral universe that we may have grace to seek these ends by moral means. In thy fatherly goodness, wilt thou help the disinherited workers of the world in their struggle for freedom and equality, but save them from the soul-destroying bitterness and hatreds of class war.

Grant to us the blessing of orderly processes in social change. Restrain from the method of violence, both those who would appropriate for society, and those who would protect for themselves the vested interests of accumulated wealth. Vouchsafe to our owning class that mind which was in Christ Jesus who counted not privilege and power things to be grasped, but emptied himself for the service of man. Through the spiritual compulsions of sacrificial love, by the power of the cross, may thy kingdom come, thy will be done on earth.

Gladden now our eyes, we beseech thee, O God, with a nearer vision of that perfect day when none shall hurt nor destroy in all thy holy mountain, for the earth shall be full of the knowledge of the Lord as the waters cover the sea.

In the name of Jesus Christ, our Lord, Amen.

(From *Prayers for Self and Society* by James Myers—Association Press.)

"Editorial of the Day"

It is the custom of the *Chicago Daily Tribune* to print each day a borrowed editorial. These editorials are picked for point and brevity and are usually well worth the reader's attention. From the *Tribune* of July 10 of this year, we would like to offer in the spirit of the "editorial of the day," these two paragraphs from a story dealing with the auto accident situation in Chicago:

"Injuries and deaths in Chicago automobile accidents involving intoxicated drivers were more than 300 per cent greater in number during the first half of this year than during the first half of 1933. Furthermore, the sharp increase in such casualties, as recorded by the police bureau of criminal statistics, coincides exactly with the repeal of national prohibition.

"From Jan. 1 this year until June 30, there were 14 persons killed and 350 hurt in motor accidents involving drivers who were intoxicated. During the first half of last year there were 3 deaths and 83 injuries. Statistics for the latter part of 1933 follow the same low trend until November, when there were 39 injured, but none killed. Then in December, the first month in which legal liquor was available, the toll jumped to 2 deaths and 68 persons injured."

H. A. B.

GENERAL FORUM

Teach Me to Pray

BY ROBERT L. BYRD

Teach me to pray!
Not only when the thunder rolls
And lightning rends the skies,
When tossed amidst the treacherous shoals
And danger near me lies,
When weak and worn I stand alone
And life is ebbing fast,
And there with vain regrets review
The failures of the past. . . .

But teach me, Lord, to pray
When life is filled with joy and song
And sunshine lights the way.
When birds are sweetly singing
To my heart the glad new day.
When fresh and strong I stand within
A glad and happy din.
A day in which I need not pray
But live as other men. . . .
Teach me to pray!

Glady, W. Va.

Pathfinders in Maryland

BY J. M. HENRY

16. Abraham Stauffer

THE name Stauffer has a unique history which can be traced back to the year 938 A. D. in south Germany. Stauf was a word peculiar to southern Germany, which in its original form meant "drinking cup." It is recorded in history that as late as the year 1100 there was a noble family of Stauffers who were the hereditary cup-bearers of the Duke of Suabia in the southern portion of Germany. The original family name was Stauff which later had the suffix *er* added to the root word. The suffix meant "one who." The family name of Stauffer was then understood to apply to one who bore the drinking cup in the royal family.

On Sept. 30, 1727, the ship, *James Goodwell*, David Crockett master, landed at Philadelphia. It had on board passengers who made history in the early days of the Society of Dunkers. The list contained the names of Hans Michael Kuntz, Peter Zug, Ulrich Stauffer, Hendrick Wolf, Christian Miller, Michael Tanner, Hans Leamon, Devalt Leatherman, and others. These devout men are the ancestors of the Leathermans, Stauffers, Koontses, Zugs, Wolfs, Danners, Millers, Laymans and others so prominent in the Church of the Brethren. Their descendants can be found in Pennsylvania, and many parts of the Brotherhood today.

In 1729 a widow, Veronica Stauffer, perhaps the wife of a brother of Ulrich, came from Germany with four children and settled in Pennsylvania, where her

name was recorded in the archives of that state. Her children were born in Muckenhieser, a property adjoining the village of Ubersheimer, which was settled by a Mennonite colony in 1680, who fled from the town of Schaffhausen during a persecution in Switzerland. Ubersheimer is situated four miles below the city of Worms on the Rhine River. It is a quaint old town with its ancient walls still standing. The town is owned by forty families, among whom there can be found today families of Heistands, Ebys, Hersheys and Stauffers. Abraham Stauffer was a son of Ulrich Stauffer who landed in Philadelphia in 1727.

Little has been found about the early life of Abraham Stauffer. He was reared in the community of the Conewago church which was organized by Daniel Leatherman in the year 1738. Ulrich Stauffer, who came on the same ship with Leatherman, settled, in all probability, on the frontier with his old friend and companion. Abraham Stauffer came many times under the influence of the great evangelists, Martin Urner and George Adam Martin.

Martin and Stauffer were men of restless spirit. Missionary zeal was manifested early in their lives. Both were later to be found on the frontier preaching to the scattered German settlers. Abraham Stauffer sometimes accompanied Martin Urner on his preaching tours. One of these trips took them into Antietam and Cumberland Valleys. It appears that Stauffer was prevailed upon later to settle among the Germans in the Antietam country. When he first came there was great fear among the settlers. The Indians were causing terror among the people.

After Governor Horatio Sharpe of Maryland provided security for the settlers by building Fort Frederick, the German Colony grew rapidly in the Coconochague country. The Antietam Valley became a Mecca for these pious German colonists. Martin Urner held meetings in that community probably as early as 1745. The records indicated that some pioneering Dunkers had crossed the mountains and settled along the Antietam Creek with these first German Colonists. Martin Urner followed up these people and preached in their homes. The names of these rare frontiersmen were not given in full, but it seems certain that one of their leaders was a man by the name of Angle. In all probability Martin Urner made the Angle home his headquarters in the Antietam field of missionary work. A daughter of pioneer Angle was the first convert, so far as it is known, in Maryland. She was married to Jacob Bromback who lived about five miles northwest of the present city of Hagerstown, Maryland.

Martin Urner kept up his missionary visits to the Antietam territory and later was accompanied by George Adam Martin and Abraham Stauffer, two very

capable leaders. Martin moved to Antietam while the French and Indian War was still in progress. His great revival on Antietam Creek in 1762 caused the greatest stir recorded in that field before Martin Urner held that famous revival about which Nicholas Martin wrote in a letter to Alexander Mack in 1772.

Abraham Stauffer was a very devout man, but his ability as an evangelist was not equal to Urner or Martin. However, it seemed that the members at Antietam selected Stauffer to be their leader. He worked faithfully, but declining health was making the task very hard for him. Nicholas Martin moved into the Antietam field and helped to relieve the burden so nobly carried on by Abraham Stauffer. No record has been found why he moved back to Pennsylvania, but his name was recorded by Morgan Edwards as one of the members of Conewago congregation in 1770. Nicholas Martin was put in charge of the Conewago church in 1756 when Daniel Leatherman moved to Maryland.

Abraham Stauffer was a descendant of very devout parentage. He was a descendant of the Harleys and Beckers. Rudolph Harley married Mary Becker, daughter of Peter Becker. They were the parents of thirteen children. Their daughter, Hannah, married Ulrich Stauffer who came to America in 1727. Peter Becker was the first minister of the Society of Dunkers to bear the Cup of Salvation to the New World. The ancient Stauffers of Germany had been cup-bearers of counts, lords, and kings, and it seems fitting that Abraham Stauffer, great-grandson of Peter Becker, should be a cup-bearer of Christ—the King—to the pioneering saints in Maryland.

Many of the descendants of old Ulrich Stauffer, and his sons and daughters, have continued to be cup-bearers. They have carried the message of salvation across the continent, and thus it can well be said that the faith of Abraham Stauffer was counted to him for righteousness and his seed shall be as a multitude of stars, forever.

Bridgewater, Va.

Selling the Underworld to American Youth

BY WILLIAM H. SHORT

Director Motion Picture Research Council of the Editorial Council of the Religious Press

As constant but dark factors in human society, crime and vice have properly found place in the drama of all ages. But it has remained for Hollywood to lift them out of their place of shame and to undertake to sell them to the youth of America and the world as a way of life.

An analysis of the contents of the 133 feature motion pictures released between the middle of January and the middle of May, 1934, has just been made by Father Daniel A. Lord of St. Louis. He reports 26

plots or episodes built on illicit love; 25 plots or main episodes on seduction; 2 on rape; 1 on incest; 25 characters who are practicing, planning, or attempting adultery; 3 leading and many incidental characters who are presented as prostitutes; while 35 other major scenes and situations are anti-moral in character.

In these same 133 pictures, Father Lord finds 32 murders (5 justified and unpunished though not committed in self-defense); 5 suicides (3 presented as justified); 17 gangsters or crooks in leading roles; and 27 leading roles filled by criminals other than gangsters. These 133 pictures at this moment on our screens show, therefore, "81 major crimes, not to mention wholesale murders in one super-film" and numerous lesser crimes.

This toying with crime and vice has occupied Hollywood for many years. Dale, in the Payne Fund Studies, found that sex and crime were the themes of 37% of the feature films produced in 1920, 46.4% of those produced in 1925 and (including mystery and war which deal with violence and crime) 51% of the 1930 product; while crime appeared incidentally in half the others. In 115 films analyzed in detail, 449 crimes were shown as committed or attempted (406 committed), $\frac{2}{3}$ of them being crimes of violence. Only 26 of the 115 were free from crime. The chances for at least 14 years past have been about 3 out of 4 that a child going to the movies would see some form of crime.

Could a civilization endure which to such an extent was busied with vice and crime? Yet with no thought of the harvest to come Hollywood is imposing on our children and youth a world divided about 50-50 between traditional morality and the underworld.

Turning from the screen's overemphasis to its glorification of evil, one may be permitted to quote Father Lord's recent characterization of pictures produced since the revised Hays "Morality Code" was issued in 1930. "Into the pictures was pouring a whole philosophy of evil. Sin was openly defended. Sex relationships became easy and careless. The gangster took his place as a glorified hero of the movies. . . . The companies began to present prostitutes as attractive and misunderstood, and they specialized in fallen women."

Just what is the share of movie responsibility for the shocking increase of youthful delinquency and crime which led to the appointment of the investigating committee of the United States Senate that reported a few weeks ago, no one can say. But few will take issue with the statement by the Catholic Bishops on July 25 that "The habitual attendance at motion pictures in which scenes portray vice as the normal state of affairs, in which criminals are attractively presented as men and women typical of real modern American life, in

which Christian ideals are ridiculed as belonging to a lonely and not regretted past, has dulled the consciences of men and has blurred their moral perceptions."

It is a pity, for the films have all the while been capable of splendid things. Shall we not see to it that from now on they serve the higher life of the nation?

A Labor Day Query: "Am I My Brother's Keeper?"

BY OLIVE A. SMITH

GOD said unto Cain: "Where is thy brother?" And Cain answered: "I know not. Am I my brother's keeper?" So ran the conversation between a murderer and his Creator. This occurred a long time ago. A comparatively short time ago, in September, 1887, occurred the first celebration of Labor Day, setting apart a holiday for employees. During those forty-seven years we have traveled a strange road. Instead of being concerned about a holiday for employees we now face the fact that the employee is almost an exception. With the countless thousands of persons out of employment and others doing unnecessary or useless work merely as an excuse for means of subsistence on the principle of the dole, our Labor Day is a lame American holiday.

We know that war is murder. We know, all too bitterly, that we, like Cain, have been guilty of stabbing to the heart many of those whom we loved. We would give our very lives to undo the murderous deeds and recall the cruel words which, perhaps, sapped the life blood of our dear ones. But we do not yet seem to realize that the economic and industrial system into which we have drifted has become murderous in its operation. Too many of our best and finest citizens have, during the past few years, lost their lives in a vain attempt to stem the tides of business failure. Just as truly as on that far-off day, God asks: "Where is thy brother?"

A discerning mid-western preacher, haunted by this question and goaded almost to desperation by the conditions in his community and the results he sees in moral and spiritual disintegration, thundered his answer, "No, I am not my brother's keeper." A keeper, he averred, is like a tamer of animals. To be a keeper is to assume a rôle of superiority. It involves a studied technique. It demands the cultivation of the most unfortunate qualities in both, the keeper and the kept. The slave owner was a keeper. Employees who are "kept" may not meet their employer face to face, and eye to eye, as one free human being should meet another. Being a keeper creates fear, develops dependency, removes motive power and the necessity for trial. To know that you are being "kept" kills self-respect,

ability and initiative. The dole is an evasion of the problem of human adjustments which should be solved in a Christian nation. It is a violation of the best interests of both giver and receiver.

By every word, act and inference, Jesus propounded the eternal question: "Where is thy brother?" Nearly 2,000 years ago he proposed a genuine "New Deal," and, for a time after his crucifixion, his followers tried to carry out its principles. But greed and avarice overcame the effort.

What has caused the cataclysm of the past few years? Economists have their theories as to economic causes and economic cures. The World War is given as basic, which most of us accept. But no amount of economics could have prevented the World War. The fact is that Jesus predicted the war, in general terms. He said that if men persisted in greed, lust, selfishness, jealousy and morbid desire for gain, it would cause war, and more than war.

The Sermon on the Mount is the most sweeping condemnation of a vicious profit-making system of private business that could be imagined. Men and women have a divine right to be free from murderous anxiety, worry and fear. God never intended to inject into human society a system causing a strenuous, ruthless, life-and-death struggle for the possession of material things.

In Great Britain, it is said, is a generation which has lost the ability to work. The dôle has done it for them, just as it will do in America if it comes into power. There is a better way. I am not my brother's keeper. I am my brother's brother. So would Jesus answer the question if he were in this troubled world. And his answer to any question is, in the last analysis, the only answer.

Topeka, Kans.

The Wise and Foolish Virgins

BY G. G. JOHN

Part One

THERE were two cities of 1,000 inhabitants each and they were of equal intelligence, moral standing and as earnestly Christian.

But one was wise and the other foolish in the functions legislated into their medium of exchange and economic relationships.

The foolish one regarded a dollar as a thing of value in itself. Each man was independent of all the rest, but all were equal in their freedom to use every opportunity that came their way by accident or purpose, to get without limit as many of these dollars as lay within their power.

It so happened that one couple owned this city with its factories and supporting country. All the 998 of the thousand looked to this family for a job. They

gave fair wages and all could live without actual want and pay their rent, water, light, fuel, etc., but they could not on the whole get ahead; but they lived.

Then some wise men invented some machinery with which one farmer could raise as much as four and one mechanic do as much as 20 and one-half the men were turned off.

They had no means to buy, and half the former product, though sorely needed, could not be bought. These unemployed underbid those employed and farther reduced the power to use the supply.

Every one was hungry, and there was an overabundance, but it had to come through the dollar, so all strove for the dollar.

One man of cunning made a plate to duplicate the dollar, and made thousands and got by with it. Another found a roll of bills and passed them as his own.

A squad of others held up the bank and took the money and spent it, for the value was in the dollar by law.

Another stole the landlord's baby and held it for ransom and got it in dollars and spent them.

As there were hundreds of people idle and desperate, anything honest or dishonest, clean or corrupt, was considered if it yielded a dollar, for a dollar meant another day of life. Dishonest men used honest or dishonest means. Honest men were placed under the necessity to match them or die. Some of them died. Others lived by sin and that destroyed honor.

One man defrauded a host of the citizens of the city of all their means and left for parts well known, but he could not be apprehended. He had the dollars and the value was in *them* by the law of the Medes and the Persians and he could spend them.

A widow owed a debt, and mortgaged her cow to pay it. She and her little child lived from the cow.

The mortgage came due and the cow was sold at auction. It was a bad day and few were out. It sold for little more than half its value. That evening the child begged for milk. The mother said there was none. The child looked at its mother with quivering lips for it was very hungry. The mother said, "Let's go to bed. In the morning we will see what we can do."

In the morning at six o'clock the child was sick from the exposure of the day before and the long night's hunger. At nine the man who had caused the sale of the cow made a deposit of dollars in the bank. At twelve the man who had bought the cow boasted of his bargain and said it was providential that he got the chance, and that he was clearly ten dollars ahead in the deal.

At nine the child died and the mother lay in bitterness of soul unable to understand. All knew there was something wrong and even then there was war in this city to maintain the rights of the dollar as against life.

And a minister who stood for the war, even while he professed to follow the Prince of Peace, held in one hand the cord that should fire the cannon that sent the shell hurtling through the flesh of his brother man; the other hand was lifted toward heaven as he cried, "God is in his heaven, all is right with the world." The woman screamed, for the minister had accused the God she loved above all divine beings of murdering her little innocent baby whom she loved above all human beings. It was more than mortal heart could stand and she fell to the ground and died like her Master of a broken heart.

Under these circumstances it was foolish to get married. But the fires of youth burned. Burned in hope until reason declared the situation hopeless, and the heart turned sick.

Then you add to the passion that creates a life the dollars that will save your own, and the devil tells you to give up heaven or go there at once, he has you at a fearful disadvantage.

Then for a minister of the gospel to say to these persons who are denied their right to life, liberty and the pursuit of happiness, who himself claims the right to as much means as he can administer, "You want to learn the meaning of sorrow," and has no other explanation than that God wills it, is to place the devil's dynamite under man's faith in God. It causes him to say, "After all, would it be heaven with a God like that?" And from this cause the home degenerates.

There is no God like that. "God is love."

But there are those who teach that God has the oversight of the distribution of wealth.

Jesus "came that we might have life." Then to make him stand for a system that destroys it, makes him a liar and strikes the foundation from the whole Christian system, and that destroys the church. And without the church, man forgets God and that destroys the nation.

The woman whose heart was broken died at eleven. But at midnight there was a cry made that sounded from center to circumference of the city. "Behold the Bridegroom cometh, go ye out to meet him!" And all was confusion, for they had no light except that belched forth from death dealing cannon, and the steady flare of the flames of Gehenna where the wreckage of human souls and bodies was burned. There was no voice to welcome him but that of innocent blood crying to him from the ground.

The rank and file of the people did not want to do evil, but they gave the devil the advantage in their social and economic tenets and evil men waxed worse and worse.

They found that man that *would* not live *for* man could not live *because* of him.

Though they professed to follow the Prince of

Peace, their greatest item of expense was the cost of killing one another. And over professed honesty, their greatest business was the racket. And the greatest single monument to their lack of wisdom was the ash pile in Gehenna around which the imps of perdition howled in horrid glee over the glories of the kingdom of Sheol.

Springdale, Ark.

The Tiger Is Loose Again

BY H. L. RUTHRAUFF

ONE Saturday morning, a few weeks ago, I was called to a home to talk to a half-drunken father and husband. He had come home the evening before, abused his wife, frightened his twelve-year-old son away from home, then in a fit of uncontrolled anger, pulled the small gas heater from its plumbing, broken several small pieces of furniture, and then wanted to lie down in the gas-filled room to end it all.

A few months before, I was in another home and listened to the woeful story of a mother whose heart was broken and courage waning because her husband was a habitual drinker. Because of drink, the mother and children were brought from a home of comforts and happiness to the worst of poverty and hunger. So go the tales of woe since the "tiger" is loose again.

We were promised by the wets that the saloon would never return, so they tried to reform the old curse by dropping the name "saloon" and placed the drink in respectable places of business such as drug stores, cafes, hot-dog stands and grocery stores where women and children may have access to it. Yes, the old curse is back, plus the drinking by women and children. We now know that all the promises and arguments for the repeal were lies produced by the brewers to fill their coffers. The return of drink has not solved the unemployment problem, but induces CWA workers to spend government relief money for liquor when it was intended for the family.

The wets promised to relieve the farmer by using his surplus grain for the manufacture of beverages, but they have not used one per cent of the wheat and less of corn. Beer has been a detriment to the fruit growers and to the dairymen, for money spent for beer can not buy milk and fruit. As I remember it, the greatest talking point for repeal was the 105 millions of dollars that would flow into the United States Treasury through revenue. The 105 millions shrank to 30 millions. This failure exposes another false promise, that the days of gangland and bootleggers would be a matter of past history. It is believed that over one-half of all the beverages made are not taxed.

Another war cry was that we were spending an exorbitant amount of money for enforcement, but since the "tiger" has become so wild, eleven millions of dol-

lars have been added for enforcement and the number of agents increased from 1,100 to 2,500. This has been done, not to cage the "tiger" but to tame him lest he attract too much attention. Car accidents have increased three-fold.

And so we have the old battle to fight again if prohibition in any form is to be backed by law. When the Eighteenth Amendment was repealed a twenty-first amendment was added to our national constitution. This amendment cancelled all the work done for prohibition by rewriting liquor into our national constitution as well as into the constitutions of some two-thirds of the states. The fight for prohibition, like the fight for peace, will have to strike the roots. As the munition factories in the peace struggle, so the breweries in the struggle for prohibition seem to be the root that must be cut before the evil tree will fall.

Wichita, Kans.

Letters to a Dunker Father

Letter One

Dear Father:

I NOTE from your last letter that you are really becoming quite concerned at some of the thinking I have been doing. Your feeling that I am becoming needlessly concerned about the problem of war is hardly what I expected. I had thought the Dunker teaching on peace to be one of the church's cardinal doctrines, even the most important one. I, myself, feel so keenly the necessity of the church taking a stronger attitude against war that I make no apology for being almost an alarmist about this war problem. And I am much concerned about the position of Christianity in modern civilization if the Christian nations take the main part in the next world war, as it seems likely they will. I am going to suggest that in my next few letters to you I set forth why I feel that we Dunkers need to do some new thinking on the war problem. If you will hear, I propose to give you a picture of what some young Dunkers are thinking about their church and its action on the vital problems of today.

However, I am writing today to tell you of the recent report of the *World Tomorrow* on the opinions of 20,870 Clergymen on War and Economic Justice; and especially on the report from the Brethren clergymen. I am quite proud of the record of the latter as I am sure you will be when you have read it. There were a total of 527 replies from Brethren clergymen out of 2,660 questionnaires sent out. Here are some of the results which I have chosen as most interesting:

99% (520) of all Brethren clergymen replying do not favor military training in public educational institutions. 1% (3) favor it.

91% (478) favor substantial reduction in armaments. 5% (26) do not.

96% (508) believe that "the churches of America should now go on record as refusing to sanction or support any future war." 2% (11) answer no.

95% (501) are "personally prepared to state it is their present purpose not to sanction any future war or participate as an armed combatant."

76% (399) say they "could not conscientiously serve as official army chaplains."

80% (421) do not "regard the distinction between 'defensive' and 'aggressive' war as valid."

One of the most interesting facts about the above figures is that, in every case, the percentage of yeses for the Church of the Brethren is the highest figure of all denominations represented. And that is as it should be in view of our long traditional opposition to war. Surely here is high hope for the church's attitude in the next war. At the same time I think of this high praise for our pastors, I can not help but wonder how those few in each case mentioned justify themselves. Can you imagine a true follower of Jesus being in favor of military training? Yet three Brethren preachers so declared. But even so our record is much better than most denominations.

In my next letter I want to come to the real crux of the problem for our church. And that concerns the replies in the above questionnaire on Economic Justice, which is so intimately tied to the problem of peace.

Your Dunker Son.

Can Faith Heal Disease?

BY EARL M. BOWMAN

WE have recorded a number of remarkable healing deeds by Jesus. A woman with a hemorrhage came to Jesus for healing and Jesus said to her: "Daughter, your faith has made you well." The blind beggar at Jericho addressed Jesus in these words: "Jesus, have pity on me." And Jesus said to the beggar: "Go, your faith has made you well." A certain leper came to Jesus imploringly: "If you only choose, Sir, you can cleanse me," and immediately his leprosy departed from him. A man with a withered arm came to the Master and he said to him: "Stretch out your hand," and his arm was restored. But we need not prolong the list, for these are typical examples.

Now there are many orthodox Christians who are ready to agree that Jesus cured the sick and diseased. But many of these same people shy away from the idea that faith can heal disease today. They frankly do not believe in it, and think anybody who does a little queer. It is pertinent to suggest that maybe because of this very attitude there is not much faith healing today. For faith was the condition of Christ's healing power. At Nazareth he could do no work of power because of their unbelief. He was astonished at their lack of faith.

In the presence of unbelief he, too, was powerless, just as a speaker today is inhibited by a hostile or critical audience, or as is a physician in the presence of those who have no confidence in his methods.

It should of course be made very clear that spiritual healing, if used with sanity, is a supplementary method rather than a separate art. It can not take the place of or supersede the practice of medicine and surgery. But spiritual healing does have a field in which to work.

It is also pertinent to keep in mind the fact that no physician, surgeon, or spiritual healer has ever healed anyone. All that any of them can do is to try to take away—be it by medication, operation, or suggestion—any obstacle that may be hindering the normal functions of the patient's organisms. In other words, they make favorable the conditions so that the laws of nature, or of God, can bring about the healing process.

Before we can carry the discussion further it is necessary at this point to use a few technical terms. But explanation will make their meaning clear. Now we can divide all diseases into two general classifications: first, *physiogenic* diseases which are sometimes referred to as organic diseases. The cause of *physiogenic* diseases is purely physical. Some germ has begun to prey on the physical organism, or the organism has ceased to function due to serious physical impairment. And since the cause is physical the cure must also be physical. With this class of diseases medicine and surgery must deal. It would be wrong to refuse the help of medicine and surgery in the case of a broken arm or of some contagious disease.

But in the second place, there are what are known as *psychogenic* diseases which are sometimes called functional diseases. These are diseases the causes of which are mental, or in the mind and the will. Probably about fifty per cent of our ails today are imaginary, or due to wrong mental attitudes. At least good physicians have so testified to the writer. The psychical diseases are real and cause much genuine suffering. The spiritual healer has a province of service that is urgently needed today in dealing with these psychogenic troubles. These mental ills are the cause of much sleeplessness, nervousness, anxiety, worry, and unhappiness.

Of course it is very difficult to always keep physical and psychic troubles confined into separate compartments. Frequently a psychic trouble will follow a physical injury or illness, and vice versa. Modern psychology recognizes that there is always a constant interaction between the body and the mind. Mind acts powerfully on the body and the body acts powerfully on the mind. Because this is a fact it would seem ideal for there to be the utmost coöperation between physicians and spiritual healers in order to insure the speediest recovery of the patient. The average minister has but little knowledge of the science of medicine, and the av-

erage physician has but small knowledge of those laws which control the mind and soul.

The many psychic ills so prevalent in our day are caused by spiritual disharmony—a lack of harmony between the soul and God. We know that a vindictive spirit and the refusal to forgive is often followed by mental ferment and a physical breakdown. No medicine and surgery can help in such a situation. That is a case purely for the Shepherd of souls. When harmony has been reestablished between the soul and God, and between the two individuals who have provoked the situation, the healing of both mind and body will follow.

It may be that many of the matchless cures recorded of Jesus were cases where the soul was out of harmony with God, which brought on both mental and physical distress. It is certain that the people whose troubles were caused by disharmony of soul would claim his first attention. It is also certain that Jesus saw the psychical origin of many physical diseases and knew that when the harmony of the soul was restored the physical symptoms would disappear. It is apparent that Jesus used means and took advantage of psychic laws which are only now beginning to gain the recognition of scientific authorities. Jesus had insight into the laws of nature and of mind which are only now beginning to be dimly perceived.

Good medical authorities today recognize that in psychogenic cases mental therapy is the only thing that can be applied with effectiveness, and they are inclined to believe that in some diseases, definitely physical, the power of the mind over the body has been proved. But it is fitting to caution that one must know what he is about before attempting to use psychotherapy—the art of administering treatment to those whose ills are psychogenic.

What is the business of the Christian church? Is it not to bring man into harmony with God who can heal

him and save him physically, mentally, and spiritually? Merely physical healing or recovery will not satisfy man's deepest cravings. Man must have a healing that touches his soul and results in right relations with God.

The Christian church has a mighty spiritual power in her hands which she is not using. This is due partly to an unconscious materialism which has crept into organized religion. It is also due partly to the common belief that the spiritual life has nothing to do with nerves, brain cells, sensations, and physical ills. Because of this situation many sick folk today are receiving medical treatment with little benefit, for it is spiritual help which they require and there is no one at hand to give it. Many people are leaving the Christian church because within it they can find no medicine for a troubled mind, no fountain of vitality for the renewal of exhausted nerves, and no power of release from the inhibitions that make life a well nigh intolerable burden. The Church of Jesus Christ has inherited great spiritual resources from her Master, and these she is leaving unused.

Many people have left other branches of the Christian church and have become Christian Scientists. It is reported that in the United States there are eleven thousand Christian Science practitioners. It is the only religious organization in the country that can boast of a substantial yearly increase in its membership. The main body of its adherents is made up of persons who have seceded from other branches of the Christian church. Why is this? Is it not because these seceders have felt that the other branches of the church did not have a complete gospel and did not minister to some profound needs? What is the cardinal principle of Christian Science? That mental and spiritual forces may have an amazing effect on the body. Where are we to look for the secret of the remarkable success of Christian Science? In the fact that it has really healed people of various maladies which have defied the utmost efforts of orthodox medicine. It lifts the mind of the sufferer away from the material necessities into the realm of ideas and emphasizes the power of love. The writer does not endorse Christian Science, because as a system it has many weaknesses, but one of its points of strength is here chosen for purposes of emphasis.

Medicine has no cure for a bad heart or a guilty conscience; no consolation for heart-breaking tragedies. Medicine is powerless to arm the will to beat down temptations, or to rescue the victim of evil habits from their grip. The Christian religion meets man in his loneliness, in the tragic depths of his experience, in his tears and distresses, and gives him mastery over an unquiet heart, over depression, trial, failure, quivering nerves, and a reeling mind. It is high time for the church to arise and minister with fresh effectiveness to the vital necessities of sick minds and souls.

Bits of Brotherliness

BY PAUL F. BECHTOLD

Do Your Bit as a Hero of Peace

ALBERT A. EINSTEIN demonstrated an unusually fine bit of brotherliness in his proposal to his fellow scientists that all of them refuse to contribute in any way toward the advancement of war. He had already suggested that if only two per cent of the people of the world should totally renounce war, should actually have nothing to do with it, war would cease. Truly we are living in a great age. The kingdom of God is breaking through the heavens all around us.

Jesus reminded his friends that only he who was born again could see the kingdom of God. "Open mine eyes that I may see, visions of truth thou hast for me."

Wakarusa, Kans.

Many of the ills which afflict mankind today have their roots in moral conflicts. Faith alone can heal such diseases. Dr. Hadfield, in his book, "The Psychology of Power," somewhere says: "The Christian religion is one of the most potent influences that we possess for producing that peace of mind and that confidence of soul which is needed to bring health to a large proportion of nervous patients. In some cases I have attempted to cure nervous patients with suggestions of quietness and confidence, but without success until I have linked these suggestions on to that faith in the power of God which is the substance of the Christian's hope. Then the patient has become strong."

Is the Church of the Brethren taking full advantage of that ministry of healing which is so distinctly and traditionally hers? "Is any among you sick? let him call for the elders of the church; and let them pray for him, anointing him with oil in the name of the Lord: and the prayer of faith shall save him that is sick, and the Lord shall raise him up; and if he have committed sins, it shall be forgiven him."

Philadelphia, Pa.

The Parable of the Foolish Fishes

BY WM. KINSEY

SOME months ago a nephew and niece of mine removed three gold fishes from the pool in their rock garden and placed them into a fish bowl in the living room of their home. A few days later the writer called, and the fishes were noted and admired. Some few weeks later we called again, and there were but two fishes in the bowl. My niece informed me that two of the fishes had leaped from the bowl, and were found lying on the floor of the living room. They were replaced in the bowl, but only one lived. Just recently we had occasion to re-

turn to my brother-in-law's home again, and I noted but one fish in the bowl at this time. Upon inquiry I was informed by my niece that another fish had leaped from the bowl, and was found dead upon the floor. So there remains but the one fish at present. And herein is a parable of the foolish fishes.

There is a sphere, a zone, a latitude of life; also, of death. "For *in him* we live, and move, and have our being." "*In me* ye have peace. *In the world* we have tribulation." There is a sphere in which the Christian can have peace and live. The little fishes were discontent to be circumscribed by the glass walls of the bowl. The glass being transparent, also the atmosphere beyond the glass walls, the realms out yonder seemed to

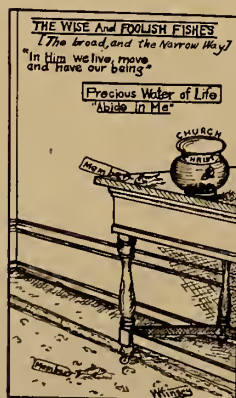
be like the water. So the glass walls intercepting or interfering with their liberty to move out into a larger world, they leaped out of the bowl, and to their death. They left their only sphere of life. They died in the very sphere where the canary bird can live. But the realm of life for the canary bird was the realm of death for the fishes.

Flowers can not live out of their sphere or zone of life. They tell me that up on the slope of high and snow-capped mountains there is a line where one may stand, and with one hand may reach upward and grasp a handful of snow; and with the other may pluck a flower from below. Those flowers growing near the snow-line would die in Florida; and the flowers of Florida would die if transferred to the altitude and latitude of the snow-line.

Folks can not live out of their sphere of life either. In *him* we live, and move and have our being. "I am the Life." The narrow way leads unto life. While the fish bowl was circumscribed and narrow, yet in it was life. The church is circumscribed; it is not as big as the world, but in it is life. "In the world ye have tribulation." The church is the ark of safety. Indeed, the church is a "safety zone." When members say, "No more church or Sunday-school for me," and drop out and give themselves over to Sunday motoring and amusements, it usually means a leap unto death. Out of the bowl they go. The life out in the large world looks somewhat the same to them as in the church, and so they, fishlike, leap. There is something wrong when members begin to lose their appetite for the fellowship and companionship of the brethren, and enjoy that of the worldly crowd the more. There has been a leap to that which seemeth right, but the end thereof is the way of death. Give me the companionship and fellowship of the church. It tastes good to me. I have no desire to fellowship with the worldly crowd so far as the affinity of my soul is concerned. It furnishes a good test, too, by which we may know whether we are Christians or not. "We know that we have passed out of death into life, because we love the brethren." In the church is life, because it is built on Christ Jesus. The church is the sphere of the Holy Spirit. God sent his Son into the world; but he sent the Holy Spirit into the church. One trouble with the church today is, that too many "fishes" have leaped from the "bowl." They have taken a notion to "be conformed to this world."

Fishes, flowers, and folks can not live out of their spheres of life. In *him* we live, and move and have our being. He that abideth (is abiding or remaining) in me, and I in him, the same beareth much fruit. The foolish fishes are but a parable of foolish folks. Be satisfied to get into, and remain in the church of the Lord Jesus Christ, and live.

Westminster, Md.





MISSIONS

This Department

Conducted by

H. Spenser Minnich



Trying to Understand the Missions Problems

BY H. H. HELMAN

A GREAT deal of confusion and misunderstanding has lately arisen in the field of missionary endeavor. Criticisms have shot back and forth between groups representing different views. The people supporting missions have in many instances been divided into two camps. New boards have been organized purporting to represent the *true* missionary message and method. The result of all this has been to becloud the cause and to leave the majority of the people either in confusion or in a suspicious attitude. Unless one reads very widely on the subject it is practically impossible to be informed as to what is really happening in this "great first work of the church."

Missions are not what they used to be. Along with about everything else they also have changed. Of course, the fundamentals of the Christian message have not changed and never will. New conditions require a change in method upon the field, a change in the plans of administering missions from the home base, and a change in the nature of the appeal to those who are expected to support them. These three phases of the work have been undergoing change for a number of years, steadily moving toward the adjustment of missions to the current world. The machinery of the movement, the *modus operandi*, both at home and abroad, are not so easily or quickly changed. Sometimes it is very difficult to keep up with the rapidly changing local and national conditions. At this point criticism has entered, being freely offered by those who are very unfamiliar with the difficulties involved and the dangers created by a too-rapid change. Church boards are willing to make changes that create a greater efficiency in the field and on the home base, but justly balk at diluting the Christian message and thus make it less exacting in character and spiritual requirements as it enters the local fields.

Often with hundreds of missionaries on the field, requiring salaries, equipment and operating funds, the church's administration boards face the task of meeting their needs regularly. This, along with the supervisory

work, constitutes their major responsibilities. Added to the administrative problems created by a rapidly changing world, is the greater one of raising sufficient money to maintain the work. In 1929 eight of the major boards in America received in round numbers, \$21,500,000 for their work. In 1933 these same boards received, in round numbers again, \$15,000,000 or a sum representing a loss of over thirty per cent in receipts. You see at once that the boards faced the alternative of reducing salaries and allowances about one-third, or of calling home one out of every three missionaries. The first would produce severe hardships on top of what was already sacrificial service. Boards knew how these faithful ones have had to live and were reluctant to add further difficulties. To recall missionaries would only bring them back home to be indigent citizens of America or wards of relatives or friends. It was indeed a problem that almost defied solution.

In the attempt to solve the difficulty the administrators first cut their own salaries, thus showing marks of good stewardship. Next the field force took a reduction of salaries, not much at first, hoping for an early return to prosperity and giving. But soon drastic cuts had to be made. The added hardships were borne with Christian fortitude and courage. During all this time the boards were attempting to balance the budgets, safeguard the income investments, reduce overhead, remove the less needed workers from the fields, close stations that were not progressing, stop all building operations and urged the forces to economize and double their efforts to keep the work at its usual efficiency. Most church boards now look upon the conditions as they affect missions as rather permanent. For this reason they are coöperating and coördinating their work, attempting to remove all competition and overlapping on the fields, selecting representatives in common to visit the fields in their interests, and exchanging experiences and findings in the effort to economize. They have been sorely tried, but they are not distracted—they are determined and hopeful.

What has happened upon the foreign fields, or is happening, to change the approach of missions? The rising tide of nationalism has perhaps given the greatest concern on the fields. A defense attitude toward Christianity may be expressed: "I am an *Indian*; I do not wish your Western civilization." This grows out of a new set of feelings, attitudes and desires. National aspirations are taking the place of personal aspirations. The mob spirit flourishes. The younger natives rebel against anything not distinctly in line with the nationalistic feeling and purpose. This condition has introduced a new problem to missionaries. One bit of propaganda recently urged the natives to try "to understand the harmfulness of the foreign schools." Of

course, our workers on the foreign fields have not been antinational: rather they have left that matter to the people themselves. But since they represent a foreign agency, the American church, many local citizens just simply rule them out of the present ongoing evolution. So they are attempting to make as many of the churches as possible indigenous ones, directed and managed by the native members. This does not always solve the difficulty. The church is objectionable, not because it is Christian, but because it is American in origin. This is especially the view of the political leaders and naturally affects the thinking of the common people.

This nationalistic spirit makes the natives suspicious of foreign workers. They accuse them of breaking up local social life and institutions. Humble as the missionaries are they are often accused of being arrogant and of looking down upon the local peoples, failing to appreciate their hallowed traditions and customs. This artificial atmosphere has made it extremely difficult for the workers and they are trying in every way to show an interest in the development of the national feeling.

Other problems in the fields grow out of the new educational movements in the various lands, out of the youth movements which characterize many of them, and out of the rapid changes taking place in social and economic life. The educational development in many places is almost of a pagan type, with which Christianity can never agree. The youth movements are rather self-absorbed and socially radical, and our missionaries find it difficult to relate themselves helpfully to them. The materialism of the economic developments creates missions problems. On the whole the patience and wisdom of the missionaries in the face of these conditions have been outstanding. They deserve the prayers, the encouragement and support of all.

In the home field there is added the problem of finding how to interest youth in missions. They are not at present too interested in this cause. Whether it is the fault of adults or of themselves is not the question. The problem is to interest them in the church's foreign work. The more intelligent youth of America claim to be interested in three great objectives: (1) A just economic and social order. (2) Equality for all races and the elimination of rugged nationalism. (3) The abolition of war. From city church groups, colleges and universities and from youth clubs over the land comes a call for efforts to establish these ideals. What can missions do for them? Principally this: They can be assured that no movement in all the world contributes so definitely to these ideals as the missionary movement. It has and will continue to serve these ends. They are the inevitable by-products of a Christian world.

Another major problem at home is how to vitalize the appeal of missions. The half-hearted attitude toward the work must be overcome. How? The peak of prosperity was between 1927 and 1929. *During these same years missionary giving began to decline!* Not after the depression, but before! We became a materially-minded people and so decline in giving followed, and continues. The only solution seems to be an intensive program of missionary teaching including Christian stewardship. At this point missions must be reconstructed at the home base.

One thing more. Transportation and communication have acquainted the foreign fields with our Christian living at home. Seeing its weakness it is said: "We don't want that kind of religion." It is intimated that it isn't what the missionaries represent it to be. This means that our Christianity must be purified and edited at home to make it attractive to other people.

There is danger in the neglect of missions. The nonmissionary church wanes. It always has and always will. But the greater danger is what will happen to our seething world if missions fail. Really, we can't save our little church at home unless we save the world with it. Problems or no problems we must keep at it and renew our fervor. They are not beyond the strength and ability of the Christian church and therefore we can support missions optimistically and hopefully.

New Carlisle, Ohio.

What to Pray For

Week of September 1-8

BROTHER AND SISTER J. M. BLOUGH sailed to India the first time in 1903—thirty-one years ago. They are now serving in their fifth term of service. They were located in Gujarati territory and learned to speak the Gujarati language. However, they have also lived among the Marathi speaking peoples. The greater part of the past two terms the Bloughs have lived at Vyara. For many years this was considered a jungle-station and it meant sacrifice and hardship to live there. Only those who opened up the work at this place, faced the opposition of petty government officials, overcame the unreasonable prejudice and superstitions of the ignorant villagers, persuaded boys and girls to attend school and planted the foundations of the Christian church can ever know just what it cost to establish the mission at Vyara. But twenty-nine years of faithful service have wrought great changes in the entire countryside. Brother and Sister Blough rejoice in the growth which they see in the church, in the schools, in the villages and in the attitudes of the town people. Vyara has become like the hub of a great wheel whose spokes reach out in four directions to villages twenty

to thirty miles away. The two boarding schools—one for boys and one for girls—have been strong agents in changing the community. Sister Olive Widdowson is in charge of the Girls' School.

News From the Field

INDIA

Vyara

J. M. Blough

Love Feasts and Baptisms

Summer is the time for love feasts in India, especially in the villages. Apart from the one held here at the station there were seven village feasts in the four churches of the Vyara area. These were all well attended. We see progress in the village Christian communities as they assemble for their annual feasts. The leaven of the gospel is at work and their lives are being transformed. Generally there are also baptisms at the time of the feast. Altogether about 125 have been baptized this year thus far. The largest number at one time was at Agaswan on the 9th of June when 83 were baptized; 32 of these were women and girls. There were 225 communicants at the feast the same evening. The following morning the new house of our leading member of the village was dedicated.

Weddings

And summer is also the time for weddings, not only among Christians but other classes as well. One chief reason is that in the summer people have more leisure and also more convenience for such occasions, for it is much easier to make suitable arrangements than it would be in the winter or in the monsoon. We have had seven Christian weddings here in the various churches the last two months. A few others were being arranged but have not matured yet.

Reopening of School

On the 12th of June our school reopened for the new year after a two months' vacation. The previous day practically all the former boarding students returned and a few new pupils were admitted. The attendance is practically the same as last year. The teaching staff is also the same. Last year's examination results were very good, so no change was made.

Change of Seasons

This is the middle of June when we expect the monsoon to begin. Already it has rained on practically all sides of us, but we are still waiting for a downpour to put an end to this sultry and enervating heat. But the summer has its compensations in nature. A few kinds of flowering trees put on their gorgeous robes of color in this season. Toward the end of the summer the most popular fruit of India ripens—the juicy and luscious mango. And we must not forget the birds. How they do sing at this time! They make the air ring with their music, especially in the early morning. We have warblers, chirpers, whistlers, twitters, cluckers and screechers too. There are cuckoos, orioles, canaries, bulbuls, Indian robins, thrushes, mynas, sparrows, king crows, woodpeckers, "seven sisters," "whistling school-boys" and still others. Oh, how interesting they are and how we enjoy their beauty and their company!

A Ringing Testimony

We are indebted to the Dnyanodaya for this testimony: "Nawab Zoolcadar Jung, Home Secretary of His Exalted Highness the Nizam's Government, speaking at a recent

Methodist Conference in Hyderabad, said: 'It is to Christian missionaries that those poor Indian people, the Untouchables, owe their present forward impetus and also the significant change in the attitude towards them of a large and growing number of Hindus. Whether we like it or not, we Indians must admit that; and there is no doubt but that the historian of the future will lay stress on this great humane contribution of the Christian missionaries.'

Church of the Brethren in Africa

Note—This is the outline of the program prepared for the month of October to be used by the Women's Missionary societies. Write to the General Mission Board for the complete program. Price, five cents.

Devotional:

Appreciate the power of Jesus Christ to transform men. Reach a sense of the joy of partnership with the church of Christ in Africa.

Hymn: In Christ There Is No East or West.

Scripture: Acts 8: 26-38.

Prayer.

Solo: "Lord, I Want to Be Like Jesus in My Heart."

Poem: Give a Thought to Africa.

"Give a thought to Africa! 'Neath the burning sun,
Hosts of weary hearts are there waiting to be won.
Many idols have they, but from swamp and clod
Many a voice is crying out for the living God.
Give your love to Africa! There our brothers call.
Bring release from slavery, break sin's bitter thrall.
White shall love the black man, each forget the past;
In the Father's house above, all will meet at last."

—Hosea K. Nyabonga.

Hymn: Rescue the Perishing.

The Church of the Brethren in Africa:

Evangelism—Mrs. Desmond Bittinger.

Purpose: To see thousands of men, women and children for whom Christ died, and to hear him say: "I am come that they might have life and that they might have it more abundantly."

Education—Mrs. Albert Helser.

If the people of Africa are to find their place in the new world, they need training in intelligence and character to enable them to cope with conditions they have to meet.

Healing—Mrs. Homer Burke.

Purpose: To see Christ's ministry of healing directed to the redemption of the whole man.

The Lepers—Mrs. Harold Royer.

Heal the sick, raise the dead, cleanse the lepers, freely ye have received, freely give.

Poems (written by Christian lepers in Japan):

"Lilies abloom,
And in my heart no room
Except for thoughts of him who conquered death."

"Upon this Easter morn,
All fresh, oh, all afresh,
His grace in me is born,
And my dumb heart cries out to sing his praise,
On this, his Day of days."—Takamoto.

"I would not change one little jot
Of his dear will for me;
But in my weakness I would go
Entrusting all my load of woe
To him who walks with me."—Kaada Keizo.

KINGDOM GLEANINGS

Calendar for Sunday, September 2

Sunday-school Lesson, Micah Champions the Oppressed.—Micah 6: 1-12.

Christian Workers' Meeting, The World's Work.

B. Y. P. D. Programs:

Young People—Parasites or Producers.

Intermediates—Our Harvest Offering.

* * * *

Gains for the Kingdom

Three baptisms in the Pasadena church, Calif.

One baptism in the First church, Philadelphia, Pa.

Two added to the Allison Prairie church, Ill., Bro. Dolar Ritchey, pastor-evangelist.

Four baptized and one reclaimed in the Pine Grove congregation, Bro. Emra T. Fike of Oakland, Md., evangelist.

Ten received into the Beaver Creek church, Va., Bro. E. C. Woodie of Geer, Va., evangelist.

Four baptized in the Lake Ridge church, N. Y., Bro. E. F. Sherfy of Stuarts Draft, Va., evangelist.

Seven baptisms in the Greenmount church, Va., Bro. M. G. West of Bridgewater, Va., evangelist.

Five baptisms in the Valley church, Va., Bro. I. S. Long of Bridgewater, Va., evangelist.

Four baptisms in the Keyser church, W. Va., Bro. R. G. West of Indianapolis, Ind., evangelist.

Thirteen conversions in the Brick church, Va., Bro. R. G. West of Indianapolis, Ind., evangelist.

Twenty-three baptisms in the Locust Grove church, Md., Bro. D. I. Pepple of Woodbury, Pa., evangelist.

Eight baptized and one reclaimed in the Pleasant Hill church, W. Va., Bro. H. C. Sanders of Auburn, W. Va., evangelist.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. J. Edwin Jarboe of Syracuse, Ind., Oct. 14 in the Blissville church, Ind.

Bro. John E. Rowland of Mechanicsburg, Pa., Sept. 3 in the James Creek church, near Huntingdon, Pa.

Bro. J. W. Fidler of Brookville, Ohio, Sept. 9 in the Blue River church, Ohio.

Bro. C. L. Cox, the pastor, Sept. 30 in the Claysburg church, Pa.; Oct. 15 at Curryville, Pa.

Bro. H. A. Claybaugh of North Liberty, Ind., Sept. 23 in the La Porte church, Ind.

Bro. Wilbur Garber of Port Republic, Va., Sept. 2 at Linville Creek house, Va.

Bro. N. H. Blough of Davidstown, Pa., Sept. 2 in the Salem church, Va.

Bro. Emra T. Fike of Oakland, Md., Sept. 2 in Old Furnace church, W. Va.; Oct. 14 at Sunnyside, W. Va.

Bro. R. N. Leatherman of Grand Junction, Colo., Oct. 1 in the Pleasant View church, Lima, Ohio; Sept. 3-16 in Castine church, Ohio.

Bro. Geo. Rogers of Leamersville, Pa., Sept. 3 in the Hol-singer house and Bro. Chas. Cox of Claysburg, Pa., Oct. 21 at Curry house, Woodbury congregation, Pa.

Personal Mention

Bro. Chester N. Baird, pastor of the Shepherd church of Michigan for this summer, will take up the pastorate of the Sugar Ridge church beginning Oct. 1. His new address will be Custer, Mich.

Pastor Ervin Weaver of the Osceola church of Northern Indiana writes us that Dr. D. W. Kurtz will be with them for the morning service on Sept. 9 and in the evening will speak at the M. E. church in Osceola.

Bro. Roy K. Miller this week yields the pastorate at Keyser, W. Va., to Bro. Cecil O. Showalter, recently of Batavia, Ill., and himself takes pastoral charge of the Juniata Park church of Middle Pennsylvania. His new address is 213 Ninth Ave., Juniata, Pa.

"The last few weeks," writes Sister Emma Horning from Ping Ting, Shansi, China, July 17, "have been very busy days—our yearly missionary conference, closing of school and now our summer conference, Chinese yearly business meeting and the baptizing. It is good to see the Lord's work growing on every hand."

Dr. Lloyd Studebaker and wife, on their way from California to Nigeria, were guests of Mission Board secretaries one day last week and much appreciated visitors at the Messenger rooms. Already on the high seas if plans have not miscarried, they expect to stop off in England a while for a short course in tropical medicine.

To Bro. L. A. Blickenstaff of Bombay, India, the Messenger is indebted for copies of two recent issues of Harijan, Gandhi's paper devoted to the removal of the curse of untouchability from India caste life. Both issues reprint a resolution adopted two years ago by a Conference on that subject. The resolution declares that no one shall be regarded as untouchable by reason of his birth, that those who have been so regarded shall have equal right with other Hindus to public wells, schools, roads and all other public institutions. It further urges all Hindu leaders to labor for early removal of all social disabilities imposed by custom on so-called untouchables. If we get the import of these issues of Harijan correctly they show: (1) how earnestly Gandhi is devoting himself to this end; (2) that considerable progress toward it has been made; (3) that much still remains to be accomplished. And this, by the way, is a pretty fair statement of the present status of the

Our Seminary

BY D. W. KURTZ

Enduring Investments

Many of our material investments have resulted in losses—partial or complete. At best they are material and temporal. But an investment in life, in personality, in the cause of the kingdom, has enduring value, and is a permanent joy to the investor and of eternal value to the cause of Christ.

The best possible investment is that of creating efficient leadership for the church. This kind of investment increases not merely by addition, but by multiplication, and by geometrical progression. Help to train a leader, and he will train other leaders, and in the end thousands and millions of people will be blessed through your investment.

Remember Bethany Day, Sept. 9 (or some other Sunday).

struggle for equal rights in America. Human nature in India and America is very much alike. Thank you, Bro. Blickenstaff.

We are glad to have had the folks come to see us even if the Century of Progress exposition at Chicago was the primary attraction. Bro. Oscar Frantz, his good wife and their four children, from the Beatrice church, Nebr., were callers on their homeward way last Saturday morning. Earlier in the week were three daughters of Bro. Asa Blickenstaff of Norton, Kans., two of them with their husbands, Bro. Glen Seitz and Bro. Ralph Bishop.

With many good-byes and good wishes ringing in the ears and many wavings of kerchiefs fast fading out of sight Brother Bonsack left Elgin on his round the world journey last Monday at 1:05 P. M. He was to be joined in Chicago by the other two members of the deputation, Board Members J. K. Miller and L. S. Brubaker. The last named had ministered most acceptably to the Elgin congregation on Sunday morning. The good Father keep them in the hollow of his hand, grant them wisdom and success in their labors in the field and bring them back to us safe and well.

Bro. J. H. Moore is writing several chapters of "Some Brethren History in Florida." We have seen four of them. You will be seeing them soon too. You are already well acquainted with Bro. Moore's capacity for writing interesting articles of the reminiscent type. His letter about this contained other news items from which we quote: "Tomorrow our pastor, Eld. D. E. Miller, and wife, start on a vacation to Virginia for a few weeks. . . . A few weeks ago my son James, his wife and daughter, also his son and wife, spent a few very pleasant days in my home. I certainly did enjoy their visit even though it was a short one."

Miscellaneous Items

Homecoming at Spring Run church, Pa., Sept. 9, an all-day meeting. Bring your lunch; coffee will be served.—Lawrence Ruble, McVeytown, Pa.

Salamonie church will hold an all-day harvest meeting on Sunday, Sept. 2. Sister Alice K. Ebey of North Manchester will speak in the afternoon.—Wilbert Heaston, Warren, Ind.

The harvest meeting will be held at West Side church, Goshen, Ind., on Sunday, Sept. 2, with Bro. Burton Metzler of Middlebury, Ind., speaking both morning and afternoon.—Mrs. Clayton Ganger, Goshen, Ind.

The Beaver Creek church of Southern Ohio will have its Homecoming on Sunday, Sept. 16, 10:30 A. M. and 2:00 P. M. Rev. Peter Quartel of Dayton will be the speaker. The Couser quartet will sing. Pastor J. H. Eidemiller says friends and former members of the church are especially invited.

Camp Mack invites those within driving distance to enjoy a closing program for the season Sept. 2, 2:30 and 7:30 P. M. A Negro quartet will sing and Northern Indiana young people will give a play. Men are also invited to help build Becker Lodge during the week Sept. 3-8.—L. W. Shultz, Milford, Ind.

The one hundred and twenty-fifth anniversary of the organization of the Four Mile church will be held Sept. 16. There will be a morning service at 10:30 C. S. T. with a basket dinner and afternoon service. Bro. A. P. Musselman will speak in the forenoon and Bro. F. E. McCune will speak in the afternoon. Both of these are former pastors. There will also be other interesting features including a history of the church. The Four Mile church was the first

church organized in Indiana. We want to have every one who has ever resided in the Four Mile congregation to be back for that day. Also any friends or relatives of those who lived here are invited for this occasion.

With Our Schools

Manchester College

The summer school that closed recently had a large increase in attendance over that of last year. The attendance, the spirit of the work and the character of the student body were much appreciated by the deans and the faculty.

At the June commencement more than two hundred students received degrees and diplomas. These graduates have had unusual success in securing positions for a year like this. Latest reports indicate about 70 per cent are located. Few colleges this year have been able to locate a larger per cent of their graduates.

The new year will open September 11. The freshmen are coming in for their work Sept. 7. These freshmen days will give much help to new students in preparing them for their college work. All patrons and friends who can are invited to be present for the first chapel service on Wednesday morning, Sept. 12.

THE QUIET HOUR

Civil Strife Healed

Judges 21: 1-7

For Week Beginning September 9

A threat against the home, v. 1

The brunt of civil strife always falls most heavily upon the home, and, therefore, upon the children and the future of society (Ex. 20: 14; Lev. 20: 10; Gen. 4: 19; Deut. 24: 1; Matt. 5: 31; 1 Cor. 7: 27).

The people came to the house of God, v. 2

If the church offers guidance and comfort in troubled times, we need never despair. A better day is not far distant (1 Chron. 29: 3; Ps. 23: 6; 26: 8; 27: 4; 84: 10).

One tribe lacking in Israel, v. 3

They loved their nation and wanted to keep it whole. Each tribe was essential to all the others (2 Sam. 10: 12; 1 Kings 11: 21; Neh. 2: 3; Ps. 137: 1; Isa. 66: 10).

And the children of Israel repented, v. 6

We have heard of individual repentance. We have not heard enough about national repentance for the sins in which all of us have shared (Isa. 22: 12; Ezek. 18: 31; Hosea 14: 2; Joel 2: 12; Matt. 3: 2; Luke 13: 2).

How shall we do? v. 7

Not only did they repent; they set about to do something that would repair the injury their sin had inflicted upon them (Luke 3: 6; Acts 2: 21; Rom. 5: 18; 10: 13; 1 Tim. 2: 4; Tit. 2: 11, 12).

Every man to his inheritance, v. 24

The quiet, wholesome life of the family was resumed, each upon the family inheritance (Prov. 25: 17; Hab. 2: 5; Tit. 2: 5; 2 Sam. 23: 15).

Discussion

Observe the cause of this civil war. Was the war justified? Could not the trouble have been better settled without a war?

R. H. M.

PASTOR AND PEOPLE

The Need for a Trained Ministry

BY R. W. SCHLOSSER

President of Elizabethtown College

DESPITE the fact that much excellent work was done in the past by a ministry that was neither college nor seminary trained, it must be conceded that the ministry of today must be characterized by intelligence and spirituality. Most of the fathers of the church who built congregations and spread the gospel in the past century were men who took time to study, contrary to what many so glibly say of the preaching they never heard. Our young men today who are looking toward the ministry need to catch the zeal of our fathers to know the truth and should avail themselves of the opportunities to learn in college in a short period of time many of the things our forebears took years to acquire, and to secure in the seminary an understanding of the Bible and of the program of the church that will make them efficient servants of the Master.

The greatest need of the Church of the Brethren today is an adequately trained ministry. There are unparalleled opportunities for those who are fitted to serve. Churches that are flourishing need new inspiration and direction so as to fulfill their mission in this complex age. Such churches need the ripest fruits available of the most competent Christian leadership in our church. There are many weak congregations that can be strengthened and be given new life by a ministry that is consecrated and wide awake to the needs of people in our present age. Mediocre leadership can be found on every hand, but a complex world, a pressing economic situation, and an enlightened youth facing increasing temptations need the finest of the wheat to make good. Then there are frontiers where the most intelligent, the most devoted, the most sacrificing types of ministers are needed, places where such unstinted service will be appreciated more keenly than in old established centers. Such are the calls to adventure, such are the challenges to advance the kingdom in our day.

In order that our ministers may be lights pleasing to God, they must be men who can think, men who have learned to use their brains, men who know the world in which they live. They must be students of human nature and know something of human engineering. They must be men who know the gospel as our great leaders of the past knew it. They must acquire a love for the Bible as the Word of God and not be ashamed of the salvation it heralds. How important it is for them to find in the gospel the principles which are the solution of our ills and problems! It is necessary for them to

have an unshaken faith that these principles are practical in their application to all our relationships.

To instill the principles which are the genius of the Church of the Brethren and to create the deepest desire for propagating them, our ministry needs to be trained in our own seminary. The beauty of the religion we cherish lies to a large extent in the symbols of the church, and our youth will catch this beauty only as it is presented in its fullness by those who love the symbols of the church. Our belief in peace, temperance, purity, and simplicity of life needs the background of centuries of practice of the Church of the Brethren to make us staunch advocates of these doctrines. To build a church of the future our ministry needs vital contact with the great leaders of our own church first, regardless of what other help they may receive.

Because of these considerations we need to give our

His Remembrance (Mal. 3: 16)

BY J. H. LONGENECKER

He knoweth me, he knoweth me (Psa. 103: 13-18),
 He knows this mortal frame;
 He knows my needs, supplies them free (Acts 17: 25)
 Through his most holy name.

He loveth me, he loveth me (Eph. 3: 19),
 In vain the foe assails;
 In time and all eternity,
 His kindness never fails (Isa. 54: 10).

He thinks of me, he thinks of me (Psa. 40: 17),
 Whatever may betide;
 My greatest need, and poverty (Philpp. 4: 19),
 By him are all supplied.

He cares for me, he cares for me (Psa. 55: 22),
 He will my burdens share;
 From needless thought he makes me free (1 Peter 5: 7)
 And lifts my anxious care.

He guideth me, he guideth me (Isa. 58: 11),
 His counsel will provide;
 For whom have I in heaven but thee (Psa. 73: 24-26),
 Or whom on earth beside?

He leadeth me, he leadeth me (Psa. 23: 3),
 In paths of righteousness;
 Through waters deep, through troubled sea (Isa. 43: 1, 2),
 He's always near to bless.

He feedeth me, he feedeth me (Ezek. 34: 15, 23)
 In pastures fresh and green (Psa. 23: 2);
 This gives me strength for tasks to be
 Which are as yet unseen.

He raiseth me, he raiseth me (Ezek. 37: 9, 10);
 He gives new life and breath;
 He gives me glorious victory (1 Cor. 15: 57)
 And crowns me after death.

What can I do, what can I bring (Mic. 6: 6-8)?
 'Tis far beyond my ken;
 With heaven and earth I join to sing (Psa. 96: 1, 11)
 And praise and pray. Amen.

Palmyra, Pa.

united support to Bethany Biblical Seminary so that a training may be provided for our ministry that shall equip them with an understanding of the doctrines that the church has ever cherished, with a knowledge of the spirit of the church we love, and with a better appreciation of the problems we face as a church. The seminary of the church is necessary to give us a denominational backbone.

Elizabethtown, Pa.

Bethany Serves

BY RAYMOND R. PETERS

Student at Bethany Biblical Seminary

IN a high school English class a few years ago the question was debated, "Resolved, that the minister should be as well trained as the doctor." It was a very interesting debate. I wonder how many people feel that the man who doctors sick souls should be as well trained as the man who doctors sick bodies. The more one studies the great issues confronting the church the more convinced he is that we need a trained ministry.

It is not an easy task to determine when a minister is well trained. Many standards could be set up. I would like to suggest the following: First, a minister must know people—that means that he must first know himself. A minister is not fit to lead until he is willing to look at his own weaknesses and mistakes and then try to do something about them. A minister must be willing to make adjustments in his own life before he can be very helpful to others.

Knowing people involves more than knowing one's self. A minister deals with people. He must know how to help people to live with one another. He must be able to see the ugly aspects of personalities and still like them. There must be a great love for people and a profound desire to help them live the abundant life.

Second, a minister must have a message. He is the one who interprets the great spiritual values of the universe to people. That requires a knowledge of God, and his plan for the human race. The Bible is the Book that contains most about God. The minister must be able to interpret its great truths. He must be prophetic. No minister will be able to challenge and help his people unless he has a great message for which he is giving his life—a minister must believe in his message so thoroughly that he is willing to die for it.

Third, a minister must know the technique of getting his message to live in the hearts and minds of his people. This involves methods of organization, ways of presenting the message, etc.

It is my conviction that Bethany is doing the things outlined above in a very efficient way. The professors have an understanding of people and they are making every effort to develop their own personalities. Again,

they are men with a message and are sacrificially sharing their lives with the students and others. Every teacher knows how to get his message across to people. They are men with wide experience and can speak with authority. Above all they are men of God.

The young minister of the Church of the Brethren who plans to give his life to the church can find no better training than at our own Seminary. It is my hope that an increasing number of the highest type of our young men will find their way to Bethany. I am sure that they will find more help and training than they expected. That was true with me. I found my stay at Bethany a much richer experience than I had anticipated.

If the church is to meet the future as it should and do the great work that should be done, we must have a trained ministry. It is my prayer that each local church will respond in a financial way so that Bethany can carry on her great work. There has been much sacrifice during the past years and the entire church should carry the load rather than a few.

"Pray ye therefore the Lord of the harvest that he send forth laborers into his harvest."

Chicago, Ill.

Jesus Interprets His Own Mission

BY IVERSON E. MISHLER

VI. The Resurrection and the Life

"Jesus said unto her, I am the resurrection and the life" (John 11:25).

When Christ rules in the heart, men need not fear
The sting of death, for he gives life instead;
Thus from the tomb wherein was laid the dead,
He called forth one he loved, whom he held dear,
To life anew. And to those gathered near
A message gave that took from death its dread,
"I am the resurrection and the life," he said,
Such gracious words for saddened hearts to hear.
O Jesus Christ, wilt thou with me abide,
And give me life, and faith for ev'ry hour,
To cheer me in the time of greatest need?
No blessing that I seek hast thou denied
To those who sought thee, trusting in thy power,
Thus humbly now I come to thee and plead.

LIFE is the opposite of death and apparently has nothing in common with it, yet there is a life that brings death, and a death that brings life. To the materialist death is the end of life, but to one who sees things of the spirit, death is but the beginning of real life. To the pagan of early times life was but a period of light between two periods of darkness of which there was no understanding. Even as a sparrow at night flew from darkness into a lighted banquet hall and out again into darkness, so was life. It is only as the Word of God reveals life beyond the grave that man's life assumes significance beyond that of lower animals.

Life exists on different levels. To one person it means a round of eating, sleeping, acting, growing and reproducing—little more. Upon this plane the lower animal lives and dies. To another person life means a preparation for spiritual existence, and all things in this world are counted but dross except as they contribute to that end. When Christ called himself the resurrection and the life, he spoke of something far above the animal plane of living. Yet he was deeply concerned with human needs and possibilities. He prayed not that his disciples should be taken from the world, but that they should be kept from evil. Neither scientist nor philosopher has been able to tell how much joy and service life should mean to the individual. Only Christ knows what life can mean to the man who has entirely consecrated himself to service. Life to Alexander the Great meant carnal power and glory, but life to Adoniram Judson meant the joy of sacrifice to call a heathen people to Christ.

Christ is the resurrection and life and he gives life. When he called forth Lazarus from the tomb, he demonstrated in a practical way his power over death. Death had come into the world with sin and only a stronger power than sin could break the clutch of death. Yet it is not expedient that man should live forever upon the face of the earth. The disintegration of his powers and faculties makes it necessary that there should be another form of life, incorruptible, if he should live forever. To gain that life there must be death of the earthly body and a liberation of the soul to real life. If Christ restored Lazarus only to physical life and transformed not his soul, the results were only temporal. But we believe that his new life meant greater service and greater witnessing.

The final and most important manifestation of Christ's power over death occurred on Easter morning nearly two thousand years ago. The foes of life had done their worst. They had nailed Christ upon the cross until his soul had left his body a lifeless piece of clay. Loving hands had put that sacred clay into a tomb. But death could not overcome life, because life was stronger than death, and Christ's soul came back into its marred tenement, went from the tomb and became "the first fruits of them that slept." Life stood the supreme test and came out victorious. The risen Christ became the keynote of the teaching of his followers as they went unto the heathen.

Shall the world today find life or death? That depends upon the faithfulness of those who have found life in Christ. In the midst of death, Christ and he alone, is the resurrection and the life, and these glad tidings must be carried by his followers to the unsaved if they would find joy and not sorrow, life and not death.

New Paris, Ind.

HOME AND FAMILY

The Gardener and the Birds

BY MARY STONER WINE

The gardener to his well kept garden came
To pick the ripened fruits his toil had earned;
Just then a cloud of black, on flying wings,
Arose from out the fruit and upward turned,
And in the trees just o'er the gardener's head
Found refuge. Then came a storm of chirp on chirp,
And angry threats which seemed in ire to say:
"Go 'way, go 'way, you thief, you steal—chirp, chirp—
We picked the bugs, we ate the worms, go 'way."
The purple heads in anger shook. "You steal,
This garden's ours, we watched it every day,
Chirp, chirp, go 'way, you thief, you steal, you steal."
"Who owns this plot?" the gardener calmly asks.
"Do you? Or I? Perhaps not you, nor I.
And whose this fruit, all yours, you say? All mine?
Who made it grow? Did you? Not you, not I."

Covington, Ohio.

The Turn of the Wheel

BY MAUD MOHLER TRIMMER

Chapter I

It was afternoon in May in the year nineteen hundred twenty-eight in a town on the California coast. Alice Jordan, a slender, lively brunette, was sipping tea with her friend, Mary Gardner, a plump, well-poised little woman with brown curls clustering round her fair, pink skin and blue eyes that were sincere and kind. The two were seated under the apricot tree in the Gardner back yard. Alice often said that John Gardner had been wise to put beauty where his family could enjoy it in private, and that Mary's retreat was a more charming place than the fine garden of any grand estate—and she ought to know. Born and married to wealth and culture she had entree to the houses of wealth and aristocracy in Southern California.

Mary's house was a small cottage in a neighborhood of working people where it was possible to have her own fruit, vegetables and poultry. Besides the apricot tree there were fig, orange and lemon trees and one lone avocado tree. Hugging the boundary fence grew a border of showy flowers, and a clipped privet hedge separated the lawn from the vegetable garden. Mary sewed or drank tea with friends at a rustic table under the apricot tree. John had made the table and chairs to match.

The two women and their husbands had grown up in the city where they now lived, had attended the same schools and enjoyed the same parties. Mary had been one of Alice's bridesmaids. Both women were democratic and loyal, so it happened that although the Jordans advanced in wealth and social position while the

Gardners struggled to exist on the meager salary earned by John as bookkeeper their friendship remained as firm as in their youth.

Alice Jordan called frequently at the Gardner cottage and when Mary could, she slipped away to the great house of Alice, where her natural charm and talent made her a favorite of the other guests whom she met. Alexander Jordan would have used all his influence to push John Gardner along in business, but John had his pride and remained independent, for which his friend respected him. Mr. Jordan often claimed that the Jordans were very poor in comparison to the Gardners, for Mary and John had three children, Alec, Alice and Marjorie, while there were none in their own home.

"This is delicious cake, Mary," said Alice. "I would like your recipe, but I doubt whether the cook could follow it. She is so uncertain. If I had time I would like to experiment in the kitchen, although I know she would resent it."

"Poor Alice!" laughed Mary, "subject to the tyranny of her cook! Of course you may have it."

"It is no laughing matter," groaned Mrs. Jordan. "You have no idea how hard it is to find competent cooks. A good servant is worth her weight in gold. Perhaps you are as well off without any, but I hate to see you doing such hard work."

"Oh, I'd rather do it than train some one else to work."

"You have been very happy, haven't you? Isn't there something unattainable that you long to have?"

"Alice, I can truly say that I know very few women have been blessed as I have, with good health, friends, reputation, sympathy, love and understanding in our home, and children that are our pride and joy. We have all that makes true happiness. But sometimes I wish that John had more money, not just for ourselves, but to be able to do little kindnesses for other people and assure the children of educations that will fit them for life."

"I do hope you and John will not be so cruel as to deny Alec and me the pleasure of giving your children, two of whom are our namesakes, their higher education. You know Mary that we can never have our own children and yours are dearer to us than any others can be. As for kindnesses, my dear, if you had a million you could not do more than you do now. You might do bigger, more spectacular things, but not more of them. Why, every one who comes to your door is benefited and you never permit anyone to leave without receiving some special attention."

"How you imagine things! What have I done today?"

"What are those two children doing over there? Do they pick your flowers without permission? Didn't I hear you tell little Shirley where to find the scissors

you keep handy for little hands to use in cutting tough stems? All afternoon there has been a stream of children here for bouquets."

Mary flushed. "Oh, that doesn't count. Besides, the flowers do better when they are cut."

"Oh, doesn't it? How many homes are made cheerful by your posies? I suppose it was no work to bake all those cookies you have been handing out so freely. I notice you stopped your work to tie up Johnny Jones' cut finger. You spoke kindly to every child who stepped onto the place. Didn't I see you give some vegetables to that poor old man who lives in the shack farther up the hill when he stopped to talk? No one knows how often you fed and warmed old Hermit Brown of winters until he died."

"We have been paid in full for all that. Don't you remember he left John all those lots near the oil district? Sometime John and I will build our house of dreams there."

"The neighborhood's unsuitable and in the meantime the taxes just about eat you up as I've heard John say, and they are not salable at anything like their value."

"Anyhow he meant well."

"And when I go you will load me down with flowers or give me a loaf of homemade bread or some such matter as usual. What more can you do?"

A tap, tap, tap in the alley back of the yard interrupted them. Mary rose and opened the gate to admit a boy on crutches.

"How are you Dick? I am so glad to see you. I want you to have a big bouquet of my Belle of Portugal roses. Have you seen the specialist?"

"Yes, Mrs. Gardner. He says if I'll go to the hospital for an operation I'll be all straight again. But we haven't the money. It takes a lot. Ma cried about it but I told her not to care. I can get along pretty well on my crutches." The boy said this as bravely as he could.

Mary wiped away a tear and Mrs. Jordan took the boy's name and address. Mrs. Gardner cut a beautiful bouquet of roses, filled a paper bag with cookies for him, patted his shoulder and sent him on his way.

"There," said Mary, "that is what I mean. I'd send that boy to the hospital if I could. I'd give Gladys Freeman a musical education so that she could sing in the church and I'd put some poor children through college, and ever so many other things."

"Riches bring responsibility. For my part I am glad you are not burdened with them. I am afraid that you would be disillusioned. You are independent and happy. Be glad of that. As for the boy, I will take care of him." John Gardner came into the garden at that moment from his work.

"Does Mary want to be rich?" he asked.

"Not for myself, John, but for what I could do for

others and to make things a little easier for the children."

"It will be the making of the children to have to struggle a little. But don't you want anything for yourself at all?"

"Of course, goosey. I want a lot. I could use shoes nicely and a new kettle would give me a thrill. And I'd like a new typewriter, an electric washer and ever so many things for all of us. And I'd like our house of dreams, but I am very happy as it is."

"And what is a house of dreams?" asked Alice.

"Oh, such a nice, cozy house that everyone who entered it would feel at home and better for having been there, so pretty it would be a joy forever, and so convenient I could do my work easily and have time for other things I like."

"Have you any plans for it? It sounds interesting."

"Surely. John, please show the plans you have drafted, for the house that is to go on Mr. Brown's lots."

John rose to get them.

"And would you have a lovely garden where we could have tea or picnics?" asked Alice.

"Indeed I would! I would have a fountain in a gold fish pool, with water lilies and cat tails at the side of the house for sheer beauty and then in a lovely garden back of the house we would have an outdoor grill for cooking and a table under an arbor covered by Los Angeles, Belle of Portugal and Cecil Brunner roses and a passion vine so that the children could entertain and I could give my friends a treat. Ah, here is John—"

Soon three heads were engaged in studying plans for the dream house.

"It has casement windows," said Mary. "I've always wanted them and a real fireplace to cheer us on chilly days. The sink, the bathroom floor, the wall back of the bath tub and the border above the floor and around the tub we'd like to make of colored tile. We are thinking a little of one of those new sunken tubs—"

And so she went on, aided by John, enumerating details of the house while Alice ah-ed and oh-ed at its charm. John was singularly light-hearted. After a time Alice rose to go, and Mary sent her off with a bouquet of fine roses. As she drove away in her fine car, Mary said:

"Isn't it wonderful that Alice can be so good and so unassuming when she has so much money? There is never a day that passes that she does not help some one out of difficulty. She is going to pay Dick Caton's expenses at the hospital."

"Would you like so much to have money, little girl?"

"Yes, John, I would like enough so that you needn't worry so much about finances, so that we could be more comfortable. I'd like our house of dreams. Besides, every day and every day I see sorrow I would like to re-

lieve. But perhaps I would be foolish if I had much money and we are so happy as we are, I wouldn't want to spoil it."

"I have a surprise for you, Mary, something I have kept from you because I did not want you to be disappointed. Fortune's wheel has turned for us. I gave an oil company a lease on our lots from Mr. Brown. They put down a test well and struck a strong flow of oil. You may have whatever you wish, Mary."

Long Beach, Calif.

A Local Women's Work Report

Something of what Women's Work may mean to the local church is suggested by the following review of a year's activities clipped from the July 21 Church Bulletin, First Church of the Brethren, Philadelphia, Pa.—Ed.

As we look back over the year, it seems to have been a good one in many respects. The real evidence of that fact, however, lies within our lives. Are we experiencing a deeper and more vital relationship to Jesus Christ? Every woman and girl is a part of our Women's Work of the church. Think carefully and try to determine wherein you have contributed and plan a finer contribution of service next year.

Last summer our council decided to sponsor the making of the Junior Choir gowns and also the work of the Junior Choir. Some of our women worked faithfully each week until forty gowns had been tailored. The material for these gowns was paid for by volunteer contributions.

We all remember with pleasure the reception given Sister Ida Shumaker last October by the pastor and Mrs. Murphy in behalf of the women of the church. An offering of \$66 was received that evening for missions. A special study on the life and character of Paul was conducted during October, November and December. Five persons received certificates of credit. Bible study on the book of Matthew and a mission study on Eastern Women of Today and Tomorrow was conducted on Sunday evenings during the winter and throughout the Lenten period. On Palm Sunday evening the women conducted a special Lenten envelope service with Mrs. Desmond Bittinger as guest speaker. One of the good women of the church presented two pictures to the Sunday-school—Christ in Gethsemane, and The Rich Young Ruler. She also contributed some Bibles to the prayer meeting. Another good woman gave a fine gift to the General Mission Board in behalf of Women's Work. Both of these gifts are anonymous but we certainly appreciate the fine spirit and pray the Lord to bless the donors. The council also sponsors the work of the Flower Committee and solicits your contributions in behalf of this committee.

This year we had the largest number of Lenten envelope returns. The offerings for the past eight years have been: 1927, \$118.85; 1928, \$90.67; 1929, \$132.64; 1930, \$130.50; 1931, \$148.68; 1932, \$152; 1933, \$145.29 and 1934, \$152.25; totaling, \$1,070.88.

In addition to the work through the council the Aid Society has given about \$200 to District, National and Home Missions and to the home church, and has given one day every week in service which includes a period of devotion and prayer. The Philemon Class held nine monthly class meetings and one public entertainment and one social and has disbursed about \$80 to the needy and for missions and

flowers for the church. The Help One Another Class has held several class meetings and given one public meeting in the church. This class has disbursed over \$50 for the needy, missions, flowers and so on. The A. C. S. Class has held several class meetings and has disbursed to the needy, for flowers, Conference Offering, and deficit fund in excess of \$100. The Endeavor Class has sponsored special Bible study, held one social and disbursed through gifts to the church, to the needy and missions about \$50. The Women's Bible Class, representing the older members, does not hold special class meetings, but presents a good showing on Sunday morning and gives to the needy, District Missions and other worthy causes to the extent of \$50 or more. Mrs. J. P. Harley's class of girls is active and alert and also interested in worthy causes.

This is only a part of the story. There is much more we may do individually and unitedly as we catch the spirit of our Master and allow him to direct our activities. So may we do.—Mrs. Ross D. Murphy, Director of Women's Work.

CORRESPONDENCE

HERE AND THERE

For several years I have been requested by different individuals to give a brief resumé of our work among the churches. This has been suggested with the view that it might prove encouraging and helpful to the churches served, and the better acquaint the readers of the Messenger with the condition of the various congregations of the brotherhood as viewed by an outsider. I have been reluctant to do this, but have at last yielded to the pressure.

The first of January, 1934, we left Kansas in the midst of a blizzard for sunny Arizona, going via Denver, Colo. We stopped in Denver for a two days' visit with Mrs. Austin's parents who reside there. We found the weather conditions in Denver more like April than January.

Boarding the train again at Denver, we arrived at Phoenix, Ariz., a day later amid sunshine and roses. We were soon transported to the home of Pastor Frank Howell where we began making plans for the two weeks following. Bro. Howell is a consecrated young pastor, and he is doing a good piece of work in Phoenix. We found there a small band of earnest workers striving manfully for the enlarging of the kingdom. They have an enthusiastic group of young people who were a great inspiration to us during the meeting; and under the leadership of the Howells, they are developing in Christian character. They have a very comfortable parsonage at Phoenix but they do need badly a larger and a more commodious house of worship. They have already purchased lots, but when their dreams of a new temple of worship can be realized, it is hard to say under present conditions.

Our next engagement was at the Glendale church, ten miles from Phoenix. Phoenix and Glendale are the only two congregations we have in the entire state and they belong to the Southern California District. You may well realize that they feel somewhat isolated from the rest of the brotherhood. The Glendale congregation has a number of families of the good old Dunker stock from the east, and they have a strong church consciousness which is most heartening. They have also a splendid group of young people with high ideals and great loyalty to the church. We

enjoyed them so much while we were there. Bro. Earl Barnhart, the pastor of the Glendale church, is one of those fine spirited men who is willing to make every sacrifice for the cause, and this devotion is being richly rewarded. During the meeting there were a number of newly established homes that were united religiously which was cause for rejoicing in the congregation.

Before leaving the state it was our good fortune to visit the Grand Canyon of the Colorado River. We have seen many mighty works of nature, but this surpasses them all in majesty and breath-taking beauty. As we view it we become intoxicated with the beauty of nature and God's handiwork. It took a while for us to come back to earth. And yet some people doubt that there is a God. I do not believe such have ever stood in the lacy shadows of a tensely motionless tree, or gazed upon the exquisite beauty and coloring of silent rocks, smelled the earthy scent of the quiet air, listened to the overtones of silence and felt that they should walk on tiptoe and speak in whispers or not at all, or they could not deny him. It is such beauty that stabs one's heart, it is so poignant. That is what the Grand Canyon did to us, we did not want any one else near—for we knew that God was very, very near. We also saw the painted desert and the ruins of the cliff-dwellers, reminders of a civilization that has long since passed into oblivion. We were loath to leave this land of romance and enchantment but duty called elsewhere and we responded.

The Oklahoma City church was next on our itinerary. The little band there is struggling along under great disadvantages at the present time. These days of stress and strain have certainly worked havoc with their dreams and plans. They have only an unfinished church basement in which to worship and a debt is hanging over this. There is a group of loyal members there being shepherded by Bro. D. J. McCann, a man of keen intellect and broad sympathies. The General Mission Board is helping to support this church, therefore all of us have a share in the work there.

Our next appointment was at the Washita congregation, Cordell, Okla. The work there was exceptionally interesting to me as my father and sister traveled over that country in an early day in a covered wagon, preaching and singing the gospel into the souls of men and women. Father helped establish this church and was its first elder in charge. In his day many of these people lived in dug-outs, but not so when the son visited the church this year. The exposure due to pioneering and primitive modes of travel was too great for my sister and she died prematurely because of it. During our meeting the crowds and interest were splendid, and since we were there just at the Easter season, this aided in the spirit of evangelism. Bro. Geo. Eller is ably leading the people of this community in their spiritual development and is giving himself whole-heartedly to the work. The weather was dry but the spirits of those people were hopeful and optimistic.

After the Washita engagement we spent a few days in the old home community at Cushing, Okla., before returning to Kansas. This brief respite was welcome and we enjoyed being with those near to us by fleshly ties. Out of a family of ten children there are only four of us left. One sister and her family and the children of a departed sister are living in this community. Father, mother and two of my sisters have been laid to rest in the graveyard near by the church where we all used to worship.

Our next place of labor was at Galesburg, Kans. This was at one time a rather strong congregation but at the

present the membership is very small. Many have moved away and others have lost their interest, I am sorry to say. We had a very spiritual meeting for the people of the community worked and worshiped with us. There was a deep hunger for spiritual things and Christian fellowship and during the meeting it seemed that the entire community was revived and strengthened through working together. Bro. Quincy Reed is acting pastor and he is doing his very best under the circumstances, but these days are trying for the farmer preacher. More than once did this good man say to me: "Bro. Austin, I just can not do what I should like to do for this community, I am not financially able." Perhaps many of you farmers know what a job it is to make ends meet these days, and when called upon to serve a church besides, it is hard indeed.

After the close of this meeting it was our good fortune to attend one of the services that were in progress in the Parsons church under the leadership of Bro. W. C. Sell.

Beaver, Iowa, was our next stop. Here Bro. Oscar Diehl is making a great sacrifice for the work of the church. The weather was hot and dry and how the dust did blow! The farmers were very much discouraged but rain finally came. The coöperation between the other churches of the community was not so good here. The preaching of Pastor Diehl and the evangelist did not harmonize with the dancing and card playing of the community. One interesting thing about this condition is this, that Bro. Diehl is the only pastor in the community who is able to have an audience of any size on Sunday night. I am quite convinced that spirituality can not be found in dancing, movie mad, card playing church members. "Great souls are not developed in such ways." Bro. Diehl is a man of deep conviction, admirable devotion and he has a great loving heart. He has a small group but they are loyal.

Next we were at Grundy Center, Iowa, at the Ivester church, and it was still very hot and dry. This meeting was initiated by a Mothers and Daughters' Banquet. The men prepared and served one hundred and sixty plates and their work would have done credit to professional caterers. Social gatherings like this seem to bind people together more closely. The Ivester church makes much of this. I managed to get in on this affair by helping in the aftermath—the dish washing. It was a real treat to again work with an old classmate, Bro. Earl Frantz, and the Lord blessed our united efforts in a great way. This is a large community with a great church consciousness, thus we had splendid crowds and interest in spite of the heat and drouth. We made over two hundred calls with the pastor, and the parsonage received a coat of paint at odd times. No doubt many of you met Bro. Frantz at the Ames Conference as he was very much in evidence on the grounds, serving on the Committee of Arrangements. His influence is also very much felt in his home community for he is a community-spirited man and has a great message for his people. An unique feature at the close of the meeting was a reception for the new members. A short program was arranged and light refreshments served to the four hundred present.

The Ames Conference was our next place of interest. I shall only say that I consider this one of the best Conferences I have ever attended. The spirit of the meeting was great even if the attendance was not so large. The messages were helpful and there was not the criticism of the speakers that is sometimes prevalent at our Conferences. The weather was delightful and we were treated with the

greatest of courtesy by the school and townspeople of Ames.

Dallas Center, Iowa, was the last meeting before our vacation time. The heat was terrible for a few days, but showers of rain were refreshing to the thirsty earth as well as encouraging to the church people. There is an unique situation here in the fact that Brethren churches are so well represented as well as similar faiths. There are the Progressive Brethren, the Church of the Brethren, the Dunkard Brethren, the Brethren in Christ, and the Yorkers for good measure. It is a shame, indeed, that at least a couple of these can not get together. Bro. X. L. Coppock is the faithful, consecrated pastor at this place and he is doing his best to bring the people of the community nearer the Lord and closer to each other.

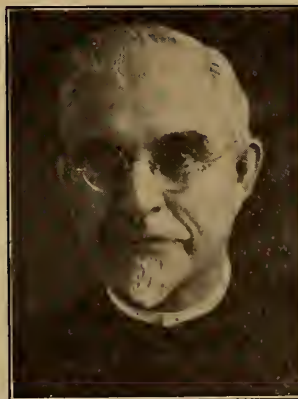
July 11 found us at home in Denver, Colo., and we are greatly enjoying our vacation and preparation for our fall work which will begin in September at McClave, Colo. This will be our third campaign in this congregation. Beloved friends, pray for us that we may continue to hold up the Christ before the world which is so sorely in need of him.

Oliver H. Austin.

McPherson, Kans.

ELD. J. A. DOVE—A CHRISTIAN GENTLEMAN

John A. Dove, fourth child in the family of Frederick W. and Margaret Bashor Dove, was born on a farm near Jonesboro, Tenn., on April 19, 1866, and passed away at his country home near Cloverdale, Va., on July 7, 1934.



The immediate cause of his death was pneumonia, but he had been sorely afflicted with arthritis which rendered him an invalid for the past three years.

At the early age of twelve John A. Dove united with the Church of the Brethren in the Pleasant View congregation in Tennessee where his father, Eld. Frederick W. Dove, had labored so earnestly. Here he lived such an exemplary life and displayed so much interest in the church that his congregation called him to the ministry in the year 1886, at the early age of twenty.

The public schools of his native state provided his elementary education. Later he attended Bridgewater College. While a student at Bridgewater he met Lula B. Huff who became his wife on April 22, 1891. Following his marriage he came to Virginia to live and for a number of years was associated with the late Eld. T. C. Denton in the orchard and canning business.

Three worthy children graced the home of Brother and Sister Dove. One son, Dr. Frederick Denton Dove, is a professor in Bridgewater College. Two daughters, Sarah, wife of Elder R. D. Boaz of West Haven, Conn., and Margaret, wife of L. N. Layman, who resides in the Dove home at Cloverdale, Va.

Bro. Dove was advanced to the eldership in the old Valley congregation of Botetourt County in 1904. When that congregation was divided and the Cloverdale church was

organized he became the elder in charge and continued in that capacity until he resigned on account of his health. But he remained the trusted and honored elder emeritus of the Cloverdale congregation up to the time of his departure from this life.

Elder J. A. Dove was a gifted preacher. His ministry had a wide range. His services were in great demand. He was an evangelist of power. For many years he engaged in evangelistic work which took him into several states. He won not a few to the faith. Often his meetings resulted in scores of conversions.

In his own right Bro. Dove was a respected and recognized leader. He stood high in the counsels and conferences of the church that he loved. He served many times as moderator of District Meeting and frequently as a member of the Standing Committee. He was an officer of the Annual Meeting. Many times he was appointed on Conference committees, serving with distinction. His work on the Conference Program Committee was a valued contribution to the spiritual life of those great meetings.

Eld. Dove contributed much to Christian education. He was always a keen student and warm advocate of higher education. When the first board of trustees of Daleville College was organized he was one of the youngest members selected. He served continuously on the board from its beginning. He was elected chairman of the board in 1914 and continued in that office until the merger of Bridgewater and Daleville Colleges. He was selected chairman of the new board and served until incapacitated by his infirmity. He bore burdens, made sacrifices and participated in prodigious labors. Both Daleville and Bridgewater were fortunate in having his services for such a long and distinguished career.

Bro. Dove was the finest type of Christian gentleman. He was always perfectly poised, kindly and courteous. His was an ideal Christian home. He was a devoted husband and a noble father. He always contended for truth and against error, for virtue in private affairs, and righteousness in public, for the preservation of the vital controls of civilization, for the integrity of the fundamentals of the Christian faith, and for the ultimate triumph of Christ in the soul of the individual and in the relationships of the social order.

The life of Eld. J. A. Dove is the record of a good fight. His sixty-eight years is a story of varied activities. He was a busy man. He gave his life freely to many interests. His personality comprehended many obligations and accepted many responsibilities, but it was always in the church, and particularly the Cloverdale church, to which he brought distinction because it was his home church, that his life was centered.

Faithfulness is the crowning glory of the Lord's servants. Forty-five years ago the church committed to John A. Dove the highest office it could give—and there is no higher office. It was an outstanding characteristic of our lamented friend and brother that he was faithful. It was not an incident, it was his life; it was not an accident, it was an achievement. He was a faithful minister of the unsearchable riches. He kept the faith, and when he had finished his course, he rose to receive his coronation at the hands of him whom he had served so well.

The funeral service was in charge of his pastor, Eld. F. A. Myers, in the Cloverdale church. Eld. E. C. Crumacker, a life-time associate of the deceased, assisted and

Dr. Paul H. Bowman spoke in appreciation of his qualities and splendid services. Interment was made in the Daleville cemetery.

F. A. Myers.

Cloverdale, Va.

TENNESSEE YOUNG PEOPLE'S CONFERENCE

The Young People's conference of the Tennessee district met July 24-27 at the Pleasant Hill church at Blountville, Tenn. The goal of 150 was more than reached. More churches were represented than ever before, as there were young people from seventeen churches in Alabama, Kentucky, Tennessee and Virginia. We were also pleased to have three young people from our neighboring state of North Carolina.

Classes were held for the intermediates as well as the young people. Some of the group discussions were: (1) Ideals, led by R. N. Leatherman of Colorado; (2) Homebuilding, led by M. C. Shull; (3) Temperance, led by our director, John B. White. The intermediates were taught the rules of the game and some helpful recreation. The music was very capably led by Mrs. M. C. Shull. The vespers and morning watches were in charge of Ray Wine, our vice president; camp fires were under the direction of John B. White.

The business session was presided over by the president, Ina Ruth Barlowe. Goals were set for the coming year as follows:

- (1) An organized group of young people in each church.
 - (2) 185 present at the 1935 conference.
 - (3) Every organized group represented at the 1935 conference.
 - (4) Representatives at Camp Bethel, including the president with expenses paid.
 - (5) Representatives from our district to the North Carolina camp.
 - (6) A summer pastor supported by our group.
 - (7) Two Vacation Bible Schools sponsored by our group.
- Among the resolutions adopted were the following:
That this body of young people adopt the general B. Y. P. D. code as adopted at the Ames Conference of 1934.
That we reaffirm our stand on peace and hereby declare ourselves as being definitely opposed to any and all kinds of warfare.

That we raise our standards and ideals of life and teachings in every respect.

That we are determined that the rules laid down in God's Word become the ruling factor in our lives.

That we give more time to Bible study, nature study and prayer.

That we sacrifice more for our present homes and plan more definitely for Christian homes in the future.

That our leisure time be spent in such a way as to build character and make a contribution to the good of humanity.

The group wholeheartedly endorsed the work of the summer pastors, Ray Wine and Frank Isenberg, supported by them.

Helen Petcher, Secretary.

Citronelle, Ala.

A FEW ITEMS

Eastern Virginia District Conference Aug. 10 was the shortest ever. There was one query and that was respectfully returned.

Forty years ago there were three churchhouses in Bedford County, Va., only one congregation and a half dozen

preachers. Today there are three congregations, three houses of worship and two preachers, although one of the former houses was removed and another sprang up elsewhere. Then there were four elders and now none. Two Messengers are reaching the county, with a new one en route.

Two outstanding facts at the recent Saunders Grove meeting were, first, the coming of a two-horse wagon over the mountain roads seven miles, with nineteen passengers; and second, a very heavy shower. This shower was falling during a baptismal service. About three minutes after the close of the service a flood of some three feet of water rushed over the spot where they had been baptizing. Even a small Bedford flood creates excitement.

Activity on the firing line began Aug. 13 after a two and a half hour notice, at Leakes Chapel, a much neglected and unattractive proposition. This house of worship was dedicated by that mighty speaker, H. C. Early; and G. W. Flory, that preaching dynamo, once functioned at this mountainside in a great revival. But there is prospect here. E. L. Cave, H. F. Sours and other faithful ones have aided the work on.

Bro. David Beahm Kline, only surviving nephew of martyred John Kline, was born in 1848; his wife, Sister Sallie Miller Kline, was born in 1849. They were married in June, 1869. They are in their sixty-sixth year of married life. They live at Midland, Va., and have great posterity.

Sister B. S. Whitten of Saunders Grove heard of our people and rode horseback twenty miles to find Bro. B. F. Moomaw, who baptized her. She is the mother of that church. She is long since on the other side, but still lives in spirit on this side.

I. N. H. Beahm.

Nokesville, Va.

AN OXFORD GROUP MEETING

As the Oxford Group has been accorded considerable publicity and has caused considerable agitation, I attended a meeting conducted by the International Team, in Calgary, on May 23. The announcement gave the names of seventy-two people who were "among those traveling on the team." India, South Africa, France, Switzerland, Germany, Scotland, England, United States and Canada were represented. The team had their headquarters in the largest hotel of the city. The meeting was held in the main dining room. By careful calculation I estimated the attendance to be about twelve hundred. The people were streaming in an hour before the announced time for beginning the meeting. There was quite an attitude of expectancy pervading the assembly.

Quite a number of talks or testimonies were given by members of the team. Some testified to a marked change and victory in their lives. The last address was a challenge of merit, delivered by the Hon. Carl Vrooman, Bloomington, Ill., formerly Assistant Secretary of Agriculture, Washington, D. C.

The talks spoke freely of change, with no reference whatsoever to God or Christ as having had any part in the change. The Holy Spirit received a bare mention in the last address, by way of appeal. The "house parties" got all the credit for all the good done. The meeting was one grand succession of testimonies for the respective speaker's achievement and for the "house party" that did it. The sole purpose of the meeting was to boost for a large attendance at the Banff "house party" in June. (Banff is the

famed resort of the Canadian Rockies.) The cost, \$4 a day, was minimized as not being worth considering. The theme of each talk was the same: The "house party" or "house parties" of the past and the one at Banff.

There were a few seconds of silent prayer at the close of the two and one quarter hour meeting, followed by a benediction, but no other prayer. One verse of "Onward Christian Soldiers" was sung while the windows were opened wide. There was no other singing.

The meeting was worth something for good. But there were a thousand or more hungry, susceptible souls, who could have been led to the heights, who would have responded if there had been opportunity. I think most of them were common people. Only a few could be expected to get to the Banff "house party." The summary inference is that the rest of us are lost, preachers included, because we lack the \$4 a day. We were told to prepare to go and the money would come. But in a land of drought and grasshoppers, how dare people who see "absolute unselfishness and love" sneer at the "smallness" of the expense, and neglect the present opportunity constituted by such a large audience?

I have attended many religious meetings of many denominations. Only once before, at a Russellite meeting in Chicago, and at this Oxford Group meeting, have I seen an absolute indifference to the individual. The "group" was self-sufficient. \$4 a day at the "house party" would change this aspect. But John the Baptist and Jesus conducted their great "parties" without entering the hotel business.

The Oxford Group will continue to do good. I would not counteract any of the good if I could. But there are some grave weaknesses in their program from the Christian standpoint.

John Wieand.

Arrowwood, Alberta.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Goodman-Klouth.—By the undersigned June 22, 1934, at the home of the bride's mother, Sister Marie Leib, Bro. N. S. Goodman and Sister Fannie Elizabeth Klouth, both of Empire.—W. T. Bray, Empire, Calif.

Holsinger-Musselman.—Married at home and by Eld. Samuel Bollinger, Holt, Mich., Aug. 4, 1934, Bro. J. Wayne Holsinger and Sister Susie M. Musselman, both of Lansing, recently from Indiana.—Charles S. Tombaugh, Lansing, Mich.

Norris-Wilmoth.—By the undersigned in his home, Walter E. Norris and Jessie E. Wilmoth, both of Hartville, Ohio.—Elmer E. Frick, Louisville, Ohio.

Rhoades-Ikenberry.—Bro. Vernon Rhoades of Topeka, Kans., and Sister Louise Ikenberry of Rocky Ford, Colo., by the undersigned, at a public church wedding, Aug. 12, 1934.—Harvey R. Hostetler, Rocky Ford, Colo.

Vincent-Huffman.—By Pastor Holden of the Presbyterian Church, Panama, Calif., Aug. 9, 1934, at the home of the bride's parents, Brother and Sister Arthur E. Huffman, Mr. Frank L. Vincent and Miss Margaret Lenore Huffman, both of Bakersfield, Calif.—David M. Huffman, Temple City, Calif.

FALLEN ASLEEP

Barkdoll, Henry W., born at Upton, Pa., Sept. 5, 1846, and died in Batavia, Ill., July 24, 1934. He was the sixth in a family of seven children. Of these one brother, Harvey Barkdoll of Glendora, Calif., who is past ninety, survives. Bro. Barkdoll came to Illinois with his parents when he was nineteen years old and located on a farm near Warrenville where he lived until he moved to Batavia in 1910. He was married to Maggie E. Stitzel Dec. 19, 1871. To this union two children

were born; the mother died Aug. 4, 1876. Dec. 20, 1877, he married Sadie V. Mourer. To them four children were born. He is survived by his wife, five children, thirteen grandchildren and ten great-grandchildren. He became a member of the Church of the Brethren at the age of thirty-one and lived an exemplary life. For nearly forty years he was an active deacon and trustee in the church. A year ago they moved to North Manchester, Ind., and made their home with their daughter, Mrs. H. P. Garner. While visiting in the old home community he was taken with a paralytic stroke and passed away five days later. Funeral service in Batavia by the writer, assisted by Rev. A. L. Roth of the Baptist church and Eld. B. C. Whitmore. Interment at Warrenville. Bro. Barkdoll was long the leading spirit in the Batavia congregation. He was deeply interested in missions at home and abroad and rejoiced that his daughter, Mrs. H. P. Garner, was permitted to spend three periods in India in foreign mission activity.—J. E. Miller, Elgin, Ill.

Black, Samuel C., son of Isaac and Delana Black, born May 4, 1854, died July 24, 1934. In March, 1880, he married Mary Ann Arnett. To this union was born one daughter who survives with a granddaughter. He became a member of the Church of the Brethren about fifty years ago. He spent his entire life in the community in which he died. Funeral services in the Georgetown church by Brethren Lester Heisey and Foster Myers. Burial in Mote cemetery.—Nora D. Spitler, Laura, Ohio.

Callihan, Clair Henry, born Nov. 2, 1891, died April 3, 1934, at the Windber hospital. He lived his entire life in Dunkard Hollow, Bedford County. He married Fannie Miller in December, 1915; she survives with two daughters, four brothers and two sisters. He was a member of the Holsinger church for a number of years and taught a class in the Sunday-school at the time of his death. Funeral services at the Holsinger church by D. I. Pepple. Burial at the Fishertown cemetery.—Mrs. Ross Callihan, New Paris, Pa.

Cline, Sarah V., daughter of Michael and Catherine Garber, born June 15, 1859, in Illinois, died July 25, 1934, at her home, Wichita, Kans. She married John F. Cline, a minister, Feb. 3, 1876. He preceded her May 8, 1911. To this union seven daughters and three sons were born, all of whom survive. There are twenty-two grandchildren and six great-grandchildren. She became a Christian early in life and united with the Brethren Church, of which she was a faithful member. She and her husband were missionaries in their younger days for the church in western Kansas. They laid foundations upon which the kingdom in this part of the state rests today. She had made her home in Wichita since 1921.—From the McPherson Republican.

Cooper, Sister Maude Lyons, died June 1, 1934, after a lingering illness, aged 41 years. She is survived by her husband, two daughters, son, father and mother and a brother. She was a member of the church for several years. She developed a strong Christian character and when health permitted was active in church and Sunday-school work. Funeral services by Bro. W. K. Kulp. Interment in the Mt. Joy cemetery.—Elma Neiderhiser, Mt. Pleasant, Pa.

Cramer, Sister Isabella, widow of Levi Cramer, died at her home in Woodbury, July 10, 1934, aged 77 years. Her husband, a Civil War veteran, died in 1887. Five children were born to this union; a daughter preceded her. Surviving are four sons. Funeral services by B. F. Shue and Eld. D. I. Pepple. Interment in Dry Hill cemetery.—Barbara S. Frederick, Woodbury, Pa.

Cripe, Della, daughter of Wm. and Susan Landis, born Sept. 20, 1874, near Flora, Ind., died July 22, 1934. In early childhood she with her parents moved to Cerro Gordo, Ill. In early life she united with the Church of the Brethren and remained faithful until death. March 7, 1895, she married Owen D. Cripe; to this union were born three sons who survive. She had been in poor health for several years; the anointing service gave her great comfort and assurance. Services in Lower Deer Creek church by Bro. L. L. Paul. Interment in the Maple Lawn cemetery.—Martha Ward, Camden, Ind.

Ditmer, Orrin, son of Silas Ditmer, died July 31, 1934, aged 53 years. He lived his entire life in and near Potsdam, Ohio. He was a highly respected citizen and a fine neighbor. He is survived by his widow, daughter and granddaughter, also one sister and a brother. Funeral services in the Georgetown church by Eld. S. A. Blessing and Rev. Wm. Hygema. Burial in near-by cemetery.—Nora D. Spitler, Laura, Ohio.

Flora, J. O., born Dec. 20, 1863, died Aug. 7, 1934, after a prolonged affliction. He married Miss Susan Bowman Dec. 25, 1885. When about twenty-five years old he united with the Church of the Brethren. A few years later he was installed into the deacon's office in which he served over forty years. He is survived by his wife, two brothers, four sisters, seven daughters, one son, twenty-five grandchildren and one great-grandchild.—Blanche Scott, Rocky Mount, Va.

Gruber, Sister Elizabeth, daughter of Abraham and Mary Hollinger, born in Dauphin County, Pa., Feb. 2, 1871, died Aug. 2, 1934, at her home near Astoria, Ill., following a long illness. She married C. A. Gruber Nov. 15, 1888. To this union eight children were born; two sons and a daughter, triplets, died in infancy. In 1893 she was converted and united with the Church of the Brethren and lived a conscientious Christian life to the end. She is survived by her husband, five daughters, two brothers and six grandchildren. Funeral services at the church by E. F. Caslow, assisted by I. J. Gibson. Burial in the South Fulton cemetery.—Mrs. Rosella Sullivan, Astoria, Ill.

Hager, Bro. Oliver E., son of Perry and Elizabeth Hager, died suddenly in the home of a brother, Elzie Hager, in Uniontown, Pa.,

Aug. 1, 1934, aged 58 years. He was preceded in death by his wife, Josie Cale Hager, nearly three years ago. Surviving are three sisters and three brothers. He united with the Church of the Brethren Jan. 27, 1932. Funeral services in the Bethel church by C. C. Sollenberger. Burial in Bethel cemetery.—Ella McKnight, Uniontown, Pa.

Hollinger, Bro. A. B., born Feb. 24, 1854, in Pennsylvania, died May 17, 1934, at the home of his son, Andrew, near Newville, N. Dak., where he made his home. He married Mary Ann Becker who died May 16, 1933. Their home was blessed with nine children, of whom seven remain with one brother. The family came to North Dakota from Pennsylvania in the spring of 1902 and have made their home around Cando and Newville. He was elected to the ministry July 4, 1914, to the second degree Dec. 2, 1915, to the eldership Oct. 19, 1916. Funeral at the home by Bro. J. W. Shively and by Bro. Ralph Petry at the Cando church. Burial in the Cando cemetery.—Andrew Hollinger, Newville, N. Dak.

Heaston, Mary, daughter of Henry and Nancy Paul, born Dec. 30, 1854, in Huntington County, Ind., and died July 23, 1934. Jan. 2, 1873, she married Jos. Heaston. To them were born ten children, three of whom preceded her. At an early age she united with the Salamonie Church of the Brethren and for more than sixty years the work of the church was one of her chief interests. For some time she had been in failing health and her last illness had confined her to her home for seventeen months. Besides her husband, seven children, nineteen grandchildren and ten great-grandchildren she is survived by four brothers. Funeral services at the Salamonie church by Eld. Ray O. Shank and the writer.—W. C. Stinebaugh, Huntington, Ind.

Miller, Clara Virginia, daughter of John and Kathryn Suman, born Oct. 4, 1863, at Hagerstown, Md., died July 22, 1934. Upon the death of her father, she came with her mother and the other children to Ogle County, Ill., where she resided until grown to womanhood. In 1886 she married Daniel M. Miller. In the spring of 1889 they moved to Vinton, Iowa, where they resided for ten years. In 1891 she with her husband united with the Church of the Brethren in which communion she labored loyally and kept full faith until the end. She taught in the Sunday-school for a number of years and helped wherever possible. In 1899 the family moved to Daviess County, Mo., and in 1905 to Warrensburg, where they have since resided. Surviving are her husband, one son, three grandchildren, one brother, two half brothers, one half sister and one stepsister.—Gertrude Cull, Warrensburg, Mo.

Sensman, Geo. A., born Jan. 5, 1863, in Mechanicsburg, Pa., died June 18, 1934, at his home, South Bend, Ind. He married Emma J. Forney May 18, 1884; to this union was born one daughter who died twenty-five years ago. The family moved to South Bend thirty-six years ago. He united with the Church of the Brethren about 1905. A few years later this church became a separate organization and he and another brother were the first deacons elected. In this office he served faithfully to the end.—Ruth Lorenz, South Bend, Ind.

Stauffer, Sister Priscilla R., daughter of the late Abraham H. and Elizabeth Cassel, born April 12, 1853, died at her home at Vernfield, Montgomery County, Pa., April 9, 1934. After an illness of less than a week of pneumonia she passed on. On Jan. 8, 1870, she was united in marriage to Levi Stauffer of Coopersburg, Pa. To this union were born ten children, five sons and five daughters. Four daughters, three sons, seventeen grandchildren, eleven great-grandchildren and three sisters survive. Her husband passed to his reward Feb. 14, 1911. Sister Stauffer united with the Church of the Brethren at Springfield and later moved into the Indian Creek congregation. She served her Master and church faithfully for more than sixty years, always being much interested in the affairs of the church and all its activities and regular in attendance at services when health permitted. She was an active member of the Ladies' Aid Society in her younger years. Funeral services at the home were conducted by Bro. Elmer Moyer and at the church by Brethren R. H. Brumbaugh and A. A. Price. Interment in adjoining cemetery.—Mathias P. Landis, Vernfield, Pa.

Steele, Eva, daughter of Mr. H. P. and Mrs. Parrett, born in Girard, Ill., Jan. 15, 1877, and died at her home near Zion, N. Dak., July 23, 1934. She united with the Brethren Church early in life and remained true to this faith until the end. She married J. R. Steele June 8, 1916. Surviving are the husband, son, two brothers, sister and six stepchildren. She enjoyed her Christian life and was always ready for service for her Master. About two years ago a lingering illness became her portion, but during these years her faith never wavered. Funeral services at the Zion church by her pastor, the undersigned, assisted by J. M. Myers. Interment in the adjoining cemetery.—Mark Burner, Cando, N. Dak.

Wise, John M., son of Daniel and Catharine Wise, born March 6, 1851, in Darke County, Ohio, died at the home of his daughter, Mrs. Isaac Bright, June 27, 1934. He married Fanny B. Miller Dec. 24, 1874. To this union were born seven children. He had made his home with the children since the death of his wife four and a half years ago. He and his wife united with the Church of the Brethren in the Oakland congregation April 18, 1875. His interest was proven by his long, efficient and faithful service. He was a teacher in the Sunday-school for twenty-five years, a member of the trustee board for twenty-eight years and a deacon for fifty-two years. He asked for the anointing service which was administered June 11, 1934. He is survived by six children, twelve grandchildren and two great-grandchildren. Funeral at the Poplar Grove church by the undersigned, assisted by Wilmer Petry. Burial in the Harris Creek cemetery.—Ivan L. Erhaugh, Union City, Ind.

NEWS FROM CHURCHES

CALIFORNIA

Glendale Mission.—At a business meeting the evening of Aug. 8, Bro. H. A. Frantz was retained as elder by a unanimous vote and also chosen as our pastor for the coming year. Pastor Geo. C. Carl is taking a needed rest after the strenuous work here. Lester Blocker was chosen C. W. superintendent. Pastor Carl and Edward Shively are district delegates. To help with our finances, the Ladies' Aid Society gave a program the evening of Aug. 9 and served ice cream and cake. Information furnished by usher, Wm. H. Terford, informs us that attendance of our mid-week meetings has averaged sixty-two for the year ending in July. Bro. W. E. Trostle preached the evening of July 22, on the subject of "The Unveiled Christ."—Lulu Terford, Glendale, Calif., Aug. 13.

Pasadena.—May 6 Miss Ella Ebbert told us of the changing power of Christianity in the lives of the people of India. May 9 the Pilgrim Players brought a wonderful message in drama, "The Rich Young Ruler." At the mothers and daughters' banquet May 11 we were told of the work among fallen young women in Los Angeles by a Salvation Army worker. The district conference of intermediate girls was held here May 19 under the direction of Mrs. C. P. Shaffer. There was a large attendance and good programs. The evening of May 20 the Schubert male chorals gave us a good program. Two of our young men are in the group. On Children's Day, June 10, all grades from Cradle Roll to junior high rendered a splendid program. Our pastor was on the Standing Committee at the Ames Conference, so he gave us many gleanings from the messages given there in his sermons here after his return. The evening of July 8 Dr. A. H. Ackley of the Calvary Church of the Brethren in Los Angeles brought us a very inspirational message and July 22 he told us the story of the writing of some of his songs and also sang one of his own songs at each service. During July and August we are attending or listening in to the union prayer meeting services at Presbyterian church. Bro. Eisenbise had charge of the services Aug. 8. All services are broadcast. July 8 Dr. and Mrs. Lloyd Studebaker visited the adult department of our Sunday-school and at the assembly period they told us some of the things that had influenced them to choose the mission field as their life work. Since our last report three have been baptized, one letter received and one letter granted. While our pastor has been on vacation our home ministers and Bro. H. M. Brubaker of Covina have given us good messages.—Lucy L. Mohler, Pasadena, Calif., Aug. 14.

FLORIDA

Sebring.—Since our last report everything has been moving along in the usual way. Quite a few of our folks are away on vacation and still others are planning to go. However, we have had some pleasant surprises. Bro. A. M. Kuhns of Union Deposit, Pa., with his family, spent a short time in Sebring. He filled the pulpit on July 15. While making a tour of the churches of the state, Bro. J. Kurtz Miller of Pottstown, Pa., preached for us on Sunday evening, July 29. Under the direction of our pastor's wife, the Junior C. W. gave a missionary program on Sunday evening, July 22. Our Aid Society keeps quite busy through the summer, with good attendance. In July we had two all-day meetings, sewing for busy mothers. In the latter part of July we held our Sunday-school outing. The attendance was good. A short program was rendered and the fellowship between old and young was fine. Early in August Eld. James M. Moore and family, of Chicago, Ill., and Citronelle, Ala., visited his father, Eld. J. H. Moore. We enjoyed their fellowship among us in the prayer meeting as well as the Aid Society. Aug. 7 we held our quarterly business meeting. All business and committee reports were disposed of in a very satisfactory manner.—Anna Stutsman, Sebring, Fla., Aug. 15.

ILLINOIS

Virden.—The children gave a good program on June 10. Preceding this a beautiful consecration service was held for two babies. Bro. J. M. Henry of Bridgewater, Va., was here in June with his stereopticon lecture showing the ruin of war and the beauty of peace. Bro. Caslow gave an interesting report of the Conference in general, while Georgina Vaniman gave a report of the young people's services. Recently Russell Sherman, John Masterson and Lawrence Garst gave us messages while visiting in our midst. At our recent council Bro. E. F. Caslow was unanimously reelected elder by receiving every vote. Sunday-school officers were chosen for the coming year, Clinton Fahs being reelected general superintendent. Mrs. A. E. Vaniman is Messenger agent. E. F. Caslow and Miriam Brubaker will represent our church at District Conference. Our pastor, Bro. Caslow, made a proposition to the trustee board that he would do some painting and repairing if the material were furnished. It seemed too good an offer to turn down, so now the parsonage and framework of the church are bright with new coats of paint. We had the pleasure of having Mrs. W. B. Stover and her children, except one, with us Aug. 2; they had charge of the entire morning service. Special musical numbers were sung by the quartet and Mrs. Stover gave the message, Forty Years Ago. Brother and Sister H. M. Stover of Waynesboro, Pa., took charge of the devotional period.—Lola Brubaker, Virden, Ill., Aug. 14.

INDIANA

Fairview.—During the summer the Sunday evening services have been conducted by our home ministers, Brethren John W. Root and

Albert Harshbarger. Bro. Jos. Fisher represented our church at Ames Conference, taking with him a Conference offering amounting to \$60. Aug. 26 we are to have a harvest meeting sermon in the morning, basket dinner at noon and a program for the children in the afternoon. These services are to be conducted by Bro. Ralph Rarick who will have charge of a series of meetings beginning that evening.—Anna Etta Wagoner, LaFayette, Ind., Aug. 13.

Osceola.—Since our last report we have had a number of good things here to help us on to a fuller Christian life and character. We had a week of pre-Easter meetings conducted by our pastor, Bro. Ervin Weaver. As a direct result of these meetings three were baptized. Recently we have also received three by letter. The work here has been progressing although during the summer we had a drop in attendance partly due to sickness. We had a very successful Vacation Bible School May 28 to June 8 with an average attendance of 108.2. The teachers and workers were all of local talent. Our evening services have been well attended. We have three groups: the C. W., the B. Y. P. D., and the Junior League, meeting for an hour. Then all meet together for a worship service and sermon. Manchester Day was observed June 24, with Bro. C. Ray Keim, from Manchester College, speaking at both the morning and evening services. At our quarterly council Aug. 9, the officers for the coming year were elected for both the church and Sunday-school. Bro. David Wisler was chosen clerk; Sister Nina Weldy, Sunday-school superintendent and correspondent, and Bro. Marion McClurg, assistant superintendent. The date for our communion was set for Oct. 11, at 7 o'clock. Bro. J. Edw. Jarboe of Syracuse is to be with us in a revival effort beginning Sept. 16. Bethany Day is to be observed Sunday, Sept. 9, at the morning service, when Bro. D. W. Kurtz is to be with us. In the evening he is to speak at a union service at the Osceola M. E. church. Our building fund has been growing. We now have some over \$145. Most of the credit, perhaps, belongs to the Aid Society.—Ervin Weaver, Elkhart, Ind., Aug. 13.

IOWA

Coon River.—The church enjoyed a visit on June 24 from Bro. W. B. DeVilbiss and wife, Ottawa, Kans., and Bro. John Whiteneck of Chicago as they were returning from Annual Meeting. Bro. DeVilbiss gave a splendid talk about past days and Bro. Whiteneck gave the message on July 1. Brother and Sister E. H. Eby, returned missionaries from India, gave an interesting message in the morning and in the evening they showed pictures of their work in India. These were inspiring and should arouse our missionary spirit to greater activity. The church observed July 4 with a program in the morning and sports of various kinds in the afternoon. July 22 Bro. Merlin Miller of Cedar Rapids, Iowa, gave a message on The Times of the Day; he also gave messages on the three following evenings.—Mrs. Chas. Knight, Yale, Iowa, Aug. 14.

Kingsley.—May 6 Bro. J. E. Ralston of Sheldon brought us a good message. May 13 a Mother's Day program of recitations and songs was given by the children, followed by a short play by four of the young people. Fourteen of our members attended the Annual Conference. We were glad to have Bro. Dan Dierdorff of Surrey, N. Dak., stop with us on his way to and from Annual Conference. June 10 he delivered a most inspiring message on Endurance and in the evening he officiated at our communion services. June 24 he delivered another wonderful message on Beautiful Things of Life. After church all went to the park for a basket dinner and the afternoon was spent in visiting and talking over old times. Bro. Dierdorff was our elder twenty-five years ago. On July 22 seven children were baptized. Aug. 4 the Aid Society held an ice cream social and took in about \$26.—Ora Lehman, Kingsley, Iowa, Aug. 10.

Monroe County.—One has been added to the church by baptism since our last report. Our young people were largely represented at the B. Y. P. D. conference at Fairview church June 2 and 3. We are glad to report that several had the privilege of attending the Annual Conference at Ames. July 1 closed our daily Bible reading class. A large crowd attended these meetings held in the homes each Sunday evening with a fine discussion and song service. July 28 a special council meeting was held. Bro. Edwin Rodabaugh and Sister Melissa McMulin were chosen as church delegates to District Meeting, with Bro. A. R. McMulin and Sister Christina Henderson, alternates. July 29 the young people's class had a reunion with basket dinner. July 30 Brother and Sister B. M. Rollins of Keyser, W. Va., began evangelistic meetings at this place. Bro. Rollins preached fifteen inspiring sermons and Sister Rollins led the song service and told stories to the children. We greatly appreciated the evangelists' efforts, as we feel this church has been blessed by having them with us. As a result twenty accepted Christ: three mothers, two fathers, ten girls and five boys. At this time Bro. Edwin Rodabaugh dedicated his life to the ministry. We want to express our appreciation to the Ottumwa church for their special songs, instrumental music and coöperation. Aug. 5 a basket dinner was held at the church with an all-day meeting. The Libertyville, South English and Ottumwa churches were represented. Aug. 12 closed our revival with a large group attending the homecoming services at the Ottumwa church, where baptismal services were held in the afternoon.—Christina Henderson, Fredric, Iowa, Aug. 15.

KANSAS

Conway Springs church met in business meeting July 11. We decided at this time to have a revival between the dates of Oct. 15 and Dec. 1. It was decided to meet Aug. 19 and elect Sunday-school and

church officers for the coming year. We had a surprise dinner and miscellaneous shower for our pastor and wife July 8 in honor of their twenty-fifth wedding anniversary. Several useful gifts were received. There were sixty-three present.—Lucille E. Funk, Conway Springs, Kans., Aug. 14.

Gravel Hill.—We dedicated our building June 10 with an all-day meeting. C. Ernest Davis of Independence brought the morning message on The Church, and D. P. Neher of McCune the message in the afternoon. E. L. Endsley gave an interesting report of the building committee. In the fall of 1931 the District Mission Board gave our congregation a frame building at Chanute. This was sold and another one bought at Neosho Rapids. This structure was razed and the materials were trucked to our location. A basement was made and the new building constructed. We got our furniture, tables, etc., from the disorganized Overbrook church. Practically all labor was free. The Sisters' Aid did the interior decorating. A church known as Antioch was organized in 1889 with a charter membership of sixteen, and services were held at Gravel Hill schoolhouse until disorganization in 1904. Years later a mission point of Verdigris congregation was organized at Gravel Hill by Eld. S. E. Lantz. Bro. J. D. McCann held a meeting in 1930 in which about fifty new members were added and services since then had been held regularly at Gravel Hill schoolhouse. In the evening Lester E. Fike of Clovis, N. Mex., gave an inspiring sermon and illustrated lecture, Finding Our Brother in Africa. June 17 we voted to organize a children's department and at present there are twenty-four enrolled. Barbara Fike is the superintendent. The girls of the young people's and junior classes gave a mother and daughter banquet and program July 25, with sixty-three present. For B. Y. P. D. we have given several of the missionary plays recommended by the Messenger. Sister Marie Dressler represented the young people at the peace declamation contest at Fredonia July 1. The Christian Education committee at their meeting at Parsons recently decided to hold the Bible institute and teacher-training at our church some time this fall.—Clara Kaufman, Gridley, Kans., Aug. 6.

MARYLAND

Locust Grove church has just closed a series of meetings. Bro. D. I. Pepple and wife came to our church on July 29 and stayed until Aug. 12, closing with an all-day meeting. Bro. Pepple labored faithfully and gave us spiritual gospel messages; lasting impressions were made and we feel much encouraged. They visited in about eighty homes and also in the hospital. They gave us some special music during the meetings. The attendance and interest were very good each evening. As a result of the meetings twenty-three were added to the church.—Bessie R. Purdum, Mt. Airy, Md., Aug. 18.

Monocacy church has just closed a series of meetings which began July 15 and closed July 29 with Eld. M. G. Wilson, evangelist. In spite of the extreme heat all through the meeting the crowds were fairly good. Bro. Wilson gave us many good lessons and made his sermons plain and simple so that all might understand. His short talks every evening on the doctrines and principles of the Church of the Brethren were interesting and instructive. As an immediate result eight young people were baptized.—Elsie A. Eigenbrode, Rocky Ridge, Md., Aug. 7.

University Park (Md.).—Sunday, May 20, Brother and Sister J. Walter Thomas were with us in fellowship and service. Bro. Thomas, a member of the District Mission Board, gave the morning messages and conducted the love feast in the evening. Their visit was helpful and encouraging to the membership and work at this place. Our pastor after nine months of evangelism in California returned to us July 1, having also represented the church at the Ames Conference. The church met in business session on Aug. 2 for the purpose of making plans for work for the ensuing year. The officers and teachers of the Sunday-school have recently met for a like purpose in connection with the future work of the school. Plans are being made for promotion and rally days.—Delia L. Brumbaugh, Washington, D. C., Aug. 11.

MICHIGAN

Elsie.—Bro. Chas. Forror, our state evangelist, closed a week's evangelistic campaign last evening; the attendance and interest were splendid at each service. Bro. Forror delivered strong gospel sermons which appealed to the young people and also were consistent with the ideas of the older group. Bro. Forror with the pastor and wife visited in the homes of the members and called in many of the homes of the community. As a result one was added to the church and the members were strengthened. Bro. L. W. Shafer and son were chosen District Conference delegates with Bro. Otto Long and Mrs. Shafer, alternates. The young people are keeping up their interest by monthly class meetings. Bro. Shafer and wife attended the Annual Conference and brought some splendid thoughts to the home church on July 1.—Herald C. Shafer, Durand, Mich., Aug. 13.

MISSOURI

Leeton.—July 15 was homecoming day in our church, when many friends and distant members enjoyed the day with us. Bro. Irvin Enos of Kansas City delivered a splendid address in the morning and the afternoon program consisted of music, a history of our local church and talks by a few who had attended some of the first services held over fifty years ago. Bro. A. C. Wieand held a one-day Sunday-school workers' conference here in June which was inspiring to all who attended. Misses Elizabeth Mohler and Ruth Pentecost

will represent our church at District Meeting.—Salome M. Baile, Leeton, Mo., Aug. 16.

NEBRASKA

Kearney church has been enjoying a number of visits of old-time friends. A gathering was held one evening in honor of Brother and Sister A. P. Musselman of Lima, Ohio, Brother and Sister Paul Nickey of Hancock, Minn., and Brother and Sister Ferdie Rohrer of North Manchester, Ind., who were here visiting relatives. The following Sunday Brother and Sister A. R. Wright and family of Chico, Calif., arrived in our midst. Bro. Wright had charge of the preaching hour and during the C. W. hour the family gave an interesting program. The next Sunday Brother and Sister Mitchel Stover attended services here. Everyone enjoyed Bro. Stover's talk to the children. Brother and Sister I. C. Snively of Haxtun, Colo., spent one day visiting here. With the exception of Brother and Sister Stover, all of these people grew up in this church and have now gone out to labor in other fields.—Mildred May, Kearney, Nebr., Aug. 17.

NEW YORK

Lake Ridge.—Our Mother's Day program was well attended with an appropriate program and sermon by our pastor, and the superintendent of southern Cayuga County public schools gave a powerful address for the young people. Our pastor also delivered a good Memorial Day sermon on May 27, while Bro. E. F. Nedrow was called to preach in Ithaca. Bro. Ernest Sherfy, who is now located at Stuarts Draft, Va., held a two weeks' revival for us July 1-14. Four were baptized and two received by letter. Bro. Sherfy's sermons were more uplifting each night of the revival; folks came in for thirty miles around. Bro. Sherfy enjoyed our Sunday-school outing at Stewarts Park, Ithaca, on July 4. Prayer services were held in various homes preparatory to our revival. The township Sunday-school convention was held in Lake Ridge church July 22, an all-day meeting with dinner on the church lawn. Mr. and Mrs. Clarence Tebo, of the Central New York Bible Conference, gave us a program July 29 consisting of music and a sermon by Mrs. Tebo. Our Aid continues to meet monthly. Our new church is in process of erection; the old one was torn down, the materials to be used in the new. The excavating will soon be completed and the wall up. Our brethren are doing the work so far and each donated two days' work, some considerable more. During the building, we will have services at Belle Town. Our Aid gave an ice cream supper Aug. 8 at the home of Wm. Rollers for the benefit of the new church.—Mrs. Avery E. Stoner, Aurora, N. Y., Aug. 16.

OHIO

Ft. McKinley.—A week of pre-pentecostal services was held by different speakers. Each brought a stirring message. Mother's Day was given recognition, and on Children's Day a program was rendered by the children. July 8 an illustrated lecture was given by the use of the Kermit Eby pictures. For several Sunday evenings the young people of the church conducted the devotional service. At a called church council July 11 Bro. Daniel Weimer was ordained to the eldership and Bro. Russel Helstern was licensed to preach. An impres-

ANNOUNCEMENTS

DISTRICT MEETINGS

California, Northern, Empire, Oct. 12-15.
Florida and Georgia, Winter Park, Oct. 12-14.
Illinois, Northern & Wisconsin, Naperville, Sept. 1-3.
Iowa, Middle, Beaver, Sept. 1-3.
Kansas, Northeastern, Appanoose, Oct. 5-9.
Kansas, Northwestern, Victor, Oct. 21-24.
Kansas, Southeastern, Parsons, Oct. 26-29.
Kansas, Southwestern, Monitor, Oct. 12-15.
Missouri, Northern, North Bethel, Oct. 27-29.
Nebraska, Octavia, Oct. 12-15.
Ohio, Northeastern, Oct. 9-11.
Pennsylvania, Southern, Hunsdale, Oct. 30, 31.
Pennsylvania, Western, Oct. 22-24.
West Virginia, First, Keyser, Oct. 12, 13.

LOVE FEASTS

Indiana
Sept. 11, Turkey Creek.
Sept. 15, 7 pm, West Manchester.
Sept. 24, Blue River.
Oct. 6, La Porte.
Oct. 11, 7 pm, Osceola.
Oct. 20, 7:30 pm, Arcadia.

Oct. 27, Blissville.
Oct. 27, 7:30 pm, Middletown.

Kansas
Oct. 19, Olathe.

Montana
Sept. 2, Poplar Valley.

Ohio
Sept. 22, Mohican.
Oct. 7, Chippewa.
Oct. 13, 10 am, Castine.
Oct. 27, Lower Miami.
Nov. 3, 7 pm, New Carlisle.
Nov. 3, 6:30 pm, Lower Stillwater.

Pennsylvania
Oct. 7, 6:30 pm, New Enterprise.
Oct. 13, 1:45 pm, East Fairview.
Oct. 14, Spring Grove at Kemper.
Oct. 14, Snake Spring.
Oct. 14, Claysburg.
Oct. 28, Woodbury at Replogle.

Virginia
Sept. 8, 4:30 pm, Johnsville.
Sept. 15, 3:30 pm, Frenont.
Sept. 15, 3:30 pm, Salem.
Oct. 14, 5:30 pm, Greenmont.
Oct. 20, Beaver Creek.

West Virginia
Sept. 2, Crab Orchard.
Sept. 15, Mt. Dale.
Sept. 15, Alleghany at Locust Grove.

sive service was conducted by Elders Wm. D. Fisher and Hugh R. Cloppert. A two weeks' community Vacation Bible School was sponsored by our church and the United Brethren Church with an enrollment of 196. Rev. Roberts, pastor of the latter church, was director. The success of the school was due to the untiring efforts of the director and the splendid coöperation and spirit of the teachers. The school closed with a program which demonstrated its value to the community. Bro. R. H. Nicodemus will give us a series of lectures beginning Nov. 25. The course in New Testament closed with seven credits given. Due to the efforts of our pastor, more Bible reading is being done. The Sunday-school had an outing Aug. 4. The women of the church have been active in preparing articles for the mission field. During the absence of our pastor, Bro. Ivan Eikenberry filled the pulpit Aug. 12.—Mrs. W. C. Baker, Dayton, Ohio, Aug. 18.

Painter Creek.—Our Daily Vacation Bible School opened July 23 and closed Aug. 3. The enrollment was 172, average attendance, 156. Twenty different Sunday-schools were represented and eight different denominations. The children enjoyed the work immensely and were eager to be on hand every day. The splendid corps of faithful teachers with good assistants did excellent work. This could readily be seen in the public program which was given to a full house on the evening of the closing day. As we heard the memory work, Bible verses, chapters, grand old hymns and songs which they had studied and learned we felt much had been accomplished in two weeks. Some things were made to send to our foreign mission field, city hospitals and homes where cheer and comfort are needed. Among the things made were rolled bandages, mottoes, and Bible pictures. We had two faithful directors who contributed much to the efficiency of our teachers, our pastor and his wife, Brother and Sister Honeyman, who gave their time so fully for the success of the school. We feel it has proven a great blessing to our community. All who have helped to make this school possible have been blessed in the doing.—Mrs. Levi Minnich, Greenville, Ohio, Aug. 10.

Trotwood.—At our council in March the present pastor was reelected for another year. Bro. W. D. Fisher was our delegate to the Ames Conference. A successful Vacation Bible School was held the last two weeks in June. We had good attendance and all worked together under the leadership of Bro. Fisher. Bro. J. M. Henry gave an illustrated peace lecture on June 21, which was much appreciated. A mother and daughter banquet was held June 28. Sister Ida Hoover gave the address and several grandmothers gave girlhood experiences which were very interesting. At our June council Bro. W. M. Hollinger was elected elder for the coming year. The Sunday-school held their annual outing June 30. Music by the boys' band led by Richard Gump was inspiring as well as entertaining. We were fortunate to have with us Harlan Brooks, returned missionary from India, who gave us a very good talk. We plan evangelistic services Aug. 26 to Sept. 9 in charge of Bro. J. Oscar Winger of North Manchester.—Myrtle Wagner, Trotwood, Ohio, Aug. 11.

PENNSYLVANIA

Aughwick (Germany Valley).—The annual homecoming services in the Germany Valley church will be held on Sunday, Sept. 2.—Mrs. H. A. Wilson, Shirleysburg, Pa., Aug. 14.

Claysburg.—Our annual rally and homecoming service will be Sept. 30. We plan to rally all our forces for a real spiritual Sunday-school and morning church service. A basket lunch in the basement at 12:30 and at 5:30. Bro. C. C. Ellis of Juniata College will be the afternoon speaker; vespers at 6:45; at 7:30 the pastor will begin a two weeks' evangelistic service, closing with our love feast Oct. 14. For several years we have been observing the last Sunday in September in this way and it has become an important date in our church calendar, bringing us inspiration and a spiritual uplift that is very helpful in beginning the new church year.—C. L. Cox, Claysburg, Pa., Aug. 16.

Codorus.—July 23 our quarterly council was held in the Codorus house. Since our last report one has been baptized. July 29 Bro. John Rowland of Mechanicsburg began a revival meeting at the Pleasant Hill house which came to a close Aug. 12. Bro. Rowland preached seventeen strong gospel sermons which were inspiring. We feel that the church has been strengthened; ten were baptized. Aug. 5 a missionary meeting was held at Pleasant Hill Park and an address was given by Bro. A. D. Helser, missionary on furlough. An offering of \$120 was lifted. Sept. 9 an all-day meeting will be held at the Pleasant Hill house.—Esther B. Hartman, York, Pa., Aug. 14.

Conestoga.—June 17 Bro. Wm. E. Glasmire of the Lancaster church gave us an impressive missionary sermon at the Monterey house. An offering was lifted for missions. On Education Sunday Bro. Paul D. Wenger brought us a fitting message. An offering for Elizabethtown College was taken. July 1 Eld. John D. Ebersole of Lancaster preached at Monterey on Loyalty to God. July 22 Sister Rebecca Foutz of Philadelphia spoke at Bareville in the morning on Christian Womanhood; in the evening she led a discussion in the B. Y. P. D. on some high points in a Christian's life. Our two weeks' Vacation Bible School opened July 16 under the direction of Bro. Paul D. Wenger. The enrollment was 167, representing eight denominations. The average attendance was 132. The daily offerings which amounted to \$25.49 were sent to Africa missions; also patches, bandages and scrapbooks made by the juniors and intermediates. Second-hand clothing, soap and other necessary articles, contributed by the school, were sent to the Rescue Mission in Lancaster. Fifty-two bouquets were sent to the sick and aged. An interesting program and demonstration of handwork was given July 27 at the close of the school. Aug. 5 Eld. David Killhefer of West Chester brought us the morning

sermon at Bareville. Our harvest home service was held at the Bareville house Aug. 12. Eld. H. F. King of Heidelberg preached the sermon. An offering was lifted for the Neffsville Orphanage. In the evening Bro. King brought us the message at Bareville.—Addie A. Myer, Leola, Pa., Aug. 14.

Dunnings Creek church met in council June 14. Five letters of membership were granted. June 17 Bro. D. I. Pepple started a revival meeting at the Point church. He preached seventeen inspiring messages. Nine were baptized as a direct result of these meetings, most of them being heads of families. We had a two weeks' Vacation Bible School in June at the New Paris church, with an average attendance of about ninety.—Mrs. Ross Callihan, New Paris, Pa., Aug. 14.

East Petersburg.—We held our love feast May 9 and 10. We were happy to have with us Bro. J. H. Longenecker and Bro. John Zug who officiated, Bro. Norman Musser, Bro. Byler and Bro. C. Gibbel. On Mother's Day we had a short but impressive program. Our Children's Day service was held June 3. Besides the children's parts we had a most helpful and interesting address by Bro. David Snader. Children's Day at the Salunga house was held June 17 and Bro. Robert Cocklin gave the address. June 9 and 10 we had a young people's conference sponsored by the Y. P. D. Bro. Lester Royer gave one address and Bro. C. N. Ellis, Huntingdon, Pa., was the guest speaker and delivered four messages—all very timely and much appreciated. Sister Rebecca Shaeffer, dean of women at Elizabethtown College, and Bro. Nevin Zuck of Ephrata had charge of group conferences. A luncheon served by the young people's Sunday-school class afforded opportunity for a fine fellowship. A beautiful and much enjoyed vesper service in charge of Miss Shaeffer preceded the evening session on Sunday. Groups from neighboring congregations—Lancaster, Annville—contributed to the program with musical selections and devotional periods. This conference was indeed a period of refreshing and we trust will be followed by others. A number of our sisters attended the Women's Work program at Norristown which was very helpful. Our Vacation Bible School started with splendid interest and attendance, with Sister Mary S. Forney in charge. Some of the brethren are improving the church lawn by replacing the old shed with a more practical and modern structure. Nov. 7 and 8 will bring the ministerial meeting to our district at the East Petersburg house. The result of the election of Sunday-school officers was as follows: East Petersburg, superintendent, S. Clyde Weaver; assistant, M. D. Hertzler; for Salunga, superintendent, Phares J. Forney; assistant, Samuel Zerphy.—Martha Young, East Petersburg, Pa., Aug. 6.

Lebanon.—At the last meeting of the mothers and daughters' association the mite boxes were brought in which netted some \$70. Sister Martha Martin of Elizabethtown gave an interesting talk on pictures; the story of the Angelus was told. July 1 Eld. Nathan Martin gave an interesting account of the Conference. Vacation Bible School was held July 9 to 20 with Sister Ida Smith, director. The average attendance was 100; the offering amounted to \$15.61 and is to be sent to Africa for a bed in the hospital. The J. Y. P. D. of Palmyra gave a program July 8. Sunday morning, July 15, Bro. Kermit Eby of Ann Arbor, Mich., gave us an interesting message. In the evening the B. Y. P. D. of Ephrata gave a program. Bro. Ezra Wenger of Fredericksburg delivered a helpful message Sunday evening, July 29. Beginning Aug. 12 Eld. Nathan Martin will conduct a series of meetings at the Long Run church. A number from here are attending the young people's conference at Elizabethtown College.—Mrs. Solomon Lehman, Lebanon, Pa., Aug. 11.

Midway.—Since our last report three members have been received by baptism. On Sunday morning, June 10, Bro. Samuel Hertzler of Elizabethtown gave a discussion on Education. Our Children's Day was held Sunday evening, June 10. The children rendered a splendid program, after which Bro. Alton Bucher of the Richland church gave an address. The Y. P. D. enjoyed an outing at the Lebanon dam on Saturday afternoon, June 16. Sunday morning, June 24, Eld. S. K. Wenger gave an interesting report of Annual Conference. Our Vacation Bible School was held June 19 to 28 in charge of Sister Ethel Wenger. The enrollment was 129. The offering of \$14 was given toward the support of our missionary, Bro. Edw. Ziegler. A splendid program was rendered by the boys and girls near the close of the school. Bro. Nathan Eshelman and Bro. Hiram Kaylor were with us in our homecoming on Aug. 27. They gave us some helpful messages in the German language. Bro. J. I. Byler and Bro. John Hibner were with us in the Sunday morning services, Aug. 5. Bro. Byler preached a good sermon on Rain.—Amy E. Heisey, Lebanon, Pa., Aug. 13.

New Enterprise.—A three-session Bible institute was held at Waterside by Dr. A. B. VanOrmer the last Sunday in June, each session being devoted to some phase of the subject, "The Bible, the Most Wonderful Mirror." The forepart of July Bro. Earl Bowser conducted a Bible institute at Salemville, extending over two Sundays. Last week three students of Bethany Bible School, Brother and Sister Ernest Shively and Bro. Fred Livingston, conducted a Vacation Bible School at Salemville, with very good interest. Last Sunday Bro. Livingston remained over with us and brought a helpful message on "Were you ever blue?" Aug. 12 in the evening the Martinsburg B. Y. P. D. presented the missionary play, "The Sacrifice." This is an excellent play and was well presented. Our homecoming will be Sept. 30, and fall communion Oct. 7, at 6:30 P. M. The message the first Sunday in the morning will be brought by Bro. E. M. Detwiler and in the evening by Bro. Jay Replogle; the second Sunday morning by Bro. O. R. Myers. Each evening during the week there will also be serv-

ices, conducted as far as possible by those in the ministry who at some time lived in this congregation.—Mrs. Rosetta Cottrell, New Enterprise, Pa., Aug. 14.

Tyrone.—A very successful and well-attended Vacation Bible School was held in June, in charge of the pastor, assisted by a capable corps of young people as teachers. Officers for the Sunday-school were chosen at the July council meeting. Bro. G. Van Fagley was again elected as superintendent, a position he has well filled for many years. An effort is being made with volunteer help to provide additional classroom space for our growing school. The basement of the church is being excavated, preparatory to laying cement flooring. The use of individual duplex envelopes in the Sunday-school teaches regularity in giving and has very noticeably increased the offerings as well. During the absence of the pastor in evangelistic work in North Carolina, the pulpit is being served by Rev. Gleck, Brethren O. R. Myers of Huntingdon, C. O. Beery, of Williamsburg, Sister Nellie Fagley and the writer. The congregation is joining in union services in the evening, at one of which Bro. Berry, a former pastor, is to be the preacher. The B. Y. P. D. has been enjoying a number of outdoor vesper services on a near-by hillside. A number of our congregation have attended Sunday-school camps. The Sunday-school attendance has been averaging around 175 this summer, about three times that of six years ago.—Wilbur O. Snyder, Tyrone, Pa., Aug. 10.

West Green Tree.—Our love feast was held May 30 with sixteen ministering brethren present. Bro. Michael Kurtz of Richland officiated. Our regular council convened Aug. 7. Aug. 25 we expect to hold a harvest praise service at the Florin house, also an evening service. The Green Tree Sunday-school is arranging for a Children's Day service to be held Sept. 2 with Bro. S. G. Meyer of Fredericksburg as the speaker. One was received into church fellowship by baptism since our last report.—Mrs. Abram Eshelman, Mt. Joy, Pa., Aug. 14.

Woodbury congregation held its love feast at the Replogle house May 6 with Bro. Steinberger of Yellow Creek officiating. Mother's Day was observed with appropriate sermons by our pastor. From June 6 to 17 Bro. L. R. Holsinger of Woodbury conducted a two weeks' revival meeting at the Replogle house. Brother and Sister Holsinger visited in more than 100 homes. As a result of their earnest efforts six confessed Christ and were baptized. There were three baptisms previous to the meeting. Bro. Holsinger's messages were heart-searching and appealed to deeper consecration on the part of the members as well as the unsaved. Brethren J. H. Clapper, Paul A. Stayer and H. H. Brumbaugh represented our congregation at the District Meeting held at New Enterprise in April. Beginning June 18 a union Vacation Bible School was held in the consolidated school building under the direction of Mrs. L. R. Holsinger. There was a large attendance and the school closed with a demonstration of work done. The regular business meeting of the congregation convened in the Replogle house July 8. Bro. J. H. Clapper was reelected elder for another year. Bro. Clyde Bush was granted license to preach and Bro. A. Emmert Frederick was elected to the ministry. Revival services will begin at the Holsinger house Sept. 3 with Bro. Geo. Rogers of Leamersville, evangelist; and at Curry Oct. 21 with Bro. Chas. Cox, evangelist. Aug. 1 an outing for the three Sunday-schools was held at Memorial Park. Aug. 9 a reunion for the aged and infirm was held at the home at Martinsburg. Our love feast at the Replogle house will be held Oct. 28.—Barbara S. Frederick, Woodbury, Pa., Aug. 13.

VIRGINIA

Antioch church recently closed a splendid revival conducted by Bro. I. S. Long of Bridgewater, Va., July 8 to 22. He preached fourteen instructive sermons and also gave a fifteen minute talk each evening on his experiences as missionary in India. He visited in 114 homes. As a result thirty-four were baptized. A number of our young people attended camp last week. The church met in council Aug. 4. The following officers were elected for the coming year: Bro. J. A. Naff, elder; superintendent, Bro. B. T. Flora; correspondent, Eunice Naff; clerk, Jonas Flora; Junior League leader, Ethel Naff.—Blanche Scott, Rocky Mount, Va., Aug. 7.

Brick.—Our love feast was held the second Saturday of May with Bro. Chas. Flora from Antioch officiating. Bro. Guy West gave our Mother's Day sermon. We were glad to have the community singing at our church the first Sunday of June. Our revival was conducted by Bro. Russell West of Indiana beginning July 22. As a result there were thirteen conversions. We were glad to have the District Meeting at our church Aug. 8-10. The attendance from our neighboring churches was splendid. The theme of the conference, Christ in the Midst. We feel that our church has been wonderfully refreshed and strengthened by these glorious meetings.—Thelma Flora Leftue, Boone Mill, Va., Aug. 17.

Greenmount.—Our series of meetings was held April 23 to May 6 by Bro. M. G. West of Bridgewater, Va. Seven were added to the church by baptism. A few weeks before, a singing school was held by Bro. David Wampler. June 8 our Y. P. D. held a camp fire service. The talk was given by Bro. Lindsay of Timberville on The Meaning of Spring. July 8 was homecoming day. The main address was by Bro. Fred Wampler of Richmond, returned missionary from China. The theme for the day was The Country Church. The congregation met in eighty-seventh annual visit council Aug. 4, with favorable reports of the visit. At the council of March 17 the Ladies' Aid asked permission to put in more light in the Aid room; this work has been completed. It was decided that the district offering during the month of August was to go to the ministerial board undesignated. We in-

vited the Daniel Miller clan to hold their reunion at Greenmount on Sept. 1. Bro. D. H. Miller of Beaver Creek held a series of meetings at the Fairview church July 30 to Aug. 12.—Anna Wampler, Harrisonburg, Va., Aug. 17.

Mountain Grove church met in council Aug. 10. The visiting brethren brought in a good report. I. W. Miller was chosen elder for another year. Bro. Olen Lantz was licensed to preach for one year. Our love feast will be held Nov. 3 at 3 P. M. Our two weeks' revival closed Sunday night, Aug. 12. Bro. S. B. Landis, evangelist, of Harrisonburg, Va., had charge of the services. Ten stood for Christ. Bro. Landis preached some wonderful sermons and worked faithfully while here.—P. H. Turner, Genoa, Va., Aug. 14.

Valley.—Some time ago we enjoyed a talk from Sister Ida Shumaker. We had a successful Bible School under the leadership of Sister Marjorie Graybill of Nokesville and two assistant teachers. The second week Sister Effie Long gave some assistance. Bro. I. S. Long of Bridgewater, Va., preached for us from July 29 to Aug. 12. Sister Long gave a talk each evening on their work on the India mission field. Eight came forward and five have been baptized. The love feast was held Aug. 11. Brethren N. E. Garber and D. B. Showalter served as delegates to District Meeting. Brethren N. E. Garber and Walter Flory are our Sunday-school superintendents for the coming year.—Vernie F. Diehl, Nokesville, Va., Aug. 17.

WASHINGTON

Wenatchee Valley.—The Brethren Securities Corporation, an organization within the church for caring for the financing of the building, has been busy as the date for a principal payment on the church draws near. The results are gratifying. The state assembly and District Meeting held at Lake Wenatchee was one of the best. Among the matters of business it was discovered that the reading of The Gospel Messenger in this district is at a woefully low ebb. Bro. Zigler pointed out that the weekly price of the Messenger is about the same as a package of chewing gum. We hope that Wenatchee Valley may lead the way in getting more Messengers into the homes.—Geraldine Eller, Wenatchee, Wash., Aug. 14.

WEST VIRGINIA

Crab Orchard.—The work of the church is progressing with our summer worker, Bro. Alonzo Carter, in charge. B. Y. P. D. and prayer meeting have been started with good interest and attendance. Inspiring vesper services also have been held. Bro. Carter is now conducting a two weeks' Vacation Bible School with an average attendance of seventy-five. We are planning to have our love feast the first Sunday in September at 4:30. This will conclude Bro. Carter's wonderful work for the summer.—Velta Wood, Crab Orchard, W. Va., Aug. 16.

The Church of the Brethren

Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.
2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5: 28, 29; 1 Thess. 4: 13-18).
3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28: 19; Acts 2: 38); feet-washing (John 13: 1-20; 1 Tim. 5: 10); love feast (Luke 22: 20; John 13: 4; 1 Cor. 11: 17-34; Jude 12); communion (Matt. 26: 26-30); the Christian salutation (Rom. 16: 16; Acts 20: 37); proper appearance in worship (1 Cor. 11: 2-16); the anointing for healing in the name of the Lord (James 5: 13-18; Mark 6: 13); laying on of hands (Acts 8: 17; 19: 6; 1 Tim. 4: 14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.
4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6: 18-20; Philpp. 4: 8, 9); stewardship of time, talents and money (Matt. 25: 14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6: 1-7).
5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5: 21-26, 43, 44; Rom. 12: 19-21; Isa. 53: 7-12); violence in personal and industrial controversy (Matt. 7: 12; Rom. 13: 8-10); intemperance in all things (Titus 2: 2; Gal. 5: 19-26; Eph. 5: 18); going to law, especially against our Christian brethren (1 Cor. 6: 1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19: 9); every form of oath (Matt. 5: 33-37; James 5: 12); membership in secret, oath-bound societies (2 Cor. 6: 14-18); games of chance and sinful amusements (1 Thess. 5: 22; 1 Peter 2: 11; Rom. 12: 17); extravagant and immodest dress (1 Tim. 2: 8-10; 1 Peter 3: 1-6).
6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28: 18-20; Mark 16: 15, 16; 2 Cor. 3: 18).
7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.

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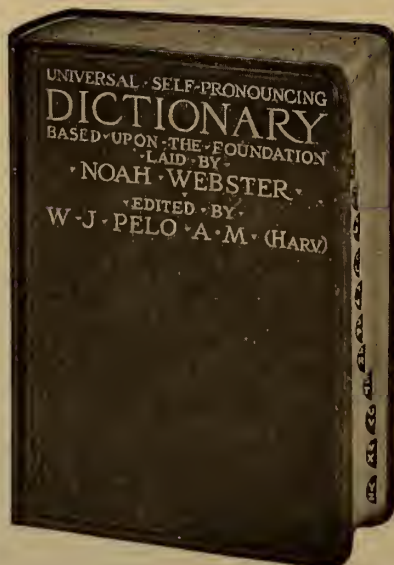
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GOSPEL MESSENGER

Vol. 83

Elgin, Ill., September 8, 1934

No. 36

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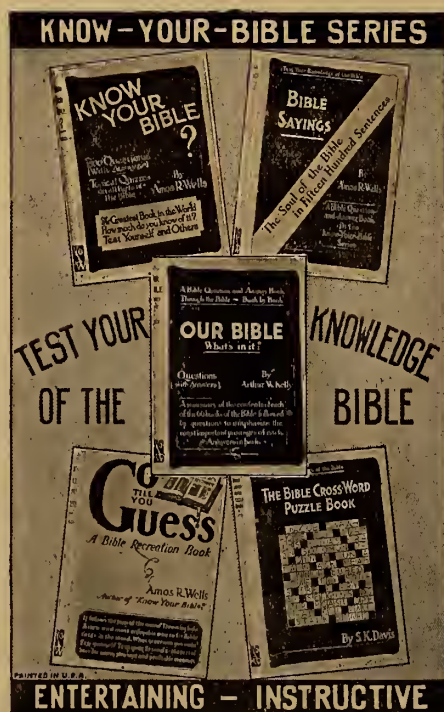
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EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

Vol. 83

Elgin, Ill., September 8, 1934

No. 36

EDITORIAL

Why We Miss the Meaning

THE music was beautiful but the words did not mean anything, somebody said, which was just too bad.

For the words were those of the shepherd prophet in one of the three high moments in which he turns from denunciation of social iniquity and the false peace of ritual to urge seeking the Creator and Sustainer of all things. They may call him Jehovah and go on turning justice to wormwood and making mockery of religion with their sham worship at Bethel and Gilgal. But if they would let justice roll down like waters overflowing their lives and righteousness like a perennial stream, they would be seeking and finding him who made the Pleiades and Orion and turns the darkness into morning. Jehovah is a good enough name for him but he is a God with character and demands this also in his worshippers.

Music does have a language of its own quite apart from words, but when both words and music are beautiful and meaningful they reënforce each other and the impression is deepened greatly. Was the trouble with the singers, or the composer, or the prophet? Would it be ungracious to suggest an inquiry into one other possible source of failure to get the meaning?

E. F.

When We Know Better

IN a hundred ways we seek to overreach the line in daily conduct. It is in the mores of our times to flout ancient sanctions. When we know what is better, too many of us yield to pressure to shade a point in the interest of urbanity or tolerance.

One drink will not hurt, many reason, and may relieve a situation. And, of course, one drink does not spell drunkenness; but one drink is enough to shatter one's armor of defense. Having taken one drink it is

ten times easier to take the next. Thus it is in the devastating after effects that men pay when they yield where they know better.

So also for the first cigarette. The first smoke may seem to mean nothing more than a headache and severe nausea. But having taken the first smoke, and thus let down one's defense, it is harder, not easier, to do thereafter what one knows to be the better. H. A. B.

Hold Fast the Caste Line

EIGHT years ago President Arthur E. Morgan talked to the freshmen of Antioch College about standards of conduct. Reprinted lately his thinking has sought and secured the editorial attention of the MESSENGER. Two sentences stuck fast: "Unless a person of low standards can make enough people stand with him he loses caste. So, unconsciously, he tries to make his own way seem normal and reasonable, and any better standards seem unreasonable."

These words describe perfectly a conspicuous fact in the life of our time. Perfectly, except that the effort to make lower standards seem normal and reasonable is not all unconscious. It is quite deliberate on the part of certain interests whose material fortunes are involved, and of some people who sincerely think a liberalizing of our moral codes would make for human well-being. Many others indeed unconsciously cease to be shocked as the questionable becomes familiar and hence the accepted and normal thing. Unconsciously or deliberately the objective of our *Zeitgeist* is plain enough. It is to make the way that seems right to a man seem right also to the largest possible number of his fellows. One must not lose caste. And since one *must* have his way, downward or not, he must take the standards of his caste along (down?) with him.

Smoking, for women as well as men, is now so well

established that only a very *abnormal* person would raise questions about that. Drinking, of course as done by ladies and gentlemen of culture, is well on the way to a place in good society. Sex freedom, in accord with the dictates of convenience and desire rather than of an outmoded puritanism, is an insistent candidate for admission to circles of respectability. Because, you see, one can not afford to lose caste and since the demand of the hour is for liberty of indulgence in these pleasures, the caste standards must be made to conform.

There is good as well as evil in the rigors of caste claims. In a certain fine high sense of the phrase it is really true that one can not afford to lose caste. In that fact lies the hope of those who believe that the trend of which we speak is not forward and upward but backward and downward. Some of us are that way. Call us puritans, plain ignorant or whatever you like, we are dead sure that Mr. Morgan was right eight years ago, and that he is right today in retelling youth that the new standards proposed are lower. We hold with him that the way up leads farther away from animalism, not toward greater concessions to it. The human race was headed once for something higher. It should be yet. Man is animal plus. The challenge of the times is to magnify the plus.

The way of wisdom is both practical and idealistic. Because it is practical it will concede much to the hardness of men's hearts, to fall back on Jesus' word concerning certain Mosaic regulations. In case-work it will find large place for charity in judgment. Because it is idealistic it will hold fast its high ideals, and press on toward the goal, unto the prize of the upward calling, to find an adjective in the margin of the Philipians text. Walking on the ground we must not forget to look up at the stars.

So doing we can keep the caste standards high while we give sympathetic understanding to the wandering wayfarer. If some will pull for lower standards let them know that these standards *are* lower. And let them feel that they are losing caste. They ought to lose it. Let's see that they do. It is for us to keep the standards of the caste above that lower level.

Remember the story of the young man who questioned the value of honesty and wanted to be shown? The best answer suggested was that he would show himself a poor sport. He would not be playing a square game. He would lose caste in his own eyes.

The caste lines between man and beast should be held firm. We know that man is an animal and have admitted it. We know also that he is more. His proper business is to keep on being more—and more. He is capable of higher delights than our four-footed friends are able to enjoy. Why should he turn back to wallow with them in the mud? The MESSENGER registers its

solemn protest against the effort to make beastliness respectable. It does not deserve that honor. Let it stay on its own side of the caste line.

If some men and women insist on crossing over to that side, we shall have to let them. We do not have to let them drag down with them the standards of men and women whom the truth has made free. These men and women belong to a higher caste, the human. They have trouble enough, God knows, but they keep their eyes turned forward, upward.

E. F.

Hats Off to Farmers!

To the man whose knowledge of growing things goes no deeper than digging potatoes from a paper sack, the summer of 1934 is proving something of an eye-opener. That is, the drought will be offset by at least one compensation if Americans generally come to have a more wholesome respect for the farmer and his special problems.

The Pure Milk Association, with headquarters in Chicago, is making use of the present situation to state the case for the dairy farmer. Here some 18,000 farmers, with a \$288,000,000 plant and farm investment, supply Chicagoans with 2,000,000 quarts of milk per day. And surely that is something. But paint in the background of this season's special problems and see if you do not feel that in recognition of courage and dependability it is about time we take off our hats to farmers!

The farmer is not a lazy simpleton, unable to make his living at something else. Try your hand at any of the things he seems to do so casually and you will find that he is a specialist guided by unique and unsuspected knowledge. He, too, is a workman worthy of his hire. Man for man, he is the equal of his city cousins. This we think was proved during farm week at the Century of Progress.

The story goes that a smart man on the Fair's promotion staff thought up the idea of giving admissions in return for farm products. And why not an admission for one gallon of chinch bugs? It was figured the bugs were so small farmers would hardly stoop to pick the required millions from bedraggled cornstalks. But when gallon after gallon of dead bugs was presented for admission tickets it was felt that the city-bred promotion man had overlooked some fine point in chinch bug hunting.

When appealed to for special information here is what one farmer said: "We don't bother to pick the chinch bugs. They won't cross tar, so we put down a line of tar, dig holes at the end, and a gallon of bugs can be trapped in a few minutes." So of all places, the farmers have been outguessing the promotion man at the city man's Century of Progress. And so we repeat: Hats off to farmers!

H. A. B.

GENERAL FORUM

Today

BY VADA NICHOLSON

Today—

A clean page thou hast given me;
Lord, may it without blemish be,
When comes night.

Today—

Lest a harsh word ill betoken—
May that word be still unspoken,
When comes night.

Today—

May I some child of thine give feed
That he shall not know cold and need,
When comes night.

Today—

Teach kind words that I may speak
To comfort bring some soul that's weak,
When comes night.

Today—

If I should blot the page so white,
Wilt thou erase—forgiveness write—
When comes night.

McCune, Kans.

The Quiet Mind

BY HARRY E. THOMAS

I ONCE stood before the largest living thing in the world. It is called the "General Sherman" tree and is located in Sequoia National Park, California. It is 272.4 feet high and 36.5 feet in diameter. Its branches are storm-warped and twisted. Its bark shows the scars of the fire demon. It has stood for thousands of years. Smaller trees around it have gone down under the impact of wind, storm, lightning, age—and man's axe. But "General Sherman" stands a tower of strength, age, and quietness. One can not imagine its being disturbed by storm, cyclone, catastrophes. Its heart is strong, firm, and stable. Its branches whirl with the wind, its bark succumbs to the ravages of fire, but nothing stirs the heart, the core of that tree. This is my symbol of the quiet mind.

A quiet mind is not one that is disinterested in the activities of life about it. That is the lazy mind. Nor is it one that allows no difficulty or mistake or trouble of another to disturb it and spur it to action. That is the selfish mind. Again, it is not the mind that is untouched by the great moral and spiritual values of life. That is the mediocre mind.

A quiet mind is one that places a correct estimate upon the events, ideas, and circumstances with which it is surrounded. It is the mind that faces the smaller

issues with the consciousness that they must be solved in the light of the moral and ultimate values of life. A right perspective of life and its values is essential to a quiet mind. The loss of a bank account is of far less importance than the loss of trust in humanity.

A quiet mind is one that has utmost trust in the ultimate Goodness of the Universe. Man, to be sure, is not always going up the grade of moral progress. It is not impossible for him to completely and unrevocably ruin his manhood and moral character, but this can be done only if he forever turns his back upon the goodness and moral dynamic of God. There is goodness at the heart of the universe—if one will seek it and abide by it. This the quiet mind does.

A quiet mind is one that builds upon experience. A child often feels that its whole world is wiped out at the beheading of a favorite doll. She later finds out how minor that supposed tragedy was. Experience may place a great strain upon faith, hope and love, but he who uses experience climbs to a nobler faith, a stronger hope, a deeper love. Experience builds up the confidence that trouble is not insurmountable; it is rather a Matterhorn to be conquered, and great is the victory when one has faced difficulty and given strength and energy until victory comes. Experience challenges the future.

The quiet mind is one that has a "long-sighted" vision in time of emergency. We are so cluttered with emergency relief that we have forgotten to build a structure that will not collapse under the next strain. A hypodermic needle is necessary at times but preventative measures are far more important and lasting. A revival once brought two hundred members into a church. In a year less than five were left. Emergency treatment placed them there but "long-age" character-building was lacking. The quiet mind will face today in the light of the future.

The quiet mind spends as much, if not more, time in thought as in action. "Do something" is the cry of the day. The prophet who leads the people out of the wilderness is the one who spent much time alone in the wilderness—with his Father. Paul spent much time in the Arabian desert. Christ spent much time upon mountain tops alone with God. But we jump at the sound of the alarm clock and find rest again only when we are too tired to run any more. A time, a place where one can sum up his advantages, the good things that life brings, is conducive to a quiet mind. A time, a place where one can readjust his vision, his perspective, the relationship between important and minor issues, plays a definite part in the development of the quiet mind. A time to compare difficulties and advantages will quiet one's fears and strengthen one's confidence. But above all, a time, a place where one can find God, can gain forgiveness for mistakes, can ob-

tain a faith in his goodness, can find God striving to gain for man, goodness, truth, beauty, holiness—these will create and sustain a quiet mind.

Olympia, Wash.

Vital Needs of Today

BY GEORGIA ROBERTSON

LOVE of money and self-indulgence with thoughts centered only on this life dulled our sense of right and wrong. This made it easy for the liquor interests, with certain millionaires and their families, to convince the people prohibition had made conditions worse and was ruining our young people and should be repealed.

Alluring promises of enormous revenue, and of bootleg liquor and speakeasies, and promotion of real temperance with the return of legalized liquor without the condemned saloon, were willingly believed when linked with the persuasive promise of saving us individually a few dollars, and for politicians a flood of votes.

Thus was sounded the knell of prohibition. Greed, self-indulgence, political advancement, and lack of real Christianity were the rock-bottom causes that made us willing (church members included) to barter the souls, bodies, health, and happiness of the people in return for intoxicants!

Instead of the old-time saloon where young people, women and children never went, and self-respecting men were ashamed to go, we now have a flood of new-time saloons patronized even by girls, women and children! It is almost impossible to find an eating place outside one of these new-time saloons! We have windows filled with liquor bottles even in residential sections of the nation's capital! Drinking is popular even for women, young girls and boys! At fashionable places girls are seen so drunk they can scarcely walk! Many grocery and drug stores where women and children have to go are selling liquor.

Senator Borah on the floor of the Senate read extracts from an article in a Chicago paper, parts of which he said he could not read into the Record because it was so "revolting." He told newspaper men later that he had made an independent check on it. "Children were being served drinks without question, children were mixing and serving drinks, and the children were entertainers for those who were drinking." He also said "the most heinous form of crime and immorality that could possibly be conceived" is being protected.

The Director of the Federal Alcohol Control Administration says there is an enormous increase in drinking under repeal, even greater than in the days before prohibition. He said "it seems probable" that the illicit stills are turning out what may be more liquor than we drank before prohibition; "that the government is losing more taxes than it gets, and that a colossal criminal

industry, necessarily highly organized, still exists, and still exerts its debauching tendencies on every governmental agency."

Cheapening legalized liquor by reducing taxes and restrictions on it as proposed in order to drive bootleg liquor out of the country would not succeed. But it would enormously increase drinking, drunkenness, and accidents, for lowering the price of anything greatly increases its sale. The low price of Ford cars—when there were no others within the buying powers of the masses—made every other car on the streets, seemingly, a Ford. With both cheap legal and bootleg liquor, drunkenness would be so common as to appall even the most ardent wet. Surplus stocks of food and other commodities would increase because of no money left to buy them. Bootleg liquor will remain as long as there are those willing to buy it, because it is always cheaper.

One of the vital needs of today is regular, thorough, systematic teaching in all the schools of the scientific facts about beverage alcohol and other narcotics (of which tobacco, including cigarettes, is one), and how they handicap one for success in life along all lines because of their injurious effects on mind, body and character. Adults should hear repeatedly over the radio and through the press the up-to-date facts about alcohol, which are quite different from the incorrect beliefs of their childhood days. Churches should make wide use of this information in their various departments and in their Bulletins.

Also a relentless war should be waged against liquor and cigarette advertising; against objectionable movies that have undermined the morals of our people and made criminals even of children; also against gambling and betting; against lax divorce laws, and all kinds of vice. Above all we need a nation-wide revival of true religion—sound and Biblical—that will dethrone greed, selfishness and self-indulgence, and make us all alive to our duty to God and humanity. Then we would go forth with prayer in the strength of the Lord and put an end to debauching immortal souls for government revenue and personal gain!

Washington, D. C.

Pathfinders in Maryland

BY J. M. HENRY

17. Daniel Seiler

ON June 15, 1728, a young man about twenty years old took ship at Rotterdam, Holland, in a vessel with David Crockett, master. He signed his name in the list of passengers as Hans Jerick Seyler. It appears from Rupp's thirty thousand names that Adam Engler and Ulrich Englert (Engler) came on the same ship with Seyler and that they were close friends. The vessel landed at Philadelphia on Sept 11. Four years

later Peter Seyler came to America on the ship, *John-son of London*, with David Crockett as master. These two men are in all probability the ancestral forebears of the Saylor in America.

It is not known whether the first Daniel Seiler was son of Jerick Seyler or not. Jerick and Daniel may have been sons of the old Swiss, Peter Sayler. The early records are very indefinite, but fortunately Daniel Seiler kept a complete list of his own family and that record is still preserved. The first Daniel Seiler lived in the Conestoga Country and united with the Brethren at that place. He was baptized on March 29, 1752, with Cuntze-Schmittee and wife, and Margaret Geib. His wife, Joanna Seiler, was baptized on Sept. 24, 1752. For more than forty years Daniel Seiler lived on a farm in Pennsylvania and reared a family of God-fearing children.

He was married and already located on a farm before 1740. Among the old papers of Daniel Seiler was found the following record:

Philadelphia 16th day of 5th month 1741, received of Herman Long five pounds sterling in part for a small tract of land adjoining his other land at Quitpahela Creek Lancaster County, to be surveyed to him in pursuance of the proper warrant of this date for whose use I say received.

Daniel Seiler, Seal.

J. Steel, Recorder General.

In the autumn of 1771, or probably 1770, the old pathfinder, Daniel Seiler, with his sons, Christian and Daniel, and with his son-in-law, Bostian Naff, came to visit Maryland. Old Daniel bought 100 acres of land on Beaverdam Creek. Christian purchased a large tract where Beaverdam Creek flows into Pipe Creek. Bostian Naff bought a farm on the west side of Beaverdam. They remained for some time, cut down logs and reared three cabins. They returned home for the winter and prepared to move as soon as preparations could be completed. They found a prosperous community of Brethren located on Israel Creek. They spent a few days in the home of those grand old pathfinders, Jacob and Elizabeth Danner. After a visit they saddled their horses and started up the Monocacy Trail and arrived home, having been gone for more than two months.

Daniel Seiler sold his home on the Conestoga and prepared to move. In the spring of 1772 they prepared their famous Conestoga wagons and started on the journey. A deep snow fell before they reached the Susquehanna River which had been frozen over for some time. An old account of their trip recorded that they drove their teams across. When the last wagon was crossing, the left rear wheel broke through the ice and the men had to lift it out.

One of the young men in a very gleeful way took a pole about the length of a fence rail and put it into the water and the pole went out of sight. He ran in great

excitement and told the people on the bank that they had just crossed a deep river. Undismayed Father Daniel Seiler, an old veteran of faith, said "it was providential that they were saved from harm." After a prayer had been offered and a song of praise was sung the little company of Christian pilgrims trekked on to their new homes on Beaverdam.

Daniel and Anna Seiler were the parents of eight children who were born in Pennsylvania. Catherine was the oldest child. She was born in 1736 and married long before her parents moved to Maryland. John, born March 19, 1740, lived and died in Pennsylvania. Christian, was born May 8, 1742. The next son, Daniel, died in infancy, Feb. 8, 1744. Juliania, born Jan. 19, 1746, and Mary, born Aug. 30, 1748, married and remained in their native state. The eighth child, named Daniel, died an infant. The record said that Daniel, second one to bless that name, was born in the winter month, 1749, which referred in all probability to January.

Christian Seiler had bought a large farm and built a log cabin on it the same fall his father bought on Beaverdam. He built a new stone house later which is still standing. He built also a mill on Pipe Creek. After the death of Christian Seiler his widow moved with her three sons, Daniel, Martin and John, to Virginia and later to Ohio, where their descendants became very prominent as judges, lawyers, and congressmen. Many Saylor of Ohio and the Middle West are descendants of Christian Seiler of Maryland.

The old pathfinder, Daniel Seiler, lived only six years after he settled on Beaverdam. He died in 1778 and his beloved wife Joanna passed on in 1794. These pioneer saints of God are resting from their labors in the old family burying ground on the homestead overlooking the beautiful lands on Beaverdam.

Bridgewater, Va.

The Wise and Foolish Virgins

BY G. G. JOHN

Part Two

THE other city owned the town and supporting country in common. Or at least each called nothing he possessed his own, but was as though he had nothing and yet possessed it all.

This body of Christians knew that evil and Christianity had nothing in common. As it was known that the love of money was the root of all evil, they sought for a way to lay the ax to the root of this tree that they might not be destroyed of evil; so they did away with money as such so there would be none to love.

They transferred their love of money to the love of life in honor of him who "came that they might have life."

Since the Creator has decreed that, in the sweat of man's face he should eat bread, there is nothing but service between man and bread, and "he that worketh not at all is disorderly, and should not eat."

So this city demanded of its citizens that all that *would* eat *must* serve in some way looking to the well-being of soul, mind and body of its individual citizens. And having so served they were worthy of their hire.

And it was given each of them in the form of a book of credit showing his hours of service.

It was issued in duplicate. The individual kept one, the great supply house through which all purchases were made kept the other. The book was nonnegotiable. But each hour's service in any member's book was good for anything that it took an hour's service of any other man to produce. The two copies of his book were placed together and his purchases punched out and that kept the account straight.

It was an even exchange of time and no one was "defrauded or gone beyond" as we are forbidden to do.

One man found another's book of credit and tried to buy a package of gum with it. Neither the name nor the account agreed, and he was arrested for theft and the book returned to its owner.

Another had a little stock of "home brew" left over and tried to sell to those who might be disposed to buy, but he could not punch their book of credit nor could they; nor could he use it in any way if he had.

The great general market where all needs were supplied was the only place where he could dispose of anything, and this thing was not handled there. So he was blocked. There was no possible way to make gain from it. And the black dishonor of it was so great that none had the temerity to deliberately choose a dishonorable calling without wages when an honorable calling with wages was always open.

There was a beautiful pure-hearted Christian girl that the devil tempted in this city. He said her beauty was her wealth, and if she would take his advice, he would give her the loves of many men, and they would provide her with many houses and lands and beautiful clothes and jewels and the chance to travel with interesting and interested men.

But the girl said, "I have beautiful clothes enough. Why should I have more? I have a home in this city as long as I live, and it is based on the promise of One in heaven. Those two are enough. I have a place here to serve God and man, without which service I would not be worthy of any home.

"I have the love of one good man whom I love for himself and not for embellishments or emoluments. We will live our life in our home together which will be enough of heaven on earth until God makes of earth a heaven."

Then the girl looked the devil right in the eye and said: "You think I do not know you are lying, but I can see through all of your glittering promises to the wailing place of disappointed love and life, into the very maw of hell where you belong. Get thee hence to your own place." And the devil fled.

Then the devil tried to get two old horse traders to swap horses. They got fired up with the enthusiasm that puts false value in the horse. But each thought he could beat the other. But when they came right down to the facts in the matter, neither of them had a horse! Thousands of horses to use but not even an "old skate" to trade. And that was that; and that was true of all trade. And the devil walked out.

He then went into a dive of racketeers and found consternation and commotion. They had stolen a little baby. But they were missed from their job and had to tell where they were going, and lied about it, and that was known. And the evidence was so conclusive that there was no need to deny it. And besides there was nothing they could get for ransom but a book of credit, and that would be no good to any one but to their prosecutor. And so it was with all racketeering and grafting. And the devil cursed and swore.

Then he dressed up as a preacher and went to church, and tried to get the pastor of the church to make the poor believe that God was the author of their sorrows, and poverty was their portion and that it was some way in the providence of God that some should starve while some fared sumptuously every day. The devil told the preacher that if he would lay special stress on this fact, and cause them to believe that God had called them to this station in life, and that they therefore should be satisfied with it, he would see that he got a pension if he did not receive one, and if he did, he would see that it was not taken away from him. In the latter clause there lurked the flavor of a threat. But this old veteran of the cross said: "Thank you just as much, Mr. Devil, but if I get you right you wish me to go out into the world proclaiming, 'The spirit of the devil is upon me, for he hath sent me to preach glad tidings to the rich, the blinding of the eyes of those that might see, and to teach that bondage is, after all, not so bad, that even though some are bruised, they could be worse.'

"And now as touching the necessities of this life, I will say I do not get a pension. Nor do I need a pension. I could not use it if I got it, for it would have to come from the common fund and by me replaced in the common fund, and do neither good nor evil.

"I am also endowed with the promise of him whom God said I should hear. Who promised an hundred fold in this time of the things we need in this time and

in the world to come eternal life. If I lose father or mother the fathers and mothers of the whole body are mine. If I lose my children, the children of the whole body are mine. The generations overlap and all go through the three stages of life. Helpless, helpers and helpless, with the responsibility hanging where it should, on those in vigorous life.

"As touching what I shall preach, 'The Spirit of the Lord is upon me, for he hath sent me to preach good news to the poor, the recovering of sight to the blind, and to set at liberty those that are bruised.' And now as to your insulting promise that I would betray my Lord for a mess of pottage, even though it might be a pot of gold. There is such a thing as the kingdom of heaven suffering violence."

And before the devil could realize what was coming off, he lost his horns! For the old preacher raised his cane and smote both, the right and the left one from his head. And thus with his head sore "bruised" and finding himself "resisted" at every point, he turned and fled, and lashed himself viciously with his tail for having said too much.

The thing that exasperated the devil beyond all endurance was the fact that the people were harmless as doves and yet were so filled with wisdom that he could find no possible way to make the death of their souls minister to the life of their bodies; for they glorified God in both, insomuch that it was a sure prophecy of eternal life.

And so the devil being out of work wandered down into the valley of Gehenna and sat down on the breach of an old rusty cannon that he had helped to forge in his palmier days. Here he wept bitterly, for the fire had gone out for lack of the wreckage of human souls and bodies to keep it burning.

But up in this city from whence he had fled, *life* was precious instead of dollars. A city set on God's holy hill it was, a city that could not be hid. And the world saw it. Saw little children playing safely through her palaces, which erstwhile had been the hole of the asp. And Rachel, who had wept for her children because they were not, wept no more. But now the lion and the lamb, the bull and the bear, as represented in men all fared alike. And if Rachel wept at all it was for sheer joy of her children at her knees.

The premium had been taken off sin. For each man had his own wife. Each woman had her own husband. Each individual had work that did not fail, and each couple a home that did not fall.

There was no debt but love, and no taxes as such, for the decree of Cæsar had been repealed.

They proved that they did not love their possessions more than God by trusting God with their possessions. And faring and sharing alike with their neighbor, they

loved him as they did themselves. And thus in obedience to the two great commandments, they lifted up the Lord Jesus in all the glory of his word and works, and the people saw him as he is and were glad.

And when the cry was made, "Behold the Bridegroom cometh!" they rejoiced, for they were ready. And as Jesus passed into the city, followed by the hosts of its citizens, the children lined the gate on either side and sang: "Glory in the highest and on earth peace."

And Jesus lifted his hands and said: "Peace be unto you." And the city had peace for a thousand years.

(The Springdale, Arkansas, Christian Colony has adopted the principles that undergirded the *peace* of this wise city.)

Springdale, Ark.

The Stewardship of Prayer

BY EARL L. FLORA

THE stewardship thought of prayer is essential to the Christlike attitude toward life in all its relations. For ourselves, Jesus was continually saying, "Pray." "Watch and pray lest ye enter into temptation." "Pray without ceasing." "I would that men everywhere pray, lifting up holy hands unto the Lord." And another commandment of Jesus, one which on the surface seems to be for the benefit of others, is, to say the least, a boomerang which must eventually and inevitably come back to the thrower with telling effect. This is his instruction to "Pray for them that persecute you that ye may be sons of your Father who is in heaven." If we pray for our enemies long enough, fervently enough, and with faith enough, not only will the power of God intervene and they become more friendly, but they can not remain our enemies because the fervency of our prayer will burn out all hatred and change our own enmity to love—and no one can long carry on a one-sided enmity.

I think the incident in which Jesus placed before us most vividly the thought of the stewardship of prayer, is recorded in the ninth chapter of Matthew. He looked out over the crowd gathered about him, and with that interest in the welfare of others that his spirit always engenders in the hearts of those who are open to his leading, his great heart went out to them in love and pity as he thought of their lost condition. With heart swelling with earnest desire to save them, he turned to his disciples and said, "The harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he send forth laborers into the harvest." I can not refrain from digressing here long enough to call your attention to the fact that the next imperative Jesus gave these same men was his, "Go ye therefore and make disciples."

We claim to be Christian. Now to be Christian

means to follow Christ. Making this claim, dare we ignore this command of Jesus to pray for a lost world of men and women? Let us go a bit deeper. Dare we claim to be followers of Jesus if we do not feel that same compassion for suffering, sinning, lost mankind welling up within us that actuated his words on that memorable occasion? I wonder why we are so cool and indifferent about the soul needs of men? According to our text Jesus felt this surge of compassion swelling his great heart only when he had looked out over the multitude. Maybe we do not see the multitude. Perhaps we are satisfied to go on in our methodical, mechanistic, matter-of-fact manner, and not feel the heart throbs of overpowering emotion which make prayer not only a possibility but an absolute necessity. Jesus could no more hold back the tide of petition under such circumstances than could I hold in check the tides of the mighty Atlantic. Seeing the multitude in need, the prayer just came from his heart as naturally as a scream comes from the lips of the timid woman when she sees a mouse, or as the "cuss words" come from the man given to such language when the cow steps on his toe. It was a part of his life and he prayed. Neither can we hold back our petitions when, with the mind of Christ and the love of Christ, we see with his eyes the "fields white already unto the harvest."

Until this spontaneous prayer comes to us we need to pray mostly for the spirit of prayer. It is useless to expect great results in answer to mechanical prayer—the prayer that is "said." Real prayer is a desire, and is a prayer though it may be unexpressed. We can not really pray for things until we want them. We can not arouse much fervor in prayer until we want the thing for which we are praying quite badly. The fervency of our prayer increases in direct ratio to the intensity of our desire. Before we can pray effectually for the lost souls in our charges we must first feel, throbbing within us, that tug at the heartstrings of a love comparable to the love swelling the heart of Jesus when he uttered the words of our text. Before we can pray for the world-wide spread of the gospel of Christ we must have a world-wide love for man. Before we can effectually pray for any phase of the work of the kingdom of God, we must feel a definite, throbbing, pull at the innermost fibers of our being in favor of that particular thing for which we pray. This was the secret of the power of the early church. The desire was there so the prayers came spontaneously.

Just as prayer is a creature of desire, so is desire the outgrowth of interest. We become interested in a thing and soon feel a desire growing within us for that thing. I can not feel any great desire for the welfare of folks across the sea until I have become interested in them. I may have a vague idea that there is some

one over there for whom something ought to be done; and, since God has placed within me a rather acute sense of *ought*, I have a vague feeling that I must pray and give that something be accomplished, but I don't feel more than a mild sort of sadness when this thing is not done, neither do I experience more than a little thrill of satisfaction when the news comes that it has been accomplished—by some one else. My interest must first be stimulated by a knowledge of the conditions under which that particular people live, of the needs of their lives, and particularly of my responsibility for the changing of those conditions which are unsatisfactory. When this knowledge of their needs has grown to a healthy interest in their welfare and has finally blossomed out into a full blown desire for them and their welfare, then, and not until then, am I swept off my feet and on to my knees in the fervor of supplication at the throne of grace for their sake. Then, and not until then, am I using the tool placed in my hands for use. Then, and not until then, am I throwing the lever releasing the flood of power, making active the great reserve of potential force always lying just at hand waiting to be released by the fervent, effectual prayer of the righteous man. Then, and not until then, am I proving that I know the full meaning of the term, *stewardship of prayer*.

May our great God grant that we may in this find the real source of prayer, the real solution to all our problems in the work of his kingdom!

Rock Lake, N. Dak.

What Shall We Sing?

BY HENRY G. GOTTSALL

IN some denominations there seems to be a uniform taste for a particular type of music, especially for their congregational singing, for they use practically the same kind throughout the entire church. In our church some congregations seem to want only the type usually referred to as gospel songs, while others prefer the stately old hymns of our forefathers. I shall attempt to show why some denominations, congregations or individuals prefer either the one or the other and why we need both.

Music consists of three main elements: rhythm, melody and harmony, named in the order of their development. Those who are most fully developed musically and spiritually, then, are the ones who prefer the type of music which utilizes the three elements, especially harmony, in creating an atmosphere, or a background for the thoughts expressed by the words, and to amplify their emotional content. Those who do not care to become acquainted with even the fundamentals of music, much less the meaning and the uses of music as a means of expression for the soul, or who do not care to develop enough spiritually that the soul

needs such a means of expression, prefer a more superficial type of music, which appeals to them through its snappy rhythm or lilting melody.

At least two other influences, however, modify the above statement. First, the type of our religion. The beginning of many a denomination was an individual or group going off on a tangent, becoming extreme along some line of their religion, while others of equal importance were neglected. We have not yet outlived that tendency. In regard to the type of music preferred, we shall refer to only two of those extremes. The church that stresses worship to the extreme, having no time for evangelism or any activity except the social functions among their own group, and whose members know little about real Christian living, prefers the slow, stately, majestic, dignified and worshipful hymns. The church that stresses active evangelism, which in the extreme may be almost any kind of physical action, cares for none but the gospel songs.

The second influence is the difference in psychological types of individuals. The type known as the introvert, the thinker, the dreamer, prefers the quiet, meditative type of music with harmony as the center of interest, while the extrovert, the motor type, those who forever want to "do something about it," demand music that suggests action.

Although the degree of our development musically to a very large extent determines our musical taste, if we are normal, psychologically and spiritually, we will not be extreme in our choice. If we can take time to meditate and then put our thoughts into action; if we can enjoy a "mountain-top experience" and then have a desire to go down into the valley to share the benefits of the experience, then we are normally balanced, and we will have a desire for a variety of music.

Let us be careful not to condemn a type of music because we have heard others do so. That is a lazy kind of prejudice. Recently I attended a community song service at which various speakers between songs waxed very eloquent in condemning the gospel song, using the stereotyped phrases containing terms like jazz hymn, clap-trap, cheap music, etc.; yet the majority of the "good old hymns" used and recommended so highly at that meeting were gospel songs, as any one familiar with hymnology would readily see if I were to mention the name of the book used exclusively.

Of course we do not want jazz. But is all music jazz when it suggests action by means of a lively rhythm or melody? If it is, we accuse the great master composers of the past, to whom we so glibly refer as "composers of classical music," of being composers of jazz. When they chose as a means of expression the sonata or symphony, the highest development of form in instrumental music, they gave us in one well rounded and balanced composition, music which appeals to the

intellect, music which appeals to the emotions, and music with a physical appeal, suggesting action.

There is a type of music which prepares the heart and mind for most beautiful seasons of worship in the very holy of holies, where we may enjoy communion and fellowship with God. A taste for this type must be cultivated. Sometimes, however, it is necessary to be stirred into action by a distinctly different type of music in order that we may be of some use to our fellow-men.

Souderton, Pa.

Letters to a Dunker Father

Letter Two

Dear Father,

I WILL begin by forewarning you that the record of Brethren clergymen on Economic Justice is almost as bad as their record on war is good. This opinion is only my interpretation of course, and you might come to the opposite one. Here are some of the figures. Keep in mind that 527 replies were received from Brethren clergymen.

67% (352) favor the drastic limitation, through the inheritance tax, of the amount of wealth that may be inherited by an individual. 9% (50) do not. 24% (125) were in doubt or gave no answer.

66% (346) favor the drastic limitation, through the income tax and the removal of tax-exempt sources, of the annual income that may be legally retained by an individual. 9% (50) do not. 25% (127) gave no answer or were in doubt.

37% (194) favor a system of compulsory unemployment insurance under government administration. 22% (118) answer no. 41% (215) are in doubt or answer no.

36% (190) favor "national unions of workers (instead of local company unions) in an endeavor to bring about a more equal distribution of the proceeds of industry." 16% (85) do not. 48% (252) are in doubt or answer no.

33% (176) "favor a system of private ownership of banks under government regulation (instead of a system of socialized banking as a public service)." 23% (119) answer no. 44% (232) are in doubt.

86% (455) choose "the coöperative commonwealth as the economic system which appears to be least antagonistic and more consistent with the ideals and methods of Jesus and the noblest of the Hebrew prophets." 5% (28) choose capitalism.

Those favoring the coöperative commonwealth choose the following as the "most effective method of achieving this end":

	%	Number
Drastically reformed capitalism	49	257
Fascism	—	1

Communism	—	1
Socialism	26	136
Some other political system	9	46
No Answer	15	86

Now there's enough material in all these figures for an essay on each question brought up. Hence I shall have time for only a few remarks. After analyzing and comparing the answers of the Brethren clergymen, I at once came upon a startling paradox. As I mentioned in my last letter, the Brethren clergymen are the most pacifistic of all on every question concerning war. But on social and economic questions they are almost the most conservative. That is, our percentages in favor of social and economic reform are the lowest with but two exceptions. In these exceptions, one group only has a lower percentage in one case and five groups in the other. Now this has a significant meaning. We are most in favor of a peaceful world and realize least how to build that peaceful world. We clamor among the loudest against war and do little to build a world in which war will be banished. It is only in economic and social reform that there is any possibility of ending the scourge of war. And we are among those Christian groups who least understand that peace is impossible in our present organization of economic and social affairs.

All of these conclusions are based on the assumption that the basic causes of war are economic ones. You may not agree, but that proposition I shall attempt to defend in my next letter.

Your Dunker Son.

God So Loved

BY JULIA GRAYDON

"For God so loved the world, not just a few
The wise and great, the noble and the true,
Or those of favored class, or race, or hue,
God loved the world—do you?"

SOME one has said that people in the mass are not attractive, and it is true. Study a crowd of people in a railroad station or at some celebration and how few faces seem to stand out individually.

God our Maker looks down upon us today, but *he* does not see us as "a mass." We are the works of his hands and he knows and loves each one of his created ones. There is no race or color with him, all are one in his sight.

But how about us? We say we love God, but do we love our fellow-men? If we did would the world be what it is today? Would we oppress the weaker ones and take advantage of those of childlike faith?

"Each for all and all for each," would be a good motto for these times but there is a better one: "Love worketh no ill to his neighbor."

Harrisburg, Pa.



MISSIONS

This Department

Conducted by

H. Spenser Minnich



The Great First Work of the Church

BY CHARLES C. ELLIS

As our mission deputation sails away to the far lands where "millions wait the light," it is a good time for those of us who have sent them to hear again this, echo of the words of Wilbur Stover, our first foreign missionary, and to test the sincerity of our conviction on this, and it may be on other lightly accepted items of our faith.

I have just finished a boat letter to Bro. Bonsack in which I inserted a paragraph which I venture to duplicate here. I believe our deputation is more than a gesture of brotherliness to our brethren, missionary and native, across the seas, and more than a piece of wise missionary administration. It is certainly a true expression of sincere church affection for those who have gone from us to the missionary fields and to those who through them have come into our Christian fold. It is also to those of us who have looked but a little into the problems confronting the Mission Board, a wise and necessary project even from the viewpoint of conserving our missionary resources. The deputation should therefore fully justify itself within our own Christian fold. It has, however, a larger significance which I trust will not be lost, and it is therefore to be hoped that the departure of our brethren will be noted far outside the confines of our own fraternity. To a Christendom growing strangely indifferent to missions it is a practical proof that the Church of the Brethren still believes in missions because it believes in the Great Commission.

It is a good time to remind ourselves also that the soul of mission work is the saving of the soul. Whatever else of value missions have brought, modern missions were born in concern for souls that without Christ are lost; and without this dynamic missions will surely die. The great first work of the church at home and abroad is a spiritual work that is linked to a commission from One without whose sacrifice there would be no church, and without whose abiding presence through his Holy Spirit there can be no power. In days when human wisdom and human strength have failed so decidedly and so unmistakably men's

hearts ought to turn more readily to God. That this has not been so in America should make us but the more earnest in prayer that it may be so.

Our national problems and our world problems are not fundamentally economic, and no economic solution will ever be sufficient. Let not the church lose herself either at home or abroad in devotion to experiments whose goal is material good, while she neglects her primary mission to the souls of men. If the church in general had been as faithful as she should have been to this fundamental spiritual task which was set before her, on every hand today there would stand ready for the various tasks of life men whose hearts God had touched. The church will not fulfill her primary mission by undertaking secondary tasks. Those to whom these tasks belong will not reciprocate by undertaking this great first work of the church. They have neither the equipment nor inclination for it.

And so as our brethren go afar on the deputation service to which we send them, let us at home be faithful to the duty to which their going commits us. Shall we follow them with our prayers? To what end? Shall we pray merely that they may have a safe journey and a safe return, or shall we the rather try to fa-

miliarize ourselves with some of their tasks and make specific prayer for the solution of the problems? Most of all shall we clearly recognize that our share in their going and in prayer for them commits us to a practical belief in this great first work of the church that dare not rest content with the effort to reach lost souls beyond the seas, but that will indicate more than passing concern with the problem of an America fast going pagan, as indicated in lessened church attendance, disregard of the sabbath, loss of family worship, continental moral standards, and an education rapidly losing its early Christian ideals. Yes, I know brother, we are deeply interested in some mighty good things—peace, temperance, education and human welfare—but will you bow your head with me a moment as those brothers of ours sail away out there and ask yourself in all sincerity: “Am I interested, *really*, in the great first work of the church? And is it possible that I may have allowed the good to be the enemy of the best, until the only agency our Lord has in this world for the souls of men has become so absorbed with their material interests that even heaven has well-nigh faded out of the thought of men?” May God help us to keep first things first. Amen.

Huntingdon, Pa.

What to Pray For

Week of Sept. 8 to 15

IMAGINE yourself at the Vyara Mission Station on a bright moonlit evening ready to attend a love feast occasion. Throughout the afternoon, village carts filled with people, and many dozens of those on foot have been arriving at the mission. Finally, when all are seated in long straight rows on the ground, you will realize that you are one of a large crowd. 700 Christians are present. They enter into the hours of sacred worship in quietness and with the spirit of devotion. You rejoice and you leave the place and retire to your room in the bungalow feeling that it was a great inspiration and blessing to you. That has been the testimony of all American visitors who have ever had the opportunity of attending a Vyara communion. The same manner of service may be observed in some ten or twelve of the surrounding villages. Fifteen years ago such an occasion was not understood by the village Christians, but they are growing in grace and in the knowledge of the truth. Pray for this large body of 1,800 Christians. Already some “daughter churches” are honoring the “mother church” by becoming a vital unit in themselves. Rejoice in this growth. Since Brother and Sister Edward Ziegler have been in India, they have become a part of this body of indigenous Christians, living with them and ministering to them. Pray for Bro. Jivanji Haribhai, the elder and shepherd of this flock.

News From the Field

CHINA

Liao Chow

Elizabeth W. Oberholtzer

Closing of Schools

June has been an eventful month for all of our schools. Reviewing lessons and final examinations have been absorbing topics for the last two or three weeks. The Kao Teng class or Sixth Grade took two examinations, one in our school and one in the government school given by the state. Out of a class of thirty boys and girls taking the test given by the province, all passed but five, and will receive their diplomas from Tai Yuan Fu, which will entitle them to enter any high school in Shansi and some other provinces in North China. Not many of our students will go away to school as we are isolated from main cities and funds are scarce. In this class of thirty there are fifteen who have been received into Christian fellowship. We pray that these young people may be an influence for much good in their home communities.

Commencements

The Kao Teng or Sixth Grade graduating exercises were held June 27 in the church, which was decorated with pretty potted plants. The graduates and Juniors all had a part in the program in singing or speech making. Addresses were given by the members of the local school board and the principal of our school. The little kindergarten children also had their commencement at this time and gave their songs and exercises in a very creditable manner. It was interesting to see them make their polite bows of thanks as they received their diplomas and marched proudly off with them in their hands. There were twenty-two children who finished kindergarten and will enter First Grade next year.

On June 26 eight Christian young women were graduated

from the Women's Bible School and received diplomas. Some of these will teach Thousand Character classes and others will go back home to help their own and their neighbors' families to live better lives. We pray that all will try to witness for Jesus Christ and lead many souls to him.

At this same program there were present about forty women and girls who had finished the Thousand Character course in four surrounding villages. They have learned but little in comparison with the Bible School graduates, but they have a start and can read simple stories, sing hymns, and repeat scripture verses. They also received a diploma.

Our hearts rejoice to see the women of this isolated district get a start toward literacy. We hope that many more may have the same opportunity and may come from darkness into the light. Some who can read have a desire for more knowledge and long for better living. We pray for these women that they may come to know Christ as their Savior.

Mission Conference 1934

Our yearly mission conference was held at Liao Chow, June 16-21. Nineteen of our missionaries attended the meeting. Because of illness and various other reasons, six of our number could not be with us. We were very glad that the date of our conference enabled the children from Tung Chow, North China American School, to be with us; they increased our number by eight.

The theme of our conference was taken from Rom. 12: 1: "Acceptable Service Unto the Lord." The opening address of the conference was given by Bro. I. E. Oberholtzer on the subject: "The True Foundation," or "Building an Indigenous Church" (text Matt. 7:24-27). This was a challenge to us to build our work on a solid foundation and strive earnestly toward the goal of a strong Christian church in China. Each morning at 8:30 o'clock we met for worship and many inspiring messages were given. Sister Hutchison led our first devotional service, using the theme: "My springs are all in thee" (Psa. 87: 7). Our souls felt refreshed as she led us to the fountain of life. Several of our services were held on the veranda of one of the mission homes. At one of these meetings Miss Neher gave us an inspiring message on "The God of the Open Air." Bro. E. M. Wampler gave a talk one evening for the young people on the theme, "Youth and the Church," telling them of how we are counting on our youth to carry the torch of service in future years. Several round table topics were given; one on "Training Leaders," another on "Religious Education," also a report on The Laymen's Report. Sister Crumpacker gave us an inspiring message on "Prophets of Our Day."

Besides the inspirational and spiritual uplift received from the sermons, Bible hours and round table talks, all enjoyed the Christian fellowship and social side of our meeting. The main part of the business began on Tuesday and lasted until Thursday noon. Some knotty problems had to be solved, but a spirit of love and Christian tolerance prevailed throughout the meeting. All felt that we had a very good meeting.

We at Liao Chow especially appreciated the privilege of entertaining our coworkers from other stations as we are isolated and do not often have guests from a distance. We had much reason for praise to our heavenly Father for all of his love and care during the past year and for the restoration to health and strength of several of our number who have had to undergo very serious operations.

During our meeting our thoughts and prayers were many times turned toward those of the homeland and we asked our heavenly Father to especially bless those of you in Con-

ference at Ames, Iowa, and help you in your many problems. We pray that we may be true representatives of the dear ones at home and that the help you give for the work here may speed the kingdom of God in this land of so much need.

Junior Worship Program

(To be used in connection with the Junior Project)

Hymn: I Would Be True.

Theme: Building Healthier Bodies.

Call to Worship:

"O Holy Spirit, keep me pure,
Grant us thy strength when sins allure,
Our bodies are thy temple, Lord,
Be thou in thought and act adored."

Scripture: 1 Cor. 6: 19, 20; Rom. 15: 1.

Prayer: Father, we thank thee for the wonderful gift of good health. We remember that many people are in pain and we would pray for them. We thank thee for doctors and nurses who help to heal the sick. We thank thee for doctors who have given their lives to find out the cure for dangerous diseases. We thank thee for churches and the missionary societies that build hospitals in our own country and in other lands across the seas. We pray for the sick everywhere that they may receive thy comfort. Amen.

Biographies: Give accounts of the following men who have helped to bring health to the world (consult your encyclopedias): Louis Pasteur, of France, serum which cures mad dog bite. Nathan Straus, of Bavaria, pure, pasteurized milk for babies. Jokichi Takamine, of Japan, heart stimulant, adrenalin helps in heart diseases. Dr. Koch of Germany and Dr. Trudeau of New York, helped to fight tuberculosis. Florence Nightingale of England whose name is revered around the world. There are many other names that should be added to this list.

Story: Winning the Hearts of the People in Africa. Turn to page 92 ff. in "Our Missions Abroad," by E. S. Moyer, or to the June, 1924, Missionary Visitor.

Brother Helsers' year of medical training was turned to good account from the first. It gave them [Helsers and Kulp] an access to the people that helped to win even the most skeptical. At half-past four each week-day afternoon the brethren had a gospel service, after which treatments were given or minor operations performed. From a dozen to forty people came each day, some coming as far as a five days' journey. One day, while Bro. Helsers was treating patients, one man said to another, "God has come to live with us."

One day one of the favorite wives of the Mohammedan king was run down by a horse and was brought in for dead. Bro. Helsers gave her stimulants and dressed her wounds. She soon regained consciousness and later completely recovered. After this experience the king, who had been antagonistic to the missionaries, became more friendly to them and more favorable to their work and presence there.

Poem: God's Temple

"My body is a temple
That needs the greatest care;
It must be clean and wholesome,
For God is living there.
And if I keep the temple,
My body, strong and clean,
My mind must be as wholesome,
Although it can't be seen.

My thoughts must be unselfish;
 My words must comfort give;
 My deeds must all be worthy
 Of him with whom I live.
 The bracing air I breathe in,
 The ocean where I swim,
 The sports that build my muscle,
 I'll use for love of him."

Offering Thought: The body is God's temple; therefore:

1. I will make it strong and healthy, so that it may be serviceable to him.
2. I will keep it clean and wholesome, so that it may be worthy of him.
3. I will use it with all the skill and power I can command in games and in unselfish deeds of service, so that I may glorify him.

Hymn: Keep Thyself Pure! Christ's Soldier.

Mission Study

1934-1935

Theme: Showing the attitude of Christ toward Orientals: (1) In our midst; (2) In other lands.

BOOKS FOR MEN AND MIXED CLASSES

World Tides in the Far East, by Basil Mathews. This is an outstanding analysis by a world traveler and student of the surging tides that threaten to engulf the people of China and Japan, and to endanger the peace of the world through the influence of communism, nationalism and mechanism. The book is most illuminating on the enormous forces at work in the East, and ought to be read by all minds concerned with the future destiny of mankind. It is invaluable for reference purposes. Paper cover 60c.

The Beloved Physician of Teheran, by Isaac Malek Yonan. This is the life story of a medical St. Paul. Dr. Sa'eed is a Kurd of the Kurds, a Moslem-Pharisee of the Pharisees, and yet this brilliant, powerful young mountaineer of Kurdistan became a follower of the Lord Jesus Christ at the price of scourging and branding and at the peril of his life. The book bears flaming witness to the power that is still available in the cause of the Cross. Paper cover 60c.

BOOKS FOR WOMEN

Orientals in American Life, by Albert W. Palmer. A book which clearly reveals how the relations between Americans and their neighbors of Oriental origin are bound up with world problems. The Oriental is "on our doorstep" and the whole world looks on to see how the Christian church in America treats him. Dr. Palmer is a fascinating writer and this book is written in a simple, appealing style. Paper cover 60c.

A Guide to the Study of Orientals in American Life. A booklet of 47 pages containing seven carefully outlined lessons based on the study book. It will be helpful to every leader of a mission study group. Price 25c.

Program Outlines based on the study book "Orientals in American Life." Our Missionary Director of Missionary Activities, Miss Nora Rhodes, has prepared this booklet-of-helps for studying the textbook. Six complete programs are given. Price 10c.

FOR YOUNG PEOPLE

Out of the Far East, by Allan A. Hunter. Out of a wide acquaintance among young people of Oriental origin, and

out of his special study of their problems, Mr. Hunter has answered questions and presented such challenges to Christian thinking that youth everywhere will find this book stimulating both for individual reading and for group discussion. What is behind men's masks, whether east or west? Paper cover 60c.

FOR INTERMEDIATES

Gold Mountain, by Philip F. Payne. If you think Orientals are inscrutable, this book of stories will show the warm, human side we neglect to discover and cultivate. Their romantic history in America begins almost with our Forty-Niners on the Pacific Coast and ends with American-born Chinese and Japanese who are unable to speak anything but English, or live and work anywhere but in America. They are sharing our ideas, our Christian faith, while their children face the same future in America with our children. Fascinating stories of Christian helpfulness. Paper cover 60c.

FOR JUNIORS

Rainbow Bridge, by Florence Crannell Means. A charming reading book that will be sure to please juniors. The Miyata children are startled by the announcement of their father that they are going to America to live. From the moment they embark until the story closes there is one exciting adventure after another. Delightfully illustrated. Paper cover 75c.

LEADER'S HELPS

The Leadership of Adult Mission Study Groups, by T. H. P. Sailer. This manual, though brief, is intended for study and reference purposes. It aims to improve the quality of adult missionary education. It gives many suggestions for those leaders who desire greater effectiveness in their teaching. 74 pages of helps to teachers of mission classes. Price 25c.

JUNIOR AND INTERMEDIATE TEACHERS

Creating a World of Friendly Children. An 83-page booklet filled with suggestions for children's activities and programs, outlines of programs, plays and pageants, songs and stories, etc. Price 25c.

WOMEN'S MISSION GROUPS

For the last four months of 1934, four special programs have been prepared for our Women's groups to use. These four programs tell of the work of our own church. The program for September is entitled, **Our Mission Girls' Schools**; for October, **The Church of the Brethren in Africa**; for November, **The Church of the Brethren in India**; and for December, **The Church of the Brethren in China**. Do not fail to avail yourself of these four programs. Each program gives much information about our mission work, which you can not afford to miss. Price each 5c.

A recent program outline, prepared by Miss Maud Newcomer, about **The Women of Bible and History** is full of excellent material for women's groups. This is free to those who write for it.

FOR THOSE WHO PRAY FOR MISSIONS

The 1934-1935 prayer calendar, **Prayer for Missions**, is ready for distribution. It is free to all who order it.

GENERAL MISSION HELPS

Mission materials consisting of stories, readings, plays, pictures, maps, etc., are available from the General Mission Board, Elgin, Ill. This material is made available to the churches at the least possible cost, and much of it is free.

KINGDOM GLEANINGS

Calendar for Sunday, September 9

Sunday-school Lesson, Hezekiah Leads His People Back to God.—2 Chron. 30: 1-9, 13.

Christian Workers' Meeting, The Blessing of Labor.

B. Y. P. D. Programs:

Young People—Keeping Fit Physically.

Intermediates—Concerning China.

* * * *

Gains for the Kingdom

Two baptisms in the La Porte church, Ind.

Three received into the Myrtle Point church, Ore., Bro. J. D. Miller of Newberg, Ore., evangelist.

One baptism in the Salem church, Ind.

Twelve baptisms in the Pleasant Valley church, Va., Bro. H. K. Ober of Elizabethtown, Pa., evangelist.

Five baptisms at Kewanee, Ill.

Four baptisms in the church at Morgantown, W. Va.

Fourteen added to the Bush Creek church, Md., Bro. Guy West of Bridgewater, Va., evangelist.

Thirty-two baptized and one reclaimed at Leaks Chapel, Va.

Nine added to the Mountain Grove church, Mo., Brother and Sister E. S. Coffman of Elgin, Ill., evangelists.

Six baptisms in the New Haven church, Mich., Bro. Chas. Forror of Brethren, Mich., evangelist.

Twelve baptisms in the Broadfording church, Md., Bro. Millard Wilson of Frederick, Md., evangelist.

Eleven baptized in the Salem church, Ohio, Bro. Ora DeLauter of Canton, Ohio, evangelist; one baptism since the meeting.

Seven baptisms in the Peters Creek congregation, Masons Cove church, Va., Bro. B. D. Hirt of Winamac, Ind., evangelist.

Six baptized in the Replogle house, Woodbury congregation, Pa., Bro. L. R. Holsinger of Woodbury, Pa., evangelist; three baptisms previously.

Four baptized in the Ridge church, Shade Creek congregation, Pa., Bro. F. R. Zook of Martinsburg, Pa., evangelist; one baptism prior to the meeting.

Twenty-one baptized and one reclaimed in the Salem church, W. Va., Bro. M. Guy West of Bridgewater, Va., evangelist.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Brother and Sister B. M. Rollins of Keyser, W. Va., Sept. 3-16 at Lansing, Mich.

Brother and Sister O. H. Austin of McPherson, Kans., Sept. 26 in the Haxtun church, Colo.

Brethren G. I. Michael and Sylvan Steman Sept. 16-23 in the James River church, N. Dak.

Bro. L. U. Kreider of Columbia City, Ind., Nov. 4 in the Elkhart Valley church, Ind.

Bro. A. F. Morris of Garrett, Ind., Sept. 30 in the Auburn church, Ind.

Bro. H. Ruthrauff of Wichita, Kans., Sept. 10 in the Bethel church, Mo.

Bro. J. W. Fidler of Brookville, Ohio, Sept. 9 in the Blue River church, Ind.

Bro. S. A. Harley of Richmond, Va., Sept. 2-16 in the Oak Grove church, Salem, Va.

* * * *

Personal Mention

Bro. F. D. Anthony of Baltimore, Md., has changed his street address. The new number is 2420 Guilford Ave.

Southern Indiana has chosen Eld. E. R. Fisher Standing Committee delegate to the Conference of 1935, with Eld. O. D. Werking as alternate.

Bethany Ministerial Conference will be held Oct. 17 to 24. Complete program will be announced soon.—M. R. Zigler, Secretary of Ministry and Home Missions.

Northern Indiana is to be represented on the 1935 Standing Committee by Elders T. E. George and Frank Kreider, with Elders Burton Metzler and David Metzler as alternates.

Bro. Jesse W. Whitacre transfers his pastoral activities from the Greencastle church of Southern Pennsylvania to the Shamokin church of Eastern Pennsylvania. His new address is 816 W. Pine St., Shamokin, Pa.

Bro. Simon Harshman of Orrville, Ohio, on his way to visit friends in Minnesota included Elgin in his itinerary. He wanted to look the Publishing House over and rekindle some acquaintances, and we were glad to encourage the idea.

When Bro. Guy West preached his revival sermons recently in the Bush Creek church of Eastern Maryland, "Every thought carried with it an element of truth that seemed to fit our modern life. His slant on the practical philosophy of religion was a striking feature." So Correspondent L. Hubert Derr writes us.

Bro. J. E. Miller attended the late District Meeting of Southern Iowa at Mount Etna and of Northern Iowa, Minnesota and South Dakota at Preston, Minn. He and President Schwalm of McPherson College constituted the imported "talent." For Sunday they were each assigned five addresses. Bro. Miller reports large attendance at these meetings and a fine spirit of courage and hope, in spite of

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the hardships endured by the people of this drouth-stricken area.

Bro. M. F. Brumbaugh, Glendora, Calif., would like to secure copies of The Gospel Messenger for certain dates missing from his files. He would consider purchasing complete volumes if such can be secured. The numbers in which he is especially interested are the following: Dec. 16, 1916; April 3, 1920; May 13, 1922; July 7, 1923; July 12, July 26, Aug. 2, Aug. 9, 1924; Jan. 24, 1931.

District gatherings for Florida and Georgia will be held in the Winter Park church Oct. 12-14. This being the fiftieth anniversary of the organization of the Keuka church, the first Church of the Brethren in Florida, the program will be something in the nature of an anniversary. Eld. S. W. Bail, who was associated with Bro. J. H. Moore at Keuka, is with us in our Florida work. Both these pioneers are assigned parts on the program. Any others who were at Keuka or Hawthorn are invited to send us a word of greeting if they can not be present. The Sisters' Aid meeting and the elders' meeting will be held Oct. 12 at 4 P. M.; young people's meeting at 7 P. M.; ministerial meeting at 8 A. M., Saturday, Oct. 13. The speakers on the five topics will be Brethren H. A. Spanogle, A. D. Crist, Ira Miller, Philip Lauver, C. E. Bower. The business session will be Saturday afternoon; missionary meeting, 7 P. M. Sunday forenoon will be taken up with the Sunday-school lesson and a discussion of some of our problems. The speakers for the several topics will be Bro. J. D. Reish and Sisters Anna Miller, Fanny Marshall, Lois Lauver.—J. H. Morris, District Clerk, Groveland, Fla.

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Special Notices

Amwell church will have its homecoming Sept. 9, with services at 10 A. M., 2 P. M. and 8 P. M. Lunch will be served by the ladies of the church at 12:30. Come and meet old friends.—H. T. Horne, Amwell, N. J.

Bro. R. E. Mohler, Acting President, is vigorously promoting the Men's Work project to finance the sending of one member of the Missions Deputation. He sends us the following extracts from recent letters: "I really like your appeal to the men very much. It sounds fine and I think it is all right." "I wish a lot of the laymen would get stirred. I know a lot who have not given as much as they should." "Men's Work threatens to amount to something after all. This move is a good one. I wish it large success." "This is the finest move that Men's Work has attempted. As quickly as a church ceases to be missionary minded it dies. You are on the right track." "I feel that at least one hundred men should be interested in this to the extent of ten dollars each. Count me in for that amount." "My check for twenty-five dollars is only a token of my faith in Men's Work, missions and the church. I would like to give more."

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Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

Sermons on the Lord's Prayer, by Clovis G. Chappell. Cokesbury Press. 221 pages. \$1.50.

The full title of the book is "Sermons on the Lord's Prayer and Other Prayers of Jesus." The book is divided into four parts. First comes Jesus, a Man of Prayer, followed by part two in which are nine sermons on the Lord's

Prayer. Part three has a sermon on Jesus' Prayer of Thanksgiving, and part four offers five sermons on the general subject of Jesus Praying with His Disciples. The special value of these sermons to preachers lies in the approach and method of treatment. Prayer is presented as vital to the Christian and Jesus' manner and habit of prayer as an example for men of today to follow. As Jesus' prayers are analyzed the reader is helped to see how praying draws one near to God and brings God close to the one who calls upon him in humble faith. Those who have grown away from the prayer life will be won back to their former prayer habit as they follow the author in his inspiring addresses.

Ancient Wives and Modern Husbands, by Clarence E. Macarntney. Cokesbury Press. \$1.25. 176 pages.

As a preacher the author is known for his keen character analysis, his simple earnestness and his skill in interpreting texts so that they apply to modern conditions. In this book he treats nine wives beginning with the wife of Adam and ending with the wife of Pilate. Pastors young and old will benefit as they study these sermons and discover the author's method of treatment. There's a reason why large audiences crowded his church when the sermons were delivered. Human nature is much the same today as it has always been, and fortunate are those who have made this discovery. Fortunate are those who preach and write books when they understand that the old truths apply to the people now here on the earth. I rather think that many congregations would pick up, and an increased attendance at church would follow, were there more Bible preaching and a fuller application of old Bible truths to new and modern ways of life.

THE QUIET HOUR

Love in Sorrow

Ruth 1: 1-18

For Week Beginning September 16

A famine in the land, v. 1

When all goes well many profess friendship; when all goes ill only true friends are to be found (Psa. 91).

To sojourn in the land of Moab, v. 1

We have here no continuing abode. God's children are called pilgrims, and such indeed they are (Gen. 12: 1-4).

Death, vs. 3, 5

Trouble fell with double weight upon this family—famine, exile, and three deaths (Matt. 10: 21-28).

Return into the land of Canaan, v. 7

In widowhood and poverty, the best place for Naomi was among her own kinsmen (Ruth 1: 20).

Go ye home to your mothers, v. 8

The advice of Naomi to her daughters-in-law seems wise. In this case, however, the love of Ruth was wiser than the wisdom of Naomi (1 Cor. 1: 18-24).

Two races

Ruth and Naomi were of two different races. Real love will pass over all barriers which separate men (Eph. 2: 14-17).

Discussion

Give examples of love which appeared under unfavorable and difficult circumstances. How can you realize the same experience?

R. H. M.

PASTOR AND PEOPLE

Revivals and the Church Roll Here and There

BY ROLAND L. HOWE

In Three Parts—Part One

I do not want to be misunderstood, and appeal for postponement of judgment until the full text is revealed.

Perhaps there is more harmony in this dual subject than will be recognized at first glance. There may be a wide difference in the final count as between the church roll and saved souls.

My dictionary tells me that "to survive" is "to recover from a state of neglect or disuse; to return to life"; and that a revival is "renewed interest in religion after indifference and decline."

Are we quite sure that the church appropriates these meanings correctly, or reacts with expressive approval? Why not aim the revival squarely at the church, if we grant that life and interest has lagged?

I am committed to the thought that better results would accrue if revivals were projected primarily for spiritual awakening, rather than the promiscuous ingathering of new members. Further, if the church as a unit could enjoy a fairly constant revival condition, we would have little occasion for promoting a periodical "stir" that rarely reaches the bottom of the kettle—with the heat turned off!

In the broad general sense, revivals are largely the creators of conditions that make themselves necessary. Stop and think! By this I mean that the church receives under varied forms of external stress those who rarely manifest "life" and "interest in religion." Therefore, it can scarcely be said that they have declined from a point to which they may be *re*-vived. They are rather in need of a deeper initial impress. Those who have shown life and have served, and have passed through a period of personal neglect, should fit well in a revival.

The prevailing slant is to invite and seek to persuade those outside the fold to come in. Whereas, appropriate reflection would focus attention closely home—within! Failure to do so explains why the house-to-house prayer meetings and the pre-revival services draw only a scattering few. As a result, when the revival arrives, the church is not prepared. Its members are not in the humor. The revival meetings themselves are poorly attended. Those churches are to be excepted, if there be any, where the members are spiritually minded, of one accord, bonded in unity. Also others, especially in communities where greater numbers are popularly moved rather from the point of fewer attractions than from a response to dutiful urge.

Since the pastorate of T. T. Myers, our "revivals" have been more or less frequent, but rarely the realization of what was reasonably expected.

Jesse P. Hetrick stated to me in a letter Nov. 30, 1913, that he was invited to Philadelphia in the fall of 1873, "to hold a protracted meeting for two or three weeks," which led to his pastorate. He says they never attempted a revival. His expressed method (largely house-to-house visitation) is appealing. Our records show that the accessions during his eight years were 73 by baptism and 13 by letter, a total of 86. The withdrawals were 4 by certificate and 26 by death, increasing the net numerical strength of the church by 56, or an annual average of 7.

Revivals that deserve the name may take the usual form of good, better, or best. Plainly speaking, they may be spiritualized or commercialized. Some evangelists keep the matter of compensation in the background; others bring it to the front as a condition precedent. Some answer the Macedonian call; others hear the mercenary whisper. Spiritual evangelists work for the salvation of souls; promoting evangelists aim for the acquisition of numbers.

It is no task to talk or write on the subject of duty. It is a simple matter to describe an ideal pastor, an ideal evangelist, or an ideal layman. To approach being one is different. None is perfect; no not one. Perfection is impossible, but self often blocks the way where conscience urges on. Our ministry in the pulpit would be more effective, if our ministry in the pew were more active. Rarely will a minister rise above his people in his ministry. Fellowship in the fold stimulates the shepherd of the flock. There remains a very intimate and mutual obligation to develop the ideal situation.

The mood and move determine the tenant of the heart. It is more human to give purse than to give heart; to substitute money for service. It is too common a practice to substitute neither with Christian liberality. It is a rare virtue where both are freely combined.

I am persuaded that reform from within is the solution, but again admit that the mere statement of the problem carries no relief. I do know that the Church of the Brethren is not taking in the members it should, and manifestly is not conserving well what it has. This may be true of all denominations, but it does not excuse the Brethren.

Given a pastor alive to his opportunities, ably and willingly supported by the members, and supplemented by faithful administration and service of officers and teachers in a wide-awake Sunday-school, a lot of slack line would be taken up in many a church. Convalescence would set in; many ills would be cured; and the church would become both receptive and retentive. Voluntary inflow would naturally follow.

This ideal condition would forestall much of the heart-breaking leakage. Candidates are taken in the front door and become members, and pass out the back door and become strangers. Occasionally they are never missed until the church roll is revised. If we could conserve what we get, and have at the services those we conserve, we would need more room to seat our own, and still more to provide for the "stranger within our gates."

At least 80% of our baptismal accessions may be expected to come normally through a well-conducted Sunday-school. They need no revival. Many a penitent boy and girl have been credited to an evangelist, when the praise, if praise is to be given any mortal, rightfully belongs to the faithful pastor and the efficient Sunday-school.

I shall never forget my experience as a boy at a revival in the old schoolhouse a stone's throw from home. Let me pause here to emphasize the right of every normal child to demand a change from the monotony of daily routine. If not willingly provided in satisfying measure in the home, it will be sought and found elsewhere at the risk of questionable selection.

This "protracted meetin'" was a welcome change in a rural setting strikingly void of diversion. But we were not supposed to attend. Father was not in open sympathy with the movement nor the method of its leaders. Besides, it was a fly-by-night competitor of our church a half mile away. But it drew the crowds. I managed to slip in the night previously announced as the last unless there were more converts. There had been a lull in this. The evangelist with much labor sandwiched his discourse between many loud "Amen's." He concluded in sorrowful tones that unless more sinners would "come forward," the meetings would have to close, and that would be a calamity to the community! Two mischievous boys went forward at the last moment to the tune of much weeping and shouting. Universal rejoicing prevailed, if not good order! The boys afterwards confided to me that they had previously arranged "to keep up the meetin'" if nobody else would. Another week of diversion was the happy outcome.

I can not account for anything, other than the "dark shadows" of the Eighteenth Amendment and the universal depression, that recently moved a certain observing unbeliever to define the effects of a modern revival as "non-alcoholic intoxication"! Some are just that, and the sobering moments are closely related in both forms.

I recall a revival in our own denomination where the setting was not so rural nor the time so remote, but the effective difference was not so great. In the course of the campaign some three score or more penitents made confession. The evangelist was not satisfied, and

showed it. He publicly stressed his aim for one hundred converts. He repeatedly emphasized the number. He begged for his goal; then varied his plea to the point of coercion by relating harrowing tales. As the meeting progressed, he seemed to become lenient in his method of invitation, and strove to make it less difficult to signal willingness from a sufficient number, merely to squeeze out the desired quota!

It is my humble opinion that if he had dismissed the idea of quantity production, and confined his pressure wholly from the background of salvation, more of the "converts" would have registered higher than the church roll.

A dignified evangelist will not employ such methods, nor will a dignified church permit them. But some churches, as well as individuals, allow themselves to come under the temporary spell of an itinerate preacher, and permit things and do things that would not pass with credit under the security of normal moments.

The casual reader may consider these extreme cases, and they may be, but they are not entirely outside the realm of current practice.

Business methods both within and without the church have made commendable progress within the last quarter century, but there are still in vogue some unseemly ways in both. Modernized or camouflaged, as they may be, their effect is to create volume at the expense of finished product.

Philadelphia, Pa.

A Pastor in a Heavenly Place

BY OSCAR DIEHL

A PASTOR was sitting in his study, when an old Ford drove in and a young married man, usually much more interested in Sunday baseball than Sunday-school, alighted and hastily made his way to the door. The newcomer inquired if Rev. — was in. While the young man was being ushered into the study, the pastor was wondering what the big item of business would be at the next business meeting. Coming into the study, without any preliminaries, the young man began thus: "Well, Bro. —, we, the Berean Sunday-school class [of which he was a member], have been thinking much of the needs of the church. Our first thought was the need of having the church paper in every home. At present we have twenty-seven who want the church paper. Here are the names and cash, and we want you to send these in for us. Then we have a men's organization started, and a project on foot that will bring at least \$500 clear cash into the church treasury. We thought of the expense of a revival meeting, to be held this fall, so we decided to see what we could do in a little personal work campaign. As a result, we want you to give the

invitation next Sunday, as seventeen desire to take their stand for a better life. And we have all given up Sunday baseball, smoking or using tobacco in any form. We are planning to turn the money saved into the church treasury. We find that we can raise your salary \$50 per month. Then, as a token of appreciation of the past, here is a gift of \$25. Of course, the depression is on, but we find we have been spending so much time and money for unnecessary things. We can easily do all this and never miss anything needful."

Then the young man hastily arose, and the pastor still stricken dumb, could not find words to express his great surprise and delight. But tears of joy were in his eyes as the young man started to leave. Then, grasping the minister's hand, he said: "Well, good-by, and may God bless our church." Suddenly he added: "Oh! I almost forgot, one more thing"—and then the pastor awoke.

How the pastor wished he could have dreamed a little while longer, just to see what other project the young folks had on foot. Then tears of sorrow filled his eyes as he realized all he had dreamed, they could do if they would put forth the same effort for the kingdom they do for the things of this life. Then the deepest sorrow came as the pastor thought: Can it be they will be disappointed in judgment, because of this failure?

Beaver, Iowa.

Jesus Interprets His Own Mission

BY IVERSON E. MISHLER

VII. The Vine and the Branches

"I am the vine, ye are the branches" (John 15:5)

I am the vine, and ye the branches are,
Save ye in me abide, no fruit ye bear;
My Father, watchful, prunes with tender care,
Lest fruitless life will your clear record mar
And to your souls the gates of heaven bar.
But if ye dwell in me, my lot to share
Your life on earth may yield good fruits so rare;
Without my help ye stray in sin afar.
These words of Jesus to his chosen few
On that sad night brought comfort, hope and joy
Revealing thus his nearness and his love,
To strengthen them and give them hope anew,
That bearing fruit might all their pow'rs employ
And yield a harvest for the home above.

DURING that last night which Christ spent with his disciples, his great love constrained him to do his utmost to make them understand the fullest measure of their relationship with him. Judas had already left the table to meet the enemies of Christ, but the eleven were still there, eagerly listening to the gracious words that fell from his lips. But they were oppressed with a vague foreboding of disaster about to fall upon the blessed Master and themselves. They had been with

Christ, had seen his wonderful power, and had heard his precious teaching. The Master had said that he must die for the sins of the world. But what could they do then? They were overwhelmed by the prospect, and sadness came into their hearts. So Christ, realizing their condition, continued his wonderful message and told of the vine and the branches. He said, "I am the vine . . . my Father is the husbandman . . . ye are the branches."

This expression denotes the most intimate relationship possible to exist in life. The vine is not only the source of life for the branches, but the same substance is found in each. So the church of Jesus Christ is not merely an organization with Christ at the head, but it is an organism in which Christ and his followers make a unit. The spiritual life of the Christian flows directly from Christ as its source, and the spiritual tissue of the Christian is a part of divine spirituality. The connection is of such a nature that any obstruction in it immediately affects the health of the branch, and severance means spiritual death. There is joy in the thought that life and growth in such a wonderful way flows so freely from Christ to his followers, but there must also be recognized the grave danger that comes from losing that connection, "for without me ye can do nothing."

But life and growth alone are not sufficient reasons for branches upon the vine. A vineyard well cared for and full of thrifty growing plants may look well to the passer-by, but the owner does not feel justified in allowing the branches to remain unless fruit is produced. Christ in his message to the disciples emphasized the idea of fruit bearing as the primary purpose of that relationship. Perhaps the disciples, as they followed Jesus, were thinking too much of their own especial advancement and not enough of service to mankind in general. Perhaps, too, many Christians today are thinking of benefits to themselves and not enough of the world's needing salvation. "That ye bear much fruit" is the will of the Father today, even as it was on that fateful evening. And as the husbandman goes among the vines and removes fruitless branches, so is there a separation for the unfruitful follower of Christ.

What are the fruits of the Spirit? Paul's catalogue of these fruits includes love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness and self-control. What a wonderful list of good qualities! Even sinners acknowledge their beauty and value. Then why should not all lives abound in these fruits? Why do hatred, war, infidelity, and intemperance still sway the hearts of so many in this world? It is because Christ is the source of good fruits and only those who are branches of the true Vine can bear them. Morality and legalism can not save the world. Only spirituality can bring forth pure fruit.

New Paris, Ind.

HOME AND FAMILY

A Mother's Prayer

BY RUTH BEEGLY STATLER

God, help me in my work today
To never too busy be,
That when my children come for help,
I'll give them sympathy.
May household tasks be second place,
When little ones are hurt,
And to their needs for body and mind
Help me to be alert.

God, I pray, when problems come
Too big for childhood's mind,
No matter what the task at hand
That I may always find
The time to take them in my arms,
These little ones I love,
And answer all their questions
With wisdom from above.

God, as with years these little ones
Grow into womanhood,
Help me, I pray, to understand
Their problems as I should.
Help me to be a mother,
Whatever else my task;
To guide my children's fearful feet,
This, God, is what I ask.

Johnstown, Pa.

The Turn of the Wheel

BY MAUD MOHLER TRIMMER

Chapter II

THE Gardners did not build the house of dreams. It was too small, they thought, for their new needs. So they built a large, comfortable house near the Jordans where the children could have the benefit of the beach.

Alex and Alice Jordan introduced the Gardners to their set. This was a quiet, dignified group of people of fine character, interested in art, literature, music, religion and philanthropy. The children of these people were as well raised as possible for those who had neither hardship nor deprivation, but had more privileges than the Gardners thought advisable for their little ones. The natural refinement and good taste of the Gardners fitted them for this circle as if they had been born to it.

But their lives were no longer simple. They received so many invitations to social affairs and so many appeals for help, and so much of Mary's time was taken, that it became necessary for her to employ a cook and house boy. Friends who wished to pay her a good visit found it wise to make appointments with her.

Not that they forgot the friends of former days. Just as soon as they were established in their new home they gave a housewarming and invited them. But it

was not a success. Quite a few failed to appear, being in awe of the new grandeur of the Gardners. Those who came were greeted with the warm, gracious welcome they had always known, expanded under it joyously and wandered from room to room, exclaiming over the wonders of the place. Then without warning a laughing group of Mary's new friends descended upon them and at once the first guests stiffened and held themselves aloof. Nor did they become natural after the newcomers left. That was Mary's first blow. The old intimacy with her old neighbors was gone. Wealth fixed a gulf between them.

When little Alice asked one of the children to return to play with her this was made emphatic.

"Not on your life! I ain't going to run no risk of being laughed at by those big bugs. If you want to see me you can come to my house."

And that is just what Alice and John did. In their big new car, they would drive to some humble home where they would stop to make a call. They were received gladly, but like distinguished folk rather than old comrades, and when Alice left candy or toys for the children they looked at her shyly from frightened eyes.

There were other disappointments. John was so busy managing his own affairs that he had no time for delightful evenings of pottering around his place and shortly he learned that it would not be good form here for him to work with his own hands. Mary found out this to her grief. She had liked to work in the flowers and vegetables, watching the sprouting of the seeds, the young shoots climbing to the sun, buds forming and opening and the feeling of warm soil crumbling between her fingers. The first time she tried gardening a shocked neighbor exclaimed,

"Why, Mrs. Gardner, you mustn't do that. I'll give you the address of a good gardener."

When Mary found that no lady of that neighborhood would put her dainty fingers on a gardening tool, she gave up. All she could do was to pluck the flowers, if she found time. By John's orders the new gardener filled a basket with bouquets of choice flowers and placed it by the tradesman's entrance, so that children or whoever wished could help themselves. Flowers were sent to hospitals or the homes of friends who gave parties. For the most part there was no personal contact with the recipients.

Nor could Mary enter her own kitchen to work. That would be intruding on the domain of the cook. Besides, Mary learned that to hold the respect of her servants she must do nothing useful.

The bitterest disappointment was in the matter of charity. The Gardners were surprised to find how much it cost to run a large house equipped with servants, so much, in fact, that with it and the necessary entertaining, it became necessary to use strict economy to

finance her charities. Calls for help came in such numbers that they could not have been granted with twice the income. This was doubly true as the great depression dawned and distress came over the land. Mary saw as many in person as she could and helped wherever possible. The only time that old neighbors called now was when they needed help.

It was a bitter grief to John the first time he had to refuse a request. A man whom he knew slightly because Mary had occasionally bought groceries from him, came to beg him to finance his tottering business. He was a big burly man in contrast to John's slenderness, and when John explained gently that he had already given all the money he could spare for the present to others in need the man drew up his two hundred pounds of brawn and looked scornfully at John.

"Apparently you wish to live at your ease. If you are a Christian you will let me have the money to save my business."

But there was much that was pleasant in their new life. The Gardners appreciated to the full the joy of associating with people of fine tastes. The great of all the world come to Southern California. The Gardners were so genuine and unassuming that they were popular with all whom they met. Mary moved with the serenity and poise of a queen among singers, writers, artists, explorers, travelers, statesmen, social workers and even lords and ladies from foreign lands.

But their greatest joy was in bringing comfort secretly where they found hardship of any sort. At first they tried to bring into direct employ their old neighbors who were unemployed. But this proved impractical. Long acquaintance inclined them to impertinent familiarity, or made them feel free to discuss their employer's expenditures and private concerns with their acquaintances. So John and Mary exerted their influence to have them well placed elsewhere. Time and again Mary packed baskets of groceries which John delighted to deliver at night, unseen, where they were sorely needed. Through this kind couple many a person received encouragement, secret financial help or a kind word that helped him to employment. Their lives were full and useful.

But as months sped by and the suffering of the people increased the task of helping seemed well nigh hopeless. John gave an exclamation of horror one morning as he read that one man of their intimate circle had grown so despondent over money matters that he had taken his life. Everywhere in the homes of the well-to-do less entertaining was done and little economies were practiced in order that people might help their less fortunate kin. The Gardners also had to be careful, but they had had so much experience in thrift that it was easy. A number of their new friends gave up their fine homes to rent simpler places and wives for the first

time did their own sewing and cooking. Some families lost everything. Mr. Jordan dismissed his chauffeur. He, Mr. Gardner and another neighbor employed one gardener, each giving him so many hours a week.

One day Mrs. Jordan and Mrs. Gardner were discussing their situation.

"Are you as happy now as you used to be in the cottage?" asked Alice giving Mary a searching glance from keen brown eyes.

Mary considered a little while and then turned eyes that were blue wells of contentment, on Alice.

"Yes, Alice, I can truly say that I am. I have learned whatsoever state I am in therewith to be content. I still have all the real things that make happiness and I have met such charming people. But I admit I have far more problems. I am afraid the children are picking us some false notions. They are inclined to extravagance. Alex is clamoring for his own car. You know I think this depression has been a blessing. The youth of America needs some hardship to develop character."

"It is a bitter medicine."

"Yes. Then I can not tell you how happy I am to be in a position to help so many people who need it sorely. We could not have done so much in the old days."

Alice sat in silent thought a moment.

"I question that. I have been thinking a great deal these days. You and I give material help because people are in want. But after all isn't their real need for hope and courage to go on? That is what you gave to all who came to the cottage—even to me. I have picked up heart every time I came into your presence. I lean on you, Mary. But in our restricted neighborhood and fine houses we lose close contact with the people we would help."

"You mean they need the giver more than the gift, personal interest rather than alms. You are right. We have not touched them enough."

"Do not underestimate yourself. You still exert a great influence. It is like a rare fragrance emanating from you. Your home life is an example to all the gay, careless, younger folk who tolerate divorce as a necessary evil."

"That is due to the fine character of John; he can be depended upon to be fine and true, anywhere, any place, through any test."

Little did they guess how soon Mary's faith would be tried.

"True enough, but I shall not give him all the credit."

The very morning after this talk an important message came for John. He was not to be reached by Mary in any accustomed haunt. She did not find him until he came home to luncheon when he said tersely that he

had been on business. On leaving for work he told her that if anyone needed him to tell his bookkeeper, who would know where to find him. It hurt Mary that he should have a secret from her. What could this mysterious business be? Could it be possible—no, John was always honorable.

Day after day she saw her husband in daytime only at meal time. Did he dislike the new life so much? What was the matter? Nor did she have a chance for intimate talks in the evening. Usually either of two close friends, Mr. Jackson, a well known architect, or Mr. Brown, a landscape artist, came to spend the time with him when the family stayed home. Usually they wanted his opinion on details of some of their plans and quite often Mary was drawn into the discussion. It pleased her that these important men valued their advice. John evidently still cherished his old love of designing and building. For the first time she wondered if after all it had been such good fortune to leave the old home. She longed for a chance to have a heart-to-heart talk with John alone.

It was granted one evening when he came home early.

"Are you busy, Mary? Can you give me a little time to discuss business?"

"You know the oil business has been very bad. Now I find that some of the wells are failing. Our income is considerably less than half what it has been. I had hoped to avoid this, but you know that every one has the same experience. As things now are, if I dismiss some of the men I employ, and you have but one servant and we practice rigid economy we can keep our house and live in this neighborhood, but we will have to cut out all charity. We will not have the money for it. Or we can give up this house, take a smaller place in a less expensive neighborhood live very comfortably and have plenty to share. It is for you to decide."

Long Beach, Calif.

(To Be Continued)

Divorce

BY J. KURTZ MILLER

NATURALISTS who study the habits of wild animals and birds, tell us that in many cases when they mate there goes into effect an unwritten law, that binds them to a life partnership in their sex relationships.

Is it not also true, that there is but one woman in this world for a husband, and she is his living wife? Likewise there is only one man in this world for a married woman, and he is her living husband. In the eyes of God there is only one sin that has the power to dissolve this life-partnership, and that is the humiliating sin of adultery, or as Moffatt renders it, "unchastity in action."

The very day that a virtuous wife is compelled to lose faith and respect in her husband because of his unchastity, that very day her entire attitude of sacrifice and service in his behalf undergoes a vital change. This is also true in the experience of a virtuous husband. The innocent one need not live in such a state of unholy relationship. The marriage bond is broken, as clear cut as if the unchaste one had died a physical death. Jesus surely taught that a divorce was a disgrace, except for one reason, which is unchastity (Matt. 19: 9).

A well known judge said the other day, that he has reunited more estranged husbands and wives than he has given a divorce. "In every case where I could get both the husband and wife to meet before me in their divorce proceedings, and it could be clearly proven that there was no unchastity that brought about their estrangement, in nine cases out of ten I reunited them and sent them home together happy." Grouchiness is a bad fault in any one, and especially on the part of married folks. No husband ever thinks of divorcing a cheerful, happy, honest-to-goodness wife—and vice-versa. Smile! Keep it up! True cheerfulness on the part of both husband and wife, and the keeping of two "bears" in the home—bear and forbear—will make it mighty hard on divorce courts and such dirty lawyers on the outlook for a fat fee as help separate man and wife for any cause whatsoever. Ungodly lawyers say that marriage, in the eyes of the law, is only a civil contract, with the state as the unnamed third party. Therefore the state has the right to break a marriage contract, if a desire is presented to have it broken. But God has decreed that marriage is a divine institution, and that he himself is the third party. Therefore, for the sake of order, there is only one reason for a divorce, according to the thus saith the Lord.

I read the following to every couple appearing before me for the purpose of entering into the holy state of matrimony: "Chief Justice Taft once said: 'My wife and I have been living together very happily now for many years. We discovered very early in life that our marriage was a sort of antagonistic coöperation. We saw that without some antagonism now and then, that soon one or the other of us would be guilty of an imposition. It is so easy in married life to impose upon each other. When I attempted to be boss that made my wife the slave. And there is no ideal happiness in such a state, or in the reverse, for who ever saw an ideal, happy home where the husband was hen-pecked? Discover for yourselves as early as possible that a happy marriage is a 50-50 proposition. Then all the little self-assertions and antagonisms are no cause for alarm when they do flare up; and flare up they will even in the best ordered lives. Learn to readjust yourself gracefully; smile; create a cheerful disposition; for

these things and all other similar things point the sure road to all that produces happiness, helpfulness, wholesomeness, healthfulness, and best of all—lovers' reward."

Pottstown, Pa.

CORRESPONDENCE

DISTRICT MEETING

The District Meeting of Western Canada assembled at Arrowwood, Alta., opened on Tuesday evening, the program being in charge of the Irricana church. Some special music and short essays were given before the main address of the evening which was delivered by Bro. B. B. Weber, pastor of the First Irricana church. He spoke on the theme of Sin.

On Wednesday the day started with morning worship before breakfast; afterward came the Bible hour which was conducted by Prof. A. F. Brightbill of Bethany Biblical Seminary. This schedule was followed during the three days of the conference. As Prof. Brightbill could not stay for the entire conference, Mrs. John Wieand took the Bible hour on Friday, the concluding day.

Since Bro. Brightbill was the director of the young people's camp which preceded the District Meeting, he already had felt the pulse of the work of the church in Western Canada, thus being in a position to render a valuable contribution to the conference.

During the Bible hour periods his theme was Music in Worship, and a finer appreciation of music was derived by all from the inspiration of this hour. He based his remarks on the music of the Old Testament.

Music is a divine art, as it is always associated with worship. It is a gift from God to men. There is nothing so akin to prayer as music. Singing is an outpouring of the soul. Thus our hymns should not be of a light, cheap type, but rather of the deep spiritual type. So Prof. Brightbill stressed the value of using great hymns in our worship services.

The Sunday-school meeting was next on the program. A statistical report of the district was given, as well as a brief verbal report by the delegates summarizing the work of their respective schools. This was followed by three short talks on The Value of Leadership Training, given by Ruth Brubaker, Glen McCune and Alberta Mason. The talks by these young people were most instructive and challenging, being forcefully presented. Bro. John Wieand then gave an explanation of leadership training. An interesting round table discussion followed. The forenoon session came to a close with an address by Russell Burris on Jesus, the Master Teacher. He spoke of the methods Jesus used and how his teaching should influence those who would teach. The morning session was gratifying to every one present and was of particular interest in that the young people were the main contributors to the program.

In the afternoon Prof. Brightbill spoke on stimulating congregational singing. Then followed the mothers and daughters' and fathers and sons' meetings. In the evening Prof. Brightbill spoke more on Music in Worship and also showed lantern slides on our home and foreign work.

Thursday morning was the ministerial program. The talks given on the subjects, The Ministry and Religious Education by J. H. Brubaker, The Minister and His Message by D. R. Beard, The Minister and the Holy Spirit by

B. B. Weber, and The Minister and Prayer by R. C. Moreash were thought provoking and stimulating. Just before the close of the forenoon session Prof. Brightbill fervently appealed for great launching out in Christian service, particularly for the young people.

In the afternoon J. S. Culp gave us a review of our Achievements of the Past Quarter Century, and S. M. Burger talked on The Next Five Years. Bro. Wieand spoke on Preparing for Our Task. He cited the need of consecration of the group as a whole and also the dedication of each individual to spiritual work.

The evening program opened with a service of song illustrating the life of Christ, supervised by Sister Esther Crawford. Then Prof. Brightbill in his last address of the conference spoke of the great opportunities for those willing to accept the challenge of Christian service. In response to this challenge about twenty-seven came forward consecrating their lives. Immediately after this service Sister Aleta McCune, Brethren Albert Hollinger, Clarence Brubaker and Glen McCune were licensed to the ministry.

This evening's service was a fitting climax to the young people's camp and conference and many declared it was the most inspirational district meeting they ever experienced. The effect of this meeting will be to give a new impetus to the work in Western Canada. Our district greatly appreciates Prof. Brightbill's services which he gave so unsparingly; also the help given by our North Dakota visitors.

Kindersley, Sask.

Annie Hollinger.

THE TEST FOR AMUSEMENTS

What is the final test for a Christian's amusement? The following are some of the amusements commonly practiced today: Card playing, dancing, skating, hiking, motoring, movies, reading and music. Why do we engage in amusements? To this we may answer: First, it gives pleasure; second, everyone is doing it; third, recreation; fourth, educational purposes; fifth, for God's glory.

The Bible speaks quite plainly: "Whether, therefore, ye eat or drink or whatsoever ye do, do all to the glory of God." Again: "Abstain from all appearance of evil." If there is a question of evil, the question itself proves the evil. "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

Are dancing and card playing of good report? Is there any virtue in them? Do they really give true pleasure? Dancing oftentimes creates jealousy, which leads eventually to the breaking of home life. Dancing is often accompanied by drunkenness. Card playing leads to gambling. Many young people—even members of churches—engage in dancing because they think the exercise is a virtue; but the evils of dancing outnumber the gain from exercise. If any one wants exercise, let him get it alone in a more wholesome way.

Nothing is ever attained without more or less sacrifice. Something must be surrendered or some price paid. In our pleasure-seeking let us not pay the price of good reputation and good health.

To apply the Scriptures to any amusements, three questions may well be asked: (1) Does it hurt me spiritually? (2) Does it hurt anyone else spiritually? (3) Does it glorify God?

Is there a safe test for amusement? Where can we get a sure guide for safe and helpful amusements? Only in

God's Word. "I don't see any harm in it" is no safe guide or test. Mere pleasure giving is not a safe test, and simply because everyone else is doing it does not make a given amusement safe or right. If there is a question or doubt about any amusement, then a Christian will say, "No." A Christian might ask himself: "Would I want to be doing this when Christ comes?"

The final test of any amusement is God's Word. If our conduct, our words, our positions, our actions, are all motivated and guided by what is in the Bible, we shall not be without the blessing of the God who gave us the Book.

Mountain Grove, Mo.

Ruth Atkins.

SOUTHERN INDIANA DISTRICT MEETING

The district meeting of Southern Indiana met in the Rossville church Aug. 21-23. The Elders' meeting and Women's Work program came on Tuesday forenoon. The women had a most interesting program on the theme: Entering Open Doors. These different doors were presented through playlets, addresses and music. Mrs. Sue Heisey and Miss Minerva Metzger gave addresses on the subject of "Rusty Hinges" and "Opening Doors to Foreign Homes." In the afternoon the Ministerial program, and the Welfare program took place while the District Missionary program was presented in the evening. On Wednesday the Educational interests were presented with a challenging address at the close of the day by Bro. Lawrence Shultz.

These programs were helped out by speakers from outside the district as follows: J. O. Winger, L. W. Shultz, Minerva Metzger, V. R. Wotring and Benjamin Stoner. Mr. L. E. York, Superintendent of the Indiana Anti-Saloon League, also brought us a stirring message on temperance on Tuesday. These with the splendid help of the local leaders and workers made this conference of great help to the district.

The district meeting convened on Thursday morning. Officers elected were: D. W. Bowman, moderator, I. E. Weaver, reading clerk, and E. R. Fisher, writing clerk. There were some problems to face of far-reaching importance, but a splendid spirit of earnest seeking characterized the entire meeting. Standing Committee delegate elected was Bro. E. R. Fisher, with Bro. O. D. Werking as alternate.

E. R. Fisher,

Kitchel, Ind.

Writing Clerk.

SECOND VIRGINIA WOMEN'S WORK

The annual Women's Work meeting of the Second District of Virginia was held at the Sangerville church, July 25.

The theme was: Coworkers with Christ in the Home. Topics and speakers were as follows: Women of the New Testament Coworkers With Christ, Mrs. Byron Flory. Coworkers With Christ for Temperance and Peace, Miss Rachel Anna Driver. Coworkers With Christ in Giving and Living, Mrs. I. S. Long. Forward With Christ, Mrs. G. L. Wine. A round table discussion followed.

We were glad to have as visitors Brother and Sister H. K. Ober of Elizabethtown, Pa. The former gave a short inspirational talk. For the year we will give our regular national project quota and \$300 or more if we can to our district missions. The meeting for 1935 will be held in the Waynesboro church.

The following resolutions were offered:

Recognizing the power and the loving compassion of Almighty God, our Father, the Women's Work of the Second District of Virginia offers the following resolutions:

Whereas, for the past five years, we have enjoyed the fel-

lowship in service of our beloved leaders, Mrs. G. L. Wine and Mrs. I. S. Long, who have now been called to service in other fields of labor, be it resolved:

That we express our appreciation of their many qualities of mind and heart that have endeared them to us as coworkers in all the councils and activities of the Women's Work of our district;

That this district largely owes its growth through this period of time to their faithfulness and inspiration;

That memory will hold them dear, far and near, and the prayers of the district will follow. In years to come, whenever memory recalls, our hearts will warm toward them as they do today. We herewith pledge anew our services in the work in which they have so capably guided us.

That a copy of these resolutions be placed on the minutes of the Women's Work of the district, that a copy be sent to the church paper, and a copy to Mrs. Wine and Mrs. Long.

Signed: Mrs. V. A. Phillips, Mrs. C. E. Miller, Mrs. Nelson T. Huffman, Miss Ida Fry, Mrs. R. E. L. Strickler, Mrs. O. S. Miller, Cabinet Members.

Ida Fry,

Bridgewater, Va.

Secretary-Treasurer.

DISTRICT MEETING OF NORTHERN INDIANA

The churches of Northern Indiana met in their annual conference Aug. 13-16 in the Community Park at Nappanee, Ind. The place is ideal for such a gathering, being centrally located in the district. It is easily accessible from all points, being on U. S. Road 6, east and west, and State Road 19, north and south. There are commodious buildings and abundance of shade for parking.

The weather was pleasant for the meeting—not so extremely hot as it had been for the past two months. Then, during the meeting we were blessed with a copious downpour of rain. It was especially appreciated because it brought to an end the long drought from which we had suffered.

A splendid program had been prepared for the occasion and was fully carried out, as planned, every speaker being present and bringing an inspiring message. The program involved the major interests of the district, missions, the ministry, Christian education, women's work, men's work, B. Y. P. D. and children's work.

Three outstanding speakers from without the district brought great messages, in addition to local talent. These were: Bro. C. D. Bonsack, in his genial, forceful way, bringing us challenging addresses from his own field, missions; Miss Nellie Young, superintendent of the children's division of the Indiana Council of Religious Education, who spent a day with us, giving a wonderful address on the place of the child in the church. She also conducted a demonstration class with children and afterward a conference with children's workers. Eld. H. L. Hartsough was present at one session of the Men's Work program with the subject of "Home Missions." These all helped to make the conference of the greatest value to all who were privileged to attend.

The business session convened Aug. 16, under the guidance of the following organization: Moderator, H. A. Claybaugh; reading clerk, Burton Metzler; writing clerk, Charles C. Cripe. The major portion of the business was the consideration of reports of the various departments of the district program. One query asking for a district director for Camp Mack was approved, Bro. Burton Metzler being given that responsibility. Another one calling for a committee on investigation about establishing a Welfare

Home in conjunction with other state districts was acted on favorably. Brethren J. S. Zigler, O. W. Stine and Charles Cripe were appointed. The district representative on the Committee of Arrangements for next year's Annual Conference will be Bro. E. C. Swihart. Elders T. E. George and Frank Kreider will represent Northern Indiana on the Standing Committee for 1935, with Elders Burton Metzler and David Metzler as alternates. The District Conference next year will convene in the Elkhart City church.

Bremen, Ind.

Charles C. Cripe,
Writing Clerk.

AMONG THE CANADIAN CHURCHES

Editor, Gospel Messenger:

The Canadian churches have been intensely active recently. Bro. J. H. Brubaker of the Bow Valley congregation, Alberta, conducted a series of services in the Vidora church, Saskatchewan, for about ten days, beginning June 30. Sisters Grace Brubaker and Alberta Mason, who accompanied him, assisted in the services and conducted a ten-session Vacation Bible school. Bro. Albert Hollinger went to Vidora after District Conference in the capacity of summer pastor.

The Vacation Bible School was held in the Bow Valley church July 2 to 13.

The District Young People's Camp was held in the Bow River Valley, near Arrowwood, July 13-17. Bro. A. F. Brightbill of Bethany Biblical Seminary directed the camp. More than sixty young people attended. The camp resulted in a great spiritual awakening. The spiritual atmosphere was carried over into the district conference which followed immediately in the Bow Valley church. Throughout the conference there was a deepening and strengthening of the spiritual response, a three part climax being reached on Thursday evening. About twenty-five responded to an appeal for full consecration of life. Then Brethren Clarence Brubaker, Albert Hollinger, Glen McCune, and Sister (Miss) Oleta McCune were licensed to preach. The congregation responded with a missionary contribution of \$55.

The business session was decidedly forward and upward in its trend. A decision was passed guaranteeing the permanency of the District Bible school which was begun at Arrowwood during last winter.

The conference attendance was said to have been the largest since the formation of the district.

Beginning July 24, Sisters Mildred Kauffman, Edna Beagle and Sarah Duncan of the Bow Valley church conducted a Vacation Bible School at Mossleigh, ten miles from Arrowwood. A number of Bow Valley laity took turns transporting the workers. The Mossleigh Sunday-school was resumed after an enforced summer holiday.

July 23 Sisters Evelyn Burriss of the Bow Valley church, and Oleta McCune of Irricana, went to Kindersley, Saskatchewan, to conduct Vacation Bible School in the Merrington church. The writer conducted evening services there during the same time and made two trips to other points to visit isolated members. First, to Neilburg, more than one hundred miles north of Kindersley. One evening service was held and one was baptized. Then to Mildred, nearly one hundred miles east of Kindersley, where a service was also conducted. The transportation to these points was provided by Merrington members who accompanied me. Sister Oleta McCune preached several evenings at Merrington. The church voted for her to remain as pastoral worker for an indefinite time. A love feast was held August second.

Sister Mary Gault directed Vacation Bible schools in both of the Irricana churches. Thus such schools were conducted in each congregation of the district and one in a non-church community.

During the week, August 6-11, the writer conducted a Bible class two hours each afternoon in the First Irricana church. The average attendance was 21. A number of the class will take an examination for leadership training credit. Addresses were given each evening, on topics assigned, by members of the congregation. Mrs. Wieand gave instruction each evening.

On the previous Sunday evening, when Pastor Weber of First Irricana gave the invitation, four came forward in confession. Then, in response to further appeal, sixteen came forward in reconsecration. It was described as a wonderful service.

On Aug. 12 we attended the love feast at Second Irricana, where Brother and Sister I. M. McCune have been in faithful charge for a number of years.

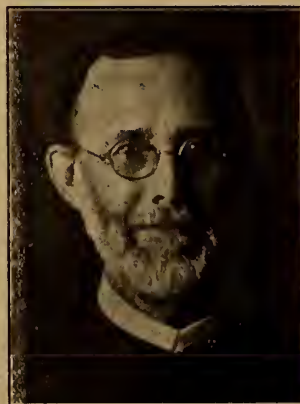
Since Nov. 1, 1933, fifty-three credits have been granted in the Canadian Standard Leadership Training course. Eleven examinations have been written but the returns have not yet been received. One class will write the examination next Sunday in a course which has just been completed. Another class will begin work tomorrow evening. Most of these courses have been taken by members of the Bow Valley congregation.

John Wieand,
Bow Valley Pastor and
District Superintendent.

Arrowwood, Alberta.

ELD. JEREMIAH THOMAS DIES SUDDENLY

Found on the floor in his home on the evening of July 12, Jeremiah Thomas, of Bruceton Mills, died of a heart attack. Although he had not been in the best of health in the past few months, no change in his condition was noticed until ten minutes before his death.



He was born July 20, 1862, just one year before West Virginia seceded from Virginia. He was 72 years of age at the time of his death.

Bro. Thomas was born near Brandonville and was the son of Andrew and Barbara Boger Thomas. He was united in marriage to Susanna Seese, daughter of John and Mary Ann Umbel Seese, in 1882. To this union were born three children, Walter, of Roanoke, Va.; Chester, of Brandonville; and Mrs. Ethel Whitehair, of Terra Alta. He is also survived by six grandchildren and one great-grandchild. Bro. Thomas spent all of his life in Preston County and had a wide acquaintance among the people of the county.

Brief funeral services were held Sunday afternoon, July 15, at the home of the Rev. Lyons, M. E. minister of Bruce-ton. The funeral services were held at the Salem church immediately afterward. Bro. William Earl Fike of Petersburg had charge of the services at the church, and was assisted by Bro. Sollenberger, of Uniontown, Pa. Eighteen ministers were present at the services and were given a place on the platform.

Honorary pallbearers were A. G. Hughes, H. T. Lincoln, and Felix Elliott, of Kingwood; L. F. Everhart, W. A. Whitehair and A. R. Fike, of Terra Alta; Dr. A. G. DeFoe, Myron Speelman and Thomas Ryan, of Bruceton Mills. A crowd of two thousand attended the funeral of one of Pres-ton County's most beloved sons. Interment was made in the family cemetery.

His devoted mother died when he was only sixteen years of age. He attended the public schools of the county and also West Virginia University. His schooling ended in 1881. He taught school for 27 consecutive years besides teaching several summer normals. Here the youth learned more than the rules of arithmetic and grammar. Here they learned to know the great Teacher of Galilee had sent a disciple into their midst.

The first business venture of Bro. Thomas was with his brother, Noah Thomas, in the mercantile business in Hazel-ton. Following this he bought a farm from his brother-in-law near the Salem church on which he resided until 1908. For about twenty years he surveyed land in different coun-ties of the state. He moved from his farm to Bruceton Mills after he became active in the banking business.

The Bruceton Bank was organized in 1903 at which time he was a charter member and director. The following year he was made vice-president of the institution. In 1908 he was named as cashier. In 1913 he was unanimously elected president and served in this capacity until 1931. At the time of his passing he was vice-president.

He helped to organize and was president of the Bruceton Milling Company and was also a charter member of the Farmers' Union Association and Fire Insurance Company which was organized in 1901. He was secretary of the company at the time of his passing. He was president of the Kingwood and Bruceton Telephone Company and a member of the Town Council of Bruceton Mills.

Besides all of the above named activities, the work that lay nearest his heart was that of the ministry. He began pioneering for God early in life and was converted and bap-tized into the Church of the Brethren at the age of fourteen by Solomon Bucklew. He became a minister at nineteen and was ordained to the eldership when 26. He followed in the footsteps of his grandfather and in 1888 took charge of the church organized by him.

For many years he preached in six different churches and his congregation had a membership of over 500. For forty-six years he had presided over this congregation.

At the time he started preaching the gospel, there was only one church building with a small membership. Today there are four commodious places of worship with a part interest in two other union churches. He repeatedly em-phasized the fact that Sunday was the hardest day of the week. It was not unusual for Jeremiah Thomas to ride horseback some fifty miles to preach a funeral. The ter-ritory over which he labored was large, with rough and hilly roads. Often before daybreak the faithful horse was fed and he was off for a long ride, to two and sometimes three preaching places. The return trip was often made after darkness had set in.

One of a dozen incidents showing the constant thought-fulness of Bro. Thomas was that of a message which came to him from a sick child who had called for a minister to come at once. Bro. Thomas was weary from plowing that day in the busy month of May. The Tempter said, "To-

morrow," but a still small voice said, "Today." The jour-ney was completed at midnight. The doctor had told the young girl that she could live only a few weeks. She was not a Christian and a blind sister of the sick girl waited to hear the message about Jesus. Bro. Thomas opened the Blessed Book and read its comforting message, then told the story of God's love, while three listening souls yearned for a new life. The fervent prayer touched waiting hearts and brought peace. It was a humble home, the people were too poor to keep the minister or care for his horse. Lodg-ing was found at the home of a neighbor, and after a few hours' sleep, the faithful elder again called on the sick. Joy had come into the home. The sick girl, the blind sister and a sister-in-law requested baptism. A buggy was borrowed to take the helpless to a stream of water. The once sick girl is still living. When Bro. Thomas returned home that day was done.

The first failing moment came on Jan. 6, 1929. On that day he filled his regular appointments. In the morning and afternoon he preached a sermon and also held a funeral that day. In the evening he delivered his regular sermon to his congregation and had just closed the Book, after open-ing the service, when he fell to the floor. He was carried home and there was given medical attention. This was his first attack of heart trouble.

He had been in failing health since that time and was not able to preach except on special occasions. He often said "It is like a thorn in the flesh not to be permitted to go forth and labor as I did for forty-seven years."

Rev. Thomas kept a record of his church affairs and dur-ing his ministry he preached 1,083 funerals; baptized 1,313 persons; married 557 couples; anointed 245 persons and preached 4,325 sermons, a grand total of 7,523 engagements, besides assisting in hundreds of special services. Most of his ministry was done without compensation. What Faith! What Sacrifice!

Thus has fallen a noble man of service in the home, church, community, county, state and nation. His life lives on in the hearts of many. One poem he loved to quote:

"When I fall like some old tree
And subtle mold makes change of me,
May I show a fertile line
Where purple wild flowers bloom and shine."

Brandonville, W. Va.

Chester A. Thomas.

A LETTER TO THE TENNESSEE BRETHREN

A letter to the brethren of the Tennessee District, assem-bled in council at Knob Creek, Aug. 16-18. Dear Brethren and Sisters:

As I failed to get to the District Conference, I write you this short letter to tell you how sorry I am for the dis-appointment. It is the greatest joy of my life to mix and mingle with good people and worship with them. I have been deprived of this privilege for several years; that is, to meet with the brethren in a district conference. But if we can not see one another very often in this world, let us be prepared to meet in heaven where there will be no parting. It will not only be a meeting of those from the Tennessee district, but of all the saints. This will be a grand reunion of the entire family of Christ. So let us look forward to that time with bright anticipation. In conclusion, let me say I was glad to know that you had such an enjoyable dis-trict conference.

Jonesboro, Tenn.

Jesse D. Clarke.

NEWS FROM CHURCHES

CALIFORNIA

Long Beach.—Our pastor is with us again after two weeks' vacation. During his absence the pulpit was filled by these pastors: J. S. Zimmerman, Jacob Funk and Marshall Louis Mertons. Many of our people are on vacations now so there are fewer of us, but the past couple of Sundays we had quite a good attendance. Our boys and girls and young people have been enjoying the summer camps. Five of our high school group went to the high school camp. There will be a mass meeting of the women of our church in Bixby Park this coming Friday to elect Women's Work officers for the coming year. The Sunday-school held its annual picnic in Banning Park and it was well attended.—Maud M. Trimmer, Long Beach, Calif., Aug. 24.

COLORADO

Haxtun.—An organ was installed recently in the basement, to be used by the primary department for opening exercises. On Sunday, July 22, Bro. Roscoe P. Baker delivered the sermon in the absence of our pastor who with his family was away for a few days. Aug. 7 our annual Sunday-school picnic was held at Pioneer Park in Sterling. There was a good attendance and all reported an enjoyable time. Our annual young people's contest was held here recently. Two contestants, Miss Doris Sand and Richard Burton, spoke on The Function of the Church and The Spiritual Challenge of Youth. First prize was awarded the former and second to the latter. We were very glad to have Bro. Wicand with us July 29 and 30 for three services each day. His subjects included, How to Study and Teach the Bible and Our Sunday-school Problems. Sunday evening he gave a talk on his experience when captured by Arabs. Aug. 19 our pastor started a series of sermons which he expects to preach prior to our revival meeting. The subject of the first was Confession, and next Sunday will be Water Baptism. Our revival starts Sept. 26 with Bro. Austin in charge. Before the sermon Sunday morning our temperance secretary, Sister W. L. Decker, gave us an appropriate talk which was much appreciated. The young married people's class had a wiener roast Aug. 14 at the home of their teacher, I. C. Snavely. Forty-two were present and reported a good time. In the near future the class contemplates presenting a play.—Mrs. Warren D. C. Wood, Haxtun, Colo., Aug. 21.

FLORIDA

Miami.—The members met for services on Aug. 19 at the house of Brother and Sister J. H. Snyder, Miami. Owing to a misunderstanding as to the place of meeting, the writer missed the services. Sister Snyder gave me the report of the meeting. Thirty-six were present, including members from as far north as West Palm Beach and south to Homestead. Sister D. Watts had charge of the Sunday-school lesson and they had an interesting discussion. This was followed by a good sermon preached by Bro. S. Richardson. Then came the usual dinner, the social hour and the return home. The next meeting is to be held at another house of Brother and Sister Snyder, at 1619 S. W. 2nd St., Miami, on Sept. 16. So many of the members were away during the summer, including Bro. Richardson, that this was the first meeting held since the April meeting. All were glad to be together for worship again.—Grant Mahan, Homestead, Fla., Aug. 25.

Tampa.—Our Vacation Bible School opened June 25 and continued for two weeks with Sister Birdie Morris as superintendent. The enrollment of forty-four included an enthusiastic evening class of young people who began a study of the life of Christ, under the leadership of Bro. Philip Lauver. This class has continued throughout the summer, one of the activities being the building of a harmony of the gospels by each student. Bro. J. Kurtz Miller and son, who expect to join our fellowship this fall, were with us in the mid-week services Aug. 2 and also the following Sunday. Bro. Miller brought an appropriate message to our group from the life of Gideon. During the absence of our pastor, Bro. H. M. Landis, the Sunday preaching services are being conducted by Bro. Philip Lauver. The B. Y. P. D. has obtained the loan of a projector and several sets of slides on religious subjects from the extension department of the State University. These lectures have proved helpful and interesting as a variation of our usual program.—Mrs. Minnie B. Boomer, Tampa, Fla., Aug. 21.

ILLINOIS

Allison Prairie church met in council July 1. A Children's Day program was given on July 22. Our all-day meeting was held Aug. 5, which was also the beginning of our series of meetings conducted by the pastor, Bro. Ritchey. Bro. Oliver Deering had charge of the singing and also gave special numbers in song which were appreciated by all. Bro. Ritchey gave us eighteen sermons which were helpful and inspiring. Two were added to our number. Bro. Hiatt and family of Clay City, Ind., attended our all-day meeting and he gave the afternoon address. We as a church feel we have been wonderfully blessed by these meetings and feel that many are near the kingdom. The pastor will be delegate to District Meeting. Bro. Wm. Dillon of Middletown, Ind., preached at this place July 29. The young people are planning to give a temperance play, What Shall It Profit?—Ola Frye, Lawrenceville, Ill., Aug. 21.

Cherry Grove church conducted a successful ten-day Vacation Bible School this summer. We had an enrollment of ninety-two and an

average attendance of eighty. Our church is preparing for a revival meeting to be held in September by our pastor, Bro. I. D. Leatherman. We have the promise of Bro. A. F. Brightbill of Chicago to be with us at that time to supervise the music; we feel that this is a rare privilege. The Winner and Hope Circle classes sponsored an ice cream social July 26; more than \$30 was cleared to be applied on our local budget. July 8 we were privileged to have Bro. I. E. Weaver of Indiana, a former pastor, deliver our morning message. On Thursday afternoon following our Ladies' Aid Society met for a social time in honor of Mrs. Weaver. At this time the patches were removed from our missionary apron and \$11.61 was received. Brethren Alvin Sword and Geo. Finifrock were chosen to represent our church at District Meeting.—Mrs. Vinnie Brunner, Lanark, Ill., Aug. 25.

INDIANA

Baugo church met in council Aug. 19 with the writer presiding. Bro. C. Metzler assisted in the work of election of church officers. The writer was chosen elder for another year; Walter Whisler, Sunday-school superintendent; Marie Schwalm, president of C. W. Our harvest meeting will be held Sept. 16 with G. G. Canfield of Plymouth as the speaker for the day. Our revival meeting will begin Dec. 2 with I. D. Heckman of Cerro Gordo, Ill., evangelist, and Cora Stahly of Nappanee as song leader.—Wm. Brubaker, Wakarusa, Ind., Aug. 21.

Blue River church wishes to announce that on Sept. 9 we plan to have our homecoming and harvest meeting. We welcome all former members and friends. Bro. J. W. Fidler of Ohio will be with us at this time. We will begin our revival meeting also on this same day with Bro. Fidler in charge. On Sept. 24 we will have our communion services.—Hildreth Gump, Columbia City, Ind., Aug. 18.

Goshen City.—D. R. Yoder, our delegate to Annual Meeting, gave an interesting report the Sunday following the Conference. Our church was well represented by both old and young at District Meeting at Nappanee Aug. 14-16. Several of our young people are now attending camp at Lake Waubesa. Bro. H. C. Hahn of Hampton, Iowa, gave us an inspirational sermon Aug. 12. Because of the remodeling of our church we have been worshipping for some time in the Madison Street school. We are looking forward to the dedication service Sept. 9. Bro. J. W. Lear will be the speaker at both morning and evening services. The young people have been having their meeting at the homes and have also had several out-of-door meetings. The Aid and Missionary Societies have been active this summer.—Lillie M. Tulley, Goshen, Ind., Aug. 21.

Hickory Grove church met in council recently. Eld. J. A. Snell presided and also preached a sermon to take the place of the annual visit. Bro. John Taylor was elected delegate to District Meeting with Bro. S. S. Studebaker, alternate. Aug. 5 Bro. John Eberly of Markle, Ind., began a revival meeting and preached sixteen inspiring sermons. While there were no converts, we feel that the church is much strengthened and willing to do more work for the Lord. There were twenty-one who did not miss a service. The young people are bringing some good programs to us this year. Sept. 2 is our homecoming and Eld. D. M. Byerly of Decatur, Ind., will be the speaker.—Cynthia Fox, Redkey, Ind., Aug. 21.

La Porte church met in business meeting Aug. 8 and elected officers. Bro. Kenneth Murphy was chosen to serve as our elder and pastor for next year; Bro. Nathan B. Cross, trustee; Sister Jewel Hagle, Messenger agent; Mabel Murphy, church treasurer; Bro. Herbert Bayer, Sunday-school superintendent; the writer, correspondent. Sister Alice Bayer and Agnes Merchant, delegates to District Meeting, gave us a good report last Sunday. At prayer meeting on July 26 a man and his wife were baptized. Our harvest meeting will be Sept. 9, all day, at the church, with basket dinner. Sister Rose Shively of Plymouth will be here to talk on missions. Bro. H. A. Claybaugh from Pine Creek district will begin a revival Sept. 23, closing with our love feast Oct. 6. Fifteen of our members completed reading the New Testament in the chapter-a-day plan, noting down a verse from each chapter and helpful thoughts. A deputation team from our church has been going out holding services with others to encourage them spiritually.—Mrs. Nathan B. Cross, La Porte, Ind., Aug. 21.

Salamonie church met in council July 13. Hampton Zook was elected Sunday-school superintendent; W. C. Stinebaugh, C. W. director. The work is progressing very nicely under the leadership of our new pastor, W. C. Stinebaugh, who began his work here June 1. All the churches of Lancaster township are cooperating in union Sunday evening services during the summer. The young people held an ice cream social and community program on Aug. 16. Plans are being made to remodel the basement as the District Meeting will be held here in October. All the Brethren churches in the county will help in caring for the conference.—Wilbert Heaston, Warren, Ind., Aug. 25.

Salem.—The work here under our pastor, Bro. James Kesler, is doing very well. Our Sunday-school was represented this summer at the state Sunday-school convention at South Bend and our church at the District Conference. Since our last report we have baptized one and two letters have been granted. Our former pastor, Bro. Clyde Joseph, and family were with us Mother's Day and Bro. Joseph gave us an inspiring message in the morning which was much appreciated. We are expecting Bro. B. R. Cross of La Porte to be with us in our harvest meeting Sept. 9. We are planning for our evangelistic meetings sometime in October, to close with a love feast.—Cornelius Hagle, Culver, Ind., Aug. 24.

West Goshen.—July 1 Bro. J. H. Fike of Middlebury, Ind., brought us a missionary address on Fishers of Men. July 19, the time for the

regular women's missionary meeting, a special meeting for all was held with Brother and Sister Burke, returned missionaries from Africa, as speakers. Aug. 5 and again Aug. 19 Rev. Arthur Glass, a Jewish Christian, spoke. He expects in the near future to go to South America as a missionary to his own people. Each Wednesday evening we have Bible study and prayer meeting at which time we are studying Revelation and find it very helpful and interesting.—Mrs. Clayton Ganger, Goshen, Ind., Aug. 24.

KANSAS

Conway Springs church met in special business meeting Aug. 19. We had Sunday-school and preaching in the forenoon, followed by a basket dinner. Bro. R. W. Quakenbush is our pastor until Sept. 1; no further arrangement has been made as yet. We are planning for a revival meeting in October with Bro. H. R. Hostetler of Rocky Ford, Colo., in charge. Church officers were chosen. Bro. Quakenbush was reelected elder; Mildred Funk, church clerk; Ida Brubaker, treasurer; the writer, Messenger agent and church correspondent; Sunday-school superintendent, Bro. Herbert Quakenbush.—Amos O. Brubaker, Conway Springs, Kans., Aug. 25.

NORTH DAKOTA

Cando.—Since our last report our work has been moving forward. Our Vacation School was held June 4-15 with our pastor, Bro. Burner, and wife as directors. Local workers made up the faculty. A program was given on June 17 showing the result of the work. A large delegation from the Zion and Cando churches attended the district conference at Carrington. We plan to entertain the conference in 1935. July 14 Bro. Will Deardorff and wife of Rice Lake, Wis., began a series of meetings. He gave some good doctrinal and spiritual messages. Special music and stories were enjoyed by all. Mrs. Deardorff directed the pageant, The Challenge of the Cross, which was presented on the last Sunday evening of the meetings. Our communion was held on Monday following. July 23 the church met in council. Our pastor and wife were installed into the eldership. Bro. Ralph Petry of Ellison and Bro. John Deal of Brumbaugh were with us at this meeting. Our pastor preaches good sermons which are a help and inspiration. Bro. Royer Meyers preaches for us every other Sunday when our pastor fills the Cando pulpit. Bro. J. W. Lear of Chicago was in our community for a short time to call on one of our workers. Our quartet groups have been helping with music in other churches in the county.—Mrs. Lloyd R. Maust, Cando, N. Dak., Aug. 25.

OHIO

Castine.—Our church is looking forward to a worth-while and inspiring series of meetings to begin Sept. 3 and continue for two weeks, with Bro. R. N. Leatherman of Colorado, evangelist. Sept. 2 will be our annual homecoming. G. O. Stutzman of Greenville will be the main speaker with special music and a missionary play by the young people. The fall communion will be the second Saturday in October, beginning at 10 A. M. on Saturday. Sunday evening, Aug. 12, the young people of the Eaton church brought us a splendid program consisting of a playlet, The Broken Promise. Afterward Bro. Geo. Deaton of North Manchester, Ind., gave us a short talk.—Mrs. Florence Rust, West Manchester, Ohio, Aug. 21.

Oakland.—The regular quarterly members' meeting of the church was held Aug. 7. Officers elected are: Elder, H. B. Martin; missionary board, J. P. Gibbel; Sunday-school superintendent, Chester George; church correspondent, the undersigned.—Elsie Young, Greenville, Ohio, Aug. 21.

OREGON

Myrtle Point.—Sixty-five members took part in the love feast and communion services which were held July 30. This followed a two weeks' revival meeting, conducted by Bro. J. D. Miller of Newberg, Ore. Three new members were received into the church as a result of these efforts. A great deal of interest was shown and attendance was good at all times. Special services for children, young people and fathers and mothers added much to the meetings. Bro. Louis Root had charge of the singing, ably assisted by Sister Verna Barklow. Just before the meetings started, money was raised by contribution and the interior of the church was painted by members who donated their work. The Aid Society is beginning to hold all-day meetings again in an effort to revive more interest in this phase of the work. Delegates to District Meeting, to be held in Portland Aug. 21-24, will be chosen later. A few members are planning to attend these meetings. Aug. 3 the Orion quartet from La Verne College brought us an evening of enjoyment and spiritual uplift. Bro. C. H. Barklow had charge of the services on this occasion. Our members here are indeed thankful to the heavenly Father for the blessings during the last year, while people in other sections are so unfortunate. We feel that God is kind to us, and pray for those less fortunate.—Verna Knight Kroeger, Myrtle Point, Ore., Aug. 18.

PENNSYLVANIA

Huntsdale church held their council Aug. 14. District Meeting of Southern Pennsylvania will be held at Huntsdale Oct. 30 and 31. Delegates are Bro. Geo. Line and Sister Elizabeth Evans; alternates, Bro. Jacob Clapper and Sister Mary Sollenberger. Those coming by way of Carlisle, follow highway route 11 about nine miles and watch for sign, Conference. Those coming through Shippensburg, follow highway route 11 about twelve miles and watch for similar sign. Our harvest home services will be held on Sunday, Sept. 16. Instead of an all-day meeting there will be services only in the morning. Communion services will be held on Sunday, Oct. 14, at 6:30 P. M.—Mrs. J. G. Hutchison, Huntsdale, Pa., Aug. 25.

Little Swatara.—July 23 to Aug. 3 a Vacation Bible School was held at the Ziegler house with Sister Miriam Madeira as director. Aug. 5 a splendid sermon was given at the Frystown house by Eld. M. G. Forney of East Petersburg. Aug. 12 our harvest home services were held at Zieglers. Bro. David Gibbel brought the message. Our council meeting was held at the Merkey house Aug. 18. On the same evening a musical program was given by the Harmony quartet of Lebanon. July 15 services were held at the Lebanon county home by the home ministers. A number of special songs were also given at that time. Our love feast will be held Oct. 20 and 21 at the Ziegler house beginning at 1:30 o'clock.—Elizabeth Meyer, Myerstown, Pa., Aug. 25.

Philadelphia (First).—The spring communion was well attended. The pastor, Bro. Ross D. Murphy, officiated, assisted by the home ministers and deacons. In the afternoon prior to the communion one was baptized. The deacon board intends sponsoring cottage prayer meetings to begin this fall. June 24 Sisters Ross D. Murphy and H. H. Funk gave interesting reports of the Annual Conference. Five received certificates of credit on the Life and Character of Paul, Sister Murphy, instructor. She also conducted a Bible study on the book of Matthew and mission study on Eastern Women Today and Tomorrow. July 1 Richard R. Wood, secretary of the Friends peace committee, spoke on Possibilities of World Peace. July 8 Dr. E. A. E. Palmquest, of the Philadelphia federation of churches, filled the pulpit. July 15 Bro. Miles Murphy of the University of Pennsylvania preached for us. We held a luncheon at the close of our Aid Society work for the summer. Our guest, Mrs. Desmond Bittinger, gave an interesting talk on the women of Africa. Our Sunday evening services and prayer meeting will be resumed the second week in September.—Mrs. Wm. H. B. Schnell, Philadelphia, Pa., Aug. 21.

Purchase Line church (Manor congregation) held a homecoming on Aug. 11 and 12. It was an enjoyable event long to be remembered by all who were present. On Saturday evening the guest speaker, Bro. F. R. Zook of Martinsburg, Pa., gave an inspiring sermon on the influence of the home, church and school. There was a record attendance of 214 at Sunday-school and much larger crowds at the church services. People were present from different states and many from widely scattered parts of our own state. On Sunday morning the speaker was Bro. Jas. A. Sell of Hollidaysburg, Pa., who had preached here a number of times during his sixty-nine years in the ministry. He is widely known throughout the brotherhood; both he and his wife are active and alert. His splendid sermon on What Have You in Your House? appealed to both old and young. More than a score of persons present were in the late seventies and some were older. Bro. Sell and his wife also sang a duet as a request number. Many

ANNOUNCEMENTS

DISTRICT MEETINGS

California, Northern, Empire, Oct. 12-15.
Florida and Georgia, Winter Park, Oct. 12-14.
Kansas, Northeastern, Appanoose, Oct. 5-9.
Kansas, Northwestern, Victor, Oct. 21-24.
Kansas, Southeastern, Parsons, Oct. 26-29.
Kansas, Southwestern, Monitor, Oct. 12-15.
Missouri, Northern, North Bethel, Oct. 27-29.
Nebraska, Octavia, Oct. 12-15.
Ohio, Northeastern, Oct. 9-11.
Pennsylvania, Southern, Huntsdale, Oct. 30, 31.
Pennsylvania, Western, Oct. 22-24.
West Virginia, First, Keyser, Oct. 12, 13.

LOVE FEASTS

Indiana
Sept. 11, Turkey Creek.
Sept. 15, 7 pm, West Manchester.
Sept. 15, 7:30 pm, Upper Fall Creek.
Sept. 23, 7 pm, Union Grove.
Sept. 24, Blue River.
Oct. 6, La Porte.
Oct. 11, 7 pm, Osceola.
Oct. 20, 7:30 pm, Arcadia.
Oct. 27, Blissville.
Oct. 27, 7:30 pm, Middletown.

Iowa

Sept. 8, Monroe County.

Kansas

Oct. 19, Olathe.

Maryland

Oct. 14, 6:30 pm, Pipe Creek.

North Dakota

Sept. 22, James River.

Ohio

Sept. 22, Mohican.
Oct. 7, Chippewa.
Oct. 13, 10 am, Castine.
Oct. 27, Lower Miami.
Nov. 3, 7 pm, New Carlisle.
Nov. 3, 6:30 pm, Lower Stillwater.

Pennsylvania

Sept. 30, Meyersdale.
Oct. 7, Hooversville.
Oct. 7, 6:30 pm, New Enterprise.
Oct. 13, 1:45 pm, East Fairview.
Oct. 14, Spring Grove at Kemper.
Oct. 14, Snake Spring.
Oct. 14, Claysburg.
Oct. 14, 6:30 pm, Huntsdale.
Oct. 14, Shade Creek at Berkey.
Oct. 20, 6:30 pm, Spring Run house.

Oct. 20, 21, 1:30 pm, Little Swatara at Ziegler.
Oct. 27, 1:30 pm, Heidelberg.
Oct. 28, Woodbury at Repogle.
Oct. 28, 6 pm, Walnut Grove.

Virginia

Sept. 8, 4:30 pm, Johnsville.
Sept. 15, 3:30 pm, Fremont.
Sept. 15, 3:30 pm, Salem.
Oct. 14, 5:30 pm, Greenmount.
Oct. 20, Beaver Creek.

West Virginia

Sept. 15, Mt. Dale.
Sept. 8, Alleghany at Locust Grove.
Oct. 13, 14, 2 pm, Spruce Run.

came to spend the entire day and brought well-filled baskets. Dinner and supper were served cafeteria style in the basement of the church. The afternoon meeting was in charge of the pastor, Bro. E. A. Edwards, and was given over to history, poetry, music and short talks. The house was almost full to capacity, including the two new Sunday-school rooms on the same floor. The music was in charge of the local leaders and the special numbers arranged by them added much to the interest of the occasion. Everyone seemed to enjoy the events of the day and departed to carry the influence of this church into an ever widening circle.—Ida Fyock, Clymer, Pa., Aug. 21.

Shade Creek congregation plans for a homecoming day on Sept. 9 at the Berkey church. Bro. F. R. Zook of Martinsburg, Pa., was with us for a two weeks' revival meeting in the Ridge church. His messages were helpful and inspiring; the attendance and interest were splendid. Four were received into the church by baptism. Prior to the meeting one was baptized. The love feast will be held Oct. 14 in the Berkey church.—Nellie Lehman, Blough, Pa., Aug. 21.

Shamokin.—We enjoyed a fine Mother's Day program on May 13, by the children and young people. Part of the program was a cantata worked out by our own young people especially for this program. It consisted of songs intermingled with appropriate readings. Our council was June 9, and the regular business was transacted. The love feast was on June 10, one of the most spiritual we ever had. Our pastor, J. J. Scrogum, officiated, assisted by Eld. P. J. Forney of East Petersburg and H. M. Snavely of Carlisle. The Daily Vacation Bible School went over the top this year with a total enrollment of 227. Five years ago we started a one-session school. It grew till it was necessary to divide it into two sessions to accommodate the classes in a small church. This year it was necessary to make three sessions—children from four to eight in the forenoons, older boys in the afternoons, and older girls in the evenings. Another feature was an adult Bible class in connection with the evening group. This was something new and worked nicely. Sister Ada Scrogum of Chicago directed the school as she has done the past four years.—Nelson Long, Shamokin, Pa., Aug. 21.

Spring Creek.—Our church met in council June 4. Brethren B. W. S. Ebersole and Harry Seibert were delegates to Annual Conference. We held our love feast May 12 and had with us Brethren Robert Cocklin and Phares Forney. Sunday morning, May 13, Bro. Forney preached for us. In the afternoon the Grantham mixed chorus of twenty-six voices gave us a splendid program. In the evening we had a Mother's Day program with special musical numbers and tableaux and Sister J. G. Francis as speaker. Sunday-school gave a program on Children's Day, June 10. Bro. U. Gingrich of the Hanoverdale congregation held an inspiring series of meetings at Hummelstown for two weeks, beginning June 24. Bro. Kermit Eby gave us a splendid talk on Peace July 15.—Clara Minnich, Hershey, Pa., Aug. 21.

Spring Run.—The church met in council July 30. Plans have been laid for the enlarging of the young men's Sunday-school room; it was also decided that the church be repapered and carpeted in the near future. It was decided to hold a homecoming service on Sept. 9. Bro. M. C. Swigart of Germantown, Pa., has been engaged for a series of meetings to be held later in the fall. The Sunday-school held an all-day outing on July 19. The Y. P. D. gave a musical program in the meadow near the church on Sunday afternoon, Aug. 19. The church will meet in council some time in September to reorganize the Sunday-school, the year beginning Oct. 1.—Mrs. Maggie Gill, McVeytown, Pa., Aug. 24.

Waynesboro.—Our second annual summer week of Christian Education was held July 16-22. During that time each of the seven departments of the Sunday-school had a special service on the church lawn. In each service there were periods of fellowship and recreation, of worship and instruction. Simple refreshments were served in all except the adult group. Christ in the Life of the Home was the theme underlying all the programs. In the nursery and kindergarten departments the theme was developed in the programs given for the mothers and in the favors given the mothers and children. In the primary department it was emphasized by stories, by object lessons and by talks given by the pastor and the superintendent. In the junior department two dramatizations of home scenes were given. In the intermediate department the theme was developed by readings, by a talk entitled, Golden Windows, and by a playlet, Thinking Things Through. The antiphonal singing in the young people's and senior group was especially inspiring. Their theme was emphasized by a story, The God in the Home, and by a talk by a neighboring pastor. This group adopted as a project the building of a new fence around this part of our church lawn. In the adult group singing of hymns preceded the periods of fellowship and worship. An address was given by Bro. Wilmer Kensinger, professor of Hebrew in the Biblical Seminary of New York. The week's activities were brought to a close on Sunday with a pageant, By the River's Brink, in which ninety-nine pupils participated. In this pageant was stressed the mission of the Sunday-school to rescue the child in this modern world at life's river brink, and prepare him for the fulfillment of God's purpose for his life. Stress was also laid upon the parents' responsibility in the spiritual development of the child. Aug. 5 Bro. A. D. Helser gave us an inspiring missionary address.—Sudie M. Wingert, Waynesboro, Pa., Aug. 22.

VIRGINIA

Beaver Creek.—Bro. E. C. Woodie of Geer, Va., came to us July 29 in a two weeks' meeting. He labored earnestly each evening with a constantly increasing interest and attendance. His family came for

the closing service and he accompanied them home. Our souls were fed from night to night with the good things of God's Word and we were sorry that such rich experiences could not continue. Ten boys and girls were received into the church and love for the kingdom increased in the hearts of God's people as a direct result of these earnest efforts. Our two weeks' Vacation Bible School was held at the same place. More interest was shown than in former years, about eighty children attending. The school closed Aug. 18 with a program. Our regular council was held at Montezuma Aug. 4. The B. Y. P. D.'s of Montezuma and Beaver Creek have taken over the improvement of the church grounds. Our communion will be held at Beaver Creek on Saturday evening before the third Sunday in October (the 20th). Bro. F. E. Williar, pastor of Daleville church, Va., now working in the Virginia campaign against the liquor traffic, labored earnestly in our county and as a result of his efforts, combined with those of our dry forces, Rockingham was the first county of our state to vote for a referendum and our votes were some 2,500 majority in favor of the dries, or about four to one. Rockingham always has stood for the dry cause and we rejoice that the workers continue to ring true.—Mrs. S. E. Garber, Bridgewater, Va., Aug. 21.

Fremont church met in council Aug. 19. We decided to hold our love feast Sept. 15 at 3:30 P. M. We also decided to have a series of meetings beginning ten days before, ending with the love feast, with Bro. H. J. Woodie in charge, if he can be secured. Bro. H. Spenser Minnich of Elgin was with us in July and brought us some lessons on stewardship which were greatly appreciated. Our Sunday-school is progressing nicely under the direction of Bro. Robert Utt; great interest is being shown in all our church work.—J. A. Simones, Hillsville, Va., Aug. 21.

Mount Joy.—We had our annual homecoming day Aug. 5. Our former pastor, Bro. C. D. Hylton, preached for us at 11 A. M., after which we had lunch. Bro. Bryant, Bro. Cluttel and our elder and pastor, Bro. Allen T. Hoover, all gave interesting talks in the afternoon. Robert Broughman, who has been ill in a Roanoke hospital for some time, was received back into the church. It was decided to have our church council on Saturday before the fourth Sunday instead of the first.—Betty Sloan, Buchanan, Va., Aug. 11.

Linville Creek.—Our annual visit council was held in Linville Creek house Aug. 9. Bro. C. E. Long was present. Two letters were received and one was granted. Our revival begins Sept. 2 at Linville Creek house in charge of Bro. Wilbur Garber. Eld. I. W. Miller is now able to resume his duties after a recent operation.—Ruth Wine, Broadway, Va., Aug. 21.

Salem church met in council Aug. 18. The visiting brethren gave a favorable report. We decided to repaint the ceiling of the church and put book racks on the benches. Sunday-school officers were reelected for the coming year with Bro. Robert Lynn as superintendent. Ministers present were: Bro. L. R. Dettra, W. L. Riggelman, and Cephas Fahnestock. A vote was taken for the installment of several deacons; Brethren Robert Lynn, William Harris, and Emmert Dettra were chosen. The deacons and their wives were installed on the following Sunday. Bro. W. L. Riggelman preached the harvest meeting sermon on Sunday morning. We decided to have a love feast twice a year, spring and fall. Our fall love feast will be held Sept. 15, beginning at 3:30 P. M. Bro. L. R. Dettra was reelected elder for another year with Bro. W. L. Riggelman as his coworker. Our revival meeting will begin Sept. 2, conducted by Bro. N. H. Blough from Davidstown, Pa. Our offering was \$16.36.—Ollie Cline, Stephens City, Va., Aug. 21.

Unity.—Bro. A. Jos. Caricofe began a revival meeting at Union Chapel July 23 and continued until Aug. 4. Besides the inspiring message each evening a short talk was given to the children. In connection with the service on July 30, The Prodigal Son in song was rendered by the Unity chorus. As an immediate result four were added to the church by baptism and one joined another denomination. Bro. F. E. Williar, representing the New Temperance Alliance of Virginia, spoke on Sunday evening, July 22. He conducted the campaign which resulted in Rockingham County voting to continue prohibition. Our visit council was held Aug. 10. Bro. C. E. Long of the District Ministerial Board gave us an inspiring talk. Bro. David W. Huffman was elected to the deacon's office and with his wife was installed. Superintendents chosen for the three Sunday-schools in our congregation are as follows: C. F. Whitmer for Bethel; Paul Roller for Fairview; David Huffman for Union Chapel. On Sunday morning, July 8, Bro. W. M. Kahle, regional director, gave us a fine message. Bro. Raymond Peters gave us a splendid sermon Aug. 12. A Vacation Bible School was held at the Fairview house conducted by volunteer teachers from the Sunday-school. Besides giving their time, these teachers took their cars and went out and brought the children to the school. We feel that this is one of the most effective means of interesting the people of this community in Christian work.—Ida Brower Roller, Timberville, Va., Aug. 13.

WEST VIRGINIA

Pleasant Hill.—Eld. Henry C. Sanders of Auburn, W. Va., came to this congregation in a series of meetings; he preached eleven inspiring sermons and drew large crowds. Bro. Sanders' efforts were greatly appreciated and we feel this church has been blessed by having him with us. As a result eight were baptized and one reclaimed. Bro. Sanders will be with us the 24th and 25th when we think more are to be baptized. Bro. Sanders is well known by all, being born and raised here; he has always lived a good Christian life. As a result of his coming we see a bright future for the church here.—Mrs. Jessie C. Sanders, Fairmont, W. Va., Aug. 21.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Homan-Sheets.—At the home of the writer, Aug. 15, 1934, Miss Naömi Sheets became the bride of Mr. Paul R. Homan. They will reside at Waynesboro, Va.—B. W. Huff, Ft. Defiance, Va.

Shirk-Maust.—By the undersigned June 29, 1934, in the La Verne church, Chester Ryan Shirk and Alberta June Maust.—Leland S. Brubaker, Covina, Calif.

Saylor-Wolford.—At the home of the bride's parents, Aug. 11, 1934, by the father of the bride, Bro. Otis Horner Saylor of Stahlstown, Pa., and Sister Grace Wolford of Ligonier, Pa.—Mrs. W. E. Wolford, Ligonier, Pa.

FALLEN ASLEEP

Bechtelhimer, Catherine, daughter of Samuel and Elizabeth Sense, was born in Cass County, Ind., Nov. 13, 1858, and died at her home in Walton, Ind., Aug. 1, 1934. She had been in failing health for about a year. She had two sisters and two brothers, only one of whom, a brother, remains. Feb. 22, 1893, she married Milton Bechtelhimer. To this union was born one son. She is survived by her husband, son, four stepchildren and fifteen grandchildren. In 1893 she with her husband was converted and united with the Church of the Brethren to which they remained faithful. Funeral services by the writer at the Upper Deer Creek church.—Thos. A. Shively, Peru, Ind.

Bigler, Amos, son of Andrew B. and Lydia (Miller) Bigler, born in Elkhart County, Ind., Oct. 14, 1858, died Aug. 12, 1934, at his home, Gosben, Ind. He was a member of the West Side Church of the Brethren for many years. He is survived by one daughter, two sons, one brother, nine grandchildren and four great-grandchildren. His wife, Lavina, died Jan. 3, 1933. Funeral services at the West Side church by Brethren T. E. George and M. D. Stutzman. Burial in West Side cemetery.—Mrs. Clayton A. Ganger, Gosben, Ind.

Bohn, Hanna Hylton, born in Floyd County, Va., died at the home of her son, Tellie, Aug. 14, 1934, aged 80 years. She married N. C. Sutphin May 19, 1870, and to this union were born six children, two of whom preceded her. Four children remain with a number of grandchildren and great-grandchildren. Her husband passed away May 12, 1892. She came to Glenwood, Wash., in 1903 and later moved back to Nebraska for two years and then came to Centralia, Wash. She married B. C. Bohn July 20, 1913, who died two years after their marriage. The remainder of her time was spent among her children in Washington. She united with the Church of the Brethren May 5, 1870, and had been a consistent and faithful member. Funeral services at the Outlook church by the undersigned and Bro. C. A. Wenger.—B. J. Fike, Sunnyside, Wash.

Brumbaugh, Abraham, the son of John and Diana Brumbaugh, was born Oct. 2, 1860, died Aug. 12, 1934, aged 73 years, 9 months, 10 days. On Jan. 24, 1886, he was united in marriage to Amanda Lentz. To this union were born two children. Early in life he decided to be a Christian and was baptized in June, 1881. He was active and faithful in his Master's service until death. He spent his entire life in the community in which he died. He was known for his kind and friendly disposition by all who knew and came in touch with him. His wife preceded him in death a little less than five months. He leaves two children, four grandchildren, one brother, one sister. Services were held in the Bear Creek church. Burial in the Bear Creek cemetery. The services were conducted by the undersigned, assisted by Eld. Willis Kreider.—N. B. Wine, Dayton, Ohio.

Butterbaugh, Mary A., daughter of Jacob and Elizabeth Bussard, born near North Manchester, Ind., Nov. 6, 1852, died at Manson, Wash., July 6, 1934. She married J. H. Butterbaugh Dec. 24, 1871; to this union three sons and one daughter were born. In 1920 the family came to Manson, Wash., to live. In 1927 the husband passed away. Surviving are three sons, five grandchildren and two great-grandchildren. She was a member of the Church of the Brethren for a number of years, remaining faithful to the end. Funeral services at North Manchester by Otho Winger and J. H. Wright.—Fairy Butterbaugh, Manson, Wash.

Engle, Aaron L., died July 25, 1934, at the home of his son, Oliver Engle, Lawnton, aged 84 years. Funeral services at the home of his daughter, Mrs. Geo. Shaffer of Hummelstown, and at the Spring Creek church at Hershey, conducted by Eld. B. W. S. Ebersole and Bro. Chester Ebersole. He is survived by two sons, two daughters, a brother, two sisters and ten grandchildren.—Clara Minnich, Hershey, Pa.

Fairburn, Rebecca Florence, daughter of David E. and Martha Fairburn, born in Spring Creek, Rockingham County, Va., Jan. 14, 1868, died July 29, 1934. At about the age of sixteen years she united with the Church of the Brethren and lived a consistent Christian life to the end. She had been a cripple since early childhood, always having

to walk with the aid of a crutch. During her last illness she called for the anointing which service seemed to give her much peace and satisfaction. She died at the home of her sister, Mrs. Jesse Miller, of Lima, Ohio, with whom she had made her home for many years. She leaves four other sisters and two brothers. Services at the Pleasant View church by Eld. S. I. Driver. Interment in the Blue Lick cemetery.—Mrs. Nina Landes, Lima, Ohio.

Keller, Bro. Harold Everett, only child of Mr. and Mrs. W. A. Keller, born at Tipton, Iowa, Feb. 7, 1901, died at Des Moines, Iowa, July 21, 1934. Death was due to an auto accident. His mother died when he was seven years old, after which he lived with his grandparents in Montana. At the age of eleven he joined the Church of the Brethren. He leaves his wife, one son, father and grandmother.—Katie E. Bush, Bainville, Mont.

Redenbo, Mrs. Mary Elizabeth, daughter of Adam and Rebecca Fansler, born near Lima, Ohio, March 31, 1846, died at the home of her son, O. B. Redenbo, of Lyndon, Ill., July 25, 1934. She married Justus Davis Redenbo in Missouri in 1874. Her husband preceded her in 1907. She united with the Church of the Brethren, Hurricane Creek congregation, Ill., in 1877. Her six brothers and four sisters preceded her. Two sons and two grandchildren survive. Funeral services at Pleasant Mound, Ill., in the Hurricane Creek congregation by Rev. Davison. Interment in the Noffsinger cemetery.—O. B. Redenbo, Lyndon, Ill.

Shirk, Lizzie T., daughter of Jacob D. and Sarah Trostle, was born in Maryland on Aug. 27, 1853. She passed on from her home in McPherson on July 11, lacking 16 days of reaching her 81st birthday. In 1883 the family moved to Navarre, Kans., which place became the family home. On Oct. 11, 1887, she was united in marriage to Jacob B. Shirk who served the church for a number of years as a minister. For a number of years they lived in the town and vicinity of Ramona, Kans. Bro. Shirk passed on about twenty-one years ago. She was a member of the church for nearly seventy years and a member of the McPherson church for nearly nineteen years. Hers was a beautiful Christian life, the memory of which will long be cherished by those who knew her. Funeral services by the writer and Eld. J. J. Yoder. Interment in Ramona cemetery.—H. F. Richards, McPherson, Kans.

Snyder, Wayne W., born at Scarborough, Ill., in 1915 and met a tragic death July 22, 1934. Death was the result of an injury received while swimming. He is survived by his parents, a sister and three brothers. He and his sister united with the Church of the Brethren during pre-Easter services in 1932. He was sincere and conscientious, ambitious for further education. Funeral services at the church by Wm. E. Thompson, assisted by C. W. Lahman. Interment in the Twin Grove cemetery near Scarboro.—Mrs. Ruth B. Hussey, Franklin Grove, Ill.

Wagoner, Mariam Evelyn, daughter of Bro. Marvin and Sister Cecil Wagoner, born in Lafayette, Ind., July 28, 1933, died in the hospital, of spinal meningitis, Aug. 9, 1934. She leaves her parents, brother and sister and her twin brother. Funeral services in the Rossville church by John W. Root and C. C. Hylton.—Anna E. Wagoner, Lafayette, Ind.

Wine, George, 51 years old, died at his home near Spring Creek after a brief illness; death was due to complications. Funeral services from the Beaver Creek church by A. S. Thomas. Interment in the church cemetery near by. He was a son of the late Mr. and Mrs. John Wine and was born, reared and spent his entire life in the Spring Creek community. He was a devout member of the Church of the Brethren which he joined in early youth and always took an active part in all religious affairs. He is survived by two brothers, one sister and seven nieces and nephews.—Mrs. S. E. Garber, Bridgewater, Va.

Walls, Sister Estella Cunningham, wife of Bro. Arley Walls, died suddenly in her home, July 12, 1934, aged 32 years. She is survived by her husband and five children, three brothers and four sisters. Funeral services in the home by her pastor, C. C. Sollenberger, assisted by Rev. T. W. Colhour. Burial in Park Place cemetery.—Ella McKnight, Uniontown, Pa.

Whitehead, Bro. Frank, born May 20, 1854, died at the Brethren Home near Carlisle, July 26, 1934. There are no immediate survivors. Services in the Codorus church by Bro. Geo. Keeney, assisted by Bro. M. M. Hartman. Interment in the adjoining cemetery.—Esther B. Hartman, York, Pa.

Wilson, Sister Delilah, born Oct. 16, 1839, died at her home in Astoria, Ill., July 23, 1934. She was a true Christian woman, contending earnestly for the faith once delivered unto the saints. She leaves two sons, two daughters, one brother and one sister. Funeral services at the Astoria church by Emmert Eshelman and I. J. Gibson. Burial in the Woodland cemetery.—Mrs. Rosella Sullivan, Astoria, Ill.

Wingert, Lydia Eicholtz, born at Gettysburg, Pa., in 1846, and died at her home in Franklin Grove on July 11, 1934. Her family came to this vicinity in 1861 and in 1870 she married Marcus D. Wingert. To them were born four children, three of whom survive. Two sons are ministers. The husband died in February, 1934. She became a member of the Church of the Brethren in 1872 and lived a consistent Christian life. Funeral services in the church by O. D. Buck and C. W. Lahman. Interment in the Emmert cemetery.—Mrs. Ruth B. Hussey, Franklin Grove, Ill.

Zug, Bro. Ephraim, born May 3, 1867, died at his home June 14, 1934, after an illness of six weeks. He is survived by his wife, two sons, three daughters and two grandchildren; one daughter preceded him. Funeral services in the Midway church by Eld. Nathan Martin and S. K. Wenger. Interment in the adjoining cemetery.—Amy E. Heisey, Lebanon, Pa.

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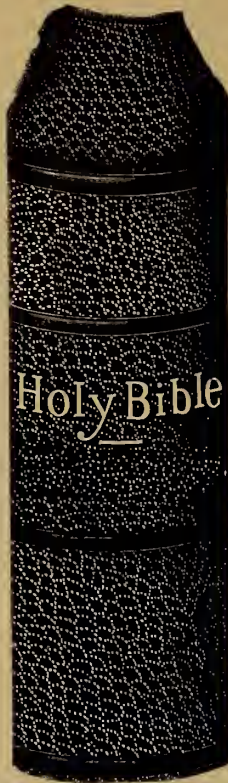
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THE GOSPEL MESSENGER

Vol. 83

Elgin, Ill., September 15, 1934

No. 37



August 29 Dr. Lloyd R. Studebaker and Modena Minnich Studebaker sailed for England, their first stop on the way to the Church of the Brethren mission in Nigeria, Africa. Biographies of these two latest recruits to our mission force appear on page 14 of this issue of the Messenger.

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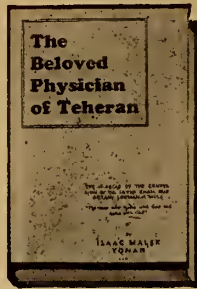
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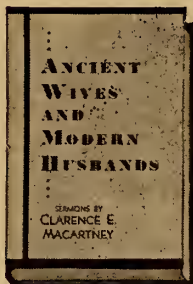
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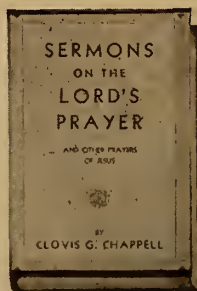


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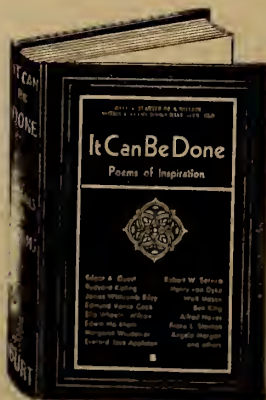
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OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

Vol. 83

Elgin, Ill., September 15, 1934

No. 37

EDITORIAL

There Is a Way of Life

THERE is a way of life. But there are also other ways. For example, long ago one said: "There is a way that seemeth right unto man" (Prov. 14: 12; 16: 25). Now from some things this ancient observer wrote we believe he had ample knowledge of the world.

However, times have not changed greatly. For one can not help but wonder if men will ever tire of taking the way which "seemeth right." We live in an age in which many foolish things are being done in the hope that the answer will be different from what it has been since the beginning of time.

When in doubt do not be content with the way that seems right. Make sure of destiny. For it is still true of the way that only "seemeth right," that "the end thereof are the ways of death." He that is wise, will take the way of life.

H. A. B.

Let It Alone a While

THE preacher was talking about problems and our failure to solve them. He said one big trouble is that we study them too much. It sounded queer at first but when we saw what he meant we knew he was right.

Here's one, let us say, very bothersome. It insists on thrusting its ugly presence into our face at every turn. There can be no progress until it is settled and so we set about to settle it, concentrating all our energies upon it.

And that's where we blunder. Thinking of the problem itself so intently we think of it too exclusively. We fail to see it in relation to other life interests. We may analyze it well, but do not coördinate it with other things that belong to kingdom welfare.

We may not really study the problem too much, but we study it too narrowly. We study it without studying also other factors that bear upon it and affect the

answer to it. We study it until it fills the whole field of vision and thus assumes a place out of all proportion to its true importance.

It is good sometimes and makes for actual progress toward solution to let the particular problem rest a while. It may help to take some time off from concrete worries just to "see life steadily and see it whole."

E. F.

Youth Will Be Heard

Two very much alive young men have recently subscribed for THE GOSPEL MESSENGER. One of them had submitted several articles for publication and apparently to his surprise the editor accepted them. He broke the good news to a likeminded friend, whereupon they agreed that if the MESSENGER is going to be that kind of a paper they wanted it. Here's hoping they will not be too greatly disappointed.

The incident is significant because of what lies back of it. And, if God be thus pleased, ahead of it. These young men are a sign of something interesting in our church life.

The author of the articles referred to, has not been very happy of late in his church fellowship. The evils of the present economic order have impressed him in such a way as to make him feel almost isolated even in his home church. His brethren did not share his distress on this subject and probably thought him a little queer. He felt that the Church of the Brethren, at least the part of it that he knew best, was oblivious to the injustice perpetrated by the existing system, accepting with complacency the special privileges enjoyed by some and the privations endured by others. He was even made to feel antagonistic toward the church.

In this mood he fortunately fell into the companionship of another young man, not the one referred to above, who shared his views in a general way but car-

ried also a heavier stock of patience and perhaps a broader grasp of all the factors bearing on the problem. He explained to our zealous young reformer that his new social sensitiveness was the natural fruitage of all that was best in his Brethren heritage, and that his greatest opportunity for usefulness in helping on the kingdom of God lay in the church of his fathers and his own youth.

The tangible result of all this to date is two new MESSENGER subscriptions, a series of short thought-provoking articles, an editorial such as it is, a new interest in the church on the part of two promising young men, with future possibilities great enough to baffle the imagination.

The youth movement in the Church of the Brethren is on. It has two major interests, world peace and economic justice. It has two outstanding characteristics, energy and impatience.

The older leadership of the church feels that our youthful enthusiasts do not show as much interest in missions and evangelism as they might. It would be well for these youngsters to take this to heart and consider what just cause there may be for this feeling. It would also be well for the oldsters of us to do some considering.

The whole set-up of our present day civilization conspires to thrust the economic issue into the foreground of attention. The collapse of the great "prosperity" of the late twenties, the emphasizing of the inequalities in material luxuries and comforts, the vast program of activities by the government in behalf of both recovery and reform, the questioning by many whether selfish interests have not operated to make these efforts hinder more than they help, the further magnifying of these inequalities and difficulties by the greatest drought in our history—all this has compelled attention to the economic question as never before. And the disclosures about the munitions manufacturers have shown how all controlling the personal profit motive has been, and how the peace question is wrapped up in it. Was Paul's word to Timothy literally true: "The love of money is a root of all kinds of evil"?

To this challenge youth has reacted more readily and more vigorously than age. Conservative age has thought to wait quietly till the storm blows over, assured that the depression will pass and normal times return again. Youth has doubted whether "normal" times ought to return. It has suspected that something revolutionary is taking place in our industrial life, or at least that there is a good chance for it to take place and that our duty of the moment is to see that the impending change is in the right direction.

What use, says youth, to try to evangelize the pagans in other lands when there is much that's pagan at our own doors, not to say in our own practice? Not whol-

ly sound, that argument—it has often served as an excuse for selfish indifference to the harder lot and supreme need of our brothers beyond the seas—but there is enough truth in it to make any honest soul unhappy. A system that not only tolerates but encourages war, drinking alcohol, lazy luxury and grinding poverty, complacency of the comfortable alongside the suffering of the miserable—this is too terrible to endure. This is what the present order does. Live young men, and young women, are seeing this and telling us. We oldsters ought to see it too and tell them. And everybody else.

We ought to do this first because justice and love demand it, because it belongs to the religion which we profess. There is another pretty good reason. If we show more concern about Christendom's practicing the gospel it so weakly proclaims, maybe youth will listen better when we talk about its duty to help more in evangelizing the other heathen.

E. F.

Off Bloom

IN this year of strange happenings one may as well be resigned to the unusual. Even Mother Nature seems confused at times. For example, the *Mennonite Weekly Review* for July 25, reports that Willis Crowther, attorney for the Kansas state tax commission, saw a cornfield on fire while driving from Salina to Topeka. "It was the first time I ever saw that sight," said Crowther, "in the growing season for corn."

But we should not forget about off bloom, another sample of the year's uniqueness. A recent letter from a California orange grower states that never in his experience has he seen so much off bloom. The off bloom referred to is the out-of-season flowering of orange trees which generally results in coarse and poor flavored fruit if it is allowed to mature. However, the mystery of this year's off bloom is not deep. Last spring was warm and precocious. The main orange crop is said to be a month ahead of normal. Later there was cooler weather, even a rain in June. Mother Nature interpreted this as another spring and let the orange trees put forth a second time in the same year. And so the orange growers have off bloom to contend with.

We are not verging toward any striking moral in presenting these unusual facts. Perhaps there isn't any to be captured and flaunted before the reader's eyes—if he is still reading these lines. But we are reminded of the remark of the surfeited Solomon who insists that there is a time for everything. Read Eccles. 3: 1-8 for the Preacher's complete list. And judging from the sort of fruit that off bloom produces, we are inclined to believe that the wise man of old had a real point.

H. A. B.

GENERAL FORUM

I Shall Have Peace

BY MYRA BROOKS WELCH

I shall have peace though empires quake and fall;
 Though storm clouds roll across the sunset sky
 And lightnings flash as thunder voices call,
 I shall have peace for love will never die.
 Though night comes on and moons refuse to shine,
 Though trembling rocks roll down the mountain side,
 Though failing friendships leave a broken shrine,
 Within my heart sweet peace will still abide.

There is a Rock the earthquake can not shake.
 There is a Light the shadows can not hide.
 There is a heart that sorrow can not break.
 There is a friendship that is true and tried.
 E'en though I walk the valley dark and grim,
 God's word is sure, I shall have peace in him.

La Verne, Calif.

Some Brethren History in Florida

BY J. H. MOORE

Chapter I

SINCE I was the first Brethren minister to locate in Florida, I am urged to write for the MESSENGER a history of the Brethren activities in the state, especially the early part of the history. In doing this I shall draw largely from my diary and certain data that may be found here and there in our publications, as well as from my memory, and experience. But before entering upon the history of this missionary movement, for it was a real missionary effort especially in the start, permit me to devote a considerable part of this chapter to certain conditions relating in a particular way to the so-called "Land of Sunshine." A knowledge of these conditions may prove both helpful and interesting to the larger part of our readers.

The state itself has an interesting history, dating from its discovery, by the Spaniards, over 400 years ago. The peninsula was first thought to be an island, and for 300 years it was kicked about like a foot ball, Spain, France and England striving for possession. Finally, near 1800, it along with other Spanish American possessions, fell into the hands of the United States, but did not become a state until 1845, just thirteen months, to the day, before I was born. Hence as a state it is recorded as being one year older than myself.

When first explored the greater part of Florida was found to be covered with a dense forest, some parts, the hammock section, being almost as dense as the jungle of Africa. It was then inhabited by strong tribes of Indians, and the conquering of them by the white man was no easy task. In fact a remnant of one tribe,

the Seminoles, never did surrender, but fled into the everglades, where a small number of them, now quite peaceable, still live the real Indian life.

Generally speaking the whole state is comparatively level, varying in altitude from sea level to 300 feet in a few sections. Mountain Lake, Bok Singing Tower site, 321 feet, being the highest point in the state. The average altitude of the state as a whole, will probably not exceed one hundred feet.

The state is especially noted for its fine lakes, probably a thousand, and marvelous as well as mysterious springs, marvelous because of the abundance of water-flow, and mysterious as to whence cometh such an abundance of water. Within the bounds of the county in which I live, Highlands County, there are well onto forty lakes, one of them nearly forty miles in circumference, and a few others ten and twelve miles around.

In some respects Florida is the most deceiving state in the union. Coming from the snow-covered belts and zero atmosphere of the north into this genial winter clime seems to the newcomer much like entering a new world. He is often so charmed, and so favorably impressed as to lose his better judgment. To him the land and its possibilities look much alike, but to the trained eye it is as spotted as a leopard. Laboring under this impression he too often invests, and sometimes largely, only to learn later that his selection is wholly unsuited for the purpose intended. In this way scores of fortunes have been lost, and among the sufferers have been a number of our own well meaning people.

It is probably quite safe to say that Florida's greatest asset is her climate. A land promoter was censured for selling his land of little productive value, for \$50 an acre. He pleaded not guilty, saying that he valued his land at five dollars an acre, but the climate was well worth the balance of the price paid. As regards the relation of values he was not far out of the way.

Many millions of dollars and a full century have been spent trying to find out what this great peninsula of sand, with its variety of soil, would produce. Aside from the growing of citrus fruit—the orange and grapefruit, probably more has been learned during the last thirty years than all the generations before. When our people began settling in Florida near fifty years ago their tables knew little of home production of any sort. Now our markets are full of the finest of home grown vegetables of all sorts, and early vegetables are sent to the northern markets by the train load.

A generation ago our road beds were sand, often deep and loose sand too at that, rendering traveling in any sort of vehicle, slow and laborious. Now a network of fine hard surface roads reaches nearly every part of the state, and over these highways automobiles glide with the speed of the average train.

Prior to 1880 I knew nothing of Florida aside from

what is usually picked up from the study of common school geography and a bit of reading in history and newspapers. My home was then at Lanark, Ill., where it had been decided to hold the Annual Meeting for that year. When the Conference Committee of Arrangements was chosen, I was one of the five selected and made its secretary. Eld. Enoch Eby was foreman of the committee, and Bro. D. L. Miller, though not a member of the committee, and yet in the laity, was appointed treasurer. As two large tents would be necessary for the use of the Conference I was sent to St. Louis to confer with a tent company regarding the rental of tents. Having completed arrangements with the manager of the establishment, he took me into a large wholesale fruit house, and asked the manager if he had any Indian River (Florida) oranges on hand. A box being opened I was told to sample one of the oranges. So far as I recall this was the first orange I ever tasted. To me it seemed delicious. My tent man told the fruit dealer to express the box to my address at Lanark. For weeks my family and some of my friends had the pleasure of enjoying this fine Indian River fruit. These oranges deposited in my system germs that in the course of a few years resulted in a case of genuine Florida fever.

A year later the *Brethren at Work*, with which I was connected on the editorial staff, was moved to Mount Morris, and still two years later was consolidated with the *Primitive Christian*, which consolidation gave rise to THE GOSPEL MESSENGER. Along with the items of news that came to my desk from different parts of the brotherhood, was a communication from a Bro. William B. Woodard stating that he, with his family, from Iowa, had located in Manatee County, Fla. This was in 1882. His location was on the gulf side of the state, quite a distance south of Tampa. I at once wrote him, and from him received some literature. So far Bro. Woodard and his wife were the first members to have settled in Florida.

About the same time I got in touch with W. H. Mann, a prominent nurseryman, who had moved from Illinois to Putnam County, Florida, locating at a point sixty-five miles south of Jacksonville and some fifteen miles west of Palatka. The location struck me as being far more desirable than that chosen by Bro. Woodard. I was a pretty busy man in those days, having two papers on my hands. Still I found time to do some thinking and a bit of reading about the "Land of Flowers." Finally I decided to visit the state and look the situation over. This I did in the latter part of January, 1884. During my absence I left the MESSENGER in charge of M. P. Lichty, then librarian for the college. The railroads were quite liberal in those days and they put me through to Jacksonville at little cost. When I left home the snow was near two feet deep,

and the mercury had, at one time, dropped to near 40 degrees below zero. At Jacksonville I took passage on a boat for a trip up the St. Johns River. The day was lovely, the air balmy, the birds singing and the flowers blooming. To me it seemed like mid-summer. Passing from the snowbanks of the north into such surroundings was like entering a new world. At one point the captain permitted the passengers to go ashore and visit an orange grove—the trees hanging full of the golden fruit. The scenery was charming. I had never seen anything like it. A lady, having the same experience, in speaking to me about it years later, said that her trip up the St. Johns River seemed to her like going to heaven, and when she reached her destination she felt as though she was in Paradise. To the present day reader this may seem extravagant, but fifty years ago, when much of Florida was in its wild state, and comparatively little visited by northern tourists, the thought expressed by the lady lined up quite well with the experience of not a few others who entered the state for the first time. At Palatka I boarded a narrow gage train for Manville, where I met Mr. Mann. It was Saturday. The next day I preached morning and evening, these, so far as history knows, being the first Brethren sermons preached in the state.

After spending several days looking over the country I returned home, carrying a large cluster of grapefruit, a fruit exceedingly rare in the market in those days. I talked the situation over with my wife, who for two years had been suffering with tuberculosis. We finally decided that a residence in a mild climate might be the wise thing for her. I at once resigned my position as Managing Editor of the MESSENGER, and by the 11th of March we were all, wife and three children, domiciled in the little prospective village of Keuka, nineteen miles west of Palatka. This was the beginning of Brethren mission work in Florida. More next week.

Sebring, Fla.

Deacons

BY C. H. SHAMBERGER

THERE was only one item of business at the Ames Conference upon which delegates could reach no agreement. It was the report of the committee on deacons. As the discussion continued it became obvious that the report was not what the delegates wanted and that it could not be amended to make it what was desired. It was referred back to the committee for further study and report.

It would have made some difference if this had been the first report. But it has been coming to Conference year after year. It has become a perennial problem. At the current rate of progress delegates to future

Conferences can expect to have the question up for consideration for some years to come. There must be some basic reasons why decision is so difficult. There are at least two.

The first obstacle to agreement is sectional differences. In certain sections of the church the office of deacon has gradually become one of little responsibility. One could go into church after church where the only thing that the deacons do is to take care of the physical work connected with the love feast. Men who are deacons do other things in the church but they do it in some other capacity.

Delegates from such churches are perplexed with a report that would add significance to the office of deacon. It is difficult for them to imagine a local church in which deacons still continue to make the annual visit, administer relief and do much of the administrative work of the church. But there are churches where that continues to be true.

Such divergence of viewpoint makes it next to impossible to find a solution. If added importance is attached to the office it seems unwarranted to churches where there is little significance to being a deacon. If the office is minimized the suggestion is unacceptable in churches where deacons still have much to do.

The second reason why progress is slow is that deacons played an important rôle in the early church. The record is there in the Bible and a church may admit that a deacon does very little and yet continue the office because of tradition. The influence of the Bible in this regard was shown at Ames when an amendment was passed calling for the laying on of hands at the time of election. The basis for the change from the report was that the biblical method was the laying on of hands.

There may be the possibility of putting too much importance to the fact that the office of deacon came into existence in the early church and should therefore be continued even though it loses its significance. The office originated out of changed conditions resulting in too much work for the apostles. The vitality of the church is often measured by its ability to adjust itself to new conditions. The church is constantly creating new offices. Eventually they lose their significance and are supplanted by other offices which will meet the new demands. There is greater freedom to change them because they are given different names and do not necessarily appear in the Bible.

It is interesting to note that these new and changing responsibilities often require much more ability and effort than that of deacon. And yet there is not nearly the importance attached to the selection that there is to the election of deacon. A man assumes the office of teacher of an adult Bible class. He meets them at least once a week during the year and is concerned about

them all the time. Or he serves as a member of the church finance committee which calls for diligent and continuous effort. His tenure may be for one year or more. He is not elected for life and certainly would not want something comparable to the laying on of hands to accompany his induction into office. In contrast to that a deacon is elected for life and in many cases functions only occasionally.

It is possible that I am writing too much from the sectional viewpoint where deacons do not have much to do. The rather general opposition at Ames to making the deacons the administrative board of the church would indicate that the church in general holds that view. In any case the problem is before the church for at least another year and there should be ample opportunity for its discussion before it again comes to Annual Conference.

Elgin, Ill.

Letters to a Dunker Father

Letter Three

Dear Father,

IN this letter I promised that I would set forth what I believe to be the true causes of war. Let me begin by admitting at the start that the economic factors are not the sole causes. War has a long and erratic history and mankind has fought for many and various reasons. Increasingly, however, in modern history the factors involved concern themselves with problems of economics. Most competent historians of today would agree with this, I believe.

It is often said that men fight because of their human nature; that is, that they have a natural propensity for warfare. No idea could be more nonsensical. If it were true, the compulsory draft would never be necessary. And yet in every major war in modern history it has been necessary to force men to go and commit mass murder. If sovereign states did not have that power a major war could not take place.

Now why do governments which are supposed to be of and for the people, actually force men to war? To defend their homes? But we in the United States have never even been attacked. One of the first observations that we need to make is that the governments of all nations (all capitalist nations at least) are not controlled and run primarily for the benefit of the common people, but largely for the benefit of the capitalists of industry and finance. Another observation that we shall need to keep in mind is that the capitalists are too cowardly to do their own fighting and hence must force the masses, through propaganda and the selective draft, to do the dirty work for them. Generals die in bed and so do most of those people who benefit from war. The

entrance of the United States into the World War is an excellent illustration. American financiers and industrialists had loaned so much money and goods to the Allied powers that when it appeared that they were about to lose, we found it necessary to prevent the collapse of Wall Street's investments abroad by entering the War—a mistake which every thinking citizen now regrets. It was all concealed, of course, under the intense propaganda of defending our homes, national honor and national interest.

The World War itself started as a result of the imperialistic contest between the great powers of Europe. Almost all wars now grow out of the problem of imperialism and expansion. Nations compete and fight for land, for natural resources, for opportunity to invest, and for world markets; all of course for the benefit of the profit seeking capitalists rather than that of the masses of the common people.

War has its roots in the profits system. Production for profit tends to concentrate wealth, property, and capital into the hands of a few who control it for their benefit rather than the benefit of society. This concentration results in monopoly and greater profits. Money that should go into wages and buying power goes rather to excess profits. Underconsumption is the result. The rich have more than they can spend and the poor not enough to take the products off the market. This glutting of the market must eventually result in depression.

Since the rich can not spend all of their returns, they seek investment. When profitable investments are no longer available in the home country they seek investment abroad with all the evils of the flag following the dollar. In seeking investment abroad capitalists must compete with the capitalists of other nations who also have excess profits to invest which they too have ground out of their exploited people. World competition for natural resources and investments sets in. This alone often results in war. Now excess money to invest abroad always denotes underconsumption at home. In the profits system the flow of money is so interrupted and diverted that it is impossible for the home market to absorb all of the production. Hence, since the beginning of capitalism, producers have been crying: "A market! a market! If only we could find a market for our goods!" They pay such low wages as a group that the workers can not buy enough to take the goods off the home market. Foreign markets now assume an important place in the economy of every great industrialized capitalistic nation, and world competition for foreign markets has become intense. And at the same time vast sections of the population lack those very goods (witness our farmers, unemployed, mountaineer folk, etc., in America now) which producers are trying to sell abroad. This struggle for

world markets eventually becomes so fierce that war is the logical result. Stripped of all its patriotic verbiage, this struggle for investments and markets becomes the major cause of every modern war. This struggle is precisely the one in which the world is again moving. The emphasis on nationalism and militarism throughout the world is an outgrowth of the preparation for the resumption of the struggle. Viewed in the last analysis, war becomes a natural phenomenon of the capitalist system, indeed an actual part of that system.

Your Dunker Son.

Just a Matter of Time

BY LEONARD H. ROOT

LIFE's eager programs are going to result in good or ill according to our proper evaluation of the time factors involved. Every motor has a timing device of some sort. Power is increased or lost as the gadget behaves in operation. Work and products are yielded when all goes well. Nothing goes well or otherwise save at the involvement of time. Time isn't everything. It is, however, so vital a factor in life's success or failure that it deserves more consideration than we give it. When we do things is fully as important as how or why we do them.

The prodigal son of Luke Fifteen was not, after all, such a renegade as he has often been pictured. He had been a good boy. He had things coming to him. His place in the home wasn't questioned. The pertinent fact of the story lies in the time he chose for doing what he did. The portion was due him as a loyal son; he had forfeited no inheritance. He demanded it out of season. The elder brother resented it, for it withdrew capital from a concern that no doubt needed it. The father grieved because he well knew the son's inability as yet to use it wisely. The time had not come when he might claim that which was his own without injury both to himself and others. Persistently he demanded that which was his own and the father maintained the standard of justice and gave what was due.

The far country incident never could have happened had this son been longer with the father. The elder son did not even consider going with his younger brother so far as the facts of the incident imply. He abode still at home. Had the prodigal stayed a bit longer at the home altars, no such story could have been written of him, for time would have done for him exactly what it did for his elder brother.

The return reveals the awakening which time brought with greater roughness than it otherwise would have done.

Choosing out times is important. The prodigal learned it in the depths of repentance.

There were ten wedding guest virgins: five wise;

five foolish. A single factor caused that story to be written. Just a matter of time also! Five provided in advance of the need. Five chose another time. It proved too late.

Those five fools were as wise in other matters of preparation as the wise ones were. There is truly but a half-step between wisdom and foolhardiness—a choice of time when you will do the needful things!

Two old gentlemen stood on a street corner in a mid-west city. One was Christian, the other a sinner. Great friends they had been for many years. The Christian slipped his arm about his friend's shoulder and said, "Time you were doing something about your soul, my friend." "Yes," said the other, "soon now." He stepped from the curb, passing a moving street car. An unseen car crushed him. *Soon* may be *too late*. Just a matter of choosing our own times; yet those times are "in his hands."

Minneapolis, Minn.

Pathfinders in Maryland

BY J. M. HENRY

18. Daniel Seiler

DANIEL SEILER, the second, married Sarah Buechly in 1772, when he was twenty-three years old. He and his wife were baptized early in life, and at once they took great interest in the church. Daniel was called to the ministry soon after his baptism. He was the first local ordained elder in the Beaverdam church. He was colaborer with Jacob Danner, Daniel Leatherman and Martin Urner. At least two of these conducted the service when he was ordained elder. These great ministers were getting old and felt they needed younger men to help them.

Four years after young Daniel Seiler, second, moved to Maryland his faith was tested and tried. He was listed for service in the Revolutionary War; but on account of his nonresistance principles he refused, and was fined for not going to mustering and training grounds. His fine was paid each time. One of the receipts paid for fines has been preserved. It reads:

February 18, 1777, Then received of Daniel Seiler the sum of Six Pounds, ten shilling current money for his fine for not going to muster. By order of the Committee

Alexander Warfield

Daniel Seiler was willing to suffer for his faith. His quiet and peaceful manner, and godlikeness, convinced the authorities that he should be excused from military service. The community rejoiced when the news came that his faith had won out. Daniel Seiler often preached on Christ, the Prince of Peace. The fervor of his voice and earnestness of his message moved his audience to tears. He urged his listeners to be as loyal to Christ in peace times, and make as

great a sacrifice for the kingdom of God as soldiers must make in war. The suffering saint had found the true meaning of peace in his soul.

This Daniel Seiler preached in German very fluently. He was considered one of the leaders of his day. In his ministry he preached in schoolhouses, barns and homes of the scattered settlers. He assisted Jacob Danner and Daniel Leatherman in Harbaugh Valley, and had much to do with laying the foundation of work which later came to be known as the Mechanics-town Mission (Thurmont).

Daniel Seiler, the first local ordained elder at Beaverdam, had the oversight of that congregation for about fifty-six years. At the age of 79 he served on Standing Committee for that year when the Annual Conference was held, 1826, in the home of his old friend and counselor, Daniel Rechar. The list of Standing Committee for that year gave some of the leaders of that day. They were Michael Meyer, Daniel Garber, Samuel Arnold, Johannes Flory, Christian Long, Daniel Bollinger, Johannes Garber, George Brumbaugh, Daniel Seiler, Nicholas Martin, Johannes Brumbaugh, Daniel Arnold.

The home of Daniel and Sarah Seiler was blessed with four children: Mary, Daniel, Solomon, and Jacob. It will be observed that the name Daniel was a favorite one. The old father was named Daniel as well as the youngest son. Daniel, grandson of Christian, who moved out of Maryland to Virginia and then to Ohio, was also named Daniel. There were many other Daniel Saylor's later.

Mary, the only daughter, born in 1774, was baptized at the age of sixteen. She married Henry Herring. The Maryland churches at that time had a very strange rule about members marrying some one out of the church. Anyone who married a nonmember had to confess he had done wrong. Henry Herring, who had come from Switzerland, was not a member, and Mary was called before the council meeting. She plead her own case and won. Henry Herring was so impressed he soon united with the church. Mary Herring lived to be 98 years old and could claim 82 years' membership in Beaverdam church. She went blind at 65 years of age but an operation restored her sight. She had a cancer but a successful operation cured her of that disease and she lived to be nearly one hundred years old. A Methodist minister present at the time of her funeral paid this tribute to her: "One so aged, so pure, so good and righteous is a saint of God."

Daniel, son of Daniel and Sarah Seiler, was born Dec. 29, 1775. He united with the church early in life. He had a mechanical turn of mind and invented a washing machine. He built many flour mills. He married Mary S. Simmons, a native of Hesse-Cassel, Germany. She came to America in 1780 with her parents,

when she was only six months old. Daniel and Mary Simmons Seiler had four children; namely, Jacob born 1808, the famous Daniel P. born 1811 and John, who died in 1814, an infant Anna, the youngest child, born in 1817, who died at the age of eleven.

Daniel Seiler, a pathfinder, sainted pioneer and first resident ordained elder of Beaverdam church, lived a noble and heroic life. This is probably the first account ever published about that great man who did so much for the early church at Beaverdam, Maryland. He preached the gospel of Christ in homes, barns, schoolhouses and later in churches for a long time. His beloved wife, Sarah, passed to her eternal home June 7, 1821. They had lived in holy wedlock for forty-nine years. He labored on until Sept. 1, 1839. Daniel Seiler, a veteran of the cross, laid down his armor at the age of ninety years. He was laid beside his beloved wife, Sarah Buechly Seiler, on the green hill-top in the family burying ground to rest in peace, while the little Beaverdam stream continued to wind its way to join greater waters flowing out to seas beyond.

Bridgewater, Va.

Forward With Christ

BY MARY STONER WINE

An Address Given at the District Women's Work Meeting of Second Virginia, Sangerville, Va.

RECENTLY our District Cabinet was discussing its problems. It was mentioned that some of our groups were not growing as they should. Three reasons were given. The spirit of discouragement which characterizes our times seems to have reached spiritual circles. Some women who used to give liberally stay home because they can not give as freely as they used to give. Many of our Aid Society members are growing older and we miss their faithful ministrations. It was suggested that we have a message of courage and comfort that would help us, each one, to go forward.

Why should we go forward?

We should go forward because we are doing a great work. When we are tempted to discouragement it might be well to recall Nehemiah. Through friends Nehemiah heard that his brethren were in great affliction, that the wall of Jerusalem was broken and the gates burned, so he "prayed to the God of heaven." He was divinely led, and he started to work. When the enemies heard of the Jewish project they hindered by ridicule. "How foolish," they said, "are these feeble Jews; why, even a fox, if he go up, would break their wall." But Nehemiah prayed to God and they built the wall, "for the people had a mind to work." Seeing that ridicule did not hinder, the enemy was angry and fought. "Nevertheless, we made our prayer to God, and set a watch." The next hindrance came from their own ranks. The "brethren became dis-

couraged." Nehemiah, whose heart was strong, said: "Brethren, remember the Lord. Our God is with us." So they labored.

Next the women joined in the discouragement—they didn't have enough to eat, their children were neglected, their homes and land were in jeopardy. So Nehemiah made an adjustment with the rulers, fed them himself, and said: "Think upon me, my God."

Five times, the enemy, so far repulsed, renewed their hindrance by craft, but Nehemiah said: "Now therefore, O God, strengthen my hands and, my God, do not forget these men who are making it so hard for me—think thou upon these men." "So the wall was finished." It took Nehemiah eleven years to finish the work he started out to do. Nehemiah went through a depression and came out with a new wall around Jerusalem, a restoration of worship, a reformation, and a renewed covenant. We should go forward, for, like Nehemiah, we know we are led of God. Did Christ not say, "Make disciples of all men"? Like Nehemiah we know it is God's work. To teach one thousand girls in India, China, and Africa and help them know our God, we know that this is his work. Like Nehemiah, we know we may depend upon God to give us strength. Like Nehemiah, let us work as we pray.

We should go forward because there is a reward. It helps a lot to know when things seem hard that some day a pay check will make its appearance. We know that our labor for the Lord will not be in vain. "Be strong, therefore, and let not your hands be weak for your work shall be rewarded." "Whatsoever a man soweth that shall he also reap." He that goeth forth weeping, bearing precious seed, shall doubtless come again with rejoicing and bearing his sheaves with him.

It is not enough to know why we should go forward. We must know how. There is but one way—we go forward with Christ. As you read through the New Testament these last six months were you impressed anew with the way in which Christ went forward? In doing the most gigantic task ever performed, he had three qualities which contain a great challenge for us. He had a willingness to serve. He was not too hungry to give a famished soul the water of life. He was not too tired to waken from sleep and calm the angry waves. He was not too rushed to heal a stricken woman as he journeyed to give life to the dear dead daughter of Jairus. He was not too impatient for results to wait two long days before answering the emergency call of two lone sisters whose only brother lay dying. He was not too busy teaching the learned men of his day to reach his loving hands in blessing to little children. He was not too kingly to stoop and wash the feet of his disciples. Jesus our Christ was willing to serve. If we go forward with him, we must not be too hungry, too tired, too rushed, too impatient for re-

sults, too busy with our chosen work, nor too mighty to stoop; we must be willing to serve.

Although Christ's resources were never low, he was human and could not share in many ways as we can today. But Jesus never failed to give what he had. Christ had no place to be born but a manger, no home but a friend's, no money but the coin from the mouth of the fish, yet Christ gave the world the angel's song, the love surpassing a mother's and a life far richer than silver or gold. We too must give what we have, money, yes—plus service and love.

Jesus went forward through suffering. Today we need strength to suffer. We must each one suffer—not alike—for each must bear her own burden. In reading Matthew, I was especially impressed that Jesus could minister to needy hearts when his own was aching and breaking. Although his own eyes could have been blinded by tears he could bring sight and healing to physical blindness. In the shadow of the cross he could teach profound truth, could serve his disciples in love, could tell of the Holy Spirit, the divine Comforter. As the mob led him to judgment he could touch in love and heal the ear of an enemy. And even in the last hours of his most cruel pain he could remember his mother. Jesus, our Christ, had strength to suffer. There is a difference between discouragement under a juniper tree and the prayer for strength in a Gethsemane.

Annie Johnson Flint, that saint of God who suffered for years with arthritis, could give us words like these:

The Chorister's Creed

BY A. F. BRIGHTBILL

I BELIEVE in the worship of God.

I believe in the church of Jesus Christ.

I believe my own church has a real place in this community.

I believe music may be made a larger factor in real worship.

I believe, that as Christ came not to be ministered unto but to minister, so those who can minister in the music of the church should do so.

I believe in the efficacy of the ministry of song; and because I believe it my duty to be faithful in the preparation of the musical service as part of the worship of the church.

I believe this duty includes prompt and regular attendance at rehearsals and services, and if obliged to absent myself notice should be sent to those in charge promptly.

I believe the best service I can give is none too good; therefore, I pledge to do my very best to make the ministry of song in the Church of the Brethren count in the largest way possible.

Chicago, Ill.

"God hath not promised
Skies always blue,
Flower strewn pathways
All our lives through;
God hath not promised
Sun without rain,
Joy without sorrow,
Peace without pain.

"But God hath promised
Strength for the day,
Rest for the labor,
Light for the way,
Grace for the trials,
Help from above,
Unfailing sympathy,
Undying love."

We should go forward because we have a great work. We are led of God, and we shall be rewarded. If we go forward with Christ, we will be willing to serve, to give what we have, and through his grace we shall receive strength to suffer. Let us go forward with him.

Covington, Ohio.

Source Material on Motion Pictures for Pastors

The following statement is from a sixteen-page pamphlet entitled: Source Material on Motion Pictures for Pastors. Sunday, Oct. 21, has been suggested as the day for a sermon on the movie problem as it must now be faced by lovers of decency the nation over. This five-cent pamphlet can be obtained from the Federal Council of Churches, 105 E. 22nd St., New York, N. Y. It will give ministers and others interested in the movies concise and up-to-date information. It seems to us it offers the answer as to what you can do about the movie. The Federal Council will also supply Protestants with a pledge to be signed. These can be had at 30c per hundred, and when signed, should be sent to the Council.—Ed.

THE Federal Council of Churches can see as yet little evidence of intention by the producers of motion pictures to improve the moral quality of films. While there has been marked advance in other respects, the indecencies, false ideals of life, incitement to drinking, gambling and sensuality, and the cynical attitude toward the sanctities of life remain unchanged.

The statement so often made by representatives of the industry that suggestive pictures are produced in response to an insistent public demand, the implication being that the public mind itself is salacious, should be resented by the public. There is revolt in all parts of the country against the character of films being forced upon audiences. . . .

As yet, protests of parents, the churches, the schools, the organizations of women, and those who are interested in safeguarding children and youth have been treated with scant respect. The Federal Council, therefore, considers that the time has come to use more drastic measures. It therefore recommends:

First, that members of the Protestant churches, their families, and citizens generally, coöperate with the objectives of the Legion of Decency by refusing to patronize objectionable films. The binding pledge of the Legion may or may not be signed, according to

the individual conscience, but its purpose should be kept.

Second, that they do not patronize motion picture theatres which persistently show indecent or otherwise objectionable pictures or offensive vaudeville features, or which use questionable forms of advertising.

Third, that the churches exert continued pressure on the industry and at Washington to secure abolition of enforced block-booking and blind-buying of films.

Fourth, that pastors in all denominations throughout the country be urged to use the third Sunday in October as an occasion for discussing the motion picture, its potential value to society and religion, and the issues involved in improving the moral and social qualities of films.

Through Vales of Deep Darkness

BY CHARLES E. ZUNKEL

ONE of the versions of the Twenty-third Psalm translates the fourth verse, "Even though I walk through the vale of deep darkness, I will fear no evil, for thou art with me. Thy rod and thy staff they comfort me." If we attempted to translate this verse into terms of vital and meaningful experience for us, we might ask: What are the vales of deep darkness, through which we may be called to pass? And, How may we pass through them safely?

It seems to me that one of these so-called vales of deep darkness is the present unemployment situation with its attendant suffering. Perhaps we know so well the implications that it is needless to here rehearse them. But it occurs to me that there are certain perils for us which attend this situation. One of them is that of material-mindedness. When men and women are eternally confronted with problems of securing even a bare existence, the very magnitude of the task becomes so all-consuming that they are almost unable to think of anything but the material necessities which loom so large. No, it does not take abundance of material surroundings to produce such a state of mind. Further, we face the danger of pauperism. It looms as a great possibility that individuals who are without employment over a long period of time, and are forced to accept the needs of life from charities, that these individuals may become paupers. They may lose the very desire to be useful. They do not care, so long as they can be fed. Not all, by any means, will be like this, but many may. More than these, those individuals who realize the unfairness of the situation, the inequalities of privilege and existence, these may easily become bitter and violent. And this is a very real peril. For, it is far worse to lose one's soul in bitterness and

hatred, than it is to lose one's body through starvation.

A second vale of deep darkness, through which we may be called to pass, is that of the perils of war. National defense has been mounting in the U. S., rising from one hundred ninety millions of dollars for it in 1900 to eight hundred fourteen millions in 1932. And what are the perils, here? There are the perils of unbrotherliness and hate. Well do some of us remember how our hatreds were brought into being in the years from 1914 to 1918. It has always been so, when we have entered into national struggle. And, as we look back, now, we realize the foolishness and sin of it all. But you say it can not happen again? Do not be too sure. When our fears are played upon, we tumble easily. More than this, the peril of war brings the problem of being victims of a system. Who wants to be hailed as "a traitor" or "yellow"? Our pride wells within us to make this impossible. Who wants to suffer persecution for his convictions of righteousness, in times of war? But this is a part of the picture of war. Here, indeed, are real perils for us.

We might name the peril of race discriminations which is so very real in these years of our history. Anyone who read the tragic story of the death of Miss Dericotte, Dean of Women at Fiske University, who was denied hospital privileges because she was colored, has to feel the tensivity of the situation. And what is the peril of this vale of deep darkness? One is that we are faced with the very real problem as to whether we will or will not perpetuate racial feeling in the lives of our children. Shall we go on giving sanction to this problem? Can we, today, actually practice the life of love, in the matters of racial relationships? Can we in our hospitals, hotels, schools, or places of business be Christian? Are we afraid of the loss of profit or of prestige which such a course of action might entail?

Then, we would mention the vale of deep darkness which might be designated as personal strain in life. I speak of the problem of sorrows and misfortunes. Can we meet and rise above them, victoriously? Or, do they drive us to the depths of despair and defeat? And how about the temptations which come in the moral relationships of life? Are we able to make a clean score in our living? In this vale, such perils as bitterness, the "quitter" spirit, or the desire to "get by" become our very real foes. And are we able to rise and master them?

How shall we pass through such vales successfully? We need not pray for exemption. That is not the recourse of the Christian. It is the spirit of the coward. All of us desire to win. And the leading which will bring us safely through is to be secured by a vital faith in and love for God, a divine companionship.

Chicago, Ill.



MISSIONS

This Department

Conducted by

H. Spencer Minnich



The Men's Hospital Evangelistic Work

BY J. HOMER BRIGHT

THE men's hospital is a busy place where many come from far and near for bodily healing. Besides the evangelist, the four graduate nurses are Christians. One of them is a deacon, and another has charge of the Sunday-school section of the hospital. The steward was a lay evangelist in the country district for many years. Dr. Tai is from Manchuria where he became a Christian. He is a graduate of the Moukden Christian College. With all the staff Christian but one, we find the spirit of Christ abounding.

As the doctors and nurses are busy most of the day with hospital routine and have little time for personal work with the patients we have one of the church deacons to do personal work with the sick in the wards, and with the out-patients who come daily to the dispensary.

Among the recent patients I should like to mention a few. A man from a Chinese medicine shop in our city, whose home is in Honan province, came in for treatment for ulcers. While in the hospital he became interested in the Good News and believes the prayers of the evangelist availed much in behalf of his healing. The evangelist is following up the contact made with this man in the hospital and continues to teach him of the Way in his shop.

Another man from a shoe store is back the second time for treatment. He too seems interested in the gospel and enjoys having the evangelist tell him about God's love for man, a new and wonderful story.

A boy had to have a leg amputated because of ulcers too long neglected. Had he been brought in earlier the foot might have been saved, but his happy disposition has done much for him and as he learned to sing the Christian songs and listen to the gospel stories his heart became more buoyant and his joy contagious among the patients.

Another lad who lost his hearing through scarlet fever when a small child, was a patient recently. Though totally deaf he has a keen mind and we are confident was able to grasp something of the love of

Christ. The blind can hear and speak and ponder in their heart the things they hear, but how to bring the message to one who lives in a silent world is far different.

A few days ago a man met with an unfortunate accident in a mine. A car ran over his leg crushing it badly. An amputation was necessary. He is an only son of a widowed mother and has a wife and two small children. His life is hanging in the balance with little hope of recovery. To such the love of a heavenly Father is given and he is hearing for the first time of One who came to bring the rich and abundant life.

Mr. Chang's little daughter is very ill with dysentery. He has five sons and this one little girl, so she is very precious to them. He visits her daily and as he goes in and out of the hospital he comes in touch with those who believe in a God who has all power over disease. He wants that power to heal his dear child. He is an educated man, being principal in one of the largest boys' schools in the city. His heart is reaching for something better than idols and superstition and it is the prayer of those interested in him that this sickness of his little child may be the means of bringing the abundant life to his heart and home.

Thus little by little the Christ way of living is permeating all walks of life, and we hope it will in time make many truly Christian.

Ping Ting Chow, Shansi, China.

What to Pray For

Week of September 15-22

THE home mission work of the Church of the Brethren is divided into four regions: Southeastern Region, Central Region, Central-West Region, and Western Region. The total number of churches helped by the Board is forty. That is, nine in the Southeastern Region, seven in the Central, ten in Central-West and fourteen in the Western. This week we are praying especially for the sixteen places in the Southeastern and Central Regions: Bassenger and Sebring in Florida; Frostburg and Westernport in Maryland; Mt. Carmel, New Bethel and Rowland Creek in North Carolina; Johnson City, Tennessee; Richmond, Virginia; Douglas Park, Illinois; Rice Lake, Wisconsin; Brethren, Harlan, Marilla and Grand Rapids, Michigan; Bellefontaine, Ohio.

Let us pray that our home mission work shall be richly blessed. Without doubt there is much of this same type of work to be done right at our own church door, although it may not be down on record as home mission work. Let us ponder this statement: "No amount of activity, no list of missions, churches, Sunday-schools, workers, contributors, converts, social institutions or anything else will avail unless, beyond

them, the church, as the organized expression of Christian ideals, shall have committed itself absolutely and without equivocation to the basic doctrine of human brotherhood and to a resolute separation of itself from war, greed, violence and all commercial exploitation of human beings."

A great task still is ours in our own great land of America!

Two New Christian Ambassadors Abroad

(Pictures on Cover Page)

The Annual Conference at Ames, 1934, appointed Lloyd R. Studebaker, M. D., and Modena Minnich Studebaker as missionaries to Africa. They are the only new missionaries sent abroad by our church this year. They sailed August 29 for England where they will engage in post graduate tropical medical study for about four months.

We call them ambassadors, for truly they are in the name of the Lord. They go to share with the people of Africa the revelation of God which they have received through Christ and godly people who also have touched their lives. Their ministry in the field of medicine is following the example of Christ.

Other missionaries to go out in recent years are as follows: In 1933 Daryl M. Parker, M. D., and Martha Neiderhiser Parker, R. N., went to China and Dorothy Inman, R. N., went to Africa. In 1932 Corda Wertz, R. N., went to China. In 1931 Edward and Ilda Ziegler, Anna Warstler, Ruth Glessner, R. N., and Hazel Messer, R. N., went to India. During the same year Howard A. Bosler, M. D., and Edith Bosler and Faye Moyer went to Africa. All of these workers are serving Christ and the church in a commendable way. The home church in sending out these as well as our other older workers bears a very definite responsibility to support them with our money and prayers. Are you following the prayer calendar? Note the suggestions each week in the Messenger.—H. S. M.

DR. LLOYD R. STUDEBAKER

BY LELAND S. BRUBAKER

There are certain events in the lives of men which are not the result of luck, but rather of planned activities. Goals are not attained in a single year. They are more often reached through application to definite work over a long period of years. And so it is that Dr. Lloyd Studebaker has reached one more goal in his life—namely, the appointment to serve as a missionary in Africa under the Mission Board of the Church of the Brethren, but above all else to be an ambassador for Christ to those needy people.

Lloyd was born into the home of Ellis and Lottie Studebaker on the 7th of November, 1904, while they were living in Copemish, Mich. In 1911 the family moved to McPherson, Kans., where Lloyd received his grammar and high school education, graduating from the latter in 1923. During the summer of that year his parents moved to La Verne, Calif., his father assuming the presidency of La Verne College. Lloyd enrolled in the college that fall for his advanced work.

During his four years of College work in La Verne he made many dear friends. He also took part in many outside activities. In his sophomore year he was Commissioner of Publications for the student body. In his junior year he was selected as manager of the La Verne College

Annual and in his Senior year he was given the high honor of being chosen president of his own class. He also took an active part in the deputation work that was carried on among the churches of both the Northern and Southern districts of California. He completed his college course in 1927 and received his B. A. degree.

It was during his college days that he received his ambition to be a doctor. It was also during this time that he decided to dedicate his life as a doctor to the great missionary cause of the world. This goal then became his whole ambition. Immediately after his graduation he was united in marriage with Miss Modena Minnich of La Verne. This happy marriage took place on the 24th of June, 1927. Together through the years they have strengthened each other in the pressing towards and the accomplishing of their ambition.

In order to complete some pre-medical work necessary Lloyd took summer school and night school work in the University of Southern California in the two years following the completion of his college course while he was teaching in the Azusa, Calif., public schools. He enrolled in the College of Medical Evangelists at Loma Linda, Calif., the first day of July, 1929. His two last years of medical work were completed in the White Memorial Hospital in Los Angeles which is also a part of the Loma Linda school. He finished his year of interne work at the San Bernardino County Hospital the first of July, 1934, and has passed all three of the National Board examinations with high honors.

Dr. Studebaker has always shown a great interest in his work and has accepted the many honors that have come to him with great modesty. He will stay in England several months en route to the field to take a course in tropical diseases and also to take the examination for the British degree.

Throughout his life Lloyd's family has been a great inspiration to him. His mother has always been willing to sacrifice her own personal pleasure and comfort that her family might have the opportunities that they have needed to obtain their life ideal. His father has always been his pal and companion, for in the home were three sisters and no brothers, and so to his father he turned for his friend. In speaking of his father he once said: "He's been the best pal any boy ever had. He never went anywhere when I was a boy that he could take me that I didn't get to go." May his life continue to be a blessing to all with whom he comes in contact. As he goes out in foreign service his family and friends will continue to pray for him that he may always reach the high goals he sets throughout his life.

Covina, Calif.

MODENA MINNICH STUDEBAKER

BY MARIE H. BRUBAKER

Every one rejoices when a friend reaches a goal. Every one rejoices when a friend's dreams are about to be realized. And so I am glad to write the life story of Modena Studebaker, for she is about to realize one of the fondest dreams of her life and she is my dear friend.

She was born into the home of Jacob and Elizabeth Minnich while they were living in Eaton, Ind., on the 17th day of October, 1902. She was her mother's third child, being welcomed into the family by a brother, Luke, a sister, Hazel, and also a half-brother, Roy.

While she was yet a small child her parents moved to La Verne, Calif., and located on a beautiful orange grove.

When Modena was twelve years of age her father was killed in an accident with the water pump on his ranch. Deprived thus early of her loving father's care she more than ever leaned on her mother, who has been an unfailing help throughout her life.

Upon completion of her grammar school work in the little country school near her home, she enrolled in the academy department of La Verne College. During her academy life the conviction that she wanted to spend her life for the Master in some way, continued to grow upon her. In 1921 she graduated from La Verne Academy.

After her graduation, with her mother and sister she moved to Virden, Ill. In the fall of that year she enrolled as a Freshman in Manchester College. Because of her splendid musical training she received the opportunity to teach several music classes during the two years that she was in school there.

At the beginning of her Junior year she returned to La Verne College and enrolled there. Always a good student, she also found time for many helpful outside activities. In La Verne is a large settlement of Mexicans and these folks have given the students a real opportunity for home mission work. Modena gave much valuable help in that work. As a student volunteer she radiated an enthusiasm for the cause of Christ that caught and held many of her classmates and friends. In the spring of 1925 she completed her work at La Verne College, receiving her A. B. degree and her teaching credential for the schools of California. Upon her graduation she immediately entered the teaching profession in which she received much honor, having been a principal for several years of the nine that she has continuously taught.

Busy though her life was with college classes and practical Christian service, romance found a place, too. During her last two years of college a fast friendship was formed with Lloyd Studebaker. This culminated in marriage the 24th day of June, 1927. During the days of courtship of these two young people definite plans were made for devoting their lives to missionary service in the medical field.

After completing four strenuous years of training and one year of practical experience in the San Bernardino County Hospital, Lloyd received his M. D. degree from the School of Medical Evangelists, Loma Linda, Calif., the first of July, 1934. It was a long, hard struggle for them both, but with the appointment to service in Africa this spring the hard work has seemed nothing. The joy in a dream realized has compensated in a wonderful way for all hardship and sacrifice.

A story of Modena's life would not be complete without a further mention of her wonderful mother, Elizabeth Minnich Vaniman. When little Melvin Ellis came into the Studebakers' home May 1, 1930, Mrs. Vaniman gave up her own plans and went to live with her daughter. More than four years now she has cared for the baby son while Modena has continued her teaching that her husband might complete his work.

Already some recognition has come to Modena for her literary efforts, and on the day she was approved by the Ames Conference Perry Huffaker sang a little chorus, "I Love My Savior True," of which she had written both the words and music. Some of our Messenger readers will also remember some of the beautiful stories she has written.

Modena's going to the mission field will remind some who were in close touch with the pioneer mission work of our church of the splendid life of her uncle, Charles Brubaker,

who was one of the early missionaries to India and who gave his life there in willing service for his Lord. As she goes to the field she has the best wishes of a host of friends and our prayer is that the Lord may continue to bless her and to use her wonderful talents to the glory of his name as she serves her Christ on the mission field of Africa.

Covina, Calif.

News From the Field

CHINA

Ping Ting

Corda Wertz

Our Ping Ting staff numbers six workers, though we are anticipating that our number will soon be increased to nine by the return of Dr. and Mrs. Parker from the Language School in Peiping, and the return of Miss Schaeffer from furlough. This is a brief review of part of the work we have been doing in the past few months.

About April 1 our country evangelists went to the country with the tent to launch a three months' program. They put up the tent in a village and conduct a daily program of teaching and preaching. One service is held in the morning, then another for the farmers when they come home at noon from their work in the fields. In the afternoon the women evangelists have classes for the women and children, and in the evening another preaching service is held for all who wish to attend. The tent stays in one village three or four weeks, then is moved to another community. In this way some of the most isolated villages of the interior of China are both hearing and accepting the Good News that Christ came into the world to save sinners. When Bro. Crumpacker returned from the tent on June 3 he reported 47 baptisms, and a large number of enrolled inquirers.

Our hospital continues its work at full capacity. A more nearly adequate laundry system has just been installed and Mrs. Crumpacker has "spent her heart not a little" in training laundrymen, and improving the condition of linens in general.

In the women's school there are some thirty students enrolled, most of them being young women from the villages. Parent training classes for mothers are held three times a week in the homes of the people of the city. Their aim is to reach as many homes as possible, and go to all parts of the city in a year.

Two native Bible women each teach about twenty classes a week in the homes of the city. Each Sunday afternoon about ten groups of women go out into the city homes to give the gospel message.

The "Ten Village Campaign" has completed its first round of mass education classes, and the teachers have gone back to begin the second round of classes.

Stereopticon pictures are shown on the street every night. The lantern is taken to all parts of the city and some surrounding villages, showing pictures on hygiene, life of Christ, and Jesus' parables.

Through Yenching University we have been having free radio service with America. The amateur radio station at Yenching has handled nearly 5,000 messages in the past year. A number have been sent from our mission to friends and relatives in America, and one was received from my home church at New Year's time, bringing greetings and reaffirming their interest and support in our work for the coming year.

KINGDOM GLEANINGS

Calendar for Sunday, September 16

Sunday-school Lesson, Isaiah Contrasts False and True Worship.—Isa. 1: 10-20.

Christian Workers' Meeting, Sharing the Fruits of Labor.

B. Y. P. D. Programs:

Young People—Keeping Fit Mentally.

Intermediates—Pioneers at School.

* * * *

Gains for the Kingdom

One baptism in the Spruce Run church, W. Va.

Three baptisms in the Lost Creek congregation, Pa.

One baptism in the Germantown church, Philadelphia, Pa.

Nine additions to the New Hope church, Ark., Bro. L. Burnett of Wynne, Ark., evangelist.

Nine united with the Oronoco church, Va., Bro. F. D. Anthony of Baltimore, Md., evangelist.

Three baptisms in the Beatrice church, Nebr.

Six additions to the Belmont church, Va., Bro. I. S. Long of Bridgewater, Va., evangelist.

Eleven baptized in the Barren Ridge church, Va., Bro. C. M. Key of Roanoke, Va., evangelist; one baptism prior to the revival.

Eleven baptisms in the Rock House church, Ky., Brethren Lester Heisey and Walter E. Hawke, evangelists.

Twelve baptized and one reclaimed in the Melvin Hill church, N. C., Bro. Paul H. Bowman of Bridgewater, Va., evangelist.

Nineteen conversions at the Monte Vista church, Franklin County, Va., Bro. Cecil O. Showalter of Keyser, W. Va., evangelist.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. J. A. Buffenmyer, the pastor, Sept. 23 at the Free Spring house, Lost Creek congregation, Pa.

Bro. Jas. H. Elrod of Wichita, Kans., Sept. 16-30 in the South Beatrice church, Holmesville, Nebr.

Bro. M. R. Wolfe of New Windsor, Md., Nov. 1-11 at the Thurmont church, Md.

Bro. R. H. Nicodemus of Sidney, Ohio, Sept. 30 to Oct. 14 in the Hamilton congregation, Ohio.

Brother and Sister B. M. Rollins of Keyser, W. Va., Sept. 24 in the Omaha church, Nebr.

* * * *

Personal Mention

Michigan names Eld. J. Edson Ulery Standing Committee delegate for 1935, with Eld. Chas. Ferror as alternate.

Bro. C. H. Wakeman, Brethren minister at Cumberland, Md., his wife, their son and a friend, Mrs. Ulery, were among our last week's visitors.

Tennessee has chosen Eld. Glenon C. Brown as Standing Committee delegate to the next Conference, with Eld. A. M. Laughrun as alternate.

Bro. D. C. Gnagy continues in both pastoral and district field work in Middle Missouri, but the place of the former is changed. His address is accordingly changed from Rich Hill to 210 Clark Ave., Warrensburg, Mo.

Texas and Louisiana will send Eld. J. A. Miller to the Conference of 1935 as Standing Committee delegate, with Eld. J. F. Hoke as alternate.

Southern Illinois has chosen Eld. I. D. Heckman to represent the District on the Standing Committee next year. Eld. W. W. Peters is alternate delegate.

Southern Iowa has chosen Eld. Harry K. Rogers as Standing Committee delegate to the next General Conference, with Eld. J. D. Brower as alternate.

Bro. W. C. Sell is taking up the pastorate of the Bethel, Rockton and Greenville churches of Western Pennsylvania. His new address is 105 Wasson Ave., Du Bois, Pa.

Eld. A. M. Peterson has been selected by Southern Missouri and Arkansas as Standing Committee delegate to the next Conference, with Eld. R. L. Gass as alternate.

Eld. Earl M. Frantz is the choice of Northern Iowa, Minnesota and South Dakota for Standing Committee service in 1935, with Eld. C. E. Kimmel as an alternate delegate.

Bro. E. J. Smith, Box 211, La Verne, Calif., is now open for revival engagements. Prefers the mild climate until March 1. After that date will go anywhere he can be of service.

The 1935 Conference will have on the Standing Committee from Southern California and Arizona Elders G. K. Walker and H. B. Heisey, or their alternates, Elders George C. Carl and A. O. Brubaker.

The Standing Committee delegates to the 1935 Conference from Northern Illinois and Wisconsin are Elders D. W. Kurtz and Ralph E. White, with Elders J. W. Lear and W. E. West as alternates.

Bro. I. S. Long has entered upon his Baltimore pastorate. Don't write him at Bridgewater any more. His address is 4410 Belvieu Ave., Baltimore, Md. He is anxious to get in touch with all members' children and friends living in this city.

Bro. Ira H. Frantz, regular contributor to the Teachers' Monthly and an occasional contributor to The Gospel Messenger, has a challenging article in this week's (Sept. 12) Christian Century. He calls it "Give Us a Newer New Deal!"

Three short code words received by cable at the mission rooms on the morning of Sept. 6 meant that the mission deputation party had reached Southampton, England, in safety, after a pleasant voyage, and that all were well. What a lot of satisfaction a few right words can carry.

Manchester College called on the Messenger last week in the persons of Elders E. B. Bagwell and G. A. Snider. The District Meeting of Northern Illinois and Wisconsin at Naperville had enjoyed their presence and help and they were on their way to points farther west looking up school interests. All who knew of Sister Snider's critical illness and operation at the Ames Conference, as well as others, will be glad to know of her complete recovery.

* * * *

Miscellaneous Items

Watch for the Bible reading plan for 1934-35 to be described in next week's issue.—Board of Christian Education.

Middlebury church is holding their harvest meeting on Sept. 23, with a basket dinner at noon. Bro. J. O. Winger will be in charge.—Ida Mishler, Middlebury, Ind.

Harvest meeting and homecoming at North Liberty church, Ind., on Sunday, Sept. 23. All former members are especially invited.—Mary Markley, North Liberty, Ind.

The Okaw church, La Place, Ill., will have a Homecoming program Sunday, Sept. 16, following the love feast Saturday evening, the 15th. A basket dinner with coffee will be served at the church on Sunday.

Welty's church is planning a homecoming for Sept. 30, a morning and afternoon meeting with a basket lunch on the grounds. We invite all former members and friends to come and spend the day with us.—J. Oram Leiter, Smithsburg, Md.

The annual homecoming of the Oakley church, Southern Illinois, will be held Sept. 23, an all-day meeting. Eld. D. G. Berkebile of Ohio, who begins our evangelistic effort on this date, will give the morning address. A cordial invitation is extended to former members, ministers and evangelists; letters from such who can not be present will be appreciated.—D. J. Blickenstaff, Oakley, Ill.

Western Pennsylvania District Meeting will be held Oct. 23 and 24 at the Walnut Grove church, Johnstown, Pa. The Elders' Meeting and the meetings of the women, men and young people will convene Tuesday, the 23rd, at 9:00 A. M. The business session of the district will be held on Wednesday at 8:00 A. M. All reports and queries must be in the hands of the clerk not later than Oct. 10.—T. F. Henry, clerk, Johnstown, Pa.

The District Conference of the Middle District of Indiana will be held in the Salamonie Church of the Brethren, Oct. 12, 13, and 14. This conference includes the Elders' Meeting, Men's Work, Women's Work, Religious Education, Old Folks and Orphans' Home work, Ministerial and Missionary work, and the conference business session. The church is in Lancaster, south of Huntington.—R. C. Wenger, District Clerk.

District Meeting of First District of West Virginia will be held in the Old Furnace congregation instead of the Keyser congregation as announced previously. Mission Board meeting at the Old Furnace church, Friday, Oct. 12, at 9:30 A. M.; elders' meeting 1:30 P. M., same place and day. Preceding the evening service a fifteen-minute talk by Eld. R. K. Miller on the work of the Ames Conference. District Conference convenes Saturday morning, Oct. 13—Emra T. Fike, Writing Clerk, Oakland, Md.

Pastors and others please note that the Oct. 6 issue of The Gospel Messenger will be devoted almost entirely to special articles and materials in connection with the interdenominational emphasis on "Christ in the Life of the Home." We believe this number is going to be of such a quality that you will want to see that it goes into every home in your church. We are planning to print extra copies which you may order for distribution to your members who do not subscribe to the Messenger. Two cents each will bring as many as you can use. See that your order is in by Oct. 1 so we will know how many extra copies to print.—M. R. Zigler.

Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

Our Farm Babies, by O. Stuart Hamer and Anna M. Hamer. McKnight and McKnight. 133 pages. 80c.

This is a new venture in a field that has long been neglected. Even boys and girls who grow up on the farm learn all too little about the farm animals they daily see. The authors grew up on an Iowa farm, know farm life and

farm animals thoroughly, both are college graduates, both are college teachers, and together have produced a book that is most acceptable for boys and girls of the second grade and beyond. The subjects are well chosen, the stories are told in charming language and the photographs are true to nature and well reproduced. Put up for use in supplementary reading the book will appeal to children from the farm and to those from the city. The stories are told in conversational style which makes them more real. Bound in good cloth, printed on heavy paper in large type and side stitched the book is attractive, durable and readable. If your school is not using this book you can well afford to secure it for your children.

Other Farm Babies. This is the second book in the series of "Our Farm Babies," put up in the same style by the same authors and publishers. Here we have twelve animals and birds common to country life. Your boys and girls will open their eyes as they discover how they have overlooked some of the most common and most interesting things about them. Both of these books will help children to appreciate their environment as never before. If back to the country has become a necessary slogan for the present, there will be less need for it for the future because the youngsters who will be led to see the joy and beauty of the farm will never want to leave it. And books of this kind placed in the hands of children will be a prime factor in fostering a love for the farm and country.

THE QUIET HOUR

Love Banishes Sorrow

Ruth 4: 14-17

For Week Beginning September 23

Hard work

Men have tried in vain to live without work. There is no help for those who will not help themselves. Only disaster can come from man's refusal to work (1 Kings 19: 20; Mark 1: 18; Luke 4: 39; Acts 9: 20; 16: 10).

Loyalty

Ruth was loyal to her mother-in-law. It is very necessary for people who are in trouble to be true to each other (Matt. 22: 21; 1 Peter 2: 13; 2 Sam. 10: 12; Psalms 137: 1).

Kindness

The kindness of Boaz to his workmen, to Ruth, to the near kinsman, and to Naomi is one of the remarkable features of this story (Rom. 12: 10; 1 Cor. 13: 4; Eph. 4: 32; Col. 3: 12; 2 Peter 1: 5).

Obedience to law

Boaz had great respect for the laws and customs of his people. His example is exceeding timely for our time (Gen. 6: 22; 22: 2; Joshua 11: 15; Luke 2: 39; Acts 26: 19).

Fair and open dealing

No kind of persuasion is as convincing as fair, frank, and simple speech. Honesty rather than glibness wins (Lev. 19: 36; Deut. 25: 15; Prov. 11: 1; Rom. 12: 17; 13: 8).

Respect for others' rights

One is almost amazed at Boaz' respect for the rights of the near kinsman. No permanent gain can be made by ignoring the rights of others (Philpp. 2: 29; 1 Thess. 5: 13; 1 Tim. 5: 17).

Discussion

Explain the second beatitude (Matt. 5: 4). Does it apply to our lesson? In what way?

R. H. M.

PASTOR AND PEOPLE

Jesus Interprets His Own Mission

BY IVERSON E. MISHLER

VIII. A Friend

"Ye are my friends" (John 15: 14)

To ev'ry man in need Christ is a Friend,
No love like his e'er dwelt in mortal frame;
He fed the hungered, brought hope to the lame,
His love to suff'ring mankind knew no end;
He preached glad tidings, taught men to amend
Their sinful ways. In humble form he came,
He asked not riches nor a worldly fame;
From heaven's courts to earth did he descend;
A Friend to friendless ones, of hope denied,
My Jesus calls to me, and bids me show
His love and pow'r to those who needy are;
Nor shall I fear, for he walks by my side
To light the path, and tells me where to go,
A friendship that no doubt can ever mar.

CHRIST was pouring out his love for his little band. He knew that they would soon be left leaderless, as sheep without a shepherd. No friendly handclasp or word of cheer would comfort their sad hearts when he was hanging on the cross. He had revealed himself to them without reserve, and then he said to them, "Ye are my friends." The name friend becomes more holy when we realize that Christ used it to denote his relationship to his disciples. In the darkest hour, when the disciples mourned the loss of their leader, it must have comforted them to know he was their friend.

A friend knows the weaknesses and imperfections of another, but loves him in spite of them. Jesus knew the weaknesses of his disciples. He knew that Peter would deny him, and the rest would flee when danger came, but that did not keep him from loving them. In fact, the weaker they were, the more would they need his friendship. Surely they could not have kept the faith and overcome the forces of evil as they did later, had they not felt the friendly presence of Jesus by their side in their work. Facing death for the truth, they realized that their divine Friend had gone the whole way and made the supreme sacrifice for the same principle.

Friendship implies confidence, sympathy and companionship. Man needs companionship to bring out the best that is in him. It is a part of his better nature to want to share the best things of life with some one else. A blessing does not lose value, but rather increases when it is shared. Companionship lightens sorrow. How many hearts, discouraged by trouble and loss, have been comforted by talking the matter over with a friend who understood. How many of the troubles of this life could be lightened by taking them to Jesus, the Friend of every man, and talking them over with him. For Christ is the one who understands, sympathizes and

accompanies as no earthly companion can. No friendship is complete which does not include him as one of the partners.

Another element of this relationship is burden-bearing. Every person in his life experiences times when burdens seem too heavy to be borne. Then if a friend comes along and helps carry the load, what a difference it makes! A new view of life, a new hope comes, and the way that seemed so hard becomes easier. Friendship has taken away the discouragement, and the burden that seemed so heavy loses its power to crush. But there is one burden which no human strength can bear alone, nor can a human friend bear it for us. That is the burden of sin. However, the divine Friend can help in that burden. He has made the path plain and is ready to walk along and carry that burden, helping his friends on their way. If all followers of Christ could only realize that their Friend understands every need and is anxious to bear their burden, surely happiness and contentment would reign in their hearts.

New Paris, Ind.

Revivals and the Church Roll Here and There

BY ROLAND L. HOWE

In Three Parts—Part Two

EVERYTHING Billy Sunday does is endorsed or excused by most people. But his elaborate vocabulary and novel gyrations are very personal effects. There is no license for their use. To appropriate them is an unpopular and inexcusable infringement, to say nothing of presumptuous conversion. And we turn with painful pity, as we have been compelled to do, when we behold a minister attempting to imitate his tactics and ape his antics. If a minister finds such "ways" perfectly natural, he would do well to avoid suspicion by aping the more normal methods of conservative leaders, and escape the ridiculous in the eyes of his audience.

But be it remembered that whether it be the pastor, the evangelist, or the layman, who leads the way to the salvation of one single soul, it is worth while. Very much. Nevertheless, to conserve, as well as multiply, is a matter of startling moment.

I was much impressed with a prayer over the radio recently. Among the petitions was this: "O Lord, help us not only to save souls, but to keep them saved!" In the spirit of which I may be pardoned for this paraphrase: "What doth it profit a church if it lose a soul that it might have *kept saved*?"

This has been a serious shortcoming as the usual aftermath of a revival.

A satisfied customer is a good salesman at no increase in overhead. This holds good in the church. Disappointment is diverting.

The church is not striving to conduct its affairs with the same solicitude as a business or profession. Why not? Its prosperity is infinitely more important. Do these illustrations fit?

Dr. Howard A. Bosler in a MESSENGER article telling of his work states that the patient is "questioned as to his health, and then by his past health record and present condition, the dosage to be given is determined." Why? Evidently, to take all reasonable precautions to effect a speedy and permanent cure.

Prominent surgeons make it a practice to follow the patient to his home two or three times in the course of a year after a serious operation, where an able assistant carefully charts the reaction until satisfied that the work is well done. Meanwhile, the patient himself is encouraged to promptly report any evidence of recurrence of the trouble.

Such precautions reflect a two-way virtue, by maintaining the reputation of the surgeon and promoting the health of the patient.

The membership covers many items on the religious Balance Sheet. It is the working capital that gives the church producing power. It is also the live inventory as clay in the hands of the potter, to become "vessels of honor and mercy." Thus it is designed to create and disburse dividends of rare value. A careful audit sometimes reveals a shift to the other side of the sheet, representing a liability or loss. What has caused the shift?

A normal business will draw off an inventory at stated times to determine its worth. The owner will charge himself with a clear knowledge of its movement. The modern method provides for a running inventory whereby the items and their location are always known. Is it expecting too much of the church to do as well?

Bits of Brotherliness

BY PAUL F. BECHTOLD

Do Your Bit as a Hero of Peace

UP in the northwest social workers began to suspect that some of the school children were being undernourished as a result of the depression. Accordingly they began visiting schools and inspecting the dinner pails. The children from one family had only a few slices of bread on which had been spread some bacon grease. That, and nothing more. Yet the family hadn't appealed to anyone for help because of a pardonable pride.

In many instances like this the social workers are giving of their time and limited resources in the unselfish spirit of a certain Carpenter who "went about doing good."

Wakarusa, Kans.

Many a business has prospered in spite of itself solely on the unexpected rise in inventory value in the unusual times of the past, and gone on the rocks later when forced to compete on other grounds than involuntary speculation. And churches have prospered numerically under unusual conditions where fundamental methods and personal sacrifices have played little part, only to give up much of the gain when they settled back to the even tenor of their way.

If we would take effective steps to conserve and invest our spiritual values even to the extent that we care for our physical church properties, we would go a long way forward.

Much inventory is never used, and immediately assumes a state of obsolescence. Some is taken in and "filed away" and forgotten. Others, with the coming, consider the process complete, when it has really only begun, and thus lose themselves in quick indifference. Only a comparative few take the initiative and become willing vessels to serve. A fertile field of passive membership lies fallow for fruit or for stubble, even as the caretaker plots the way.

Because of our very close relation to the Mother Church at Germantown in its historical setting, I was moved to determine the members of the Philadelphia church from its existence. This work was started over twenty years ago. All known sources were exhausted to accomplish it as accurately as possible. It further led me to determine how they joined, whether by baptism or by certificate, and when and why their names were withdrawn from the roll. Many will likely hail it as a very foolish piece of business, and for the sake of harmony I will gladly agree with any pronouncement.

The following analysis is a mere brief of the investigation, but it will serve to illustrate. The lapses are the result of a combination of circumstances which we will not attempt to explain here. Meanwhile, let it be well understood that no reflection is intended on any phase of administrative control.

From the first "Fruits of the Church," April 6, 1817, to Dec. 31, 1890, a period of 74 years, the accessions were 516, although the History of the Church of the Brethren of Eastern Pennsylvania credits us with only 409. From Jan. 1, 1891, to December 31, 1931, 41 years, there were 1,570; a total of 2,086.

OUR SOUL INVENTORY PAST AND PRESENT

This is how they came:

Received by:

	Male	Female	Total
Baptism	531	850	1,381
Certificate	204	282	486
Confession of Faith and evidence of baptism	5	24	29
Totals	740	1,156	1,896

Here is a combination mystery surrounding further additions. It shows 190, or 9%, taken into the church, and no one knows when; and nearly half of them left the church, and nobody knows when or why; but God knows, and that is all-sufficient, outside the realm of human statistics:

	Male		Female					
No record of joining, but record of leaving	13		32					
Joined through Mission; dates not known	15		44					
Listed in directories; no dates	3		4					
On church roll; no dates	17		28					
On membership lists; no dates	8	26	28	58	56	134	190	
				796	1,290			

Grand Total2,086

This is how they went—the withdrawals:

Known certificates granted	302	
Recorded deaths	255	
"Removed" 7; "Withdrew" 297 (no other record)	304	
Withdrew to other stated points (no other record)	60	
Withdrew to Old Order 27; Progressives 24; to thirteen other denominations specified 50; to other denominations not specified 21	122	
Off Roll: "Do not attend Church" 19; "Left the Church" 12; "Not in full fellowship" 6; "Resigned" 8; "Went back to the world" 8	53	
Dropped by request of the member 31; by the church 47	78	
Dismissed, disowned, or expelled	15	
To account for total of last three items of accessions, of which there are no dates of withdrawal	86	
To balance—further withdrawals through death or otherwise of which there appears no record of dates	323	1,598
On the Church Roll as of December 31, 1931 ...	488	

Full license is given to draw conclusions and make comparisons. Where does the Philadelphia church stand? To say the least, we try to be frank. Is there any church in the Brotherhood that has a clear record of its present membership and of the souls that have come and gone?

"If there be any virtue" here, or any profitable point of contact that might promote the welfare of our own church, or any other in the Brotherhood or elsewhere, then let us "Think on these things."

Philadelphia, Pa.

HOME AND FAMILY

Father

BY VERA I. EMMERT

Those misty figures—voices dim,
Sweep back from bygone years,
With eyelids closed, they closer draw,
Then soon the vision clears.

I see my father's smiling face,
His voice rings sweet and sure,
"Be good, my child, pray day by day
That God may keep you pure."

The vision fades, for long ago
My father went away,
But waits at heavenly portals where
We hope to meet some day.

But father's words will ever be
My source of greatest power,
Will lift me up and strengthen me
To meet each trying hour.

McConnell, Ill.

The Turn of the Wheel

BY MAUD MOHLER TRIMMER

Chapter III

"WHAT do you wish to do, John, live here and throw men out of work to keep going, or live simply so that we can share it?"

"A man spends most of his life away from home, but a woman is in the house nearly all the time. It is right that you should decide."

"John, you humbug! You know we want just the same. But what have we to offer the children? They must be considered. It would be hard on them to go back to the old ways."

"That is quite unnecessary. You are familiar with the business. We can live nicely and very comfortably, but with much less display."

"Which is a very good thing. I have been thinking it is not good for them to live in luxury. Everyone needs to learn the value of sacrifice. We have a couple of hours before they return from school. Suppose we go to look for a little home that will appeal to them."

"All right. Let's go."

After a few directions to the cook, Mary put on her wraps and seated herself in the car by her husband. Mary insisted that it must be a house, not an apartment, with plenty of yard in the rear and if possible a tree or two, and of course she had definite ideas as to the arrangement of the house. None of the first three examined would do at all.

"I want you to examine a house Jackson has just completed," said John.

They drove to a newer part of the city, a place of pretty little houses snuggled in shrubbery down streets shaded by young trees. John drove to an English style cottage with low hanging gables. There was something very familiar about it. Mary recognized the door as one she had admired in Mr. Jackson's sketch and felt a thrill of pleasure at the sight of casement windows. Back of the front and to one side of the house she saw a fountain playing in a gold fish pool in which water lilies had been started and round which grew ferns, and she had just a glimpse of a pergola covered by a moon-flower vine, but she noticed that climbing roses had been well started to go over it. Looking closer through the framework she saw a table and chairs, and out under a pepper tree was a grill. There was thick grass all around the house and fruit trees were started at the sides and rear.

Suspicion was growing in Mary's mind. When she followed John into the house and saw the large living room with its roomy bookshelves, its fireplace, its built-in desks and its niches for ornaments the suspicion increased, and one view of the dining room with its glassed side overlooking the rear garden confirmed it.

"John!" she cried, "our house of dreams! The one we planned. Whose is it?"

"Ours. I knew you would not care to live at the big house at the cost of other people's happiness, so when I knew business was going to the bad I built this. Does it please you? I had Jackson and Brown come out to get your ideas so that we could build what you wanted."

"It is lovely! Let me see the kitchen and the other rooms."

She saw everything, giving delighted cries when she saw the rooms in her favorite colors and arranged as she had wished.

"So that is what you were doing all this long time. Oh, John, I am so happy. But I do not understand. Everything is new, but the trees and shrubs look as if they had been here several years."

"I had big ones set in to make it homelike. We could move out at once if you wish. There is a tiny apartment over the garage for Mrs. Bland to occupy if she finds it too far to go to and from her home and there is a room for Mariano."

"I shall certainly do my own cooking now. I have been eager to do my own work again and the girls should be trained. Alice will be glad to take Mrs. Bland since her own cook has left. Let us move as soon as possible. I want to see a dream come true."

"I imagine the children will have to adjust themselves to the idea. They have grown used to luxury."

"They'll be all right, John. They are thorough-breds."

When the Gardners were home again they set about

selecting the pieces of furniture and ornaments they meant to take with them. At dinner that evening Marjorie requested:

"Mother, may Alice and I go to the plunge? Marie Littleton is planning a swimming party for our crowd."

"I am sorry, dear, but daddy and I have other plans. We want to talk to you. Children, come into the living room."

With looks of surprise the children obeyed.

"You see, children, our income is greatly reduced since the oil business has been so poor. We can no longer afford this big house. So your mother and I have decided to move to a smaller place," so began John Gardner.

"You don't mean it, daddy," cried Alec. "We are not going to leave this nice home. You are joking."

"I mean it. We must."

"I don't want to live in some old dump. I won't be a cheap skate."

"I am afraid you are something far worse—a snob," retorted his father. "You were born in a poor little house. Your mother and I have chosen what we think is a very desirable home, but we want you to be pleased."

"We had such good times in the old house, before we struck oil," said Alice. "I believe daddy and mother have a real nice place in mind. I'll bet it is real ritzy. When can we see it?"

"Right now, if you wish."

Mary liked the house even better on the second visit. Alec was won over by the promise that he might have a dog, long his heart's desire, but impossible in their exclusive neighborhood. Alice was enthusiastic about the pergola and grill.

"I'll have a party just as soon as we move. Please say, 'Yes,' mother. I'll have the bunch and we'll cook steak, potatoes, and coffee right here."

"Certainly, you may, dear."

"I like the kitchen," said Marjorie. "We learned to make the best salad in school today. Do you suppose Mrs. Bland will let me try it?"

"There will be no Mrs. Bland. I am going to do our cooking and you girls will help me. We need no servants."

"Goody! Let's have a cherry roly-poly as soon as we move here!"

"I like this better than our other house," said Alec. "We can be more together when it isn't so big. May I choose my dog tomorrow? Let's move right away."

Just as soon as the servants had been disposed of and some one had been found to rent the large house until it could be sold, the Gardners moved joyously into the house of dreams. As the transfer men were unpacking the van Dick Caton passed by and looked on with amazement. His crutches were gone and he looked so

well and happy that his friends hardly knew him at first. He was given a joyous welcome and he stayed to help place the various articles. Breathless he saw the Gardners working with their own hands as in old days. He stayed as long as he dared and then rushed home to spread the astounding news. The Gardners had lost their money.

That very evening Mrs. Caton came in with a plate of cake, another old neighbor drove up in his rickety car with an offering of vegetables from his garden and a third sent his young son with some fresh eggs.

"John," said Mary, "they think we are poor and they have come to share their little when they are all so hard up. We must never let them know that their help is not heeded. And we must manage to help them secretly."

From these friends they learned the gossip of the old home. The most amazing things had happened since the Gardners had left. An old friend of Dick Caton's grandfather wished to repay the family for a kindness received in the past and had paid all Dick's medical and hospital expenses. No, the lady did not give her name. She sent an agent. Some of the men had been given employment in good positions; one had received large orders from a down town shop for hand-made toys. He did not know how they got his name or knew that he could carve toys. At the exact moment of need another neighbor had been approached by a man who offered to lend him money to pay a debt and at a moderate rate of interest. Baskets had been left at ever so many doors with no name. They all wished the Gardners the best of luck and left cheered by Marjorie's cocoa and wafers.

"Not one of them suspected us of helping them nor thought of the Jordans. We have managed well," said John.

A number of new friends came to call also. These too were charmed by the Gardner home and hospitality, enough to return, and when the sophisticated met the simple in the friendly back yard social barriers were down and they met as friends of the family, and enjoyed the association.

Again John and Mary's lives were filled by simple, healthy work. The children entertained their friends without fear of annoying neighbors or servants. Quite often the Jordans' car was parked before the house while the two women visited.

"There is no need for me to ask if you are happy now," said Mrs. Jordan, one day. "It shines out of your eyes. You have led a rich and beautiful life, Mary. I can not think of any one who has used her moments to better advantage."

"God has blessed me so much. I am grateful to him. I thought I could not be happier than when I was in our first little home. I used to fear money lest it should

ruin us all, but I am very glad to be relieved of financial worry. I have been poor, well-to-do and now just comfortable and I find that money is a good or bad thing just as it is used. It is the passion for mere possession that does the harm."

"That is true, and I have found that wealth is a relative thing. Some are rich in a cottage and other miserable with thousands of dollars."

"I know that very well from experience. We had to plan just as carefully in the big house as in our first cottage. I am so glad we had the experience of living there, though, for we made such good friends and I suppose we did help quite a little."

"But you can do more here," said Alice.

"I realize that now. I doubt if we shall ever go back to the big house. When times improve John will sell it. We are adapted to simple living. Do you know that right now even in this time of depression we manage to have more and do more with our limited income than before?"

"You tempt me to come and live beside you."

Mary looked at the delicate patrician fingers toying with the tea cups, hands that had not been trained to hard work.

"You are needed where you are, Alice. You have your place; I have mine. Isn't it strange that all the time when we were trying to serve God and humanity by helping others without knowing it, we were making investments in happiness that have paid big dividends? I do not know what the next turn of the wheel of fortune will bring to each of us, or for us, but I know it will be all right, for all things work together for good to them that fear the Lord.

Long Beach, Calif. The End

Beautiful Tree Dahlias

BY GRACE HILEMAN MILLER

THE beautiful tree dahlias had been glorifying God by shedding their radiant beauty on all mankind through their wonderfully delicate orchid and yellow blossoms. The dahlias stood out against a background of pale green leaves, all mounted five, six or seven feet in the air on their sturdy green stems. When the frosts came only the tree dahlias which bent toward the earth, or were immature, were touched by the cold elf.

There is a wonderful human tree dahlia in the Protestant Mexican church of La Verne in the person of a dear old grandma, the mother of Protestantism in this city. Like the floral tree dahlia she is seen, never heard in speeches, though her voice is familiar in the hour of prayer; the cares and troubles of this world, even in dire economic pressure, do not affect her faith. Her eyes are ever upward and her voice assures those about her that her God shall supply all her needs.

There are some of the tree dahlia type of people in almost every group of men, women and children. Such quietly serve their Master in little deeds of kindness, so often overlooked, though this service benefits many, many people.

La Verne, Calif.

Bubble Chasing

BY WALTER SWIHART

A FRIEND of mine told me a pathetic story. He said that one afternoon he was on the Golden Gate beach idly peering into the west, when there approached from the right the not unusual sight of the day—a man, a woman and a poodle. The woman, in scant bathing attire, waded into the spent breakers fretting up and down the sandy beach. The escort of the woman carried the unnecessary articles—the woman's apparel, her shoes and her parasol—while the snowy poodle ran biting at the ever-changing bubbles.

The woman safeguarded this miniature canine as though it were more than a dog. In all it was an exhibition of present day futility—a poodle, wearing apparel, unnatural love and a "caninized" being of the genus homo sapiens.

Approaching from the opposite direction was a man with a double brace of hounds—fine specimens, held in bay by leashes. My friend was the superfluous at the point of juncture. The end of the story quickly climaxed at the convergence of three several paths.

The hounds, when they saw the devolutionized poodle, not knowing what it was, began to twist and writhe uneasily, and rising on their hind feet, strained and lunged at their tethers. The poodle was superbly oblivious with his bubbles, running playfully before the waves, barking and biting as he ran. How the hounds vaulted, veered and tugged for freedom! But alack! One of them slipped his collar and ran like the wind, grabbing up the diminutive bunch of combed cotton, and began to shake it viciously. "Help, help! Oh, Henry, help, help!" wailed the woman wringing her hands despairingly.

Henry was on the job. He first drove the shoes vengefully; then seizing the parasol from under his arm, he began to belabor the courageous old hound; then throwing aside the woman-apparel, he grabbed up handfuls of sand and shells—anything within reach—and hurled them ineffectively, cursing the uncivilized old dingo. Things were getting furious: it was foam, sand, shells, tawdry, parasol, pawed-up beach waves, abrasion, hair, kelp, oaths and bursting bubbles. The whole was but for a moment, when the trainer, thrusting the leashes into my friend's hand, said: "Stranger, hold my dogs!"

My friend felt it was his duty to help any one in trouble, and the man, having thrust the three dogs into

his charge, broke into the fray. He grabbed the wistful old hound, and restored the bunch of soiled poodle to the woman, who seizing it and pressing it to her naked bosom, ran wildly down the beach, screaming, and wailing, "Hel—l—p, Henry, hel—l—p! save my poo—r—r angel!"

The trainer had the anxious old hound in hand, and was trying to replace the noose about his neck, when my friend reached him. He was shaking in every fibre of his frame, and my friend said by way of comment: "Brother, you are somewhat nervous!"

"I have a ri—gh—t to be! He mi—might have ki—lled that dog; then what?"

That "then what" was the point. In a few days suit was filed in the court for the sum of ten thousand dollars against the trainer for damages done in the name of shocked nerves, mental agony, injured dog, etc. The court, however, found the loss sustained to be only seventeen hundred dollars."

Bubble chasing—what is it? It is a subtle enchantment—a butterfly chase—a volume without content, empty of everything except shape—a Hollywood bastion of nothing. Bubbles float because they are empty; they reflect because of their nothingness; they burst and are not. The term *bubble-chasing* may apply to any pursuit that seeks only notice—the pole-sitter, the marathon-dancer, the peanut-pusher and "poodleized woman" are familiar examples.

A woman with no child is to be condoned. She is shorn of life's sweetest dream—noble sons and daughters. One who would love offspring and has it not, God comfort; but one who defeats the mother instinct, and substitutes in its stead, the tasteless love of a dog, what? God only knows! A dog, as a creature, needs love and care as well as any other creature, and shows in a measured way his mute appreciation. But what a cheap bargain does a thoughtful person make, who barter a living love for that which does not last!

A dog may be interesting, but a child is engrossing. A dog may be trained, but a child is his trainer. A dog may be wise, but a child is his master. Love lavished upon a dog is wasted, but upon a child elevates and ennobles to the farthest future. A dog may bay in the pure moonlight, but a child prays, and the beauty of the moonlight becomes an enchanting sonata. A child charms with beautiful words—in lines and measured metaphors; a dog only his wants and approvals. A child can sky, in tints and shades, the ceilings of cathedral domes; the dog can but mark the floor with grimy tracks of mud. The dog, in all he is, is but a dog; but the child is of God a God, and communes with God. The age of a dog is but a child's spring morning, and the care wasted upon his transient life would shape the child for an eternal good.

One who is without a child need not be without—that

is an excuse. Many a poor deserving mite has no parent, and may be existing without material love—hungry for that element of God, *love*. Parent a child that has no parent and you parent an angel—one that may, rise up and call you blessed. Not so with a dog! Love's labor lavished upon a dog fades with the day, but the love that centers in a child, will, one sunny day, like the life within the chrysalis, burst forth into new and nobler life.

Fostoria, Ohio.

CORRESPONDENCE

SUMMER ACTIVITIES OF THE CHURCH OF THE BRETHREN IN SOUTHERN CALIFORNIA AND ARIZONA

The attendance at Camp La Verne exceeded any former year. The camp was established in 1924 and is situated at an elevation of 7,000 feet in the San Bernardino Mountains. The camp site is leased from the government at an annual rental of \$60. A fine mountain brook flows rapidly down the mountain-side through the midst of the camp. This little stream affords an abundant supply of water for every purpose. Giant cedar, fir, pine, oak and alder, together with chaparral, make the grounds and the surrounding mountains extremely fascinating.

Eight separate groups occupied the camp during the summer. The tenth anniversary was celebrated on Aug. 26, 1934, with a splendid program. The camp is well equipped with a kitchen, mess hall, office, cabins and a large lodge. Every bit of the equipment is paid for and the camp closed again this year with several hundred dollars in the bank. This balance will be used to add to the equipment another year. The building of this camp and its program constitute perhaps the finest piece of work in the district during the last decade. The camp has hundreds of warm friends especially among the boys and girls and young people who have shared with each other in the joys of camp life and together have found a deeper meaning in the program of the church.

The Summer Convention and District Conference met in the La Verne congregation Aug. 31 to Sept. 3, 1934. The Women's Work and the Ministers' Banquet occupied the first day. The college and religious education programs the second day, home missions the third and the business session the fourth day. All were well attended and the program carried out without a single substitution. The attendance and interest were both very good. A memorial service was held on Sunday afternoon in honor of the thirty members who were called home during the year. The young people conducted the services on two evenings and several hundred were in attendance.

The district will be represented on the Standing Committee in 1935 by Brethren G. K. Walker and H. B. Heisey, or their alternates, George C. Carl and A. O. Brubaker. Only one paper is being sent to the Annual Conference and that is a request that the 1936 Conference be held in Southern California. By that time it will have been eight years since the happy experience of the La Verne Conference in 1928. That Conference had a large delegate body and an attendance about equal to the Ames Conference. We want the privilege of entertaining another in 1936.

Pomona, Calif.

Edgar Rothrock, Secretary.

THE HUNDRED AND THIRTIETH BIRTHDAY OF A GREAT SOCIETY

To the Bible lover it should be a matter of joy and thanksgiving that the British and Foreign Bible Society is able to celebrate this year (1934) its hundred and thirtieth anniversary. This great society is undenominational and international in its distribution of the Scriptures.

During the hundred and thirty years of its existence it has issued over four hundred and fifty-three million copies of the Scriptures. Within the last twelve months the Scriptures have been translated into eleven new languages, making a total of 675 issued by this society. Africa has claimed all these new versions, with the exception of two—one for the South Seas, and the other for Gipsies in north-east Europe.

The whole Bible in African has been completed; the translators of this version spent ten years finishing their great task; it was eagerly awaited and already over 220,000 copies have been sold. The Africans' Bible was published in the spring of 1933, and so great was the demand for copies that it was almost impossible to cope with it.

Previously the Dutch Reformed churches of South Africa had been using the seventeenth century Dutch Bible, which the younger generation could scarcely understand, so that this new version in the everyday language of the South African Union is a great boon to old and young alike. The constant and continuing blessing of God on the work of this society since its inception, financial, literary or executive, may be said to be due to the hearty and loyal co-operation of individuals, home and foreign, be they colporteurs who often suffer hardships and persecutions in foreign lands, or boys and girls whose sacrificial help counts for so much in the sight of God.

A group of children in India having no money to give, went week by week to the jungle and gathered wood; this they tied up in bundles and sold for one anna each (a little more than a penny). In this way they were able to give between eleven and twelve shillings to send to the Bible Society. The Lord knoweth the heart, and that which is lent unto the Lord is sure of its reward (Luke 6: 35). May he hasten the time when all shall know him from the least unto the greatest (Jer. 31: 32).

Shweir, Mt. Lebanon, Syria.

Mrs. Ghosn el Howie.

CAMP CARMEL

The first young people's camp of the Church of the Brethren in the North and South Carolina District was held July 16-21 on the farm of Lee Jones, near the Mt. Carmel church. It was dedicated to the lofty purpose of guiding the young people of this district into the "Way of Truth." Bro. John B. White of Nashville, Tenn., was director of the camp which was rightfully christened, Camp Carmel.

This being our first effort in the way of camp work, it was impossible to have a graded camp. Our enrollment included a wide variation of age groups, though the majority of the campers came within the young people's group. We had a total enrollment of forty-six, including the leaders.

We had been told that our expense for this five-day camp would only be \$3.50. Naturally we wondered what kind of equipment could be secured for that small amount as we understood the camp was to be self-supporting. On arriving at camp we found that the activities were centered about a newly constructed barn on Bro. Jones' farm. The

empty hay loft above had been converted into a ladies' dormitory. It was provided with army cots, bedsprings, etc. The lower driveway, with a thick sawdust carpet, was lined with tables and benches. At one end of this drive a small kitchen was built, from which the cooks brought many savory dishes of food. In the stalls, hard by the dining hall, were cots upon which the male members of camp spent their hours of slumber. We had another small room near the dining hall, which was converted into an auditorium in case of necessity; that also served as our general office and library.

Many of the campers viewed this situation somewhat scornfully. The idea of living in a barn, even though the barn had never been used! But when the week was over many fond memories had been built around Camp Carmel. The mountain top experiences of worship and play caused the primitiveness of our living quarters, which were pleasant enough, to fade into insignificance.

The courses were outlined with the needs of the district clearly in mind. Courses were offered on: Worship, Music, Old Testament Characters, The Christian Home, Temperance and The Sermon on the Mount. These classes were directed by leaders who are well prepared in their respective fields.

The response of the campers was splendid, and with such a start as this the future seems exceedingly bright. The camp project has been organized with Carl H. Welch as manager. A board of directors has also been established. It is hoped that by another year we can have a central hall built and perhaps enough cabins to care for the girls. Plans are also being made to grade the camp in a more definite manner by next year. We need the suggestions of other camps and the coöperation of every Dunker in the district.

Loren Bowman.

Melvin Hill, N. C.

SUNDAY-SCHOOL CONVENTION AND YOUNG PEOPLE'S CONFERENCE, MIDDLE DISTRICT OF PENNSYLVANIA

The Sunday-school Convention and Young People's Conference was held in the Lewistown church on Tuesday and Wednesday, Aug. 21 and 22. Following the opening devotions, Mr. George B. Keim, chief burgess of the town, gave the address of welcome in which he expressed his deep interest in the work of the Sunday-school as well as in other lines of Christian work.

At the business sessions of the meetings, Bro. George B. Replogle of Roaring Spring was elected as a member of the Sunday-school Board to succeed Bro. A. E. Wilt who has been closely associated with the work of the Board for almost forty years. Bro. Richard Lehman of Martinsburg and Sister Mildred Sollenberger of Everett were elected as members of the Young People's Council and Sara G. Replogle was elected Adult Adviser of Young People's Work. For several years the Young People have been helping to support the work of Sister Anetta Mow, but since Sister Mow is located at Elgin at the present time it was decided to transfer the mission funds to the personal support of Bro. William Beahm in Africa.

Dr. J. I. Baugher of Hershey was with us for the two days and discussed in a very able manner the subjects: Some Principles in Christian Education; Opportunities for the Guidance of Youth; Young People, Their Handicaps and Opportunities Today. Eld. J. A. Robinson of Johnstown gave very forceful messages during the first day on: Facing Our Task in Christian Education; The Quest of

Youth; America's Greatest Asset. Persistent Prayer was the subject of a very helpful message given by Bro. B. F. Waltz.

The theme for the Young People's Conference was: Guidance. "Guide Me, O Thou Great Jehovah," was used as the conference hymn. Bro. Fred Hollingshead gave a general discussion on the theme and Sister A. R. Coffman discussed: The Human Side of Guidance. Bro. Elza Swindell gave a short message on: Camp Harmony as a Guide for Youth. Sister Helen Lehman followed with a discussion on: Good Reading, the Basis for Success. All these messages contained much food for thought.

An interesting program was rendered during the fellowship supper, which was in charge of Sister Virginia Ross, and following the Vesper Service, at which time Bro. C. L. Cox gave the message, Bro. Galen B. Royer of Johnstown gave the closing message which was an address on The Missionary Significance of the Lord's Prayer. A very impressive service for the installation of officers was conducted by Bro. Lewis S. Knepper. This was followed by the dedication of life and means. Two of the young people volunteered for Christian service. Thus another convention and Young People's Conference have passed into history—and we have been challenged to do more efficient service for the Master.

New Enterprise, Pa.

Sara G. Replogle, Secretary.

DISTRICT MEETING OF SOUTHERN MISSOURI AND ARKANSAS

The district and associated meetings of the above named district were held in the Broadwater church, near Essex, Mo., Aug. 19 to 23.

The conference theme throughout was that of: Stewardship. The forenoons of the first three days were given to Bible study lectures, and educational programs and lectures dealing with the Sunday-school and various other educational agencies which are a necessary part of our religious endeavor. The afternoons were used for sectional and group meetings in which each rendered the assigned programs. In each, the various phases and problems of our church life were considered and discussed.

We were honored in our meetings by the presence of Brethren E. S. Moyer of Bethany Biblical Seminary and J. J. Yoder of McPherson College. They were our guest speakers. These brethren had charge of our Bible study and educational periods. Their addresses were filled with spiritual truth and practical application, and were highly inspirational to all whose privilege it was to hear them.

Eld. A. W. Adkins delivered a strong and retrospective address on our district, and its well-being. Statistics were given to show a lamentable decline, over a period of years, in both our churches and our membership. The leadership and laity alike were admonished to become alert to these conditions, and to become consecrated workers in our vast district, whose fields "are ripe unto the harvest." Bro. Adkins' message was a strong challenge to the entire membership, to individually and collectively do our utmost to gain back our lost ground and push on for a stronger and more substantial district.

An encouraging feature of our meeting was the fine representation of young people present. The Y. P. D. programs were especially well attended. Perhaps the climax of the meeting was in the missionary program, in which Bro. Adkins also delivered the sermon. Following his earnest appeal for a consecration of time, talent and means, a splendid offering was had, considering our distressed times.

The goodly offering was largely possible because of the efforts of a live District Women's Work organization. Their contribution was considerably over half of the total offering. One of the best features of the missionary program was had when a challenge for time, talent and life was presented. Eleven splendid young men and women accepted the challenge, and agreed to give of their best for the up-building of our district, or in any other line of Christian endeavor our Lord shall call them.

Able sermons were rendered by Eld. R. L. Gass, pastor at Broadwater, on such themes as: Stewardship of Personality; Building a District. We hope they will achieve their purpose in arousing each of us to a deeper sense of our individual and collective responsibilities.

Thursday, the 23rd, was given over to the business of the meeting. Eld. A. W. Adkins was selected as moderator, Bro. J. H. Harris as reader, the undersigned as writer, and Eld. P. L. Fike as assistant writer. Several queries were presented, and they, together with all other papers and the usual routine matters, were handled most pleasantly and we trust profitably. A spirit of harmony and goodwill prevailed throughout and characterized all meetings.

Eld. A. M. Peterson was chosen to serve our district on Standing Committee of Annual Conference for 1935. Eld. R. L. Gass was named as alternate. The District Conference for 1935 will be held in the Cabool church, Texas County, Mo.

The writer is of the opinion, and he voices the expressions of several others, that this meeting was among the best of recent years. All who were assigned parts, and could be present, responded readily and creditably. The distressed conditions, drouth and distance, caused some of the more remote churches not to send representation, but those from the nearer churches attended in increased numbers, so that the total attendance was about equal to that of former years.

We are hoping for better things for our churches and our district, and are resolved to strive to make them so.

Joplin, Mo.

Orin Harvey, Writing Clerk.

SIXTH YOUNG PEOPLE'S CONFERENCE OF EASTERN AND SOUTHERN PENNSYLVANIA

The 1934 Conference of three weeks held at Elizabethtown College, Aug. 6-25, brought to the college campus 386 fine young people—301 from Eastern Pennsylvania (including Eastern Shore of Maryland), 63 from the Southern District, and 18 from the Southeastern District; also 2 from Washington, D. C., and 2 from Western Maryland. The workers saw in these young people immeasurable possibilities as future promoters of the Church of Jesus Christ. They represented approximately 3,000 young people of these Pennsylvania Districts.

During the first week there were in attendance 94 Intermediates of the ages 14 and 15 years. The second week special effort had to be made to accommodate the group of 198 of the ages 16 to 19 years. The third week there were 94 in attendance of the ages 20 to 30 years.

The motto of each of these three sections of the conference was: "Wist ye not that I must be about my Father's business?" The conference song was: "Fairest Lord Jesus." The spiritual tone of the conference was very gratifying. There were three conversions during the first week. The consecration services on the closing night of each week were unusually helpful. The final one was exceptional in depth of spiritual power and joy.

Calcb Bucher, Eastern Pennsylvania Director of Young

People's Work, was Acting Director of the conference, assisted by William Sweitzer of Southern Pennsylvania, now located at Cartersville, Va. The latter was Dean of Men and Florence B. Gibbel was Dean of Women. The social and recreational leaders were Henry H. Hackman, Edna Mohler, Hazel Martin, Mabel Eshelman, Mary Hoffer, Lucile Fike and Margaret Miller.

Throughout the conference some missionary was among the instructors. Sara Shisler, Ida Shumaker and Desmond and Irene Bittinger served a week respectively. A. D. Helder was at conference one day, giving two talks in addition to a vespers message. The missionary enthusiasm functioned in liberal voluntary giving. Classes on the subject of Home Ideals met for three days during each of the three weeks. Florence B. Gibbel taught the girls and H. K. Ober the boys. President R. W. Schlosser taught Bible themes. Rufus D. Bowman taught daily throughout two weeks. The other instructors were: Levi K. Ziegler, Roy S. Forney, M. J. Weaver, Chester H. Royer and E. G. Meyer. The Saturday morning public programs, with which each week's conference closed, were much appreciated. Rufus D. Bowman gave the main address at two of these meetings, and Desmond Bittinger at one of them. Special music was well rendered by young people who prepared for it during the week they spent together. "The Lord hath done great things for us whereof we are glad."

Elizabethtown, Pa.

Martha Martin.

SEARCH! SEARCH!

"Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (John 5: 39). No book has been searched as has the Bible from its origin to the present time. Foes have searched it with evil designs, but it bears their criticisms. Friends have searched it with sincere motives and have found in it a response to all their longings and hopes.

By searching the Scriptures you get your reward. It offers light for darkness and truth for error. It kindles hope for the soul, comforts in sorrow and reveals the way of salvation. Its teachings thrill the soul with joy. Search it, young and old; it is able to make you wise unto salvation.

In 1 Timothy 4: 13 we find that Paul gave a charge to Timothy that he give attendance to reading. For although Timothy knew the Scriptures, and understood them very well from a little child, yet even this made no difference to Paul. He wanted Timothy to keep reading and searching the Scriptures.

As a Sunday-school superintendent, in trying to get members of the Sunday-school to read more, I found that but few of the people finished reading the New Testament. I wondered what was the matter; didn't I encourage reading enough? Weren't they interested enough in the Sunday-school, or didn't they care to read the Book of books?

I think our church people and the people who profess to be Christians should take more time to read. Paul told Timothy to read the Scriptures even though he already knew them thoroughly. So it is with Christian people; they should keep reading even though they have read the Scriptures several times. If we do not keep in touch with the Bible we will not walk closely and talk intimately with our God; other things will take its place. There is too much other literature that takes the place of our Bible; we can not expect to live a good and sound Christian life if we let other reading interfere. By other literature, I mean fic-

tion that is read merely for pleasure and does not build up our spiritual life—books and magazines that do us more harm than good.

I heard a very good illustration given by Bro. Bucher while he was holding revival meetings. He said: "Once there was a woman who took a crock of apple butter and a crock of cheese to market. When she got to market she found that she had only one spoon to serve her customers. So she used the same spoon for the apple butter and the cottage cheese. This method worked all right for awhile, but in time she found that by using the same spoon the apple butter and the cheese got so mixed that she didn't know which she was selling." There are some people who would like to be Christians. They go to church regularly, but have other things so completely mixed up with their religion that they don't know themselves if they are true Christians, or of the world.

I am not trying to find fault with our church people, but I am interested in having the people of our churches take more time to read the Scriptures. That is the only way the church will live. I would like to encourage the superintendents and Sunday-school teachers to get their schools interested in reading good literature. Here is a very good system to follow:

How to Search the Scriptures

S-eriously—Acts 22, Tim. 2: 15.

E-arnestly—Joshua 1: 8.

A-nxiously—John 20: 31.

R-egularly—Acts 17: 11.

C-arefully—2 Tim. 3: 16-17.

H-umbly—Luke 24: 45.

Orville, Ohio.

Carl Smucker.

A GREAT REVIVAL

Bro. J. T. Glick of Bridgewater, Va., recently conducted a two weeks' revival at Dayton, the main point of the four preaching points in Cooks Creek congregation, Rockingham County, Va. At the close of the meeting twenty-two were baptized, with a larger number deeply impressed and standing near the kingdom.

The addition of twenty-two new members, all of them young with their possibilities of service before them, is fine. It is the crystallization in concrete expression of the mighty influences that bore upon the people of the community. I have witnessed larger additions to the church as the result of revivals, but I hardly recall the occasion when the general influence upon the people was deeper and taken more seriously. They were brought face to face with life—its reality, its meaning, its responsibility—and what was done or not done by the large group so deeply moved upon will probably determine their final destiny. For such deep impressions and loud calls are not repeated often. Let us not forget them.

Bro. Glick is not of the type of the modern evangelist, nor does he indulge in the pulpit trickery of the professional evangelist, which all too commonly is a shame to the high calling of the Christian ministry. But he is a mighty preacher of the gospel, keeping strictly in the field of the gospel, expounding it and pressing it upon you to the point that one feels he must accept it. Herein is the secret of his power and success. So that after all, Bro. Glick is a strong evangelist. He should be kept in the field.

Great throngs attended the meeting, a considerable number not missing a single occasion.

Dayton, Va.

H. C. Early.

NEWS FROM CHURCHES

ARKANSAS

New Hope church has just closed a two weeks' revival. The preaching was done by Eld. L. Burnett, assisted by Brethren Jeff Burnett and Jim Birkhead. We had some soul-stirring sermons. There were nine additions, six have been baptized and three will be baptized Sept. 2. The whole church has been revived and strengthened. At the council meeting Aug. 25 we elected officers: L. Burnett, elder; Jeff Burnett and Jim Birkhead, pastors, each to preach twice a month; Carrie Burnett, church clerk. We organized a Sunday-school and had twenty-two enrolled last Sunday. The church is in better working order than it has been for some time. We will have our love feast soon.—Carrie Burnett, Hickory Ridge, Ark., Sept. 1.

CALIFORNIA

Empire.—A successful Vacation Bible School was held June 4 to 17. This was a joint school, the community schools cooperating with ours. The enrollment was 112; the daily average attendance the first week, 103, and the second week, 90. The drop in attendance was due to the early fruit crop. Mrs. Irene Fike was superintendent with a teacher and assistant for each of the nine classes. Mrs. Sturtevant had charge of the story hour and habit talks every day. A penny drill each morning by the entire group took care of the expenses and provided lunches for the tiny children. The children entered enthusiastically into the instruction and handicraft. The closing program Sunday night, June 17, was given to a full house. It consisted of drills, memory work and songs and all the hand work was exhibited. The parents also were enthusiastic over the school, seeing that their children were in attendance. Our pastor, M. S. Frantz, and his wife, attended the Conference at Ames and also the assembly at Mt. Hermon for ten days. Bro. Frantz gave some wonderful sermons on the Lord's Prayer just preceding his trip east. Church work is progressing under his able leadership. Plans are now being made for the District Conference to be held in October.—Mrs. Minnie B. White, Empire, Calif., Aug. 30.

FLORIDA

Glenide.—We reorganized our Sunday-school July 1 with interest and attendance growing. Aug. 26 we met in council to elect church officers for the coming year. Bro. A. D. Crist was chosen elder with the undersigned as Messenger correspondent.—Ruth V. Hicks, Glen St. Mary, Fla., Sept. 1.

ILLINOIS

Dixon church held their quarterly business meeting Aug. 20 to elect officers for the year beginning Oct. 1. Sister Marie Thompson was elected Sunday-school superintendent and Bro. Roy Glessner, assistant; Bro. Wm. Dickey, treasurer; Bro. Pius Burgard, clerk. It was decided that our pastor, Bro. Wm. Thompson, and Bro. McCune, pastor of Mt. Morris church, exchange pulpits for a series of revival meetings this fall. July 29 we celebrated our homecoming day with a large attendance at Sunday-school and church. This was followed by a picnic at Lowell Park. The congregation enjoyed a campfire service last Friday evening at Bro. Chas. Butterbaugh's home. Several young people attended the B. Y. P. D. camp at Lewistown and gave a report of the meeting last Sunday evening. In spite of the hot weather our attendance record has been exceptionally good and has exceeded all preceding years.—Lena Bowers, Dixon, Ill., Aug. 27.

Springfield.—At our business meeting on Aug. 30, E. F. Caslow of Virden was elected to succeed himself as elder. The work of the ministerial, finance, and trustee boards was combined into one board of five members. All church and Sunday-school officers were elected. The church has fifty new copies of "New Songs for Service" song books. The pastor of the church served as one of the leaders of the Illinois Camp at Lewistown, Ill., Aug. 20-25. One fine feature of our church program this year has been a junior church which meets each Sunday for fifteen minutes. Several of that group are interested in memorizing Bible verses, the winner to receive appropriate recognition. The pastor of the church was elected vice-president of the Springfield Ministerial Association for 1934-1935.—R. M. Brady, Springfield, Ill., Sept. 1.

INDIANA

Auburn church met in council Aug. 23. The pastor, Bro. Clyde Cripe, was elected elder; Bro. John Imler, Sunday-school superintendent; Mrs. John Imler, Messenger correspondent. Our harvest meeting will be held Sept. 30. Bro. Ray Keim from Manchester College will be with us for the day. Also that will be the beginning of our series of meetings, with Bro. A. F. Morris, evangelist. At the close of the meeting we expect to hold our love feast. We also plan to hold weekly cottage prayer meetings. Aug. 17 in the evening we had our Sunday-school picnic at the country home of Brother and Sister Imler. Aug. 12 Pleasant Chapel, Cedar Lake, Cedar Creek and Auburn held the mothers and daughters' meeting in our church.—Mrs. M. A. Hanson, Auburn, Ind., Aug. 25.

IOWA

English River church met in council Sept. 1. Bro. S. E. Brower was elected for another three years on the ministerial board. Sunday-school officers for the new year were elected with Bro. Lynn Brower as superintendent of the adult department. Bro. J. D. Brower was

chosen elder for another year. It was decided to have our local group give the temperance play, *What Shall It Profit?* some time in the near future. Plans were discussed for our homecoming in 1935, which will be the eightieth anniversary of the organization of our congregation. Quite a goodly number of our members attended the District Conference at Mt. Etna. Interest in the Sunday-school and church work is good and we feel that we are enjoying a spiritual growth.—Tressie Myers, Kinross, Iowa, Sept. 3.

Fernald.—On April 10 Bro. Kermit Eby was here and told of the conditions in Japan which was appreciated very much. May 6 Brother and Sister Harold Royer told us of their work in Africa. May 26 and 27 our B. Y. P. D. attended the young people's conference at Indian Creek from which we received much good and inspiration. June 9 we enjoyed a spiritual love feast. Being so near Ames our members took advantage of Annual Meeting from which we have all received much good. The Sunday-school had its annual outing on July 4. Bro. Merlin Miller came to us on July 29 and delivered a series of four lectures on peace, prohibition and the economic conditions which were very instructive and inspiring. We made a contest out of our Bible reading, the women against the men, and the latter won. Audrey Gerlach was sent to camp by the B. Y. P. D. and she gave an interesting report of her week's experience. Bro. Lee Dadisman and Bro. D. W. Wise will be our District Meeting delegates.—Ruth Dadisman, Fernald, Iowa, Aug. 25.

North English.—At a business meeting Aug. 4 of the church W. H. Long was chosen elder for two years. We decided to ask Brother and Sister Rollins of West Virginia to hold a series of meetings for us next year in September or October. Brethren S. A. Miller and W. H. Long were chosen a committee to see about getting some ministerial help with some financial assistance.—W. H. Miller, South English, Iowa, Aug. 27.

KENTUCKY

Rock House.—Aug. 19 our pastor, Bro. Lester Heisey, of Laura, Ohio, and Bro. Walter E. Hawke of New Carlisle, Ohio, came into our midst and conducted a week's revival, closing with the love feast. Forty-three surrounded the Lord's tables, including brethren and sisters from the Wolf Creek church. Bro. Hawke brought us some soul-stirring messages from the Word of God. Eleven were born into the kingdom and accepted Christ by baptism during the meetings; one was reconsecrated. All were adults, four being mothers and one the head of a family, the rest young men and women. Bro. R. H. Reed preached for us Sunday morning. He and Bro. Robert Fields will hold services for us every two weeks; we have prayer meeting every Saturday night. Some of the brethren got together last week and made seats and communion tables for our church, also planed the ceiling. The membership feels that it has received new zeal and courage through Bro. Hawke's messages. We have greater faith that our churchhouse will be finished now.—Mrs. Emma Conley, Heisey, Ky., Aug. 30.

MARYLAND

Broadfording.—Our Vacation Bible School conducted by six local teachers, with Sister Edna Cunningham as superintendent, had an enrollment of 126. The school closed with an interesting program of memory work and songs on the evening of Aug. 6; this was also the beginning of our evangelistic meeting. After the program our evangelist, Bro. Millard Wilson, delivered a special sermon to the children. This is the third time Bro. Wilson has been here in a meeting. We feel that the church has been greatly strengthened; we appreciate the untiring efforts of Bro. Wilson, the Spirit-filled sermons and the short talks each evening on the ordinances and principles of the church. As a result twelve have been added to the church by baptism and three await the rite. Sunday morning, Aug. 26, Bro. J. W. Whitacre preached the harvest sermon at which time an offering was lifted for home missions. Our regular fall business meeting will convene on Sept. 5.—Mrs. J. Richard Reid, Hagerstown, Md., Aug. 28.

MICHIGAN

New Haven.—Aug. 13 to 19 inclusive Bro. Chas. Forrer, our state evangelist, was with us in a series of meetings. During that week eight impressive messages were delivered and six were received into the church by baptism. On Saturday evening communion services were enjoyed at which time Bro. Reuben Boomershine of Muncie, Ind., officiated, assisted by Brethren Chas. Forrer, L. W. Shafer and J. F. Sherrick. On Sunday we had an all-day meeting with basket dinner. Many of the friends in adjoining congregations enjoyed this day with us. We have begun the repairing of our church building. On Sunday, Sept. 9, the joint Sunday-school convention of our group of six churches is to be held here.—Lois Sherrick, Carson City, Mich., Aug. 28.

MISSOURI

Bethel church met in business session Aug. 27. We elected Sunday-school officers for the year: superintendent, Sister Eby; assistant, Bro. Austin. Our revival meeting will begin Sept. 10 to be held by Bro. Ruthrauff. The love feast will be held at the close. Our delegates to District Meeting are Bro. Jno. Fuhrman and Sister Godfrey Marti. The District Meeting will be held here in our church the latter part of October and plans are being made for the meeting. Several weeks ago our young people gave the play, *What Shall It Profit?* It was well rendered to a full house. The Plattsburg young people gave us a splendid program Aug. 12. We have had good attendance at Sunday-school through the summer months.—Mrs. Jno. L. Marti, Mound City, Mo., Aug. 29.

Mountain Grove.—During the first part of July Brother and Sister E. S. Coffman, acting as evangelists for the Mission Board, held a two weeks' revival at Mountain Grove church. The meetings were well attended and the Christians were greatly helped spiritually. There were nine additions to this church. We feel that any congregation receiving their services will be very much benefited. A Y. P. D. was organized some time ago and is doing a good work. Also our Sunday-school is progressing and increasing in attendance. Last week about twenty members from Mountain Grove attended the District Conference at Broadwater church. We believe a greater work is being accomplished in this district, as more of the young people are taking active part.—Mrs. J. H. Harris, Mountain Grove, Mo., Aug. 28.

NORTH CAROLINA

Maple Grove church had a splendid revival meeting conducted by Bro. John Snyder of Tyrone, Pa., beginning July 29 and closing Aug. 12. Bro. Snyder delivered sixteen inspiring sermons. Through these meetings fourteen were received by baptism and three reclaimed. Our communion services were Aug. 28 with good attendance. Our Sunday-school is progressing successfully this summer with Bro. Paul Perrell, superintendent, and by the help of our summer pastor, Bro. Kermit Flora, of Virginia. It has been a pleasure to have Bro. Flora with us because his labors have greatly improved our church. Our young people are active in their B. Y. P. D. meetings held twice a month on Sunday evenings. Some splendid programs have been given recently. Our last meeting was Sept. 2. We were fortunate in having Bro. Lester Reed with us to deliver a message after the program.—Ida Byerly, Lexington, N. C., Sept. 1.

Melvin Hill.—Our summer pastor, Loren Bowman, began his work with us on July 1. The B. Y. P. D., which is a joint organization of the Melvin Hill and Mill Creek young people, was reorganized with Ethel Henderson as president and is doing a splendid piece of work. The men of the church donated their time during the first week of August and improved the looks of our churchhouse with two coats of paint. Aug. 11 our regular quarterly council was held. S. I. Driver was reelected elder for the coming year and Loren Bowman was called as pastor. Mr. and Mrs. W. T. Head were elected delegates to the District Meeting with T. F. Johnson and Grady Ridings, alternates. Mrs. Head and G. D. Ridings served. Our revival began Aug. 12. Bro. Paul H. Bowman of Bridgewater College brought us an inspirational sermon at the morning service. The pastor preached on Sunday and Monday nights. Our evangelist, Bro. I. S. Long, arrived on Tuesday to continue the meeting until Saturday night, Aug. 26. Attendance throughout the meeting was good and the services did not wane in interest but steadily increased. On several occasions the church could not care for the large crowds that gathered to hear the gospel messages which Bro. Long preached. As a direct result of the meeting twelve were baptized, one was reclaimed and one was received by letter. The influence of these services upon the community and the inspiration they brought to the church can not be measured.—Loren Bowman, Melvin Hill, N. C., Sept. 1.

NORTH DAKOTA

Pleasant Valley church met in council July 2. Delegates elected for District Meeting are Bro. A. Wurgler and Bro. Tom Allen; alternates, Bro. Art Burns and Bro. Lawrence Long. Election of officers resulted as follows: Sunday-school superintendent, Bro. L. Long; assistant, Bro. Willie Wurgler; church clerk, Sister Art Burns; treasurer, Sister Elsie Long; trustee, Bro. Alfred Wurgler; Messenger agent, Bro. Otto Wurgler; correspondent, the undersigned. We had a church meeting and dinner Aug. 19 with Miss June Myers and brother from Cando, N. Dak., in charge. The Aid had a supper and sale at the church July 18 in the evening; they took in \$24.81 after expenses were paid.—Mrs. Gladys Wurgler, York, N. Dak., Sept. 1.

OHIO

Alliance church has experienced a very prosperous year as evidenced by the increased attendance and new members being added to the church. We have a corps of faithful workers that has made this possible. The church met in council July 3. The election of church officers was postponed until the following Sunday. The pastor and G. M. Heestand were chosen as delegates to the District Conference. Our communion service was held Sunday evening, July 22. Eld. D. F. Stuckey officiated, ably assisted by Eld. G. S. Strausbaugh of Columbiana, Ohio. It was a very impressive and spiritual feast, enjoyed by all. Quite a number of our young people attended a joint young people's picnic at Salem Park; six congregations were represented. The annual Sunday-school election was held Aug. 26. Bro. E. C. Garman was reelected superintendent, and Bro. G. M. Heestand was reelected assistant. The pastor began his eighth year Aug. 1. At the Sunday-school picnic held Aug. 15 at Lake Park he was presented with a beautiful Bible and money gifts by the Sunday-school and church, as an expression of appreciation for his seven years of service. We look forward to a very prosperous year, beginning Oct. 1.—Oliver Royer, Alliance, Ohio, Aug. 30.

Beaver Creek.—Bro. Peter Quartel of Dayton, Ohio, will be the speaker at the homecoming on Sunday, Sept. 16, morning and afternoon. There will be special musical numbers and a basket dinner. H. C. Haverstick was reelected Sunday-school superintendent and Chas. Garber, assistant at the regular business meeting Aug. 25. Bro. Cosner has preached several times in Bro. Eidemiller's place when the latter was absent on mission board affairs. The annual Fourth of July picnic was well attended and was held at Snyder Park, Springfield.

The junior Sunday-school group now has an attendance of sixty; the superintendent is Mrs. Couser. Interest and attendance of the five children's classes have improved since the children have their own opening exercises.—Mrs. Couser entertained her junior boys and girls at a picnic at her home. The intermediate girls will have a picnic Friday afternoon and the intermediate boys' class will spend the coming week-end on a camping and fishing trip. The young people's class recently enjoyed a hayride. The Faithful Workers' classes plan to gravel the church driveway. Our school is ordering new song books, The Brethren Hymnal.—Mrs. Henry M. Stewart, Xenia, Ohio, Aug. 27.

Owl Creek.—July 8 we gave our children's services, Beautiful Gardens. At a special called council meeting in July, with the District Ministerial Board present, Bro. G. S. Strausbaugh was chosen elder. Aug. 19, homecoming day, Bro. J. D. Zigler, Bro. Walter Keller and Bro. G. S. Strausbaugh were the principal speakers. Aug. 26 Bro. A. D. Helsel gave us two missionary addresses, speaking in the forenoon and evening. In the evening an offering was taken for Sister Helsel's support on the field. Special music was rendered at each of the services by our local members and by some outside groups. These messages were all very helpful. Through the efforts of the Sisters' Aid a new carpet was purchased for the main room in the church. At our last council Sister Leola Workman was chosen Sunday-school superintendent for the coming year. Bro. H. S. Workman was chosen trustee to fill the unexpired term of Bro. Jackson Bechtel. Bro. J. D. Zigler closed his pastoral services with this church the last of August. Sister F. F. Dowds was chosen delegate to District Meeting.—Mrs. O. H. Bechtel, Bellville, Ohio, Sept. 1.

Piqua.—April 11 our church met in quarterly council at which time Bro. Flory's resignation was accepted. It was later decided to hire ministers by the Sunday. The teachers and workers' conference was held at West Milton May 8. Our church was well represented and received much help from it. May 24 we held our mothers and daughters' banquet at the church. Ninety-two enjoyed the pot luck supper and interesting program afterwards. July 11 was the date for our regular business meeting and election of officers for the coming year. Our missionary meetings, held the last Thursday of every month in the homes, have been well attended and the splendid programs thoroughly enjoyed under the leadership of Mrs. Flory. At a recent meeting Mrs. Higgins was elected as our leader. Our Aid Society is busy making pillowslips and other useful articles to be sold at Christmas time. Aug. 9 we had an enjoyable supper at Fountain Park as a farewell for Brother and Sister Flory. The Sunday-school presented them with a gift at that time. They are moving to their country home Sept. 1.—Mrs. W. A. Van De Grift, Piqua, Ohio, Aug. 27.

Salem church closed a successful two weeks' revival June 3 with Bro. Ora DeLauter of Canton, Ohio, in charge. As a direct result of the meeting eleven united with the church and were baptized. Since then one more has been baptized. We enjoyed a communion service on June 10. June 30 Bro. Clarence Sollenberger of Uniontown, Pa., preached an interesting sermon in the morning. The Y. P. D. sponsored two programs. July 8 Bro. Wilmer Petry from Pittsburg preached a good sermon to young people, and July 15 John Hepner from Lower Miami put on pictures of Japan. Brethren Roy Engle of Hart, Mich., and Jesse Bookwalter of Bellefontaine, Ohio, were recent Sunday morning speakers. Aug. 10 the fathers and sons enjoyed a banquet in the church basement. The main speakers were Bro. Chas. Flory and Judge Cecil and Congressman Heald, both of Dayton. The mothers and daughters enjoyed an all-day picnic Aug. 15. The course of reading the New Testament as outlined by the Board of Christian Education was completed July 1 by forty-five; several more will finish it by Sept. 1.—Naomi Sibert, Union, Ohio, Aug. 23.

OREGON

Albany.—June 11 we observed Children's Day in a different way from usual. The adults gave most of the program for the children; this was followed by a sermon for the children by Bro. Leander Smith, his subject being The Eagle. July 4 the Sunday-school enjoyed a picnic dinner twelve miles from town by a river. Aug. 1 the Orion quartet from La Verne gave a program of music to a capacity house. Aug. 12 we held our regular business meeting. Twelve letters of membership were granted. All Sunday-school and church officers were elected for the year beginning Oct. 1. H. H. Ritter was chosen elder; H. H. Snowberger, general superintendent. It was decided to have a series of meetings and a love feast this fall, the time to be set later. Stanley Keller of Reedley, Calif., came here the middle of July in the interest of the young people; he will be acting minister of the Albany church for the present. Our former pastor, Eld. Leander Smith, expects to take up church work elsewhere. The Aid Society recently held a food and rummage sale; the proceeds were more than we had expected and now the painting of the church building will be completed in the near future.—Mrs. D. H. Holl, Corvallis, Ore., Aug. 25.

PENNSYLVANIA

Everett.—We elected two deacons at our regular church service May 6: Bro. John Koontz and Bro. Herbert Mellott. An installation service for these deacons and their wives was held May 20. The church met in council July 11. Our annual harvest home service was held on Sunday morning, Aug. 12, with Bro. W. J. Swigart of Huntingdon, Pa., delivering the message. Despite the threatening weather a splendid audience greeted the speaker who in a happy vein spoke on the subject of Rain. The message was most interesting and instructive. Aug. 21 and 22 our school was represented with eleven members at

the Sunday-school convention and young people's conference of the Middle District, held in Lewistown, Pa. Our Sunday-school is planning a program for rally day and teachers' recognition day for Sunday, Oct. 7.—Mrs. L. Chester England, Everett, Pa., Sept. 1.

Heidelberg.—On Sunday morning, July 8, we had the pleasure of having Eld. Diller Meyer of Bareville bring us a missionary message. Our fourth annual Bible School was conducted during the two last weeks of July. The enrollment totaled 120, with an average attendance of 101. Our missionary offering amounted to \$20 which will be used toward mission work in Africa. Aug. 5 Bro. Amos Heisey of Denver preached for us. Our regular church council was held Aug. 6. At this time Peter Heisey was ordained to the eldership. Eld. Nathan Martin and Michael Kurtz helped with the ordination service. Our harvest services were held in the afternoon and evening of Aug. 19 in the barn of Paul Kurtz. Nine visiting ministers were present in the afternoon and brought us rich messages. Bro. J. E. Whitacre of Harrisburg had charge of vespers and brought us the evening message. Five of our Sunday-school members attended the young people's conference at Elizabethtown. Sunday-school attendance is increasing steadily and much interest is manifested in our weekly prayer meetings which are held in the different homes.—Kathryn Brubaker, Schaeferstown, Pa., Aug. 27.

Myerstown church met in council June 2. A young people's meeting was held June 24. During the afternoon session the Little Swatara and Myerstown young people joined in discussing young people's problems. A musical program was rendered by the two groups in the evening. July 1 we had our Children's Day services. July 14 Bro. Kermit Eby gave us an interesting message on Japan. The Richland young people were with us and had charge of devotions. July 15 was homecoming day at the Tulpehocken house. Brethren Michael Kurtz and Henry King gave us inspiring messages. The evening service was in the form of vespers and was conducted by the Richland, Heidelberg and Myerstown young people. Aug. 6 our Vacation Bible School began and continued two weeks under the direction of Helen Balsbaugh and Cora Spangler. Two of our young people attended the young people's conference held at Elizabethtown Aug. 20-25.—Elizabeth Shally, Myerstown, Pa., Sept. 1.

Shippensburg.—In June a two weeks' Vacation Church School was conducted in our town under the direction of our pastor, Bro. J. D. Reber. Eight churches of our community cooperated, with an enroll-

ANNOUNCEMENTS

DISTRICT MEETINGS

California, Northern, Empire, Oct. 12-15.
Florida and Georgia, Winter Park, Oct. 12-14.
Kansas, Northeastern, Appanoose, Oct. 5-9.
Kansas, Northwestern, Victor, Oct. 21-24.
Kansas, Southeastern, Parsons, Oct. 26-29.
Kansas, Southwestern, Monitor, Oct. 12-15.
Missouri, Northern, North Bethel, Oct. 27-29.
Nebraska, Octavia, Oct. 12-15.
Ohio, Northeastern, Oct. 9-11.
Pennsylvania, Southern, Huntsdale, Oct. 30, 31.
Pennsylvania, Western, Oct. 22-24.
West Virginia, First, Keyser, Oct. 12, 13.

LOVE FEASTS

Indiana
Sept. 15, 7 pm, West Manchester.
Sept. 15, 7:30 pm, Upper Fall Creek.
Sept. 23, 7 pm, Union Grove.
Sept. 24, Blue River.
Oct. 6, La Porte.
Oct. 20, 7 pm, Pine Creek.
Oct. 11, 7 pm, Osceola.
Oct. 20, 7:30 pm, Arcadia.
Oct. 27, Blissville.
Oct. 27, 7:30 pm, Middletown.

Kansas

Oct. 19, Olathe.

Maryland

Oct. 13, 2:30 pm, Piney Creek.
Oct. 14, 6:30 pm, Pipe Creek.
Nov. 10, 6 pm, Thurmont.
Nov. 10, 11, 2 pm, Welty's.

North Dakota

Sept. 22, James River.

Ohio

Sept. 22, Mohican.
Oct. 7, Chippewa.
Oct. 13, 7:30 pm, Harris Creek.
Oct. 13, 10 am, Castine.
Oct. 27, Lower Miami.
Nov. 3, 7 pm, New Carlisle.
Nov. 3, 6:30 pm, Lower Stillwater.

Pennsylvania

Sept. 30, Meyersdale.
Oct. 7, Hooversville.
Oct. 7, 6:30 pm, New Enterprise.
Oct. 7, 6:30 pm, Lost Creek at Free Spring.
Oct. 13, Lower Claar.
Oct. 13, 1:45 pm, East Fairview.
Oct. 14, Spring Grove at Kemper.
Oct. 14, Snake Spring.
Oct. 14, Claysburg.
Oct. 14, 6:30 pm, Huntsdale.
Oct. 14, Shade Creek at Berkey.
Oct. 16, 17, 9:30 am, Mohler house (Springville).
Oct. 20, 6:30 pm, Spring Run house.
Oct. 20, 21, 1:30 pm, Little Swatara at Ziegler.
Oct. 27, 1:30 pm, Heidelberg.
Oct. 28, Woodbury at Replogle.
Oct. 28, 6 pm, Walnut Grove.
Oct. 28, 5 pm, Carlisle.
Nov. 11, Cherry Lane.

Virginia

Sept. 15, 3:30 pm, Fremont.
Sept. 15, 3:30 pm, Salem.
Oct. 6, 6 pm, Barren Ridge.
Oct. 6, Belmont.
Oct. 14, 5:30 pm, Greenmount.
Oct. 20, Beaver Creek.
Nov. 3, 3 pm, Mountain Grove.

West Virginia

Sept. 15, Mt. Dale.
Oct. 13, 14, 2 pm, Spruce Run.

ment of 361 pupils and 32 teachers and workers; 35 of these pupils were from our own Sunday-school and quite a few of the workers. During these two weeks the children who attended learned many valuable lessons and Bible stories which they will never forget. There was much interest shown among teachers and pupils with a daily average attendance of 309. On Aug. 11 our Sunday-school pupils enjoyed a picnic at Dublin Gap, a summer resort and park. Games were planned for all ages during the forenoon and at noon the baskets were opened and contents placed on one table where all ate as one family. On Aug. 23 a Sunday-school convention was held in our church in Chambersburg. All who were there enjoyed the splendid messages brought by the different speakers. On Sept. 1 there will be a young people's rally of the churches of Cumberland Valley of the Southern District of Pennsylvania. In the forenoon a hike up the mountain to Flat Rock will be enjoyed by the young folks and at 2:30 in the afternoon the rally will convene.—Mrs. A. C. Harmon, Shippensburg, Pa., Sept. 1.

Springville.—Our Children's Day was held June 17 at Mohler church. A fine program was rendered by the children, and Eld. Howard Merkey of Manheim gave an interesting talk to the children. July 8 Eld. Chas. D. Cassel preached at Blainsport church. Aug. 5 Bro. B. W. S. Ebersole of Hershey preached a splendid missionary sermon at Blainsport church. Our council was held Aug. 15 at the Mohler church. Eld. H. K. Ober and H. F. King assisted in installing Bro. E. M. Dinger and wife and John Myer and wife to the eldership. Bro. John Ebersole and wife were elected deacons and also installed. We expect to hold a Bible institute in the future. R. P. Bucher was reelected elder for one year and Bro. John Myer, assistant. Sunday-school officers for the year were chosen, the superintendent being R. P. Royer and assistants, Amos Heisey and E. M. Dinger.—Mrs. Lida M. Zug, Lincoln, Pa., Aug. 31.

Walnut Grove.—Our pastor, Bro. J. A. Robinson, was absent for several weeks attending Conference and going on west to California. During this time the pastoral work as well as the superintending of the Vacation Bible School was very efficiently taken care of by the pastor's son, Bro. Paul Robinson. Just recently a Juniata College deputation team gave us a splendid program; the college a cappella choir also rendered a musical program. A few weeks ago Bro. D. W. Kurtz gave this congregation a highly appreciated message. Aug. 16, 1934, being the twenty-fifth anniversary of organized Bible classes in this congregation a committee prepared a fitting program for the event on the evening of Aug. 16. Bro. Galen Royer and our pastor were the principal speakers. We also had read the history of both men's and women's classes. Aug. 19 we had with us Brother and Sister Norris, returned missionaries from Sweden. This was a happy meeting as Mrs. Norris was born and raised here. Our love feast will be Sunday, Oct. 28, 6 P. M.—C. T. Noffsinger, Johnstown, Pa., Aug. 27.

TENNESSEE

Johnson City.—Mother's Day, Father's Day, and Children's Day were celebrated by appropriate services. Our church met with the Knob Creek people on the Fourth of July for an inspiring missionary address by Bro. H. Spenser Minnich. A basket dinner was served at noon, and a variety of games enjoyed by the different groups in the afternoon. Sister Shull conducted our annual Vacation Bible School, assisted by several of the Sunday-school teachers. Our pastor and family spent their vacation in the north visiting friends and relatives. Bro. Shull also attended the Ames Conference. Mrs. John B. White and Mr. John Bennett White represented our church at Annual Conference. They, and Bro. White, who was delegate from the district, gave interesting reports of the Conference upon their return. Over thirty young people from Johnson City attended the Tennessee young people's conference held at the Pleasant Hill church. This was one of the best conferences we have ever had in our district, and was thoroughly enjoyed by all who had the privilege of attending. We were pleased to have Bro. R. N. Leatherman's family of Grand Junction, Colo., attend several of our services. Bro. Leatherman conducted four splendid revival meetings in the district. Brother and Sister Shull spent two weeks at the Fruitdale, Ala., church, conducting a Vacation Bible School for the children during the day and a revival meeting in the evening. Their services seemed to be greatly appreciated. Dr. Ethel A. Guinn and Bro. Willie Clark were our delegates to the District Meeting held at Knob Creek church. A large number of our people participated in the celebration Sunday, Aug. 19, in honor of the one hundredth anniversary of the building of the first Brethren church in Tennessee.—Mary R. Allison, Johnson City, Tenn., Aug. 27.

VIRGINIA

Leaks Chapel.—This place is an arm of the Newport congregation. Bro. E. L. Cave is our elder and pastor with Bro. Ausby Cubbage also as minister to help. Sister Mary Martin Leatherman used to work in these parts. We have just closed a revival and it has been a busy season. Bro. Cave attended five services and also did the baptizing. Bro. Cubbage was able to attend two services. Bro. D. N. Spittler, our former elder, was with us once. Thirty-two were baptized and one was reclaimed. Bro. I. N. H. Beahm helped us. The two weeks went by quickly. We are pushing our Sunday-school with Bro. R. C. Housden as superintendent. Bro. Cave will now give us more help in the work, for which we are glad. We hope to hold a comethis fall, the first for some years.—Edna Housden, Stanley, Va., Aug. 27.

Oronoco.—We had the pleasure of having Bro. F. D. Anthony of Baltimore, Md., with us in a series of meetings beginning Aug. 12 and

closing Aug. 26. I am sure that all have been revived in spirit and received much food from the gospel sermons which he gave us. We also enjoyed the association and fellowship with Bro. Anthony in our homes. The interest during the meetings was good and as a result nine united with the church, most of them Sunday-school boys and girls.—Frank Figgers, Oronoco, Va., Sept. 1.

Peters Creek.—Bro. B. D. Hirt of Indiana began a meeting at the Masons Cove church, this congregation, July 16 and preached two weeks. His sermons were interesting and helpful and as a result of the meeting seven were baptized and two await the rite. Aug. 12 Bro. Wm. Beahm of Roanoke City preached a helpful and inspiring sermon from the text, "They took knowledge of them that they had been with Jesus." At our regular council meeting Aug. 22 new officers were elected and work for the coming year reorganized. Our elder is D. C. Naff, with J. S. Showalter, associate; L. S. Shepherd, Sunday-school superintendent; Theron Garst and Galen Showalter, leaders of the young people; Annie Shepherd and Ruth Naff, junior leaders. Our delegates to regional conference are Edna Webster and Miller Garst. Weekly prayer meetings have been a means of much inspiration and help to everyone who attends.—Cleo Nolley, Roanoke, Va., Aug. 27.

Pleasant Valley (2nd Dist.).—Our church met in council Aug. 18. The visiting brethren brought in a good report. It was decided to have a love feast on Sept. 8. Officers were elected for the coming year, including H. A. Driver, Sunday-school superintendent, and M. L. Wright, assistant. The church has lately been repainted, etc., giving it a neat appearance inside and out. Eld. H. K. Ober of Elizabethtown, Pa., and his wife came to us on July 23 and stayed until Aug. 6. He preached for us every night and three times on the two Sundays. These meetings were very profitable and we invariably had a full house. As a result twelve were baptized; one woman of eighty-five was baptized at her home. Through the Men's Work a school bus runs every Sunday. It began running on Sunday after Thanksgiving and has missed only three Sundays since; it was also used every night the last week of the meeting. Thirteen is the lowest number and often forty are brought to Sunday-school and church. A number of these children had never been to church before and we feel some good is being done in this way.—Mrs. M. C. Williams, Mt. Sidney, Va., Aug. 25.

WASHINGTON

Spokane.—Since the last report two were received by baptism, one was reinstated and four received by letter. The two weeks' Vacation School was conducted in June with 127 enrolled; the average attendance was ninety. Our Sunday-school averaged ninety-nine for the nine months since Oct. 1. About a dozen attended the summer assembly at Lake Wenatchee Aug. 1-5. Brother and Sister Shock were our delegates. Over 300 were in the meeting with 250 registered for sessions. Since the last of June we have been participating in Sunday evening meetings with four other churches in the vicinity. The pastors take their turns and the meetings are held in each church. Aug. 12 Bro. J. Harlan Brooks visited our church and brought the message; he represented La Verne College. We are expecting Sister Anetta Mow to be with us in some meetings soon to represent the mission cause in India. Our Aid has not been meeting for two months but starts in September again.—Mrs. John McFarlen, Spokane, Wash., Aug. 25.

WEST VIRGINIA

Morgantown.—Our council was held July 10. The church decided to give Brother and Sister Hamstead a much needed rest. During their vacation they visited with friends in Delaware. It was decided to have evangelistic services between Oct. 15 and Nov. 15. There have been four baptisms since the last report. The B. Y. P. D. will give a play in the near future. A number of members of the Sunday-school attended the tri-county convention at Fairview church, Pa. The county Sunday-school convention will be held in the old Mt. Union church Aug. 29. The Queen Esther class gave an ice cream social on the church lawn. The Ladies' Aid has been quilting through the hot weather.—Mrs. Samuel Hayes, Morgantown, W. Va., Aug. 27.

Salem.—July 7 the Grant district Sunday-school convention was held at Salem. In the forenoon we listened to some very interesting talks and in the afternoon each Sunday-school in the district presented a feature. The church met in council Aug. 5, at which time Bro. Chester A. Thomas was elected presiding elder. He fills the vacancy made by the death of his father, Eld. Jeremiah Thomas. We decided to have our love feast on Sunday evening instead of Saturday as formerly. From Aug. 13 to 26 we experienced an uplifting and profitable series of revival meetings conducted by Bro. M. Guy West of Bridge-water, Va. These meetings were well attended and as a result twenty-one were baptized into the church and one was reclaimed. Sunday evening, Aug. 26, we held our love feast with an attendance of about 420.—Alma G. Thomas, Brandonville, W. Va., Aug. 29.

Spruce Run.—Our series of meetings conducted by Eld. J. S. Showalter closed Aug. 19. He preached in all sixteen sermons. One was received by baptism. Bro. Showalter preached the whole gospel and in such a forceful way that the truth was made plain to all. The church was much encouraged to press on to greater work. Aug. 1 the church convened in council when new officers were called. Bro. Kahle was chosen pastor for another year and Bro. Showalter was retained as elder; Sister Ethel Boothe, clerk; Sister Maye Warren, treasurer; the writer, correspondent. Oct. 13 and 14 was set as the time for our love feast beginning at 2 P. M.—Glenna Fleshman, Lindside, W. Va., Aug. 27.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Bowman-Thompson.—By the undersigned Aug. 8, 1934, at the Garber church, Bro. Oscar F. Bowman and Sister Mildred C. Thompson, both of Harrisonburg, Va.—S. I. Bowman, Harrisonburg, Va.

Bortner-Baughner.—By the undersigned at his residence Aug. 22, 1934, Mr. Preston Bortner of Glenville, Pa., and Sister Anna R. Baughner of Lineboro, Md.—N. S. Sellers, Lineboro, Md.

Bowe-Cave.—At my residence July 22, 1934, W. Clayton Bowe and Stella G. Cave of Washington, D. C.—D. W. Strickler, Luray, Va.

Ferverda-Shock.—By the undersigned at the home of the bride's parents, Mr. and Mrs. Eli Shock, Syracuse, Ind., Aug. 18, 1934, Hiram Ferverda, Leesburg, Ind., and Irene Shock, Syracuse, Ind.—Russell Weller, North Webster, Ind.

Franz-Goetze.—By the undersigned Aug. 19, 1934, at the home of the bride's parents, Brother and Sister A. C. Goetze, Ashland, Ore., Bro. Chas. E. Franz and Sister Vestal I. Goetze, both of McFarland, Calif.—M. C. Lininger, Ashland, Ore.

Jenkins-Eisenbise.—At the home of the bride's parents, Mr. and Mrs. D. M. Eisenbise, Morrill, Kans., Aug. 1, 1934, Ross D. Jenkins of Lincoln, Nebr., and Gladys I. Eisenbise, by the undersigned.—Paul S. Longenecker, Morrill, Kans.

Jordan-Miller.—At the home of the bride's sister, Mrs. Chas. Simmons, by the undersigned, July 18, 1934, Bro. Elmer Jordan and Sister Nannie Miller, both of Bridgewater, Va.—O. S. Miller, Bridgewater, Va.

Monroe-Cook.—By the undersigned at his home Aug. 25, 1934, Mr. Derward F. Monroe and Sister Mildred Pauline Cook, both of Upland, Ind.—Wm. J. Tinkle, Upland, Ind.

FALLEN ASLEEP

Baer, Sister Mary Ann, died at the home of her brother in Welsh Run, Pa., Aug. 13, 1934, aged 71 years. She was the daughter of Andrew and Catharine Gauker Stouffer and was born near Williamsport, Md. Her husband, Henry J. Baer, preceded her several years ago. In early life she united with the Church of the Brethren and lived a consistent Christian life. For several years she worked in two Sunday-schools, the one being a mission school in which her husband was superintendent. She is survived by one daughter and two sons. Services in the Antietam church by Elders C. R. Oellig and M. C. Valentine. Eld. David Zuck assisted in services at the home. Interment in Antietam cemetery.—Sudie M. Wingert, Waynesboro, Pa.

Baughner, Samuel S., born Oct. 6, 1868, died Aug. 23, 1934, after an illness of about eighteen weeks. He is survived by his widow and six children. He was the son of Eld. Aaron Baughner, deceased. Funeral services by the writer in the Chestnut Grove church, with interment in the adjoining cemetery.—N. S. Sellers, Lineboro, Md.

Bond, Minerva Bowman, born April 2, 1859, died Aug. 11, 1934. She married David A. Bond Nov. 25, 1883, and to them were born three sons. She professed faith in Christ at the age of fifteen and united with the Church of the Brethren, serving sixty years in the church of her choice. She leaves her husband and sons, thirteen grandchildren and an only sister. Funeral by the undersigned at Knob Creek church.—A. M. Laughrun, Jonesboro, Tenn.

Hatfield, Ethel, daughter of Silas and Sofia Pugh, born Sept. 3, 1907, died Aug. 14, 1934. She is survived by her husband, John Hatfield, infant son, father, five brothers and five sisters. Her mother, three brothers and two sisters preceded her. She united with the Church of the Brethren seven years ago. Funeral services at the home near Smithfield, Pa., and at the Mt. Union church by Bro. Hamsted. Burial in the cemetery beside the church.—Mrs. Samuel Hayes, Morgantown, W. Va.

Hayes, Glen Ray, aged 6 years, died Aug. 11, 1934, in Akron, Ohio. He was the son of Mr. and Mrs. Raymond Hayes of that city. Besides the parents he is survived by one sister and grandparents. Funeral services in the Morgantown church by Bro. Hamstead. Burial in the Mt. Union cemetery.—Mrs. Samuel Hayes, Morgantown, W. Va.

Krepps, Sister Mary Magill, aged 58 years, wife of Bro. Burke Krepps, died at their home in Belleville, Pa., Aug. 15, 1934, after an illness of five weeks. She leaves her husband, son and four daughters; one son preceded her seventeen years ago. Funeral services in the Spring Run church by Elders L. D. Ruble and H. W. Hanawalt. Interment in the cemetery at that place.—Mrs. Maggie Gill, McVeytown, Pa.

Linebaugh, Sister Katie, wife of Bro. Chas. Linebaugh, died at her home in Waynesboro, Pa., Aug. 21, 1934, aged 76 years. She was born near Sahillsville, Md., the daughter of Isaac and Jane Young Miller. A few months ago she and her husband celebrated their fortieth wed-

ding anniversary. Many years ago she united with the Church of the Brethren and lived a quiet, unassuming Christian life. She is survived by her husband and one brother. Services at her home by Elders Levi K. Ziegler and C. R. Oellig. Interment in Burns Hill cemetery.—Sudie M. Wingert, Waynesboro, Pa.

Mow, John Steven, a deacon of the Ashland church, died July 20, 1934. He was born Jan. 16, 1869, at Nappanee, Ind. The family located in Ashland in 1902, coming from Bremen, Ind. He is survived by his wife, Sister Ida B. Mow, two sons, two daughters, eight grandchildren, two brothers and two sisters. Funeral services by the undersigned in Ashland.—M. C. Lininger, Ashland, Ore.

Nolt, Sister Anna Mae, nee Witmer, wife of Bro. Clarence Nolt of Weidmanville, died July 28, 1934, aged 26 years. She is survived by her husband, one daughter, parents and one brother. Services at Middle Creek church by Bro. H. F. King and John Myer. Interment in adjoining cemetery.—Mrs. Lida M. Zug, Lincoln, Pa.

Reinhart, Bro. Ephraim, died at his home in McSherrystown, Pa., Aug. 12, 1934, aged 81 years. Death was due to a complication of diseases. Surviving are his widow, the former Julia A. Laughman, one daughter, son, six grandchildren and twelve great-grandchildren. Services at the home and at Mummerts meetinghouse by Bro. J. M. Stauffer and J. E. Myers. Interment in the adjoining cemetery.—A. P. Hetrick, Hanover, Pa.

Richardson, Jennie Smith, born July 7, 1856, in Bryan, Ohio. Nov. 26, 1873, she married Jas. A. Richardson and to this union ten children were born. The father and one daughter preceded her. She became a member of the Brethren Church at an early age and remained faithful. She came to Fruita in 1913 and for the past twelve years had been at the home of her daughter, Mrs. F. P. Fraser. Surviving are seven daughters, two sons, twenty-seven grandchildren and twenty great-grandchildren. Services by Bro. Ira H. Frantz, assisted by Rev. King and Rev. Scarffe. Burial in the Elmwood cemetery.—Mrs. J. A. Austin, Fruita, Colo.

Rodger, Sister Barbara Wentz, wife of John H. Rodger, born Oct. 8, 1874, died at the Memorial Hospital, Johnstown, Aug. 16, 1934. She was a lifelong member of the Church of the Brethren. She is survived by her husband, two sons, four daughters, five grandchildren, two sisters and two brothers. Services in the Hooversville church by her pastor, W. D. Rummel, assisted by Chas. W. Blough. Interment in the Berkey cemetery.—Blanche M. Hershberger, Hooversville, Pa.

Shumaker, Sister Verda, aged 41 years, wife of Clyde Shumaker, was fatally burned Aug. 4 and died Aug. 5 at the hospital, Meyersdale, Pa. She was the daughter of Mr. and Mrs. Daniel S. Gnagey of Meyersdale. She was an active member of the church. Surviving are the parents, husband, one daughter, four sisters and four brothers. Funeral services at the home of her parents by the pastor, Bro. G. L. Detweiler, with interment in the Union cemetery.—Delta Arnold, Meyersdale, Pa.

On Making a Will--

Get good legal help that your will may be properly made. To remember missions in your will the following form of bequest is recommended:

"I give and bequeath to the General Mission Board of the Church of the Brethren, a corporation of the State of Illinois, with its principal office at Elgin, Kane County, Illinois, its successors and assigns, forever, the sum of dollars (\$.....) to be used for the purpose of the said Board as specified in its charter."

General Mission Board
OF THE CHURCH OF THE BRETHREN
Elgin, Illinois

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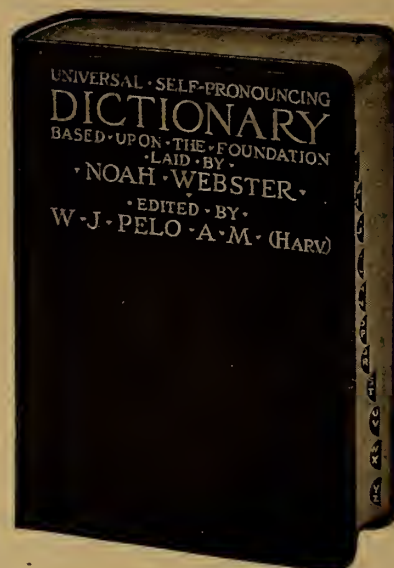
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GOSPEL MESSENGER

Vol. 83

Elgin, Ill., September 22, 1934

No. 38

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OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

Vol. 83

Elgin, Ill., September 22, 1934

No. 38

EDITORIAL

Men of Conscience

IN view of St. Paul's "all things to all men" (1 Cor. 9: 22) one might not expect to find him overfastidious in matters of conscience. Nevertheless Paul was a man of circumspect conduct. He was ever determined to do the right irrespective of what others might think. On at least two occasions (Acts 23: 1; 24: 16) he was at pains to mention this. But what carries far more weight than bare statement, is the fact that he opposed Peter to his face, bore all manner of persecution for what he believed to be right, and sealed his convictions with his life.

Of course it is quite impossible to say what factor in Paul's character has proved to be the most captivating to the men who came after him. There is a challenge in his statesmanlike grasp of church organization. His theology interests those who are fond of systems. But even so, we suspect that the secret of his spell over most men is to be found in his evident sincerity. He was a man of conviction, one ready to deny himself in order to avoid even the appearance of evil. How different is Paul from the paid propagandists of our day who stand ready to say most anything—for a price. We need men of the Pauline type, men of conscience, men who can not be bought because they have placed integrity and a good name far above what money can buy.

H. A. B.

A Strange Class

A STRANGE story about a Sunday-school class has come to my ears. For the last two years this class has had a way of its own. It was too intelligent to be satisfied with the common methods of classes which have regular teachers and ordinary lessons, so it brought in lecturers and leaders from everywhere to discuss important themes in great variety. Now with the universe pretty well ransacked, as it looks about for other

worlds to conquer it finds itself in danger of getting satiated.

In this extremity it has hit upon an interesting expedient. It has decided to try the regular teacher plan again and is looking for one who will teach it something about the Bible and what is in it. A new interest has been awakened in this old and timeworn subject. That is the strange part of this story. Is it an unexplainable exception to the rule, or does it indicate a trend of the times?

It would seem that so good a story as this should have a moral. It probably does but we leave it to the reader to supply it.

E. F.

Changing Emphases in Mission Work

THAT changing emphases come in mission work does not mean that Christ and his teaching should be any less central in our evangel. The message of life remains the same even though the ways of presenting it may and do change from time to time.

It is natural that changes in mission work should come for the reason that there are elements of uncertainty in every undertaking. All first efforts must be more or less tentative and experimental. Even going institutions experience growing pains. In this our mission interests are no exception.

Nor are factors on the field the only variants to be considered. Conditions change for the sending agency, or the mother church in the homeland. And in the present case it is this, perhaps more than anything else, which is forcing changes in procedure on our foreign mission fields.

There was a time when mission money was plentiful, so plentiful that money and men were used in a generous way. Meanwhile, much that was typical of American business methods found its way across and

influenced mission administration. It was inevitable that this should be so, for such was the spirit of the sending and controlling church at home.

But now we have come to other days. Money is scarce and everywhere there is pressure for church expenditures adjusted to a more restricted spending schedule. We are not saying whether it is better to use more money or less. Nor are we saying that the present emphasis upon the indigenous church is the complete answer to our problem. We suspect there is something to be said for both the old and the new in emphases. Yet with things as they are, the new emphasis is our way of doing the best we know under the circumstances.

As already indicated, the trend is toward the indigenous church, or the earliest possible realization of a self-supporting and self-propagating Christian group. And there is much to be said in favor of this emphasis. It is the true way of life for the young mission church. But this does not necessarily mean that any less money is really needed for mission work. So long as vast fields lie as good as untouched there is need for funds and men to lay the foundations of other indigenous churches.

Thus the changing emphases in mission work do not mean that there is any less significance in the command to go, teach and baptize. But finances have forced us to a reconsideration of mission methods. And so the emphasis upon an indigenous church is to have its day.

H. A. B.

The Case for Synthesis

IN its primary meaning synthesis is nothing more than putting or placing things together. From which it follows, that in a world as much out of joint as ours, it is probably in place to give some thought to the case for synthesis. However, we may as well face the fact at the onset, that such a necessary and promising venture is beset with special difficulties. For some reason it is much easier to take things apart than to put them together.

Why this is so in the material world is perhaps evident enough to those who have tried to repair the family clock, or some other bit of household machinery. For while pieces come part easily, or at least yield to one's insistence, they do not come together at a word as the dry bones which Ezekiel saw. They must be put or placed together. And there's the rub! To perform the office of a synthesist you have to know where things go. The dream of the working clock must be clearly in mind.

Difficult as it promises to be, one can not help but see the irrepressible logic of synthesis in the field of human relations. Indeed, all agree that men should co-operate, that vastly more is accomplished when strong

men pull in the same direction and not against each other. And yet it is so hard to bring the blessed state about! For some reason, there is almost sure to be some one straining off at a tangent, if not actually pulling in the wrong direction.

The Master set up an ideal in effective coöperation. "My Father worketh hitherto, and I work." Here was effort toward a common goal. Jesus challenged men to follow, not to oppose. Believers were thought of in terms of oneness. And how much was accomplished as long as the early Christians kept going in approximately the same direction! So the case for synthesis has precedents. It is strong. The times demand that the principle be applied. But the history of such efforts is not so encouraging. Somebody is always messing things up. But we must keep trying. Some day brethren may act like brethren. H. A. B.

How an Old Schoolmaster Taught Religion

SPEAKING of the best ways to teach religion there is a story about an old schoolmaster that is worth recalling. It was brought across from the other side of the big pond by L. P. Jacks and retold lately by the *North-western Christian Advocate*. The schoolmaster was asked: "Where in your time-table do you teach religion?" The inquirer had not seen it listed anywhere.

"We teach it all day long," replied the veteran school man. "We teach it in arithmetic by accuracy. We teach it in language by learning to say what we mean—yea, yea, and nay, nay. We teach it in history by humanity. We teach it in geography by breadth of mind. We teach it in handicraft by thoroughness. We teach it in astronomy by reverence. We teach it in the playground by fair play. We teach it by kindness to animals, by courtesy to servants, by good manners to one another, and by truthfulness in all things."

We are going to agree with you, gentle reader, that there is a time and place for that more direct and special thing which we have usually meant by teaching religion. But we are also going to insist that the schoolmaster's point was sound. The biggest thing about religion is the spirit with which it permeates everything that we do. "We teach them to build the church of Christ," he went on, "out of the actual relations in which they stand to their teachers and their school fellows, because we believe that unless they learn to build it where they are they will not learn to build it afterward anywhere else."

He was asked whether he talked much to his pupils about religion. "Not much," he said, "just enough to bring the whole thing to a point now and then." And he finished with this wise remark: "I do not want religion brought into this school from outside. What we have of it we grow ourselves."

E. F.

GENERAL FORUM

God's Artistry

BY MINNIE B. SHERRICK

Lo, what a miracle of song
From so minute a throat;
A burst of matchless melody
In sweet exquisite note;
Rare, dainty and illusive
As a drop of dew turned silver
In the twinkle of a star;
Entrancing, glad, alluring
As dreamy woodland echoes
Or light fairy bells afar.

Wee winsome wren—
Maychance in limpid essences like you,
Painting the love and leal of life
In pictures true—
God dips his pen.

North Manchester, Ind.

A Layman Speaks His Mind

BY HARRY E. MYERS

THE writer is one of a large group of our members who have passed through a period in our church history commonly called a period of transition. We have witnessed rapid and sweeping changes to which many of us find it difficult to adjust ourselves. Many of these changes are for the better; however, not a few have failed to grasp the difference between principle and method as we pass along. Some are doing a lot of loose thinking and thus loose thinking has fostered a spirit of false liberty.

We now have to admit that on our membership roll are those who engage in various questionable practices. This is done in spite of the fact that every outstanding Christian leader within the Protestant church will tell you that church members who engage in these things are not soul winners. We have some members who tell us that our leadership is bad and that our church is going to pieces.

There is another group, by far the larger, who love the Church of the Brethren, and have faith in her future. Even though many are somewhat bewildered they are working, praying and trusting the Lord for guidance. It is with this group that I would like to think further.

I want to state emphatically my faith in the national leadership of the Church of the Brethren.

Every local church should back the district and national church program, and build its own local program around them. This will foster right thinking and lay the foundation for a strong local church. Successful local church groups of the past have always worked with the national leadership of the church. So has ev-

ery constructive individual leader within the church. This is past history and will repeat itself in our day. If local leadership does not please us, an able, experienced district leader should be consulted. If not satisfied, recognized national leadership should be appealed to. If still dissatisfied it is time to stop, look and listen.

The combined best judgment of the leaders of my church is certain to be of more value than my own. Let us take a fair look at the local church unit. It is democratic, every member having the right to vote. Should any member think that he has a better method of carrying on the work of the church, either local, district or national, a simple method has been provided whereby his ideas can be given a hearing.

Every single activity fostered by our general church organization had its beginning in the local church unit. Our missions, colleges, seminary, publishing interests, etc., all grew out of strong local church units. The order is first the local church, then the district and national Conference. All our church activities are carried on in a democratic way.

There is no ecclesiasticism in the Church of the Brethren. I have therefore declared first, that our system of church government is sound; second, that undue advantage has been taken in recent years due to the swing of the pendulum from legalism.

Tremendous problems confront our church. These must be solved in the spirit of Christ. Indeed, they can not be solved without a group of reborn souls.

Our system of church government remains as adequate as it was in our fathers' day. New problems will be met as satisfactorily as then by facing them in his Spirit. We need the admonition given by the Lord to Joshua when bowing his head all day, for the sins of his people; the Lord said, "Up, Israel hath sinned."

Sterling, Ill.

Some Brethren History in Florida

BY J. H. MOORE

Chapter 2

THE former chapter left myself and family occupying the only real residence, just finished, in the prospective village of Keuka. I say prospective, for at the time there were a very small depot building, a small store and post office building, and a rude shack, with plenty of white stakes in every direction, all of this at the west end of a charming lake, and in the midst of a heavy growth of timber. At the other end of the lake lived three families. Here and there, out in the woods, were a few native families. Three miles to the north was quite a settlement of colored people.

It was Saturday evening with nothing to do the next day, Sunday, but to go over some mail that had ac-

cumulated and look around a bit. The venture was a wild one, almost reckless. An influential northern elder writing me said it was a "wild goose chase." For two days we were without any house furniture, not even a bed. The third day our children broke out with the measles. Were we discouraged with the outlook? Was wife discouraged because of the seemingly unprofitable venture? If so she never said a word about it. As for me I never did have faith enough to remove mountains, but on this occasion my faith in the outcome was fully equal to the demands of the situation.

I fully realized that in all advance movements some one had to make the venture. That was true of all the emigrant movements from Europe to America, and equally true in America as our early ancestors ventured out from the well-to-do settlements of the east into the wilds of the west; into Ohio, then Indiana, then Illinois, across the great Father of Waters and on to the Rockies and finally to the Pacific states. They ventured into the southwest as well as into the west and the northwest, and often filling lonely graves, some of them being by the wayside. In this emigrant tide were not a few of our own people, well to the front too at that. While I was a small lad my father had been swept west by two of these tides, and in these ventures I had learned much of the ways, privations and methods of the pioneer life.

But our people had not ventured far into the distant south, not farther than the northern part of South Carolina, and not many that far. Not a Brethren minister had ventured to carry our five church principles into Florida. Some preacher had to be the first one in the field. Today as I reflect over the venture I often wonder what prompted me to leave my pleasant position on the MESSENGER, and association with the large and prosperous churches of Northern Illinois and settle in such an uninteresting place as Keuka was at that time. I sometimes shudder when I think what might have happened had not some matters turned out as they did. Well, evidently there was an unseen hand behind it all, and to this day praise the Lord for the venture, wild and even reckless as it may have been.

I was now in a new field for religious work, with all the elbow room any man could crave. The next Sunday I got what few people there were in the vicinity together, and organized the first Brethren Sunday-school in the state. The only building available for the purpose, was the depot building, and only the platform of this, the platform being on three sides of the cheap little structure. On the one end of the platform my wife took care of the children and young people. At the other end I looked after the adults of all classes. These services, from Sunday to Sunday, gave me occasion for some special Bible talks in connection with the Sunday-school work. There were not enough peo-

ple to justify regular preaching services, and Sunday-school too, so we concentrated our efforts to keep up the interest of the latter. On the south side of the lake and one-fourth of a mile from the village site I selected twenty acres on which I had a house erected, cutting down trees to make room for the building. This became the home of myself and family during our residence in that part of the state.

About six weeks after our arrival at Keuka, came Bro. John D. Teeter and family. He was a merchant in Mount Morris, Ill., and he brought with him his stock of goods, and after erecting a building for the purpose, opened up a second store for Keuka. Along with two sisters coming, made eight members, the same number as associated in laying the foundation of the Church of the Brethren at Schwarzenau, Germany, in 1708. We all felt greatly encouraged, and were filled to overflowing with enthusiasm. We were a real comfort and inspiration to each other. Bro. Teeter and myself talked over the place for a meetinghouse. He said if I would stand good for half of the cost he would stand for the other half. In rather quick time, with a bit of help from friends in the north, the house was erected, and we moved our Sunday-school.

As the months passed other members came, erected homes, and these along with other buildings gave Keuka a real village-like appearance. In the fall, Nov. 27, the church was organized, and when a love feast was held in January, the first Brethren feast ever held this far south, there were 47 members at the tables, and in the number nine preachers. Bro. S. T. Bosserman of Ohio, an elder and writer of sacred memory, officiated at the feast. This was looked upon as a most promising beginning of our mission work in the south. The membership increased until the number reached considerably over fifty, and from all appearance the settlement, made up largely of members, gave evidence of permanency.

Another group settled north of Hawthorn, sixteen miles to the west, and here regular services were held. A short cut of twelve miles from Keuka through the woods, with here and there a negro settlement, led to the place of meeting. This was an old settled section, and the land far more fertile than any of that near Keuka. Here Eld. J. C. Lahman, of Franklin Grove, Ill., purchased a home and spent part of his winter months. Another minister, B. F. Bowser, resided not far away, but finally died. In his early college life, at Juniata College, Pa., he enjoyed a close association with Dr. M. G. Brumbaugh. He was the first Brethren minister to have died in Florida, and fills a lone grave by the wayside. At this Hawthorn church Bro. Andrew Hutchison one time held a revival meeting, and attracted wide attention as the "Walking Bible." He also held a revival in the Keuka church. At both of

these points the interest was fine and the prospect for religious development decidedly promising. Especially was this true of the congregation at Keuka. Of winters the place was visited by dozens who came to enjoy the genial winter climate. We were favored with plenty of preachers as well as good song leaders. The church stood about 200 feet from the lake, and on Sunday morning it was quite common to see row boats coming up the lake carrying whole families to the services. In all of my church experience I have never seen a happier and more contented group of people, both young and old.

I am dealing with this period of church history in Florida a bit in detail, so as to permit the present day reader to understand the conditions as they prevailed in the early settlement of the country. The manner of living was then simple, in fact very simple. Aside from oranges there was little fruit, and very few vegetables. The people, especially the newcomers, had not yet learned how to treat this sandy soil so as to make it productive for the vegetable industry. Had we known this, living would have been quite different, and yet there was little complaining. But there came another day, a sad one for the Brethren interest in this and other parts of Florida, but about this I must deal in another chapter.

Sebring, Fla.

Vacation at Home

BY MAUD MOHLER TRIMMER

Now is the time when all the world longs for a surcease from work and a glorious playtime in which to revive courage and rebuild the physique. Everywhere people are hurrying to the mountains, the beaches and the lakes. But far more people are staying home because they have not the money to go gypsying. And yet authorities on health insist that change and recreation are essential to health. What's to be done about it? There is a homely old maxim known to all to the effect that "there are more ways of killing a dog than choking him to death with butter." Whether or not folks succeed in killing the dog depends on their resources.

In the long ago when I was a young girl in a small Nebraska town I learned a valuable lesson from a real saint of God. She was so poor that when she grew old she must of necessity support herself by laundering clothes, yet she had saved and scrimped until she had a wee cottage built for herself.

My mother used often to pack a basket with a roll of fresh butter, some eggs, fruits and vegetables which she would direct me to take as a gift to this good friend. Every time I went I was impressed by the daintiness and charm of this simple home. The lawn

was mowed and free of weeds; there were beds of old-fashioned flowers in bloom and a tidy garden in the rear. Within the house everything was cheap and unpretentious, but attractive. The wall paper was of a dainty pattern in delicate colors; the floor gay with rag carpet and braided rugs and the furniture placed to advantage. Every dish in the kitchen cupboard, every picture on the walls and every ornament in the living room was chosen with exquisite taste. She made the most of what she had.

I can still see her standing by the door, with tears rolling down her cheeks as she asked God to bless me and my mother. Those prayers were answered for I have been richly rewarded by my acquaintance with this noble Christian. She has always been an inspiration to higher living and from her I have learned to enjoy the things God has put into my hands, resources of time, talent and material things and to use them to advantage.

So in the matter of spending a vacation at home those who must should make the best of it and spend the time to good account. Every community has some spot of interest within itself or more, or some point in the neighborhood to which the citizens point with pride. It is well for every vacationist to inquire of himself: If I were a tourist visiting this place what would I wish to see? If I had a guest where would I take him to give him a good time? What do I now know of these places?

It would seem that every one would have the good sense to see all the good things of his locality, but such is not always the case. I live next the sea, yet I know people who live within six blocks of it who have never been in the water, while thousands of people come as many miles to have the thrill of bathing in the surf, of riding in on the waves and feeling the glorious tingle that comes when the warm blood responds to the shock of the cool salt water. Other people haven't enough curiosity to go to the docks to see the ships come and go or unload. Residents of our town do not know we have an art colony. And I knew people living within ten miles of the Missouri River, in the days before automobiles, who would not bother to hitch old Dobbin to look on this mighty stream. And when we lived in the southwest and went to visit an Indian pueblo it was to encounter strangers from England, Sweden, Germany, Switzerland and noted men from all over America who had come to enjoy what we could see every fiesta day, if we wished. Moreover the beautiful canyon where we liked to picnic was chosen by a vice president for his playground.

Of course it is true that some people have been sight-seeing in the vicinity of their home towns so much during the past several years of forced economy that these places are too familiar to afford the needed change of

scene. Is there anything left for them to do without expense? Yes, there are still ways to kill the dog.

Doubtless there is no one who leads a busy life who has not a number of delightful tasks he wishes to do "sometime when I have time." Vacation is the time to get them done. Then all unnecessary extra work should be omitted. Most of us do many things that might just as well be forgotten for a while. That should leave time to do the things the heart desires to do.

It is well to rediscover the immediate neighborhood and see the unusual things right under one's nose. In the country there is an endless supply of wild flowers, birds and little animals begging for acquaintance. And often the farmer's wife finds change of thought in so simple a thing as going sight-seeing in the shops or eating down town where some one else serves her.

City people may find, undiscovered, charming nooks right at the doors of their own homes. Most people follow a certain course in going down town, to church or the neighborhood store and neglect the streets going in other directions. Close to my house are very interesting spots, and I suppose every other city dweller could say just the same. The best of it is that these may be enjoyed without the wear and tear and fatigue of long drives. In my own block may be seen at one home a fine dahlia garden; two cactus gardens may be viewed at other places. At another is an attractive fountain pouring into a goldfish bowl, and just behind my home is an aviary of rollers, love birds, parakeets and pheasants. Back of my home is a paved alley bordered by back yard gardens.

The block just north of my home, which is out of my beaten course of travel, consists of small stucco Spanish bungalows. It is pleasant to walk past them studying the architecture and landscaping. The alley to the rear of them is a continuation of ours, but is unpaved, weedy and grass grown. But to venture through it is to go exploring for worth-while discoveries. There are grassy back lawns shaded by fig, peach, apricot, orange and lemon trees. Some have grape or rose arbors sheltering tables and chairs all ready for picnic dinners, several have outdoor furnaces near by where the meal may be cooked, a few have fountains also and most have goldfish pools.

Eight blocks on a friend of mine has a marvelous flower garden. She writes delightful poetry and has put the beauty of a poem into her garden she has made in an old miniature golf course. And I have just heard of a fine begonia collection near me.

Not only are there possibilities in the houses and nooks of the neighborhood. In the most ordinary neighbors there are fine qualities to be discovered and appreciated. Any day it is possible to meet somebody of character so unusual or beautiful that one's whole

life is to be inspired and enobled. And then I suppose every neighborhood has some one so out of the ordinary in some way that this makes him of special interest. I have always found such everywhere I lived. In Missouri, there was a little colored boy whose mother worked for one of our neighbors, a child who later became one of the nation's foremost musicians. Next door lived a young lady who was a popular actress of that day, and in this state also I met one of the two most courteous gentlemen I have ever known. In Nebraska I met the Christian woman mentioned above, another outstanding Christian, a fine artist and one of the two most courteous women I ever met. In New Mexico I knew another real lady, a very interesting Spanish woman who had been a pioneer, a Christian who made a trail for herself to Paradise by the sun-bonnets she had made, and a poet. In California we have an unusual opportunity to meet extraordinary people, for folks come here from all corners of the globe. It is well, too, to cultivate the friendship of the children of the neighborhood. They keep the heart young.

The world has so many strange and wonderful places and so many delightful people that any one can have a vacation anywhere if he chooses.

Long Beach, Calif.

Letters to a Dunker Father

Letter Four

Dear Father,

If you will grant me that the chief causes of war lie in our economic system, as I contended in my last letter, it is obvious that to prevent war we shall have to change the economic system. For the profit system with its poverty in the midst of plenty we shall have to substitute the coöperative commonwealth. This is the concept which the 86% Brethren clergymen voted for rather than our present capitalism. This figure is from the questionnaire about which I wrote you some time ago. If you will remember I remarked then that this, and their attitude on war, were strangely inconsistent with their attitude on social and economic problems.

For the coöperative commonwealth implies a great many social and economic changes, in short a veritable revolution. Among them are the unionization of workers, limitation of income and inheritance, unemployment insurance, social insurance, production for use rather than for profit, and a true international instead of a blind nationalism. And yet these are the very things which many Brethren clergymen reject or regard doubtfully. Very probably the church as a whole would reject them much more emphatically than the clergy. So you see that we are for peace and at the

same time for an economic system which means war.

By this time, father, I trust I have made clearer to you why I feel that a great deal of thinking and re-orientating needs to be done on the Brethren peace policy. We shall have to come to grips with social gospel as well as preach an individualistic soul-saving one. We shall have to take as strenuous an attitude toward preventing wars as we do in protesting against its wrongness. And we shall have to realize that if we intelligently desire to prevent war we must help build the coöperative commonwealth and expend as much effort, yes, more, than we now give to saving souls and urging people to be individually good. Indeed, I have no doubt that most of our capitalistic profit takers in America are quite nice people personally, many even attending church regularly, but collectively their action has resulted in the collapse of our society.

Furthermore we shall need to realize that Jesus himself, if he were here, would work unceasingly for this coöperative commonwealth. Is not this the concept he had in mind when he spoke of the kingdom of heaven here on the earth and the brotherhood of man? Most Christians have forgotten, or probably never knew, that Jesus was considered a radical in his day, and that by his own church. Indeed it was the very leaders of the church who had him crucified because he preached a social gospel to the poor rabble. I sometimes wonder whether, if Jesus were here today, his own church would not again crucify him and hurl epithets of "heretic" and "red" at him, for I am quite sure he would be more critical of the rottenness of our capitalist society than are most Christians.

Your Dunker Son.

Pathfinders in Maryland

BY J. M. HENRY

19. Martin Urner

ULRICH URNER, native of the Canton of Uri, Switzerland, driven by the fiery trials of persecution, fled to Alsace, France, about 1682. He established himself there and remained in Alsace twenty-six years. When the Pietistic preachers from Germany were carrying their messages up and down the Rhine Valley some made their way into Alsace and Lorraine. Ulrich Urner and his family came under the influence of these itinerant preachers.

The established churches, both Catholic and Protestant, became intolerant and tried to stamp out the heresy of these liberal Pietists. Persecution became rife and the oppressed fled to the new world. When news reached Ulrich Urner that Penn's Colony had become a Mecca for the oppressed peoples of Europe, he decided to cast his lot with his persecuted people. He disposed of his property and with his wife and three

sons, Jacob, Hans, and Martin, sailed down the Rhine and took passage to America. They left Europe in 1708, the same year Alexander Mack organized the church at Schwarzenau.

The Urners settled in Roxbury, a suburb of Philadelphia, where they remained four years. By the year 1712 Ulrich Urner had obtained patent for a large tract of land in what is known now as Lancaster County. Here he lived to a ripe old age.

Martin Urner, third son of Ulrich, was born in Alsace, France, in 1695, and at the age of thirteen came with his parents to the new world. He grew to manhood on his father's farm, married Catherine Reist who died in April, 1752. Martin Urner was married a second time to Barbara —. He purchased over four hundred acres of land in the Schuylkill region, where he became a man of wealth. He had accepted the principles of the Pietistic doctrine in Europe and developed a deep religious nature but his soul was longing for more light.

News spread throughout the colonies that the famous preacher, Christian Libe, had arrived in Philadelphia. Martin Urner and a group of earnest seekers after truth made their way to Philadelphia to hear him but were disappointed. Christian Libe was not in America. Peter Becker met Martin Urner and his group and invited them to a meeting which was held probably during the fall of 1722 in Becker's home. A warm friendship grew up between these two men and visits were exchanged. Meetings were held by Peter Becker in the Schuylkill region. In the month of December, 1723, Peter had a meeting in the home of Martin Urner and six persons applied for baptism. These were the first fruits of mission work in the new world by the Society of Dunkers.

The news thrilled the little band of seventeen Brethren, in and around Philadelphia, who had been in the new world only four years. The missionary evangelist returned from his preaching tour with great rejoicing. The Christmas season was close at hand and the home of Peter Becker presented a busy scene. Anna Dorothy Becker made the household ready to receive the new converts.

It was past noon and the crowd was assembling rapidly. Songs of praise echoed through that humble home. A sound was heard and silence grew holy, for the new converts had arrived. Martin Urner, a strong, vigorous man, twenty-eight years old, and his beloved wife Catherine, led the group. Henry Landis and his wife, Frederick Lang and John Mayle, two young men in their teens or twenties, completed the group of six souls who awaited the rites of Christian baptism.

There was no ordained minister of the Brethren in the new world. A council was held and Peter Becker was chosen to act as elder. The applicants listened

breathlessly as this prince of God read the Scripture and gave holy admonition. His voice ceased and quietly about twenty-five persons walked to the banks of the Wissahickon Creek. They knelt upon the frozen ground and the voice of Peter Becker broke the stillness. Overhead the wintry winds sent solemn tones through the branches of the pines and hemlocks, while the ice-bound stream made strange music. Six candidates were led into the icy water and the first baptism of the Brethren in the new world took place.

The procession returned to Germantown amid joy and gladness. They assembled in the home of John Gomor-ry. The sun burnished the western sky and then twilight covered the earth. The tallow candle was lighted, and the group of twenty-three souls surrounded a table and all was quiet. In sweet meditation they counted their blessings as Peter Becker arose, laid aside his garment and began to wash the saints' feet. They ate the Lord's Supper, passed the kiss of charity with the right hand of fellowship, partook of the holy communion, sang a hymn and went out. It was night. The first love feast by the Brethren in America was celebrated that memorable night.

Martin Urner took up his Christian work in earnest. He was elected to the ministry in 1724. When Alexander Mack arrived, 1729, he found two able home missionaries, in the persons of Peter Becker and Martin Urner who were carrying the gospel to the settlers on the frontier. Martin Urner was ordained elder by Alexander Mack and given the oversight of the Covenant congregation where he labored until his death, 1755.

During the year 1737, in company with the young and brilliant George Adam Martin, Martin Urner went to the Great Swamp to baptize several persons. This missionary zeal was kept up during his whole ministry. Born in 1695 in Alsace, France, brought to the New World at the age of thirteen, baptized at twenty-eight, called to the ministry when only twenty-nine and ordained as elder at the early age of thirty-four, Martin Urner became an inspiring example for his nephew Martin, son of Jacob Urner, and also to Jonas Urner, son of the second Martin Urner.

It is very doubtful whether the first Martin Urner, the pioneer mission worker in the colonial era, ever visited any of the early Brethren colonists in Maryland, but his work among the churches in Pennsylvania and New Jersey stimulated missionary zeal in George Adam Martin and the second Martin Urner, his nephew, to such an extent that it can be said that the old pioneer laid the foundation for the missionary enterprise in Maryland. It seemed quite certain that Martin Urner urged his nephew and George Adam Martin to visit Antietam and the Monocacy region and carry the gospel to the Brethren in those places. No

doubt he longed to cross the Blue Ridge—and like Moses from the mountain top, behold a promised land—but God had ordained otherwise. The task must be left to younger hands and the old sainted pioneer bestowed his mantle upon a noble pathfinder, the second Martin Urner.

Bridgewater, Va.

Making Membership Meaningful

BY C. M. KEY

Given at the First Virginia District Conference

WE must admit that church membership is not as meaningful as it should be nor as it once was. When Alexander Mack and his small group organized the Church of the Brethren they laid aside all creeds and set out to search the truth of God's Word. This led them to adopt the New Testament as their creed and to declare in favor of a literal observance of all the teachings of the Son of God. To these early brethren church membership meant a literal observance of the New Testament and this was intensified because of severe persecution. They read Luke 14: 25-33 at the founding of the church very likely because it contains the words, "Count the cost." They had to count the cost for they were persecuted for their faith.

Through the following two hundred years our church was a protesting body and this kept up a meaningful membership. I grant you it was very formal many times, but to become a member meant giving up certain worldly fashions and the putting on of a specified form of dress. It meant staying away from certain worldly amusements. It meant giving up certain habits. It meant a definite promise to refuse to go to war and to law with brethren. It meant that there must be a rigid compliance with these conditions through life or one of two things would follow: first, a public acknowledgement before the church council of the mistake and a request for forgiveness; or, second, the expulsion from the church. By this I do not mean to say that no emphasis was placed upon the spiritual side of life. But formalism was predominant too often. In the past twenty-five years there has been a drifting away from all formalism without anything very specific to take its place. Thus we find in our church today a membership that can not tell us what it is all about. No definite demands were made of them as entrance requirement and nothing is specifically required of them to remain in the church. We make a few suggestions to them and require them to be baptized by triune immersion. The church has very little value to many. They only think of it as a necessity at the time of marriage, and a good thing to be connected with in the hour of sickness and death. About 50% of our membership seldom or ever attend the church services,

they do not contribute financially or in any other way to the promotion of its program. Scarcely 50% attend communion service.

There is a definite need for a new emphasis upon the meaning of membership. Now I would be extremely alarmed if my congregation alone had this problem or if my denomination was the only one that has failed to get 100% of loyalty from its members. We are not alone. This was discovered after interviewing leaders in the following denominations: Presbyterian, Baptist, Lutheran, Methodist, Episcopal, Seventh Day Adventist and Catholic. I would like to give you the fruits of these interviews.

The Presbyterian Church with over 2,700,000 members has our problem. There are no specific requirements of its members and only in extreme cases is there any action taken on the part of the church. They, like we, are seeking a solution to this problem.

The Baptists with over 10,000,000 members find that many are not loyal. They are trying to meet the problem by use of a church covenant which is given to converts with a definite explanation. This covenant is read at the communion service held the first Sunday of each month. A member is seldom disciplined for any offense or for failure to keep the covenant.

The Methodist Church with over 9,000,000 members uses the probation method. Some are received on two months' probation, some for a longer and some for a shorter time, but with specific requirements. Considerable emphasis is put upon the place of the church in the salvation of man. The church and Christ united saves a man. They say there must be a definite committal to the church to be saved. There is no discipline of members save a private conference of pastor and member.

The Lutheran Church with its 4,000,000 members is somewhat more definite in regard to the meaning of membership. The pastor instructs all young people between the ages of 12 and 14 in a twelve-lesson course emphasizing membership and Christian duty. They have a system of active and inactive membership or of communicants and noncommunicants. This system is constantly before the people; they know what it is to be in good standing and that they will not be so considered if they fail to meet the requirements. The requirements are these: (1) Some regularity of church attendance. (2) Making some financial subscription according to ability. (3) Attendance at communion once per year (a careful check is kept of all communing). (4) Only those in good standing have a vote or can be members of boards.

The Episcopal Church with a membership of about 2,000,000 is rather lenient in church discipline and membership requirements. They practice infant baptism and when they come to the age of accountability

are confirmed by the bishop of the church. A confirmation class is conducted for six or eight weeks and attendance is generally required. Children are not re-baptized but at confirmation they are asked the questions which were answered for them by their parents at the time of infant baptism. No one is ever disowned. They too have many disloyal members but do not feel disposed to sit as judge over a brother.

The Seventh Day Adventists with 173,000 members have a very rigid church discipline. To become a member of their church means several things, and to remain a member means the strict adherence to these things. All applicants for membership are publicly examined. They must give full evidence that they understand the position of the church. They require among other things in the baptismal covenant, faith in God and Christ, faith in the Holy Spirit, the Bible as only creed, Second Coming of Christ, Seventh Day Sabbath, rendering to God of one-tenth of all income, regular church attendance, abstinence from alcoholic drinks, tobacco, swine meat, tea, coffee, card playing, theater going and dancing, simplicity of dress and baptism by immersion. They have no inactive membership list for such are dropped from the list by a vote of the church. Members are disfellowshipped for the following reasons: Loss of faith in the fundamentals to the gospel and cardinal teachings of the church: such as a failure to tithe; open violation of the laws of God, as, fornication, swearing, sabbath breaking; refusal to recognize church authority; use, manufacture and sale of alcoholic liquors and the use of tobacco and for non-attendance at church services except in case of old age or infirmities.

The Catholic Church is most definite in the meaning of membership. The church and its rites are essential to salvation and they use no uncertain terms in having their members understand this. Children are received into the church by infant baptism and placed into the hands of a god-father or god-mother who has charge of their religious instruction. As soon as they are old enough they are placed into parochial schools where they are trained to honor and respect the church as an organization established by Christ for the promotion of his kingdom, with the priest as his minister. At the age of ten or twelve they are confirmed. In case of older persons coming, a private conference is held with such a one and then he is given a "Catechism of Christian Doctrine." They are required to read the prayers, apostles' creed and confiteor contained therein twice a day for two weeks after which a two months' study is made of the catechism. Certain requirements are made in order to be a good Catholic and most of the members comply. These are: first, attendance at mass each Sunday; second, attendance at communion on Easter Day; third, go to the confessional at least

once a year and confess their sins. To fail to be a good Catholic deprives one of the right to have high mass said at his burial and in some cases the unfaithful one is not granted a Catholic burial at all. They contribute their meaningful membership to two things: A definite early training and the confessional.

Now, what shall we say constitutes a meaningful membership? May I suggest six things: (1) A definite acknowledgement of Christ as our personal Savior and a dedication of our powers to him. (2) Some regularity in church attendance. (3) Attendance at communion at least once per year. (4) Some subscription paid to the church budget according to ability. (5) Some evidence of an effort to live the Christlike life in our dealings with our fellow-men and some type of confession when we have failed. (6) A sharing of Christ with others.

But how can we bring this to pass in the lives of our members? Again may I suggest six procedures: First, by placing a greater emphasis upon Christian education. Second, a new emphasis upon the worth of the church to the individual. Third, a new emphasis upon Christlikeness of character essential to salvation. Fourth, a definite instruction in the need of rendering a service to Christ through the church to attain salvation. Fifth, by constantly holding before our members the requirements to be in good standing and let it be definitely known that they are not good members if they fail to meet these requirements. Sixth, a period of definite instruction either before or after baptism.

I do not believe a corrective discipline will ever bring about an improved membership. If it were possible a uniform requirement among all Protestant bodies so there could not be a shifting from one church to another to escape certain requirements would help to develop a more meaningful membership. We need to seek a way to deepen the spiritual life of our people and this will come only through prayer and long-suffering. Character is not built in a day. So may we grow in grace and in the knowledge of our Lord Jesus Christ.

Roanoke, Va.

The Annual Report

The Annual Conference of 1921 authorized the General Ministerial Board to secure an annual report of the work of the churches. The Yearbook during the past years has made the results of the reporting available. For a number of years the Board of Christian Education, simultaneously secured a report from the Sunday-schools. In order to eliminate expense the two Boards now request only one report. By Sept. 29 every minister ought to receive a report blank. He, with the superintendent of the Sunday-school, should, if we all work by schedule, have the report complete and sent to the secretary of the District Ministerial Board by Oct. 10. District Ministerial Boards are responsible for the collecting of the reports and forwarding them

to the regional member of the General Ministerial Board.

Careful study will be made by the District Boards and the results be made known to the other boards of the district. Likewise, the General Ministerial Board, through the office at Elgin, tabulates the material and makes the result available through the Yearbook. If everyone will work according to schedule we can publish the Yearbook by Jan. 1, 1935.

LATE REPORTS MAKE A LATE YEAR-BOOK.

—M. R. Zigler, Secretary, Ministry and Home Missions.

Monthly Financial Statement

Conference Budget

During the month of August contributions for the Conference Budget and agencies within the budget totalled \$7,763.67. Total cash applicable to the Conference Budget for year beginning March 1, 1934, \$75,364.03, detail as follows:

	For the the month	For the the year
General Mission Board	\$6,837.09	\$40,691.53
Board of Christian Education	98.94	2,419.17
Bethany Biblical Seminary	186.45	1,426.99
General Education Board		58.39
General Ministerial Board		43.42
Men's Work		85.30
American Bible Society		15.28
Undesignated funds	641.19	30,623.95
	\$7,763.67	\$75,364.03

General Mission Board

During August contributions were received by the treasurer of the General Mission Board as follows:

	Receipts	Total rec'd since 3-1-34
World Wide Missions	\$1,580.33	\$10,179.86
Student Fellowship Fund		681.51
Women's Work Project	688.20	4,712.94
Home Missions	72.07	601.85
Greene County, Virginia, Mission		12.00
Foreign Missions	40.64	2,235.24
Junior League Project	4.08	334.45
B. Y. P. D. Project	69.55	184.37
Home Missions Share Plan	10.00	31.00
Intermediate Project	1.07	29.62
J. B. Emmert Memorial Fund		5.00
Men's Work Project	62.00	62.00
India Mission	117.29	570.95
India Native Worker		45.00
India Boarding School	9.45	169.90
India Share Plan	133.00	834.81
India Missionary Supports	751.78	5,973.41
China Mission	43.30	292.37
China Native Worker	36.70	61.70
China Share Plan		142.50
China Missionary Supports	319.15	4,068.10
South China Mission		162.00
Sweden Mission		20.00
Sweden Missionary Supports		945.00
Africa Missionary Supports	789.94	4,714.64
Africa Mission	2,047.31	3,318.60
Africa Share Plan	52.05	276.28
Africa Leper	9.18	26.43
Conference Budget	588.43	30,374.79
Conference Budget Designated for—		
Board of Christian Education	98.94	2,419.17
Bethany Biblical Seminary	102.25	302.92
General Education Board		58.39
General Ministerial Board		43.42
American Bible Society		15.28
Conference Budget Share Plan	52.76	249.16

The following shows the condition of mission finances on August 31, 1934:

Income since March 1, 1934	\$56,618.47
Income same period last year	60,230.68
Expense since March 1, 1934	79,378.29
Expense same period last year	71,271.08
Mission deficit August 31, 1934	28,349.02
Mission deficit July 31, 1934	24,357.15
Increase in deficit during August, 1934	3,991.87



MISSIONS

*This Department
Conducted by
H. Spenser Minnich*



Educating India Missionaries' Sons and Daughters

BY EMMA K. ZIEGLER

THIS year marks a milestone in the life of Woodstock School in Landour up in the high Himalaya Mountains where the missionary children attend school, for this is the 80th anniversary of the beginning of this school. So on June 16 the school and entire Landour community celebrated together.

The first part of the program for the day was a tea in the new open air gymnasium where the faculty was host. About 400 people were present to drink tea and talk at this social affair, and this in spite of the fact that the monsoon clouds began to come rolling over the hills and enveloped us at times and also dropped some of their moisture upon us.

Following the tea an historical program was given in Parker Hall. On this program one lady spoke who was a teacher in the school in 1880, and a second one who came as teacher several years later. Several members of the present staff also spoke. One of these is an elderly lady who has been teaching in Woodstock for twenty-nine years. She gave some of her experiences as a pupil in Woodstock when a little girl.

All of these talks and experiences impressed us with the fact that the school as it is now is the result of the efforts, sacrifices and prayers of numerous people up through these eighty years.

The school has practically always been more or less of a missionary enterprise. In 1848 a convent was established in Mussoorie and this was the only educational institution for girls on the hill. There was no Protestant school. So three British army men and two American Presbyterian missionaries interested themselves in establishing a school where their daughters could attend. Due to the efforts of these men the committee of the missionary body known as the "London Society for Promoting Female Education in the East" was induced to open a school. This occurred in the year 1854. The school was originally called the "Company School," not because it was established by the East India Company, but because the East India Com-

pany was in power at that time. The name has survived and it still is called the "Comp'ny Ischool" by the coolies on the hill.

Because of the frequent changes in staff the English missionary committee finally decided to offer the school for sale in 1874. Two missionaries, Mr. Woodside of the American Presbyterian mission and Dr. S. H. Kellogg interested the women of the Presbyterian churches in America in securing the school. The Presbyterian women of Philadelphia first responded to the appeal. They promised the New York Board that they would secure the required amount and present Woodstock as a Christmas gift to the missionary parents of their India field. Thus on June 30, 1872, was sent the momentous telegram: "Buy Woodstock." The record describes its journey in these words: "Through the deep-sea cable, hovering for an instant in London, then springing on lightning wings, and, just six hours after it left New York, resting on the Himalayas, ten thousand miles away." Woodstock was bought. After consideration the missionaries decided to open the school to others also, the minute reading thus: "We desire to establish a school which will be open to the public."

The school was not a coeducational institution from the beginning. It was not till the coming of Mr. Parker, the present principal, in 1922, that boys began to be a part of the school. There were only a few then, but it was one of Mr. Parker's objectives to build up the school from this angle and he has succeeded so well that at present the number of boys and girls is about equal. In 1926 a hostel for boys was built.

One of the outstanding and much-loved early principals of Woodstock was Miss Scott, Presbyterian, who served from 1875 to 1890. It was one of her aims to have teachers of various nationalities on the staff and that practice continues to the present. There are Americans, Canadians, Anglo-Indians, and Indians on the present faculty.

Another one of the aims of Miss Scott was, as she expressed it to the girls at the close of a meeting: "Will not you girls of this school go out to have a share in the work of bringing souls to Christ?" This aim has also continued down to the present and we see it carried out in the Scripture classes of each grade, the inspiring chapel exercises once a week where the entire school gathers together in Parker Hall, in the Junior Church, each Sunday morning, in the Christian Endeavor on Sunday evening, and in all the life of the school.

In 1922 the Presbyterians decided to allow other missions to affiliate with the school by furnishing a teacher or teachers on the staff, the mission paying the teacher's salary. This has been carried out. At present eight different missions have one or more representi-

tatives on the staff, one of whom is the Church of the Brethren. In 1927 the General Mission Board sent Miss Susan Stoner out to serve on the faculty of Woodstock. At present she is on furlough pursuing some post graduate work which will better fit her to continue her work in Woodstock.

On the board of directors are representatives from eight different missions, twenty members in all. The President of the Board at present is L. A. Blickenstaff of the Church of the Brethren.

There are 318 children in the school representing 31 different missions. The other 83 represent other groups: Hindus, Sikhs, Mohammedans, Parsees, Indian Christians, Armenians, and one little Russian Mennonite girl who escaped with a man and his wife from Russia. Her parents are still in Russia. They were eager for her to go so she would get proper teaching. They escaped over the border after some harrowing experiences, went into China and hunted up some Mennonite missionaries who advised them to come to India. So here is little Helga in a fine Christian atmosphere learning that there is a God who directs the universe.

The total number of American children in the school is 309, 16 of whom are of the Church of the Brethren mission. These 16 children are making a worth-while contribution to the school.

It is a great privilege that the children have to attend a school of this sort. In many cases the school facilities that missionary children have are not of the best, but in Woodstock they have practically all the advantages they would have in an American school and some that they would not have there. One of the disadvantages they have in some cases is a long separation of thousands of miles from parents. But even such a disadvantage proves an advantage sometimes in making the children more self-reliant.

Landour, India.

What to Pray For

Week of Sept. 22-29

LET us turn back to the June, 1906, *Missionary Visitor* and see what Bro. W. B. Stover wrote about Ahwa: "The territory of the Dang (Dong) States is yet an unoccupied field. On several occasions we sent native men there to begin the work, but they get disheartened and want to come back. Ahwa is sixty miles away, and in the dense jungle, somewhat feverish, and becomes quite cold in the winter. The people wear few clothes, are easy of approach and are fond of drink. . . . We have a school running there part of the time. About a dozen little naked children of the woods attend."

Today, after twenty-eight years, we find a Christian

community numbering nearly five hundred, and 205 members in the church. The poverty and the backward conditions of the people have caused difficulties in the work. Being of the jungle hill tribes, the people have had the custom of moving a whole village or community upon a sudden impulse, and there have been times in the history of the Ahwa mission when one week there was a promising school in a certain village, and the next week it was not! The village had moved, but all too often the school did not move with it.

All who have worked at Ahwa have felt that agricultural conditions must be bettered. When once the people can climb to a higher standard of living, there will be more chance to help them. Strange to say, although these people are among the poorest, more children of kings have attended our mission school at Ahwa than at any of our other stations!

News From the Field

CHINA

Liao Chow

Elizabeth W. Oberholtzer

Nanking Medical Conference

Dr. Wang of our hospital very much enjoyed attending the National Medical Conference for North China during the last of March and first of April. There were Chinese and foreign physicians in attendance from various parts of the north of China, with about four hundred delegates in all. Many good lectures were given on the recent progress in medical science. New cures for tuberculosis and enlargement of the spleen were explained. This was most helpful as these are two of our prevalent diseases. During the conference the delegates were entertained at dinner one night, by Dr. Wang Ching Wei, President of the Civil Government of China. He lectured on the value of scientific medical work and said that the new practice of medicine should displace the old-fashioned quack doctor. Medical mission work is very much appreciated in many parts of China.

Mrs. Pollock's Furlough

On May 9 Mrs. Pollock sailed for America via Japan to take her furlough. We hope she may have a good rest and change and be of much help to her relatives, friends and to the church in telling them of our medical work here.

Miss Yen

We are very glad for the coming of Miss Yen, our new nurse who will help Dr. Wang in the work of overseeing the hospital. She is a graduate nurse from Pao Ting Fu and has had some work in Te Chou and Peking. She recently helped in a mission hospital at Ching Tao, Shantung. She comes to us well recommended and is taking hold of the work very nicely.

Outstation and Village Evangelism

During the first weeks of April Pastor Chang and Brother and Sister Oberholtzer spent two weeks in the Ma Tien district, one of our outstations. They first visited Ho Pei Kou, a mountain village five miles from Ma Tien and spent five days at this place, visiting homes, holding classes for men, women and children and conducting evening meetings. During the day, between classes, there was time for some personal work and first aid—such as washing ulcers, apply-

ing ointment and bathing sore eyes. The next place visited was Ching Chuan, seven miles north of the first village. Here our classes were also well attended and the evening meetings larger. Several women and men came each day to read and get some personal help in having the Scriptures explained. Several of the group asked for special prayer to help them over some of their hard temptations. At Ma Tien, the third place, homes were visited and daily meetings held for women and children. With the Bible woman's help several home meetings were held in homes where one member was Christian. At the same time the men were visiting surrounding villages. We pray for these isolated folks that they may be kept from sin. In this district, the opium habit is very prevalent and is a great hindrance to our work.

The Chiang Family

In the terraced village of Ho Pei Kou, up on the highest terrace, is the home of the Chiang family—father, mother, son and little grandson. The son has been an inquirer for some time and recently the mother has been much interested. Lately the old father has taken some interest and has at last agreed to put away the family idols. At our retreat, the son was baptized and seems very happy. We hope he will let his light shine and help his parents and little son to know more about the gospel, so that after awhile all may become Christian.

The Summer Conference

Emma Horning

As the thermometer rises, the spiritual temperature of the church often seems to fall. This, however, was not the case this summer in Ping Ting, China. July weather has been unusually hot this year, but each day found the church filled with eager listeners. Why? Because they had something worth hearing. People come to the place where their souls are fed with satisfying food.

Who Filled the Church?

There were delegates from our five districts—Liao, Tsinchou, Show Yang, Tai Yuan and Ping Ting with many who were not delegates from city and surrounding villages. In addition, our American Board friends from Taiku joined us this year. Two missionaries came from this place bringing with them 19 delegates. We were much pleased to welcome them into our group.

Wang Ming Tao

Who were our speakers? Wang Ming Tao and Tien Li Kung were the chief speakers. Pastor Wang has built up a self-supporting church in the heart of Peking, but his services as an evangelist are in such great demand that he has calls from all over China. At present he has some seventy calls for meetings, most of which he can not plan to fill. He feels that he must spend about a third of his time in his own church in Peking. He is an eloquent speaker and is on fire for the Lord. Thank God that he is preparing such men for his work in this needy land. We feel that we were specially favored in getting him for our summer conference. He spoke twice a day for eight days on sin, salvation, the Holy Spirit, the new birth and kindred subjects with such power that no eye could be taken from his commanding presence. His purpose is to strengthen the church members and put them in such close touch with their Lord that they will know they are born again.

Tien Li Kung

Pastor Tien is Director of Field Work for the Peking Theological Seminary. He spends much of his time with the students in the village churches, teaching them how to

be true pastors of the people. Ten years ago when he finished his theological work, he refused to take any missionary money for his pay. He was offered several positions with good pay, but he asked only for a practically dead country church, with no pay except from the members of that church.

At this place he found a small room for a chapel with a gateman in charge and a few cold church members scattered throughout the district. With this gateman as a guide he visited every member and fired them with zeal for the Lord. If he was given food he ate it. If he had no food he went hungry. When they found that he was getting no pay, help came from every hand without his asking for a cent. His great zeal for the Lord's work inspired the love and respect of all, and in seven months the members were so much alive that they not only supported him but collected money and built a church.

His name spread far and wide as a pastor for encouraging self-supporting churches. Wherever he went success followed his steps. Two years ago he was asked to teach in the Peking Theological Seminary, which he accepted only under the condition that he would be allowed to do much of his teaching through direct work among the country churches. Now he is training many other young men to go out and do the same kind of work that he has been doing.

You may be sure we were pleased to have such a young man in our summer conference. He also spoke twice a day, telling how the workers in the Bible loved their people and did pastoral work. He constantly illustrated his talks with thrilling experiences from his own work, for something is always doing wherever he goes. If his great zeal does not inspire our pastors and evangelists to do greater work for the Lord we will be greatly mistaken.

Other Speakers

Several local workers gave talks along the line of work in which they are most interested. Tsinchou spoke on the wool industry as a means of evangelizing the people. Liao spoke of religious education in the homes as a means of developing the church. Taiku spoke of the duties of a good pastor. Show Yang encouraged the establishment of an indigenous church.

During these eight days our various courts and homes were filled with guests, and the congenial fellowship around the tables and at the tea drinking between the services was not the least of the pleasures enjoyed during these well filled days.

Baptizing

Four days after the summer conference baptizing services took place. Twenty-five acknowledged Christ as their Lord and Savior—ten women and fifteen men. Of the women five are from the country villages and five from the woman's school. Six have Christian husbands and three are widows. One is the wife of a colporteur who is second in the number of Bibles and Gospels sold in north China.

Of the fifteen men, seven are the results of Bro. Yin's Bible class which he holds each evening. One was led to Christ in the hospital where he was treated three months for an injured leg. Five are ex-business men who have returned home because of the failure of their business in other cities and provinces. They have time now to study Christianity and have decided to become Christians. Business failures all over the country are sending men home without jobs. The depression is infinitely greater here than in America. Pray that these new converts may be faithful and grow in the knowledge of Jesus Christ. Also pray that we may be good shepherds and give them the spiritual food they need.

KINGDOM GLEANINGS

Calendar for Sunday, September 23

Sunday-school Lesson, Isaiah Counsels Rulers (Peace Lesson).—Isa. 31: 1-9; 37: 36, 37.

Christian Workers' Meeting, Leisure for Spiritual Culture.

B. Y. P. D. Programs:

Young People—Bible Men Worth Knowing.

Intermediates—Pioneers and Their Companions.

* * * *

Gains for the Kingdom

Six baptisms in the Anderson church, Ind.

Two baptisms in the Long Green Valley church, Md.

Three baptisms in the Perry congregation, Farmers Grove house, Pa.

Two entered the Manassas church, Va., Bro. J. T. Glick of Summit, Va., evangelist.

Eight baptisms in the Lebanon church, Va., Bro. Guy West of Bridgewater, Va., evangelist.

Six added to the Mill Creek congregation, Va., Bro. Wilbur Garber, home minister, in charge.

Five baptisms in the Shepherd church, Mich., Bro. Chester N. Baird, summer pastor in charge.

Seven baptisms in the Georgetown church, Ohio, Bro. Wilmer Petry of Pittsburg, Ohio, evangelist.

Four baptisms in the Wabash Country church, Ind., Bro. Moyne Landis of Pierceton, Ind., evangelist.

Seventeen baptisms in the Wakenda church, Mo., Bro. W. T. Luckett of Hutchinson, Kans., evangelist.

Thirty-five received into the church at Mt. Tom, Va., Bro. W. F. Garber of Palmyra, Pa., evangelist.

Eight baptisms in the Pleasant Hill congregation, Pa., Bro. S. C. Godfrey of Red Lion, Pa., evangelist.

Ten baptisms in the Jubilee house, Salem congregation, Va., Bro. N. H. Blough of Davidsville, Pa., evangelist.

Four received into the Sugar Valley church, Pa., and one reclaimed, Bro. H. M. Snively of Carlisle, Pa., evangelist.

Five baptisms in the Washington City church, D. C., Brother and Sister I. S. Long of Bridgewater, Va., evangelists.

Nine baptisms in the Brandt's church, Back Creek congregation, Pa., Bro. William Zabler of Lancaster City, Pa., evangelist.

Twenty-five baptized at the Pleasant View church, Mt. Jackson, Va., Bro. Cecil O. Showalter of Keyser, W. Va., evangelist.

Six baptisms in the Licking Creek congregation, Pleasant Ridge church, Md., Bro. C. N. Grubb of Martinsburg, W. Va., evangelist.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Theodore Miller of Plymouth, Ind., Sept. 30 in the Salem church, Ind.

Bro. M. J. Brougher of Greensburg, Pa., Dec. 3 in the Brookville church, Ohio.

Bro. E. E. Muntzing of Clarksburg, W. Va., Oct. 21 in the Morgantown church, W. Va.

Brother and Sister B. M. Rollins of Keyser, W. Va., Sept. 17-30 in the Buck Creek church, Ind.

Bro. Graybill Hershey of Manheim, Pa., Oct. 28 at the White Oak house, same congregation, Pa.

Bro. G. O. Stutsman of Greenville, Ohio, Sept. 17 in the Astoria church, Ill.

* * * *

Personal Mention

Bro. R. N. Leatherman, on leave of absence from his pastorate at Grand Junction, Colo., may be addressed until further notice at 332 Carter St., Union City, Ind.

Bro. J. Edwin Jarboe could not begin his meetings in the Osceola church of Northern Indiana Sept. 16 as planned, on account of an accident to himself. They are now set to begin Sept. 23.

Bro. Leo H. Miller, formerly of Fresno, Calif., has entered upon his pastorate of the Fort Wayne church of Northern Indiana. His address is changed accordingly to 2202 Smith St., Fort Wayne, Ind.

Bro. W. E. Hamilton has accepted the pastorate of the Middletown church of Southern Ohio. His address is changed accordingly from 3435 Van Buren St., Chicago, to 619 Cleveland St., Middletown, Ohio.

Bro. F. F. Holsopple of Washington, D. C., is scheduled to preach the dedicatory sermon for the newly remodeled house of worship of the Edgewood church of Eastern Maryland, Sunday, Sept. 30, 11 A. M. This will be followed by a two weeks' series of meetings in charge of Bro. J. H. Wimmer of Shelocta, Pa.

Bro. A. J. Beeghly, now in a revival meeting at the Moore church in the Middle Creek congregation of Western Pennsylvania, is anxious to help smaller churches as well as larger ones. He invites correspondence with churches that feel unable to finance a meeting. Write him at Somerset, Pa., R. 5.

Bro. Roland L. Howe should not have been made to say "survive" instead of "revive," as he had written it and as the sense clearly requires, in his first article about Revivals in the Messenger of Sept. 8, page 18, third paragraph. Perhaps you made the mental correction yourself. We are sorry for the mistake.

Bro. DeWitt L. Miller, until recently pastor of the Huntington church of Middle Indiana, has taken up the pastorate of the Cleveland church of Northeastern Ohio. He wishes those who have relatives or friends in the city would give him their names and addresses. His own address is 1665 Glenmont Road, Cleveland Heights, Ohio.

Bro. John W. Vetter, now of Fostoria, Ohio, has written a brief but very readable history of the Pyrmont church of Southern Indiana, his "spiritual mother church." The booklet abounds in names and facts of interest to people in many states from Pennsylvania and Maryland to the Pacific Coast and northward to the Dakotas and Canada. Copies may be secured for twenty-five cents from the publishers, I. W. Cripe and Son, The Review-Republican, Williamsport, Ind.

Bro. Charles A. Bame, of Ashland, Ohio, will begin a Revival at the Coöperative Brethren church, Columbus, Ohio, on Sunday, Oct. 7. The church is located on the corner of 473 W. Third Ave. and Oregon Ave. Bro. Bame is very anxious to get in touch with all Brethren and Church of the Brethren people in Columbus. Also he would like to meet all our young people attending Ohio State University or other schools in Columbus. If you know of any Brethren folks in Columbus, Ohio, or know of any young people attending or planning on attending Ohio State University, or other schools in Columbus, this fall, please send their names and addresses to D. R. Murray, Pastor, 2892 Indianola Ave., Columbus, Ohio.

Miscellaneous Items

Welty church near Smithsburg, Md., will have its homecoming Sunday, Sept. 30, with morning and afternoon services. Bring your lunch. All friends and former members of the church are especially invited.—Naomi Marker, Smithsburg, Md.

Elkhart City congregation will hold its annual homecoming day on Oct. 7. Bro. J. W. Lear will speak at 10:30 A. M. and 7:30 P. M. At 2:30 an informal meeting for fellowship and reminiscences will be held. Program also includes Sunday-school at 9:30 and a basket dinner.—Lorell Weiss, Pastor, Elkhart, Ind.

The annual homecoming will be held at the Old Folks' Home, Fostoria, Ohio, on Oct. 4, an all-day meeting with basket dinner at noon. Bro. R. N. Leatherman will bring the forenoon message and a good program is being planned for the afternoon. Every member of Northwestern Ohio is cordially invited to come and enjoy the day at the Home.—Isaac Coblenz, Superintendent.

Camp Mack closed a very successful season Aug. 24, 1934. 532 leaders and workers of our own group were in training in the five different camps. 1935 is to be a ten-year celebration. July 4 Becker Lodge is to be dedicated. Much work remains to be done on it. Any who can give a day or more of work during September or early October are urged to do so.—L. W. Shultz, North Manchester, Ind.

The Zug-Zook-Zuck Reunion, eighth annual event of this kind, will be held at the Mohler church, about one mile northeast of Ephrata, Pa., Saturday, Sept. 29, beginning at 10 A. M. There will be addresses, German and English readings, special music, basket dinner and free hot coffee. "A cordial invitation is extended to all members of the Clan and all their friends" by President John C. Zug and Secretary Kathryn Zug Snyder.

"**Christ in the Life of the Home**" will be the theme of the special issue of the Messenger for Oct. 6. We are planning to print extra copies which you may order for distribution to your members who do not take the Messenger. Two cents each will bring as many as you can use. See that your order is in by Oct. 1 so we will know how many extra copies to print.—M. R. Zigler.

The Carlisle church of Southern Pennsylvania will have an all-day Homecoming Sept. 30. Bro. I. N. H. Beahm will preach in the morning. In the afternoon talks will be given by Elders J. E. Trimmer, C. E. Baker and C. R. Oelig. Bro. Trostle P. Dick will preach in the evening. Other features will include special music and reminiscences by charter members. This year is the twentieth since the building of the church.

Wanted: An experienced stenographer who is a member of the Church of the Brethren; a person with a college education with religious education background if possible; an active worker in a local church and one who will be available soon. Anyone reading this who knows some one who will qualify for the above, please send name even though the one suggested may have a position at this time. I have opportunity to make recommendations for this position by Sept. 28.—M. R. Zigler, Elgin, Ill.

Bethany Ministers' Conference, Oct. 17-24. Now is the time for churches, Sunday-schools, Sunday-school classes, women's and men's organizations, and young people's groups to make preparations to send their ministers and their wives to the Bethany Conference. The program will include sermons by different ministers at the Conference, a course in Bible Study by Dr. D. W. Kurtz, special lec-

tures by Professor Perry Rohrer and Dr. Curtis Bowman. The afternoon sessions will be sectional conferences in which the ministers will definitely plan their programs for the coming year. This will include special work for adults, young people, intermediates, and children, the preaching program of the minister, and special study on home life, which is to be emphasized during this coming year. Dr. V. F. Schwalm, President of McPherson College, will give a lecture each evening. Professor Brightbill will direct the music program of the conference. H. L. Hartsough will conduct an open forum for specific problems related to church work. This program is designed to help the minister more effectively carry on his church work during this coming year. Therefore, in a direct way the local church should be interested in this conference and make it possible for the minister to be present. The attendance of a good many last year was made possible by the generosity of the local churches they were serving.—M. R. Zigler, Secretary, Ministry and Home Missions.

THE QUIET HOUR

She Told Her Trouble to God

1 Sam. 1: 1-18

For Week Beginning September 30

Her adversary provoked her sore, v. 6

How cruel to abuse another because of a misfortune which he could not help! Ever been guilty (Matt. 10: 17; 24: 9; Luke 21: 12; John 15: 20; 16: 2; 2 Tim. 3: 12; Rev. 2: 10)?

When she went up to the house of the Lord, v. 7

How strange that this old feud should break out at the hours of worship! But so they always do. Our hatreds destroy our worship (Psa. 7: 1; 31: 15; 119: 86; 143: 3; Jer. 15: 15; Lam. 5: 5).

She wept and did not eat, v. 7

Bitterness and strife upset us physically. They are not only wrong morally; they are injurious to our health (Gen. 21: 10; Prov. 18: 19; 19: 13; 21: 9; 27: 15).

Elkanah, v. 8

We can bear a great amount of trouble if some one stands by who understands and sympathizes (Gen. 50: 21; 1 Chron. 7: 22; Job 2: 11; John 11: 31).

She was in bitterness of soul and prayed, v. 10

There is no better cure for tangled, shattered nerves than to steal a while away in humble, contrite prayer (Ex. 15: 24, 25; Judges 6: 39, 40; 1 Kings 9: 3; 18: 37).

Hannah's prayer, v. 11

Hannah asked for certain things, but she also undertook to do certain things. Prayer involves consecration as well as petition (Judges 5: 2; 2 Chron. 17: 16; Psa. 40: 7; Acts 6: 4; 2 Cor. 8: 5; Philpp. 3: 8).

Her countenance was no more sad, v. 18

She had won a victory. The thorn had not been taken away, but she had been given grace sufficient to bear it. Indeed, her changed attitude may have worked a change of heart in Peninnah (Psa. 30: 11; Isa. 61: 3; Jer. 30: 19; Hosea 2: 15; John 16: 20).

Discussion

Do we not lose many opportunities for spiritual growth because we do not pray in times of special trial?

R. H. M.

PASTOR AND PEOPLE

Bible Reading Plan for 1934-35

BY E. G. HOFF

DURING 1933-34 the Board of Christian Education together with the National Council of Women's Work outlined and promoted a plan of reading the New Testament through, a chapter a day, between Oct. 15 and July 1. This project met a large response and many were blessed through it. Another, similar to it, is being outlined for 1934-35.

The purpose for the coming year is to read some of the Old Testament books which are seldom touched in the Sunday-school lesson cycle. The wisdom and devotional books have been selected—Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon, and Lamentations. These books contain many practical moral and spiritual values which we would do well to consider.

Three plans are being suggested, similar to those of last year. They are as follows:

1. The *first* plan is the simplest. It is to read a chapter a day and mark the verse in the chapter which means most to you. If you want it, a white recognition card will be given when you complete your reading by this plan.

2. The *second* plan is the same as the first except that in addition you will copy in a notebook the verse which you select in each chapter and commit it to memory, endeavoring during the day to use its message. A blue recognition card will be given, if desired, for following this method.

3. The *third* plan is to do what is suggested in plans one and two, and in addition read two or more good books. Any good books in the field will be acceptable. The following are listed by way of suggestion:

- a. *The Teacher's Appreciation of the Old Testament*, J. Hugh Heckman.
- b. *Dramas of the Bible*, Jno. S. Flory.
- c. *Psalms*, W. G. Scroggie.
- d. *The New Century Bible*, Volume on Proverbs and Ecclesiastes, by Martin.
- e. *The New Century Bible*, Volume on Job, by Peake.

A gold colored recognition card will be given, if desired, for completion of the reading by this third plan.

The reading schedule is as follows:

248 Chapters in 248 Days—Oct. 15 to June 19

I. *Wisdom Writings*

1. ProverbsOct. 15 to Nov. 14

2. EcclesiastesNov. 15-26
3. JobNov. 27 to Jan. 7

II. *Devotional Writings and Songs*

1. PsalmsJan. 8 to June 6
2. Song of SolomonJune 7-14
3. LamentationsJune 15-19

This project is for personal Bible study. Anyone who can read can do it, regardless of age or situation. Much encouragement will be given where the pastor or some organization such as men's work, women's work or B. Y. P. D. will assume responsibility for promoting it in the local church. In one congregation more than ninety did the reading last year through such encouragement. Here is an opportunity.

Copies of this outline may be secured from the Board of Christian Education at Elgin.

Elgin, Ill.

Jesus Interprets His Own Mission

BY IVERSON E. MISHLER

IX. Conclusion

IN these seven figures we have a simple but comprehensive view of the mission of Jesus Christ. He is the source of spiritual blessings, and it should bring joy to every Christian to meditate upon his loving-kindness. In each of these figures the idea of helpfulness is emphasized. Christ is spiritual food to his disciples, a light to show them the way to the Father, a teacher to teach them divine truth, a shepherd to guide and protect his flock, and a friend to help mankind. He gives life to those who were dead in sin and he is a vine from which the branches draw sustenance. This food, light, life, truth, guidance and love is a free gift to all willing to leave sin and come after him.

But there is also something for the disciple to do, not from a sense of duty, but from a feeling of love. The disciple must partake of the spiritual food to gain strength, he must follow the light whithersoever it leads him, he must learn the truth and make it a part of his life, he must trust and follow the Shepherd, obey the loving commands of the Teacher, bear fruit for eternity and put all his faith in his Friend. In short, the part of Jesus is to give salvation and man's part is to give service.

There need be nothing so mysterious or mystical in these expressions. Christ is the Son of God, he was from the beginning, and by divine plan he came from heaven and was born into the world as a Babe. He had power and authority, but he also had love. Humanity had fallen into sin and weakness, and only the power of love could free mankind from the clutches of Satan. It is hard to understand just why it was necessary for the

Son of God to suffer on the cross, but that was a part of the divine plan for man's redemption, and the Christian should rejoice at the manifestation of God's love. And if God so loved the world, should not every Christian do all in his power to carry the glad tidings of salvation to the world that none may perish without knowing of that love? With the living bread to strengthen, light to illumine, a Teacher to impart divine truth, a Shepherd to lead, with life that gives life, with organic connection to the Savior as a branch to a vine, and a Friend to accompany, surely every follower of Christ must be ready and eager to answer the great call to service.

New Paris, Ind.

Revivals and the Church Roll Here and There

BY ROLAND L. HOWE

In Three Parts—Part Three

I SPEAK wholly from personal observation, and after careful thought, in presenting the following assumptions as concerns the Philadelphia church:

1. If consistent "sales efforts" had been liberally employed in our church activities, in harmony with the self-evident truth that no one with good conscience can offer something to another that he does not willingly and profitably use himself; and

2. If all the personal service and money expended, directly or indirectly, as the "cost" of revivals, had been spread over the years and devoted to strengthening the forces within by the effectual uniting into active Christian fellowship of those already on the roll; *then*

(a) More outsiders would have been voluntarily drawn into church attendance, and church membership, and church fellowship;

(b) Many who have gone—we know not where—might have been conserved;

(c) Present day attendance at the Sunday-school and other services would be much larger; and

(d) There would be more active expression in unity and purpose, than have followed all the "revivals" we thought we had. These are not assurances, understand; they are merely personal assumptions.

The matters involved in this picture merge into a job that many will quickly and gratuitously assign to the pastor and deacons. But it is not outside the duty of every member of the church. Deacons are also human, and so the pastor. They have their regular duties and responsibilities in the church and out of it. If they attempt to render such form of service to a point where it even reaches beyond reasonable sacrifice, the church is quick to adopt it as normal, and a vote of thanks clears her conscience. If she goes so far! But when active interest is spread over the entire field, where it should be spread, the work returns manifold blessings,

and ceases to be an expensive and burdensome charge. The soil is evenly enriched. The reaction should be intensive.

Let the evangelist come, if the church wills it, but try to determine a course that will utilize his time and efforts largely in the homes. That is, have him spend his days with the pastor visiting members, leaving a prayer and good cheer behind. This is nothing new, but do more of it and less of the other for a while, and experiment on the reaction. The shut-ins, the aged, and the sick, are not the only ones who need these gracious soul-reviving calls. Multiply the effect by enlisting the active church workers in this same kind of service. Easy? No, it is difficult. Perhaps it scarce can be done; but it can be done, and can not be overdone. Announce the few special meetings to follow, and stress the Sunday-school and regular services. Advertise the meetings in other ways that appeal as the most effective.

Set aside two Wednesday evenings and two Sundays for a total of six public sermons if the "revival" is to be limited to two weeks. Let the pastor and evangelist rest, if necessary, the other evenings. They may feel the need of it after many calls in preparation for the response of the members. Have the church open nightly and delegate the laity to lead in an hour's inspiring service of prayer and song.

Meanwhile watch and pray.

But even this modified revival, in my strange presentation, is only a concession to those who can not get away from the idea.

I would further modify it by entire elimination for three or five years, until the church catches up with what it has.

The church will continue to grow, but it will never make commendable strides under present methods, however good the preaching, and however rejoicing and soul-stirring the revival. Present day conditions outside the church are unusual; and as time goes on they will become more so. These conditions are reflected inside the church to an alarming extent. Unusual treatment, be what it may, is of real necessity to turn the tide.

I would go even a step beyond Dr. Kernahan, who has adopted the apostolic method of bringing souls in to the kingdom of God. His plan engages the services of church members who go out two and two visiting all persons in the community, inviting non-church-going Christians to unite with a local church, and endeavoring to win those who are not Christians.

In short, why not attempt a real revival from the basic viewpoint of the definition of the term?

Limit the acreage, so to speak, and introduce intensive cultivation, with the aim to develop a respon-

sive and more perfect yield. Concentrate on what is with what is.

Confine visitation among the members to the members—not for a short period—but establish it as a continuing campaign. It is a big field, and little worked.

To this end, leave the general public alone for a while. Let the outsider be drawn in through natural causes. He will come more willingly and effectively his own way than by much persuasion. But never miss a passing opportunity to win. Let the "light" glow warmly from a distance, but don't flash it from a fire-cracker.

Let the professional and part-time evangelists settle down in charges where they can be permanently useful. The church is able to spread the "glad tidings." Let the pastor who leaves his flock annually for a period of four or more weeks on such missions, stay at home, and be attentive to his own. This would reduce overhead expenses, and release money for real missionary work. It would gradually transform the church from a mere state of being to real action. It would bring a form and fullness of blessing that has never touched the farther reaches of the church circle.

Has the Philadelphia church tried it? No, not to the extreme that I have pictured, but I think it worth trying. There is talk of another "revival." This is my reaction. Perhaps less than 50% of our membership attended any of the meetings during the last revival, and the presence of outsiders was comparatively negative. But even granted a large attendance; after it is all over, what are the net results that could not have been accomplished in greater volume, with more permanence, and at less cost?

The Philadelphia church is unique. In a way it is exclusive. There is perhaps no other congregation in the Brotherhood with as many diversified interests. There is no centralized community appeal. This is largely true in any city church, but perhaps not to the same extent. It is a severe handicap. The membership is widely scattered. The change from Crown Street to Marshall Street and Marshall Street to Dauphin Street was partly due to change of residence. But for the most part the move was in a general direction, and the church followed in determining its new location. The membership now covers every section of the city and involves much mileage. The church serves a considerable number attending the various colleges and universities. Rarely a week passes that does not summon the pastor to visit an out of town patient in one of our many hospitals. There are countless personal "tastes" to be satisfied both in and out of the pulpit. Frequent and widespread visitation is almost prohibitive. Our neighborhood has almost completely

changed. Several near-by Protestant churches have been erected. Our Roman Catholic and Hebrew brethren have greatly increased around us. These facts can not be overlooked. They further complicate matters, and leave almost a barren field for new recruits to our Sunday-school, if we are to continue our wise policy of years ago not to proselyte. It is a difficult situation for the pastor in many ways. He must find it an increasing problem to suit his sermons and personal approach to the greatest good of the largest number.

Few pastors are without criticism whether they deserve it or not. This disintegrating element may be either uttered or unexpressed; posted in visible signs, or more secretly potent in other ways that can not be seen. These conditions are not cited as current. They have long since become more or less prevalent in modern surroundings, and few churches escape them entirely. It is refreshing and stimulating to have our pastor say of the church year just closed—"Peace and harmony of the finest Christian type prevailed among the members—the relationship between pastor and people has been most friendly."

Any pastor is peculiarly situated at best. He can not hire and fire at will although he may often feel the urge. He can not command with authority as the executive of an organization conducted for pecuniary profit. The profit the church seeks to disburse is of a higher order, and leadership in its creation commands a higher type. He needs tact, diplomacy, patience and persuasive power in large measure to escape discord and keep his forces together for the maximum good. Above all, he is to be abundantly endowed with spiritual power to lead the way on the forward march.

But if he has to arrange the itinerary, drive the car, service the engine, and contend with a lot of hitchhikers and back-seat drivers, it will take some form of steering device not yet developed to assure smooth travel and safe arrival.

He can not do all this alone. He needs visible signs of approval and heartening responses—the prayers, the sympathy and the cordial support of his people.

Because of the many diversifications, the pastor of the Philadelphia church needs all these sustaining powers in a very impressive way. I do not refer to Pastor Myers who was; I do not mean Pastor Murphy who is; nor do I plead for Pastor "Z" who may be—I mean the pastor, the calling, as well as the identity of the man himself.

Yes, all of us are much in need. We need to conserve ourselves, and serve and conserve others. That in itself is a big job for any revival anywhere, any time!

Philadelphia, Pa.

HOME AND FAMILY

A Beautiful Dream

BY DELORES BOTTORFF McMILLEN

I dreamed one night, not long ago
The Savior took my hand;
The path down which he led me on
Was rough and stony land.

The way was straight and narrow,
With scarce a light at all;
I had to listen closely
To hear the Master's call.

We trod through deep, dark valleys,
The night was darker still;
I followed close beside him,
I felt death's cold, cold chill.

"Tread ever in my footsteps,
Though dark it may be here,
'Tis when the night is darkest
That dawn is ever near."

The way grew ever brighter,
And footfalls now appeared;
While by-paths led to fields unknown,
That beckoned, called and cheered.

Thus as we turned a corner,
There burst upon my sight,
A bright and sunny meadow,
All gold, with glorious light.

It was a field of ripened grain,
As far as eye could see;
And reapers, there, were gathering sheaves
For fair eternity.

And handing me a sickle,
The Master bade me go;
And gather in the souls of men,
If joy I wished to know.

Argos, Ind.

Sowing

BY OMA KARN

In Two Parts—Part One

THE last hymn was being sung. Watching her chance, Betty slipped out a side door. She wanted to get across to the parsonage to touch a match to wood laid ready in the grate and to have a glass of hot milk awaiting the coming of her husband. She drew a favorite chair up to the fire and placed his house slippers to warm.

David came in, spent and discouraged over the listless indifference with which the two fine discourses of the day had been received. "It is no use," he mourned, dejectedly lowering himself into the comfortable seat awaiting. "The people refuse to be touched by any-

thing I can say. They draw near to me with their lips but their hearts are far from me."

"Nonsense!" Betty poked the fire with vigor. "What does the Bible tell us? That in every sowing some seed falls on good ground. You do not know who may have been present today with his heart prepared to receive the truth."

They talked awhile and then retired for the night. The minister tossed about. He talked in his sleep, rehearsing portions of his sermon of the morning. "'I will arise and go to my father.' If I could but make them feel it—feel the need of going!"

Betty, in wide-eyed wakefulness, lay at his side planning a campaign of her own. "He's my husband as well as their pastor," she told herself. "They've run him—about to death—for four years. Now I'm going to run him for one week."

Dawn was breaking when Betty crept out of bed. She turned to shake a belligerent fist at her sleeping husband. "Sir Pastor, you'll rest where you are until **high noon or I'll know the reason why,**" she whispered. She drew the blinds and passed noiselessly downstairs.

Thirty minutes later, coming from the basement following a lengthy, and next to noiseless tussle with the furnace, she heard his step on the stair. "The aggravating mortal," thought Betty with annoyance. "Had I the power to turn him into a five-year-old would he not march straight back to bed!"

During the frugal breakfast of fruit, toast, and coffee, Betty laid down the law. "For one week I serve as pastor pro tem," she announced. "Until next Sunday morning you are off the job. You are to make no calls; see no callers; avoid the telephone; fill no appointments—barring a wedding—a death—a funeral—and read no letters except the home letters. Hear me?"

The minister told his wife that he heard her. He told her as well, as gently as possible—he loved her and he was not without appreciation of what she was trying to do in his behalf—that the plan was unfeasible—if not impossible. He reminded her of how recently they had enjoyed a two weeks' vacation together. He mentioned several important meetings scheduled to take place during the week ahead. He spoke of the strong possibility of his being called to preach for a neighboring congregation on Wednesday evening. He was growing eloquent, warming up in habitual sermon style, when the door bell rang.

The minister was halfway to his feet. Betty, more nimble, had him by the shoulders. Without quite knowing how he reached there the head of the parsonage found himself reseated at the breakfast table. "Remain where you are," hissed in his ear, "I'm on the job."

The thought occurred to the minister—he was not without a sense of humor—that it might prove diverting to permit Betty to have her way for a time. A

twinkle in his eye he turned to the neglected grapefruit. The ultimatum of his wife not yet having reached the point of prohibiting listening-in, he waited expectantly. He came sharply to attention on hearing a voice—a young, unfamiliar voice—timidly inquiring, "Is the man who talked yesterday at the church yonder, at home?"

David, immediately on fire with interest, could have shaken Betty for the unnatural primness with which she made reply: "There were several gentlemen talked there yesterday. To which one do you allude?"

The boy, unmistakably vagrant, stood silent, abashed. The sight of his very evident distress melted the heart Betty, for her husband's sake, had hardened against callers. "Which man was it?" she asked with something like the friendliness for which she was so well beloved.

The heavy eyes of the boy lightened. "The one who stood on the high platform and read from the big book," he said. "The book that told about a boy who ran away from home and how nice the old man, his dad, acted when he—I mean the boy—came home. Say, Missus," Betty found herself being eyed with disconcerting shrewdness, "did the man—the father of the boy—ever live?"

"Why-why-er-er (how perfectly shocking) er-er (what on earth am I to say?) Yes, of course, he lived."

"Well, he's the one I want to learn more about. Please, may I see the mister? A cop told me he lives here."

Betty came to with alacrity. If only David had not heard. She would listen to the young hobo's hard luck story, send him around to the back door when it was finished, give him a lunch and send him on his way. She pushed open the door of the sunporch. "The minister is not on duty this morning," she said. "Come in here and tell me what you want to know."

A moment the boy stood, obviously irresolute. Then, "Aww, nuts," he muttered, and scowling turned to leave.

"Here boy, come back."

The young vagrant whirled. He grinned happily to witness the man he had been begging to see standing in the doorway.

Betty was putting on a vigorous protest. "Hands off," she demanded.

The minister gently, but firmly, put the self-assertive lady of the manse inside the reception hall. Betty owning herself overmastered fled for the breakfast nook and the neglected meal there. The minister took the boy to the study. Out of respect to Betty—he really felt sorry for her—he left the door into the reception hall open. She could not help hearing what was going on in the study.

"Was the old man you were telling about yesterday, a sure enough fellow?" the boy was asking.

The minister gravely assured the boy that the man was real. He went on to define and to explain the meaning of a parable. That the father of the story he had listened to was the Heavenly Father and the son his wayward, wandering people.

"Huh." The boy toed the rug, his head hanging. The minister sent a petition heavenward for wisdom to present the matter more clearly. With shrewdness similar to that which had routed Betty the boy resumed his questioning.

"Have you always known this Heavenly Father?"

The minister replied that he had. That the family from which he came had, for generations, loved and served the Father of the Book. That not one of the number had ever lost out by doing so. "We have learned that it pays to listen to what he tells us to do," he told the boy.

"Huh. Have you always stayed by what he told you to do?"

"Well, er-er, no."

Betty, eyes asparkle with mischief, ceased crunching toast to listen the more closely.

David continued: "You see there was a time when I was your age—if not older—that I did not care to obey the Heavenly Father. I was wild, headstrong, unruly. I wanted my own way in everything."

"Eh, eh. Ever run away from home?"

An interval of silence followed, with Betty breathless. Her eyes fairly popped from her head to hear her husband saying: "Yes, once upon a time I ran away from home."

"Your dad find it out?"

"Of course my father learned I was gone."

"What'd he do?"

"Precisely what the Father of the Book did. Went about his work as usual—and waited."

"And you came back?"

"Indeed I did. And was mighty glad to do so."

"Old man meet you as the dad in the book met his son?"

"Well, er-er, no; not quite."

Betty, aghast, doubted her sense of hearing. Was David a returned runaway? She had married a man she did not know!

"You see I was home before my father knew I was back. I returned at the end of one week—the longest week I ever spent—by the same route I made use of to go forth. Stepped in one night by way of a tall pine tree, a sloping roof, and an open window."

A gamin grin flitted across the face of the boy. "Lucky for you the folks forgot to close the window, wasn't it?"

The voice of the minister was low and reverent as he made reply:

"But the window was not left open through carelessness or from forgetfulness. My mother had left it open with—with purpose. She had been praying for me, asking the Heavenly Father to send me home. She felt sure I would come—return as I had departed—in the night. She was so sure about it that I found the covers of my bed laid back and an outfit of clean clothing lying on a chair beside the bed."

A wistful expression chased the gamin grin from the face of the boy. As if he were thinking: "Had I a mother!" Aloud he said: "How'd things go off in the morning?"

"As soon as I was dressed—in the clean clothing—I went downstairs. My father was in the living room—waiting. He had just laid down the Bible in which he had been reading. I straightway asked his and my mother's forgiveness for what I had done. Father talked to me. Then he prayed. Mother wept for joy, all the time holding me close in her arms. After that we had breakfast. After breakfast I went about the doing of the morning chores. I never again attempted, or—remembering what I had experienced—wanted to run away from home."

A long, quivering sigh escaped the lips of the boy. "I wish I was sure of my dad acting as yours did," he muttered.

The minister was thoughtful, maneuvering his manner of approach. Out in the breakfast nook Betty was making use of her napkin to whisk tears from her eyes. "Are you then a runaway?" the minister gently asked his caller.

The boy frankly broke into tears. "For more than a year, Mister. Dad and me quarreled about my going to

school. I didn't want to go. He said I must go. You see, dad never got much schooling. He was a miner's son. He worked in the mines long before he was as old as I am—sixteen. He was dead set that we kids must have all the schooling he could give us. After the mines closed down dad and we kids—mother's dead—had to move in with Aunt Matt. She's dad's sister. If anything she's crosser yet than he is. She has a little farm about two miles from town. Not one of us—dad included—likes to work on a farm. Aunt Matt saw to it that we did work. She would about raise the roof off the house when things were not done to her notion. I don't blame her. It isn't pleasant to have a pack of lazy folk lying around eating and not caring whether or not they earn the eats. Anyhow I couldn't stand it. One Sunday when dad was off fishing and Aunt Matt had hustled the others off to Sunday-school and church I cut out and left."

"The result?"

"Measly, Mister. I don't know what you brought up against when you made your break, but I do know that the boy of the book has it all over me when it comes to eats. Corn husks are good—clean—to what I've chewed on to keep alive. Stuff from garbage cans and backyard alley boxes. Stuff that Aunt Matt's little red pigs would turn away from."

"I see. And you have never considered going back?"

"More times than you could count in ten minutes, Mister. Trouble is my dad isn't like yours. He wouldn't use the praying way of taking me back even if I were to ask him to forgive me. He isn't the praying kind. He wouldn't know how to pray even if he wanted to ever so bad. And yet . . ."

"And yet—you feel that your father loves you—that you should return home?"

The boy gulped as if choking back a sob. "You've got it down right, Mister," he said. "Something tells me that dad, rough as he is, does love me—that he would be glad to see me come home. If I could—" the harassed eyes of the one speaking swept the desk near which he was seated. "Say, Mister," he pleaded, "have a heart, will you? Since my dad is different from yours and from the one in the book, why can't you write a letter to mine telling him I am sorry I ran away and I want to come home?"

"The very thing!" Reverend David Waymire whirled the pivot chair around to his desk. Taking up a fountain pen he held it a moment then laid it down. Rising, he took the hand of the boy. "First," he said, "before we write the letter we will talk to the Heavenly Father about the matter of your going home."

Betty, head bowed over the breakfast table, slipped to her knees beside her chair as the petition in the study proceeded. She was still there, her lips moving with

The Dominant Chord: Faith, Hope, Love

BY A. F. BRIGHTBILL

THE Master had been teaching. Then I heard him touch a single note low in the scale, and say: "Now find a harmonizing chord, all strength and sweetness; but let this prevail."

One, timid, tried—and the note was plaintive minor wailing. One boldly struck a sharp discordant strain. One smote a chord, the dominant prevailing, and joyed the note's new life and power to gain.

The Master has been teaching. He has given us all a chosen note, low in life's scale. He bids us seek its harmonies for heaven. What dire shame and discord should we fail! Doubt, fear and self are not the notes we want. Faith, hope, love, swell high and jubilant! Oh, glorious chord, chord of the dominant! Faith, hope and love—and the greatest of these is love.

Chicago, Ill.

a petition of her own, when those in the study arose to their feet. "You need not write the letter, Mister," she heard the boy telling her husband. "After the way you have placed the matter before the Man of the Book somehow I feel dad will be reasonable. Anyway I ran away on my own shift-out. It's up to me to fall in with the way of the boy of the Book by making peace with dad myself."

Ashland, Ohio.

Buttercups

BY ROSA M. BENNETT

ON the right side of a little winding pathway through a beautiful green pastureland grew a stately buttercup. On the left side of the pathway grew a very beautiful lady buttercup, as lovely and bright and full of grace and brightness as a sunbeam. She was so happy that even her slender green leaf-hands expressed joy.

The stately buttercup on the right looked at the little, lovely lady buttercup on the left, and finding her so very full of loveliness and grace, began a vehement courtship—a tempestuous courtship; never, however, losing his stateliness. The lady buttercup responded to his wooing in a—to him—very satisfactory manner; and in due time he asked her to marry him.

The little lady buttercup swayed on her slender stem, her leaf-hands fluttering ecstatically in the soft, warm breeze. She laughed joyously and said, "Of course, I'll marry you." (The stately buttercup thought she might have been a little more serious about it.)

Ah! but it was a lovely wedding with the warm summer sunshine like a benediction over all.

In due time the stately buttercup remarked that he thought they should have a few buttercup children. His lovely wife again swayed joyously on her slender stem; she flung her beautiful leaf-hands heavenward, and in sheer ecstasy cried in glee, "We'll have the buttercup children—not a few, but thousands and thousands." (Again he thought she might have been a little more serious about it.)

Three children came into the pastureland, following the pathway. They stopped, gazed in rapture at the beauty spread before them. On each side of the pathway were thousands and thousands of buttercups. It looked as if God had put down a carpet of burnished gold! The beauty of it! The joy of it!

And only a few were stately, nearly all were swaying in joy and ecstasy on slender stems, flinging their leaf-hands heavenward.

"Oh," said the large child, "it's like gold!"

"Oh," cried the small child, "it's like sunshine!"

"Oh," whispered the wee, wee child, "it's like heaven!"

"Let's gather them," said the large child.

"Let's gather them," said the small child, "and take them to some one we love."

"Let's gather them," whispered the wee, wee child, "and take them to the so-sick lady."

So the children gathered the buttercups, every single one, the few stately ones, the many, many graceful, joyously swaying ones, and with their arms full of the lovely blossoms, went down the road to the so-sick lady's house.

When they entered through the doorway it seemed as if all of God's sunshine entered with them.

"We've brought you buttercups," said the large child, laying down her flowers.

"We've brought you sunshine," said the small child, laying down her flowers.

The wee, wee child laid down her flowers and standing on tip-toe, reached over and laid a dear little leaf-stained hand on the so-sick lady's face.

"Dear sick lady," she whispered, "we've brought you love."

Copley, Ohio.

CORRESPONDENCE

THE EDGEWOOD CHURCH

Since the growth of the Edgewood church has made it necessary to enlarge the house of worship, the history of the work at that place might be interesting especially to the members of the Eastern District of Maryland. The work was started on the border between two organized churches and at a time when it was necessary to bring the place of worship near the people instead of asking them to drive or walk several miles to church. The fact that the church has survived and grown amid the changes in methods of transportation shows the need for such a place and the wisdom of remodeling the church so as to accommodate those attending, and to afford better facilities for Sunday-school work.

In 1888, at the request of Sister Mary Izer, meetings were held in her home every four weeks. The meetings were continued in her home until the increase in attendance made it necessary to secure a larger room. About 1899 the services were transferred to a near-by hall where not only the regular services but revival services were held. Bro. Emra Fike held the first series of meetings and he was instrumental in getting the members to offer public prayers. This custom has been continued and has been a great help in building up the work.

About 1898 the preaching services were augmented by the holding of a Bible class every Sunday afternoon in the various homes of the neighborhood. Bro. S. P. Englar taught the class for several years and at his death Bro. Samuel Hoff took up the work. However, very soon a regular Sunday-school was organized in the hall with Bro. D. E. Englar as superintendent. When he was elected to the ministry in 1906, Bro. Lewis Green was elected as superintendent and has continued in that office with the exception of one year when he asked to be relieved.

Bro. George Flory held a meeting in the hall which closed Nov. 12, 1905, with nine accessions. Since a number of in-

fluent people of the neighborhood were baptized and the work was attracting considerable attention because of this meeting, the advisability of building a house of worship was considered. The building was authorized and a committee was appointed. The house was completed in 1907 at a cost of \$1,710.14, and was dedicated Nov. 24, 1907, with Bro. A. L. B. Martin delivering the dedicatory sermon. At the time of the dedication there was still owing on the church over \$550, which they hoped to meet with a good offering on the day of dedication, but snow resulted in a small crowd and an offering of \$10.05. However, Bro. E. W. Stoner's statement that the brethren always paid their debts without depending on public offerings proved to be correct as the full debt was paid in less than thirty days after the dedication.

While the first house of worship was just 24x36 the work grew under the direction of the two congregations. Several times the advisability of organizing it into a separate congregation was considered, but the size of the house and membership was too small for an effective organization with the equipment to carry on all the functions of an organized church. The desire to organize was caused largely by the fact that the place is under the direction of two congregations with members belonging to both congregations, which has resulted in some confusion in directing the work.

For the past few years the house has not been large enough to accommodate the crowds on special occasions and not fully suited for providing the necessary room for the various Sunday-school classes. Besides, if the Edgewood church was to continue and serve that neighborhood, it was felt better provision must be made for the various services. A survey of the neighborhood revealed the fact that a number of the members owned their homes and would remain to give stability to the work, and others needed a church home within walking distance. In view of this fact it was decided to remodel the house of worship by adding to it in such a way that the old part might be retained. In this way they have provided a house 36x44, with a larger audience room and several Sunday-school rooms. This addition and remodeling has been made at an expense of about \$2,600. The house is about completed, and, if present plans can be carried out, it will be dedicated on Sunday, Sept. 30, with Dr. F. F. Holsoapple of Washington, D. C., preaching the dedicatory sermon. This will be followed by a two weeks' series of meetings in charge of Bro. J. H. Wimmer of Pennsylvania. A general invitation is given to attend these services.

The brethren at Edgewood have a house of worship that should meet the needs for another generation. The prospects for growth are good. It is very fortunate in having a goodly number of efficient workers with a well organized Sunday-school under the leadership of Bro. Lewis Green. The Edgewood brethren have always tried to meet the needs of the neighborhood by bringing the folks into the Sunday-school and church, even furnishing transportation if necessary, and they have also tried to relieve distress by helping to provide trained nurses, doctors and help in other ways. They are now ready for larger services.

New Windsor, Md.

Edward C. Bixler.

NORTHWESTERN OHIO SUMMER ASSEMBLY

The Summer Assembly of Northwestern Ohio assembled in the Sugar Grove church, Aug. 15-16. The weather was fine, the attendance was excellent and the program, which was built around the theme, "Making the Home Christian," was most inspirational.

The Bible Hour which was directed by Bro. J. J. Angle-meyer was especially helpful. His messages were from the various Old Testament prophets and were pertinent to our needs today.

Brethren R. H. Miller and A. D. Helser and Sister Faye Moyer from outside the district gave us valuable assistance and inspiration. Bro. Miller's address on "The Home," and Bro. Helser's messages of his work in Africa, were both thought provoking and stimulating. Surely, none could listen to such messages without receiving a challenge to fuller consecration and dedication to spiritual service.

The young people's retreat on Wednesday evening was well attended and those who heard Sister Faye Moyer went away feeling it was good to have been there.

Various churches of the district brought us special messages in song which were a further aid to our worship.

Many said it was the best and most inspirational meeting of its kind they have ever experienced. The effect should be to give new impetus to every worker in Northwestern Ohio.

Lima, Ohio.

Alta Musselman.

SOUTHERN IOWA DISTRICT CONFERENCE

The District Conference met in the Mt. Etna church, Aug. 22-24. There was a large delegation present from the majority of the churches in the district; in fact more than was anticipated in view of the present drought and financial situation.

On Wednesday afternoon the elders' meeting and the Women's Work conference were held. Some very encouraging reports came from the various women's groups throughout the district.

Wednesday evening was given over to the consideration of educational and welfare problems. The educational address given by Bro. V. F. Schwalm of McPherson College was especially challenging and thought provoking.

On Thursday forenoon the Sunday-school meeting was held. Topics such as the following were discussed: Visions of the Sunday-school, Evangelism in the Church School, Characteristics of the Ideal Sunday-school Teacher, Measuring Success in Sunday-school Work. During the last hour of the forenoon Bro. Schwalm gave another of his splendid addresses, emphasizing the need for each one of us to remain hopeful and optimistic in the face of the present depression and discouraging times.

The ministerial meeting was held on Thursday afternoon, the central theme being, The Future Ministry of the Southern District. It is encouraging to find several young ministers among our ranks who are volunteering for the Master's service; but there is still a great need for others and we pray that more of our young people may receive a vision of the task and be willing to respond to the call of the Lord's work.

The young people's meeting was held on Thursday afternoon with a large delegation of young people present. The theme of their meeting was Stewardship. Bro. L. A. Walker of Omaha, Nebr., gave a splendid address; afterward Bro. Schwalm led a discussion on The Stewardship of Our Talents.

Thursday evening was the missionary meeting. Preceding this an anointing service was held for a sister whose health has been failing for some time. A short missionary play was given by some of the Council Bluffs young people. Bro. J. E. Miller from Elgin, Ill., brought a splendid and inspiring missionary address.

The business session was held on Friday. Bro. W. H.

Brower was chosen moderator; Bro. Virgil Coffman, reader; the present clerk was reelected for a three-year term. Much of the time was taken up with giving reports and electing new members on boards and committees. Several queries pertaining to the work of the district were discussed. Bro. Harry K. Rogers of Mt. Etna was chosen Standing Committee delegate for next year with Bro. J. D. Brower of South English as alternate.

We appreciated very much the help and inspiration brought by Brother and Sister V. F. Schwalm, Bro. J. E. Miller and Brother and Sister L. A. Walker. On every side were heard words of appreciation and commendation of the Mt. Etna people for the splendid manner in which they entertained the conference and made us all so welcome.

The conference next year will be held at the South Keokuk church.

Kinross, Iowa.

Tressie Myers,
Writing Clerk.

DISTRICT MEETING OF TEXAS AND LOUISIANA

The 1934 District Meeting of Texas and Louisiana, held at Rosepine, La., opened Friday morning, Aug. 17, with the ministerial and home mission program. The speakers on the home mission program pointed out ways in which the various groups of church members could contribute to the cause of missions in the district. The discussions during the ministerial program centered around the main topic of "Making the Most of Church Membership." The Christian education program of the afternoon had as its general theme "Children and Abundant Living." The various agencies of our national, social and religious order that commonly influence child life and thinking were discussed. An illustrated temperance talk by M. L. Woodhatch was given in the evening, after which J. A. Miller preached the evening sermon.

Saturday morning the District Business Session convened with M. H. Peters as retiring moderator. J. B. Firestone was elected as moderator, Emery Metzger as reading clerk, and Glenn Harris, writing clerk. A spirit of coöperation prevailed throughout the session and the business of the district was discussed with enthusiasm. The petition from Nocona, Tex., for the 1935 District Meeting was granted. The petition from Roanoke to tender to the Brotherhood the Falfurrias Industrial School Property for the purpose of establishing a home for our superannuated ministers, missionaries and teachers was passed, all transactions to be made through the trustee board. The Board of Extension and Supervision recommended that any church contemplating securing a pastor should coöperate with the board, and that the financial secretary, J. B. Firestone, visit the churches of the district during the current year with the purpose of securing a closer relationship of the churches of the district and a clearer understanding of the extension work of the church. The recommendations of the board were accepted. Officers elected are as follows: J. A. Miller, delegate to Standing Committee; J. F. Hoke, alternate. M. H. Peters was reelected mission secretary of the District Board of Extension and Supervision. J. A. Miller was reelected trustee of Falfurrias Industrial School; and Emery Metzger a trustee of McPherson College. The conference created the office of District Director of Children's Work, the office to be filled by appointment by the Christian Education Secretary. A permanent resolution committee was created, consisting of the retiring moderator, the writing clerk, and a third member appointed by the two members. J. F. Hoke was authorized to write let-

ters of encouragement to the isolated members of the district. The resolution of the Annual Meeting Committee of Arrangements, that the Western Zone Committee be composed of three members in order to save expense, was accepted. Saturday afternoon the entire conference membership went to the home of Ora Harriman where various committees met and the young people played games on the lawn, then went swimming in a near-by river.

Sunday morning the community met for its union Sunday-school, and at 11 o'clock R. M. Harris delivered an illustrated address on "The Relation of the Old and New Testaments." The conference met for its final session Sunday afternoon for the young people's program with Joe Frantz as chairman.

The people of Rosepine were gracious hosts and the visitors were supplied with every physical need and were made to feel at home. A fine spirit of fellowship and spiritual uplift prevailed. This meeting ranks among the best in the minds of those who attended.

Jennings, La.

Glenn Harris.

DISTRICT MEETING, SOUTHERN ILLINOIS

The District Meeting of Southern Illinois convened at the Viriden church Aug. 25-27.

The weather was delightful, the meetings inspirational and every one manifested a cheerful spirit. Members of the Viriden church are to be complimented for the splendid manner in which they cared for the conference.

Speakers at the various meetings were as follows: ministerial meeting, H. B. Martin; world peace, Dr. Paul K. Walp of Chicago; temperance, W. W. Peters; educational and missionary addresses, Otho Winger. Sister W. B. Stover gave a missionary address at the women's work meeting, and members of the Girard church rendered the play entitled "The Conversion of the Honorable Mrs. Ling."

At the young people's meeting Sunday afternoon the temperance play entitled "What Shall It Profit?" was given by members of the Viriden church. Miss Ruth Shriver had charge of the Sunday-school hour.

Bro. I. D. Heckman was chosen delegate to Standing Committee; Bro. W. W. Peters, alternate. The meeting next year will be held at the Canton church with Bro. N. H. Miller as moderator.

Canton, Ill.

J. J. Johnson,
Clerk.

1934 DISTRICT CONFERENCE OF TENNESSEE

The first members of the Church of the Brethren moved into what is now the state of Tennessee about 150 years ago. About fifteen years later (1799) they organized the first church, old Knob Creek. Directly or indirectly practically all the work of the district, including N. C., has been tremendously influenced by the outreach of this one congregation.

Those were days when it was not easy for the church which opposed slavery to maintain itself in the south. It was only in the highlands of the south that a permanent foothold was obtained. The work grew slowly and the first house of worship was built in 1834. The conference of the present year was in part a celebration of the 100th anniversary of the building program of the church in the state and in fact all the states south of Virginia.

The location of this meeting was central, the historic setting was ideal and the program was good. For the first time one of our conferences was honored by the presence

of two of our college presidents, Otho Winger and Paul H. Bowman. Both added much to the spirit and interest of the meeting. It is a rare event when two of our college presidents get together in a district conference. Bro. Winger represented the cause of missions and spoke in behalf of education in general. Bro. Bowman was at home in many ways, this being the church of his birth. In addition to his many words of friendly advice and counsel, he spoke very fittingly on Sunday afternoon on the topic, "Visions of the Future." He especially emphasized the importance of being true to the highest ideals of the fathers, place first things first, then the future will be full of hope.

Sunday forenoon, R. B. Pritchett with his characteristic earnestness recounted some of the significant events of the past. In addition he had on display various articles once used in the old church and numerous books brought south by pioneer Dunkers. The backward look was radiant with better times ahead. The past is not dead when it can speak to us of faith and zeal for the things of God. More than an hour of the afternoon was crowded full of most interesting reminiscences. There were no limitations as to age, but only those past forty felt moved to speak of the old days and especially the old church which was torn down in 1905.

The business sessions of the conference were ably presided over by G. W. Petcher. Glenon C. Brown was reading clerk. Most of the business was constructive and vital for the hour. It is always a matter of regret when valuable time must be consumed in discussing relatively unimportant questions. That which is most important to one may seem insignificant to another. The valuable art of recognizing and appropriating that which is of worth in the new and letting slip that which has served its day lies at the very heart of all progress. The life of our nation is dependent upon it and the church must choose wisely or become extinct. We dislike to disagree with anyone as to policy, and yet disagreement seems to be as essential to progress as harmony. Both may be virtues as well as vices.

The 1934 conference was rich in experiences and vision which lift out of the rut of indifference to the needs of the immediate hour. The presiding officer for next year will be S. H. Garst. Glenon C. Brown will represent on the Standing Committee with A. M. Laughrun as alternate for 1935. Three young men have been ordained to the eldership since the last yearly meeting. More churches were represented by delegates than ever before. The evangelistic program during the past year has been most successful. In fact the year has been the best yet, but not good enough.

Nashville, Tenn.

J. B. White.

MICHIGAN DISTRICT MEETING

The annual district meeting of the state of Michigan was held at the Elmdale church, near the village of Elmdale, from Tuesday to Friday, Aug. 21 to 24. The spirit and attendance at the conference showed interest in the work. "Christ in the Midst of a Changing World" was the general theme of the meeting.

Michigan was fortunate in obtaining as speakers such outstanding men as Dr. D. W. Kurtz, President of Bethany Biblical Seminary, and Bro. A. D. Helser of Nigeria, Africa. Their messages will long be remembered by the people of the state. Other visitors, present only for a short time, were Prof. L. W. Shultz from Camp Mack and Brethren G. A. Snider and E. D. Bagwell of North Manchester, Ind.

The conference was well attended with probably four hundred as the largest audience for any one meeting. There

were representatives from at least twenty-five of the twenty-nine churches in the state. Delegates for the business meeting numbered forty-one.

The people were well taken care of by the members and friends of the Elmdale congregation. The church auditorium was used for all mass meetings, and the basement as a dining-hall where the local young people served excellent meals. A large tent was used for sectional meetings, and for morning services for the children. Some fine vesper services were held on a hillside among the trees which surround the back of the church. This grove also furnished a fine camping ground for those who brought their tents.

The business of the meeting was completed on Thursday this year instead of on Friday as before. It was well moderated by Bro. J. E. Ulery. Next year's district meeting moderator will be Bro. Chas. Forror. Bro. Ulery, with Bro. Forror as alternate, was elected to the Standing Committee of 1935. The call of the Battle Creek church for the district meeting in 1935 was accepted. The young people's representatives, elected by the various sections of the state, met and completed their cabinet organization with John, Joseph of Onkama as president for the new year.

The spirit of the meeting seemed to be one of appreciation for the church and what it stands for. It carried with it a challenge to individuals to uphold the ideals of the church and become more Christlike in living. May the district meeting of 1935 find that Michigan has accepted such a challenge and is at least a little nearer its goal.

Shepherd, Mich.

Bessie Spencer.

EULOGIES

Though I have read little on this subject I have some convictions. Going into homes and meeting all kinds of people one often finds those who need words of praise or sympathy. In such cases the right person can often carry a word of cheer or praise to burdened souls that will restore them to health and happiness. But sometimes that help is not forthcoming. At the funeral, flowers are often given to cover some neglect. A sermon of eulogies is preached and our conscience is at ease.

I attended a funeral where the minister praised the deceased for her wonderful Christian character, when all the neighbors knew how disagreeable she was in the home and community. Upon such an occasion a non-Christian remarked: "If he has gone where the preacher said he has, then I can go too without making any profession; for he owed me and others honest money that he never meant to pay. He also did other unworthy deeds that perhaps the minister did not know."

When my husband died I told Bro. D. L. Miller that he had lived in that town a long time and was well known and that eulogies were not needed. All that he said about his life was that he was impulsive and that we always knew where to find him.

When I pass on I do not care if there are any flowers on my casket, or a word of praise given for the life I have lived. But now a word of encouragement or a bouquet goes a long way. Let us strive to live worthy of a "well done" greeting as we cross toward the other side.

"O Savior, aid with grace divine

The little I can do,

That when I stand with thee in light

There may be just a few

To say, 'She spoke to us of Christ,

And all she said was true.'"

Glendale, Calif.

Martha Click Senger.

NEWS FROM CHURCHES

DISTRICT OF COLUMBIA

Washington City.—Beginning Sunday, March 25, and continuing each evening during the pre-Easter week, Brother and Sister I. S. Long conducted for us a most inspiring and uplifting series of services. There was excellent attendance and five members were added by baptism. On April 2 the Women's Society was addressed by Mrs. Laura Townsend of the Mt. Vernon Methodist church. We held our spring communion service on May 6 with the pastor, Bro. F. F. Holsopple, officiating. The mothers and daughters' banquet on May 8 was addressed by Mrs. J. S. Noffsinger and was well attended. A special Mother's Day program was rendered on the evening of May 13 by the B. Y. P. D. Our Sunday-school held its annual picnic Saturday, May 26, at Pierce Mill Park where a large number enjoyed a pleasant afternoon. The services on May 27 were under the auspices of the men's organization with Bro. H. K. Ober of Elizabethtown College as guest-speaker. The annual Children's Day program was held in the morning of June 10, and in the evening the Washington City B. Y. P. D. entertained the like organization of Oakton, Va., at tea, after which the Oakton group rendered a splendid temperance program. We were pleased to have the attendance at all services hold up remarkably well during the hot summer months. A party was held Aug. 24 in honor of Brother and Sister Holsopple who are retiring from the pastorate. Bro. Holsopple preached his final sermon Aug. 26. Bro. Rufus Bowman, our new pastor, will assume his duties on Sept. 9.—Mrs. Goldie Williamson Wine, Washington, D. C., Sept. 8.

IDAHO

Winchester.—We were glad to have Bro. A. R. Fike and wife of Moscow, Idaho, and Sister Anetta Mow of Elgin, Ill., with us for two meetings. Sister Mow's pictures and talks were interesting. An offering was taken for Sister Mow.—Amanda E. Flory, Winchester, Idaho, Sept. 5.

INDIANA

Beech Grove church met in council Sept. 4. Sister Hattie Shull was reelected church treasurer; Bro. Leonard Reeve, trustee; Vernie Beaver, Messenger agent and correspondent. Our B. Y. P. D. presented a missionary play, Robert and Mary, Sept. 6. Our communion will be held Saturday, Oct. 13, with breakfast and dinner served at the church on Sunday.—Vernie Beaver, Pendleton, Ind., Sept. 8.

Pleasant Hill church held their quarterly council Aug. 14. Bro. Chas. Gump was elected elder; Bro. Everett Chapman, superintendent; Bro. Arlo Pepple, clerk; Bro. Ray Disler, treasurer; Bro. Arlo Pepple, deacon. The program for the year was arranged as follows: Sunday-school and preaching in the morning; evening services the second and fourth Sundays of the month. These services are devoted to singing, with Bro. Chas. Gump acting as our leader. We will hold our love feast Oct. 13 and 14.—Bennie Green, Churubusco, Ind., Sept. 6.

Roann church met in council Sept. 5. Church officers were chosen with Bro. Kintner as pastor; Bro. W. E. Rife, clerk; Lamont Bolinger, trustee. Delegates to District Meeting are Bro. Rife and Emory Morphew. Sunday-school officers were chosen with Bro. Ralph Hoffman as superintendent and Bro. Royal Ranck, assistant. Bro. H. H. Helman of North Manchester helped in the council. We decided to have our church sale Nov. 3. Our love feast will be held Nov. 10 and the homecoming Nov. 11. Bro. Ray O. Shank will conduct our series of meetings beginning Jan. 7. The mothers and daughters' banquet was held May 4 with Sister R. H. Miller as the speaker. The Aid gave a missionary play on May 6 and again on Aug. 12, family day, which was well attended. May 16 Sister Ida Shumaker gave an address on Indian life. Bro. Neher from Manchester preached both morning and evening.—Mary A. Heeter, Roann, Ind., Sept. 8.

Wabash Country.—Aug. 20 Bro. Moyné Landis of Pierceton, Ind., began a week of revival services at this place. The interest and attendance were splendid from the beginning and we feel that much good was done. One came forward during the meetings and three the following Sunday, making four received into the church by baptism. Sept. 6 at the business meeting the Sunday-school officers were all reelected. Bro. John Frantz was reelected elder. Our love feast will be Oct. 6 at 7 P. M. Bro. Obed Rife was chosen delegate to District Meeting.—Mrs. Lula Pulley, Wabash, Ind., Sept. 8.

KANSAS

McPherson.—Early in the summer our pastor, Bro. Richards, received a call to the South Bend church, Ind., and tendered his resignation to the McPherson church. He and his wife have served this church faithfully and efficiently for twelve years. A farewell reception was held in their honor on the evening of Aug. 21 at the church. Not only words of praise from within the church but from the community and city were spoken of the Richards. He was a leader and counselor among the pastors of the district. He served as president of the city ministerial association, the county association and was also president of the Kansas council of churches. For three years he was a teacher of religious education in the high school. High school students as well as college students found him a genial friend. We shall greatly miss these good people, but the prayers of a host of friends follow them to their

new field of work. For the present our pulpit is being filled by our home ministers. We hope to secure another pastor soon. A group of young people have returned from camp which was held at Abilene. All report a splendid time, and hope to go again next year and take others with them. It is events of this kind that give youth an inspiration for the more worthwhile things in life. On Sept. 16 our harvest meeting will be held. The missionary committee is planning the program for the day and evening. This day also serves as a welcome to the students to the college church. In October the mothers and daughters' organization will entertain the college girls at a tea. After a hot summer the Men's and Women's Work are taking on more active work. The women have started on a year's program of Missionary work and various other programs.—Mrs. J. Hugh Heckman, McPherson, Kans., Sept. 4.

MARYLAND

Long Green Valley church met in council Aug. 12. The Vacation Bible School was held July 24 to Aug. 5 with thirty-six enrolled; the average attendance was thirty-two. Sister Ruth Howe was the director, having three assistants. July 19 Eld. H. K. Ober delivered his lecture, Orange Blossoms, to an interested audience. Two adults have been baptized since the last report. Brethren Sylvester J. Prigel and Melvin Gunther were duly elected to the office of deacon. The attendance at Sunday-school and church is exceptionally good.—Mrs. J. C. Breidenbaugh, Long Green, Md., Sept. 6.

Manor.—Aug. 5 the first of the series of union meetings was held at this place. Rev. Frick of the Christian church delivered the message of the evening. On Aug. 12 Bro. J. M. Henry delivered the evening message at the Christian church at Downsville. On the following evening Bro. Henry began a series of meetings at the Church of the Brethren at Downsville which continued for two weeks. Although there was no ingathering of souls for the kingdom, yet the members enjoyed a rich spiritual feast. We felt fortunate in securing Bro. Henry for this meeting. On Aug. 26 we held our annual harvest home meeting with a large crowd in attendance. The message of the morning by Bro. Henry brought to a close the series of meetings. The offering of the morning was devoted to home missions. At noon about 160 people enjoyed a rich feast as they ate and fellowshiped together on the church lawn. During the afternoon we were favored with talks by Brethren John Bowlus, Harry Rowland and Elmer Rowland and also by recitations and musical selections by the young people. As we entered the church we saw hanging on the wall a new clock, for which we are greatly indebted to the Rowland heirs, it being presented as a memorial to their parents, Brother and Sister J. M. Rowland. A number of our folks were permitted to attend the ministerial and Sunday-school meeting at the Stone Bridge church. We also enjoyed the messages which we heard at the regional conference at New Windsor. At our business meeting Sept. 1 we selected Oct. 13, 4 P. M., as the date for our communion service.—Naomi H. Coffman, Fairplay, Md., Sept. 8.

Wetly.—March 14 a temperance play was given by one Sunday-school class. March 29 the Y. P. D. gave an Easter pageant and April 1 the children rendered an Easter program. May 13 the Y. P. D. of Wetly Sunday-school rendered a Mother's Day program in the Ringgold union church. June 9 a special council meeting was called to consider the matter of dividing the Antietam congregation. The meeting decided that the Antietam congregation should be divided into two parts to be known as the Antietam and Wetly congregations. Elders L. K. Ziegler and C. R. Oellig were present at the general council meeting and at its conclusion supervised the organizing of the Wetly congregation. Bro. J. I. Thomas, our present pastor, was chosen as elder. All other officers were retained until the end of the year. June 15 the annual convention of the Smithsburg council of religious education was held in our church. Our love feast will be held Nov. 10 beginning at 2 P. M. The homecoming service will be held Sept. 30.—Naomi Marker, Smithsburg, Md., Sept. 8.

MICHIGAN

Shepherd.—The B. Y. P. D. rendered a play entitled Honor to Motherhood, and Rev. C. B. Hawkins gave a helpful talk on Mother's Day. Children's Day was observed on June 3 with a program of songs and recitations by the children. At our regular council meeting on June 4 we decided to have a summer pastor and the services of Chester N. Baird were secured. He preached his first sermon June 17. The members had a reception for him and his wife on June 21. The adult Bible class is meeting once a month in a social way, and at one such meeting the men planned to make hay for a member who is ill; this plan was carried out later. The Ladies' Aid, with the men's help, cleaned and papered the parsonage; they also pieced and knotted a comforter. Our earn-a-dollar plan has brought in quite a little sum. During the summer months the B. Y. P. D. met each Sunday evening before preaching services. These meetings were very helpful and uplifting; one was in the form of a Camp Mack vesper service and was enjoyed by young and old. The young people sent one delegate to intermediate camp and one to the young people's camp this year. Aug. 10 we enjoyed a program given by the Vacation Bible School pupils. The average attendance for the two weeks was fifty-seven. Bro. Baird put on an evangelistic campaign Aug. 12 to 19 inclusive and five were added to the church by baptism.—Iva A. Harmon, Mt. Pleasant, Mich., Sept. 6.

NEBRASKA

Beatrice.—Our church is planning to hold a homecoming on Sept. 30.

Dinner will be served at the church at noon. Recently three were baptized. We have church night once a month. At our last meeting we had a musical program and several talks by our members; afterwards lunch was served. Our attendance the last few Sundays has been increasing.—Mrs. Cleo Tuttle, Beatrice, Nebr., Sept. 4.

Omaha church met in council Sept. 5, the pastor presiding. Plans were made for the series of meetings to begin Sept. 24, Brother and Sister Rolins conducting. Mrs. L. A. Walker and Mrs. Homer Caskey were chosen as delegates to District Conference to be held in Octavia church Oct. 12-15. Sunday-school officers were elected at this meeting: Bro. L. A. Walker, superintendent; A. J. Fry, associate. Mrs. Walker has worked in the children's division for six years and has done very efficient work but asked to be relieved. One group, namely, the Friendship club, a young married couples' class, has organized a Bible study to meet the second and fourth Thursday evenings of each month. The pastor was chosen as instructor; much interest seems to be manifested.—Mrs. Homer Caskey, Omaha, Nebr., Sept. 5.

NORTH DAKOTA

Ellison.—The interest and attendance have been very good throughout the summer months. Programs were given on Easter and Mother's Day. Fourteen attended our District Conference at Carrington. Sister Irvin Deal was the Sunday-school delegate; Sister Ed Fike and Bro. Ralph Petry, church delegates. The following week a series of meetings was conducted by the pastor, assisted by Eld. John Deal of Rock Lake and Bro. Ward Williams of Egeland. One young man accepted Christ and another awaits baptism. An impressive communion service was held July 23 with Bro. G. I. Michael of Carrington officiating. Much needed song books have been ordered. The money was raised by a free-will offering and the proceeds of a pie social.—Mrs. Ralph Petry, Rock Lake, N. Dak., Sept. 5.

OHIO

Brookville church met in council Sept. 5. Sunday-school officers were elected for the coming year: superintendent, V. S. Dull; assistant, Carl Kneirim. F. C. Kneirim was elected as a member of the board of religious education. Recently our church purchased 250 new song books, which were paid for by free-will donations. We expect to purchase coal the same way and at the council over \$40 was pledged. June 17 our children rendered a program which was much enjoyed. On Saturday evening, Sept. 1, we held our harvest meeting in a grove near town. Bro. J. Oscar Winger of North Manchester, Ind., gave an impressive sermon. Recently Bro. Fidler held a two weeks' meeting at the Cedar Grove church in Ohio. As an immediate result nine were baptized and one was reclaimed. Beginning Sept. 9 Bro. Fidler will hold a meeting in the Blue River congregation, Ind. We expect Bro. M. J. Brougher of Greensburg, Pa., to begin a series of meetings at our church Dec. 3. Our communion meeting will be held Oct. 20 at 7 P. M.—Mrs. Ezra Kimmel, Brookville, Ohio, Sept. 6.

Harris Creek church met in council Aug. 10. Two were received by letter. Sisters Vicie Cassel and Etiole Sargent were chosen as superintendents of the adult department of the Sunday-school. Superintendents were also chosen for the primary, cradle roll and home departments. Our communion will be Oct. 13 at 7:30 P. M.—Mrs. Bertha Hoover, Bradford, Ohio, Sept. 4.

Sand Ridge.—On July 30 Eld. Ralph Hatton of Toledo came and held a two weeks' meeting. The interest and attendance were good with an average attendance of 118. The meetings closed Sunday night, Aug. 12, with 300 present. Bro. Hatton's messages were full of the power of the Spirit and we feel that the church has been greatly strengthened. Our Sunday-school is progressing fine this year, with Bro. J. E. Roberts, superintendent, assisted by a capable corps of teachers. The average attendance for the last three months has been forty-four. We will have a homecoming on Sunday, Sept. 23, an all-day meeting with Eld. J. J. Anglemeyer of Williamstown as speaker for the day.—Lee Patton, Hamler, Ohio, Sept. 8.

OREGON

Ashland church greatly enjoyed having with us Brother and Sister M. R. Zigler and Sister Ruth Shriver on Sunday, July 29. At the preaching hour Bro. Zigler talked on Loyalty, while Miss Shriver talked during the Sunday-school hour. A basket lunch was served at the church. Aug. 4 the Orion quartet from La Verne College gave a musical program to a full house. Bro. Sam Ellenherger and Sister Walinda Russell are delegates to District Conference.—Mrs. M. C. Linger, Ashland, Ore., Aug. 27.

PENNSYLVANIA

Annvile.—Aug. 7 the junior Aid Society had an out-door meeting at which Sister Kathryn Ziegler, returned missionary from India, gave an interesting and helpful talk. Sunday morning, Aug. 26, Bro. David Abble from Chiques church preached for us. Our fall council convened Sept. 1. A report was given of the Vacation Bible School and the committee was reappointed. The Sunday-school officers were elected and approved. The South Annville Sunday-school will hold its children's meeting Sunday afternoon, Sept. 30. The children will give a short program after which Bro. Earl Kipp from Newport, Pa., will give a talk.—Esther G. Bucher, Annville, Pa., Sept. 4.

Carlisle.—Since our last council two have been received by letter and one came to us from another church. Our pastor and elder is at Hazelton, W. Va., for a two weeks' meeting. We have resumed our

Sunday evening services again after a two months' vacation. Our love feast will be Oct. 28 at 5 P. M.—J. E. Faulkner, Carlisle, Pa., Sept. 3.

Harrisburg.—The Sunday-school outing was held at Reservoir Park July 31 with about 225 present. Our pastor, Bro. J. E. Whitacre, gave an address at the homecoming services at Heidelberg on Aug. 12. R. R. Baugher filled the pulpit during Bro. Whitacre's absence. At our council meeting Aug. 28 H. K. Balsbaugh and R. R. Baugher were installed into the ministry. Church and Sunday-school officers for the coming year were also elected. Aug. 5 at the Ridge church near Shippenburg, the Golden Rule Circle class presented a program entitled Come, Follow Me. Edw. Debolt of Masontown, Pa., delivered a fine sermon for us on Sunday morning, Sept. 2. Wm. Willoughby, Jr., and Robert Nelson were our Sunday-school delegates to the Labor Day meeting at the Fairview church near Manheim. Some good programs are being arranged for this winter.—Mrs. E. M. Byrem, Harrisburg, Pa., Sept. 6.

Lost Creek.—Since our last report three more were received into the

ANNOUNCEMENTS

DISTRICT MEETINGS

California, Northern, Empire, Oct. 12-15.
Florida and Georgia, Winter Park, Oct. 12-14.
Indiana, Middle, Salamonie, Oct. 12-14.
Kansas, Northeastern, Appanoose, Oct. 5-9.
Kansas, Northwestern, Victor, Oct. 21-24.
Kansas, Southeastern, Parsons, Oct. 26-29.
Kansas, Southwestern, Monitor, Oct. 12-15.
Missouri, Northern, North Bethel, Oct. 27-29.
Nebraska, Octavia, Oct. 12-15.
Ohio, Northeastern, Oct. 9-11.
Pennsylvania, Southern, Huntsdale, Oct. 30, 31.
Pennsylvania, Western, Walnut Grove (Johnstown), Oct. 22-24.
West Virginia, First, Old Furnace, Oct. 12, 13.

LOVE FEASTS

Illinois
Oct. 1, Astoria.
Indiana
Sept. 15, 7 pm, West Manchester
Sept. 15, 7:30 pm, Upper Fall Creek.
Sept. 23, 7 pm, Union Grove.
Sept. 24, Blue River.
Oct. 6, La Porte.
Oct. 6, 7 pm, Wabash Country.
Oct. 6, 7:30 pm, Anderson.
Oct. 13, Beech Grove.
Oct. 13, 14, Pleasant Hill.
Oct. 13, English Prairie.
Oct. 15, Salem.
Oct. 17, 7 pm, Yellow Creek.
Oct. 20, 7 pm, Pine Creek.
Oct. 11, 7 pm, Osceola.
Oct. 20, 7:30 pm, Arcadia.
Oct. 27, Blissville.
Oct. 27, 7:30 pm, Middletown.
Nov. 10, Roann.

Iowa
Sept. 29, 7:30 pm, Greene.
Sept. 29, 30, Fernald.

Kansas
Sept. 29, 7 pm, Washington.
Oct. 19, Olathe.

Maryland
Oct. 6, 6:30 pm, Sams Creek.
Oct. 13, 4 pm, Manor.
Oct. 13, 2:30 pm, Piney Creek.
Oct. 14, 6:30 pm, Pipe Creek.
Oct. 27, 28, 2 pm, Pleasant Ridge (Pa.).

Nov. 10, 6 pm, Thurmont.
Nov. 10, 11, 2 pm, Welyts.

Minnesota
Sept. 21, Worthington.
North Dakota
Sept. 22, James River.

Ohio

Sept. 22, Mohican.
Oct. 6, 7 pm, Georgetown.
Oct. 7, Chippewa.
Oct. 13, 7:30 pm, Harris Creek.
Oct. 13, 10 am, Castine.
Oct. 20, 7 pm, Donnels Creek.
Oct. 20, 7 pm, Brookville.
Oct. 27, Lower Miami.
Nov. 3, 7 pm, New Carlisle.
Nov. 3, 6:30 pm, Lower Stillwater.

Oklahoma

Sept. 24, 7:30 pm, Bartlesville.

Pennsylvania

Sept. 23, 6 pm, Rummel.
Sept. 30, Meyersdale.
Oct. 6, 6:30 pm, Perry at Three Springs.
Oct. 7, Hooversville.
Oct. 7, 6:30 pm, New Enterprise.
Oct. 7, 6:30 pm, Lost Creek at Free Spring.
Oct. 7, Lower Cumberland at Mohler.
Oct. 13, 2 pm, Spring Creek.
Oct. 13, 14, 4 pm, Pleasant Hill at Pleasant Hill house.
Oct. 13, Lower Clair.
Oct. 13, 1:45 pm, East Fairview.
Oct. 14, Spring Grove at Kemper.
Oct. 14, Snake Spring.
Oct. 14, Claysburg.
Oct. 14, 6:30 pm, Huntsdale.
Oct. 14, Shade Creek at Berkey.
Oct. 16, 17, 9:30 am, Mohler house (Springville).
Oct. 17, 18, White Oak at Longenecker.
Oct. 20, 6:30 pm, Spring Run house.
Oct. 20, 21, 1:30 pm, Little Swatara at Ziegler.
Oct. 27, 2 pm, Akron.
Oct. 27, 1:30 pm, Conestoga at Bareville.
Oct. 27, 1:30 pm, Heidelberg.
Oct. 28, Woodbury at Replogle.
Oct. 28, 6 pm, Walnut Grove.
Oct. 28, 5 pm, Carlisle.
Oct. 28, Marsh Creek.
Nov. 3, 10 am, Falling Springs at Hade.
Nov. 10, 2 pm, Welyts.
Nov. 11, Cherry Lane.

Virginia

Sept. 30, 3:30 pm, Lebanon.
Oct. 6, 4 pm, Poages Mill.
Oct. 6, 6 pm, Barren Ridge.
Oct. 6, Belmont.
Oct. 14, 5:30 pm, Greenmount.
Oct. 20, Braver Creek.
Oct. 20, Mill Creek.
Nov. 3, 3 pm, Mountain Grove.
West Virginia
Sept. 30, 7 pm, Harman.
Oct. 13, 14, 2 pm, Spruce Run.
Oct. 15, 2:30 pm, Lcetown in Lcetown churchhouse.

church by baptism. June 10 the Bunkertown Sunday-school gave a fine Children's Day program. July 9 we opened our Daily Vacation Bible School; it lasted two weeks. While the school was not large, yet the interest was fine. Our pastor was in charge; Esther Leister and Ruth Buffenmyer assisted. Sept. 23 we will have our homecoming and harvest home services at Bunkertown; Sunday-school 9:30 A. M., morning worship 10:30 A. M., basket lunch at noon, worship at 2:00 P. M. All former friends and members are invited to be present for this occasion. At our council meeting Aug. 30, we elected our pastor, Bro. J. A. Buffenmyer, and Sister Buffenmyer and Bro. I. J. Shirk as delegates to District Meeting. We also elected a building committee to get estimates and raise the money to remodel the Bunkertown church-house on the inside, thus adding two more Sunday-school class rooms. Sept. 3 our pastor will open a two weeks' revival at the Richfield house. Sept. 23 our pastor, Bro. J. A. Buffenmyer, will also open a two weeks' meeting at the Free Spring house, closing with a love feast Oct. 7, preparatory sermon in the morning and the communion at 6:30 P. M.—Margaret Shellenberger, Oakland Mills, Pa., Sept. 1.

Marsh Creek.—We held our council Aug. 18. It was decided that owing to the scarcity of ministers we would hold services at Friends Grove every two weeks in the evening beginning Aug. 26. Our revival at Marsh Creek was postponed until spring. It was decided to hold the love feast Oct. 28 at the Marsh Creek church. Brother and Sister B. F. Lightner were elected delegates to District Meeting with Brethren Mervin Kepner and B. F. Kline, alternates.—Paul R. Kline, Gettysburg, Pa., Sept. 7.

Rummel.—Aug. 19 Bro. Paul Rummel gave a splendid message, *In Quest of the Hidden Treasure*. In the evening Bro. Lloyd, Windher, Pa., gave the message. Sept. 2 Bro. Glenn Norris, returned missionary from Sweden, gave us a report of the work as carried on in Sweden. Sept. 4 the children gave a much appreciated program at the Old Folks' Home at Scalp Level. Sept. 2 the pastor, Bro. Galen R. Blough, gave a short report of his four years' labor with us. To show our appreciation of his work and to encourage the pastor and family, the men's and women's Bible classes surprised them at the parsonage Sept. 5. We have called Bro. Blough to serve as pastor for a three-year term. Sept. 9 Bro. H. Q. Rhodes, Berlin, Pa., will start our evangelistic meetings which will continue for two weeks and close with the love feast Sept. 23 at 6 P. M.—Mrs. Warren Hoover, Windher, Pa., Sept. 6.

TENNESSEE

Pleasant Hill.—Our country church has been very active through the summer months. The young people's conference was held here in July with good attendance. The Ladies' Aid served three meals a day at the church during the conference. We were fortunate to have Bro. R. N. Leatherman from Colorado with us for two weeks' meeting beginning Aug. 19. He brought many soul-stirring messages.—Maxine Holt, Indian Springs, Tenn., Sept. 5.

VIRGINIA

Barren Ridge.—We observed Mother's Day May 13 with a program by the mothers and daughters and a sermon by Bro. W. F. Walter. Sister Rachel Anna Driver was our delegate to the Ames Conference. Our Conference offering for world-wide missions was \$66. Aug. 6 Bro. C. M. Key of Roanoke came to work with us in a revival meeting which closed Aug. 19. The attendance and interest in these services were excellent. Bro. Key's sermons were practical and helpful to the young as well as the older people. Eleven stood for Christ during the meeting and were baptized; one was baptized prior to the revival. At our quarterly council meeting Aug. 27 Bro. Samuel Diehl was elected Sunday-school superintendent. Our love feast will be held Oct. 6 at 6 P. M. We have had the pleasure of having Bro. H. L. Alley and family with us recently, Bro. Alley bringing us the morning message on Sept. 2.—Helen E. Coffman, Staunton, Va., Sept. 4.

Belmont.—June 2 Bro. I. S. Long of Bridgewater, Va., came to this church in a series of meetings. He preached ten inspiring sermons and gave a fifteen-minute talk on India each evening. These services were enjoyed by all and as a direct result six were added to the church. July 4 our Sunday-school had its annual picnic at Bro. J. M. Mason's farm. July 26 Brother and Sister S. L. Garber from Harrisonburg, Va., came to our congregation and held a series of meetings at Brooks Mission. Bro. Garber preached twelve Spirit-filled sermons. These meetings were well attended and we feel that the church has been strengthened although there were no additions. Aug. 25 we held our annual visit council when the visiting brethren gave a favorable report. We decided to have our love feast at Belmont church Oct. 6. Two members were granted letters.—Mrs. Hannah M. Mason, Belmont, Va., Sept. 6.

Jubilee house in Salem congregation near Winchester had a successful series of meetings starting Aug. 19 and closing Sept. 2. Bro. N. H. Blough of Davidsville, Pa., came to us and delivered seventeen soul-stirring sermons. Ten were received by baptism and the church was strengthened through his Christian efforts.—Frances Fahnestock, Winchester, Va., Sept. 6.

Manassas church sent eight young people to attend Camp Bethel this year—three to the youths' (advanced) camp and five to the young people's camp. Also one family attended the Bible conference at camp. All of these groups brought back wonderful reports of their experiences. From July 22 to Aug. 5 much inspiration was received from a series of meetings conducted by Bro. J. T. Glick of Summit, Va. As a result of his efforts two entered the church. On Sept. 2 our quar-

terly council was held. Brethren M. J. Hottle and Orrin Kline were re-elected as Sunday-school superintendents. Brother and Sister Lester Mauck and Brother and Sister Wilmer Kline were elected to the deacon's office. It was also voted to install Chester Harley in the ministry when he returns home. We sent \$48 of the missionary offerings of the last quarter to the General Mission Board. There is now a movement on foot to redecorate the church and improve the church grounds.—Miriam Blough, Manassas, Va., Sept. 6.

Mill Creek congregation met in council Aug. 25. The visiting brethren gave in good reports. Sunday-school officers were elected as follows: Dr. C. P. Harshberger and Victor Miller, adult superintendents, which positions they have filled well for many years. It was decided that the Sunday-school extension committee appoint a program committee to get all programs for the year. Our pastor, Bro. Homer Miller, and wife report 150 calls in the past year, most of them made during the summer months. Bro. Miller commended the members for their spirit of coöperation. Our love feast will be held Oct. 20. A small deficit on our parsonage has been cared for and the committee was commended for its splendid work. We decided to hold a meeting this fall at Mt. Vernon, one of our mission points, with the home ministers in charge. Our B. Y. P. D. is progressing nicely; a number of the members attended Camp Bethel this summer. One of our home ministers, Bro. Wilbur Garber, began a series of meetings at the Mill Creek house Aug. 15 and continued for two weeks which was indeed a period of refreshing and spiritual uplift. Good crowds and fine interest prevailed throughout the meeting. As an immediate result six were added to the church. Billy Rodeffer, one of our wide-awake B. Y. P. D. members, offered his service as a minister and was licensed to preach May 27. He has spoken several times with good interest.—Mrs. I. J. Long, Port Republic, Va., Sept. 8.

Timberville.—During the pastor's vacation the pulpit on July 1 was filled by Bro. I. C. Senger and July 8 by Bro. John Huffman. On July 22 we were pleased to have with us Bro. Edwin Shumaker and Bro. Oliver N. Douds of Cleveland, Ohio. The former spoke at our morning worship and the latter conducted a vesper service. During the week of July 23 to 29 Bro. F. E. Williar of Daleville, Va., worked in our district in the interest of temperance. He spoke several times in our church and directed a pageant which was given in the local high school auditorium the evening of July 29. As a climax of this campaign a temperance play entitled "What Does It Profit?" was presented by the Bridgewater church the evening of Aug. 5. We believe this effort had much to do with the vote in Rockingham County of Aug. 7 when the dry sentiment scored a victory of four to one, deciding against the sale of wine and beer higher than 3.2 alcoholic content. Aug. 2 and 9 the men of the church assembled to paint the parsonage. Lunch was served both days by the women of the church. Sixteen of our young people represented our church at the district B. Y. P. D. conference in Harrisonburg on Aug. 19. We were pleased to have with us on Aug. 26 Bro. Bruce Flora, who brought a message on the subject, "The Quest to Know God." The Ladies' Aid held their annual outing the evening of Aug. 22. The Friendship Bible class entertained the young people of the community on the evening of Aug. 26 with about 200 in attendance. The union outing of the three local Sunday-schools was held the afternoon of Sept. 2 at Endless Caverns. Bro. Elmer Clower of Fayetteville, W. Va., and brother of our elder preached for us the morning of Sept. 2. We were represented at the regional conference held at New Windsor, Md., Aug. 29 to 31 by Mr. and Mrs. Howard S. Zigler, Pastor Lindsay and the writer.—Mrs. Samuel D. Lindsay, Timberville, Va., Sept. 3.

WEST VIRGINIA

Bethel.—Bro. Raymond Martin closed a two weeks' revival Sept. 1 with six converts. The love feast at the end of the meeting was attended by a large crowd. The members were visited by the deacon and everything was found in good order. The Sunday-school is progressing nicely. The Sunshine class of Bethel Sunday-school gave a program at Calvary U. B. church in August, Light and Dark; they expect to give it in some other churches soon.—Minnie Sions, Oil Fields, W. Va., Sept. 6.

Maple Spring.—Aug. 9 we met in annual council. The branch churches were represented unusually well. Favorable reports were given by committees on last year's service and new committees were appointed for the coming year. Bro. Ezra Fike was elected elder. Delegates to District Meeting are Brethren D. B. Spaid, Emra Fike, Ezra Fike. The advisability of ordaining Bro. D. B. Spaid to the office of elder was considered and passed on to district officials for their consideration. Feeling the need for definite temperance work this fall Bro. Ezra Fike was appointed temperance director. An interesting Vacation Bible School was conducted by Brother and Sister Ernest Shively. Thirty-two children were enrolled. We have reorganized our Sunday-school and Bro. John T. Fike was re-elected superintendent.—Mrs. Homer Diehl, Eglen, W. Va., Sept. 5.

Mt. Dale.—We opened a week's revival beginning with an all-day service Aug. 19, closing Aug. 26. Bro. J. L. Shanholtz of Levels, W. Va., was the evangelist. Brother and Sister J. O. Patterson gave us special music during the day. Ten splendid messages were given. A wonderful spirit was manifested in this revival. Bro. Shanholtz visited in several homes in which he held services. The average attendance was sixty. One stood for Christ. We had scripture reading and quotations, also a scripture reading contest. The winner was Sister Hazel Yost who read 23,233 verses during the meetings.—Myrtle Yost, Paw Paw, W. Va., Sept. 6.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Baer-Vaniman.—By the undersigned at the Simi Valley Community church Aug. 19, 1934, Mr. Edwin Frederick Baer of Paso Robles, Calif., and Sister Edna Pearl Vaniman of Simi, Calif.—Ernest D. Vaniman, Simi, Calif.

Hammer-Winters.—By the undersigned at his home in Washington, D. C., Aug. 11, 1934, Bro. Lee Hammer and Elizabeth Claire Winters, both of Washington, D. C.—J. S. Noffsinger, Washington, D. C.

Ott-Rose.—By the undersigned at the bride's home, Aug. 29, 1934, Frederick W. Ott and Rhoda Jessie Rose, both of Windber, Pa.—John F. Graham, Windber, Pa.

FALLEN ASLEEP

Alley, Bro. Ernest W., died Aug. 29, 1934, aged 48 years. In January, 1908, he married Sister Hannah J. Eavey. He is survived by his wife, two daughters and three sons. He was a brother of Missionary H. L. Alley. Funeral services at the Barren Ridge church by Eld. C. M. Driver and Rev. W. B. Carter, Baptist.—Helen E. Coffman, Staunton, Va.

Berkey, Sister Margaret, daughter of John and Clara Miles, died at the home of her daughter, Mrs. John H. Weaver, near Goshen, Ind., Sept. 1, 1934, aged 81 years. Her husband, John L. Berkey, preceded her a number of years ago. Two weeks prior to her death she fractured her hip. Surviving are two daughters, two sons, three sisters, eighteen grandchildren and thirteen great-grandchildren. She was a faithful member of the Church of the Brethren. Services in the Rock Run church by Eld. J. H. Fike and the writer. Interment in the Rock Run cemetery.—Burton Metzler, Middlebury, Ind.

Bricker, Max R., son of Benj. F. and Anna M. Weber, born near Ipava, Ill., April 28, 1907, died Aug. 19, 1934. He was drowned while rescuing another. He united with the Church of the Brethren at the age of ten and was loyal to his church and God. Funeral services at Kansas City by D. D. Horner and at Woodland near Astoria, Ill., by the writer.—Max Hartsough, Summum, Ill.

Clark, Sister Mattie J., died July 12, 1934, aged 81 years. In early life she united with the Barren Ridge church and spent her entire life in this community. She leaves one brother, the only surviving member of a large family. Funeral services at the Barren Ridge church by Eld. N. W. Coffman and Eld. B. B. Garber. Interment in adjoining cemetery.—Helen E. Coffman, Staunton, Va.

Colebank, Marshall, born at Wheeling, W. Va., Dec. 2, 1853, died at Woodpecker, B. C., Canada, Aug. 27, 1934. In early manhood he united with the Church of the Brethren which faith he retained to the end. Dec. 2, 1879, he married Ida A. Lapp of Shelby County, Mo. To this union nine children were born. Surviving are two sisters, two brothers, his wife, two daughters and five sons. He was laid to rest by the side of a brother in the little cemetery at Woodpecker, and a memorial service was conducted at Brocket, N. Dak., by Eld. John Deal and the writer.—Ralph R. Petry, Rock Lake, N. Dak.

Dishong, Cecelia Marie Sawyer, born to Mahlon and Fern Sawyer, June 15, 1897, at Portage, Ohio. At the time of her passing she was aged 37 years, 2 months and 16 days. Her life had been spent near Portage except for several years in Tennessee. She was a member of the United Brethren church of Portage. Aug. 19, 1915, she married Jacob M. Dishong. She leaves her husband, one daughter and two sons. Funeral service in the Deshler church by the writer. Interment in the Portage cemetery.—J. L. Guthrie, La Fayette, Ohio.

Dunn, Mrs. Elsie J., daughter of Brother and Sister Henry Moyers of Ames, Okla., born near Waldo, Kans., Feb. 17, 1887, and died in Bell-ower, Calif., Aug. 24, 1934. She married Jas. A. Dunn Jan. 5, 1922. He united with the Church of the Brethren in childhood and remained faithful until death. She leaves her husband, four sisters and four brothers. Funeral services by the undersigned. Interment in the Rose Hill cemetery near Whittier, Calif.—E. J. Smith, La Verne, Calif.

Foutz, Jacob C., oldest son of John and Hannah Waggoner Foutz, born Aug. 14, 1854, near Rossville, Ind. His boyhood days were spent near Decatur, Ill., and near Osceola, Mo. After the death of his father when he was sixteen years old he took upon himself the support of his mother and four sisters. The influence of these responsibilities caused him to unite with the Church of the Brethren in July, 1872. His membership was consistently held during a lifetime of active Christian service from which he derived great joy. He served as a deacon in the church for many years. In 1877 he homesteaded in Red Willow County, Nebr. Jan. 4, 1885, he married Ida Van Dyke Waggoner. Four years later they moved to the present home south of Guide Rock. To this union were born seven children, two of whom died in infancy. He died at the home of his son, Dr. Homer S. Foutz, Minneapolis, Kans., June 23, 1934. He leaves his wife, four sons,

a daughter, eleven grandchildren, one great-grandchild and one sister. The body was taken to Guide Rock, Nebr., where funeral services were held at the home and at the Maple Grove church. Interment in the Maple Grove cemetery.—Mrs. Homer S. Foutz, Minneapolis, Kans.

Heddings, Joseph K., was born near Lewistown, Pa., Feb. 27, 1867, and departed this life at Washington, D. C., Aug. 29, 1934. He leaves his faithful wife, Mary B., two sons and three daughters, four brothers, three sisters and eight grandchildren. While Mr. Heddings never united with any church, yet his life was an exemplary one. Services were conducted by the undersigned at the Chambers Funeral Parlors after which interment was made at the beautiful Cedar Hill cemetery.—J. S. Noffsinger, Washington, D. C.

Lashley, Jacob H., died Aug. 12, 1934, at his home in Everett, Pa. He was the youngest son of Wm. and Mary Hollinger Lashley, born April 15, 1853, in Southampton Township. When a young man he joined the Church of the Brethren. He was a devoted member and served the church as deacon for many years. He is survived by his widow, Nancy Bennet Lashley, and five children. Funeral services at the Everett church by Bro. E. M. Detwiler, pastor, and Ira C. Holsopple, a former pastor. Interment in the Everett cemetery.—Mrs. L. Chester England, Everett, Pa.

Mauss, Bro. Frank Raymond, died at his home in Bendersville, Pa., July 18, 1934, aged 41 years. He attended Shippensburg Normal and Elizabethtown College and taught in the rural schools for eighteen years. He was elected to the ministry five years ago and was a conscientious and devoted church worker and served the church well. Bro. Mauss was married on March 28, 1931, to Sister Ella M. Hershey of Gettysburg, Pa. He lived the Christian life in his home and business daily. During his sickness he was anointed. He was a member of the Marsh Creek congregation. Services in the Friends Grove church by Elders H. M. Snively, C. L. Baker and Clarence Holtzapple.—Myrna M. Kreider, East Berlin, Pa.

Maust, Francis J., died May 29, 1934, at the home of his daughter and son-in-law, Brother and Sister M. F. Hoffman, aged 80 years. He was born at Salisbury, Pa., and lived his entire life in Somerset County. He married Amanda Youler Oct. 24, 1878. Seven children were born to this union. His wife died in 1914. Surviving are seven children, three brothers, two sisters, thirty grandchildren and three great-grandchildren. He united with the Church of the Brethren early in life and was a faithful member. At the time of his death he was the oldest deacon in the Sipesville church; he was elected to the office thirty-five years ago. Funeral in the church by the pastor, Bro. Newton D. Cosner, assisted by Bro. T. R. Coffman. Interment in the church cemetery.—Jessie K. Cosner, Sipesville, Pa.

Niswander, Sister Elizabeth, widow of Henry Niswander, was born in Virginia, Nov. 21, 1846, died Aug. 31, 1934. She married Henry Niswander at Harrisonburg, Va., and to this union were born ten children, only two of whom survive. Funeral services by the undersigned and burial near Cedar Rapids, where her husband and a son were buried eleven years ago.—S. B. Miller, Cedar Rapids, Iowa.

Payne, Iva May, nee Huber, born in Noblesville, Ind., April 8, 1879, died Aug. 26, 1934, at her home, Grand Rapids, Mich. June 16, 1897, she married Gordon Payne; three sons and three daughters were born to them. Twelve grandchildren and one brother also survive with the husband. The family lived a number of years in the west. She was a faithful member of the church. Services at the church in this city by the undersigned. Interment in Grandville cemetery.—Van B. Wright, Grand Rapids, Mich.

Snell, Nellie M., daughter of Myron B. and Margaret Sterling, born at Hettick, Ill., May 17, 1875, died at the home of her sister in Adelanto, Calif., July 28, 1934. She married Chas. H. Snell Jan. 23, 1895. They both united with the Church of the Brethren in February, 1898. They moved to Long Beach, Calif., in June, 1911, to Ontario in 1913 and in 1922 to Victorville, Calif., where they have since resided. She is survived by her husband, a daughter, son, two sisters and three grandsons; three sons died in infancy. Funeral services at Victorville and at the church in La Verne by Eld. A. O. Brubaker, assisted by Eld. G. K. Walker. Interment in the Evergreen cemetery.—A. O. Brubaker, Pomona, Calif.

Temple, Sister Elnora, died at the home of her daughter and only surviving child, at Mt. Vernon, Ohio, Aug. 5, 1934, aged 90 years. For a number of years she had been afflicted and many times underwent much suffering which she bore with Christian fortitude without complaint. She was a member of the Church of the Brethren for many years and ever manifested a deep Christian faith. Funeral services at the Danville church by the writer. Interment in adjoining cemetery.—G. W. Phillips, Danville, Ohio.

Wient, Bro. Samuel, born Oct. 1, 1864, and died June 16, 1934, following a long illness. He is survived by his wife, son, three daughters, stepson and stepdaughter. Services at Frystown by Brethren Ira Gibbel, J. P. Merkey and Geo. Snyder. Interment in the adjoining cemetery.—Elizabeth Meyer, Myerstown, Pa.

Wise, Daniel, son of Isaac and Mary Marker Wise, born near Napanee, Ind., Jan. 22, 1866, died at his home in Clearwater, Kans., Aug. 11, 1934. In February, 1883, he moved with his parents to Peabody, Kans. In December, 1892, he married Miss Effie Shepler and to this union nine children were born; these survive with the mother. He united with the Church of the Brethren at Conway Springs in 1916 in which faith he remained till the end. Funeral services by the writer at the Baptist church in Clearwater.—Ralph W. Quakenbush, Conway Springs, Kans.

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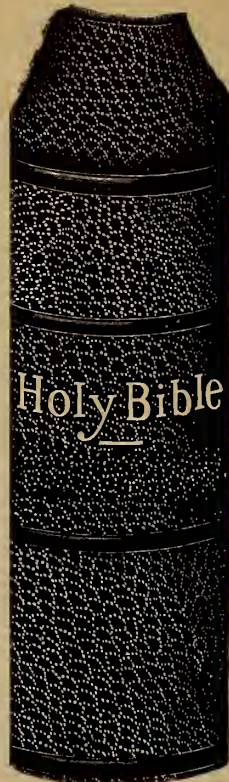
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SWEDEN

Graybill, J. F., and Alice, Spangatan 38, Malmö, Sweden, 1911.

On Furlough

Norris, Glen E., and Lois, 3435 Van Buren St., Chicago, Ill., 1929.

CHINA

Liao Chow, Shansi, China
 Cripe, Winnie, 1911.
 Hutchison, Anna, 1911.
 Oberholtzer, I. E., and Elizabeth, 1916.
 Sollenberger, O. C., and Hazel, 1919.

Ping Ting Chow, Shansi, China
 Bright, J. Homer, and Minnie, 1911.
 Crumpacker, F. H., and Anna, 1908.
 Horning, Emma, 1908.
 Parker, Dr. D. M., and Martha, 1933.
 Wertz, Corda L., 1932.

Show Yang, Shansi, China
 Clapper, V. Grace, 1917.
 Neher, Minerva J., 1924.
 Schaeffer, Mary, 1917.
 Smith, W. Harlan, and Frances, 1919.

Tai Yuan Fu, Shansi, China
 Ikenberry, E. L., and Olivia, 1922.
 Myers, Minor M., and Sara, 1919.

Tsinchou, Shansi, China

Shock, Laura, 1916.
 Wampler, Ernest M., 1918, and Elizabeth, 1922.

On Furlough

Metzger, Minerva, Rossville, Ind., 1910.
 Pollock, Myrtle, 520 E. Kansas Ave., McPherson, Kans., 1917.
 Senger, Nettie M., 2239 N. Kilbourn Ave., Chicago, Ill., 1916.

AFRICA

Garkida, Nigeria, West Africa, via Jos
 Beahm, Wm. H., and Esther, 1924.
 Bosler, Dr. Howard A., and Edith, 1931.
 Harper, Clara, 1926.
 Helser, Albert D., and Lola, 1922 and 1923.
 Inman, Dorothy M., 1933.

Lassa, via Maiduguri, Nigeria, West Africa
 Burke, Dr. Homer L., and Marguerite, 1923.
 Horn, Evelyn J., 1930.
 Kulp, H. Stover, 1922, and Christina, 1927.

Marama, via Damatura, Nigeria, West Africa
 Heckman, Clarence C., and Lucile, 1924.
 Utz, Ruth, 1930.

On Furlough

Bittinger, Desmond, and Irene Frantz, 516 Spruce St., Darby, Pa., 1931.
 Moyer, Edna Faye, Bancroft Hall, Apt. 402, 509 W. 121st St., New York City, 1931.
 Royer, Harold A., and Gladys S., Dallas Center, Iowa, 1930.

INDIA

Ahwa, Dangs, Surat Dist., India
 Bollinger, Amsey, and Florence M., 1930.
 Royer, B. Mary, 1913.

Ankiesvar, Broach Dist., India

Glessner, Ruth Lucille, 1931.
 Lichty, D. J., 1902, and Anna, 1912.
 Moomaw, I. W., and Mabel, 1923.
 Shickel, Elsie N., 1921.
 Warstler, Anna M., 1931.

Bulsar, Surat Dist., India

Cottrell, Dr. A. R., and Laura, 1913.
 Mow, Baxter M., and Anna B., 1923.
 Shumaker, Ida C., 1910.

Dahanu Road, Thana Dist., India

Messer, Hazel E., 1931.
 Nickey, Dr. Barbara M., 1915.
 Swartz, Goldie E., 1916.

Jalalpor, Surat District, India

Miller, Sadie J., 1903.

Palghar, Thana Dist., India

Shull, Chalmer, and Mary, 1919.

Robinson Memorial, Byculia, Bombay, India
 Blickenstaff, Lynn A., and Mary, 1920.

Umalla, Broach Dist., India

Miller, Arthur S. B., 1919, and Mae W., 1922.
 Miller, Eliza B., 1900.

Vyara Surat, India

Blough, J. M., and Anna, 1903.
 Widdowson, Olive, 1912.
 Ziegler, Edward K., and Iida, 1931.

Woodstock School, Landour, Mussoorie, U. P., India

Blickenstaff, Verna M., 1919.
 Ziegler, Emma K., 1930.

On Furlough

Alley, Howard L., and Hattie, Bridgewater, Va., 1917.
 Brooks, Harlan J., and Ruth, 2546 G St., La Verne, Calif., 1924.
 Brumbaugh, Anna B., Hartville, Ohio, 1919.
 Ebbert, Ella, 1310 West D St., Ontario, Calif., 1917.
 Grisso, Lillian, No. Manchester, Ind., R. 4, 1917.
 Mow, Anetta, care of General Mission Board, Elgin, Ill., 1917.
 Stoner, Susan L., 9505 South Cedar Ave., Inglewood, Calif., 1927.

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

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No. 39

EDITORIAL

Making the Old Name New

AN old friend wants to know "what'll be the name of our new church when the new platform is forged out?" That was all. He did not explain. What do you suppose he meant?

What could he mean by the new platform? Was he thinking of such efforts to restate our position as are found in Dr. Kurtz's Ideals, the Ames Resolutions and our young people's urgings toward stronger commitments on peace and economic justice? Did he have in mind the difficulties with our missionary program, the shortage of funds, the drive toward making the mission churches more indigenous, the present deputation to the fields abroad? Was he assuming that in a country impregnated with the atmosphere of a new deal, there must be also a new platform for the church?

Here's hoping for one that the new platform, if any, will have plenty of the old planks in it, such as the apostles and prophets with Jesus Christ himself as the chief corner stone. That would take good care of the new demands for social justice and for a healthy rethinking of missions also. It is the failure to take seriously what they said that has given ground for the new emphasis.

With a platform like that the old name would become new. Brethren would take on its true deeper meaning.

E. F.

Gifts From Nazareth

NATHANAEL summed up the snobbery of men from bigger places when he asked: "Can any good thing come out of Nazareth?" He was soon to find that the greatest of men could come from such a city. Said he, on investigation: "Rabbi, thou art the Son of God; thou art King of Israel."

All of which suggests that no man need despise the place of his birth. For Nazareth was small indeed, and

hemmed in by hills. Seemingly it had nothing to commend it as the home town of the Savior of men. The most that can be said of Nazareth is that it was a quiet place not too far from some of the great roads of Palestine. The world passed by little Nazareth, but the Boy who lived there watched, and dreamed, and became a great Soul.

Today the smallest town, the seeming isolated spot, is as fully in the current of the world's life as ever Nazareth was. And he who dwells in such a place, improving his time to meditate, may bring other gifts from Nazareth.

H. A. B.

She Was at Ames

RATHER late to write about the Ames Conference. Well, I am not going to write about that but here is a reference to it so interesting and suggestive that I can not resist the impulse to show it to you.

"I enjoyed the Conference far more than I ever expected. For the first time in my life I was glad, and proud, to the bottom of my heart that I belonged to the Brethren Church. The intelligent and substantial looking audiences, the thought of the leaders, the addresses, all impressed me, and all of us greatly. I was thrilled on Monday by the business session on the peace resolution."

You can easily see the enthusiasm back of words like these, and isn't it fine? It can hardly be that she was never glad before this to be a Brethren. She probably means that it was the first time she was glad all the way down, the first time she was glad enough to be "proud" of her church relationship. And of course we must be charitable and take that word in the good sense it may have when used in this way.

But look at the things that impressed her. Appearances do count for something and she liked the appearance of the audiences. She saw intelligence and sta-

bility. She saw strength of character in their faces. Some of us who have been to many Conferences tire of the speeches. She did not. She liked them. They gripped her. She had not expected to find such virile thinking in the church leadership and the surprise of it delighted her. And "all of us," she says. Her folks were along and they all felt the same way about it.

Notice, please, that it was not merely the set programs, the convention feature, that interested her. She liked the business too. This is especially significant for there have been those who felt, or seemed to feel, that this part of our Conferences doesn't amount to much. Not so this alert young woman. That Monday morning session actually "thrilled" her. Well, it was interesting. I remember it myself.

But, brother, sister, do you get the larger implications of this splendid testimony? Here are young folks just waking up. They had imagined that their church is a little insignificant one-horse way-back-when hang-over from the medieval period, and now they are discovering that it is not only abreast of the liveliest and sanest findings of the present century, but is itself a factor in them and a foreshadowing of greater things to come. And they are "proud" not only of their heritage but of the fortunate lot in which their own lives are cast. Isn't that something to make you "proud" of them?

Why not tell them you are glad? That it renews your confidence that the church leadership of the next generation will be as able and as wise as they are finding the present leadership, and that this assurance makes us older folks very happy?

And here's a word for you younger ones, the leaders about to be. I could not leave off this little preachment without saying it. Speak to certain ones of your friends, please, with a kindly word of warning. They are doing some very foolish things. They are wasting money, precious dollars, on pleasures that are of doubtful value, sometimes on pleasures that are positively harmful. There are so many better things to do with money, and with time, and with youthful energy. The church has need for all of it, a very pressing, urgent need. And while you're at it, whisper gently another word to some. A few of them are flouting the most sacred sanctities of life, grieving greatly the hearts of many who love both the church and them. Tell them kindly but with firm conviction how hard all this makes it for you. I mean, of course, how hard this makes it for you leaders of young people to keep the older membership believing in them. Tell them how determined we are to love them and trust them and that it isn't fair to make the strain so great. Don't you think they would see the point?

Let's all work together, old and young, for better

mutual understanding and appreciation, for heartier coöperation, for clearer vision of life's best, for a church serving the world more faithfully. E. F.

Spending to Save

As financiers know, it is frequently possible to save money by the wise expenditure of yet other funds. A case in point seems to be that of our city slums, where it is held on the basis of a recent survey, that great ultimate savings may result through the rebuilding of these squalid districts.

Of a certain slum district we read: "Probably the largest single economy which might be expected if the area were rebuilt would be in the cost of fire protection. This item, now costing \$406,159, would be only about \$70,000 if the district was at the average of the whole city."

That is, the slum districts require far more than their proportionate share of fire and police protection. They are now described as the modern city's most expensive luxury! However, the money savings possible through rebuilding are not the only consideration.

Slums mean tremendous costs in a lower average in health for the people who must live there. They mean low morale, blurred ideals, the blight of filth and ugliness. In a few words, slums are not only financial luxuries, but moral and spiritual liabilities. H. A. B.

Conflicting Loyalties

"I LOVE Japan very much," says Toyohiko Kagawa, "but I never forget that I am a citizen of the kingdom of heaven first. I belong to God first, and then I belong to Japan."

These words make good reading for people who want to know how to love America. Or anything else. For they point the way not only to all true patriotism but to the solution of all problems of lesser loyalties. For all our other loyalties are rightly subject to, parts of, that is to say, our higher loyalty to God.

And that loyalty never conflicts with loyalty to humanity. It may indeed conflict with demands made by certain individuals or groups. It may conflict with one's selfish interest in or affection for a small section of mankind, but it can not conflict with human welfare in the large, the highest interests of the race. For that is what God himself desires and labors for, and to that end seeks our coöperation.

Nor can the highest long run interest of any individual or group conflict with the interest of all. One's love for America or Japan, for community or church, for family or friend, is lost, found rather, in a greater love for God. That love includes them all. E. F.

GENERAL FORUM

The Tests

BY ROBERT L. BYRD

A jeweler found a stone one day
Hid deeply in the mire.
He plucked it out from where it lay,
And placed it in the fire.
He tested it with intense heat,
And all the tests he knew,
And found that with each test complete
More beautiful it grew.

The Master found a man one day
Deep hidden in the mire.
He brushed the dirt and grime away
And placed him in the fire.
He tested him with pain and tears,
And all the tests he knew,
And found that through the changeful years
More beautiful he grew.

The stone adorns a diadem
Within a palace now;
It took the tests to fit the gem
To grace a kingly brow.
The man has long since reached his goal
And with the court will sing;
It took the tests to fit his soul
For service with the King.

Clady, W. Va.

Sharing Observations With the Home Church

BY CHAS. D. BONSAK

Secretary of the General Mission Board

The mission députation approved by the Ames Conference is composed of Brethren Chas. D. Bonsack, Leland S. Brubaker and J. K. Miller. These brethren plan to share their observations with readers of the Messenger. For example, Bro. Bonsack will send us his diary notes, written in his intimate, interesting style. These will be sent us as mailing facilities permit. This week we are able to print the first pages of his notes, in this case mailed from England. So we invite you to take a comfortable chair and start the trip around the world with our mission députation. Better still, read these notes to the family and share them with neighbors and friends who may be interested. Here is your chance to see the world, and especially our mission lands, through the eyes of seasoned travelers.—Ed.

BEFORE leaving Elgin we promised something that will be hard to comply with. The genial editors of THE GOSPEL MESSENGER asked that we share our observations with their readers and we promised to do our best to do so. Our mission work belongs to the whole church. It keeps a sense of mission and helpfulness in our Christian program. Most people are contributing to it and everybody ought. We therefore have a deep sense of obligation to comply with this request. On the other hand, how can we get the time? There are prob-

lems to think about; conferences to plan and letters to write to family, mission fields and others. Besides, conditions and the work of such a trip make writing difficult. The time to study conditions is entirely too short. Unhurried interviews with individuals, investigation of situations, listening to personal feelings and opinions about the work now and for the future all take time. The weather will be hot, and writing conditions unfavorable. Here on the Atlantic in our good ship are three of us, with all our baggage in limited space. Sitting on suitcases and the floor does not lead to profound thinking. Neither will we find it any more so on the backs of camels or in bullock carts in a tropical sun. Nor before and after facing real and perplexing problems among over-worked and under-paid workers. But if the patience of the readers and that of the editors is sufficient, we shall do the best we can. Our mission justifies the best we can do and the church is entitled to it.

Facing the responsibilities of the trip naturally tries the best that is in us. The future of the church in the mission fields may be helped or hindered. Every dollar invested must be justified. All persons interested must have fair consideration with their problems and work. We must remember the sacrifice of life and energy on the part of the missionaries out of which it has grown. Insight for right interpretations and courage for right decisions will be needed. One has written us, "you will need the wisdom of Solomon and the courage of Hitler" to meet the task. This person has been on the field and knows. No one who has ever conscientiously tried to help on such a mission could undertake it a second time without praying with Solomon for wisdom divine. Then leaving home for those of us who are away already too much, tries the best that is in us. But it is the Lord's work and in it we have the only hope for life's finest achievement, as well as his shepherding care, so we go with him.

From now on we shall share more or less our diary notes and trust to editors and readers to fill in with imagination where the notes are incomplete. Of course, there must be many matters of a private and personal nature all along the way, which may take time and attention, that will not lend themselves to any general broadcast, and what is written must therefore be very incomplete.

August 27. We leave Elgin for Chicago at one o'clock in the afternoon. This trip is made in my car with Bro. Minnich as chauffeur. My good wife and two daughters go along; but I am too busy turning matters and responsibility over to Bro. Minnich to really enjoy this last visit with the family. The little group of friends who say good-by and God bless you as we leave will be a sustaining inspiration all along the way. In Chicago we meet our traveling companions, Bro. Leland S.

Brubaker of Covina, California, and Bro. J. K. Miller of Cedar Rapids, Iowa. These men as members of the Board are known and trusted as faithful counselors and sharers in our task, and we shall hope our readers will get something from them along the way also.

August 28. Bro. Miller leaves us at Harrisburg to visit his brother in Washington, while Bro. Brubaker accompanies me to Philadelphia and on to New York, where we spend the evening planning for a busy day to follow.

August 29. Here we meet Bro. A. D. Helser and his good family and Dr. Lloyd R. Studebaker and his wife and son. The former is known to all our readers. He is returning to the work in Africa and will accompany us all the way to Nigeria. Dr. Studebaker will accompany us to England where he hopes to take a course in tropical medicine and proceed to Africa early in February. The day was given to visés, to passport, visits to mission offices, transfer of baggage to boat and other last hour duties. We went aboard ship at 8:30 P. M. Here we receive letters and telegrams during the evening, every one of which was appreciated. We also had time to write a few lines. We were pleased to have a visit from Bro. Fahnestock, as well as from Sister McCann with her son Henry, who stayed for our evening prayer and bid us Godspeed. As guests went ashore at 11:30 o'clock we had a strange mixture of life, one that is typical everywhere. There was one group composed of those who were loud, boisterous and rude; these had been indulging in beer on board with departing friends. But there was another large group who had come to say farewell to departing missionaries who were singing hymns. Promptly at midnight our good ship moved out to sea and we retired, leaving our junior comrade to say farewell to the statue of liberty as we passed by.

August 30. We awake to find ourselves amid the wide expanse of the Atlantic. We are being introduced to a pleasant and efficient German crew. The food is good and abundant. We find from the passenger list that there are 144 in our tourist class; 21 of whom carry the title of Dr., 9 that of Prof., and 5 Rev. Total passengers aboard are 281 with only 22 in first class. This indicates that passengers are being driven by economic conditions more and more to the cheaper passages. The day is crisp and calm and all seem hopeful of a good passage. The deputation members talk of their duties and make some plans for the work, and after feasting on the truth of Psalms 121 and committing ourselves, work and loved ones to the Father of us all, we retire.

August 31. The day dawns with a brisk wind and some increased swaying of the ship which has its usual effect on passengers, causing many absences from the table. So far, the members of the deputation are prov-

ing good sailors. We begin the day by getting acquainted with some of our passengers. We are glad to find Rev. J. Roy Strock and wife among them. Some may remember him as one of the speakers in many of the Stanley Jones meetings last autumn. He is returning to his work at Gantur, India. We are pleased to meet Dr. J. E. Hartzler, wife and daughter, who are on their way to Beirut, Syria, where he expects to teach for his second year. Dr. Hartzler has been associated with Bluffton College, Ohio, and is a well-known Menonite to many of our people. A couple other missionaries are on their way to the Gold Coast, going out under the Board of the Assemblies of God organization. Again we are impressed with the fine service on our German ship. Bro. Brubaker raises the question of how bad we all ought to feel who had any part in the cruel struggle against the splendid German people. This again reminds us of the tragedy of war. If we knew the kindness, the heart struggle in people we fight—who have equal rights and equal contributions for a needy world often, we could then see the awfulness in the tragic mistake of war. The day closed with one of those glorious sunsets that are rare on sea or land. From the upper deck, irrespective of race or language, we felt our common spirit of brotherhood under the spell of this glorious radiance in the evening sky.

September 1. We are disappointed in the murky grey weather of the morning after last evening's glorious sunset. We are answering at least some of the letters that greeted us aboard the ship. They are read again with increasing appreciation, with their assurance of prayer for our work and a real sense of sharing our responsibilities in this way on the part of many. We know too that many who did not write will be as faithful in this, which gives us courage. Among the many letters received, all of which were appreciated, we did especially appreciate one from the moderator-elect of our next Conference, who also enclosed one to be read to our churches and missions abroad. This bit of thoughtfulness upon his part will cheer the heart of many we know. From those who have been on the field and know its problems, we are grateful for their suggestions and help in letters received. The two children in our party, little David Helser and Melvin Studebaker, are a constant joy with their sunshine and life. They not only help us now, but challenge us for every effort to hand to them the cause of righteousness that they may carry on, even better than we with the splendid gift of devotion from our fathers. I might incidentally add that both of these laddies reflect the spirit of care upon the part of their mothers and homes.

September 2. The bugler who calls us from bed reminds us that this is Sunday by giving the melody of an

old hymn. This bit of call to worship would find a welcome in our hearts if the wind had not stirred the temper of old Neptune and made many victims of the malady of the sea! The officers of the ship had asked our party for a Protestant service in the social room of the first class, since there would be a Catholic service in our tourist class. This was responded to with gladness, but few were able to attend. Dr. Strock had charge and conducted an interesting and informal devotion and I attempted to give a short talk. The rest of the day was more or less quiet, and spent in reading, sleeping and visiting those unable to get about. The evening closed with a beer festival of some kind. We looked in upon it for a few minutes and felt there was little for profit to us, and left it to those who found pleasure in it. The deputation discussed the problems involved in creating an indigenous church on the mission fields. While we came to no definite conclusions, we did get far enough to conclude that it was easier to talk about than to get done.

September 3. We remember this is Labor Day in America and we think of the many District Meetings being held and discover a real coincidence in the fact that while each of us comes from different districts, yet each district has its annual business meeting on this day. Of course we are praying that each may be a profitable meeting. We wonder, too, if we always make the largest possible use of these meetings, considering the expense and opportunity they afford. They are quite worth while for the fellowship afforded, but a stimulus to increased joy, service and unity might easily be given to some of them. But three lonely travelers would be glad to attend them today even as they are! The sea is slightly more quiet and the attendance at meals has increased. Everybody is happy that more than half of the Atlantic is behind us and plans are being discussed about embarking four days hence. Quite a few are intending to go to the Passion Play. There will be only two more performances of this wonderful pageant this year. It is rather remarkable how this presentation of the last days of our Lord attracts the Christian world after three hundred years; but why not, since it presents the greatest event in human history?

September 4. This is one of the most beautiful days of our voyage since leaving New York. A crisp air and wonderful sunshine prevail during the day. A ship passed early in the morning to assure us that we were not alone on this expanse of water. In the afternoon our party made a tour of the ship. Since many might be interested in some facts about an ocean liner we mention a few. We are on the Steamship Albert Ballin of the Hamburg American Line. It is named after Mr. Ballin, who was president of this great shipping company, and because all ships were taken from

them by the allies after the war and his life work was all gone for naught, he committed suicide in 1918. This was the first ship built after the war by this company, and completed in 1923. It was followed by four others of similar type. Its tonnage is over 21,000 tons; it carries a cargo of 8,000 tons and 1,100 passengers when fully loaded. Being out of season, we have a few less than 300 and a cargo of 3,000 tons, mostly of wheat, flour and apples. The total crew consists of 420. It carries first, tourist and third classes. The food for each class is prepared in their own kitchens and the service in each is good for the price paid, which includes swimming pool, games, movies, etc. In the captain's office there are telephones to every principal officer; instruments for measuring the depth of the sea by sound through musical notes; for closing all water compartment doors in case of a leak; tubes for detecting fire in any department of the ship; for determining the location of the ship by radio in case of any failure of compass and other instruments. The ship uses oil for fuel to generate steam and every safety device is used in the mass of machinery contained in the ship. Safety and precaution are evident everywhere. Even a captain may not carry his wife or family with him on the same ship, for fear domestic interests and relations might lead to neglect of duty en route. One marvels at all these accommodations at such a low price in other than the first class. Also when we remember how folks get seasick on one of these floating palaces, we have a new appreciation of the courage of Columbus and his men, and our own church fathers, who, with a host of others, braved the tempestuous seas in the earlier days.

September 5. The farewell dinner last night was an evidence that our journey is nearing an end; yet with the deputation it is scarcely begun and one faces the months ahead with some weariness mingled with hope. Packing up and getting ready for leaving the boat is evident on every hand. Our first stop is Cherbourg, France, then on to Southampton, England, where we shall depart, while the boat proceeds to Hamburg, Germany, its final terminal. Here it will load up again with a full passenger list and a cargo of paper and other freight and in five days start back to America. Evidence that we were approaching land this morning was seen in many fishing vessels visible on the horizon. We shall be grateful for the courteous treatment and good accommodations along the way. We shall be sorry to part from some whom we have learned to appreciate. One is constantly amazed at the common bond of human experience in folks of every language and race. Back of some homely face is goodness and love; likewise tragedy and selfishness too. How we must know the cross currents of struggle behind every deed before we can be sure of much of the character of the

people we meet from time to time. A voyage on a ship is a great chance to study human nature and we leave it with impressions good and bad as a result of what is revealed in life when we get close to each other. What manner of men we might be if we knew what impressions we are leaving on others along the way.

Pathfinders in Maryland

BY J. M. HENRY

20. Martin Urner

THE second Martin Urner was born Sept. 4, 1725, and grew to maturity on his father's farm. He was married to Barbara Switzer by Elder Christopher Sower, July 15, 1757. Five years later he was ordained elder and succeeded his uncle, Martin Urner, as elder of the Coventry church. Martin Urner, senior, died March 29, 1755, at the age of sixty. Martin Urner, nephew of the famous first Martin Urner, directed the work at Coventry for forty-three years with remarkable success. Under his ministry the Coventry churchhouse was built which was the second church building erected by the Brethren in America. He became a very prosperous farmer and land owner. His home, christened "Belwood Farms," became famous in colonial life. Here the poor gathered to be fed, the discouraged found comfort, the distressed had a great friend, and the lost heard the gospel.

Martin Urner was a noted evangelist. Before the French and Indian War Martin Urner had pushed westward into the Antietam and Cumberland Valleys where he conducted evangelistic meetings on the frontier. Nicholas Martin, writing to Alexander Mack in 1772, refers to the revival work in their midst. He says, "Since the dear Brother Urner has been with us we dare not deny that the grace of God has been given us in a large measure, the number of disciples has increased many fold, while some of them seem to be fervently awakened souls, and it almost seems if the last would be first."

The mission work of Evangelist Urner was not confined to Antietam. He made trips in other parts of Maryland and held meetings in the homes of the scattered members. He held revival meetings in the homes of Elder Daniel Leatherman, Peter Crossnickle and Jacob Danner on Israel Creek near the Monocacy, Daniel Seiler at Beaverdam and Philip Engler on Pipe Creek.

The rich soil of Frederick County, Maryland, attracted him either with a prospect to settle there, or as a place for a good investment, for Martin Urner purchased two farms on Sams Creek April 13, 1761, from Allen Farquest, containing 118 acres in the first tract and 94 in the second. He named the tracts, "Chance and Pounds." In the deed which was re-

corded on April 14, 1761, Urner is referred to as a citizen of Chester County, Pennsylvania. He kept the land four years and sold it on Aug. 5, 1765, to Uley Grombacher (Crumpacker).

The second Martin Urner was one of the most prominent elders of his day. He served on many important church committees. In the church located on South Branch where Martin Power and Valentine Power had charge, a critical question arose about the teaching of the Apostle Peter in regard to war. Some of the members were allowing their sons to go to the muster grounds and some were joining the army. Valentine Power defended the brethren who were becoming militaristic. The matter became acute and the question was brought to the Annual Meeting at Conewago, Pa., in 1785.

The author is convinced that Daniel Leatherman, Jacob Danner and Henry Danner had served on a committee to visit the South Branch church, but could not adjust the matter, and then took it to the Annual Meeting. The official minute, which in reality was a letter to the South Branch church, closed in the following manner:

Written May 15, 1785, at the big meeting on the Big Conewago from your brethren, united in love; Jacob Saur, Valentine Presser, Michael Bosserman, Martin Rhinehart, David Studebaker, Peter Dierdorf, Martin Urner, Jacob Stoll, Christian Longenecker, Henry Neff, Lorenz Beckner, Philip Ledwig.

The same question was up again when the Annual Meeting was held on Schuylkill at the place of John Bock, May 22, 1790. A second decision was made and sent to Valentine Power beseeching him to desist from his strange notions. The decision was signed by seventeen elders, among whom were the names of Martin Urner, Sander Mack, Jacob Danner, Peter Keyser, Peter Leibert and David Kuntze (Koons).

The Annual Meeting was held at Pike Creek in May of 1799. Martin Urner had been bishop at that place some years prior to that date with Philip Engler assistant. At the Annual Meeting in 1799 a problem was presented from W—— church where two elders were having some personal difficulty over the eldership of the church. A decision was reached asking that confession be made by both parties. The decision closed as follows:

Unanimously concluded by us the subscribers: Martin Urner, Martin Gaby, Henry Danner, Peter Leibert, Jacob Danner, Philip Engler, Michael Pfoutz, Martin Garber, Daniel Utz, Philip Levy, Valentine Pressel, Stephen Ulrich.

It will be observed from these minutes that Martin Urner served with standing committeemen who had to deal with vital questions which perplexed the church in that early day. The counsel of Martin Urner was held in great esteem. He was a man of tact, good judgment and wisdom.

Martin Urner served as presiding bishop of Pipe Creek church, but the records are indefinite as to how long a term he served in that capacity. His wife Barbara died April 23, 1794, and this great evangelist, pioneer, leader and bishop went to his eternal reward on May 18, 1799, which took place either on his return from the Annual Meeting at Pipe Creek, or soon as Martin Urner arrived home at "Belwood Farms" near Coventry, Pa. The church had suffered the loss of two great leaders in Maryland, for Elder Daniel Leatherman had died in January, 1798, at his home near Garfield (Gravel Hill), Maryland, and now the great missionary evangelist and pathfinder, the beloved Martin Urner, had finished his earthly labors.

Bridgewater, Va.

Some Brethren History in Florida

BY J. H. MOORE

Chapter 3

In my story of the early Brethren mission work in the extreme south land, I must now go back and pick up a few essential threads.

In June, 1884, ten weeks after settling at Keuka, I went north to attend the Annual Conference at Dayton, Ohio. Here I met hundreds who were interested in my venture. There were no mission boards in those days, and of course no mission funds. The preachers who chose to enter new fields were expected to do so wholly at their own expense. However, I conferred with the Standing Committee, and was advised to perfect an organization as soon as there were sufficient members to do so. So I returned home with an understanding of what should be done when the proper time came.

I now pick up another thread. I had not been at Keuka more than a few weeks until Bro. J. C. Moormaw of Cloverdale, Va., called on me. The purpose of his visit was to inform me that he represented a company, whose purpose was to purchase a large body of land in Florida, locate a colony on it and open up industrial work. He had already fastened on a section or more five miles east of Keuka, and after engaging my services to look after the interest of the company left a few thousand dollars with me to complete the deal, have the land surveyed, plotted and put in shape for the market.

To all appearance the move was to be a big one, and meant the investment of considerable capital. To his untrained eye the location was a real promising one and would readily attract settlers. But it happened to be a body of what the natives call "flat woods," with soil unsuited for groves, farming or any class of vegetables. As a result not an acre of it was ever sold. It was simply a big expense, and so far as I know the loss was a complete one, all probably because due care was

not exercised in selecting a suitable location. It is amazing how many mistakes of this sort have been made in Florida, and this is not by any means the only one in which our people have figured, and suffered great losses. All classes, however, have learned their lesson, and now location and investments are sought with more care. And as a result all of our churches in the state will be found in commendable sections. Not only so but thinking people all over the state are mastering the soil situation, and in many ways with surprising success. Matters are becoming stabilized.

The state is fast becoming the winter resort and winter playground for the east half of the union, and with our splendid roads, the way is open and the conditions inviting for the Brethren to rush into the great harvest field and do their full part in establishing churches and moulding the religious and moral sentiment of the people. Our readers will pardon and maybe even appreciate this seeming diversion in our story. We will now pick up the thread as it relates to our first effort in planting the Brethren standard in this genial clime.

The failure to form a settlement of Brethren on the large tract of land referred to in no way affected the interest at Keuka and Hawthorn. While our Sunday-school and preaching services continued year in and year out, still during the summer months the interest lagged more or less, only to be revived and greatly strengthened each season by the coming of the never failing tourists. There was always a good supply of ministers, and among the number none more loved and highly esteemed than Brother and Sister T. C. Denton, of Cloverdale, Va., who later figured in the establishing of the Daleville Academy. A number united with the church, principally young people, and were baptized in the near-by lake, an ideal place for such a service.

With some of us, finances ran low, for we were depending on our slowly growing groves for a final living. To meet family demands some sought work in different places. I drifted into Waycross, Ga., for two years, and then returned—to my church and grove work at Keuka.

At Keuka the members dropped into a very beautiful and helpful Sunday custom. They seldom invited any one to go home with them from church to dinner. In this way the women could easily avoid extra Sunday work. But about the middle of the afternoon they would gather at the home of some family and have a real nice social time together. This was not only encouraging for the older people, but ideal for the young folks and smaller children.

The services at Hawthorn and Keuka were kept up quite regularly and the ministers certainly did their part, and all at their own expense. But finally there

came an urgent call for me to return to the work on THE GOSPEL MESSENGER that I had left seven years before. Since I was the only resident elder in the state, it was arranged for Eld. F. W. Dove to come from Tennessee, 600 miles, to assist in the ordination of Bro. E. J. Neher. This being done, in the spring of 1891, the oversight of the two groups of members was turned over to him, and he proved to be a most efficient and exemplary elder. Physically speaking, Bro. Neher was not a strong man. Being crippled in his limbs he did much of his walking by the aid of a cane, but he was a good man, highly spiritual, and a man of splendid judgment. In his manner of life he reached a high mark in the New Testament standard for the eldership. Later he had for his assistant Bro. John Garmen.

In the meantime, probably in 1894, a meetinghouse was built in the Brethren community near Hawthorn. It was purely a country movement, and the second church for our people in the state. The outlook in this section seemed quite encouraging, and the new house of worship proved quite an inspiration.

But in the midst of prosperity and good cheer there came a sad day, not only for Keuka and Hawthorn, but for the entire state of Florida, in fact the saddest day the state has ever seen. In the early part of March, 1895, when all the trees, orange, grapefruit, peach, pear and others were in fine growing condition, full of sap, there came a cold wave, a real freeze, and froze ninety-five per cent of the citrus trees to the ground. Millions of dollars' worth of property was swept away over night. An orange grove of ten acres, worth ten thousand dollars one day, could have been purchased for a song the next morning after the freeze. A more discouraged set of people, for the state over, has never been known. And to render the situation more serious, a like freeze came to much of the state four years later.

After the first freeze thousands of people, discouraged and disheartened, left the state. Among the number were most of the members who had settled at Keuka, and finally several of those belonging to the Hawthorn section. Bro. E. J. Neher closed out his mercantile business and moved into Alabama, thus leaving the Keuka church without a resident elder. This move took place probably in the early part of 1897, for we read of his preaching at the Hawthorn house on the evening of Dec. 6, 1896.

The work in Florida fell to the lot of Eld. C. D. Hylton who located at Hawthorn Nov. 27, 1896, and two days later preached his first sermon in the state. His coming was welcomed by all the members and was a most fortunate move for the time being at least. He entered upon his work with commendable energy, looking up the Brethren interest from the gulf on the west to the Atlantic on the east, endeavoring to instill new life and hope into the discouraged members.

At Hawthorn an election was held April 10, 1897, and Bro. D. E. Stover was called to the ministry. Having been informed of the situation the General Mission Board had come to Bro. Hylton's aid, and advised in his work. Under the direction of the General Mission Board he visited the members that had begun locating at Wabasso, on the Indian River. He held a revival, baptized six and with the assistance of Samuel Eby organized the Indian River church April 22, 1898. All told there were 23 members, two ministers, in that locality, making two churches for the state. The outlook here was fine, but trouble soon arose between the ministers, it is said, and in less than a year the newly organized church went to pieces, all for the want of wise leadership. There are still a few members in the locality, so I am told, but no successful effort has been made to revive the interest.

Bro. Hylton also held some meetings in Bro. William Woodard's community in Manatee County, near the gulf, but without results. Bro. Woodard and wife, though the first members to locate in Florida, were then planning to leave the state. Bro. Hylton continued his labors until May 16, 1899. Just a short time before he closed his work he installed Bro. J. N. Overhultz (May 6) of Keuka in the ministry. A few years later Eld. A. B. Barnhart of Hagerstown, Ind., then a member of the General Mission Board, was by the Board sent to Keuka to ordain Bro. Overhultz to the eldership. While the two young ministers left in charge did their best to keep up the waning interest the task proved too great for them. In a little while practically all the members of both Keuka and Hawthorn left the state and services at both places were closed. The church at Hawthorn was finally sold to the Baptists and the one at Keuka was purchased by a community movement. Thus ended our first mission effort in Florida.

Bro. Hylton had done a fine work while in the state, and he still feels that if his labors at Hawthorn could have been continued a good congregation from the natives might have been built up, for the people accustomed to the conditions in Florida are not so easily frightened, as northerners, by an occasional freeze.

It may now be asked: Was our first effort in planting the Brethren standard in Florida a failure? Was it a waste of time, energy, and money? It was at least a temporary setback, and in a sense looks very much like a defeat. In a great struggle the loss of a few battles may not always mean a lost cause. It is said that George Washington lost more battles than he gained victories, and yet he gained the final victory in the long strife and saved the cause for which he struggled. But again, were our efforts void of results? Were they of any value? Was God back of the effort? Let us see as we take a further look.

Sebring, Fla.

Promoting Anti-Social Attitudes

BY WILLIAM H. SHORT

Director Motion Picture Research Council

ATTITUDES of children on personal and social questions were found by the Payne Fund studies to be affected in either socially approved or disapproved directions by moving pictures, much as the mercury in a thermometer is moved up or down by heat or cold; and the changes were found to be lasting. Whether intended or not, our network of movie houses is a national propaganda factory working night and day in every neighborhood. For what standards and ideals is it working?

The crusade for decency is acquainting everybody with the glorification of vice and crime which for many years Hollywood has spread before our children and youth. But the distortion of life that has gone out from Hollywood demands quite as serious attention. Forman, in *Our Movie Made Children*, masses the Payne Fund findings in this regard.

Wealth or ultra wealth marks 33% of the screen heroes of 1930, 44% of the heroines, 54% of the villains and 63% of the villainesses. "Of the leading characters who are poor, the run is only between 5 and 15%."

The largest classification of movie occupations is "no occupation," the next largest "professional," the next "commercial," the next "unknown," the next "illegal" (such people as gangsters, bootleggers, smugglers, thieves, bandits, blackmailers and prostitutes), the next "theatrical," then come "servants" and "high society." These together constitute three-fourths of all movie characters. Farmers and common labor scarcely appear at all.

"Flaming youth" is the dominant type of movie character. The favored age of movie characters is 23 to 26; 67% are between 19 and 40; only 26% over forty; and 7% under 20.

Formal dress appeared in 73% of the films and 68% of film characters wore it; 87.5% of them smoked; 66% drank; 43% showed intoxication. The films in general "are vigorously opposing (certain) present standards of value" in respect to lovemaking.

Of 1,540 adjectives found in a mass of movie advertising the second largest group appealed to the baser emotions, and not one suggested that a picture might be "informative, ethically inspiring or sobering"; of 2,049 illustrations used in this advertising those that "stir up the passions and emotions appear by far the most frequently."

So habituated to this sort of thing do movie goers become that of the professional film critics of 425 leading newspapers who were polled by the *Film Daily* in May, 1934, only 19% thought the life of movie char-

acters worse than everyday life, while 11% said they were better and 62% thought they reflect life as it is! What wonder that inexperienced children come to like conclusions! Could they do otherwise? Against such odds is it possible for a movie fan to have wholesome attitudes towards the institutions of civilized life?

In the fact that there are wholesome and helpful pictures one glories; for they are evidence that the screen is capable of being wholesome. But could a customer who opened a newly purchased barrel of apples, only to find less than half of them sound and good while the rest were rotten, wormy, or misshapen, be expected to grow enthusiastic about the 30% or 40% that were sound?

For 20 years a long-suffering public has been counseled by movie apologists to "promote the best and ignore the rest." The experiences of these years proclaim loudly that the time has come for measures permanently to improve the pack. The boycott inaugurated by the Legion of Decency will undoubtedly remove much of the rottenness from this autumn's pictures. Decency crusaders well understand, however, that more fundamental remedies than the temporary stiffening of the industry-paid censorship at Hollywood will be necessary, before a permanent supply of socially wholesome pictures will be assured.

Letters to a Dunker Father

Letter Five

Dear Father,

I HAVE intimated that the present peace policy of the Brethren church is inadequate. To continue the present policy, it seems to me that our church program will help but little to prevent and eliminate war. Nor am I alone in this conviction. The "Twenty Thousand Dunkers for Peace" movement is positive evidence that the traditional Dunker peace tactics do not go far enough. I had always really thought that *all* Dunkers were for peace (that is some 150,000 of them), rather than a mere 20,000. Apparently the average Dunker isn't much interested in world peace and these 20,000 feel it their duty to interest him and urge him to do more than he does. Either the 20,000 Dunkers for Peace are dissatisfied with the church's peace policy, or the church has gone astray from its traditional position and they are attempting to call it back. I am not sure, but I rather believe it is the former. Which is why I say that I am not alone in thinking our present policy inadequate. If this is true, it should give the leaders of the church no little cause for serious contemplation.

The keystone in the arch of the Brethren policy of peace is the theory of conscientious objection and refusal to take part in the killing on the grounds of scriptural teachings of Jesus that war is wrong. Now the

conscientious objection idea is a most excellent individualistic attack upon the war system, but I submit that such an attack is almost impossible of success in a collective society such as ours. Are not the virtues of individualism as weak religiously as they are economically? Does not most of the emphasis in the conscientious theory of Dunkers center on the idea of what an individual should rightly do after war comes rather than building a peaceful world? The only way that I see that conscientious objection can eliminate war is for a substantial majority of each nation to be conscientious objectors, assuming that democracy prevails and that a minority will not resort to terroristic methods. Toward that goal I see but little progress since the time of Jesus. Today few people have convictions which are impervious to modern propaganda.

I do not believe it necessary for me to defend the proposition that we should attempt to eliminate war. There are those who believe wars inevitable; in fact, that is the attitude of many Dunkers, but to me it is unthinkable that we resign ourselves to war after war, content to object individually (and at the same time share the profits), but never willing to build a world in which war shall cease. The Christian church can ill afford the moral indignation which will storm against its doors if it supports or tolerates another war.

In almost all of my letters to you I have emphasized the necessity of a Christian society ending the scourge of war. I have submitted the idea that conscientious objection does not go far enough, and that we shall have to build a socialist or coöperative society in order to do it. Now I shall venture farther and say that the average conscientious objector and church member is a part of the war system. That will strike fire from you I know, but I trust you will remember our agreement for me to set forth my entire mind on this problem of war without any inhibitions. Next time I shall try to make clear what I mean.

Your Dunker Son.

What to Pray For

Week of Sept. 29-Oct. 6

THE Jalalpor mission work was opened in 1899, thirty-five years ago, by Brother and Sister D. L. Forney. Although the church has never grown large in numbers, it has its India elder and all the church officials are of their own number. The church *panch* (group of five officials) feels much responsibility for the growth of the church and it is encouraging to see the concern and courage with which they handle the problems of this congregation.

Several times during the past six months, Sister Miller has written to the churches of America through the Mission Department of THE GOSPEL MESSENGER,

telling details of her work at Jalalpor. Turn to the MESSENGER for Aug. 18, May 19, and April 21 and reread the interesting accounts. Let us pray that every line of mission endeavor may be carried on in the spirit of Christ, and that the church may be blest of him.

Our Conference Program

BY JAMES M. MOORE

I HAVE read with special interest Bro. C. H. Shamberger's article in THE GOSPEL MESSENGER of Aug. 18 on "Change Annual Conference Program." I like its spirit and its constructive suggestions. I was especially impressed with the recommendation of "fewer sessions and shorter ones." Few if any are able to stand the strain of attending all the sessions even in the main auditorium.

In remedying any situation it is usually good to look at the difficulties to be overcome. The solution comes easier. Program committees in the past have tried more than once to do this. At times they have planned the program so there would be free time for rest and meeting old friends. As soon as the plans became known, some church interest would request a meeting at this open time. Their insistence would win the committee's consent. Another and another request would come, and soon the free time would be completely filled, and all of it with good and noble projects.

It becomes a real question if any committee can keep a reasonable amount of free time without a feeling that they are hindering some helpful project. Yet a happy solution of this problem would go a long way towards solving at least some of our other problems in connection with our conference sessions.

In 1932 (Pages 9 and 10 of Minutes) Conference decided when the first public session was to be held. It decided other points also. When the program committee began to plan, there were some things settled without discussion. All groups just naturally adjusted themselves to the situation. The committee received no insistent requests to do otherwise.

Probably some of our experienced brethren might present to Conference in the regular way a paper that if passed would confine the public sessions to certain hours of the day and evening. This would leave time open for needed rest and fellowship in the renewing of old acquaintances. With a Conference decision back of them the program committee would be able to avoid crowding the time so full, as has usually been the case. I question if it could be done without this.

I am sure our committee in charge of the program will appreciate any suggestions we have, and I bespeak their most thoughtful effort in planning the most helpful program possible.

Chicago, Ill.



MISSIONS

*This Department
Conducted by
H. Spenser Minnich*



Gandhi's Anti-Untouchability Tour

BY ELIZA B. MILLER

THE Anti-Untouchability Tour started by Mr. Gandhi at the end of last year has come to a close. Gains and losses resulting from the tour as related to the Harijans (untouchables), both verbal and written, have been loudly expressed by friend and foe. *The Dnyanodaya* says: "On Saturday last at Benares, the sacred city of 239 million Hindus, Gandhiji completed his nine months' tour against the age-long wrong which is excluding some sixty millions from Hindu temples and from many of the privileges of common citizenship. Varied estimates are being given of the value of this tour, but it is obvious we are too near the event itself to evaluate it rightly. . . . Of course, we have not a scrap of faith in his desire to open Hindu temples to untouchables, partly because Gandhiji himself has no use for the idols he wants untouchables to worship, and chiefly because those idols have already been proved, by Indians themselves, to be India's greatest curse."

A nationalist observer asks: "Is the game worth the candle?" This same observer continues on the financial aspects as follows: "For all the influence that Mr. Gandhi carries, and for all the theatrical interludes in his campaign, like the walking tour in Orissa, he has succeeded in collecting only seven lakhs of rupees (Rs. 700,000)." "This is only a drop in the bucket in comparison to what it ought to be," is the comment of another.

On the collection of funds *The India Social Reformer* comments as follows—when Mr. Gandhi said that the giving of money is the truest expression of love for a cause: "He is right so far as the poor are concerned. The widow's mite truly indicates the depth of her faith. A rich man, however, may give away a few thousand rupees without missing the amount. But in social reform it is the man himself we want more than the money."

"In what has the tour ended, besides the gathering of money?" another asks. His reply is: "It has demonstrated more than anything else the futility of an

attempt to alter age-long customs by means of a whirlwind campaign and the aid of mere money. It has tended to create a new caste, political as well as social—political because of the importance attached to the depressed classes in the matter of franchise; social, because the depressed classes have acquired a certain measure of artificial importance and have been noticed to make some aggressive demands not with a view to coalescing into Hindu society, but in recognition of their status as members of a class which is growing in strength. A new complex of importance has been witnessed in the depressed classes."

That the depressed classes are being aroused by a new consciousness is well illustrated in demands made recently by the sweepers (scavenger caste) of Cawnpore city. Their demands were drawn up in a resolution demanding: (1) A minimum wage of Rs. 30 (about \$10). (2) Special sanitary lorries to be used in night work. (3) One month's leave on pay during the year, and holidays during the week. (4) That their children be allowed to go to school and sit in classes with other children of other castes and that absolute freedom of privilege in the use of public water be given to them along with all other classes. As *The India Witness* points out, here is a very formidable list of demands when they relate to the sweeper class. And yet, with the possible exception of the amount of salary demanded and the leave requirements, there is nothing in the list that would be considered unreasonable if demanded by any other group of people. The nature of these demands throws a flood of light on the question of untouchability. Many items in the demands would not be there at all if untouchability did not exist. After all, is it not time that the depressed classes are coming to this new consciousness that will cause them to demand the rights belonging to all good citizens of any country? We are glad for every effort put forth in helping to lift the depressed classes. But for Christian missions, that have ever preached the fatherhood of God and the brotherhood of man, this new consciousness expressed in so many ways these days and the interest manifested in the depressed classes by those outside of the Christian religion might still be long delayed. All praise to every lawful effort toward their uplift.

It will be remembered that the origin of the Harijan tour grew out of Mr. Gandhi's effort to dissuade Mr. Kelappan to give up a "fast unto death," who thereby sought to secure the right of untouchables to enter the temple at Guruvayar in South India. Mr. Kelappan gave up the fast and Mr. Gandhi himself undertook to get reform by a year's tour throughout India. Release from prison, rearrest and release again followed, the last one shortly after his imprisonment for a period of

one year. The last release was ordered in view of a prolonged fast he had imposed on himself for some private reason. Mr. Gandhi declined to take advantage of this adventitious freedom for normal activities, and vowed instead that he would devote the unexpired part of his sentence for the service of the Harijans. This service is now ended and he has gone into retirement at Wardhaganj for a seven days' fast which he says he is taking because of an accident that occurred at Ajmer. In a clash between the Sanatanists (Old Order Hindus) and the Gandhites one of the latter was injured. To express grief for the accident the present fast is undertaken, having been proclaimed to the world for one month. How unlike the Biblical teaching about fasting!

Umalla, India.

News From the Field

INDIA

Anklesvar

Mrs. I. W. Moomaw

Ten Model Farms at Anklesvar Vocational School

The daily programs of the Vocational Training School students have been regulated much during the month of July by the weather. During the days of heavy rainfall class work was carried on without interruption. However, when an interval between showers came permitting field work, the students with the farmers of the community were in their fields. The large school farm has been divided into ten model farms each similar in size to the farm of the average Indian farmer. These model farms are cultivated by groups of students. The farms of the senior classes are subdivided into individual projects; however, these students cooperate with each other in irrigating their gardens and at the time of harvesting their crops. The boys take pride in their growing crops and spend many of their spare hours in adding little touches here and there in order to facilitate their growth. They have also found time to plant and cultivate small beds of zinnias and balsams about their cottage homes. These flowers are hardy and produce beautiful flowers during the period of abundant rainfall.

Mother and Wife of Brahman Students Live on Anklesvar Compound

It has been a pleasure to have on our compound the wife and children of Sunderlal, one of the Brahman students of the normal training class. They came because of the illness of the wife and little daughter. Now since the health of both has greatly improved they plan to continue on for a short time. The mother of Maganlal, another Brahman student of the training class, has been a resident on the compound since the beginning of the school year. We rejoice for the growing spirit of friendship and fellowship among all castes and classes in India.

Bible Study Related to Life Experiences

The first hour of each day is devoted to Bible study. The Charterhouse Course, prepared by the Rev. E. L. King, is used as a guide to the students in their Bible study. This course regards the Bible as a guide book to Christian behavior and following its suggestions the teachers and students relate Bible teaching to life experience and conduct.

The students meet each Sunday afternoon to discuss some of the problems of Indian Youth. A very interesting discussion on the "Possibility of Friendship During the Current School Year" was recently led by Rev. P. G. Bhagat. Another subject was the "Teaching of Jesus as Related to Current Life of India." Some "Enemies of Youth," is a topic which was considered at the last meeting.

Congratulation to Fourteen Boys

Fourteen of the sixteen boys of the senior class who took the government examination last April passed successfully. In India the government standards are exceedingly high and such a result is most encouraging to both the students and the teachers of the training school.

Send Large Eggs to Bombay Market

An experiment in selling improved eggs cooperatively has been carried on for the past four months to study the possibility of shipping eggs to Bombay, a city 200 miles away. As there is not a large market for improved eggs here in the rural district, the plan promises to be of help to those who are now keeping improved fowls and have eggs to sell. The eggs are brought to the Vocational School Poultry Center and shipped twice each week.

The Library Period

One point of interest in the curriculum of the new school year is the addition of a library period. The teacher of each class has definite periods when he takes his students to the library where they read the current news and books as they choose. Our students come from homes where books and magazines are very few. Without encouragement they do not see the value and interest in reading beyond their prescribed textbooks. The library is opened throughout the day and evening study hours and it is encouraging to see more students spending their spare moments there.

Anklesvar

Anna Warstler

Orphan Girls Take a Holiday

During the vacation period this year the orphan girls worked faithfully at tasks which had been assigned them, and since they had had no opportunity to get away from the compound, Miss Shickel planned a short week-end retreat for them at Vali. This little village is nestled away in the beautiful jungle in the Raj Pipla state. Miss Eliza Miller also went with them for she works in this section. The fourteen girls and the two missionaries report that they had a happy time and were able to present the gospel story on two different occasions to appreciative audiences in which non-Christians sat.

The communities to which these girls go, always appreciate their coming and help. To show their gratefulness this time, the village people sent them food several times. This is one way the Indians show their appreciation for what is done for them. Visits of this kind are always mutually helpful.

School Opened

Both the boys' and girls' schools opened in June. The boys in the Vocational Training school represent several missions besides our own. They are going to find it difficult to make financial ends meet this year but all are working with a great determination to carry their share of the burden.

Several girls from the Methodist mission will be attending the school of Practical Arts this year. Their mission is desirous that they get the practical phase of education and training which is given here.

Just yesterday a Bhil (name of backward tribe) girl came to enter the Second Standard. She came dressed in customary heathen fashion but will doubtless soon be asking to appear like her little Christian schoolmates. She is a bright, clean-faced youngster and we are hoping that she will become a strong leader among her people. What great aspirations we do have for some of these children who come to us! They often are the only ones of their communities to come in contact with the better side of life, and thus seem to be the only hope of bringing some of the finer touches of life to their backward villages.

Early Monsoon

The rains have broken early this year, hence the work in the school gardens and fields has been delayed considerably. However, in spite of this, we have the promise of an abundant harvest for which we are grateful. It is inspiring to see all vegetation green and growing again after the long, dry, hot season.

English School

The English school which was started this year at Ankleswar has an attendance of thirteen. In this number there are ten Christian boys and girls, one Mohammedan and two Hindu boys. They are all carrying their work nicely. We are hoping that the fellowship between these students will be of the finest type. One of the teachers in this school is a fine Hindu gentleman whose high ideals and faithfulness to work challenge any Christian's.

Dahanu

Goldie E. Swartz

A Brahman Baptized

Before this you doubtless have had reports of the learned and skillful Brahman teacher, Pandit Harshe, taking baptism. A Christian editor, a very close friend of Mr. Harshe, after an interview with him, informs his readers thus: "When Mr. Narayanrao's [Harshe] decision to make a public confession became known, by his declared intention to offer himself for Christian baptism, his coreligionists the Brahmans showed a real friendly concern to help him in every way they could. A well known Hindu belonging to a Marathi royal family interviewed him and offered a large sum of money to help him in various ways, and when Narayanrao said that he had found a peace and a power he had not known before, the reply was: 'What a wonderful blessing that must be!' From far away Poona there also came Brahmans who wished to know just what his reason and motives were in taking such, and it resounds nobly to their credit and to the honor of the new India into which we are already being ushered that when these Hindu friends saw his step was being taken solely on the ground of deep personal conviction they agreed the matter should go forward without any hindrance."

For the last eighteen years Mr. Harshe has been employed wholly in helping new missionaries to learn his mother tongue, the Marathi language. Probably with every one of this number he has read and discussed the Scriptures both in class work and in private teaching. This close contact with these missionaries gave him ample opportunity to study the religion they represent, and the joyous outcome was his decision to make their Christ his Christ. You may be interested to know that more than a score of these missionaries have been your own representatives. We rejoice with our beloved teacher and genial friend in that he has found a peace and a power that he had not known before.

Schools and Hard Times

The Minister of Education, speaking before the Bombay Legislative Council, said that he was sorry to report that nearly fifty per cent of the villages of Bombay Presidency have no schools at all, and that fifty per cent of those villages which have schools were one teacher schools. This condition exists in a province whose population is more than twenty-six millions. He also added: "Government is not disinclined to start schools, . . . but it was simply that there were no funds." Proportionately our own Dahanu school suffered in its government grant being cut this year to just half what it was last year.

The Beautiful Season of the Year

This is the rainy season, a most delightful and beautiful season of the year, for the weather is cooler and nature is at her zenith in beauty. In June the rainfall was more than normal, but so far this month (July 27) it has fallen considerably short of the average. The gardens are growing nicely but the farmers have had to cease with their rice-transplanting and wait for more rain as the fields have not sufficient water. However, the fields that are planted look good.

Sister Brumbaugh on Furlough

We very much miss our colleague, Sister Brumbaugh, who left us last month on furlough after having remained over an extra year. She is missed by the whole community.

A Kind Ticket Agent

Recently at a neighboring railway station, while waiting for the ticket agent to sell me a ticket, the station master called for an extra chair to be brought to his desk and invited me to occupy it. I had never met him before, but soon discovered that he was no stranger to our mission as he had been transferred to this place from another station where he had had many contacts with different ones of our missionaries about whom he inquired with great interest. He complimented especially the medical work done by our missionaries in helping to relieve India's physical suffering.

Bulsar

B. M. Mow

On June 23 Bulsar was the scene of a sad meeting. For that day the Executive and Finance Committees of the Mission met here to cut the 1934 budget, under force of dire necessity. They invited also all the other missionaries who could come, to be present with their advice. Eighteen were assembled altogether. Sister Blough kindly looked after feeding us all properly. Besides us several Indian brethren were called in, those who have authority or large responsibility in handling the funds committed to the church for evangelistic work and schools.

This is not the place to set forth the details of what was cut and how much. But we all felt heartsick at the tragedy written in it. Should we lay off workers as the capitalists do? But we can not, for times are very hard in India in general, and to dismiss a man now is equivalent to sentencing him to die of starvation—hardly the nice thing to do in the name of the Master! Clipping salaries is only slightly less cruel. Everything else possible has been done.

The rains came on time and are promising well. May they continue so! One of the recent activities of the church members here was to build up a road, contributing labor and money. There was a stretch of low ground, impassable for carts in the monsoon. So they hauled hundreds of loads of dirt in and dressed it over with cinder. Now we hope it will not wash away. They have also repaired the roof of the churchhouse—for the white ants are still here to eat up our woodwork.

KINGDOM GLEANINGS

Calendar for Sunday, September 30

Sunday-school Lesson, Review: God in Hebrew History.
Christian Workers' Meeting, The World's Need of Workers.

B. Y. P. D. Programs:

Young People—Bible Women Worth Knowing.
 Intermediates—The Months Ahead.

* * * *

Gains for the Kingdom

One baptism in the Bridgewater church, Va.

One baptism in the Mexico church, Ind.

Eighteen added to the Tear Coat church, W. Va., Bro. and Sister E. E. Muntzing of Clarksburg, W. Va., evangelists.

Seventeen accepted Christ in the Fairview church, Ind., Bro. R. G. Rarick of Mexico, Ind., evangelist.

Two baptisms in the Spring Creek church, Ind.

Seven baptisms in the Koontz church, Pa., Bro. Tobias Henry of Johnstown, Pa., evangelist.

Five baptisms in the Meadow Branch church, Md., Bro. F. S. Carper of Palmyra, Pa., evangelist.

Two baptisms in the Zion church, N. Dak., Bro. W. A. Deardorff of Rice Lake, Wis., evangelist.

Two baptisms at Mt. Hermon, Midland church, Va., Bro. W. E. Cunningham of New Glasgow, Va., evangelist.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. H. F. King of Myerstown, Pa., Sept. 30 in the Ridgely church, Md.

Bro. J. A. Robinson of Johnstown, Pa., Nov. 5 in the Palmyra church, Pa.

Bro. C. E. Schrock of Greene, Iowa, Sept. 23 in the Curlew church, Iowa.

Bro. W. C. Sell of Du Bois, Pa., Oct. 11-25 in the Morrill church, Kans.

Bro. Edw. Stump of South Bend, Ind., Oct. 15 in the church at Mexico, Ind.

Bro. M. J. Brougher of Greensburg, Pa., Oct. 1 in the Uniontown church, Pa.

Bro. John Rowland of Mechanicsburg, Pa., Oct. 1-14 in the Buffalo congregation, Pa.

Bro. Edgar Rothrock of La Verne, Calif., Dec. 2 in the Hermosa Beach church, Calif.

Bro. Robert Cocklin of Mechanicsburg, Pa., Nov. 11 in the East Fairview congregation, Pa.

Bro. Paul Myer of Bareville, Pa., Sept. 30 at the Union house, Fredericksburg congregation, Pa.

Bro. Ray Shank of Flora, Ind., Nov. 4 in the Plymouth church, Ind.

Bro. B. E. Waltz of Needmore, Pa., Oct. 28 in the Welsh Run church, Pa.

Bro. E. F. Sherfy of Stuarts Draft, Va., Sept. 23 in the Mt. Vernon church, Va.

Bro. E. C. Woodie of Geer, Va., Oct. 28 in the Browns-ville church, Md.

Bro. Geo. L. Detwiler of Meyersdale, Pa., Oct. 1 in the Roaring Spring church, Pa.

Bro. Chas. W. Blough of Davidsville, Pa., Oct. 15 in the Tire Hill church, Pa.

Bro. J. E. Whitacre of Harrisburg, Pa., Nov. 18 at Bareville house, Conestoga congregation, Pa.

* * * *

Personal Mention

Bro. B. F. Waas, formerly pastor at Elgin, Ill., is now located in his new field on the Pacific Coast and should be addressed at 819 Thesta St., Fresno, Calif.

Bro. J. Edwin Jarboe, the evangelist, is nursing a sprained ankle and consequently the revival meeting to be held in the Osceola church, Ind., will not begin before the 30th.

Bro. J. E. Peck and wife of Morrill, Kans., making a visit to friends and kindred at Waterloo, Iowa, Lanark, Ill., and other points, graciously included the Publishing House and Messenger offices in their rounds.

Bro. Clyde Mulligan who has been serving the Olivet church of Northeastern Ohio will transfer his pastoral labors shortly to the Hartville church in the same district. His new address will be Hartville, Ohio.

Bro. Lester E. Fike, pastor at Clovis, New Mexico, gave us a friendly though unexpected call on a recent evening as we had almost left the office. He was homeward bound from an evangelistic meeting in the Okaw church of Southern Illinois.

Bro. Wilbur M. Bantz has accepted a call to the pastorate of the Olivet church of Northeastern Ohio and will take up the work there about the middle of October. In the meantime mail will reach him either at Thornville, Ohio, or at Trotwood, Ohio. He still has time for a revival meeting this fall.

Bro. M. Guy West has been called to the pastorate of the Central church of Roanoke, Va. He has accepted with permission to take a year's work in Yale Divinity School. He will be with the Roanoke church during the Christmas and Easter holidays and take up regular work there about the middle of next June.

Sister Ida C. Shumaker sailed Sept. 22 from New York City on the S. S. Britannic of the Cunard Line on her journey back to India. Sister Shumaker has served in India since 1910. During her furlough she has spoken in many Districts and inspired many people to new visions of our missionary opportunity.

Pastor F. E. McCune of Mount Morris, Ill., wants us to keep the Messenger coming to his house. So he said last week when he was here. He and his good wife were on their homeward way from Southern Indiana where they had attended the one hundred and twenty-fifth anniversary celebration of the Four Mile church. It's fair to say that what brought them this way was the meeting of our District Board of Administration of which Sister McCune is a member.

Bro. Levi Garst of Salem, Va., member of the General Mission Board, whose critical illness has been mentioned more than once in our columns, came to the fatal termination of it Monday morning, Sept. 24. Such was the saddening news that reached us just as this issue was about ready for the press. Of course there will be more later about his going and about the life of faithful service which ended all too soon, as it seems to us. Our sympathetic interest will go out to his family, the Board, the local church he most directly served. The whole church is loser. Many knew this good man only to love him much.

Miscellaneous Items

Eld. J. J. Anglemyer will speak at the Pleasant View homecoming and rally day service, to be held Sunday, Sept. 30. Dinner in the church at noon.—I. C. Paul, Lima, Ohio.

Mail for members of the deputation to our mission fields may be addressed to Garkida, West Africa, via Jos, up to Oct. 5. Then it should be addressed to Lagos, Nigeria, West Africa, % S. S. Ussukuma, up until Oct. 17. Further mailing instructions will be published in Messenger later. Postage is 5c.

"I have given my set to over 12,000 people and am beginning this week on a new drive in West Virginia. . . . On Nov. 6 this state votes on the state dry law now in effect. We hope to keep it there." So writes C. O. Showalter in a letter to the Board of Christian Education offices. We understand that a fourth set of slides is in course of preparation for use throughout our churches.

Supplementing the recent announcement of program for District Meeting of Western Pennsylvania to be held at the Walnut Grove church, Johnstown, Oct. 23 and 24, arrangements have been made for a temperance program, Monday, Oct. 22, 7:30 P. M., at which time the play "What Shall It Profit?" will be given by the young people of the Bolivar congregation. So, Clerk T. F. Henry writes us.

The Richland church is making plans for a homecoming on Sunday, Oct. 14. This is to be an all-day meeting, with basket dinner at noon. A cordial invitation is extended to everyone to worship with us in these services, and especially those who have served this church at any time as pastor, evangelist, or otherwise. It is planned to have guest speakers for the Sunday-school and worship hour in the morning, as well as the afternoon services, together

Among Our Schools

McPherson College

Poise in a changing world. Both attractive and practical this subject proved in its presentation for the opening address by Prof. M. A. Hess, Sept. 12.

Several index sentences: "Abundant evidence of change may be noted. . . . The aim of education should be to help the student maintain personal stability in the midst of social change. . . . It is the function of education to provide that mental poise which can carry us safely through periods of change and crisis. . . . Education that is God-inspired joins man to the universe and gives man poise."

Increased enrolment spells another fine beginning note for the new year. The second largest freshmen class (131) in the history of the college—1924 set the high mark (142)—is putting mettle on all fronts.

Mileage counted well in the summer's schedule. District conferences, chiefly in the McPherson College territory, student recruitment and similar matters achieved large totals: President Schwalm, 12,000 miles; field-man C. L. Doty scarcely less; Dr. Petry, 9,000 miles. Dean-registrar Replogle garnered much academic mileage in the University of Chicago.

Summer camps summoned Prof. A. C. Voran, Jr., to a full summer. Beginning at Camp Mack he lent his musical leadership and aggressive optimism to five camps.

Professor-emeritus is the new rôle for Dr. H. J. Harnly after forty-two years of active service here. It is felt that large use of his venerable advice for this campus area is necessary for a long time.

with special music at all-services. There will be no evening service.—W. Harold Copeland, Mansfield, Ohio.

"**The Quarterly** letter for pastors and superintendents came yesterday; it is brimful of helpful suggestions and we appreciate it as well as the other material from Elgin. We hope every pastor uses this material." So writes a good worker from the southwest, and he ordered, among other things, a quantity of copies of the Oct. 6 Gospel Messenger, which will be devoted to the "Home Life" emphasis. We hope, too, that every pastor will send in his order for these special issues. We will send any quantity you order at 2c each. Your order should be here on or before Oct. 1.—Board of Christian Education, 22 South State St., Elgin, Ill.

The Annual Report blanks should be received by the ministers in the local churches by Sept. 29. This Sunday, Sept. 30, is the last Sunday of the statistical year. Immediately in the week following every minister, with the aid of the Sunday-school superintendent, should completely fill in the report blank and return it to the secretary of the District Ministerial Board. The early return of the blanks to the secretary of the District Ministerial Board will enable him to record the information for the district and send the blanks on to the regional member of the General Ministerial Board, who in turn will send them to the Elgin of-

(Continued on Page 24)

THE QUIET HOUR

A Boy and a Great Task

1 Sam. 3: 1-18

For Week Beginning October 7

There was no open vision, v. 1

There was a famine in the land, not a famine of food, but of truth. Thinking, insight, inspiration had ceased (Dan. 2: 22; Amos 3: 7; 1 Cor. 9: 9, 10; Eph. 1: 9, 10).

Eli and Samuel, vs. 2, 3

Here was an old man and his helper. The boy could not help but think of the responsibilities which rested upon the old man's shoulders (Lev. 19: 32; Job 32: 6; Prov. 23: 22; 1 Tim. 5: 1).

The Lord called Samuel, v. 4

When a lad lays a great cause to heart the Lord will lead him into the most effective way of serving it (Gen. 12: 1; Ex. 3: 10; Judges 6: 14; 1 Kings 19: 19; Isa. 6: 8; Acts 26: 16).

"Here am I," vs. 4-8

Our problem of choosing rightly is not so much one of getting God to guide us as of getting ourselves to see and follow his guidance (Psa. 81: 11; Isa. 65: 12; Jer. 7: 13; Hos. 9: 17; Matt. 22: 3).

Thou shalt say, "Speak, Lord," v. 9

The old man shows the boy God's call. What finer service can an old man render (Isa. 58: 1; 62: 6; Matt. 28: 19; Acts 5: 20)?

A message of judgment, vs. 11-14

The truth is not an easy thing to hear. Consider how this revelation would be a sore burden and temptation to Samuel as well as to Eli (Psa. 62: 12; Jer. 17: 10; Matt. 16: 27; 2 Cor. 5: 10).

Discussion

How does Samuel's bringing up show us how to direct our children into usefulness?
R. H. M.

PASTOR AND PEOPLE

Must Theology Go?

BY FRED A. FLORA

For ever, O Lord, thy word is settled in heaven" (Psa. 119: 89).

WHILE it is true that the word of God is forever settled in heaven, it is certainly just as true that it is far from being that here upon earth. Religious literature is full these days of plain statements and inferences that what the religious world needs is to put theology on the scrap-heap. In a group of four addresses heard recently by the writer, and that at a Bible Institute, three of them had some reference to getting rid of theology.

Now what is this terrible thing, an apparent hindrance to understanding and following the Lord Jesus Christ, and represented by the word theology, which must be scrapped? According to the English language theology is that branch of religious science that treats of God, his being, attributes, the doctrine of the Trinity, creation, providence, etc. Now who wants to get rid of theology? Why do some want to scrap it? What do they want to eliminate?

Christianity rests upon the Bible, the Infallible Word of God. Careful studies of what the Bible teaches concerning God, Christ, the Holy Spirit, Man, Sin, and Redemption form the only sound basis of anything that may rightfully be called Christian. To indicate that Christianity may continue and theology be abandoned is to either misunderstand Christianity, theology, or both.

But the facts are that it is not theology that must be given up, but only that brand of theology that is unsatisfactory to the modern mind; in other words, it is not the theology of the theology eliminator, but of the theology retainer that must go.

While there are many differences in points of Biblical theology, the groups after all are mainly two. First, those who believe that matters of first importance are things to be believed; and, secondly, those who maintain that things of first importance are things to be done, or that it is the life that counts irrespective of absolute belief in what is written.

This latter group insist that all theology which treats of matters of definite faith in the exact revelation of God, particularly concerning sin and redemption, shall be eliminated, and instead of insisting on folks believing something, we should insist on folks doing something.

Now important as the doing is, there is no one who is thoroughly conversant with the teaching of the Word of God but knows, that in the Bible, doing is always made dependent upon first believing, and that the mat-

ter of salvation is made dependent only upon believing, and never upon doing, though the Bible is careful to teach that the normal believer will be found doing the will of God so far as he knows it, and this, every true theological student will also be careful to teach.

All this controversy, however, seems to be based upon the certainly mistaken belief, that teaching less to be believed, and more to be done, will improve the personal, practical life of the individual.

This however is an error as practical experience will show, since when you desire to find folks who are really living the Christian life in an exemplary way you will look for them in a group where things to be believed are emphasized.

It is quite certain that the personal life of a Christian is not going to be improved by leading him to believe that the Bible is not to be depended upon as a guide to his faith as well as to his conduct, but rather when the Word of God as a whole is settled in the heart of an individual here upon earth as it is in heaven, and then we will have both faith and practice.

Santa Ana, Calif.

The Christian Ordinances

BY D. J. McCANN

It seems to be possible at times for some individuals to attain unto a high type of living without keeping the ordinances, but the trial is never a safe experiment. Without a promise life becomes an experiment and there is no promise outside of the keeping of the ordinances. No human soul clothed in flesh can behave long in a spiritual way unless it be disciplined and trained by ordinances. In the case of the masses, it is impossible from a psychological basis to have the true principles of the ordinances without the form. They are object lessons acted out to draw souls heavenward. No Christian can engage in the ordinances without being the better for it.

Christ did not go into the mysteries of life or nature and institute a new system. He took out of the customs of the people, largely out of the ceremonies of religion and modes of hospitality, certain rites and put them in the new setting of Christian light. From the Jewish Passover feast he took the supper, the cup, and the bread and blessed them and they became hallowed to the Christian. So, also, he took from their custom of hospitality the mode of feet-washing, making it a religious rite symbolizing service, readiness and meekness. In this he reversed the practice of the day, by thus elevating and dignifying service and rebuking selfishness, pride and unconcern.

Baptism was well known to the Jews and the Gentiles. They made proselytes by water baptism. John had introduced it in his work and Jesus accepted it as a

declarative step into the "Church of the First Born." He hallowed it and caused man to develop the idea (Matt. 3: 11; John 1: 31). It has become to us a duty and command with promise (Matt. 28: 18-20).

In our busy life, with its multiplicity of duties, we find restful relief in the keeping of the ordinances instituted by our Lord and Master. They strengthen and enrich all life. It is a shame that good people will toss them aside and many others practice them in a half-hearted way. The joy in doing the will of God and in commemorating the life, death and resurrection and the coming of our Lord, are all glorious events, set forth in the ordinances. To keep them gives stamina of the best kind. The ordinances are shadows of the real things in heaven and we know a thing to be better than its shadow. The ordinances teach spiritual truths, establish a common brotherhood, unite sympathies, show forth faith, hope and love. They are the exponents of the Christian life. In their practice they link the individual soul into sweetest communion with the divine. Sin loses its grip and the clutches of Satan fall away, thus the soul is free once more in the realms of divine love.

The Church of the Brethren has in the main followed the Old Book closely on these matters. We have practiced eight ordinances. However, since there is a tendency to loosen up, it is more necessary to teach their underlying principles. The truth is what we want, and I think that is expressed best in the keeping of the ordinances. For our church they have been the means of sustaining her through perilous times. The homes of her people have been and are the best and sweetest of homes. The mission boards of other denominations have said of us that we have a larger group of efficient missionaries than any other denomination of similar size. They are anxious to get the volunteer youths of the Church of the Brethren for they are steady, dependable, conservative, enduring and unselfish. "If God can not do good things by them we are hopeless," they have said. How glad we must be for that, though it places a greater responsibility on us. To neglect the responsibility in any way would certainly weaken us and betray a sacred trust. Thanks be to God for fathers and mothers who exercised their faith in the ordinances of Christ and have lived true to Christ and true to the church as she is true to Christ. Can we afford to let the practice and the truth of the ordinances slip from our church calendar? Is not the most practical thing of a blessed life found in the doing of the ordinances? Where would we find means of soul discipline and the sweet teachings of real life without them? Would not the most impractical thing in life be to neglect the keeping of the ordinances?

When we were children at home, and our responsibilities were meager, our parents disciplined us phys-

ically and morally and spiritually. Now we are bearing the responsibilities of life and need disciplinarian measures. To select them and keep them with diligence is to play the part of the most noble manhood and womanhood. In them are we made ready to receive the promised blessings of Christ, and in them are we prepared for the great tasks of the world.

As the world was made ready for Christ's coming through ordinances, may we be faithful in observing them until Christ comes again and thus be made ready to be received by him. Amen. Romans 14: 1-4.

Oklahoma City, Okla.

Self-Examination, the Privilege and the Duty of Every Child of God

BY E. E. BARNHART

I. WE should indeed be grateful for the privilege accorded us by the God of all grace to examine ourselves and to make amends in life where amends are needed. The duty and reward of such activity is so great that the New Testament gives some very decisive instruction upon this matter. It is our intention to treat in this message the privilege, duty, purpose, method and reward of such exercise in the believer's life.

II. Self-examination is the privilege of every child of God. It is a fine thing to have a physical examination occasionally to ascertain the condition of one's body. If the examination discloses symptoms of a serious nature one may resort to treatment at once to correct the disease. It is also very helpful to have our automobile checked over, to see if everything is in good condition, thereby lessening the danger of accident, damage and loss. If it is a privilege to make such examinations as these to save loss, how much greater is the privilege of applying the same principle to our religious life! This process is indeed a privilege because it is performed by one's self. How thankful we ought to be that when we check up here we are to be the judge. Jesus said: "Judge not that ye be not judged."

Paul once made the challenge, "Who shall lay anything to the charge of God's elect" (Rom. 8: 33)? Upon another occasion he asked, "Who art thou that judgest another man's servant?" and then asserted that "to his own master he standeth or falleth." "So then every one of us shall give account of himself to God" (Rom. 14: 12). No one on this earth knows as much about yourself as you do. You alone have access to that inner citadel of the soul from whence motives arise. You and the Lord are the only ones who know what kind of a person you are in your inner thoughts. How wise of the alwise God to commit to us this task!

III. Self-examination by the believer is more than a

privilege. It is a duty. We may examine our body or our car at will, but it is not imperative. However, if we are loyal disciples of Christ we can not neglect the testing of our character and faith. Such texts as the following make this very clear: "But let a man examine himself and so let him eat of that bread and drink of that cup" (1 Cor. 11: 28). "Examine yourselves, whether ye be in the faith; prove your own selves" (2 Cor. 13: 5). The first text was given as a preparatory measure before taking the communion and involves directly the examination of one's character which has in turn a very vital relation to one's faith.

Let us take account of this checking up on the character first. Some of the Corinthians were guilty of misconduct which unfitted them for partaking of the Lord's supper. Selfishness, greed and irreverence characterized their actions. These sins may not be wholly absent from the believers of today. A checking with God according to his Word will enable the individual to see himself as God sees him. If this were honestly done many might be made to cry out with Thomas à Kempis, "When I weigh thy worthiness, O Lord, and mine own vileness, I exceedingly tremble and am confounded within myself. For if I do not draw near, I flee from life; and if I unworthily intrude myself I incur thy displeasure."

He lists a long catalog of faults prevalent among the Christians of his time. Might not self-examination disclose the fact that not all of this brood are yet extinct? Note the list: Carnality, worldliness, unmortified passions, concupiscence, unwatchfulness of outward senses, vain imaginations, negligence of things inward, unbridled mirth, little contrition, eagerness for ease and pleasure, dullness of zeal, curious to hear what is new, slack to embrace the humble and lowly, covetous of abundance, niggardly in giving, inconsiderate in speech, reluctant to keep silence, unruly in manner, fretful, so eager for food, so deaf to the Word of God, given to gossip, drowsy at sacred services, inattentive, wandering, prayerless, lukewarm, easily distracted, panicky, easily angered, apt to take displeasure against another, quick to judge, severe in reproof, so joyful at prosperity, weak in adversity and often making good resolutions and yet bringing them at last to so poor effect.

If these or other faults come to light as we make inventory of ourselves we might well examine ourselves to see if we are in the faith of Christ. The faith of Christ is destructive of sin. "This is the victory that overcometh the world, even our faith."

IV. Self-amendment is the end of self-examination. If we are truly children of God we want the better life. No saved person can ever be satisfied with less than a 100% Christian experience. It wouldn't do much good

to take a physical examination of ourselves if we didn't do something to correct our deficiencies, neither would it help much to have the car checked if we neglect to make needed adjustments. Likewise, it will profit little to discover our sins without applying the remedy for sin. This is a divine work in coöperation with human willingness. "Blessed are they that hunger and thirst after righteousness for they shall be filled." The mighty Holy Spirit of God will change lives if he is allowed to work in us. We must give ourselves up to his working in us (Heb. 13: 20, 21).

V. Self-abandonment of the life to God in Christ is the way to self-amendment and the new life. This is the only sure method of destroying selfishness. To take any other way than God's way is selfishness. God's way of life is revealed in Jesus Christ who is the believer's example as well as his Lord and Savior. What a world this would be if everyone would follow the example of Christ and submit to his Lordship.

VI. Self-abandonment is attained by a life of true devotion to God through his only begotten Son, Jesus Christ. This is the only hope of the world. The faithful righteous are the salt of the earth and the light of the world. Wherever you find great Christian characters such as Paul, Augustine, St. Francis, Luther, Wesley, Finney and Moody you find people passionately devoted to God and loyal to their convictions of what Christ was and wanted them to be.

VII. The reward to the true follower of Christ for his life of faith, self-denial and obedience to God is peace within and peace with God now and evermore. There are some things which we can not afford in this life. The one supreme thing we can not afford is to let our spiritual life languish.

I am very happy to say that our Heavenly Father has provided richly for our needs both in this world and the world to come. It is his good pleasure to give you the kingdom. Said the Prodigal: "My father has plenty and to spare and I perish with hunger. I will arise and go to my father." But his brother complained: "Thou never gavest me a kid that I might make merry." To this the father answered: "Son, all that I have is thine." "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you."

You need not be a spiritual pauper with a God who makes promises like that. God of all grace, open our eyes that we may be able to see the possibilities thou hast for us. Renew our trust in thee. Deepen our affection for thee and thy righteousness. Energize our wills in an active determination to follow the way of thy redeeming Son, our Lord and Savior, Jesus Christ, forevermore. Amen!

Glendale, Ariz.

HOME AND FAMILY

A Wish to You and Me

BY MARY E. TEETER

I wish we all could be like flowers—

Looking upward to the light,
Leaving all our dark tomorrows,
Till they come within our sight.

I wish we all could be like flowers—
Shedding fragrance here and there,
Even though they seem so humble,
Are so helpful everywhere.

I wish we all could be like flowers—
Pure, beautiful, undefiled,
Living, growing for our Master,
In this sin-cursed world so wild.

Woodland, Mich.

Reaping

BY OMA KARN

In Two Parts—Part Two

THE man first in line cupped a hand to his ear. "Your pardon, sir," he said to the man on the opposite side of the wicket, "but will you please raise your voice a trifle?"

The agent, unfortunately in possession of a voice the articulation of which seemed to cease somewhere the other side of the teeth of the owner, patiently repeated what he had told the man of impaired hearing. The rise in his voice was obvious as half-restrained smiles on the lips of a few individuals among those waiting, and very perceptible starts on the part of others, bore witness. However, the clipped, metallic pronunciation soon becoming habit with those obliged to reply to perpetual questioning was accentuated instead of modulated by the rise in tone. "Why doesn't he write the reply?" said a very modern young miss, garbed in the latest mode of sport's tweeds to another of her type in front of her. "Imagine the relief to the poor old gentleman asking the questions."

The aged man, still plainly at sea as to the desired information, lingered on a moment at the window. Then, sensing the impatient pushing at his back, he stepped aside, wearily sinking into a seat near the ticket window. There he sat forlornly studying the pass he held in his hand.

A well-dressed, middle-aged gentleman, leading a handsome little boy by the hand, stepped from the line down near where it trailed to a close. "Pardon me," he said, addressing the aged man of the wicket ordeal. "I overheard the transaction at the window just now. Your disturbed countenance would indicate that you are not quite at ease about something concerned with

your pass. Would you mind permitting me to look at it? Having handled railway passes I might be able to help you out."

The aged man's eyes were intent on the lips of the one speaking. His ears rejoicing in the clear enunciation which moved the lips. He replied that if he had received the right understanding when the pass was made out, something, his own name or that of the agent, was to be written in at the stage of the journey at which he had now arrived. "You see, sir," he further explained, eagerly handing over the pass, "I am going far—to the middlewest. Except my pass I have but a small sum of money. Should something be left out—should I be stranded on the way without the means to proceed—"

"I see." The younger man, his eyes traveling over the paper the other had thrust into his hand, gave a start as his eyes fell upon the name of the holder of the permit. "You are the Reverend David Waymire?" he questioned.

"I am." A light flashed into the faded eyes of the older man. "Until recent years in active service in the ministry of our Lord. Today," a flicker of humor enhanced the light in the eyes and quirked at the corners of the mouth of the one speaking, "I'm engaged in playing a game of forfeit. I lost out on the home run. I'm on my way to my native state, Ohio, to a Home for superannuated ministers."

"Ah, I see." The smile with which the younger man received this frank statement of facts was warm and understanding. "Well, no need to trouble about getting to your destination. We'll make your pass secure. One moment now while the crowd is thinned out. Gordon, you sit by the gentleman until grandfather returns."

"All right now, sir." The younger man returned the pass to its owner. With fine perception of the sensitive feeling of the other, he refrained from telling the minister that the document was not in need of any name. That, in all probability, he himself, had failed to correctly understand terms when the pass had been made out in his name. Neither did he feel it was necessary just then to inform the Reverend David Waymire of a certain transaction of his own at the wicket window he had just left. "You have friends where you are going?" the younger man asked, taking the seat vacated by his small grandson and swinging the child onto his knee.

"Of the second generation. Most of those of my time have passed on. But the younger people are dear to my heart. They treat me fine—they and their children. We have noble young people in this day and generation. Ambitious, conscientious, see-ahead young people. Considerate in thought. It is through generous giving on the part of young people in the several

parishes where I have served of late years that it is possible for me to return to spend the closing years of my life in my native state. It is pleasant here on the Pacific Coast. It is a beautiful land and here are splendid people—but I am far from the home of my youth."

"You grew up in the place where you are going?"

"I did. The small town of my birth; the stream where I was baptized; the small brick church where I was ordained to the ministry, the sacred spot where my forefathers sleep, all will be within walking distance of the Home where I am to reside. Not to mention the small town in the adjoining state of Indiana where I found my beloved companion—she who now sleeps with the saints. It was at this same small town that we both attended college. The young people of our churches? God bless them!"

"I agree with you." The voice of the man seated beside the minister was in hearty accord with the sentiments expressed. "And I am glad you are destined to close your eventful life amidst surroundings figuring so pleasantly in memory. And now, since time is brief, may I ask you some questions? Did you not know—do you by any chance remember Gordon Seamow?"

"Gordon Seamow?" the Reverend David Waymire raised a hand as if pronouncing a benediction. "Did I know him—do I remember him! Sir, I more than remember him. Figuratively speaking, I consider Gordon one of the brightest of the stars, which—God willing—I shall wear in my crown in the life to come. Gordon Seamow? One of the finest of the brands plucked from the burning! He came to the parsonage—my first charge—a mere lad—a run-away boy—hungry, homesick, and deeply repentant. It was Monday morning. I was next to ill with discouragement. Betty, my wife—bless her soul—undertook to handle the case in my stead. She lost out"—the lips of the minister twitched with amusement—"through not being able to make facts connect in the mind of the boy. I was obliged to remove the case from her hands. The boy and I talked together. I prayed for him. He resolved to go home. We sent him upstairs to the bath. After he was cleaned up we took him to the kitchen and treated him to a square meal. Betty gave the money she had saved to buy a new coat to pay his expenses home. She and I saw him off on the train. We levied a big embargo on trust on that occasion. But did not the venture pay! One of my treasures is a letter—next to illegible—written by the father thanking me for sending his son home—'a good boy.'"

"And the boy became?" the voice of the man prompting was husky with an emotion that caused the child seated on his knee to gaze inquiringly up into his face.

"The boy became a man—a real man. A second

letter, some years after the first one, told of the conversion of both father and son. A third letter from the father—a sad message—told me that the son was no more. There had been an explosion at the mine where Gordon served as foreman. He went to the aid of his imprisoned men. He brought them all out. All except one individual, a man, one of the owners of the mine, who was down in one of the chambers on some research of his own. Gordon went to his rescue. He found the man and brought him, all but lifeless, to the surface. He lived. But Gordon paid with his life. He expired as the cage reached the top of the shaft. Overexertion and the deadly coal gas. Forget Gordon Seamow? Why, sir, it is seldom a day passes but that I thank God for having permitted his life and mine to touch."

"And so do I—that his life and mine were permitted to touch."

"Yours?" the minister peered incredulously into the face of the younger man.

"Mine. I owe Gordon Seamow much more than you owe him. It was to save my life that he gave his."

A second incredulous stare. Then murmured words of prayer from the minister. "Lord, I thank thee that I have been found worthy to serve—to live to see this day of full reaping. I . . ." the roar of a train entering the terminal smote across the words of the petition. The younger man, nimbly assisted by his small grandson, was hastily gathering together the shabby luggage of the older man. "Your train is in," the first man was saying. "Gordon and I are seeing you off."

At the steps of the Pullman, the minister, his shoulders squared, his gray head erect, drew back. "I travel in a day coach," he said with dignity.

"Please," the younger man was next to boyish in his pleading. "In gratitude to you as the indirect means of my turning from indifference to that of belief and of service, in memory of Gordon Seamow, the direct means of my turning to God, will you not accept?"

"Yes, since you place the case as you have, I will." Smiling, the minister extended a hand in farewell. The hand was met and held in a warm clasp. "The luggage, Jack," the man seeing the minister off, said to a porter hovering near. "And mind"—in a tone too low for the ear of the minister—"the gentleman is to be spared any anxiety, any apprehension as to how to get through."

"Yes sah, cert'n'ly sah, I understand." A broad smile on the face of the porter was all the more benevolent for the fact of a bill of generous amount which had been surreptitiously tucked beneath a finger of the dusky hand grasping the shabby suitcase belonging to his through passenger.

Ashland, Ohio.

CORRESPONDENCE

THE SOUTHEASTERN REGIONAL CONFERENCE

The Annual Conference of the southeastern Region was held at Blue Ridge College, New Windsor, Md., Aug. 29-31. The theme for the conference was: The Church of the Brethren and the New Day. Most of the addresses given centered about this theme.

The principal speaker of the conference was D. W. Kurtz, who gave four challenging addresses which were heard by attentive and appreciative audiences. Other speakers on the program were Rufus D. Bowman, J. S. Noffsinger, M. R. Wolfe, J. M. Henry and A. B. Miller. All the speakers gave their best which made the program an unusually strong one.

The closing messages on Friday afternoon and night were given by Dr. Hart of Hartford, Conn., whose messages were greatly appreciated. In the afternoon he used as his subject, What Can the Church Do About the Economic Crisis? and in the evening, Winning Peace Through Love. The evening message was preceded by a worship service of sacred music given by a large chorus of young people under the direction of Professor Fisher who is in charge of the music of the college. The large audience fully appreciated this splendid contribution of sacred music.

The conference was well attended throughout and the various districts of the region were better represented than ever before. The interest and spirit were all that could be desired. Sectional conferences for various groups were held each afternoon for about one hour with good interest.

New Windsor proved to be a most delightful place for the conference. The facilities offered by the college were quite adequate, and the hospitality of the people will not soon be forgotten. M. R. Wolfe of the faculty of the college was the moderator at all the sessions and the various sessions began and closed with promptness which was appreciated by all.

The Regional Council of Boards decided to employ a regional director who shall give all his time to the work. W. M. Kahle has been appointed to this place and will take up this work in the near future, unless something unforeseen develops which will make it impossible or inadvisable. There is an increased interest on the part of the districts and churches in this regional program.

The next conference will be held in the vicinity of Harrisonburg, Va.

Roanoke, Va.

C. G. Hesse, Secretary.

REPORT OF THE FINDINGS COMMITTEE OF SOUTHEASTERN REGIONAL CONFERENCE

The findings committee is submitting its report for your careful consideration with the hope that the spiritual impact of this Annual Conference of the Southeastern Region may be passed on to enrich the spiritual life of each church in the region. Our findings have been built around two major considerations.

I. Our Foundations and Heritage

1. The New Testament church was dynamically spiritual, Christ-centered, with a message of salvation as the chief purpose and aim of Christian living. That type of church is commended as a pattern where greater stress will be placed on values of human personality rather than on organization.

2. Looking to our foundation led us into a new appreciation of the theme of this conference—The Church of the Brethren and the New Day—and we recommend that parents, teachers, pastors, ministers and youth endeavor to discover the rich values of sane and wholesome ideals lived by our forefathers and in the spirit of Jesus apply them to our day.

II. Our Future Program

1. A unified program for the whole church life in missions, stewardship, Christian education, moral welfare, simple living, purity of home, spiritual care of childhood and every other problem of Christian living has been considered. The field director for the entire region is commended to the love and care of those whom he may serve to the end that every church may grow in grace and knowledge of our Lord Jesus Christ.

2. The teaching program for the local church has received great emphasis. Temperance education will be put on with special emphasis. The New Temperance Alliance is set up to promote temperance education. It is the purpose of this movement to crystallize sentiment for the cause of temperance and sobriety. As an educational movement the program will include music, drama, lectures, sermons, orations, pamphlets, tract, pledges, periodicals and other agencies as mediums through which children, young people and adults will be trained in temperance and sobriety.

III. Conclusions

1. It is a source of gratification to find so many delegates and attendants at this conference coming hungering and thirsting after truth and righteousness. We commend the youth for such a large representation and their serious purposes of life so evidently apparent on every hand.

2. Your committee recommends that we pledge our lives and our homes to save the childhood of the race from the wicked and godless interests of profit-making persons who are trying to capture the children of our day.

3. It is further recommended that the officers of the conference and the council of boards act as a promotion committee to place a copy of these findings, as may be approved, in the homes of workers and leaders throughout the region to the end that the local churches may be helped and edified in a common bond of unity and love for the kingdom of God.

Findings Committee:

J. M. Henry	Howard Keiper
Arthur Scrogum	Frank Williar
	Earl Mitchell

EASTERN COLORADO WOMEN MEET

The women's meeting of Eastern District of Colorado convened in the Wiley church Aug. 20. There was a good attendance and nearly every church in the district was represented. Miss Naomi Fasnacht of the Wiley church conducted the devotional exercises. Mrs. Agnes Nickey and daughter Edith of Sterling sang a duet. Mrs. Hostetler of Rocky Ford presided over the meeting. We did not quite raise our budget of \$300 for the year for district missionary work and the national work, but came nearer than we had for several years past. Each society helps with the local projects, which is not counted in with our regular budget. The women of the district are doing splendidly and there was great enthusiasm worked up along the missionary line.

The ladies of the Wiley church gave the pageant, Great Possessions, which was certainly splendid. The men were

having their meeting at the same time, but dismissed in time to come and enjoy the pageant.

Mrs. S. G. Nickey of Sterling was chosen secretary-treasurer for three years with Mrs. Dumond of Wiley as assistant. The meeting goes to the Rocky Ford church next year and we urge that each society or women's organization send a delegate, whose duty it will be to bring a report from her own society and also take one back to them from the meeting.

Mrs. G. H. Rink.

Yoder, Colo.

BETHANY MINISTERS' CONFERENCE

Oct. 17-24

M. R. Zigler, Dean

Wednesday Night—Oct. 17

Bethany Biblical Seminary to furnish special program.

Thursday—Oct. 18

- 8:00- 9:00 Worship and Sermon, "The Church Indestructible"—A. P. Musselman.
- 9:00-10:00 Bible Hour—D. W. Kurtz.
- 10:00-11:00 Combined Sectional Conferences—M. R. Zigler.
- 11:00-12:00 Address—Perry L. Rohrer—Building the Program for 1935 (see below).
- 2:00- 4:00 Sectional Conferences.
- 7:00- 7:30 Worship—Directed by A. F. Brightbill.
- 7:30- 8:00 Forum—H. L. Hartsough.
- 8:00- 9:00 Address—V. F. Schwalm.

Friday—Oct. 19

- 8:00- 9:00 Worship and sermon.
- 9:00-10:00 Bible Hour—D. W. Kurtz.
- 10:00-11:00 Combined Sectional Conferences—M. R. Zigler.
- 11:00-12:00 Address—Perry L. Rohrer.
- 2:00- 4:00 Sectional Conferences—Building the Program for 1935.
- 7:00- 7:30 Worship—Directed by A. F. Brightbill.
- 7:30- 8:00 Forum—H. L. Hartsough.
- 8:00- 9:00 Address—V. F. Schwalm.

Saturday—Oct. 20

- 8:00- 9:00 Worship and Sermon—Moyne Landis.
- 9:00-10:00 Bible Hour—D. W. Kurtz.
- 10:00-11:00 Combined Sectional Conferences—M. R. Zigler.
- 11:00-12:00 Address—Dr. Curtis Bowman.
- 2:00- 4:00 Sectional Conferences—Building the Program for 1935.
- 7:00- 7:30 Worship—Directed by A. F. Brightbill.
- 7:30- 8:00 Forum—H. L. Hartsough.
- 8:00- 9:00 Address—V. F. Schwalm.

Sunday—Oct. 21

Sunday A. M. Sermon—V. F. Schwalm.
Sunday afternoon and evening—Free to visit interesting places in the city of Chicago.

Monday—Oct. 22

- 8:00- 9:00 Worship and Sermon—John Ellis.
- 9:00-10:00 Bible Hour—D. W. Kurtz.
- 10:00-11:00 Combined Sectional Conferences—M. R. Zigler.
- 11:00-12:00 Christian Education—Ruth Shriver.
- 2:00- 4:00 Sectional Conferences—Building the Program for 1935.

- 7:00- 7:30 Worship—Directed by A. F. Brightbill.
- 7:30- 8:00 Forum—H. L. Hartsough.
- 8:00- 9:00 Address—V. F. Schwalm.

Tuesday—Oct. 23

- 8:00- 9:00 Worship and Sermon—"My Church, Today and Tomorrow"—DeWitt Miller.
- 9:00-10:00 Bible Hour—D. W. Kurtz.
- 10:00-11:00 Combined Sectional Conferences—M. R. Zigler.
- 11:00-12:00 Missions and the Conference Budget—H. S. Minnich.
- 2:00- 4:00 Sectional Conferences—Building the Program for 1935.
- 7:00- 7:30 Worship—Directed by A. F. Brightbill.
- 7:30- 8:00 Forum—H. L. Hartsough.
- 8:00- 9:00 Address—V. F. Schwalm.

Wednesday—Oct. 24

- 8:00- 9:00 Worship and Sermon—G. L. Wine.
- 9:00-10:00 Bible Hour—D. W. Kurtz.
- 10:00-11:00 Combined Sectional Conferences—M. R. Zigler.
- 11:00-12:00 The Ministry—M. R. Zigler.

Outline of Sectional Conferences

(Emphasis on "Home Life" in relation to following subjects will be included:)

1. Personal Religion—led by R. H. Miller; counselor, W. W. Slabaugh.
2. Making the Church Service Vital—led by H. F. Richards; counselor, F. E. Mallott.
3. The Minister Training the Local Church Leaders—led by R. G. West; counselor, L. W. Shultz.
4. Shepherding and Organizing the Parish—led by Ray O. Shank; counselor, J. W. Lear.
5. Adults—led by H. L. Hartsough; counselor, Rufus D. Bowman.
6. Young People and Intermediates—led by J. Clyde Forney; counselors, Dan West and Raymond R. Peters.
7. Children—led by A. O. Mote; counselor, Ruth M. Shriver.

Information about lodging will be found in the item about the Central Region Ministerial Conference at the top of the first column on page 25.

M. R. Zigler,

Elgin, Ill.

Secretary, Ministry and Home Missions.

Miscellaneous Items

(Continued From Page 17)

fice. We are sincerely hoping that we can publish the Yearbook by Jan. 1. Late reports make a late Yearbook.—M. R. Zigler, Secretary Ministry and Home Missions.

District Conference of Southwest Kansas will be held in the Monitor church, Oct. 12-15. Elders' Meeting and Pastors' Conference will be held Friday afternoon, and the Welfare program Friday night. Saturday will be devoted to programs in the interest of the ministry, Christian Education and McPherson College. Sunday's activities will include Sunday-school, a missionary address by Bro. H. A. Brandt of Elgin, Men's Work and Women's Work meetings, a Young People's Conference, a musical program and an address in the evening by Dr. V. F. Schwalm. The business session will be held on Monday. The Monitor church is one and one-half miles west and two and one-half miles south of Conway, and two miles west and seven miles north

of Inman.—Ora W. Garber, District Writing Clerk, Conway, Kans.

Central Region Ministerial Conference.—Bethany Biblical Seminary is glad to entertain the Central Region Ministers' Conference. This year it convenes Oct. 17-24. We appreciate the privilege of entertaining the ministers and their wives because of the student body. The students are planning to give their lives in religious service and they profit by the contacts with the men and women now in the work. Then, too, it is to the advantage of our pastors to understand better our aims and our devotion to the program of the church and also what sacrifices we are willing to make that the church may serve progressively better. There will be no charge for lodging. The student boarding club will provide meals at 75 or 80 cents a day for three meals. The hospital also furnishes meals at a little advance over the above prices.—Bethany Biblical Seminary.

District Meeting of Northeastern Kansas will be held in the Appanoose church, near Overbrook, Oct. 5-8. Oct. 5, 1:30 P. M., Elders' Meeting. 7:30 P. M., The Uplifted Christ.—R. L. Sink. Oct. 6, 8:30 A. M., Christian Education Program. 1:30 P. M., Young People's Service. Address by R. E. Mohler. 1:30 P. M., Women's Work Program. Business, missionary play, round table. 1:30 P. M., Men's Work Program. Building an Adequate Men's Program.—R. E. Mohler. 7:30 P. M., Play, Pilgrims of the Way. Oct. 7, 9 A. M., Sunday-school. 11 A. M., Missionary Sermon.—H. Spenser Minnich. 2:30 P. M., Ministerial Meeting. Christ Uplifted Through the Ministry.—L. A. Whitaker. Christ and the Laity.—Roy Kistner. Christ in the Home Life.—L. H. Griffith. 7:30 P. M., Temperance Sermon.—R. E. Mohler. Temperance Slides.—H. Spenser Minnich. Oct. 8, 8:15 A. M., Business.

CLEO M. BONTRAGER

"The path of progress is strewn with the bones of men." So said some one as he commented upon the end that so often comes to the "men in air." As in other fields, aviation has made a climb from a curiosity to an industry of great proportions, not only because of human inventiveness but also because of human sacrifice.

Cleo Mark Bontrager, affectionately known to his flying friends as "Bonny," was born near Shipshewana, Ind., May 11, 1900. When quite young his mother died. Later on the family was more or less scattered and Cleo made his own way in the world. When a young man he took a course in the Sweeney Automotive School at Kansas City. Later on he took a



course in aviation at Lawrence, Kans. This was in the year preceding the one in which Lindbergh walked into an aviation school at Lincoln, Neb., and asked the price of a course in flying. Being a young industry, Bonny piled up many hours in the air during the first few years of his flying career. This was done mostly by what is known as "barnstorming." Some time later he was employed by the Roy Morris School of Aviation at Topeka, Kans., as chief

instructor and manager of all flying operations. Later on he became a pilot for U. S. Airways, flying most of the time between Kansas City and Denver. Part of the time he was with U. S. Airways he was their Operations Manager. Under his leadership this company made some really advance steps in outfitting their equipment with radio. Last spring, during the air mail shake-up, U. S. Airways was dissolved. About the middle of last July Bonny took a pilot's position with Rapid Air Transport Co., flying between Kansas City and Omaha. On Aug. 31, 1934, he happily bade his wife good-by at the Kansas City airport. Bad storms were playing in the vicinity, and for several hours he remained on the ground at St. Joseph, Mo. Later on weather conditions improved so that it seemed safe to take the air again. It was after night. Suddenly a squall broke and the ship and its occupants were at the mercy of the elements. About three and a half inches of rain fell in thirty minutes. There were also cyclonic conditions present in the squall. Apparently he attempted to turn out of the storm area, but conditions beat him down to a dangerously low altitude. There was a terrible crash with trees and earth. Death must have been instantaneous. He died at his post of duty. His body was not removed until the next morning. The U. S. Mail sacks had been thrown over onto him; and as a Department of Commerce man said in substance, "It was as he would have had it. He stayed with the mail to the last." Four passengers shared his fate.

When a Junior boy in North Dakota, during a meeting held by Bro. H. C. Early, Bonny united with the Church of the Brethren. He remained faithful to the end. He served on finance and ministerial committees in the Kansas City, Mo., church, and for a short time preceding his death he taught a class of boys.

On Oct. 22, 1924, he was united in marriage to Miss Ruth Myer of Carrington, N. Dak. She is the daughter of Eld. O. A. Myer. Two boys came to bless this home: Floyd Everett, age 6, and Leo Myer, age 2. Bonny was a good husband and father. Words can not express the loss sustained by those near him. Besides his wife and boys, he is survived by his father, L. M. Bontrager, of Albuquerque, N. Mex., and four brothers: Andrew, of Kansas City, Mo., Paul of Albuquerque, N. Mex., and Amos and Clement of Emmett, Idaho. A host of other relatives mourn his untimely departure, as well as many other friends to whom Bonny had endeared himself. He was a friend to the needy. His friends in the flying service thought of him as one of their ablest and most desirable companions. He has made his contribution to aviation, to his friends, to his church, and most of all to his home. He was thirty-four years, four months, and twenty days old when the tragedy occurred. His years were few but life can not be measured accurately by years. It needs rather to be measured in terms of intensity, devotion and service.

The funeral services were held on Sept. 3, at the Quirk funeral home in Kansas City, Mo. Bro. Irvin Enos, pastor of the Kansas City, Mo., church, spoke words of comfort and had charge. He was assisted by Bro. M. R. Murray, also of Kansas City. The remains were laid to rest in a cemetery in South Kansas City, near the grave of a little girl who had met an accidental death a few months preceding that of Bonny's, and whose parents Bonny and his wife did not leave in their hour of supreme tragedy. Little did he then know that soon those whom he was helping to strengthen would so soon become the strengtheners of those in his own family.

Emmett, Idaho.

Clement Bontrager.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Finnell-Hartsough.—At the Walnut Street Church of the Brethren, Sept. 3, 1934, Brother Ralph T. Finnell and Sister Vera E. Hartsough, by the undersigned.—Edward Kintner, North Manchester, Ind.

Heaston-Riley.—By the undersigned at Haxtun, Colo., at the bride's home, July 29, 1934, Bro. Fred Heaston and Miss Ruby Riley.—I. C. Snively, Haxtun, Colo.

Johnson-Kramer.—By the undersigned Sept. 4, 1934, at the parsonage of Walnut church, Harold E. Johnson of Trivoli, Ill., and Lorene F. Kramer of Canton, Ill.—Grant T. McGuire, Argos, Ind.

Jones-Nelson.—By the undersigned at the parsonage, Aug. 23, 1934, Mr. James C. Jones and Miss Fay Nelson, both of Chicago.—James M. Moore, Chicago, Ill.

Kershaw-Joiner.—By the undersigned at the Church of the Brethren, Sept. 8, 1934, Mr. Forrest E. Kershaw and Sister Marie E. Joiner, both of Chicago.—James M. Moore, Chicago, Ill.

Noffsinger-Studabaker.—By the undersigned Aug. 9, 1934, in the New Carlisle church, Robert J. Noffsinger and Alma Studabaker.—Jesse Noffsinger, Dayton, Ohio.

Overholzer-Frantz.—By the undersigned at the parsonage of the Church of the Brethren, Empire, Calif., Sept. 1, 1934, Kenneth L. Overholzer of Covina and Lucile Zoe Frantz of Empire, Calif.—M. S. Frantz, Empire, Calif.

Wurgler-Nash.—By the undersigned Sept. 7, 1934, in the home of Alfred Wurgler, York, N. Dak., John Wurgler and Anna Nash.—G. I. Michael, Carrington, N. Dak.

FALLEN ASLEEP

Bainter, Sister Amanda, daughter of Joseph and Elizabeth Stouder, died at the home of her daughter, Mrs. Iverson Mishler, in New Paris, Ind., Sept. 3, 1934, at the age of 67 years. She is survived by one daughter, one granddaughter, one brother and two sisters. She had been a faithful member of the Church of the Brethren for about fifty years. She had been in ill health for a number of years but bore her suffering patiently. Funeral services at the New Paris church by the writer, assisted by Bro. Chas. Arnold.—J. H. Fike, Middlebury, Ind.

Brower, Lavina, daughter of Jephthah and Berzilla Williams, was born near Eaton, Ohio, Aug. 29, 1847, died at the Mexico Home, Ind., June 14, 1934. July 21, 1867, she married Daniel Brower who passed away in 1915. All her life she was a faithful and devoted member of the Church of the Brethren and in her younger years was active in Sunday-school and church. Funeral services in North Manchester by Elders J. H. Wright and E. B. Bagwell. Burial in Pleasant Hill cemetery.—Mrs. G. E. Wright, North Manchester, Ind.

Driskill, Sister Martha, the sixth child of Bro. Ira and Sister Lois Beebe, was born in Monroe County, Iowa, Dec. 30, 1847; she died at the home of Mrs. Mendenhall, Moscow, Idaho, Sept. 8, 1934. She leaves one sister, Adelia Cox, who is 94 years old. She suffered a stroke on Sept. 3 from which she never rallied. She married John Driskill who passed away in Texas about fifteen years ago. She came to Idaho to live twelve years ago and had since made this her home. She united with the Church of the Brethren at an early age and lived a good Christian life. Funeral service at the Brethren church, Moscow, by Eld. A. R. Fike. Interment in the Moscow cemetery.—Mary Adell Fike, Moscow, Idaho.

Eash, Wm. B., died at his home in Elkhart, Ind., Sept. 10, 1934, aged 58 years. He is survived by his wife, three sons, one daughter, one brother and one sister. Funeral services in the Elkhart City church by the writer, assisted by Bro. E. C. Swihart.—J. H. Fike, Middlebury, Ind.

Heagley, Henry C., was born at Pinegrove, Pa., Sept. 7, 1854. He suffered a paralytic stroke Aug. 20, and died Aug. 24, 1934, lacking just a few days of being 80 years of age. When a child he was baptized in the Lutheran faith. In 1868 he moved with his parents to Morrison, Ill., where he grew to young manhood and married Mary Horning Oct. 10, 1875. She died in 1912. They came as pioneers to Brown County, S. Dak., in 1883, and settled on the farm where he lived for more than fifty years. He was the father of three sons and three daughters; there are also seventeen grandchildren and two great-grandchildren. The funeral service was in charge of Bro. Grant Tooker at the Willow Creek church and interment by the side of his wife in the adjoining cemetery.—Lena I. Heagley, Wetonka, S. Dak.

Henricks, Nora Arnold, daughter of Bro. Taylor and Sister Lucinda Arnold, born July 11, 1876, at Burlington, W. Va., died after a brief illness in her home near Cerro Gordo, Ill., Aug. 21, 1934. She moved to Illinois with her parents in 1900 and remained there until her death. In 1901 she married Dorsey M. Henricks. She united with the Church

of the Brethren at an early age and was known for her fine Christian life. Besides her husband she is survived by three sons, a granddaughter, her parents and three brothers. Funeral services in the church by I. D. Heckman, assisted by Eld. Geo. Miller. Burial in Cerro Gordo cemetery.—Edith L. Eller, Cerro Gordo, Ill.

Ikenberry, John Wayne, son of Rolland and Ruth Ikenberry, born near Boone Mill, Va., Nov. 11, 1933, died in the hospital, Sept. 3, 1934. He was a member of the Cradle Roll, Boone Mill church. Funeral services at the home by Bro. G. W. Bowman, Jr. Interment in the Mountain View cemetery.—Mrs. Owen Ikenberry, Wirtz, Va.

Jenkins, Gilbert Eugene, son of Herbert and Goldie Jenkins, born Feb. 28, 1934, and died Aug. 29. Besides his father and mother there are three sisters and four brothers. Services by J. S. Alldredge and burial in Pendleton cemetery.—Vernie Beaver, Pendleton, Ind.

Miller, Elnora Stuff, 58 years old, died Aug. 18, 1934. She married Geo. A. Miller Dec. 13, 1896, who served in the deacon's office for many years. Her husband survives. She united with the Church of the Brethren in early life and was always an interested and active member. The last three years she was an invalid but bore her affliction with cheerfulness and patience. Funeral services by the pastor, assisted by Eld. John Heckman. Burial at Pine Creek cemetery.—A. L. Warner, Polo, Ill.

Morris, Catherine, passed away Aug. 21, 1934, aged 88 years. She died at the home of her daughter, Mrs. G. J. Barrett, with whom she had made her home. She is survived by three daughters, one son, granddaughter, great-granddaughter and one brother. She came to Kansas in 1880, locating on a farm in Neosho County, later moving to a farm in Labette County. After the death of her husband in 1917 she moved to Parsons. She was a faithful member of the Church of the Brethren. Funeral services at the church by the writer. Burial in the Elston cemetery.—John S. Clark, Parsons, Kans.

Neff, Sister Lettie A., died July 14, 1934, at the home of Sister Alice Brechbill, in Marion, Pa., following a prolonged illness. She was 75 years of age. She is survived by several brothers and sisters. She was a faithful member of the Church of the Brethren for many years. Funeral services at the home were conducted by Bro. C. E. Grapes. Burial in the Cedar Hill cemetery, Greencastle, Pa.—Grace E. Smith, Waynesboro, Pa.

Shellabarger, Rebecca, daughter of Daniel and Nancy Weybright, born near West Milton, Ohio, April 10, 1848, died near Brookville, Ohio, Aug. 16, 1934. She married Enos Shellabarger of Union, Ohio, June 13, 1867. To this union were born six sons and six daughters, four of whom preceded her. Her husband died Sept. 22, 1911. She and her husband united with the Church of the Brethren in November, 1872. Funeral services in the Salem church by Bro. J. W. Fidler, assisted by Bro. Wm. Minnich and Bro. Enos Brumbaugh. Burial in the Minnich cemetery.—Mrs. Ezra Kimmel, Brookville, Ohio.

Trostle, Fannie Martha, daughter of Daniel and Mary Hoerner, was born near Auburn, Ill., where she grew to womanhood. In December, 1911, she moved with her parents to McPherson, Kans. She united with the Church of the Brethren in the year 1912 and had been a faithful, consistent, active member. Dec. 25, 1914, she married Burton S. Trostle. They resided all but a few years in the Salem community near Nickerson. She died Aug. 30, 1934, following a serious automobile accident. She leaves her husband, two daughters, one son, her parents, two sisters and one brother. Funeral services at the McPherson church by the writer and E. B. Van Pelt.—J. J. Yoder, McPherson, Kans.

Tucker, Delores Irene and Doris Ilene, twin daughters of Mr. and Mrs. Wm. Tucker of Pontiac, Mich., were born March 31, 1934. The one died Aug. 18 and the other Aug. 26. The parents, two brothers and one sister remain. Funeral by the writer.—Mary L. Cook, Pontiac, Mich.

Warner, Frank E., son of Mr. and Mrs. Milo Warner, born Nov. 20, 1864, in Macomb County, Mich., died at his home in Pontiac, Mich., June 16, 1934. He was a member of the "Jesus Way" for several years. He married Hattie Avery who survives with two sons, four grandchildren, one brother and two sisters. One son and one daughter preceded him. Funeral by the writer and burial in the Rochester cemetery.—Mary L. Cook, Pontiac, Mich.

Windle, Sally, daughter of Henry M. and Susan Martin, born in Franklin County, Pa., Oct. 4, 1856, died July 19, 1934, after a short illness of heart trouble. She came with her parents to Cherry Grove, Ill., in 1865. She joined the Church of the Brethren Oct. 24, 1875. She married Geo. W. Windle Nov. 28, 1878. Three sisters and one brother survive with five grandchildren and three great-grandchildren.—J. A. Martin, Modesto, Calif.

Wine, Sallie C., daughter of Samuel and Mary Hawkins, born Jan. 15, 1863, died July 10, 1934. She married Chas. C. Wine Aug. 29, 1889. The husband survives with four sons, three daughters, eleven grandchildren, two sisters and three brothers. In 1885 she united with the Church of the Brethren, being an active member as long as health permitted. She called for the anointing during her illness of more than a year. Funeral services at Lebanon by Eld. Chas. Long, assisted by Eld. S. D. Miller and Bro. Guy West. Burial at Lebanon.—Lila B. Wine, Mt. Sidney, Va.

Yingst, Bro. David, born May 24, 1861, died July 7, 1934. He is survived by one son, Calvin, with whom he made his home, six grandchildren and one great-grandchild. Services at the Union house by Bro. Elias Edris and Irwin Heisey. Interment in the adjoining cemetery.—Mrs. Annie L. Weaver, Lebanon, Pa.

NEWS FROM CHURCHES

CALIFORNIA

Rio Linda church met in business meeting Sept. 1 to elect officers for the coming year for church and Sunday-school. Bro. Ervin Jennings is superintendent; assistant, Bro. Harry Willard; elder, Bro. John Ernest; writing clerk and Messenger agent, the writer. Delegates to District Meeting, Bro. John Ernest and Bro. B. A. Whipple; alternates, Naomi Whipple and Viola Ernest.—Mrs. Levi Fisher, Rio Linda, Calif., Sept. 12.

COLORADO

Haxtun.—Sunday evening, Sept. 2, an interesting temperance program was given consisting of readings, musical numbers, etc. The juniors also contributed a temperance song and several recitations. A committee was chosen in the adult class to arrange a plan of study for the first part of the Sunday evening services. It was decided to use the book of Romans with Bro. Roscoe P. Baker as the teacher. But owing to our revival meetings starting soon, the committee thought best to study a shorter book for the first few evenings and the first epistle of John was chosen for this. Sept. 3 the Haxtun church met in council. Sunday-school officers were elected, the superintendent being Herbert Erickson and assistant, Lloyd Montieth. The minutes of Annual Conference were distributed after the morning service, Sept. 9. The coming week will be a busy one. The Ladies' Aid funds made it possible to calcimine the walls which was badly needed and on Thursday the women are to meet at the church all day to give it a thorough cleaning. The women's class is sponsoring a cottage prayer meeting on Wednesday afternoon. We feel that prayers are much needed to help prepare for our revival services which are to start Sept. 25. On Friday there will be a general prayer meeting.—Mrs. Warren D. C. Wood, Haxtun, Colo., Sept. 11.

IDAHO

Nampa.—On Aug. 31 the third quarterly council was held. The Board of Christian Education submitted a list of officers for the educational activities for the year beginning Oct. 1. Stanley B. Keim was named general superintendent. Sept. 9 Elders C. A. Williams and H. G. Shank ordained Pastor Mark Schrock and wife to the eldership. Bro. Shank delivered an able sermon on the Highest Office and the services were very impressive. Our homecoming will be held Oct. 28. We desire that all our non-resident members write or send a message for that occasion. The revival will follow the homecoming, with Bro. Hinegardner of Twin Falls, evangelist, and Bro. Glover of Payette, personal worker. Several of our young members have left for college.—H. H. Keim, Nampa, Idaho, Sept. 12.

Twin Falls church met in council Aug. 17. Marion Holloway was reelected Sunday-school superintendent and Ethel Hempleman, assistant. A missionary society was organized July 15. Sister H. C. Hinegardner was elected president. They meet the first Thursday of each month at the different homes and have started the "unknown friend" system and the mite boxes. The church has recently purchased the parsonage located the second door from the church.—Mrs. F. M. Heistand, Hazelton, Idaho, Sept. 12.

ILLINOIS

Astoria church met in business meeting Sept. 6. Bro. J. J. Johnson was reelected elder; Harve Stauffer, Sunday-school superintendent, with Orvie Kessler, assistant; Lenore Sullivan, clerk; Rose Wickert, Messenger agent; the writer, church correspondent. Ninety-six were present to enjoy our Sunday-school picnic held Aug. 8 at Scripps Park, Rushville, Ill. Sept. 9 interesting reports were given by our delegates to District Conference, also by the delegates to the young people's conference. Our revival begins Sept. 17 with Bro. G. O. Stutsman, evangelist. The date for our love feast is Monday, Oct. 1, at the church in Astoria.—Mrs. Rosella Sullivan, Astoria, Ill., Sept. 10.

Champaign.—Aug. 30 our Sunday-school picnic was held at Crystal Lake Park. The Sunday-school attendance is increasing and we are planning to have our annual rally day the first Sunday in October; our goal is to have 150 in attendance that day. Some time in October, the exact day is not yet decided, we are planning a revival with Bro. Garber, our pastor, as evangelist. Following this we hope to have our love feast. Since Brother and Sister Garber have located here they have called in the various homes of the members and in the homes of the community, a total of 300 calls. During the hot summer months the mid-week prayer meetings were discontinued, but have since been resumed. Aug. 20 Brother and Sister Garber took seven of our young people to Camp Lewistown for a week which they all enjoyed; this is the first time any of our young people attended the camp. A number attended District Meeting at Virden, including Brother and Sister Merlin E. Garber, the former being our delegate. All who went enjoyed associating with the brethren and sisters there and received much inspiration.—Clara Steiner, Buckley, Ill., Sept. 9.

Panther Creek church met in council Aug. 18 when church and Sunday-school officers were elected. Bro. J. E. Small was reelected elder for another year; Lois McCauley, clerk; Jessie Yordy, treasurer; Fred Sturm, Sunday-school superintendent, with Harold Wiley, assistant. Our revival meeting will be some time this fall with A. W. Adkins of

Cabool, Mo., evangelist. The church has purchased new song books this summer. The young folks' class had an ice cream social and made about \$15; some of this was sent to the district Y. P. D. The Sunday-school held its annual picnic in June which was well attended. Bro. W. E. West of Mt. Morris, Ill., preached on Sunday, July 29. The Sunday-school and church attendance has kept up well through the hot summer months.—Mrs. Alta Small, Roanoke, Ill., Sept. 11.

INDIANA

Anderson church met in council Sept. 5. A report was made of the District Conference. We had a unanimous vote to bring the 1935 Annual Conference to Anderson. We had the installation of officers of the Y. P. D. Sunday evening with a fine program. Members of the Southern District cabinet were present: Frances Frost of Indianapolis, Genevieve Rarick of Muncie and Wilbur Hoover of Anderson. Three members of the new Y. P. D. cabinet were sent to Camp Mack.—Icy Nelson, Anderson, Ind., Sept. 9.

Mexico.—The quarterly council was held recently. Since our last report one has been received by baptism and one by letter. Bro. Edw. Stump of South Bend will begin our series of meetings Oct. 15. It was decided to hold our annual visit at the church on Oct. 11, having a sermon preparatory to our love feast. Our love feast will be held Oct. 30. It was decided to start keeping a church record. We had our election of officers for the year, Bro. Ernest Fisher being elected Sunday-school superintendent. Delegates to District Meeting: Brethren Walter Balsbaugh and Harley Fisher; alternate, Ezra Musselman.—Margaret E. Swank, Mexico, Ind., Sept. 13.

Middletown.—Our council meeting was held on last Saturday evening when officers were elected for another year. Sunday-school superintendent is Bro. Harold Grady with Floyd Spearman, assistant; Bro. Ora Zirkle, clerk; Sister Vine Spitzer, treasurer; Sister Green, Messenger agent and corresponding secretary. We retain our elder, Bro. J. A. Miller, who was chosen by the District Board. We are expecting Mr. Carter, an ex-convict, to give us a talk in the future.—Florida Green, Middletown, Ind., Sept. 10.

New Paris church met in council Sept. 7. New officers were elected as follows: Bro. Chas. Arnold, reelected elder for the coming year; Messenger correspondent and agent, Gleta Whitehead; Sunday-school superintendent, Wm. Helman. Our revival meeting is to begin Oct. 15 and our communion service is to be held on Monday evening, Oct. 30. Sept. 2 Bro. Glass gave us an interesting talk concerning the Jews.—Mrs. Arthur R. Ganger, New Paris, Ind., Sept. 12.

South Bend.—Second church met in council Sept. 7. Nearly all of the old officers were retained. Bro. Harold Yoder, our treasurer, gave a commendable report. It was decided the first Sunday night of each month the B. Y. P. D. should furnish a program from 7 to 7:30; second Sunday, the congregation furnish a program; third Sunday night the children have a program and other Sunday nights of the month the congregation furnish their own Christian Workers' program. The ladies' missionary society under the direction of Sister Cora Stanley gave an enjoyable program Sept. 6. It was decided that the ladies of the church give a program for the men Sunday, Nov. 4.—Ruth Lorenz Smith, South Bend, Ind., Sept. 11.

Upper Deer Creek church met in council Sept. 1. Sister Bertha Hunter was elected head of the children's department; Sister Grace Walker, Sunday-school superintendent, with John Smith, assistant; Leslie Hausenfluck, head of temperance and moral welfare work; Bro. J. R. Hunter was elected District Meeting delegate.—Mrs. Geo. R. Murphy, Walton, Ind., Sept. 12.

IOWA

Greene church met in council Sept. 7. Sunday-school officers were elected for the year beginning Oct. 1 with Bro. Frank Kingery, general superintendent. Our Sunday-school record shows an increase in average attendance over last year. Our pastor, Bro. C. E. Schrock, was chosen elder for another year. Our love feast will be Sept. 29 at 7:30 P. M. We plan to observe the sixty-first anniversary of our church in October. Aug. 19 the children of our Sunday-school presented a missionary program after which two members of the B. Y. P. D. gave splendid reports of the meeting at Camp Pine Lake near Eldora which were much appreciated. Aug. 26 in the absence of our pastor who had gone to District Conference, Mrs. Blanche Nordman of Waterloo presented the message. Sept. 2 the church was favored with splendid reports of the District Conference by our pastor and a number of others who were permitted to go. Sept. 9 Bro. Schrock gave us an impressive harvest day message. The Sunday previous each family was asked to bring some product of the soil to show God's goodness to us during this season. The display was splendid considering the extreme dry weather we experienced. An offering was lifted for Bethany.—Elsie A. Pyle, Greene, Iowa, Sept. 10.

KANSAS

Ottawa.—Our church was favored with an address on Sunday evening, July 15, by Rev. Prunty of the Christian church. Sunday evening, the 22nd, the young people gave a play, *What Lack I Yet?* which was much appreciated. Sunday morning, July 29, Bro. W. B. DeVilbiss gave a stirring message on *Our Challenge*. In the evening the ladies had charge of the services, dramatizing *Great Possessions*, which made a deep impression on those interested in missions. Tuesday evening following the young people sponsored a penny social with a large crowd attending. Sunday morning, Aug. 5, our pastor and

wife were home from their vacation in Idaho and he occupied the pulpit. In the evening services were dismissed to permit us to attend the union services at the Baptist College where a speaker from Chicago gave the address. Aug. 9 our pastor went to Appanoose to give an address and on Friday to Lone Star to the young people's camp. Aug. 17 the men of the church held a meeting at which time they sent a special greeting to Bro. Henry Ward, teacher of the men's class, who is sick. Several from this place attended the young people's camp at Abilene, our pastor being one of the instructors. Several young people of our church are leaving for McPherson College, taking with them a special remembrance from the young people's class. Friday evening at the business session of our church all church and Sunday-school officers were elected for the year. Bro. DeVilbiss continues to have the oversight of the church. Bro. Ernest Watkins was elected general superintendent of the Sunday-school. Our pastor, Bro. H. H. Keim, Jr., will represent this church at District Conference. All departments of church, Sunday-school, Aid, Women's Work, etc., were duly organized with a splendid group to begin work for the new fiscal year. The pastor begins Sept. 1 on his third year's work at this place. Our communion will be held Oct. 28 at 7:30.—Mrs. J. E. Ott, Ottawa, Kans., Sept. 11.

MARYLAND

Ridgely.—Aug. 28 about 300 members and friends were assembled for occasion of the fiftieth anniversary of our church organization and homecoming. A review of local church history, beginning with its organization fifty years ago with twenty charter members, two of whom are living, was given by Bro. G. A. McDaniel and proved to be very interesting. Reminiscences by older members, congregational singing of old hymns from memory, short inspirational talks by various ministers all added to the interest of the program. Inspiring addresses were given by Bro. Jos. Rittenhouse of Easton, Md., W. M. Wine of Woodside, Del., and Eld. L. K. Ziegler of Waynesboro, Pa. Special music was rendered by a combined senior chorus from the Denton and Ridgely churches. At noon we had a basket lunch, followed by the social hour, which afforded opportunity for greeting friends and visiting. Eld. L. K. Ziegler preached at the evening service. Our love feast will be held Sept. 30, following which our revival meeting will begin, conducted by Eld. H. F. King of Myerstown, Pa. Five of our young people attended the young people's conference at Elizabethtown, Pa., in August.—Mary Cherry, Ridgely, Md., Sept. 12.

MICHIGAN

Pontiac church is blessed in having Sister Mary L. Cook as pastor. The program given by the mothers and daughters with the pantomime, *Along the Mother and Daughter Trail*, was well attended. We had a banquet for the mothers and daughters, also for the fathers and sons. Our Bible School had an enrollment of eighty-six with thirty-five perfect in attendance. The offering was \$7.55. At our June council we elected to have Sister Cook remain with us for the year starting Sept. 1. Some wonderful reports were brought back from District Meeting by our delegates, Sisters Cook and Wilsey. At our last council we elected new Sunday-school officers, the superintendent being E. J. Ebey. Our revival meeting will be held Oct. 28 to Nov. 11 and we would be glad to have the churches near us plan for a special night with us. The love feast is to be Nov. 18. Several new families are coming to our services and the attendance is increasing.—Mrs. Ray E. Fleming, Pontiac, Mich., Sept. 11.

MISSOURI

Smithfork.—The work at this place has been progressing very satisfactorily with an increase in attendance. May 13 Bro. Chas. Austin began his work as summer pastor and continued until Aug. 15. With the coöperation of Bro. Perry Williams a group of young people of the church and community organized into an active working body; they met bimonthly during the summer for social activities. A committee of young people built the Sunday morning worship programs which added interest and variety to our worship period. A group formed three deputation teams and gave some programs in adjoining churches which were much appreciated. Other members of the organization prepared the temperance play, *What Shall It Profit?* This was given at one Sunday morning service in the church and also at the evening union services in Plattsburg. For recreation and sightseeing a trip to Kansas City and a visit to the Nelson art gallery were enjoyed with some leaders from several other churches included. This was educational as well as enjoyable. The next project was sponsoring an ice cream social by which a nice sum was raised to help defray expenses for those desiring to attend summer camp. Twelve of our young people enrolled at camp at Pertle Springs. Bro. Austin's work was most helpful and highly appreciated. It is being continued under the leadership of Bro. Perry Williams who has been chosen pastor and given charge of the work. At our recent business meeting all officers for the coming year were elected. The church year begins Oct. 7 when our annual homecoming and rally day will be observed. We retained Bro. E. G. Rodabaugh as elder, and Miss Bernice Hoover, church clerk. Bro. Stanley Hartell was elected Sunday-school superintendent with Bro. John Orr, assistant. The church will be represented at District Conference by Bro. Perry Williams and Bernice Hoover. District Meeting will be held at Mound City, Mo. Our Ladies' Circle is active and we meet monthly for our business and work.—Ada Sell, Plattsburg, Mo., Sept. 11.

Wakenda.—July 20 Bro. Mathis, our pastor, and family came to us. Aug. 7 we held our business meeting. Our finance committee was

continued. Bro. J. F. Van Pelt was chosen elder for another year. Sister Grace Hawkins was reelected church clerk; Bro. Geo. Bowman, treasurer; Sister Fannie Minnich, Messenger agent; the writer, correspondent. Bro. Luther Van Pelt was elected Sunday-school superintendent with Bro. Everett Hawkins as assistant. Bro. Luther Van Pelt and Bro. Everett Hawkins were chosen delegates to District Meeting; Sister Ruth Hollar and Bro. Lawrence Hawkins, Sunday-school delegates. Aug. 13 Bro. W. T. Luckett of Hutchinson, Kans., began a series of meetings which lasted until Aug. 27. Seventeen were received into the church as a result of these meetings and our membership feels much strengthened. Several of our young people attended camp at Pertle Springs, Mo.—Ida P. Hollar, Hardin, Mo., Sept. 11.

NORTH DAKOTA

Minot church met in council Sept. 3 to elect officers for the coming year. Bro. Chas. Zook was chosen as our elder and Bro. Will Myers, Sunday-school superintendent. The Sunday-school will have its annual picnic Sept. 12.—Mrs. Geo. Barnes, Minot, N. Dak., Sept. 11.

OHIO

Georgetown.—Aug. 12 we began our revival meetings with Bro. Wilmer Petry of Pittsburg, Ohio, as evangelist, who brought us powerful sermons. The attendance was very good. We were favored by special songs from other congregations besides some from local talent. As a direct result seven of our young people came forward and were baptized Sept. 2. Sept. 5 we met in council. Reports were given by the deacons who made the annual visit among the members. Bro. Robert Honeyman was selected for Sunday-school superintendent with Harry Delk as assistant. Our love feast will be Oct. 6 at 7 P. M. Breakfast will be served on the following morning.—Nora D. Spittler, Laura, Ohio, Sept. 6.

Marion.—April 22 Cradle Roll day was observed. Bro. S. L. Cover gave a splendid address and consecration prayer. We had a Vacation Bible School June 18-29 with Mrs. Cover in charge. It was our first school but attendance was good, with 103 enrolled. Teachers and workers were from our own church. Donations made possible the painting of the church and parsonage. We also plan to redecorate the inside yet this fall. May 3 D. W. Kurtz gave us a fine address. Sister Mary Cook gave us a message on Sunday morning. Children's Day was observed and at the close of the program Bro. G. G. Canfield, Plymouth, Ind., who served here for five years, gave a talk. June 3 the pastor's class had charge of the morning church service. Quite a number attended the summer assembly at Sugar Creek church. The Gleaners' class had charge of the evening service July 29; their theme was the History of the Church. The congregation surprised Brother and Sister Cover on their twenty-sixth wedding anniversary with a pound party. Sept. 2 we were pleased to have at our evening service Bro. R. R. Hatton and family who served here eight years ago. He gave us a fine talk. Attendance in Sunday-school and church has been very good. Brother and Sister Cover are doing splendid work here. Mother's Day we had a mother and daughter banquet with sixty present. Mrs. Maxwell gave the main address of the evening.—Grace Blessing, Marion, Ohio, Sept. 11.

New Carlisle.—We met in church council Sept. 5 and the following officers were elected: Bro. Ralph Strome, Sunday-school superintendent; Bro. Harold Eicherly, assistant; Sister Annie Allen, president of the C. W.; Sister Olive Yoder, director of B. Y. P. D.; Sister Edith Barnhart, leader of Junior League. Our yearly love feast will be held Nov. 3 at 7 P. M. Sept. 2 we had an all-day service at the church in the form of a reception for our new pastor, Bro. H. H. Helman. There was a large crowd at both forenoon and afternoon service and all enjoyed the basket dinner at noon. Bro. Helman will hold our revival meeting the first two weeks in January.—Mrs. H. D. Funderburg, New Carlisle, Ohio, Sept. 13.

PENNSYLVANIA

Akron church held their harvest service on Sunday, Sept. 2. The service was well attended and very helpful. Bro. Galen Kilhefner assisted by Elders Harvey B. Markley and J. Bitzer Johns officiated. A singing recital in charge of Samuel Shotzenberger of Lancaster was given on Sunday afternoon. The service was very much enjoyed by a large audience. The love feast will be held on Saturday, Oct. 27, at 2 P. M.—David H. Snader, Akron, Pa., Sept. 11.

Chambersburg.—Sept. 12 the church held its semiannual council. The deacons extended the visit to the members previous to this. The finance committee made a canvass in the interest of the church budget, and the reports given were gratifying. The following officers were elected: Sunday-school superintendent, Bro. Blaine Bear; assistant, Bro. Joe Foust. Members were chosen on the Board of Christian Education; advisors for the Y. P. D., Brother and Sister G. A. W. Stouffer. The pastor's time was extended for one year. It was decided to hold a Bible institute some time this winter and the pastor is to hold the revival later this fall. Our love feast will be held Oct. 21 at 6 P. M. Delegates to District Meeting are the pastor and wife. A paper was sent to District Meeting asking that the writing clerk of District Meeting be elected for a term of three years.—C. E. Grapes, Chambersburg, Pa., Sept. 15.

Conestoga.—Aug. 26 Eld. Abram W. Zuck of Ephrata preached an inspiring sermon at the Monterey house. Four of our young people attended the conference at Elizabethtown during August. Our church met in council Sept. 8. Bro. D. S. Myer was reelected elder in charge

for another year. Elders S. N. Wolf and Geo. B. Wolf of Akron assisted in the work. Bro. Paul D. Wenger was reelected Sunday-school superintendent with Bro. Abram M. Hess, assistant. Our love feast will be held Oct. 27 at Bareville beginning at 1:30 P. M. We expect to begin a series of meetings at Bareville Nov. 18 with Eld. J. E. Whitacre of Harrisburg, Pa., in charge. The church decided to discontinue church services at Earlville and Monterey during the winter months, from Nov. 1 to April 1. Eld. Reuben E. Myer of West Conestoga preached for us the morning of Sept. 9 at Earlville and Bro. Wm. E. Glasmire of the Lancaster church brought us the message in the evening at Bareville.—Addie A. Myer, Leola, Pa., Sept. 10.

East Fairview.—Our church had a number of inspiring meetings during August and September. Bro. Robert Cocklin gave us an address on the night of Aug. 5 in connection with a temperance program, and also preached for us in the morning service. Aug. 19 the Sanger quartet rendered a number of selections and Bro. P. H. Sanger preached an inspiring sermon. Our harvest meeting was held Sept. 1. Elders A. C. Baugher, Chas. D. Cassel, Henry L. Hess and C. W. Gible spoke at this service. Labor Day was fittingly observed with an all-day Sunday-school meeting of Eastern Pennsylvania. Eld. M. Clyde Horst, pastor of Lewistown church, was the guest speaker and delivered three addresses, all of them masterpieces: Training for Christian Service, Keep the Home Fires Burning, and Some Birthmarks of the Christian. The attendance at some of the sessions reached close to 900. Bro. C. W. Gible preached for us Sept. 9. Our new Sunday-school room in the basement was dedicated on Sept. 16. Eld. Phares J. Forney preached the dedicatory sermon. On the night of Sept. 30 the Lititz male chorus will render a program of sacred music. Our evangelistic meetings will be conducted by Bro. Robert Cocklin beginning Nov. 11.—Mrs. H. A. Merkey, Manheim, Pa., Sept. 12.

Falling Springs congregation began a revival meeting in the Hade house Aug. 12. The evangelist, Bro. A. M. Kuhns of Union Deposit, Pa., preached sixteen inspiring sermons. Seven souls stood for Christ. We held our harvest home services at the Hade house on July 28. Bro. Edgar Landis brought us a very appropriate lesson. We lifted an offering for home missions. Our church met in council at the Brown's Mill house on Aug. 25. Our love feast will be held at the Hade house beginning in the morning at 10 o'clock, Nov. 3, continuing until noon Nov. 4. Nominees were chosen for both the Brown's Mill and the Shady Grove Sunday-schools. Delegates to District Meeting are Brethren Welty Smith, Samuel Gearhart and Harry Stamy. Alternates are Brethren Guy Stamy, Samuel Plum and Paul Wildeson. We decided to begin preaching services at 10:30 o'clock the whole year. Heretofore services began at 10:00 o'clock from April 1 to Oct. 1. It was decided to hold all official and council meetings in the Hade house.—Grace E. Smith, Waynesboro, Pa., Sept. 10.

Fredericksburg.—Aug. 5 a peace meeting was held at the Fredericksburg house and Bro. David Markey gave some fine instructions concerning peace. Our Vacation Bible School was in session Aug. 6 to 17 at the Fredericksburg house. The enrollment was 103 with an average attendance of ninety-three. Sister Miriam C. Madeira of Annyville was our director, assisted by four teachers and six helpers. Our council meeting was held Aug. 25 at the Meyer house. Bro. Henry Over, Nathan Martin and Bro. Ira Gible were called in to assist in the council. Bro. Ammon Meyer was chosen to the ministry and Bro. Elmer Gible and wife to the deacon's office. Bro. Irwin Heisey and wife were ordained to the full ministry. Aug. 26 Bro. Michael Kurtz gave us a talk at the Fredericksburg house on Temperance and Social Purity. Sept. 2 Bro. Samuel Hess gave us a good message at the Fredericksburg house in the morning. In the afternoon Bro. Ben Ebersole gave a talk on the Simple Life that was very instructive. Sept. 9 the harvest meeting was held at the Meyer house where Brother and Sister Bittinger gave a talk on Africa. The offering was sent to the Neffsville Home. Our revival meeting is to begin at the Union house Sept. 30.—Mrs. Annie L. Weaver, Lebanon, Pa., Sept. 15.

Greencastle church met in business meeting in July, at which time the Sunday-school officers were elected for the year. Our pastor and elder, Bro. J. W. Whitacre, having accepted a call to the Shamokin church, the Greencastle church at this time elected Bro. L. K. Ziegler as elder. James Beahm was licensed to preach for one year and plans were made to hear applicants for the pastorate in trial sermons. Bro. Whitacre held several evangelistic meetings this summer and during that time our pulpit was filled by applicants for the pastorate. After hearing all those considered by the congregation, at a specially called business meeting Sept. 5 Bro. S. S. Blough was chosen pastor; he will take up his work here in the near future. Bro. Blough and wife came to us from Ft. Wayne, Ind. Sept. 2 was observed as rally and promotion day in our Sunday-school. Prof. R. J. Mowery, county superintendent of schools and also president of the Franklin County Sunday-school Association, gave the address and a short program was given by the school. Thirty-two pupils were promoted in the various departments.—Katie E. Gilland, Greencastle, Pa., Sept. 11.

Hanover.—Our Sunday-school outing was held at Iron Ridge on July 21 and was enjoyed by all present. Aug. 5 Bro. Melvin Jacobs of York occupied the pulpit and brought a splendid message on The Finality of God's Law. Aug. 12 and the evening of Sept. 9 Bro. Paul Miller of Hampton brought us worth-while messages of warning and exhortation. Brethren J. E. Myers and Horace Walker served the Sunday-school as delegates to District Meeting. Eld. C. L. Baker gave us an inspiring sermon on the morning of Sept. 9. Our love feast will be held Oct. 21 at 6 P. M.—A. P. Hetrick, Hanover, Pa., Sept. 12.

Licking Creek.—Bro. C. N. Grubb of Martinsburg, W. Va., began a

series of evangelistic services at the Pleasant Ridge church on Aug. 12 which continued for two weeks. The interest was good throughout the meeting. Bro. Grubb delivered soul-inspiring sermons and also visited in many homes. The church was spiritually strengthened and six confessed Christ and were baptized. The love feast at the Pleasant Ridge house will be Oct. 27 beginning at 2 P. M.—Maggie M. Waltz, Needmore, Pa., Sept. 11.

Montgomery church enjoyed a two weeks' revival Aug. 20 to Sept. 2 with Bro. L. R. Holsinger of Woodbury, evangelist. He preached fifteen inspiring sermons. Two were baptized by our pastor, E. A. Edwards, and two were reclaimed. Our Sunday-school attendance ranges from 108 to eighty. It was decided to hold our love feast at the close of the meeting; about fifty-five communicants surrounded the tables. Bro. Holsinger officiated, assisted by E. A. Edwards. We held our regular council Sept. 15, when officers were elected: for elder, Walter Myers; secretary, Ivan Fetterman; treasurer, John Fetterman; Messenger agent, Ray Fyock; trustee, John Fetterman; Messenger correspondent, the undersigned.—Mrs. Annie S. Walker, Rochester Mills, Pa., Sept. 19.

Pleasant Hill.—We met in council Sept. 8 at Pleasant Hill house. Brethren E. S. Miller and Michael Markey were with us as a committee and Bro. Jacob H. Keeny and wife were ordained to the eldership. Sister Meda Mummert was installed as a deacon's wife. Our Sunday-school was reorganized, the writer being reelected as superintendent. Delegates to District Meeting are Paul K. Newcomer, Wm. Yobe, Harry Mummert. Our revival services conducted by Bro. S. C. Godfrey of Red Lion the last two weeks in August were well attended. Bro. Godfrey preached the Word in a wonderful way, earnestly laboring and visiting in many homes. As a result the church has been greatly strengthened and eight were received into the church by baptism. In June an aged father was baptized. Our love feast will be held at Pleasant Hill house on Oct. 13 and 14, beginning at 4 P. M.—Paul K. Newcomer, Spring Grove, Pa., Sept. 11.

Roxbury.—Four months have passed since my last report. The community Vacation Bible School was held in our church from June 11 to 22, a two weeks' term, with 271 enrolled and an average attendance of 226. Our church furnished the director, the pastor, and a half dozen teachers. At the close the children gave a program, demonstrating the kind of work done, which was well attended. Our Sunday-school outing was held in Ideal Park and was much enjoyed. Our pastor, T. F. Henry, taught in the younger boys' camp group in Camp Harmony. A number from our church attended the Harmony Assembly July 29, it being the tenth anniversary. Our young minister, Bro. Fred Livingston, was home from Bethany Biblical Seminary during vacation and preached two sermons for us. He has now entered Manchester College. Other of our home ministers who preached while the pastor was away in evangelistic work were: E. P. Blough, D. G. Seese and J. C. W. Beahm. Several of our members attended the ministerial and associated meetings at Uniontown Aug. 22-24. The guest speaker at the July meeting of the Missionary Society was H. Spenser Minnich and at the August meeting Sister Ida Shumaker. Both gave inspiring and helpful messages. There is a noticeable increase in interest and attendance at the weekly gatherings of the Ladies' Aid, and they tell me that they have work ahead to last them till Christmas. They earn an appreciable amount of money in the course of the year. Fifteen were present today. At our semiannual council last night the main items of business were giving of reports, adopting the budget, granting of a few letters, planning for a revival and the homecoming and the election of Sunday-school and church officers and delegates to the District Meeting this fall. The homecoming will be from Oct. 16 to 21, the last day being the big day to which all former pastors, preachers and members who have at any time worshiped here are invited. A more detailed program will appear later. Elder and Sister S. S. Blough worshiped with us Sunday evening, Sept. 9.—Jerome E. Blough, Johnstown, Pa., Sept. 12.

Shamokin.—Aug. 19 the Byler family from Lititz, Pa., gave an interesting program in the afternoon. The house was full and all enjoyed the program. Our pastor, J. J. Scrogum, gave his farewell sermon on Sunday evening, Aug. 26. We are sorry to see him leave us. In the last five years he has more than doubled the membership of the church. His daughter, Ada Scrogum, has conducted a Bible School each year for us and it has grown from 45 to 227 in five years. Our new pastor, Jesse Whitacre, preached for us last Sunday. Bro. Scrogum has accepted a call to the Cheat River congregation, W. Va., and will begin his duties Oct. 1. He will live in Elkins. The members gave a farewell supper for the pastor and family on Aug. 27.—Nelson Long, Shamokin, Pa., Sept. 11.

Smithfield.—Our Vacation Bible School began May 28 and continued for two weeks. Sister Margaret Baker was in charge with four assistants. The enrollment was forty with an average attendance of thirty-five. As a result of the interest shown by the children, we feel that it has been a worth-while proposition. A demonstration of the excellent work done was given on Saturday evening following the close of the school. The fine spirit of coöperation manifested by the patrons and friends was much appreciated by those in charge of the work. The church here still depends on different ministers of the community for the Word of God. Two of our young people attended camp and report it as being one of the best ever held at Camp Harmony. Our series of meetings was held the first two weeks of August by Bro. Geo. Rogers of Claysburg. He gave us some interesting and helpful messages. Although there were no confessions, the members feel they have been enriched and strengthened in the faith. The following were

delegates to the Sunday-school convention at Lewistown: Mrs. H. N. Dilling, Harry Pheasant, Ola Smith, Max Beers. We were glad that quite a few besides the delegates could be in attendance at the conference.—Dorothy Wineland, Martinsburg, Pa., Sept. 12.

Sugar Valley church enjoyed a two weeks' meeting conducted by Bro. H. M. Snavely, pastor of the Carlisle church. Special services for the children added much to the meetings. Four new members were received into the church and one was reclaimed. Bro. Snavely's sermons were forceful and the interest increased nightly. Visitation was made daily to the homes in the community. The love feast was held Aug. 11 with about seventy-five participating. Bro. E. M. Howe and wife of Maitland, Pa., were present at the love feast. Bro. Howe preached for us Sunday morning. On the closing night of the meetings a Bible drama entitled, Onesimus, was presented by the young people of the church. A Y. P. D. was organized Sept. 2 and Bro. Lawrence Bartges was elected president.—Ada Douty, Loganton, Pa., Sept. 11.

White Oak.—On Aug. 18 we held our harvest home services at the Manheim house. Brethren J. H. Longenecker, John Zug, Henry Hess, S. S. Eshelman, R. E. Myer, H. A. Merkey and H. G. Fahnestock brought us fine messages. An offering was lifted for the Neffsville Orphanage. Aug. 26 Eld. Ira Gible preached for us at the Manheim house and on Sept. 2 Bro. Buntain from Philadelphia brought us splendid messages both morning and evening. Sisters Katie Heisey and Cora Minnich represented Manheim at the Sunday-school meeting at East Fairview. Sept. 16 we expect Elders Frank Carper and Harvey Frantz to address our children's meeting at the Manheim house. Oct. 17 and 18 our love feast will be held at the Longenecker house beginning at 1:30 P. M. Oct. 28 our revival will begin at the White Oak house, to be conducted by the writer.—Graybill Hershey, Manheim, Pa., Sept. 11.

VIRGINIA

Bridgewater church met in council on Aug. 6. One letter was received and one baptism was reported. J. D. Miller was elected Sunday-school superintendent for the coming year, with Bro. Garland Miller, assistant. At a recent called meeting letters were granted to Brother and Sister I. S. Long who are moving to Baltimore where they are taking a pastorate. We are glad for the presence in our congregation of Brother and Sister H. L. Alley and family of India. We miss Brother and Sister G. L. Wine who closed their pastorate here the middle of August and moved to Covington, Ohio. We appreciated having Bro. Warren Bowman of Juniata College preach for us on Sept. 2, both morning and evening.—Mrs. O. F. Foley, Bridgewater, Va., Sept. 12.

Lebanon church met in council Sept. 5. Officers for the coming year were elected with P. F. Cline, elder; Tracy Wine, Sunday-school superintendent and J. D. Wine, assistant; Mrs. Florence Showalter, correspondent. July 9 Bro. Guy West of Bridgewater came to conduct our revival of two weeks. One evening his brother, Russell, who was passing through, stopped over and kindly consented to conduct the services. He gave us an object lesson with the violin, showing how important it is that we put our best in life and service. This was greatly appreciated as Bro. West had conducted our revival four years ago. These meetings were well attended by all churches of the community and much interest shown. We were favored with special music from different churches. Eight were added to the church by baptism. Our love feast will be held Sept. 30 at 3:30 P. M.—Lila B. Wine, Mt. Sidney, Va., Sept. 11.

Midland church met in council Sept. 1 at Midland house. Bro. C. E. Messick was elected superintendent for Midland Sunday-school, with Bro. C. F. Lunceford, assistant; Bro. S. K. Andes, superintendent for Mt. Herman, with Bro. D. J. Myers, assistant. Bro. J. A. Hinegardner was reelected elder in charge for the coming year; Sisters' Aid to act as Messenger agent; the writer, correspondent. Sister Ida Shumaker gave an interesting talk July 30 at Midland and at Mt. Herman house on the 31st. The District Meeting was held Aug. 8-10 at Midland house. Our series of meetings was held at Mt. Herman for two weeks, beginning Aug. 12, by Bro. W. E. Cunningham of New Glasgow, Va. Two were added to the church by baptism.—Mrs. R. A. Heddings, Catlett, Va., Sept. 12.

Poages Mill church met in council Sept. 4. The yearly church visit was reported with all members in good faith. Officers to take charge Oct. 1 were elected as follows: Sister Nannie Henry, reelected clerk; Annie Rienkie, church correspondent; Edw. Grisso, church treasurer; R. A. Henry, Messenger agent. It was decided to have a love feast Oct. 6 beginning at 4 o'clock. Bro. Naff preached his farewell sermon Aug. 12. Bro. David Wampler of Boone Mill was with us for two weeks in August in a singing school. He met the children for an hour in the afternoon and the adults in the evening. Our Sunday-school enjoyed the annual picnic while Bro. Wampler was here. The last night he and Mrs. Wampler gave us some special music which was much enjoyed. Aug. 19 Oak Grove B. Y. P. D. gave us a program on Sharing With Others. Officers for Sunday-school and B. Y. P. D. will be elected Sept. 17.—Mrs. R. A. Henry, Roanoke, Va., Sept. 11.

WEST VIRGINIA

Harman congregation decided to hold a love feast on Sunday evening, Sept. 30, at 7 o'clock. Our elder, Bro. Ezra Fike, will preach the examination sermon Sunday morning; also Bro. E. S. Harman will preach Friday and Saturday evenings previous.—Cora Harman, Harman, W. Va., Sept. 12.

ANNOUNCEMENTS

DISTRICT MEETINGS

California, Northern, Empire, Oct. 12-15.
Florida and Georgia, Winter Park, Oct. 12-14.
Indiana, Middle, Salamonie, Oct. 12-14.
Kansas, Northeastern, Appanoose, Oct. 5-9.
Kansas, Northwestern, Victor, Oct. 21-24.
Kansas, Southeastern, Parsons, Oct. 26-29.
Kansas, Southwestern, Monitor, Oct. 12-15.
Missouri, Northern, North Bethel, Oct. 27-29.
Nebraska, Octavia, Oct. 12-15.
Ohio, Northeastern, Oct. 9-11.
Pennsylvania, Southern, Huntsdale, Oct. 30, 31.
Pennsylvania, Western, Walnut Grove (Johnstown), Oct. 22-24.
West Virginia, First, Old Furnace, Oct. 12, 13.

LOVE FEASTS

Canada

Oct. 6, Bow Valley.

Idaho

Oct. 13, Boise Valley.

Illinois

Oct. 1, Astoria.
Oct. 6, 7 pm, Franklin Grove.
Oct. 7, Pine Creek.
Oct. 28, Milledgeville.

Indiana

Oct. 3, 7:30 pm, Plymouth.
Oct. 6, La Porte.
Oct. 6, 7 pm, Wabash Country.
Oct. 6, 7:30 pm, Anderson.
Oct. 6, 6:30 pm, Lower Deer Creek.
Oct. 11, 7 pm, Osceola.
Oct. 13, 7 pm, Bethel.
Oct. 13, Beech Grove.
Oct. 13, 14, Pleasant Hill.
Oct. 13, English Prairie.
Oct. 15, Salem.
Oct. 17, 7 pm, Yellow Creek.
Oct. 20, 10:30 am, Nettle Creek.
Oct. 20, Bachelor Run.
Oct. 20, 7 pm, Pine Creek.
Oct. 20, 7:30 pm, Arcadia.
Oct. 27, Blissville.
Oct. 27, 7:30 pm, Middletown.
Oct. 29, 7:30 pm, South Whitley.
Oct. 30, New Paris.
Oct. 30, Mexico.
Nov. 10, Roann.

Iowa

Sept. 29, 7:30 pm, Greene.
Sept. 29, 30, Fernald.
Oct. 7, Des Moines Valley.
Oct. 13, 7 pm, Coon River.
Oct. 13, 8 pm, Union Ridge.

Kansas

Sept. 30, Belleville.
Oct. 13, 11 am, Quinter.
Oct. 13, 7 pm, Washington.
Oct. 19, Olathe.
Oct. 28, 7:30 pm, Ottawa.

Maryland

Sept. 30, Ridgely.
Oct. 6, 6:30 pm, Sams Creek.
Oct. 13, 4 pm, Manor.
Oct. 13, 2:30 pm, Piney Creek.
Oct. 14, 6:30 pm, Pipe Creek.
Oct. 20, 2:30 pm, Meadow Branch.
Oct. 27, 4:30 pm, Brownsville.
Oct. 27, 28, 2 pm, Pleasant Ridge (Pa.).

Oct. 28, 6 pm, Beaver Dam.

Michigan

Oct. 6, 7:30 pm, Crystal.
Nov. 18, Pontiac.

Ohio

Oct. 6, 7 pm, Georgetown.
Oct. 7, Chippewa.
Oct. 13, 7:30 pm, Harris Creek.
Oct. 13, 10 am, Castine.
Oct. 20, 7 pm, Donnels Creek.
Oct. 20, 7 pm, Brookville.
Oct. 27, 7 pm, Lower Miami.

Oklahoma

Oct. 27, Big Creek.

Oregon

Oct. 13, Mabel.

Pennsylvania

Sept. 30, Meyersdale.
Oct. 6, 6:30 pm, Perry at Three Springs.
Oct. 7, Hooversville.
Oct. 7, 6:30 pm, New Enterprise.
Oct. 7, 6:30 pm, Lost Creek at Free Spring.
Oct. 7, Lower Cumberland at Mohler.
Oct. 7, 10:30 am, Lower Conewago at Bermudian.
Oct. 13, 7 pm, Buffalo.
Oct. 13, 2 pm, Spring Creek.
Oct. 13, 14, 4 pm, Pleasant Hill at Pleasant Hill house.
Oct. 13, Lower Claar.
Oct. 13, 1:45 pm, East Fairview.
Oct. 14, New Fairview.
Oct. 14, Spring Grove at Kemper.
Oct. 14, Snake Spring.
Oct. 14, Claysburg.
Oct. 14, 6:30 pm, Huntsdale.
Oct. 14, Shade Creek at Berkey.
Oct. 16, 17, 9:30 am, Mohler house (Springville).
Oct. 17, 18, White Oak at Longenecker.
Oct. 20, 21, 10 am, Schuylkill at Big Dam.
Oct. 20, 6:30 pm, Spring Run house.
Oct. 20, 21, 1:30 pm, Little Swatara at Ziegler.
Oct. 20, 21, Fredericksburg at Meyer.
Oct. 21, 6:30 pm, Roaring Spring.
Oct. 21, 6 pm, Hanover.
Oct. 21, 6 pm, Chambersburg.
Oct. 21, 6 pm, Koontz.
Oct. 27, Indian Creek.
Oct. 27, 2 pm, Akron.
Oct. 27, 1:30 pm, Conestoga at Bareville.
Oct. 27, 1:30 pm, Heidelberg.
Oct. 28, Woodbury at Replegle.
Oct. 28, 6 pm, Walnut Grove.
Oct. 28, 5 pm, Carlisle.
Oct. 28, Marsh Creek.
Oct. 27, 28, 10 am, Big Swatara, Hanoverdale.
Oct. 28, 7 pm, Tire Hill.
Oct. 28, 7 pm, Roxbury (Johnstown).
Oct. 28, Lititz.

Tennessee

Oct. 6, 3 pm, Mt. Valley.

Virginia

Sept. 30, 3:30 pm, Lebanon.
Oct. 6, 4 pm, Poages Mill.
Oct. 6, 6 pm, Barren Ridge.
Oct. 6, Belmont.
Oct. 13, 4 pm, Red Oak Grove.
Oct. 13, 4 pm, Pleasant Hill.
Oct. 14, 5:30 pm, Greenmount.
Oct. 20, Beaver Creek.
Oct. 20, Mill Creek.

West Virginia

Sept. 30, 7 pm, Harman.
Oct. 13, 14, 2 pm, Spruce Run.
Oct. 15, 2:30 pm, Leetown in Leetown churchhouse.

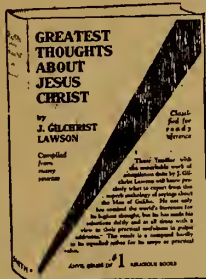
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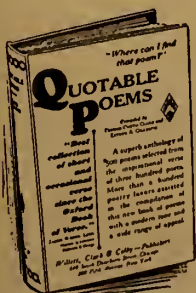
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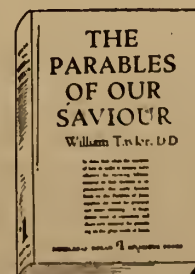
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THE GOSPEL MESSENGER

Vol. 83

Elgin, Ill., October 6, 1934

No. 40



SPECIAL ISSUE—CHRIST IN THE HOME—EMPHASIS FOR 1934-35

That for every home around the earth it may be said: "The spirit of their Lord so irradiated their lives that they made of their homes palaces of beauty"

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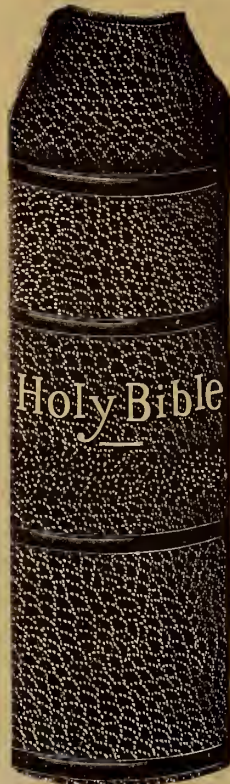
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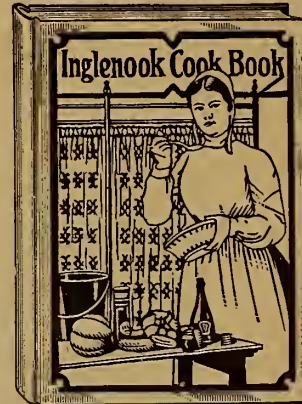
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THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

Vol. 83

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No. 40

EDITORIAL

Home Life in the Church of the Brethren

ONE of the greatest contributions made by the Church of the Brethren to our American life has been the gift of many happy and unbroken homes. May she ever have this honor. Marriage is sacred to Brethren people and vows made are holy. Constantly every effort possible has been made to maintain Christian homes. The past two centuries reveal a very small percentage of broken homes.

Those who study our social life today reveal through the press and books discouraging information concerning the breakdown of the modern home. So far this influence has not found, in a large way, an entrance to our homes. However, here and there a few strange reports are floating around. There is enough evidence to believe that the time is here for the church to emphasize again in a very earnest way the meaning and beauty of the Christian home. Therefore, we join heartily with other Protestant churches during the year 1934-35 in emphasizing, through teaching and preaching, the sacredness of the home in order to fortify the life of every home builder against the influences that break down the tender texture that holds the family as one.

The Christian church has always announced to those she blessed in marriage the good news, "Christ is the Head of the Home." This year the churches of America in a special way will present the ideal "Christ in the life of the home." The emphasis of this year is arranged as the first in a cycle of themes for the thought of the churches.

1934-35—Christ in the Life of the Home

1935-36—Christ in the Life of the Church

1936-37—Christ in the Life of the Community

1937-38—Christ in the Life of the World

For our own church, the Board of Christian Education has planned to give help in every way possible to

promote this ideal. Recently a special letter was sent to all the pastors and superintendents giving as far as possible suggestions designed to be helpful in local church programs. This issue of THE GOSPEL MESSENGER is dedicated to this cause. It is to be hoped that every church will use this GOSPEL MESSENGER as a basis of discussions and as a source of materials for the building of programs that may be conducted in young people and adult groups. Sunday-school classes may well take time to review the articles they find in this issue. Also the Loan Library, which is available to any member of the Church of the Brethren, contains a number of fine books on home life. A number of Sunday-school lessons have been selected to emphasize the Christian viewpoint in home building. The Elgin office makes available to the local churches all of its resources.

During this year may Christ be found more fully in every home in the Church of the Brethren. This will be the finest contribution that can be made to the total home life of America.

M. R. Z.

Home Ideals of the Church of the Brethren

THE Church of the Brethren from the beginning emphasized the importance of good homes. In the early days the church developed around its firesides. Here organization was planned, ministers trained, Christian education promoted and problems solved. These homes were mostly in the country a generation ago and were noted for their hospitality, simplicity and orderliness. We doubt if these fathers and mothers ever talked much about home ideals as such. Perhaps most of them, if asked what they were, would have been confused. This does not mean that they did not have ideals for their homes, for there were no better anywhere. But it is a curious trend in life that when we begin analyzing and classifying spiritual ideals we

are apt to lose them in the process. Folks who love most or are most honest or devoutly religious are often unconscious of it; becoming conscious they sometimes spoil its beauty and reality. But modern Americans like to count and classify their virtues, and we trust no blight shall come to the homes of the church because of it. Certainly these times need the love, faith, sacrifice and blessing of a Christian home.

Perhaps first and outstanding in the homes of the past was *religion*. We will still find the finest fruit of Christianity around its firesides. Grace at meals has been almost universal. In many of them other forms of worship were practiced and enjoyed. The Bible and church paper were first in its literature. Religion has meant *life* in our church thinking all through the years; therefore habits of conduct, associations, church attendance, service in times of need to neighbors and the community were all taught and practiced. The Christian home must always be a place of encouragement and training in the things of God and of the spirit.

Another ideal that was not always appreciated by the younger generation was *industry*. Work was quite as important as worship. They believed the old adage that "Satan found something for idle hands to do" and tried to give him no quarter. They provided some chore for every member of the family able to help. Neither is there any finer picture of life than the loving toil of faithful parents for their home and family. Good honest toil would bless many modern homes. Invention and convenience are to be encouraged, but they can not take the place of that extra struggle or sacrifice for those we love.

A homely virtue that our modern life has almost ruled out was *economy*. How little they wasted! Patched trousers, darned socks, whitewashed fences bore testimony to economy and orderliness everywhere. Our homes have been generous to others because they were economical for themselves. Their prosperity was the result of their economy and industry. Many of us could change the world in our life if we knew how to use the moments, the talents, the dollars and opportunities that are often wasted.

An outstanding characteristic of our fathers was their *honesty* and *integrity*. We are persuaded that even yet the average Brethren home compares favorably here. This is a great mark of character and explains the stable communities to which these homes contributed. Debts were paid by sacrifice and their "word was their bond." Not only was this true in business dealings, but in the family; divorces were almost unknown because honesty gave no room for suspicion or doubt. In daily life conventionality and sham were overcome with rugged honesty and sincerity. It

was this spirit that gave power to our church and its practices—not how little, but how much to please the Lord.

We are persuaded that our homes have always had an aroma of *helpfulness*. Our homes were not built alone to admire and look at, but to serve. The gospel of an extra dinner plate was abundantly preached and practiced. Homes then were not ornamented and carpeted so that strangers or children were unwelcome. Simplicity and orderliness, expressed in the hospitable greeting at the gate, made these homes a rest and benediction to all who came. We believe hospitality and helpfulness still abound. May they increase through the years for—

"Home is sweet and only sweet
When there's one we love to meet us."

Perhaps growing out of these there was no ideal more vital than *loyalty*. It is inspiring to see the members of a family loyal to each other and the good home they create. It was this great spirit that gave lasting power and practical value to our home life. Brethren homes of yesterday survived trivial gossip, kept the family around the fireside and brought into them good books and good friends. It was this spirit that caused many fathers to forget their burdens and play with their children. It is this undefinable quality of life that makes a home a paradise on earth and gives a glad longing for that one in which the Lord shall reign as the Trusted Head forever.

We rejoice in the heritage of our homes. It is here that we live our most genuine life. None of us are any more religious, kind or courteous than we are at home. Many things are making it difficult to maintain our home life. Likely other influences affect adversely their strength than in former days. Yet a good home sustained by love and religion is the greatest assurance of the life and character that our world so much needs, now, and always will.

C. D. B.

To Honor Sunday School Teachers

WE have just this corner in which to keep you from forgetting that October 6, besides being the date of this special Home Life number of THE GOSPEL MESSENGER, is also "Recognition Day for Sunday School Teachers." Says the *Federal Council Bulletin*:

"Because its work is part of the normal routine of American life, the immensity of the Sunday-school movement is not generally recognized. . . . In the United States and Canada, the number of Sunday-schools reported is 185,383, with 20,627,652 members. More than two million are teachers, and it is this great army of unsalaried servants of their time that National Recognition Day for Sunday School Teachers on October 6 is meant to recognize."

E. F.

GENERAL FORUM

Petition

BY MYRA BROOKS WELCH

Lord, keep my heart in tune with simple things;
 Let mine not be the fickle hand that clings
 To gay and scentless flowers, the while more sweet
 Though unassuming blossoms crowd my feet.
 Lord, let me voice my lyrics unafraid
 And joyously as the small bird that sings
 Amid unlovely sounds and missiles hurled
 By wanton hands. Let me, with doubts allayed,
 Sweep onward, upward to the skies on wings
 Of faith, a steady course with flags unfurled
 Above the traffic of this changing world
 And the confusion its disorder brings.
 O may my harp of life be in accord
 With thine own will and way for me, dear Lord.
La Verne, Calif.

Major Causes of Broken Homes

BY PERRY L. ROHRER

NOT many years ago there were thousands of deaths in America due to typhoid fever. There were many people then as now who were superstitious. They said it was a gesture of angry gods. Others who were less religiously inclined were simply overwhelmed and helpless.

Slowly there arose men of a scientific and inquiring nature. They began to inquire into conditions surrounding these deadly plagues. After years of scientific investigation and development they discovered a deadly bug which infested the drinking water, and when taken into the system, resulted in the fatal disease. Now we are able to more nearly control typhoid fever because we have learned more about the causes which make for the disease.

Today we are confronted with a strangely different type of human malady. Thanks to the efforts of tireless scientists, we have all but conquered the typhus bug. But we are struggling with another disorder which threatens to doom the bulwarks of western civilization. We refer to the ever increasing percentage of divorces in America.

Various statistics have been quoted regarding the percentages of marriages which result in divorce. Roughly speaking, it seems fair to assert that at least one marriage out of seven is broken by divorce. A study of juvenile criminals shows that an extreme majority come from broken homes. A further study of cases of problematical and maladjusted children who come for clinical aid shows that they very largely come from broken homes.

There is no doubt about the facts. Broken homes furnish criminals and warp and twist young lives until

they can not fit peacefully into a community. These are facts well known to all who deal with such problems.

It should be further noted that there is also a large number of homes which are not counted as "broken" that are "broken" in every way except legally. Thousands of American homes are hanging together only by an external shell. Parents frequently break with each other, but do not go through the legal formality of securing a divorce. They merely go on, day by day, frequently eager for death to end it all. For every American home which is actually broken there are doubtless four which are stretched to the cracking point.

Many youth who observe these bare facts for themselves are afraid of marriage. There scarcely is an American youth of eighteen today but that knows one of his close friends, or maybe more, who is divorced. He fears that the odds of his marriage being unsuccessful are so great as to cause him to hesitate to venture into marriage.

It seems sensible in the light of the above assertions that we should attempt to isolate the causes of broken and cracked homes. When once we learned that typhoid fever came from polluted water, we learned to avoid such water, or to cleanse the water. Does it not seem reasonable that once we learn the causes of divorce we can point out the causes and learn to avoid more largely "broken" homes?

Perhaps one more assertion should be made at this point. We need to find the causes and then present these causes in a clear cut, factual and scientific manner. We wish to caution against sermonizing over it too much. No one needs to be lectured to about swallowing water which has typhus bugs in it after he knows the facts.

But youth must know the facts. They must be given them in cold, hard fashion. Just as they learn any other of the stern laws of the universe. American youth have frequently dodged facts which have to do with successful marriages because they have gathered ideas that they were not stubborn facts.

The next logical question is, what are the facts which youth should know?

Time and space will not permit presenting what facts we have gathered in this article. We hasten to present in outline form the major findings of a prolonged clinical study of over six hundred couples who faced divorce. These factors are drawn from actual cases and can be obtained in book form in a few months.

At the urgent request of quite a number of leaders of youth we are presenting at a later date, in book form, case studies of marital difficulties with psychological discussion and suggestions for working out a solution. Briefly summarized, the major causes of broken homes are as follows:

1. *Jealousy.* This is an error of belief and involves lack of faith and confidence between husband and wife. Suspicion involves arguments and hatred and highly involved accusations.

2. *The In-Laws.* Mothers or fathers who can not cut loose from their child who is married. In times of depression children often marry and live in with parents. This generally causes trouble. Fond mothers often develop a fixation on their daughter or son and selfishly claim a central part of affection of their child, even though he or she is married. This warps the emotional life of the child and causes difficulty between husband and wife.

3. *Sexual Relations Outside of Marriage.* Married men and sometimes married women associate with married couples who consider intimate sexual relations lightly. Men more frequently than women digress and have occasional sexual relations with some other man's wife, a divorcee, or single girl. If this fact becomes known to the wife, her faith in him is destroyed and after months perhaps of unspeakable misery, she gets a divorce.

4. *Increased Income.* In days before the depression many husbands and wives had more money than they had ever known before. They grew drunk with doing things which money could buy. They lost sight of love for each other. They made things a substitute for the discovery of personalities. They drifted apart, grew cold toward each other, and separated.

5. *Religion.* Protestants who marry Catholics, and vice versa, frequently do not appreciate how important religion is to them until a child is born. It becomes an issue as to which faith the child shall be taught. Conflict over the child spreads to parents and they defend their religious teachings of childhood.

6. *Age.* Girls who marry men considerably older than themselves frequently become dissatisfied after a few years and find themselves longing for greater romance than they have in their husbands.

7. *Social Differences.* Poor girls who marry husbands who have been accustomed to wealth often find great difficulty in adjusting to the husband's people. This often causes serious unhappiness between husband and wife.

8. *Soul Mates.* The husband or wife often starts a bit of innocent friendship with another husband or wife. They see all their good qualities and none of the bad and feel that they were made for each other. They declare themselves to be madly in love. Then comes divorce and the breaking of two homes to form one new one. The new marriage generally results in divorce after a few years of living together.

9. *Neatness and Personal Appearance.* Wives often grow careless in housekeeping and dress after a few years of married life. They don't understand why hus-

band is not so attentive as before marriage. Husbands forget to notice stubby beards and pay attention to efforts of wife to be neat and tidy.

10. *Alcohol.* Some girls marry men thinking they can reform them. Generally they spend the remainder of their lives realizing their error.

11. *Disappointment in Love.* Young men or women who have been badly disappointed in love often marry quickly after the disappointment, sometimes for spite; other times because they are lonely. After a few years they face the realities of supporting a family and begin to feel that it would all have been perfect had they married their first love. Sometimes they feel sorry for themselves and adopt a defeated outlook on life and lose their ambition to achieve.

12. *Sexual Perversion.* Since the World War there has been an increase in the number of individuals whose sexual desires are strangely unusual. Men who are sexually attracted toward men, women for women, etc. In ignorance these people often marry one who is normal in sexual desires. This results in a strange but powerful conflict which generally ends in divorce.

The above factors are not a complete list, but we suggest their worth-whileness to those who would build happy homes.

Chicago, Ill.

Forming Right Habits

BY WARREN D. BOWMAN

SOME years ago the writer witnessed a demonstration lecture by the famous American sculptor, Lorado Taft. He held before us a ball of clay. He applied his skilled fingers to the ball of clay and soon there emerged the facial likeness of a beautiful young girl. Again he applied his fingers to the clay, and this time there appeared a very hideous feminine face. The constituent elements of the clay remained the same; the difference was brought about by the moulder.

Like the ball of clay, the young child who comes into the world is extremely plastic. Within the limits set by heredity, we can make of him largely what we want him to be. He is in the hands of the moulders—his parents, teachers, and associates. He is at the mercy of his environment.

The most important factor in determining the personality and character of the child is the kind of habits he forms. Character is often defined as the sum total of one's interrelated habits of thinking, feeling and acting. We first make our habits, but in turn we are ruled by them. We make our choices and decisions in terms of our previously formed habits. Habits become second nature. Habits of work, study, concentration, health and recreation contribute largely to our efficiency and success. A large stock of good habits is

the greatest safeguard against evil. A stock of bad habits proves a danger signal. All of us know the compelling power of habits like drinking, smoking and swearing. When a crucial moment comes we are almost certain to make our decisions in light of our habits.

Psychologists agree that the most significant period in the training of a child is during the preschool age. In the home physical, mental and emotional habits are begun which will likely persist through life. It is difficult to overcome such habits later. Many significant habits are begun in the nursery, especially those relating to conduct. We must see that the child makes the correct response in the start, and that the wrong responses are curbed in their incipient stages, else unwise habits may get under way. For example, suppose a child throws a temper tantrum to gain some desired end, and the parent concedes to his wish. The child is simply learning to have a fit of temper each time some desire is thwarted, so as to gain the object of his desire. Such a habit frequently carries over into adolescence, or even into adulthood. Many of the faulty adjustments of adults have their origin in the emotional or mental habits of early life.

Habits are formed largely through repeating an act with satisfaction. In forming good habits, regularity in practice should be insisted upon, and exceptions to the periods of practice should be as few as possible. The best way to break a bad habit is to substitute a desirable habit for the wrong one. This substitution can be facilitated by rendering a repetition of the bad habit unpleasant, and the practice of the good one pleas-

ant. In breaking a habit no exception should occur, for a repetition helps to retain the bad habit, and weakens the desirable one that is being formed in its place.

Some habits are acquired consciously. We deliberately set out to acquire them. This refers mainly to the older child or adult. But the far greater number of early habits are acquired unconsciously. We acquire them through imitation. The kind of language we speak is acquired by imitating those about us. If we want our children to use correct English, they should grow up in an environment where correct English is habitually used. Courtesy should also be acquired largely through unconscious imitation of others. Likewise children imitate our manner of action, our attitudes, and our ways of thinking. Hence the idea that a child is a "chip of the old block."

There are a number of bad habits of thinking and reacting that children fall into in their efforts to make their adjustments in life, which seriously warp the personality. Space will permit the mention of only a few. First, there is excessive daydreaming. As long as one's dream is within the realm of his possible attainment it may serve as a goal, or an ideal for which to strive. But if a daydream becomes so satisfying within itself as to substitute for outward achievement, it becomes harmful. When desires are thwarted the child may habitually withdraw within himself and compensate for his desire within his dreams. Such a condition is a symptom of maladjustment.

Another undesirable mental habit is that of projecting the fault of one's failure on some one else, rather than facing the situation squarely. For example, if a child makes a poor record in school he may blame it on the teacher. Bad conduct on his part may be blamed on the influence of associates. As long as a child or young person blames others for his own deficiencies, there is no starting point for improvement. A child should learn to understand his own motives, to face reality rather than seek an escape.

The traits of behavior that clinical psychologists consider the most serious are: unsocialness, excessive daydreaming, suspiciousness, resentfulness, fearfulness, suggestibleness, undue sensitiveness, unhappy or depressed state, being overcritical of others, and being easily discouraged.

A further word should be said relative to the possible effects of wrong mental and emotional habits. Quite a number of authorities believe that certain forms of insanity are caused by vicious mental and emotional habits that have their origin during childhood or adolescence. Criminal careers also have their origin in the faulty mental and emotional habits of early life. If parents and teachers could only realize the importance of such habits in the lives of children, the majority of these unfortunates could be saved for normal lives.

We Are Your Children

A Message to Parents

BY P. R. HAYWARD

We Are Your Children

By your will we have been ushered into this mysterious universe of life.

Through the sacrament of birth we were inducted into the age-old and endless human society.

We bear within ourselves the weaknesses and the powers of that humanity.

Its pains and joys, its tragedies and its ecstasies, its achievements and its unfinished tasks—these you bestowed upon us when you endowed us with life.

Into that world we bear the stamp of yourselves upon us.

Your ideals and habits, your inflections of voice and postures of body, your attitudes to people, your standards of honor, your faith in God, your enthusiasm for life—the measure of these in you is the measure of what they will come to mean to us.

We are the one link by which you can reach forward and stamp yourselves upon the future of mankind.

We ask only that you so guide and equip us that we use to the full our one chance at life.

WE ARE YOUR CHILDREN.

Hinsdale, Ill.

If we are to develop better American homes parents must have an understanding of the true nature of the child; they must realize the tremendous influence of environment upon the life of the child; they must possess a desire to guide the child in forming wholesome physical, mental and emotional habits. Many dads enroll in courses that will help them grow better crops, or that will aid them in their business, but how many enroll in a course designed to aid them in rearing better children? We read books and magazines that will improve us in a cultural, professional, or business way; but how many books and magazines do we read that deal scientifically with the problems of childhood? How fine it would be if all the young parents of our denomination could be enrolled in classes, conducted by their pastors or competent teachers, which would deal with the study of childhood, where experiences could be exchanged, and where solutions could be derived in the light of the best available information.

Huntingdon, Pa.

The Right Use of Leisure

BY FRED A. REPLOGLE

I HAVE been asked to contribute some wisdom on the above subject. That the subject is a timely one is incontestable. This discussion must in the nature of things be more on the matter of principles governing the use of leisure than in the area of technique and method. Other sources provide for these latter elements in leisure. But one can be sure that much confusion prevails in the philosophy of leisure. It is to this point that the following paragraphs will be directed.

There is a tendency to confuse spare time and leisure as well as recreation and leisure. Not all persons with spare time on their hands are having leisure. Witness the unemployed, the ex-capitalist on vacation, many aged or ill people, and the care-free rich. Likewise recreation is not always truly recreating. Regimentation and programming of recreation often rob it of its real value. Leisure, however, implies time away from irksomeness but with happy and buoyant purpose surging through it. Who has not had this blissful experience of freedom to accomplish some of the long delayed hopes and plans? In this last instance real leisure is the experience. Now the question arises concerning its use.

First, we must see leisure as the result of a past. Man until recent years has had to work day and night in order to make a living. That day is past, and for some time we have been in the era of plenty. But there is unhappiness, largely because man has not learned how to live. Those with much have never learned how to live and to share with those who have

little. The new leisure is really a false term. The fact is, the new freedom should be used as diligently to develop the program of living as the past centuries have been used to provide for man's economic welfare. The new leisure gives time for the development of the cultural aspects of life which have lagged far behind the economic pursuits. Imagine man for the first time in history with time to live! What shall he do with it? It can not all be spent in childish prattle or external amusements. Great new vocations in the art of living are already opening. No doubt we will find as many vocations developing for living as we have had until now in how to make a living.

Secondly, the use of leisure demands that many of us must be willing to revise some of our age worn ethics to meet the needs imposed by the new leisure. Sheer thrift and "throwing a good deal" are not standards by which to be guided today. How does that thrift and that deal affect the social and cultural life of myself and others around the world? That must be the standard. The self-preservation urges must give way to group and social preservation. Our passive attitude toward political and social movements, economic and international affairs as they affect all, must be abandoned. Why should the vital things which affect us most be left to the cheap politician and demagogue while the Christian person stands by satisfied with a living only? Unless we take hold of some of these pursuits the new leisure will be our undoing. Here is an opportunity to build a new world.

Having said the above, it is fair to say in contradiction that a third guide for the use of leisure is that we should not be too sure of the right use of leisure for others. People are as different in their choices of leisure as they are in their other adaptive choices. We have already crushed too much of the creative in the life of people. Perhaps that is one reason we have run amuck in the matter of making a living. Man left to choose some things from a great offering will in the main be sound in his choice. In our homes, schools, communities, churches and general life we have dictated. We have memorized textbooks, we have urged each boy and girl to get a good paying job and taught them how to do it. Vocational success in making a living has been the standard. May we avoid that mistake in leisure and making a life! Leave room for the creative power, innate and God given. The creative person is seldom lacking in something worth while to do. The great problems in the use of leisure are among those persons we have regimented and told what to do to make a living, and now having that opportunity shut off they are unable to invent ways to live. What would you do if your present acquisitive program which some one taught you was suddenly taken away? Do you have any creative ability left which could be used to the

good of all in developing a leisure vocation? Yes, we should be able to provide resources, give guidance, and stimulation in helping others in the use of leisure, but we must guard against making decisions as to what their leisure shall be. The nursery school technique of providing opportunity for the child to play, but permitting the child to choose which of many activities to perform, is basic guidance for those of us who may have anything to do in directing the new leisure creatively.

Leisure will not be improved much by the route of condemnation. Commercial amusements and leisure attractions have often a great value. If they have poor quality the best manner of proving that is to establish something more vital and above the commercial level. The home and the teaching institutions of the community have a tremendous responsibility in these days to aid growing children and youth to discover measures of value by which they can judge the quality of various leisure activities and enterprises. Now as in the past the family is the basic institution of society.

In the fourth place, the use of leisure should be according to a natural and developmental philosophy. We need to grow into this aspect of life quite as much as any other. Leisure is more than tacking on, to a life already planned a series of activities such as reading, fishing, hiking, modeling, traveling, tennis, building block houses, golf or attending a symphony concert. These are mere gadgets or devices in the playground of society's nursery. They are important if grown into the life of the individual, but become unmatched parts of a character if added to it merely by the force of social pressure. Activities will never bring in themselves a wholesome use of leisure. They represent a sort of tin-can philosophy of life and leisure. Leisure well spent will likely be simply spent. It will develop and grow with the growing person. Leisure time's best equipment is in the person and not in a program or a series of activities without. If we can broaden, deepen, and stimulate the programs of persons, such matters as crime, delinquency and idleness should recede.

Finally, may it be said, without considering the problem lightly, that leisure is really not such a great problem. For a great many persons it is the fulfillment of a long hope. Now there is time to do many worth-while things. It is surprising that a mongrel and base program of amusements grew up in the period when good people spent all their time making a living. Many good people have also shunned the body and the mind and have one day each week given emphasis alone to the spirit. This problem of leisure will be very much better handled when we as parents, teachers and churchmen accept in practice the fact that life is not a series of body, mind and spirit. It is a unit. No part of life is vile and base in essence—all is sacred. "The playground for the body and the soul may be the same."

The fine arts among the ancient Greeks resulted in no small measure from their fine bodies. All of life needs nurture. Better cultivated minds would aid greatly in some of these problems which vex the spirit. Why may we not see life whole? All of it is God-given. The attempt to nurture body, mind or spirit alone will in each case result in disaster and unbalance.

It has been said: "The family that plays together stays together." There is some truth in this. How wholesome it is to see a fine family working out co-operatively a plan which includes leisure and play. Communities also are doing this with excellent results. It becomes in many cases a program of reëducation. At a number of district conferences which it has been my privilege to attend in recent years there has developed along with the things of the spirit and the mind a fine wholesome play program for all ages. The church as a leading social and community agency has some responsibility in creative leisure.

I firmly believe we are entering an era in which living is to be paramount. Activities will be measured in terms of their value for living. Worth and value will have meaning in terms beyond dollars and cents. Is our philosophy and religion as parents, educators, churchmen and community leaders adequate to give guidance in this day for which the ancient social prophets longed?

McPherson, Kans.

Teaching Religion to Our Children

BY J. QUINTER MILLER

How shall we teach religion to our children? Is it the responsibility of the home, the school or the church? Can religion be taught, or is it caught rather than taught? These are typical questions which parents face as they consider the moral and spiritual welfare of their children. It is a significant fact that fathers and mothers are asking such questions, because they are primarily responsible for the Christian education of the little ones entrusted to their care and keeping. It is also heartening to know that the churches of North America have chosen as their special emphasis for Christian education this year, *Christ in the Life of the Home*.

The fundamental purpose of parenthood is to nurture childhood and youth in the love of God and fellow-man. "Ye fathers, provoke not your children to wrath, but nurture them in the fear and admonition of the Lord." The school will share in this work by its friendly attitude toward religion, by the religious personalities which compose its teaching staff, and by the emphatic affirmation of the existence of God, in whom we live and move and have our being. To the church parents will look for systematic education in religion.

In addition to the contribution of the school, which the church will also emphasize and affirm, it will provide a carefully graded program of religious education suited to the expanding needs of growing persons. The church will specialize in training in group worship, systematic Bible study and opportunities for practical Christian helpfulness to others.

It is the home, however, which carries the major responsibility for religious education. Here the first impressions are made; here the first prayers are uttered; here the most intimate and holy experiences of life are shared; here is truly the environment in which children may grow "like plants in the house of the Lord."

No attempt is made to differentiate between the process of imparting religious ideas, ideals, attitudes and motives through teaching or through association, because any such attempt is an artificial one. We teach religion by consciously planning to share our religious ideas, thoughts, feelings and experiences with others. We make it possible for our religion to be caught through our everyday associations with our children, for religion is inseparable from the everyday contacts of life. Where its presence is consciously recognized and purposefully striven for Christian nurture becomes natural and normal. When its existence is denied and ignored religious education is confronted by a tremendous handicap. We as parents should therefore seek to share with our children in our home the deepest religious insight we possess. We will also seek to enlist the coöperation of our children in the continuous search for a deeper understanding of God's purpose for the family and for each individual member of the family group.

Teaching Religion Through Prayer

To the religious person the experience of prayer is perhaps the most sacred and meaningful experience in life. For it is through prayer that the human spirit seeks fellowship and communion with God, the infinite Spirit. Prayer is one of the most meaningful acts of everyday living. Through prayer, life takes on new meaning and purpose. Every parent whose prayer life is warm and rich and meaningful covets this experience for his children.

The most effective practice which a father and mother can use to teach their children to pray is to pray with them. Make it a family experience together. Since we believe that God is present at all times, let us seek consciously to lead our children to a conscious awareness of him. When we pray as parents let us lead our children to understand that we are trying to talk with God.

Giving thanks to God for our food before meals is a valuable way in which to share our prayer life with our children. Something of the awe and wonder and reverence manifest by the attitude of the father and moth-

er may take possession of the child months before he is able to understand the meaning of the words used in the prayer of thanksgiving. Gradually the little child will, as a member of the family, desire to share audibly in the experience. Here is the parent's opportunity to suggest simple words for the child's first prayer. "Would you like to give thanks to God for our food?" the father may ask. Of course, the child would. Has he not for months observed the members of his family offering thanks to God? The father then suggests, say: "God, we thank thee. Amen." And the little child repeats: "God, we thank Thee. Amen."

The beautiful family practice of family prayers is one of the most fruitful opportunities for parents to teach their children to pray. When the children are small, from birth to six years, a fitting way to close the day is for the mother or father to offer a prayer. The content of these prayers should be in terms of the needs of parent and child. They should be real. For are we not talking with God about our joys and hopes and problems? Extemporaneous prayers are especially valuable as a way of sharing the parent's prayer experiences with boys and girls. It is valuable for the father or mother, having told the last story and tucked the child in bed, to pray aloud. The parent having finished his prayer, the child also prays aloud. At first the child's prayers are largely an imitation of the parent's prayer. But gradually the child's prayer takes on originality and becomes for him creative and dynamic. He too begins to thank God for the happy experiences of the day, or he offers a prayer for care and protection over family and loved ones, for pets and playmates. In such experiences foundations are laid for a growing understanding of life's meaning and purpose. Little feet are started on the path which, under careful parental guidance, may lead to an ever enriching experience of fellowship with God.

Family prayers require the most thought when they seek to voice the needs of a family group of different ages; for example, two grown people, an eleven-year-old boy, a girl of eight and a four-year-old. "Years of development in worship are responsible for the difference in father's halting attempt at self-expression in worship when he and mother just began life together and the following natural prayer which helped mother, Frank, Dorothy, little Margaret and himself to realize the presence of the Heavenly Father."

Following the custom of each member of the family leading family prayers, this was Margaret's day. Her story was "The Baby Moses" with the memory verse, from the Sunday-school lesson, "Certainly I will be with thee." Father's prayer was: "Our dear Heavenly Father, help us to listen through the day and hear thy voice saying, 'Certainly I will be with thee.' Help Margaret to hear it in her play; Dorothy and Frank

as they go to school; mother as she keeps the home for us and me as I go to my work. May we play and work better because thou art near us. We ask this in Jesus' name. Amen." (This experience is quoted from *First Steps in Family Worship*, by Elizabeth McE. Shields.)

We have found that our children delight to memorize certain prayers suitable for children. The following poem by Rebecca J. Weston was first taught as a prayer and later used as a prayer hymn:

"Father, we thank thee for the night,
And for the blessed morning light,
For rest and food and loving care,
And all that makes the day so fair.
Help us to do the things we should,
To be to others kind and good;
In all we do in work or play,
To grow more loving every day."

Two sources of prayers for children which I have found valuable are: *First Steps in Family Worship*, by Elizabeth McE. Shields and *My Best Book* which is the first volume of the Master Library. *Through the Bible*

The Bible is the great source book of religious education. It has been a lamp unto the feet of our forefathers and to ourselves, but needs to be used intelligently. Children should be guided in the selections which they choose for reading. It will raise many questions which parents will be called upon to answer. But every conscientious parent will strive to share with his children his love for the Bible. Its beautiful poetry, its inspired prose, its great biography, its history of man's search for God are priceless treasures. Let us share them and interpret them to our children. By careful reading, and through stories and pictures the message of the Bible can be shared.

We have found the ten volume edition of the Bible, called *The Master Library*, to be most valuable and interesting for teaching its message in the home. Filled as it is with some 1,500 religious art masterpieces, printed in type which children can read, beautifully edited and topically arranged, it presents the message of the Bible in an attractive and interesting way.

There are many other ways in which we may teach religion to our children in the home. The radio, the hymn book, stories, pictures and family conversation are perhaps the most significant.

But most important of all is the personal character and attitude of the parents themselves. Your character, as parents, is like a stream, a river flowing down upon your children hour by hour. This it is which determines the family ideal and purpose and spirit. For in the words of Horace Bushnell: "It is the family spirit, the organic life of the home, the silent power of a domestic godliness working unconsciously—that it is which forms your children unto God."

Hartford, Conn.

Teaching Peace in the Home

BY KERMIT R. EBY

TODAY there is an increasing consensus of opinion that war has certain specific causes, and in order to prevent the recurrence of war an intelligent program must be developed eliminating the causes. For example, racial antagonisms, economic injustices and rabid nationalisms are all considered causes of war. It is also conceded that there are progressive steps in the development of a world system of international institutions such as the League of Nations, the World Court, and the International Labor Office. The two go hand in hand, as we work toward the elimination of one, we must progressively develop the other.

The first step in teaching peace in the home is a realization that the benefits of an international order would add more to the sum total of human happiness than the present state of nationalism and international anarchy. Parents must be converted to such a point of view by a process of self-education. Intelligent reading and participation in a conference or institute of international relations would help the parent-teacher to gain the knowledge to begin the teaching process. Mothers might use some of their time in a definite reading program or participation in some available club which deals with international questions. Adult education must be adequate enough so that the parent can condition the child to think constructively. The impressions of youth hold. Introduce certain mental patterns when the child is young and he will not forsake them when he is older.

Education for internationalism is difficult. The school, the radio and the press are largely agencies of the state for the propagation of an ardent nationalism. The real question is a psychological one, the emotions of the people must be transferred from a blind loyalty to the state to a new interest of bringing about a better world order. This can be done! In the early years of American history the nationalism of Massachusetts conflicted with that of New Jersey, and that of New Jersey with that of other individual states. Order came when interests reached out and progress was made by the recognition of the rights of the other states. In the same way interest in the other country and an insistence upon the improvement of world conditions will develop internationalism and selfish nationalism will go.

Recognition of the values of internationalism must be accompanied by the acceptance of the fundamental equalities of all racial and national groups. Mental acquiescence must be given to the right of Japanese and Negroes to the same economic and cultural advantages as we demand for ourselves. Prejudices which close our mind to the same rights for the Negro as a citizen

and as an equal must be overcome. This is a question of the development of attitudes. Above all, never allow the attitude of fear to develop in a child towards a member of another race. Meet Negroes or Orientals on an equal footing. Permit your children to see the gentility of your conduct. Explain adequately that difference of appearance does not mean inferiority or superiority in the fundamentals which make brethren. Remember that no child is born with racial consciousness. Children of different races will play together naturally and normally. If no different racial groups are available for contact break down the anti-catholic, anti-foreign complex and discover for yourself that there are good people within all groups. And above all prevent family and church feuds, which are built on prejudices of the worst kind. Do not congratulate yourselves too often for your Dunker virtues; perhaps others may have some, too.

The most difficult task in educating for peace is to convince the child that his home advantages, his car and his money are not due him because of some virtue or achievement of his own. Drive home the idea that a fact of birth does not necessarily merit a reward. Ask yourself and your child if any degree of intelligence on his own part caused him to be born a Smith and not an Astor? an American not a Chinese? This simply means that we must recognize the right of all people to the security of a job, and the basic necessities of life; the right to food, clothing and shelter and not on the basis of charity. Luxury for a few is anti-Christian when many lack the bare necessities. We must crucify anew human selfishness in an education for sharing. Let this be practiced in family life, in the friendship circle, the nation and the world. Practically speaking we must be willing to lower our own living standards temporarily and raise our neighbors', lower our tariffs and share raw materials with the Japanese.

Finally, are you one to cast slurring remarks at the League of Nations and the World Court? Do you permit your children to feel that they are failures? If you consider them so, the children will do so likewise. Always remember that the League did not fail; failure came through lack of coöperation on the part of the nations and the people who make up the nations. We would not want each citizen in the state to enforce his own law and ignore the courts. Let us teach ourselves and our children to be willing to trust Leagues and Courts; to remove the law from the hand of the litigant (nation) and entrust the national case to the World Court. There must be a conscious respect for institutions of law. Disrespect leads to anarchy within the state and within the family of nations.

The real problem is psychological—as a man thinketh in his heart, so is he.

Ann Arbor, Mich.

Teaching Temperance in the Home

BY W. W. PETERS

THE child is a natural learner and the home furnishes the first environment in which the potential man or woman finds stimuli to which it responds and from which it acquires meanings and attitudes. In the Christian home the highest objective is intelligent behavior that is motivated and controlled by the desire to become increasingly Christlike in understanding and conduct. Where Christ is actually in the home (and he is not there except in the lives that make up the home) the child is provided those types and kinds of stimuli that if reacted to properly will result in what we delight to call the wholesome, the beautiful or, as Christ named it, the abundant life.

Parents and prospective parents must awaken and give serious consideration to the fact that the twentieth century has seen in education a gradual but certain shift in emphasis from subject matter to the human factors as of most importance in the learning process. The simplest meaning for learning is, change in the organism; and the simplest meaning for teaching is, stimulating and directing learning. These two processes constitute education. The home, then, in a very real sense is an educational institution in which the parents as human engineers, and in a statesmanlike way, should provide learning activities and motivate the doing of them to the end of working the raw materials of human nature into emotionally stable, aggressively effective, and wholesomely intelligent personalities. Among other things the abundant life must mean the rich, full, beautiful life that seeks in all ways to honor the Creator and to bring glory to his name. The abundant life is one that possesses poise, harmony and balance. It is the life that is wholesomely integrated in reference to all the worth-while areas of human knowledge and experience. It is the life that loves the Lord with the whole being.

Obviously to the Christian, the measure of man is his character (what he does), and the chief determiners of character are intelligence (what he knows) and temperament (how he feels). Educators and psychologists are catching up with the Great Teacher and are coming to emphasize the fact that both experience and experiment demonstrate that human conduct is determined by temperamental as well as intellectual factors. Learning activities to be effective must operate through the heart (the seat of the affections) as well as the head.

If one makes a comprehensive study of the writings of educators, psychologists and philosophers of the present decade he will find a clear shift of emphasis toward a stress upon the major importance of the early years of the individual's life, and in particular the fact

that the most dominant factors for control in one's conduct are those that we list under the caption of the emotions or feelings. Man boasts his superiority over all other animal life in that he is a rational being and that his conduct is intelligently planned. The conviction is growing, however, that man more often acts on the basis of his impulses, attitudes and feelings and later summons reason to justify or rationalize behavior.

Among the fruits of the Spirit is temperance and in the building of a Christian character we are asked to add to our knowledge, temperance. Intemperance has always been and still is a major curse of man, who to begin with, is an animal with certain innate tendencies to act in response to stimuli in his environment. To the extent that these responses are satisfying they tend to be repeated and to become habitual forms of behavior to which may be attached considerable value and toward which permanent feelings and attitudes may be established. Intemperance results when there is an overindulgence in those responses that within themselves may be useful, but with too much or at irregular intervals are harmful.

To any who accept man as a psycho-physical organism, and one whose body is the temple of the Spirit, temperance means the right use only of those things that contribute to the development of the abundant life. The logical deduction from the above position would mean total abstinence from all things that would hinder the development of the abundant life.

On the basis of the above definitions, alcohol being a poison, the only justifiable position biologically, intellectually, socially, morally, economically and spiritually to take is total abstinence as to its use as a beverage. By the same process of reasoning all harmful drugs and tobacco would be eliminated from personal and social usage.

The teaching of temperance, therefore, has two aspects—positive and negative. It means the rightful use of the beneficial and the non-use of the injurious or harmful. This applies not alone to the things we eat and drink but to all phases of human experience. It applies to what we see, what we hear, what we think, what we do, what we read, etc.

For the home to be effective in teaching temperance the following are presented as essentials:

1. There must be a realization that the home is a teaching agency and the most important in the early life of the child.

2. The atmosphere of the home should be intellectually stimulating, physically healthful, socially wholesome and spiritually invigorating.

3. It is natural for children to want to be like their parents and to justify their own conduct in the light of the conduct of their parents. Parents, therefore, should set the proper examples in living.

4. The intelligence of the child must be respected. He has a right to a sensible reason for his home's positions in reference to and attitudes toward many phases of conduct on the part of other homes which seem to enjoy indulgences and practices that his home does not approve.

5. The temperate life must be presented as the good life, the beautiful life, the attractive life and the one to be admired and respected.

6. There must be mutual coöperation on the part of the parents and a sympathetic understanding of child life and how to direct it. (The most pathetic condition in many well-intentioned homes is the ignorance and stupidity manifested in organizing and maintaining a well-regulated home life.)

7. The home should furnish good food, and a balanced diet tastily served in the environment of good table manners.

8. Wholesome play and a reasonable amount of work properly adjusted to the needs and development of the children should be provided.

9. The authority of the home should be of such a nature that respect for it by the children can be justified, and at the same time the children should be granted responsibilities and freedom as they prove themselves deserving. Companionship should be the prevailing spirit among the various members of the household with the common good sought by all.

10. The home should provide time for family conversation and discussion upon the topics of the day including the various ways in which alcohol affects the welfare of mankind. Much of the harmful influence of liquor advertising in magazine, newspaper and over the radio can be effectively counteracted in this way. The same thing can be done in reference to the influence of the popular song, the movie and the modern stories and novels that tend to popularize the use of alcohol as a beverage.

11. Children in the home should be given an opportunity to develop a profound respect for competent authority in all worthy fields of human experience and should be led to be earnest seekers after truth. They should be aided in reading the newspapers critically in order to avoid accepting mere opinion and bias.

Champaign, Ill.

Stewardship and the Home

BY H. SPENSER MINNICH

A THIRTEEN-YEAR-OLD boy wrote a very pictorial definition of stewardship: "Stewardship means that life is a great ship loaded with a rich cargo to be delivered to many people in many places. God is the Owner of the ship but I am the captain of it."

Stewardship is more than giving money to the

church. Stewardship of life involves *time, talents* and *things*. We think money when stewardship is mentioned because money is the medium of exchange of men's services one to another. People may exchange kind deeds and services without exchange of any money.

We observe stewardship in the home more than anywhere else. Consider our use of *time, talents* and *things (money)* in the relationships between husbands and wives, between parents and children, between the family and grandparents, between the family and the immediate neighbors, between the family and the church, the state and the world at large.

No other institution would dare to attempt to maintain such close contacts between persons as necessarily follow within the family. In the family we discover in its fullness the difficulty of human adjustments and the ease with which one individual gets on the nerves of another. The home exists primarily for two large and vital reasons: *First*, the rearing of children and preparing them to meet the problems of life; and *second*, that the parents may mutually live and find happiness in realizing their God-given purpose in life.

Stewardship for Children

Chester is the eight-year-old son in a family—father, mother, eleven-year-old sister and five-year-old brother. They live on a rented farm. Naturally money is not plentiful. The parents desire to give their children the best Christian training possible. How shall they proceed with Chester? Here is their program. Chester was asked to fill the wood-box twice daily as a definite assignment. He asked his mother to pay him five cents each day. Should his mother pay him for this home duty? She said: "Chester, don't you belong to our family, eat and sleep here?" Chester replied, "Yes." The mother explained that all members of the family needed to assume many duties in the family without thought of special pay.

But the father and mother believing that Chester should become accustomed to handling and making decisions felt that giving him a weekly allowance of twenty cents would be a good move. They explained to him that this was not pay for doing certain specific jobs but part of the family income in which he was permitted to share. Then by mutual consideration with him, it was agreed that five cents was for his weekly church contribution, five cents for Sunday-school, five cents for his school saving account, and five cents to spend. Each Sunday instead of Chester asking money for Sunday-school he used his own money. Instead of asking a nickel for an ice-cream cone he understood he was to use his own. If he desired to save his money until he had enough to buy a more costly article he thus exercised in the self-discipline of saving money.

As Chester grew older the allowance was increased.

Soon his parents gave him a chance to earn money with chickens and a calf. By the time he was sixteen he had saved nearly \$200 toward a college education. Meanwhile, he had developed in giving for the work of the church and making decisions how much he would spend for material things.

His stewardship extended into such activities as helping an aged couple living near by. Kindness and helpfulness to other members of the family was a part of the general stewardship goal of the parents.

Stewardship for Husbands and Wives

A man and woman who have welded their personalities into one, who share with each other their time, talents, and material assets for the mutual self-realization of each and for the good they can do is one of God's choicest exhibits. Where love abounds, rules for such a partnership are not so necessary. But the careful observance of wholesome conduct one to the other is an assurance that love will continue. Some of the simplest rules of the game are:

1. Respect for the personality of the other party.
2. Appreciation for kindnesses rendered.
3. An interest in each other's interests.
4. Limiting desire for things to available income.
5. Satisfactory understanding concerning the spending of the family income.
6. Doing many helpful services for each other.
7. Plain unadulterated honesty in all relationships.
8. Allowing no interest, professional or otherwise, to overshadow the mutual welfare of each.
9. Avoid any real or seeming undue interest in another of the opposite sex. Stewardship is life lived at its best in all relationships.

It is in loving, not in being loved,

The heart is blessed;

It is in giving, not in seeking gifts,

We find our quest.

Whatever be the longing or the need,

That do thou give;

So shalt thy soul be fed and then indeed

Shalt truly live.

Elgin, Ill.

Parents and the Growing Child

BY JOHN C. MYERS

It is the desire of normal parents that their child should grow up in the home, happy and contented, strong in body and mind, honest and truthful with right attitudes toward other people and toward God. The important part they have in training the child in order to attain this desired result is often not appreciated and many parents are not willing to devote themselves unselfishly to this noble task. The job of bringing up a family should not be left to the mother alone. Both parents must combine their efforts, must work together to bring out the best in their children and help

them form such habits that the minds and bodies with which they are born may be developed to their full capacity.

The child's chief business is to grow, to grow in intellect and character, but above all to grow in strength of body, since intellect and behavior are closely knit up with physical well-being. One often hears a parent remark: "Baby grows so fast, and will soon be a baby no more. I hate to see him grow up." Mothers and fathers who talk like this hardly realize how important to the child's future is the growing up that he does between the first birthday and the sixth. They may give the baby the best of care and the older children the best of schooling, but do not understand how much the child is growing in body and mind during the pre-school years. They may even hinder his development by encouraging baby ways when they should be encouraging independence and free activity. How fast should he grow? How many teeth should he have? What food is best for him? How can he be helped to build good habits? The family doctor can help in answering such questions. The problem of nutrition is the most fundamental of all the problems in bringing up a child. The well nourished baby crawls and laughs and grows; he eats and sleeps and takes interest in everything about him. The poorly nourished infant is fretful, irritable and nervous; his sleep is disturbed and his growth retarded. The mother who plans the day's meals for her child must know what foods supply the elements that he needs. Bulletins on the care and training of children are easily obtainable.

Every effort should be put forth by parents to correct physical troubles in their children. Most discipline problems in school and poor progress in studies are due to malnutrition or to physical defects. Very often the child needs a doctor rather than punishment. Robust health nearly always insures satisfactory progress in school. Teaching the child to do habitually and without conscious effort the things that make for good health is one of the first duties of parents. Health habits have to do with the fundamental daily activities: eating, sleeping, playing and keeping the body clean. These habits should be learned in the early years of life and once learned they may last for a lifetime. Children should know that their happiness and usefulness in life depend very largely on this physical fitness.

A good home for children provides them with what they need for health and development. They need fresh air, sunshine and outdoor space in which to run and play. The quality that makes home restful and desirable depends more on orderliness and cleanliness than on luxuries. Teach children to be proud of their home. Let them help to keep it pretty and well cared for. Let them learn by experience the restfulness of

order. The surroundings of childhood set standards that last through life.

Father and mother should agree in the management of the home. Their differences should be settled in private and not in the presence of the children. The home should be peaceful. The child ought to live in an atmosphere where there is confidence, faith, love, serenity. No child should be sent to bed under the lash of a scolding tongue. The quiet prayer of the mother or a soft lullaby will be far better. Physical, mental and moral growth is largely determined by conditions in the home.

It is really the older people who make the home. They choose its location and surroundings, its furnishings, its books, newspapers and music. They determine the subjects of conversation. In some homes the conversation is about trivial matters, while in others the conversation is about things that elevate and ennoble. Too many children are compelled to hear about the depression and hard times. They should be told about God's care for his children and be led to faith in him. No amount of teaching will so influence young children as the daily behavior and conversation of the older members of the family.

Parents who can not control themselves are unable to control their children properly. If we are to be successful parents, we must know many things about children, we must be wise, unselfish, untiring, very patient, with love abundant, forgiving, full of faith, trusting the child, and more ready to make demands of ourselves than of the child. It is necessary that we set high ideals of living for ourselves if we expect our children to grow into noble men and women. "Train up a child in the way he should go" is the divine plan for improvement of the race. Responsibility rests largely on the parents. Do we desire that the next generation should be better than the present one—with less selfishness, less greed and less crime, but more unselfishness, more concern for others, better Christian living? The opportunity is given in the training of our children. It will take a high order of living in ourselves to bring this about. We can not fool children. Our lives influence them more than our words. We teach the child to become a Christian by living a Christian life before him every day. We teach him prayer by our daily prayers in the home. We teach honesty and truth by exhibiting these qualities in our own lives.

The reward comes to faithful parents in seeing their children honorable, useful citizens. The children from such a home will love and respect their parents. They will love God and become faithful workers in his church. When they are old they will not depart from the training of childhood.

Broadway, Va.

KINGDOM GLEANINGS

Calendar for Sunday, October 7

Sunday-school Lesson, Fellowship with Christ.—John 15: 1-16.

Christian Workers' Meeting, The Church.

B. Y. P. D. Programs:

Young People—The God We Worship.

Intermediates—Pictures and Our Pioneers.

* * * *

Gains for the Kingdom

Two baptisms in the Monitor church, Kans.

One baptism in the Uniontown church, Pa.

One baptism in the Palmyra church, Pa.

Twenty-one baptized in the New Fairview church, Pa., Bro. Jesse Whitacre of Greencastle, Pa., evangelist.

One baptism in the Union Ridge church, Iowa.

Twelve added to the Lansing church, Mich., Brother and Sister B. M. Rollins of Keyser, W. Va., evangelists.

Three baptisms in the Milledgeville church, Ill.

Two baptized and two reclaimed in the Montgomery church, Pa., Bro. L. R. Holsinger of Woodbury, Pa., evangelist.

One baptism in the Carrington church, N. Dak.

One baptism in the Shoal Creek church, Mo.

Five added to the Johnsville church, Va., Bro. D. C. Naff of Roanoke, Va., evangelist.

One baptism in the Clifton Mills church, W. Va., Bro. Earl Fike of Petersburg, W. Va., evangelist.

Two baptisms in the Ottumwa church, Iowa.

Five baptisms in the Mt. Pleasant church, Ind.

Five baptisms in the York church, Pa.

Five baptisms in the Deepwater church, Mo., Brother and Sister E. S. Coffman of Elgin, Ill., evangelists.

Five baptisms in the Meadow Branch church, Md.

Four united with the Stanley church, Wis.

Eight conversions at Brick church, Greenland congregation, W. Va., Bro. Alva Harsh, pastor.

Six baptized and two reclaimed in the Olympia church, Wash., Sister June Yearout of Boulder, Colo., evangelist.

Eighteen baptisms in the Mt. Horeb church, Va., Bro. B. S. Landes of Harrisonburg, Va., evangelist.

Seven added to the Mt. Zion church, Va., Bro. Guy E. Wampler of Salisbury, Pa., evangelist.

Two baptisms in the Upper Conewago church, Pa.

Eleven baptized in the James Creek church, Pa., Bro. John E. Rowland of Mechanicsburg, Pa., evangelist.

Five baptized and one reinstated in the Prices Creek church, Ohio, Bro. E. R. Fisher of Kitchel, Ind., evangelist.

Nine baptisms in the Linville Creek church, Va., Bro. Wilbur F. Garber of Mill Creek, evangelist.

Two baptisms in the Mingo church, Pa., Bro. Simon Bucher of Annville, Pa., evangelist.

Four baptized in the Pine Creek church, Ind.

Ten baptized in Lincoln Heights mission, Ohio, Bro. Ralph R. Hatton of Toledo, Ohio, evangelist.

Four baptisms in the Rockingham church, Mo., Bro. W. T. Luckett of Hutchinson, Kans., evangelist.

Nineteen baptisms in the Nokesville church, Va., Bro. J. H. Cassady of Washington, D. C., evangelist.

Three gains in the Eden church, Ohio.

Twelve accepted Christ in the Okaw church, Ill., Bro. Lester Fike of Clovis, N. Mex., evangelist.

Six added to the Woodland Country church, Mich., Bro. Paul Robinson of Johnstown, Pa., evangelist.

One baptism in the Knob Creek church, Tenn.

One baptism in the Lincoln church, Nebr.

Nine baptisms in the Laurel Branch church, Va., Bro. Jack Woodie of Winston-Salem, N. C., evangelist.

Five baptisms in the Woodberry church, Baltimore, Md.

Twelve added to the Jennersville church, Pa., Bro. H. D. Jones of Aurora, N. Y., evangelist.

Five baptized and one reclaimed in the Chimney Run church, Va., Bro. E. A. Lambert of Cherry Grove, W. Va., evangelist.

Four baptisms in Smiths Chapel, W. Va., Sister Broughman, pastor-evangelist.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. F. S. Carper of Palmyra, Pa., Oct. 7 in the Lititz church, Pa.

Sister S. B. Broughman, pastor, Oct. 19 in the Jeters Chapel, Va.

Bro. J. F. Hornish of Defiance, Ohio, Oct. 21 in the First church, Toledo, Ohio.

Bro. J. Edwin Jarboe of Syracuse, Ind., Oct. 14 in the Blissville church, Ind.

Bro. H. M. Snively of Carlisle, Pa., Nov. 4 in the Mechanicsburg church, Pa.

Bro. J. Perry Prather of Dayton, Ohio, Oct. 15 in the Bradford church, Ohio.

Bro. Dewey Rowe and wife of South Bend, Ind., Oct. 28 in the Lick Creek church, Ohio.

Bro. Simon Bucher of Annville congregation, Pa., Nov. 25 in the Chiques congregation, Pa.

Bro. A. M. Kuhns of Union Deposit, Pa., Oct. 14 at New Freedom house, Codorus congregation, Pa.

Bro. John C. Zug of Palmyra, Pa., Oct. 7 in Latimore church, Upper Conewago congregation, Pa.

Bro. John E. Rowland of Mechanicsburg, Pa., Oct. 1 in the Buffalo Valley church near Mifflinburg, Pa.

Bro. Jos. H. Clapper of Hopewell, Pa., Oct. 1 in the Holsinger church, Dunniings Creek congregation, Pa.

* * * *

Personal Mention

Bro. Wilmer A. Petry changes his address from Pittsburg, Ohio, to Mogadore, Ohio, Box 243.

Bro. Stanley K. Bowser, 104 Cleveland St., Kittanning, Pa., informs us that he is available for evangelistic meetings or for a pastoral engagement.

Bro. J. O. Winger and wife of Manchester College gave us a hurried and appreciated call one day last week. It was the call that was appreciated, not the fact that it was so hurried.

Bro. S. S. Blough, formerly pastor of the Fort Wayne church of Northern Indiana, has accepted a call to the pastorate of the Greencastle church of Southern Pennsylvania.

Bro. Desmond Bittinger's recent operation has now been pronounced completely successful by the surgeon in charge and it is expected that he and Sister Bittinger will be able to return to their work in Africa before many months.

Bro. J. J. Scrogum, pastor of the Shamokin church of Eastern Pennsylvania for the last five years, has taken up the pastorate of the Cheat River congregation of the First District of West Virginia. His new address is Elkins, W. Va.

A cablegram from the mission deputation, sent from Lagos, Nigeria, Sept. 30, brought this brief but assuring message: "Arrived here. All well. Pleasant passage."

Bro. A. W. Oren, Clayton, Ohio, writes us that Sister Oren is afflicted with a heart ailment and they would be glad if the Messenger family would remember her in their prayers.

Sister Edna R. Flory, formerly nurse missionary in China, writes us that she is leaving Catawba Sanatorium, Va., and will spend the winter with her brother at 1811 Barnwell Ave., Aiken, S. C. We understand when she says, "I am very glad and thankful that I am almost well again."

Bro. E. H. Eby and wife, formerly missionaries in India, in their rounds among the churches, were visitors at the Publishing House last week. It was on a day when the present scribe happened to be out but later we had the opportunity of seeing them.

Dr. Howard Bosler and wife returning from Africa on furlough arrived at New York Sept. 25. They had intended to delay leaving Nigeria until after the arrival of the mission deputation but came earlier in order to accompany Nurse Dorothy Inman. The condition of Sister Inman's health made it necessary for her to return to America for treatment.

A letter to the mission rooms gives further details of the passing of Bro. Levi Garst. "Death came very quietly in the Jefferson Hospital where he had been a patient for exactly seven weeks. . . . Apparently his heart just stopped beating." An autopsy revealed that he suffered from a bad lung infection. Members of Bro. Garst's family deeply appreciate the many messages of sympathy received during his illness and since his death. They trust that this note of recognition will be accepted in lieu of more personal ones, for "it will be impossible to answer personally all such messages."

* * *

Miscellaneous Items

The Lexington church will have its homecoming on Oct. 7, 10 A. M. Basket dinner. Everyone invited.—John M. Garst, Highland, Ohio.

In connection with its emphasis on home life, the Board of Christian Education wishes to call special attention to the Brethren Loan Library which has in it a number of splendid books that all parents should read. Refer to your copy of the leaflet for such books, or if you do not have a copy, send for one. They are free. A new leaflet will be ready in November.

District Conference of Northeastern Ohio and associated meetings will be held in the Chippewa congregation as follows: Tuesday, Oct. 9, 10 A. M., Elders' meeting and Sisters' Aid Society. Wednesday, Oct. 10, 9 A. M., Ministerial Meeting. Thursday, Oct. 11, 9 A. M., business session begins. Chippewa church (house locally known as Beech Grove) is located one and a half miles east of 3 C highway, six miles south of Creston and ten miles north of Wooster. Turn east off 3 C highway at Hermanville store and watch for sign directing to the church.—C. H. Murray, District Clerk, Creston, Ohio.

The Greene church of Northern Iowa will have its annual Homecoming, observing the sixty-first anniversary of the Old Stone church, Sunday, Oct. 21. An all-day meeting with basket dinner at noon. Bro. A. M. Sharp of Fredericksburg, seventy-five and blind but very active, will bring the morning message. Bro. Samuel Fike of Waterloo will direct the singing. The afternoon program will be varied. Love feast Saturday evening, Oct. 20, 7:30. Correspondent Elsie A. Pyle says former members, pastors and

ministers are cordially invited, and letters from those who can not be present will be much appreciated.

Annual homecoming will be held in the Walnut church on Sunday, Oct. 14, all day. Bro. J. W. Lear will be the speaker for the day.—Grant T. McGuire, Pastor, Argos, Ind.

Single leaflets of source materials may be ordered from the Board of Christian Education, Elgin, Ill. The following are available: The Church's Opportunity in Family and Parent Education—10c; A Suggestive Local Church Program on the Home (mimeographed)—free; Christ in the Life of the Home—free; Paths for Growing Parents—free; Elgin Loan Library leaflet—free.

The splendid articles on The Christian Home, supplied us by the Board of Christian Education, have made it impossible to carry all of our regular matter. Even continued articles and much news will have to go over to next week's issue. We are sorry for this delay, but thirty-two pages hold just so much. Meanwhile Messenger readers can give this special issue on the Christian Home the careful reading that it deserves. The articles contained in this paper might well be studied by classes and discussion groups. Indeed, some of them were so used even before they were put into type. Be sure and save this Messenger for future reference. The articles it contains would make a dollar-and-a-half book on the Christian home.

THE QUIET HOUR

An Old Man and a Noble Record

1 Sam. 12: 1-5; 19-25

For Week Beginning October 14

I have hearkened unto your voice, v. 1

Samuel regarded the people's wishes but without compromising his convictions of right. It is a wise leader who can do this (Ex. 19: 5; Deut. 14: 2; Ps. 78: 52; 100: 3; Luke 1: 17).

The king walketh before you; I am old and grayheaded, v. 2

It is part of our responsibility when we lay down the load to see that some one is ready to take it up and carry it on (Gen. 41: 6; 1 Sam. 17: 33; 2 Sam. 5: 4; 2 Chron. 24: 1; 34: 1, 3; Luke 3: 23; 18: 18; Acts 7: 58).

I have walked before you from my childhood unto this day, v. 2

There is something grand in the man who can face his people frankly, knowing that his record is free from wilful selfishness (Psa. 19: 13; 26: 6; Dan. 6: 22; Rev. 14: 5).

The Lord is witness, v. 5

Not only could Samuel face his people, he could face God without the fear that guilt inspires (Job 11: 15; Eph. 5: 27; Jas. 1: 27; 2 Peter 3: 14).

The Lord will not forsake his people for his great name's sake, v. 22

Samuel was sure of God's love. Old age can have no surer anchorage than this (Deut. 7: 8; Jer. 31: 3; John 3: 16; 16: 27; Rom. 5: 8; Eph. 2: 4, 5; 1 John 3: 1).

God forbid that I should sin in ceasing to pray for you, v. 23

While he was sure of God's love he was also confirmed in his love for them (Isa. 53: 12; Luke 22: 32; 23: 34; John 14: 16; 17: 9; Rom. 8: 34; Heb. 7: 25; Phil. 10).

Discussion

How can one insure for himself a fine old age? What are some of the joys peculiar to old age? What are some of its burdens?

R. H. M.

PASTOR AND PEOPLE

Parent Education in the Community

BY RUTH SHRIVER

It is to be presumed that much of the very finest parent education done will be "within the four square walls of home," in the actual laboratory of experience. Busy mothers with a small brood of children and the efficient carrying on of a household often feel they can not be away from home long enough to attend a mothers' meeting. For them the great wealth of the printed page is waiting—magazine, book and valuable leaflet. All of us treasure the message of the printed page, because it offers time for reflection upon what is being said.

The purpose of this article is to mention certain other avenues of help and inspiration.

Church-Centered Groups

Mothers' meetings have been begun in many churches in connection with the unfolding program of Women's Work; churches of other denominations have their church groups also. A certain town of 38,000 people has fifteen mothers' clubs, a majority of them church groups.

Another church-centered group is the *Young Married People's Class* which occasionally takes a series of Sunday mornings to discuss parent problems during the Sunday-school hour. The advantages of this plan are that it reaches both fathers and mothers, and that it brings a bit of variety into the regular program.

The School Parent-Teacher Association

Most communities either have at present—or have attempted—a parent-teacher meeting. There are great possibilities in such a group *if* there is *vision* in the leadership. Too often the time and energy of the group have been used up in money-making devices, sheer entertainment, and a program which is lacking in appeal to the group. Numbers of women, when asked how they feel about the P. T. A., reply that it has failed to meet their needs.

The goals and hopes of the National Parent-Teacher Association are inclusive and far-reaching; and often when local groups have failed to measure up it is because of *lack of adequate leadership*.

In some communities, it is a very real question as to whether the church can not make its greatest contribution by sending its best parent leaders into the P. T. A. organization to become leaders there, and thus enriching the whole community.

In a certain town, two people from our own churches are serving in their respective P. T. A.'s; one as president, the other as chairman of the program committee. A third woman from this same church was asked by

the city Federation of Women's Clubs to become the supervisor of the twelve or fifteen mothers' clubs in the city.

Each church and community is a law unto itself in this matter; you must use your best judgment to decide which would be better.

The Child-Welfare Magazine, official periodical of the P. T. A., is being renamed *The National-Parent Teacher Magazine*; its scope is being enlarged. The 1934-35 program of study is mentioned elsewhere in this issue.

Other Community Agencies

The Adult Education Movement. A great national movement is on for adult education in every community; none of us can see as yet what form it will take. An experiment in public forums is being carried on in Des Moines, Iowa, with money from the Rockefeller Foundation. Superintendent Studebaker, its sponsor, has just been called to Washington as our U. S. Commissioner of Education. It is to be guessed that his pioneering ideas will find their way into our national program of education. An emergency program of adult education was launched under the N. R. A.; a movement with much deeper foundations is under way. If and when it comes, parent education will no doubt be a part of the total program. *The Adult Education Magazine* is worth reading for those who are interested in this movement.

The Public Library. Space forbids more than mentioning the public library as a great source of materials both for group and individual use.

Elgin, Ill.

The Pastor's Ministry to Families

BY H. L. HARTSOUGH

IN order to be a successful pastor, one must pass five tests. I will name them in the order of their importance. First, the test of prophetic preaching; second, the test of sympathetic pastoral care; third, the test of practical Christian education; fourth, the test of exemplary personal living; and fifth, the test of efficient administration. Let us address ourselves to the second of these tests, the fine art of being a shepherd of the flock.

We must constantly keep in mind that the pastor in his personal ministry to the home can not give what he does not have. He may pretend a sympathetic interest, a personal concern, a spiritual insight and understanding, and get by for a little while. But under the searching eyes of men and women when they are instinctively reaching for help in the most trying experiences of their lives, this pretense will not hide the real man very long. If the minister fails here, he deserves to lose the respect of thinking people. If he adequately passes this test, he so endears himself to

his people that they will forgive him for many other defects. So let every minister examine his own life by asking two questions: Do I really care for my people sincerely and unselfishly with an understanding heart? Do I have a faith, a poise, a vital religious experience and a Christian joy that would bless other lives?

There are several definite avenues of service open to the pastor in ministering to the average Christian family. Let me name three such open doors of service. First, the difficult and complex undertaking of building a happy home. Not only should he minister to the homes that are having serious problems, but also to many good homes that are missing the best and the finest of life because they do not know how to make proper adjustments. How much pain many people suffer because they have no one to help them! The pastor who has earned the right to minister to such needs as these will soon find himself indispensable to his community. This is a mighty challenge, for it touches life at one of its nerve centers.

The second open door is a very personal interest in a very well-rounded out life for every member of the family. The pastor should take a special interest in the health, the education, the moral growth and social standing, as well as the spiritual development of all the members of the family. He can not be an expert in everything, but he can have a keen and sympathetic interest in all. What a beautiful ministry this is!

The third open door is perhaps the most difficult, and yet most distinctively the work of the pastor. It is the fine art of applying and adapting the great spiritual truths preached from the pulpit and taught in the church school to the everyday life of the individual. He will find a great many people who need encouragement and practical advice in putting great religious principles into family relationships, into life decisions, into their recreational activity, into their social world and into their business contacts.

The minister who enters into these three doors of personal ministry will find himself one of the busiest and happiest men in the world.

North Manchester, Ind.

The Child and His Friends

BY ROSS D. MURPHY

SOMETHING terrible happened in a neighbor's home—Bobbie, not yet eight years old, stole a dime out of his mother's purse and was caught. Nickels and dimes had been disappearing for some time, but the thief was too sly to be caught. Now he was caught. How terrible! It was heart-breaking to the parents to think that their only son should start on the road of becoming a criminal and disgrace the family name.

In tears the mother came to her pastor for comfort and help. "Why should Bobbie steal? We try to raise him in the way he should go. He has everything he needs, plenty of wholesome food, comfortable clothing, toys at Christmas and a week at the shore every summer. Both his father and I are ready to make any sacrifice for his welfare. Why should he steal? Why should he not be more thoughtful of us?" So ran the story of the bewildered mother.

The pastor's seminary course consisted of psychology and psychiatry as well as theology. In fact he was interested a little more in human behavior and the reactions of life than in the history of ecclesiastic controversies which so often demand the major part of the pastor's training. He suggested a fishing trip with the boy some afternoon—a remedy far afield from the nature of the offense. With much reluctance the mother consented. A day or two later the weather was just right. The boy and the pastor were off to a choice spot in the midst of nature's best. To fish until dark, build a fire and come home at night releases every restraint in a boy's life.

"What would you do if you had a dime?" said the pastor as they were roasting fish and eating sandwiches. "I think I would buy chocolate candy; it would taste fine out here," was the boy's ready response. The cat was out of the bag. The pastor had the clue. Why should a boy want chocolate candy if he had every thing he needed? A conference with the mother the next day was quite revealing. She governed her household well. Bobbie got what he needed and she was the sole judge in supplying the needs. No attention was paid to his desires and very early he learned to take what was given him and keep quiet. An excellent mother, but as a pal in whom he could confide, she was a complete failure. He was fed according to the *book*. But the book, like so many books, was worthless without the application of a generous portion of common sense. Bobbie's supply of sugar was carefully weighed out each day, so much and no more, but this was not enough to satisfy the normal needs of his body. He was no criminal, he was just trying to answer nature's call for sweets in a way which would cause the least social friction, for it was safer to take money out of his mother's purse than to steal from the candy store around the corner.

The mother was sensible enough to accept the diagnosis and give the remedy a trial. You can predict the outcome. Bobbie and his mother became fast friends and likely will always be such. When he reaches the adolescent period, he will come to her with his problems and before he selects his best girl, his mother will be his chief confidante. The child's best friends are those who are ready to listen to him as he

tries to express his reactions to the experiences of his unfolding life, and who in addition are wise enough to lead him in the way he should go.

Philadelphia, Pa.

Worship in the Home

BY RUFUS P. BUCHER

WORSHIP in the home is as old as the patriarchs. As Abraham journeyed from place to place he always pitched there not only his tent, but built an altar—a meeting place between him and God. His journey through life can be traced by the altars he built.

Lot, Abraham's nephew, pitched his tent toward Sodom. He was so much concerned about making money that he had no time to build an altar. As a result he had all kinds of financial and family troubles.

The teaching of God's Word to the children is very essential. God commanded the children of Israel to teach his Word to their offspring (Deut. 6: 7). It was under such teaching that Timothy was raised. He was taught the Scriptures from childhood and came to have the unfeigned faith which dwelt first in his mother and grandmother (2 Tim. 1: 5).

In family worship the entire family should participate. When you have a family meal the entire family takes part, not just father; so family worship should include all.

In the days of the patriarchs the father took the lead in worship. But in many homes today, the father is not a Christian, perhaps so disinterested that others are obliged to take the lead. But in the beginning it was not so.

The old time family altars erected by our forefathers should be revived. When Moses came down from the mountain after meeting God face to face, he knew not that his face shone (Ex. 34: 29), but the people knew; so if we begin and close the day with God, folks will know that we have been with the Father and Jesus.

The question is often asked: How conduct family worship? God's Word should be read daily in the presence of the entire family and some comments made on the same. Some have found it very instructive to read the daily home readings based on the coming Sunday-school lessons; short prayers can be offered by all present, all can join in praying the Lord's Prayer, the singing of hymns is very appropriate.

The statement is often made that we do not have time for family worship. But we have as much time as our forefathers had; all we need to do is redeem the time, for the days are evil (Eph. 5: 16). Take time to be holy; gather the family together away from every cumbering care and be alone with God.

Had we more worship in the home, worship in the

house of God would be more effective and revered. Getting the most out of public worship depends largely upon the condition of the heart and the spirit we are in before we leave our homes.

Family worship will make the home ties stronger, the atmosphere sweeter, and our love to God firmer. Children brought up under such influences seldom wander from God. God help us to revive the old time custom and erect the family altar.

Quarryville, Pa.

The Family in a Neighborhood

BY H. S. WILL

A CHRISTIAN family moved into a pioneer settlement. They did not leave their religion at home, but took it along with them. Conditions were bad, worse than they expected. They thought about returning to their old home. They feared having their children grow up in such an environment. Drinking, shooting and gambling were common. The situation looked hopeless, but they let their light shine and started to work. They organized a Sunday-school in their home and invited the children of the neighborhood. They promoted a few community gatherings and showed the people how to have a good time without drinking and gambling. The leaven gradually got to working and spreading. When interest seemed sufficient they invited a minister to come over and hold some services. The people were ready for his message. Some became Christians. A church was organized. It grew and worked and in a few years the neighborhood was totally different. Children in that neighborhood had a good environment in which to live. This story of the conquest of a neighborhood by a Christian family has been repeated scores of times on our frontiers.

Christian families and homes, not only leaven pioneer communities, but they help to Christianize neighborhoods wherever they exist. I am thinking of a Christian family that lived in a small mountain village. The life in the home was thoroughly Christian. The mother was kind and gentle. The father was governed by the highest principles in his home and in his business. The children reflected the Christian ideals of the father and mother. The home was unselfish. Strangers were frequently entertained. They had the people of the neighborhood come into their home as frequently as possible. The doors were opened to welcome neighbors and strangers. The pictures on the walls created a spirit of reverence. Those who tarried for the night knelt with them at the family altar. The light that shone out from that home went far and deep into the life of that neighborhood. Its influence was beyond measure.

Incidents could be multiplied of families that have

lifted the whole life of a neighborhood. Some people change their environment; others allow their environment to change them. I think the latter group is much the larger. A family of active church workers moved West. They located in a section where there was no Church of the Brethren. In getting started they were very busy. No church being near or anyone to encourage them they relaxed spiritually. Gradually the spirit of the neighborhood claimed them and they found themselves drifting farther and farther from their spiritual training and ideals. After five years they moved near a church. Effort was made to reclaim them, but in vain. The neighborhood had conquered them.

We can not turn to the Gospels for detailed information concerning the family, its relationships and its mission, in the neighborhood. Jesus addressed his message to men, as individuals. He left the responsibility to them to work out the implications of his gospel and make application of the same to the situations in which they found themselves. Accordingly we find only a few general statements that Jesus made about the family. He endorsed monogamy. He restricted divorce. In Paul's letters to the Ephesian church there are a few family exhortations: "Husbands, love your wives, even as Christ also loved the church," and "Children, obey your parents in the Lord." Though we would like to find something more on family ethics that came from the lips of the Master, we believe that if we use the teachings and clues available what we have is sufficient. Paul gives us a clue in his exhortation: "Husbands, love your wives, even as Christ also loved the church." Here we get an insight into the marital relationship when Christian by comparison. By an intelligent use of common sense, comparison, contrast and inference directed by the Holy Spirit we may know the will of the Father for the family, within the home or in the neighborhood, or of any other institution of which we are a member.

Thus approached we know the Christian family in the neighborhood has much the same mission as the individual Christian, for it is individuals that make up the family. The family is to be a light in the neighborhood. It is to be a center of Christian influence, radiating near and far the spirit of the Christ. The value of the Christian family and home has long been recognized on the mission field. Pioneer Christian workers everywhere know how difficult it is to get people to understand some of the aspects of the Christian way of life when the leavening influence of Christian homes is absent in the neighborhood. It takes not only individual, but collective life, in the church, in families, in neighborhoods, in business, and even in nations, to reveal Christ in his kingdom program.

A man who had built a beautiful home told me that he had built it for God and that he was trying to use it for God. That is the ideal, not only our lives for God, but our homes, our business, all our relationships, everything. So let us dedicate our lives to include everything and thus make every aspect of our life give expression to the Christian faith and hope we have. That is the way to better homes, better and more Christian neighborhoods, and growth for the kingdom of God. It is the only way.

Wenatchee, Wash.

Leaflet Series That Will Help

White House Conference Leaflets. Order from the Century Co., N. Y. City

Price, 10c each; set of 15, \$1.25
 Changing Drama of Behavior, The
 Habits of Eating
 Habits of Independence
 Habits of Sleep and Repose
 Habits That Make or Mar
 Home and School
 How Children Differ Mentally
 How Children Grow Physically
 How Communities Influence Their Children
 Learning to Talk
 Mental Health Begins at Home
 Partners in a Common Venture
 Responsibilities of the Present-Day Family
 Uses of Leisure Time, The
 Vacation—Profit or Loss
 What Do Parents Need to Know?

American Social Hygiene Association Leaflets. Order from American Social Hygiene Association, 370 7th Ave., N. Y. C.

Sex in Life—10c
 Child Questions and Their Answers—10c
 Training Youth for Parenthood—10c
 Choosing a Home Partner—10c
 Social Hygiene and the Child—10c
 The Established Points in Social Hygiene Education
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HOME AND FAMILY

Climbing the Stairs

BY ADA CASSELL SELL

Another miracle is on,
Sister is climbing stairs,
Daintily venturing one by one,
Putting on saucy airs.

What is her pilot, compass, chart,
Scaling the dizzy height?
Voices of children play the part,
Shoutings of wild delight.

What is the goal then, baby fair,
Steadily you pursue?
Daddy is waiting for me up there,
Reason enough for you!

Altoona, Pa.

Parent and Child Relationships

BY MRS. PAUL HALLADAY

THE Puritan father loved his children as much as a father does today, but the Puritan father thought the child had no need of knowing of that love. The Puritan was sole master of his home and there were to be no *whys* asked by the children.

Today that relationship between parent and child is different. Why? Because fathers and mothers realize that not only by perfect example can they train boys and girls for future citizens, but they too must be companionable with them. They must chum together and be respectful of each other's viewpoints. The latter is quite an art. Parents must study the child as a personality. The children are continually studying us. They know us better than we ever realize. While we, as parents, are so busy looking after our everyday needs the child has a great deal of time to study us, our actions, our telephone conversations and treatment of our neighbors.

How can we bring about a more ideal relationship between parent and child? As I study my own little group and those older in Sunday-school, I believe a great factor in bringing this about is to always treat the children squarely and honestly. How can our children respect us if we teach one thing and live another? The other day, in Chicago a mother was taking her seven-year-old girl on the Elevated. As she approached the ticket window the cashier asked for the child's fare. The mother remarked that the child was only six; but the little girl piped up with: "Mother, don't you remember I was seven on my last birthday?" The child was scolded for giving the mother away and was probably, within a few weeks, punished for lying or stealing.

I have seen mothers buy candy, and then when the

child begged for some, say that it was all gone. Yet the child knew very well there was some left. Or we are busy when some one calls at the front door or the telephone. We send Mary to answer and say that "mother has just stepped out." Mothers are still telling little ones that babies are brought in the doctor's black bag! And then we expect our children to respect us and hope they will grow up to be good, honest men and women! We tell them untruths as if they were truths. After all, our children do instinctively respect and imitate us; no wonder they begin doing the same thing. Daisy Maude's jingle in the *Poetry World* says:

"Feed him legends of the stork,
With babies in the skies;
And Santa, crooked as a fork,
Then spank him when he lies."

I believe undeserved punishment such as this does more to break down confidences than most any other thing.

A time set apart as the children's hour is a splendid thing to establish a companionable relationship between parent and child. Not only should the mother and children get together at this time, but the father too.

"Between the dark and the daylight,
When the night is beginning to lower;
Comes a pause in the day's occupation,
That is known as the children's hour."

Here Longfellow gives us not only a beautiful glimpse into his home life, but a philosophy of companionship between parent and children. As referred to before, I believe that companionship comes on the same level of influence as example. Good example carries influence and power because it comes from one who is loved; love gets its growth from companionship. A parent who is going to have a positive effect upon the ideals and conduct of his children must be a companion, acquainted with their school and play life. No better time can be found for this than the children's hour. Here is a good time for a mother to make the confession that she, too, has made mistakes within the day; this will lead the child to do the same. The children's hour is a good time for songs, games and worship. A fellowship grows which strengthens both parent and child.

Such a relationship produces, on the part of a child, a frankness which may be his salvation in dangerous situations, when he knows not whither to turn, if it be not to his parents. When a child will come to his parents to discuss the serious problems of his life, what a wonderful opportunity is theirs. In the rush of life, let us never be too busy to be that understanding friend which every child needs. At the bottom of it all, our children do not want our gifts half as much as they want us. If we withhold ourselves we rob them of the

greatest blessing in life. The child who feels himself loved, whose father and mother are his chums, will go through much to do right for their sakes.

North Manchester, Ind.

Parents Are People

BY FLORENCE WIEAND NOFFSINGER

WHEN my lover, who was the dearest man in all the world to me, and I were married, we were two young hopefuls, who thought that life without each other would be null and void. We were two real people with individual likes and dislikes, personal hopes and fancies, and if we had any faults left at that time after the strict supervision of our parents, it was because our college president could not help it. We were combining life interests and efforts into a firm, a corporation, which we hoped to increase in numbers with the coming years for the mutual interests of each and as we thought, the world in general. All seemed quite perfect and possibilities for a rich, eventful life together unlimited. We looked out over the world bravely, ready to take what came of joy and sorrow, though hoping for little of the latter, bracing ourselves to be unafraid, by a continuous united program of self-improvement.

I had always loved babies, having almost outdone myself as a child in praying for a little brother or sister, but in vain. Using my native resourcefulness, I did the next best thing to satisfy this longing by borrowing all the babies possible, even when I was scarcely large enough to lug them around. They were never too heavy and never too much trouble, for like little Jane, I wanted a real "meat dolly" to dress and cuddle. I am reminded of the very small girl who was caring for a chubby baby boy. Some one said: "Isn't he too heavy for you?" "Oh, no," came the response, "he's my brother."

The intense love as single and married lovers which we had, coupled with the unsatisfied longing for a family of our own was by all the laws of heaven a perfect pavement for what was to follow.

We have always ranked with the proudest parents in the world. (A prayer here that such happy pride is not a sin, and also for those parents who do not possess it.) We were proud of the first sparkle of bright eyes, the first smile, that toe which found its way into the mouth, the first tooth, the first word, the first step—all these and more with their attending developments. We were just two young people, married lovers, enjoying each other and together having the thrill of our lives marveling at the wonderfulness of it all that we had such a tiny "adorableness," all our own.

Along with this home life, largely hidden from the

world, we found outside responsibilities looming large. Demands of other people on the time of both of us were heavy. Employers demanded this, neighbors that, the young people's group something else and so on ad infinitum, until the mere struggle for sufficient time for our family loomed high. It was evident that the father's place is to do the work out in the big wide world, coming back to the home nest for his own inspiration to do bigger things. He also must help solve the problems which arise in directing the child aright, while keeping hold of its heartstrings. Mother, no matter how varied her interests or abilities outside the home, must hold the reins firmly while father is gone, bravely store up inspiration for father's return; then if she has time or energy she may go beyond the home walls, letting her influence go as far and wide as it will fling.

We discovered as time came and went that parents can not teach one thing and be another. If we expected our offspring to smile often, we must be responsive. If we hoped to discipline, we must be self-disciplined. If we expected good results in school, we must be up to the minute ourselves to guide, direct, encourage and know what to expect, and to be respected. In short, any idea which we wished to project on youth must be a part of ourselves, our thoughts, acts and lives. We must be the patterns of life over which we expect our children to fashion themselves, or forever hold our peace if they fail. We were not going to be listed among those who aspired to be leaders of men but fail with those in the home who know them best if we could help it.

I believe one of the greatest causes of failure in the world, or rather let me say lack of outstanding success, is due to the fact that you and I do not use to the full that power of inspiring others which we possess. I defy all the psychologists who say much letter writing between parents and children away at school is detrimental. Anything can be so, depending on its use. It is a means of contact, of capitalizing the home influence, of encouragement and inspiration. I know a mother who after reading well selected books on subjects pertaining to her daughter's welfare, made brief typewritten, informal digests of them, weaving them into her letters in colloquial style, so they would be read. In another instance a mother kept sending inspirational material which was timed to be received by her daughter when she knew there were great periods of stress and strain such as difficult examinations, personality tests or great decisions to be made. These inspirational helps are ties that bind parents and children after the stress and strain periods are past. They constitute the stuff on which faith and hope are built in young life. They give a reliance on the God power within which gives peace and calm and poise so

rare these days in all age levels. They help to prove after all which parents are real people.

Washington, D. C.

Sex Education in the Home

BY BLANCHE B. MILLER

A BEAUTIFUL, sacred, old story is that of life coming into being. Perhaps, however, there is no fact of great spiritual import that has been so subject to superstition, mystery and distortion. Male and female created he them in the beginning. From then until now it has been so. No fact is more evident in the world of life about us. It was God's plan for continuing and sustaining plant and animal life, for improving the race. If it is God's plan it must be good, pure and lovely. Then why exist all the false stories and mysterious secrets which surround the facts of life's origin? When will we bring it into its proper place of a beautiful, divinely created everyday fact, along with hundreds of other divine plans and laws which we accept but do not fully understand?

Many of our fondest and most valuable memories of training began in our homes. Some perhaps there are which we would make better and more valuable if we could. Therefore, shall we bend every energy to make true and beautiful, honest and helpful, the sex education of the children in our homes?

Several facts we as parents must know before we discuss the "how" of proceeding on this subject. In the first place, we must recognize the fact that normal children very early begin to wonder about the why and the how of facts about them. They deserve sincere, truthful answers to their questions. The answers are satisfying if quite simple; in fact, they should be simple to the very young child. The answers ought to be those which are suitable to the understanding of the questioner, but withal truthful. Would you expect to dodge the issue or falsify at this point and then when the child has suddenly and quietly slipped into what seems to be another world at adolescence expect to be the confidant of that boy or girl? How much the boys and girls need an understanding and sympathetic heart to guide and help them!

In the second place, we must recognize the importance and power of sex. We must know its functions and purposes outside that of procreation. We must realize that sex education is not merely a matter of imparting a few facts concerning the processes of reproduction. It is a process of education which continues through the years, even down to the sunset time of life. The years of childhood, however, are the most vitally important years for laying a sound foundation upon which the superstructure of later years will stand. Unhappy marriages, broken homes, distorted minds and

diseased bodies may often find their source in wrong sex education in childhood years. Parents can not be too careful here. They need information, wisdom, tact. Sex is the very foundation upon which the home is built. It is that which makes the family what it is. It is that which makes the relation of husband and wife noble and beautiful; that which gives the father desire to provide for, to protect and to live for his family; that which causes a mother to give her best efforts, to sacrifice her own desires to give her very life for her family. And we must go even a step farther in realizing that the type and strength of the community, church, state and nation depend upon the type of homes we have. Sex is the basis of family loyalty. Sex is a powerful, subtle force, exerting its influence in every individual in various ways, often difficult to understand. Sex makes our individuality. Each of us has back of him the possible inherited traits of two parents, four grandparents, eight great-grandparents, and so on to countless ancestors. Herein lies a most important factor to reckon with as we teach and prepare our children to build homes and take their places in the great scheme of things.

Having read much, observed widely and carefully, thought deeply and prayerfully, how shall we proceed to impart the vital facts to our children? The avenues through which sex education comes are those through which any other type of education comes—reading, observation, instruction, conversation, asking questions, personal experience. The very young child will ask questions and we have already suggested that these should be answered simply, honestly, and sympathetically. No parent ought to appear disinterested or unsympathetic with his child's questions and interests at any age. Worse than this is it to make light of or assume a teasing attitude toward children. We can not refrain here from giving a word of caution to the folly of teasing boys or girls about the opposite sex. This applies to all youth. We feel that older folks must here bear some blame for the folly and mistakes of young folks because we make it appear that their serious problems are to us silly or ridiculous or unimportant; and therefore, they do not care to come to us for help. Can we blame them?

In the next place, as the child grows older, educators generally agree that the best method for imparting the facts of reproduction, the needs, uses and abuses of family life is through the study of plant and lower animal life. This is done by reading, by stories, by observation either by the child alone or on nature hikes and out-of-door visits with one or both parents. The wise parent will make this all matter of fact and casual, but interesting as possible, allowing the child to do much discovering himself.

The third method of teaching is by precept and ex-

ample in the home. The child, naturally learns many things concerning family life from attitudes in his own home—father to mother, mother to father, and each of these to the children. If there are other members in the family, such as grandparents or aunts, they too help or hinder in the training along this line. All of us ought to learn very early to exercise self-control in all things. No young man or woman is fitted to build a home until he or she has learned this most vital thing. It is a part of sex education.

As the child grows older and comes into adolescence and youth, still greater patience and tact are required to teach and guide through these difficult years. Keen insight, a good memory of one's own feelings at this age, and endurance are essential to mutual confidence and respect. We can not go into further detailed methods here, but suffice it to say that these years require frank discussion in definite terms of problems and possibilities which the experience of this age holds. Results of proper and improper conduct must be pointed out. That which is in good taste should be explained. The things which belong to marriage and home and family must be upheld. The appeal is often strong through the emotions and through religious channels. Much will be deeply appreciated which seems to be received ungraciously. Expression of appreciation belongs to the years beyond adolescence.

Let us sum up the whole thing by appealing for honesty, sincerity, sympathy and frankness in dealing with this situation, for exercising all the wisdom and skill we possess, and for keeping the whole story in the realm of beauty, purity, usefulness and reality where it belongs. And let us never forget that before we can teach and lead others we need to have knowledge—knowledge softened by sympathy, understanding and godliness.

Eglon, W. Va.

How to Be a Real Mother

BY MARY STONER WINE

WHEN Mother Eve sheltered baby Cain in her arms for the first time no doubt she looked fondly at her treasure and longed to be a real mother. This desire has filled the mother heart ever since motherhood began. It is age-old. Many fond mothers have failed, many are failing today. How may we succeed? Perhaps there is no unfailing formula. Mothers are not perfect but there are some outstanding principles which may help us to become the real mothers we long to be.

The mother's first obligation is to be sure her child is well born—to give her children a good father and a good mother of whom they need never be ashamed. Many parents seem to think if the members of their

family live in a good home, are properly fed, comfortably clothed, sent to school and taught to work that their whole duty has been performed. These are very necessary duties of parenthood, yet to provide these alone does not make a real parent. Most of these things may be had in a public institution. A child who gets no more has been robbed of much of the joy and blessing which is rightfully his.

Our homes need to be made radiantly beautiful with companionship, intelligent understanding, mutual love and spiritual strength. A real mother will not lose her rare opportunity to share the child's interests. When the baby is able to talk he should find an interested audience in his mother. The childish affairs are quite trivial, perhaps, but if the mother hopes to share the larger interests and problems of adolescence and youth she must lead her child to confide in her when confidences are nothing more than common everyday happenings or imaginations. A mother who will not take time to listen to her little child will not have the privilege to share or even to hear the big worth-while things she so much desires to have when her young son or daughter must meet the great issues of life. It is worth all the time and patience it takes to really listen when the child has something to say. I know a busy father and mother of eight who were never too busy to listen. Not one of us failed to share our confidences. What a blessing it has been! It may take time to be a child's true confidante, but one can not be a real mother who is not a companion.

To be able to help when a child confides, one must have an intelligent and sympathetic understanding of the child and its problems. One can only do this by keeping in touch with the child's age group. One must know something of the modern thought life, the motives that are back of the actions and the impulses and trends that mold and determine the child character. How necessary it is for a mother to be able to understand the games and present day activities of her child. She will not then be always holding up the youth of twenty years ago as a model, until it becomes an antiquated scarecrow. In other words, to be a real mother, keep young; not so much by the paint and rouge method, but by intellectual, sympathetic understanding and firm, loving guidance.

A real mother should be able to tell truthfully and beautifully the story of life. It is a thrilling thing to tell one's own child in a pure way the reason it has been given life, how the true love of two trusting hearts has blended into theirs. The joy at their coming and the tender love that has nourished them since the first pulse of life. Thus the child's own life is more meaningful, the inquiring mind has been satisfied and life has taken on a beautiful dignity that only a real parent can give.

A real mother is not selfish with her child's love. The father must necessarily be away from his children more than the mother, but he need not be loved less. Mr. Fiske tells this story: A little boy was asked which he loved more, his Daddy or his Mother. The lad replied: "Why, Mother of course! You see I'm kin to my Mother by *bornation*, but my Dad just married into the family." The wife must love her husband in truth or she can not teach the child to love him. She must teach her child to love Daddy by both precept and example. A real mother is not jealous of her child's love for its father.

A few years ago a dear girl friend who is a mother now told me this interesting thing: "My boy will always do as I say if I hold his hand in mine." A real mother holds in one hand the hand of her child, with the other she reaches up in faith to keep hold on the eternal hand of God. She can not be a real mother if she does not know God. She may come short in many other ways, but this one thing she must do. May God be real to us, that we may lead our own to him.

Covington, Ohio.

How to Be a Real Father

BY ELLIS M. STUDEBAKER

It occurs to me that it might be much easier to solve this problem from a theoretical point of view than it is from a practical angle, but having the happy privilege to be the father of four children and to be the grandfather of six grandchildren, I am reticent to undertake a discussion of this subject either theoretically or practically. If, nevertheless, some fathers are on the same uncharted sea of inexperience which I have been trying to navigate, a few suggestions may not come amiss.

Surely it is important for a father to realize his insufficiency for the responsibility of fatherhood. To know that one does not know is supreme knowledge and wisdom in the approach of any task, and certainly it is even more true when one undertakes to guide the destinies of a human soul. How challenging it is to be a worker with God in the reproduction and development of human beings, but how grave it is to assume such a responsibility.

The youthful father needs to understand that he is dealing with something that is immature but not static. The child is more than mere helpless plastic clay. He is a living organism with the power to feel, to think, and to act. And furthermore he has the God given right to choose. He, therefore, is an ever growing and changing entity, an individual whose potentiality can not be fathomed by the wisest and most experienced leaders, and one whose entire course and eternal destiny may be determined by the slightest and even the most

insignificant influence. Hence, the father must be a student of his task. He, too, must grow, for each child is different from other children and he himself is never exactly the same personality. Doesn't it keep us fathers busy trying to keep up, let alone leading the procession? We, therefore, must be alert to secure all the help we can get from the teaching and experience of others, but better still we must wisely deal with our own children in the light of their specific needs, always keeping in mind not only their interests but also the highest good of the whole of society.

To be a real father means that one will live again with each child the sorrows, the joys, the aspirations, the failures and the achievements of growing youth, at the same time being more or less aware of one's own reactions while he was passing through that period. The father who has a good memory of his childhood days and then allows that memory to temper his attitude toward his own children is to be congratulated, for he will understand the physical, mental, social and spiritual problems of children sufficiently well to give them some helpful guidance. He is the one who will never brush them aside because he is busy or because their questions are embarrassing and difficult to answer, but he will sympathetically solicit the opportunity to help them think through and live through their problems until they have realized their highest selves. The suggestion of a dear uncle of mine, now gone to his reward, "Always teach your children when they want to be taught," is still good advice.

It, furthermore, is a happy experience to remain young. We seek for information in the remotest parts

Program Outlines for Parent Groups 1934-1935

The Parents' Magazine

September—Little Known Facts about Grandparents
October—Parents in Partnership
November—Are You Helping Your Child Make Friends?
December—The Dollar Sign in Family Life
January—What Will They Be When They Grow Up?
February—New Morals for Old
March—How Worry and Fatigue Affect Family Life
April—Do Parents Play Favorites?
May—A New Approach to Sex Education
June—Succeeding as a Family

The above magazine may be ordered through the Brethren Publishing House at \$2.00 per year.

The National Parent-Teacher Magazine (Child Welfare)

1. The Child in School
 - Getting Ready for School
 - Eating to Live
 - The Parent, The School Child, and Clothing Problems
 - Play at School
 - The School Child and Money
 - The Social Life of the School Child
 - Health for the School Child
 - Planning for the School Child's Summer
2. Today's Child in Tomorrow's World
 - The Home Start
 - The School Looks to the Future
 - The Library—An Open Door
 - Making the Most of Resources
 - Realizing the Hopes of the Founders
 - Safeguarding the Child from Moral Harm
 - Future Tasks for Today's Children

The above magazine may be ordered through the Brethren Publishing House at \$1.00 per year.

of this earth, hoping that we may retain our youth. We go on a diet, take recreation, and even resort to the doctors that we may delay inevitable age, while, at the same time, the greatest guarantee on this wide earth is to be found within the four walls of that humble little home of ours, namely, the mother and our children. Fellowship with them, think with them, play and work together, worship in unison, act in all things as much as possible as a group. These are things which keep us young, which make a home happy, and which project the ideals of noble fathers through the coming generations.

Finally, the home is the place where the child gets his first experiences, his first impressions, his first knowledge and his first attitudes. Whatever happens thereafter in all of his relations can not completely erase the results of the home influences. He, therefore, who would be a real father will not only theoretically seek to guide the destinies of those whom God has entrusted to him and his companion, but he will try to be a living example of the Christlike spirit in every relation.

La Verne, Calif.

Building Strong Bodies

BY ROBERT TULLY

TEN years of intensive athletic training have lowered my desire to become a modern Atlas with bulging muscles, size 19 neck, and the largest chest measurement in the neighborhood. I now have a new admiration for the smooth muscled, healthy man who moves with high muscular coördination. My ideal today is not bulk and superhuman strength, but constant efficiency, built on a foundation of good health.

Therefore, I would like to discuss briefly the six things that I feel are important to develop efficient health and also give some suggestions that if followed, after being modified to meet individual cases, will lead to strong bodies that can be used for abundant living.

Deep Breathing. Two great sets of muscles work in perfect coördination to supply oxygen to the blood, the muscles of the ribs and the diaphragm. For deep breathing nothing should obstruct the working of these muscles, so check up on tight vests, corsets, belts and fats, for it is difficult for the diaphragm to labor while encased in such weight.

Second: Check posture to be sure that the chest cavity is not cramped. Good posture is a matter of habit created by constant thought about the position of the head and shoulders. If a person will hold his body in good position for two or three months he will probably keep on doing so always. If you want good posture pay constant attention to this one suggestion: *"Keep your neck pressed back against the collar."*

Third: Here is an exercise that can be used any

place or any time; breathe deeply, keeping the neck back against the collar, pulling the abdomen up and back toward the backbone. Repeat often.

Washing. Water's greatest function inside and out, is to wash. Its use in the blood tract is to wash the corpuscles to their destination, in the kidney it washes out poisons, and perspiration acts as a wash by keeping the pores open.

The internal organs that need checking are the kidneys. The morning urine should be ample, a light straw color, perfectly clear and without sediment. If it is not, it might be wise to test the effect of more water and less food. Then if it does not clear up, visit a doctor.

Drinking at meals has been discussed pro and con. For me the old saying, "Sip at meals—swig between" still holds. The main thing to remember is not to wash food down, but give the saliva a chance to mix thoroughly with your food.

Now let us think about external washing. I am personally in favor of the daily bath with just soap and hot water. Not just to keep us clean, for a bath once a week would answer such needs well enough, but rather because of a psychological reason. A bath after the close of the day's work means that we have put off the old man with his deeds, that we have left our work behind and are prepared for something else. It is an act of respect to our personality.

Rhythmic Expression. Exercise and muscular development have a place in developing strong bodies. Yet with all due honor to the conductors of setting up exercises and sponsors of physical culture systems, ten minutes of active participation in a game, say ping pong, is better for the average person than an hour of setting up exercise.

The thing most persons are looking for is a deep satisfaction in the coördination of those muscles hung upon the bone frame work of the body. This smooth muscular movement is best developed in a game or in physical activity that calls for quick decisions followed by deft, rapid movements of the body.

Book Lists for Family Reading

American Library Association, Chicago, Illinois—free list.

Child Study Association of America, 221 W. 57th St., New York City.

Child's First Books—35c

Inexpensive Books for Children—5c.

List of Books for Parents and Teachers—35c

Parents' First Book Shelf—5c

Year's Best Books for Children—10c

Books for Nature Study—20c

Department of the Interior, Bureau of Education, Washington, D. C.—free lists.

The following articles will appear soon in the new magazine entitled, *Character*, which may be ordered through the Brethren Publishing House, Elgin, Ill., at \$1.00 per year: "The Art of Living Wisely and Well," by Frederick L. Patry; "The Means and Meaning of Character Education," by Charles E. Rugh; "What Children Have a Right to Expect from Adults," by Herbert D. Williams; "Childhood Religion," by E. J. Chave; "A Guide to Reading," by Kenneth L. Heaton; "Uncertain Parents," by Dorothy Dickinson Barbour.

Space does not permit an explanation of a number of activities, but you will find here a rather definite list of inexpensive games for small spaces.

(1) Horseshoe, (2) volley ball, (3) croquet, (4) ping pong, (5) box hockey, (6) dart throwing, (7) clock golf, (8) Norwegian baseball, (9) German bat ball, (10) shuffleboard, (11) deck tennis, (12) archery, (13) badminton, (14) dodo, (15) crow-bowl, (16) swimming and diving.

If you care for an explanation or rules of these activities write to Bob Tully, Goshen, Ind.

Healthy Eating. Diet would naturally have something to do with the building of strong bodies, so I will list the following suggestions:

1. Since every person requires different types and amounts of food, no set diet can be drawn up except by the doctor, who knows and understands the individual. So begin by studying your diet to find out what is best for you.

2. Study the amount of food needed. Do not overeat, nor should one become undernourished.

3. Eat according to need and not just because of tastes.

4. Chew food well. Yes, we all smile at the old saying: "Chew each bite sixty times." Yet slow eating and thoroughly masticated food have a definite effect in building a strong body. Stuart Chase arrives at the conclusion that it is not so much what you eat, but how you chew it; give the teeth and saliva a chance to start the digestion process that counts.

Complete Relaxation. Sleep, the heaven of a tired body, is a vital power in building strength. A sufficient period should be spent each night if possible in a prone position so that the blood will be given a chance to rebuild that part of the body destroyed by fatigue.

1. Try to establish regular habits of sleep. Go to bed on time, sleep long enough, for your own bodily needs, get up when awake.

2. If you have trouble in going to sleep try progressive relaxation. Start with the toes and relax. Then come on up the body, relaxing all of the muscles. When this is accomplished center your mind on lovely things. If any muscle again tightens up, relax it.

3. It is often wise to rest and relax at different periods throughout the day. A greater quantity and more efficient work can be accomplished after short periods of rest than through a long period of labor retarded by body fatigue.

4. Find a hobby or play activity that rests you. A change of activity often helps to give relaxation.

Vitality. Vitality depends on two things. What a man inherits from his parents and what he does with himself—his life habits.

He can not control the first, so his task is a mental one, for the average person has enough vitality if he

will only make the most of it; learn how to develop and stimulate it.

We have spoken about the physical conditions that are important, but the real heart of the problem is psychological. A man who is always on the defense, worrying, avoiding disease, dreading danger, not only wastes energy, but lessens his own chances.

It is useless to say: "I will not think of this thing." It is best to turn one's mind to something worth while, to fill the mind with healthy thoughts and start on a healthy program of living.

"My strength is as the strength of ten because my heart is pure."

Goshen, Ind.

What to Pray For

Week of October 6-13

By turning again to your GOSPEL MESSENGER of Aug. 25, which is the special number on China, you will have many reasons for thanksgiving as you read the reports of how Christ's Spirit has so marvelously changed hearts and lives. Let us rejoice in these manifestations of Christian growth.

Read again Sister Ikenberry's testimony concerning the young men who are now the "pillars" of the church at Tai Yuan. It is the story of boys who would have been lost to the church had not the Spirit of Jesus Christ, through the sympathetic friendship and concern of a zealous missionary, touched their lives.

Tai Yuan Fu is a large Chinese city where boys and young men are in great need of the uplifting power of the religion of Christ. For twelve years Brother and Sister E. L. Ikenberry have been living in this city. Let us unite in prayer for those who fellowship with God in the service of redemption.

Women's Missionary Program

INDIA

Call to Worship: "Be still and know that I am God." "And this is life eternal that they should know thee the only true God, and Jesus Christ whom thou hast sent."

Hymn: O Worship the King.

Scripture Prayer Assurances:

"And all things whatsoever ye shall ask in prayer, believing, ye shall receive" (Matt. 21: 22).

"Call unto me, and I will answer thee, and will show thee great things and difficult which thou knowest not" (Jer. 33: 3).

"Out of my distress I called upon the Lord. The Lord answered me and set me in a large place. The Lord is on my side, I will not fear" (Psa. 118: 5, 6).

"Ask of me and I will give thee the nations for thine inheritance and the uttermost parts of the earth for thy possession" (Psa. 2: 8).

A Prayer for India:

"Father, Creator, Omnipotent Being,
Save, oh, we pray thee,
This land from sin's chain!

Give of thy grace and thy glorious teaching,
Souls of the heathen by love to regain.

"Hark, they are crying out of the darkness;
Cometh a voice full of pleading to me.
Hark! they are calling, Father in kindness;
Give us the wisdom to set them all free.

"Father, Creator, thou Heavenly Ruler,
Send to thy followers thy bountiful grace;
That, full of love and thy wonderful power,
We may help heathen to see Jesus' face."

Hymn: O Zion, Haste.

What Christ Means to India:

To the question, "What difference has the birth of Christ meant to India?" Ram Chander a young college student has written:

"Jesus Christ has done much for India. He was born in the East but the West appreciated him first. Missions have brought schools, colleges and hospitals to India and taught us to appreciate them. At first he had only a few followers, now nearly half the world follows him. Through his teaching we have learned to pray for the happiness and comfort of others. Christ also helps us to see that there should be no problem of untouchability, but that we should all be brother to brother. All of these influences are silently working in India because Christ was born. I thank God that he sent his Son."

The Church of the Brethren in India:

Map Study: Short talk on our India mission. Locate the stations and tell under whose direction the work is being carried on. See the 1934 Prayer Calendar, Official Directory in The Gospel Messenger and Our Missions Abroad by Moyer.

Evangelism.—Mrs. Harlan J. Brooks.

Education.—Miss Ella Ebbert.

Healing.—Dr. Barbara Nickey.

Prayer for Zeal in Work:

"Stir me, O stir me, Lord, I care not how,
But stir my heart in passion for the world.
Stir me to give, to go, but most to pray;
Stir till the blood red banner be unfurled
O'er lands that still in deepest darkness lie,
In deserts where no cross is lifted high.

"Stir me, O stir me, Lord. Thy heart was stirred
By love's intensest fire, till thou didst give
Thine only Son, thy best beloved One.
Even to the dreadful cross that I might live;
Stir me to give myself so back to thee
That thou canst give thyself again through me."

Hymn: O Love That Will Not Let Me Go.

Benediction.

ANNOUNCEMENTS

DISTRICT MEETINGS

California, Northern, Empire, Oct.

12-15.

Florida and Georgia, Winter Park,

Oct. 12-14.

Indiana, Middle, Salamonie, Oct.

12-14.

Kansas, Northeastern, Appanoose,

Oct. 5-9.

Kansas, Northwestern, Victor,

Oct. 21-24.

Kansas, Southeastern, Parsons,

Oct. 26-29.

Kansas, Southwestern, Monitor,

Oct. 12-15.

Missouri, Northern, North Bethel,

Oct. 27-29.

Nebraska, Octavia, Oct. 12-15.

Ohio, Northeastern, Chippewa,

Oct. 9-11.

Pennsylvania, Southern, Hunts-

dale, Oct. 30, 31.

Pennsylvania, Western, Walnut

Grove (Johnstown), Oct. 22-24.

West Virginia, First, Old Fur-

nace, Oct. 12, 13.

LOVE FEASTS

Canada

Oct. 6, Bow Valley.

Idaho

Oct. 13, Boise Valley.

Illinois

Oct. 6, 7 pm, Franklin Grove.

Oct. 7, Pine Creek.

Oct. 15, 7 pm, Lena.

Oct. 28, Milledgeville.

Indiana

Oct. 6, La Porte.

Oct. 6, 7 pm, Wabash Country.

Oct. 6, 7:30 pm, Anderson.

Oct. 6, 6:30 pm, Lower Deer

Creek.

Oct. 13, 6:30 pm, Fairview.

Oct. 13, 7 pm, Bethel.

Oct. 13, Beech Grove.

Oct. 13, 14, Pleasant Hill.

Oct. 13, English Prairie.

Oct. 15, Salem.

Oct. 17, 7 pm, Yellow Creek.

Oct. 20, 10:30 am, Nettle Creek.

Oct. 20, Bachelor Run.

Oct. 20, 7 pm, Pine Creek.

Oct. 20, 7:30 pm, Arcadia.

Oct. 25, Walnut.

Oct. 25, Osceola.

Oct. 26, 7 pm, Peru.

Oct. 27, 7 pm, Union Center.

Oct. 27, Blissville.

Oct. 27, 7:30 pm, Middletown.

Oct. 29, 7:30 pm, South Whitley.

Oct. 30, New Paris.

Oct. 30, Mexico.

Nov. 10, Roann.

Iowa

Oct. 7, Des Moines Valley.

Oct. 8, Curlew.

Oct. 13, 7 pm, Coon River.

Oct. 13, 8 pm, Union Ridge.

Oct. 20, 7:30 pm, Greene.

Kansas

Oct. 13, 11 am, Quinter.

Oct. 13, 7 pm, Washington.

Oct. 19, Olathe.

Oct. 28, 7:30 pm, Ottawa.

Maryland

Oct. 6, 6:30 pm, Sams Creek.

Oct. 13, 4 pm, Manor.

Oct. 13, 2:30 pm, Piney Creek.

Oct. 14, 6:30 pm, Pipe Creek.

Oct. 14, 3 pm, Pleasant View.

Oct. 20, 2 pm, Broadfording.

Oct. 20, 2:30 pm, Meadow Branch.

Oct. 27, 4:30 pm, Brownsville.

Oct. 27, 28, 2 pm, Pleasant Ridge

(Pa.).

Oct. 28, 6 pm, Beaver Dam.

Nov. 3, 2:30 pm, Monocacy.

Nov. 10, 6 pm, Thurmont.

Nov. 10, 11, 2 pm, Weltys.

Michigan

Oct. 6, 7:30 pm, Crystal.

Nov. 18, Pontiac.

Oct. 13, Woodland country (all

day).

North Dakota

Oct. 6, 6:30 pm, Kenmare.

Ohio

Oct. 6, 7 pm, Georgetown.

Oct. 7, Chippewa.

Oct. 13, 7:30 pm, Harris Creek.

Oct. 13, 10 am, Castine.

Oct. 20, 7 pm, Union City.

Oct. 20, 7 pm, Beech Grove.

Oct. 20, 10:30 am, Black Swamp.

Oct. 20, 7 pm, Donnels Creek.

Oct. 20, 7 pm, Brookville.

Oct. 26, 7:30 pm, Toledo, First.

Oct. 27, 10 am, Prices Creek.

Oct. 27, Bradford.

Oct. 27, 7 pm, Lower Miami.

Oct. 28, 7:30 pm, Lick Creek.

Oklahoma

Oct. 27, Big Creek.

Oregon

Oct. 13, Mabel.

Pennsylvania

Oct. 6, 6:30 pm, Perry at Three

Springs.

Oct. 7, 7 pm, Green Tree.

Oct. 7, Hooversville.

Oct. 7, 6:30 pm, New Enterprise.

Oct. 7, 6:30 pm, Lost Creek at

Free Spring.

Oct. 7, Lower Cumberland at

Mohler.

Oct. 7, 10:30 am, Lower Cone-

wago at Bermudian.

Oct. 13, 2 pm, Mingo at Skip-

pack.

Oct. 13, 7 pm, Buffalo.

Oct. 13, 2 pm, Spring Creek.

Oct. 13, 14, 4 pm, Pleasant Hill at

Pleasant Hill house.

Oct. 13, Lower Claar.

Oct. 13, 1:45 pm, East Fairview.

Oct. 14, New Fairview.

Oct. 14, Spring Grove at Kemper.

Oct. 14, Snake Spring.

Oct. 14, Claysburg.

Oct. 14, 6:30 pm, Huntsdale.

Oct. 14, Shade Creek at Berkey.

Oct. 14, Dunning's Creek at Hol-

singer.

Oct. 16, 17, 9:30 am, Mohler

house (Springville).

Oct. 17, 18, White Oak at Longe-

necker.

Oct. 20, 21, 1:30 pm, Upper

Conewago at Latimore.

Oct. 20, 21, 10 am, Schuylkill at

Big Dam.

Oct. 20, 6:30 pm, Spring Run

house.

Oct. 20, 21, 1:30 pm, Little

Swatara at Ziegler.

Oct. 20, 21, Fredericksburg at

Meyer.

Oct. 21, 6:30 pm, Roaring Spring.

Oct. 21, 6 pm, Hanover.

Oct. 21, 6 pm, Chambersburg.

Oct. 21, 6 pm, Kootz.

Oct. 27, 28, 1:30 pm, Midway.

Oct. 27, Indian Creek.

Oct. 27, 2 pm, Akron.

Oct. 27, 1:30 pm, Conestoga at

Bareville.

Oct. 27, 1:30 pm, Heidelberg.

Oct. 28, Woodbury at Replogle.

Oct. 28, 6 pm, Walnut Grove.

Oct. 28, 5 pm, Carlisle.

Oct. 28, Marsh Creek.

Oct. 27, 28, 10 am, Big Swatara,

Hanoverdale.

Oct. 28, 7 pm, Tire Hill.

Oct. 28, 7 pm, Roxbury (Johns-

town).

Oct. 28, Lititz.

Oct. 28, 7 pm, Upper Claar.

Oct. 30, 31, 10 am, Chiques at Mt.

Hope.

Nov. 3, 10 am, Falling Springs at

Hade.

Nov. 4, Palmyra.

Nov. 10, 2 pm, Weltys.

Tennessee

Oct. 6, 3 pm, Mt. Valley.

Oct. 6, 7:30 pm, Knob Creek.

Oct. 20, Pleasant Valley.

Virginia

Oct. 6, 4:30 pm, Mt. Joy.

Oct. 6, 4 pm, Poages Mill.

Oct. 6, 6 pm, Barren Ridge.

Oct. 6, Belmont.

Oct. 13, 4 pm, Red Oak Grove.

Oct. 13, 4 pm, Pleasant Hill.

Oct. 14, 5:30 pm, Greenmount.

Oct. 20, Beaver Creek.

Oct. 20, Mill Creek.

Oct. 20, Linville Creek.

Oct. 20, 4 pm, Pleasant Valley.

Oct. 21, 6 pm, Fairfax at Oakton.

West Virginia

Oct. 6, Tear Coat.

Oct. 13, 14, 2 pm, Spruce Run.

Oct. 21, 2:30 pm, Leetown in Lee-

town churchhouse.

Wisconsin

Oct. 5, Stanley.

NEWS FROM CHURCHES

ARIZONA

Phoenix.—The delegates, Katherine Greenawalt and Ruby Fields, and a number of young people went to Camp La Verne in California from Aug. 15 to 22. They enjoyed it so much that several have expressed the desire to go next year. Bro. Harry Fields and Sister Lois Greenawalt, the delegates, and several others attended District Conference at La Verne, Calif., from Aug. 31 to Sept. 3. Their report brought a glimpse of the inspirational time they had. We are glad to have our pastor with us again after a three weeks' absence. He has been at camp and conference. During his absence the pulpit was filled by Bro. Fields and Bro. McArthur of the Methodist church. Sept. 16 Sister Susan L. Stoner, returned missionary from India, gave an interesting talk on the Woodstock school for missionary children. She showed a number of articles from India and dolls dressed as people in different walks of life. We have had good Sunday-school attendance through the summer months.—Marion Oliver, Phoenix, Ariz., Sept. 17.

CALIFORNIA

Empire.—At our last council meeting two young men—Bro. Clifford Frantz and Bro. David Fouts, Jr.—were given license to preach for a period of two years. Bro. Willard Davisson's license was renewed for two years. Our pastor, Bro. M. S. Frantz, begins his fifth year of service with us. Five letters of membership have been granted recently to members living outside the congregation. Bro. Marvin Goodman was elected Sunday-school superintendent for the coming year.—Mac Kappeler, Modesto, Calif., Sept. 15.

Glendale Mission.—The evening of Aug. 29 our young people, members of the Christian Endeavor, led the mid-week meeting. A report of their impressions received while attending Camp La Verne was given. They seem to imbibe a spiritual and educational uplift that is remarkable. Sept. 7 a fellowship supper was given in honor of Brother and Sister Carl's farewell and welcome of H. A. Frantz and wife. M. Q. Calvert, our church clerk, gave the first speech of the evening and many others followed. Our best wishes go with our departing pastor and wife, who have labored faithfully at this mission and have been called to Hermosa, Calif. The morning of Sept. 9 Bro. Carl preached his farewell sermon and gave an exceptionally interesting talk to the Sunday-school children, after which our new pastor and wife were installed by Edgar Rothrock of La Verne. This was also the date set for the annual picnic and the day was enjoyed in the park. In the evening Bro. S. J. Miller, representing the District Ministerial Board, brought an interesting sermon.—Lulu Terford, Glendale, Calif., Sept. 17.

Hermosa Beach church met Aug. 17 for election of church and Sunday-school officers for the new year. Bro. Carl was again chosen elder and the church also asked him to come as pastor. After a much needed vacation and rest he and Sister Carl expect to help us. Our Sunday-school superintendent is Bro. John Getz. Our District Ministerial Board has helped us in the past year by sending ministers to us each Sunday to fill the pulpit; they have brought us good messages. We will continue with the same plan for the present. Several of our members attended District Conference at La Verne, Brother and Sister Wm. Stutsman serving as delegates. We were helped this summer by the presence of some workers from the Bible Institute of Los Angeles who held mission meetings on the beach for the children and older folks, meetings for young people in the evening, also street meetings on Saturday nights. They also assisted us in various ways in our service at the church. They have spent the month of July here for three years now. We have tried to keep up our part in the work of the district through the church and Women's Work. We are looking forward to revival meetings to begin Dec. 2 with Bro. Edgar Rothrock of La Verne, Calif., evangelist. Our love feast has been changed from Oct. 27 to be held at the close of the meetings.—Mrs. Vinna Bowman, Hermosa Beach, Calif., Sept. 15.

La Verne congregation is experiencing a busy summer season as host to the District Meeting and conferences, meeting place for Camp La Verne groups to board the bus for camp, and now is getting a good start in the activities incidental to the opening of school. The Aid Society served meals to the District Meeting attendants and the delegates were housed in La Verne homes. Pastor Galen K. Walker began his sixth year's work here the first of this month; the report submitted for the year just past shows 16 baptisms, three since our last report; 77 sermons preached and 38 addresses given; 609 calls made; 162 personal conferences and 86 board and committee meetings attended by Pastor Walker. The Aid society held 75 meetings with an average attendance of 35. Sister Ella Ebbert, missionary on furlough from the India field, addressed the combined meeting of the four missionary circles Wednesday afternoon and challenged the women with the statement, "India's greatest need is not money to return the old missionaries to the field or to send out new ones, important as that is, but her greatest need is that the Christians in America live more Christlike lives." Crawford Brubaker is our new Sunday-school superintendent, who took over the work the first of this month. The major church officers were installed Sept. 2 and the Sunday-school officers and teachers will be duly consecrated on promotion day, Sept. 30. The rally day program will occur Oct. 7. A reception for La Verne College students will be held in Fellowship Hall after church services Sept. 23.—Grace Hileman Miller, La Verne, Calif., Sept. 15.

San Bernardino church met in quarterly council Sept. 6 with Bro. Harrison Frantz of La Verne in charge. It was voted to retain Bro. Frantz as elder for the coming year. Following are the results of the election for the main church officers: Edward Neff, treasurer; John Ries, clerk. Sunday-school officers were chosen, with Edward Neff, superintendent. The appointment of Mrs. John Ries as director of children's work was confirmed. Three letters have been granted this summer. At our recent District Meeting Mrs. Ries and Mr. Neff served as delegates. July 1 Dr. and Mrs. Lloyd Studebaker gave their farewell messages and Mrs. Studebaker reported on the Annual Conference. July 15 Bro. Zigler was with us and gave a missionary address. During the vacation of our pastor and his family in August E. J. Smith of La Verne and L. D. Bosserman of Riverside filled the pulpit on the two Sundays. Bro. E. E. Barnhart of Glendale, Ariz., preached on Sept. 2. That evening a candle light installation service was held for the new Christian Endeavor officers. Raymond Mayer was reelected as president and Hazel Rothrock chosen as adult advisor. With the opening of school and the cooler weather our attendance is increasing. The Sunday evening service has been resumed, and also the weekly prayer meeting. Next Sunday our annual Sunday-school picnic is to be held in a Redlands park, and three weeks later rally day is to be observed.—Hazel Rothrock, Colton, Calif., Sept. 12.

PENNSYLVANIA

Indian Creek congregation assembled in regular quarterly council Sept. 1. We decided to again extend a call to the Elizabethtown College Volunteer group to render a program in our church a little later in the fall and also to have a Bible Institute, the instructors for same to be supplied by the college as in former years. Sunday-school officers were elected for the year beginning Oct. 1. Brethren Jonas N. Cassel and Lincoln G. Nyce were reelected as superintendents. Bro. A. A. Price was reelected prayer meeting leader for one year and the writer church correspondent and Messenger agent. Jacob A. Price was elected as a member of the missionary committee to serve for the unexpired term of Frank D. Moyer, deceased. A committee appointed to solicit the membership for contributions to the Lake Ridge, N. Y., church building fund reported total contributions of \$100.75. Our annual harvest meeting was held Saturday afternoon, Aug. 25, with a large attendance. Helpful and appropriate messages for the occasion were brought by a number of visiting ministers. A special offering was lifted at this service for the benefit of Neffsville Orphanage and Grand View Hospital. On Sunday afternoon, Sept. 9, we enjoyed an interesting program of memorial services in honor of the early church leaders of the Church of the Brethren at the old Klein meetinghouse in our congregation, which is the burial place of Eld. Peter Becker and others who were leaders in this historic section of the Brotherhood. Bro. G. N. Falkenstein was with us for the occasion and delivered an interesting address to a large audience. Our annual fall love feast and communion service will be held on Saturday afternoon and evening, Oct. 27.—Mathias P. Landis, Vernfield, Pa., Sept. 15.

Koontz church met in council May 18. Eld. B. F. Waltz of Altoona held the services when Brethren Merl Detwiler and Chas. Helsner were installed in the ministry. These two brethren with Bro. Lawrence Hoover were called one year before but were only licensed. Bro. Hoover being away at school was installed at a later council. Bro. Tobias Henry of Johnstown began a two weeks' meeting on June 4. Besides the inspiring messages given each evening, his wife spoke to the Sunday-school children each Lord's Day morning which was much appreciated. As a result of their services seven were added to the church by baptism. Aug. 26 Eld. D. A. Stayer of Yellow Creek congregation gave us an able harvest sermon. Our love feast will be held Oct. 21, Sunday evening, at 6 o'clock.—H. S. Koontz, New Enterprise, Pa., Sept. 19.

Maiden Creek church assembled in council Sept. 1. New Sunday-school officers were installed for one year, the superintendent being Claude Weidman; assistant, Moses Kromenes. Sept. 2 harvest home services were held with Bro. Hiram Kaylor from West Green Tree as guest speaker. An offering was taken for Neffsville Orphans' Home. There will be an all-day meeting at the Pricetown house on Oct. 7. This is the second oldest churchhouse in the eastern district.—Claude Weidman, Hamburg, Pa., Sept. 15.

New Fairview.—Aug. 5 we held Children's Day services; our young people gave the program, followed by a talk by Bro. Ralph Lehman of York. Aug. 6 we began a two weeks' series of revival meetings, conducted by Bro. Jesse Whitacre of Greencastle. As a direct result twenty-one were baptized. Sept. 10 we held our quarterly council. Delegates to District Meeting are Harry Markey, Joel Myers, David Fitz. Election of Sunday-school officers resulted in J. L. Miller being chosen superintendent; assistant, Paul Godfrey. Our love feast will be Oct. 14 at 6 P. M. Sister Rebecca Foutz expects to be at our church in the near future.—H. B. Markey, York, Pa., Sept. 17.

Perry.—June 23 Bro. R. W. Schlosser, president of Elizabethtown College, held a Bible institute at the Farmers Grove house with good attendance. At the close on Sunday evening three young married people stood for Christ and were baptized. Sunday evening, Sept. 2, the Prodigal Son in song was rendered by the chorus from Boiling Springs. Oct. 6 will be our annual council meeting at the Three Springs church at 1:30 P. M., with communion services at 6:30 in the evening. Since our last report one has been received by letter. Oct. 21 we expect Bro. R. W. Schlosser to hold a week-end Bible institute.—Clara E. Steerman, Blain, Pa., Sept. 8.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Good-Paul.—On Sept. 5, 1934, at the home of the writer, Mr. Theo. Good of Etna Green, Ind., and Miss Gladys Paul of Bourbon, Ind.—G. A. Zook, Lakeville, Ind.

Johnson-Gaul.—By the undersigned at the bride's home, Aug. 22, 1934, Mr. Christopher Johnson of Freeport, Ill., and Miss Minnie Gaul of Forreston, Ill.—Merle R. Hawbecker, Haldane, Ill.

Miller-Hilmer.—By the undersigned at the pastor's home, Sept. 12, 1934, Mr. Vincent Miller of Maryland, Ill., and Miss Helen Hilmer of Adeline, Ill.—Merle R. Hawbecker, Haldane, Ill.

FALLEN ASLEEP

Anderson, Ida E., daughter of Mr. and Mrs. Peter Horner, born in Lanark, Ill., Jan. 12, 1868. She was married in 1893 to Frank A. Marsh; he passed away in 1902. She was married Feb. 2, 1904, to O. F. Anderson; besides her husband she leaves two daughters, a son and two brothers. She had for many years been a faithful member of the Church of the Brethren and had helped much in Sunday-school and Ladies' Aid work. Funeral service by the writer; interment in the Lanark cemetery.—Niels Esbensen, Freeport, Ill.

Appleman, Malinda Slife, born Aug. 12, 1851, in Marshall County, Ind., died Sept. 14, 1934. She married Jacob Appleman April 11, 1872. They united with the Church of the Brethren June 20, 1873, and were called to the ministry in 1874. They moved to Kansas in 1881 and to Oklahoma in 1893. They did much pioneer mission work in the early days of Oklahoma. The husband died in 1932. Funeral service at the Church of the Brethren at Thomas, Okla., by the undersigned, assisted by local ministers. Burial in the Mound Valley cemetery.—Ed. R. Herndon, Weatherford, Okla.

Arnold, Bro. John A., son of John and Hannah Arnold, born in Elkhart County, Ind., April 7, 1861, died in the Elkhart Hospital, Aug. 16, 1934. He married Katie Mann July 26, 1884; their golden wedding anniversary occurred while he was on his sick bed. Four sons and two daughters were born to them; one son preceded him. In December, 1916, he united with the Church of the Brethren. One week before he died he was anointed. Service at Milford by the writer, assisted by Bro. H. G. Geyer.—A. E. Clem, New Paris, Ind.

Beackley, Geo. C., third son of Daniel and Rebecca Shaffer Beackley, born near Middletown, Md., Jan. 16, 1857, died at the home of his son in Tippecanoe City, Aug. 17, 1934. He came to Miami County, Ohio, when a young man. In 1886 he married Lydia Tanruther; to this union were born one daughter and one son; the wife and daughter preceded him. Brother and Sister Beackley accepted Christ early in life and when health permitted they were found in the service of the Master. He leaves his son, four grandchildren, one sister and three brothers. Funeral services at the New Carlisle church by the undersigned, assisted by Eld. J. C. Flora. Burial in New Carlisle cemetery.—J. B. Gump, New Carlisle, Ohio.

Berry, Bro. David H., died at his home at Berrys Mill, Aug. 6, 1934, following a long illness, aged 86 years. He married Sallie Hollow who survives with two sons, one daughter, nine grandchildren and eleven great-grandchildren. He was a lifelong member of the Church of the Brethren. Funeral services at Mt. Zion church by Brethren Miller and Showalter.—Mrs. J. W. Myers, Edom, Va.

Bixler, Bro. Howard A., died suddenly at his home near Westminster, Md., Aug. 18, 1934, aged 60 years. Five daughters survive, also eight grandchildren. He was a consistent member of the Church of the Brethren for many years. His wife, Sister Annie R. Bixler, preceded him about three years ago. Funeral services in the Meadow Branch by the undersigned, assisted by Eld. J. W. Thomas. Interment in the church cemetery adjoining.—Wm. E. Roop, Westminster, Md.

Brubaker, Bro. Nason, son of Brother and Sister Riley Brubaker, born March 22, 1885, near Virden, Ill., died at his home near Escondido, Calif., Sept. 11, 1934. Funeral services were held in the La Verne church by the pastor, Galen K. Walker, followed by interment in the La Verne Evergreen cemetery. He married Cara Frantz in 1914. To this union a son and daughter were born, who with their mother survive. His aged parents, two sisters and four brothers are also left. He united with the church when a boy of ten years in Illinois.—Grace Hileman Miller, La Verne, Calif.

Dalgneau, Bro. Henry S., died July 24, in the Pomona Valley hospital. He was born in Canada in 1852. He spent most of his life in Minnesota and Wisconsin and came to La Verne fifteen years ago. He is survived by a son and two daughters. He joined the church in 1923. Funeral services were held in the La Verne church by the pastor, Galen K. Walker, followed by interment in the Evergreen cemetery, La Verne.—Grace Hileman Miller, La Verne, Calif.

Ervin, Linnie, daughter of Cornelius H. and Sophronia Deeter, born near Pleasant Hill, Ohio, Sept. 3, 1878, died at her home near Maple Grove, Kans., Aug. 30, 1934. When nine years of age she came with her parents to Norton County, Kans., and this community had been her home ever since. She was married Nov. 11, 1898, to J. C. Ervin and to this union three sons and one daughter were born. The husband, four children and four grandchildren survive, also five brothers and three sisters. She was baptized into the Christian faith by her pastor-brother, W. R. Deeter, Dec. 26, 1922. Funeral from Maple Grove church by Rev. I. W. Torrence. Burial in Maple Grove cemetery.—Mrs. Lizzie Miller, Norton, Kans.

Heffner, Amanda, daughter of Jonathan and Mary Maugans, born near Brandt, Ohio, Feb. 21, 1861, died Sept. 13, 1934. Her entire life was spent in the community in which she was born. She married J. M. Heffner Dec. 22, 1880. To this union were born four children, two of whom preceded her. In 1890 she and her husband united with the Church of the Brethren. She is survived by her husband, two sons and seventeen grandchildren. Funeral services at the home by the undersigned. Burial in New Carlisle cemetery.—J. B. Gump, New Carlisle, Ohio.

Ikenberry, D. D., born in Franklin County, Va., Dec. 15, 1864, died June 3, 1934, at the Raton hospital, New Mexico. He married Katbryn Bingham in 1893 at Edholm, Nebr. To this union were born three sons and three daughters. He is survived by his wife and five children, three brothers, two sisters, eighteen grandchildren and one great-grandchild. Funeral at the Quinter church by D. A. Crist with interment in the Quinter cemetery.—Mary M. Bishop, Quinter, Kans.

Krall, Light, son of Mr. and Mrs. Irwin Krall, died at his home July 28, 1934, aged 13. Besides his parents he is survived by one sister. Funeral services by Bro. S. K. Wenger and Bro. P. H. Sanger. Interment at the Midway cemetery.—Amy E. Heisey, Lebanon, Pa.

Longenecker, Sister Amanda, of Lititz, Pa., daughter of the late Abram and Elizabeth Longenecker, died July 31, 1934, at the home of her sister, Mrs. B. G. Stauffer, near Mastersonville, aged 72 years. She was a devoted member of the church for many years. She is survived by four brothers and three sisters. Services in the Lititz church by the home ministers. Interment in the Longenecker cemetery.—Florence B. Gibbel, Lititz, Pa.

Martin, Lovina S. (nee Sheidler), born Sept. 12, 1847, near Tiffin, Ohio, died Aug. 25, 1934. She was married in 1888 to Levi Martin who preceded her Jan. 30, 1933. They had no children but their love was bestowed on a niece for a number of years. She was one of a family of nine children of whom but two remain. She was a devoted member of the Church of the Brethren and she and her husband gave much of their means for the good of the church and the cause. Funeral services by Eld. Walter Swihart at the Fostoria church and burial in Fostoria cemetery.—John W. Vetter, Fostoria, Ohio.

Meyers, Eliza Adaline Disher, born Oct. 24, 1851, at New Philadelphia, Ohio, died Sept. 2, 1934. She with her parents moved to Wyandot County, Ohio, east of Upper Sandusky, near where she spent her last days. In 1890 she married Albert S. Meyers who preceded her Jan. 27, 1921. One daughter survives with a stepson, two grandchildren and two great-grandchildren. In 1893 she united with the Church of the Brethren and remained a faithful servant of the Master. Services at the M. E. church in Nevada, Ohio, by the writer.—H. V. Thomas, Tiffin, Ohio.

Moyer, Bro. Frank D., aged 58 years, died in Grand View hospital, Sellersville, Pa., Aug. 6, 1934, as the result of an automobile accident. He had a large circle of friends and acquaintances because of business connections, church activities, and also his fine Christian spirit and genial disposition. He became a member of the Church of the Brethren in his youth and always was an ardent supporter of her activities and deeply interested in the missionary endeavors, Sunday-school work, etc. He served as superintendent of the Sunday-school for a number of years, and also had been a regular teacher. He is survived by his widow, six sons, three daughters, eleven grandchildren and one sister. Funeral services at the Indian Creek church by the home ministers, interment in adjoining cemetery.—Mathias P. Landis, Vernfield, Pa.

Moyers, Bro. Henry, aged 73 years, was found dead in bed, death being due to paralysis. He was twice married, his first wife being Mattie Rimel. His second wife, Mrs. Susan Riggleman, survives with five children and two brothers. Funeral services at the Cedar Run church by Elders I. W. Miller and S. L. Garber. Interment in the cemetery near by.—Mrs. J. W. Myers, Edom, Va.

Newhouse, Mary Ann (nee Brown), was born in Hancock County, Ohio, Jan. 7, 1851, and died Sept. 9, 1934. Dec. 15, 1876, she married Wm. N. Newhouse, to which union four children were born. The husband and two daughters preceded her; a son, a daughter and a brother remain. Funeral services in the home by Eld. Walter Swihart. Burial in Fountain cemetery, Fostoria.—John W. Vetter, Fostoria, Ohio.

Vaniman, Jacob P., son of David and Elizabeth Vaniman, born in Dayton, Ohio, Dec. 28, 1853, died at La Verne, Calif., Aug. 25, 1934, aged 80 years and 7 months. He married Diana Brubaker, Dec. 31, 1874, who survives with four sons and two daughters, also two brothers, Levi Vaniman of Pasadena, Calif., and Ira of Boulder, Colo. Early in life he united with the church, was later called to the deacon's office; his constant desire to the very end was to know more of God and to do something for his kingdom. Funeral services were held in the church by the pastor. Interment was made in the Pomona mausoleum.—Grace Hileman Miller, La Verne, Calif.

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THE GOSPEL MESSENGER

Vol. 83

Elgin, Ill., October 13, 1934

No. 41



Give Skipper His Chance!

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Is anyone trying to protect the Skippers in your town from war?

—Courtesy Peace Action.

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GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

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EDITORIAL

Be Glad for Mystery

WHY blame the earth and sky because there is so much in both beyond your understanding? Why be so foolish as to wish life void of mystery? That's the charm of it. When you've found out everything about anything it isn't very interesting any more. The fascination of the pursuit, the wonder about what marvel may be unfolded next—this is what distinguishes life from mere existence.

And what makes us sure this universe is God's, not man's. It's man's to use, and to explore, to use some more and to explore some more, and so on forever. It's God's to own and to build and to unfold before the eyes of man as fast as man is able to take it in.

Three things about God's world are most impressive: the sources of power hidden in it, the beauty constantly inviting discovery, the impenetrable mystery that always remains. Yes, these three abide, power, beauty, mystery. And the greatest of these is mystery.

E. F.

When Death Took His Measure

ANOTHER expert air pilot had lost his life in the line of duty. Caught in a sudden storm, his plane was beaten to earth. Some days later a brother looked upon this pilot's lifeless form. Many thoughts surged through his mind as he thought of the hour when death took the measure of one more aviator. Here is a record of some of them:

"Another thing I like to think about is that it is possible for a man to remain a Christian in spite of anything he may do, so far as the work is legitimate and decent. Brother worked with all classes. He was brought into contact with some of the world's upper crust. In all this he never forgot his religion. . . . He absorbed, somewhere, the spirit of the Lord and was one of the kindest young men I have ever known

and heard others talk about. He was the friend of every one in need. . . . He was baptized when a junior boy and remained true to the end. The fellows around the flying places were struck by his cleanness. He was a gentleman. We need such simple, practical Christianity."

H. A. B.

When There Are No Substitutes

PROGRESS comes by way of a process of substitution. In the long history of civilization many good things have given way to others serving man's purposes better. Thus the oxcart has yielded to the automobile and the airplane, the stone ax to automatic tools, the hoe to the riding plow, and the stylus and quill pen to the typewriter and printing press. It is not that the older instruments were not good, but the new ones were more useful to modern men.

However, mere change is not progress. Innovations must pass the test of use. If they do this they tend to become necessities; if not, they pass as the novelties of a season. Thus it is that we may as well remember there are some things for which there are no substitutes. Perhaps these are more often in the realm of the higher interests of man, for certainly they are there.

For example, in one's everyday life there is no real substitute for the industry which issues in more things to satisfy human needs. Nature offers limited rewards for the hunter, but modern man would not be content to live on the level of a hunting economy. He wants plenty of what he wants when he wants it. And to meet such demands there must be a definite schedule of production. Thus man is obliged to direct and supplement the efforts of nature if all are to have enough.

Under pressure for more food for more people the ancient Hebrews first went down into Egypt. Some centuries later they set out for Palestine, a land re-

ported to be flowing with milk and honey. In modern times these United States have seemed to many to be another such land of plenty. And yet it is important to note that at its highest point the wealth of the American people was but about four times the annual national income at that time. This fact should make it clear that no nation can live very long exclusively from reserves. There must be continuous and rewarding industry if there is to be enough for all.

In the long run we shall have to share and enjoy no more than is produced. It is only in such a comparatively rich country as the United States that men can be so foolish as to destroy herds of live stock, plow cotton under and limit basic cereal crops. Why meddle with production when distribution is the problem? Perhaps because in these muddled thirties we have again to learn that there is no substitute for the creative industry which is the guarantee of plenty for all.

Thrift is another ancient virtue which has suffered eclipse in the popular mind. In the midst of teaching countless school children to save, we were smitten with the plausible philosophy that we could spend our way to prosperity. We are not averse to spending, but how spend that which has not been earned? So we have had to learn that there is a limit to installment buying—that after all we have not found a true substitute for thrift.

Now thrift is more than what one does with what he has earned. The way of thrift is a way of life, for one can run through with other things than money. There are resources of time and talent, of health and inspiration, which are infinitely more precious. And the larger aspect of thrift includes these.

Study those periods when civilization has tended to decline and note the larger significance of thrift. When the easy days come and men become more interested in consumption than in strength and conservation, then the zenith of a nation's history is passed. This was true in the case of Rome, and so far as we know, in all other nations where thrift was supplanted by luxury. There is no substitute for thrift as contrasted with waste. Even America will learn this.

Honesty is another time honored virtue now subjected to new questionings. Does honesty pay? This is a question being asked by many of our day. In answer, it may as well be admitted that some men do get away with dishonesty. Like the decent men of old, one is made to wonder at the prosperity of the wicked. And yet, that some men should prosper through dishonesty does not mean that their course is sound as a way of life. Where there is the least shred of conscience left, the gains gotten dishonestly must be at a tremendous cost in peace of mind.

Nor is this all. Analyze the structure of the modern business world and see how honesty is after all its

chief cornerstone. Modern trade is carried forward on the assumption that men are honest, that they will pay their bills. Bankers tell us that character is more important than collateral. Modern retailers guarantee that the customer's money will be returned if he is not satisfied. In such a set-up the dishonest man is a true pariah, a parasite living at the expense of the group. Those individuals who are tempted to think that dishonesty pays should measure the cost in terms of others' lives.

Years ago a peddler stopped at a certain farm home to display his wares. Amongst other things he had dried fruit for sale. The good housewife decided to take five pounds. When the fruit was being weighed she wondered if the scales were in balance. The peddler insisted that the fruit weighed exactly five pounds. The housewife took the fruit, but decided to reweigh the same on her own scales. By that time the peddler was gone and she was short two pounds of fruit. The peddler made twenty cents on the transaction, but the next time he passed by he whipped up his horse to obviate any questioning. And so we ask another question: Does dishonesty pay?

Yes, we live in a day of substitutes. But not all of them are better. Indeed, for some things there are no real substitutes. Three old-fashioned virtues that are far from outmoded are these: industry, thrift, and honesty. They are aspects of righteousness. And some one has said that righteousness exalts a nation, but sin is a reproach to any people.

H. A. B.

A Faithful Witness

ONE of the victims of Chancellor Hitler's "blood purge" was Director Fritz Beck of Munich, loved by all foreign students, international leader, pioneer of student self-help activities. Writing to an American friend two weeks before his brutal death, apparently with a certain premonition of what was coming, he said:

"Even though I view with bleeding heart much that is taking place in my Fatherland, I shall continue to serve at my post as long as God wills. . . . May God continue to give me necessary strength to bear witness of him even though the anti-Christ demand of me torture, imprisonment or life itself. Will you not pray for me too? . . . How very comforting are the words of Paul, 'I can do all things through him who strengtheneth me.' Also the prayer of St. Augustine, 'Therefore, O God, strengthen me that I may be able to do all thou wilt of me.' In these days, a man knowing present world conditions but without faith in God must utterly despair."

How right he is in that last sentence! Faith of the Hebrews eleven thousand years ago is the only adequate equipment for such a day as ours.

E. F.

GENERAL FORUM

I'm Not Alone

BY MYRA BROOKS WELCH

I'm not alone when the dawn light is breaking
And westward the last mist-hung shadow has flown;
When from sweet slumber my soul is awaking
Thou, God, art with me, I'm not alone.

When through the gray dawn I send my thoughts winging,
Questing through prayer laden space to the throne,
Stars of the morning are joyously singing,
Thou, God, art with me, I'm not alone.

I'm not alone with the darkness around me
Though the night curtains a pillow of stone;
A ladder of light to Heaven has bound me,
Thou, God, art with me, I'm not alone.
La Verne, Calif.

Pathfinders in Maryland

BY J. M. HENRY

21. Jonas Urner

JONAS URNER, son of the second Martin Urner, was born 1772, the same year his father held that remarkable revival in the Antietam community. Jonas united with the church at Coventry before he was twenty years of age. He was elected to the ministry while quite young as his illustrious father and also his great Uncle Martin Urner had been. Both served the Coventry church for many years. Companions on mission tours, pioneers in new fields, following their Master whom having not seen yet they loved, these two men of God planted the seed of the gospel which bore an abundant harvest in Maryland.

After the death of Martin Urner, 1799, Jonas was made elder of the Coventry church and Philip Engler became resident elder of Pipe Creek. Jonas Urner continued his work at Coventry and then sold the ancient landmark "Belwood Farms," where God had wrought a great work through the lives of Martin Urner and his beloved son.

Jonas Urner married Hannah Rinehart, daughter of John and Hannah Frick Rinehart. The daughter was named after her mother Hannah Frick who was a descendant of Ulrich Urner from Switzerland. Jonas had married his cousin. Five sons and five daughters blessed this union.

Benjamin married Elizabeth Keyser. They moved west and became successful merchants in Cincinnati, Ohio. Samuel married twice. His first wife was Elizabeth Snader and his second was Susan Norris. Mary Urner died at the age of fourteen. Lydia remained in Pennsylvania after her marriage to the Honorable William Pierce, a member of the Pennsylvania state legislature. George died at the age of twenty-five unmarried.

ried. Sara became the wife of Rev. George D. Price of Phoenixville, Pennsylvania. Elizabeth married a saddle-maker of Grafton, West Virginia, where her husband built up a prosperous business. Nathan went south and died in New Orleans, unmarried. Hannah, the youngest child, married John Zimmerman. After his death she married David Cunningham, a cabinet-maker.

Martin Urner willed to his son, Jonas, the "Belwood Farms." Item three in the will recites: "I give to my said son, Jonas Urner, my old wagon, one plough, my harrow, all my horse gears, edged tools, winnowing mill, a meal chest, a new stone, a grindstone, all my casks, one-half of my bags and my Dutch and English Bibles."

No one will ever know the heart throbs and moments of reflection experienced by Jonas Urner as he took a farewell look at the old homestead at Bellwood around whose hearthstone so many hours of blessed memory had been spent. No one has recorded the final parting with his Brethren in the old Coventry church when he preached his last sermon there; nor the hallowed thoughts as he laid the last flower of "Belwood Farms" on the grave of this illustrious father, then silently turned away to return no more.

In the spring of 1811 Jonas Urner and his family set their faces southward, and in their famous Conestoga wagon they traveled down the long and lonesome "Trail of the Monocacy," along which other weary travelers had wended their way led by an Unseen Hand, and as pioneers scattered seed in a virgin soil.

Jonas Urner settled at Linwood in Carroll County and remained there until his death. One has to wonder why he sold the "Belwood Farms" and left the old homestead and his Coventry community where he was born, reared and labored in the ministry. No one will probably ever know all the facts, but the evidence seems preponderant that Jonas Urner was prevailed upon by the members of Pipe Creek church to come there and help them out of their serious troubles.

It seems that a young minister by the name of Charles Hobbs had accused the presiding bishop of certain grave matters about a land transaction and also about some autocratic methods in church work and the matter became so serious that some committees from Annual Meeting were sent to adjust the troubles. The Annual Meeting minutes of 1814 give some side lights on the previous and long standing controversy.

There is every probability that Jonas Urner was asked by the Pipe Creek brethren to come down and become resident elder. The fact is he sold his farm at Coventry and moved to Maryland in 1811. He was elder of Pipe Creek until his tragic death in 1813.

The Jonas Urner family of ten children separated

rather widely as the years passed but the good life and example of their parents continued abundantly in the lives of their children. A tragedy overtook the family during the summer of 1813, two years after they settled at Linwood, Maryland.

One night while seated at the table Jonas was quiet and in deep meditation. His wife raised her eyes and looked out of the window into the darkness as she said, "Some one is going to pass out of our family soon." Jonas had been waiting on his sister, Mary, and David Rinehart, her husband, who were both very ill with typhoid fever. Two days later Jonas Urner became a victim of the same disease, and at the early age of only forty-one, the young elder of Pipe Creek was laid to rest in the Wolfe graveyard at Linwood, and another pathfinder of Maryland had passed away.

Bridgewater, Va.

Some Brethren History in Florida

BY J. H. MOORE

Chapter 4

AFTER the close of our work at Keuka and Hawthorn, as noted in last chapter, there was a lull of near a dozen years in our active mission efforts in this part of the south. So far as I recall not more than two of our ministers remained in Florida, and they did very little preaching.

In the meantime the General Mission Board became somewhat interested in the religious welfare of the colored people of the south and even elsewhere. A member of the Board was sent to the Booker T. Washington institute to look into the situation and study his methods. Bro. A. W. Vaniman and wife were sent into Georgia to spend some months, to gather as much information as possible concerning the colored race, their needs and the better way of reaching them with the gospel. Nothing practical came out of either of these visits. Efforts were made to open up and maintain a negro mission in Denver, Colo., as well as another in Arkansas. Both of these efforts however came to naught.

With much interest I used to listen to the members of the Mission Board, in their meetings, discuss the colored missionary question. I made up my mind then, and it remains unchanged, that our people, as a body, do not understand the negro. And while I have spent twenty-five years in the negro belt of the south, and have had some share in handling negro labor, I am not so sure that I fully understand the race problem of the south. At least I am not in position to offer a solution for solving the problem. Spiritually speaking we seem to be able to understand the needs of the colored man across the seas far better than those at our doors. It is hardly a case of nearsightedness, and we would

not care to admit that we reverse the field glass when viewing the different points. For a full half century I have had an opportunity to study the race problem of the south, at first hand too at that, and today must confess that I do not know as much about the race question as I thought I knew while yet living in the north and having no experience with the negro. All this leads me to say, that as I view it, our religious mission in the south is to help the whites, those of our own race, and it is to work among them that these articles are devoted.

The period immediately following the freeze marks the beginning of a new era in Florida. The freeze put people to thinking and planning for other ways of making a living beside depending wholly on orange and grapefruit culture. And in a little while we find more people coming to Florida, especially for the winter months, than ever before, and among the number some of our members. They came in scattered groups, formed different settlements, and in this manner paved the way for several congregations.

The Zion—Tampa Church

The first group to be organized were those who had settled between Zephyrhills and Dade City. The organization took place Feb. 15, 1912, with Geo. A. Branscom, P. J. Blough and Abraham Buck as elders in charge. The organization took on itself the name, Zion church, and made choice of Bro. Buck as their presiding elder, later to be succeeded by Eld. J. V. Felthouse. The membership was very much scattered, some living in Tampa, others in St. Petersburg and a few near Clearwater. The congregation has labored under several disadvantages, has had a varied history, and has now crystallized as the Tampa church, with a modest house of worship within the city limits. A former house, unwisely located, kept the congregation from developing as it should have done. The Tampa church has before its marvelous possibilities, and with proper care may yet be made one of the strongest Brethren churches in the state. To me it seems there might be many openings in the city for our people as merchants, clerks, teachers and mechanics. And the city might also be made quite a winter resort for members wishing to enjoy the best of church services while in the south.

About two years after the Zion church was organized, to be exact Jan. 10, 1914, and while all the services were yet held in private homes, I attended and officiated at a love feast that was held on the rear porch of a farm dwelling. For a feast the environment was decidedly primitive, but the spirit of the service was highly commendable. What I am here saying about a pioneer feast, along with what is to be said in the next section about an unique church organization enables the reader to understand that in their attempt to re-

establish Brethren churches in Florida these recent comers were not being carried along on flowery beds of ease.

Clay County Church

The next congregation to come upon the scene was what is now known as the Clay County church, organized March 15, 1914, and located about twenty-five miles southwest of Jacksonville. This is purely a country proposition, and in a good farming section of the state too at that. I had something to do with this organization. It so happened that myself and wife were spending a few months at Eustis, and I was invited to come to Clay County and assist in the organization. The little meeting for the purpose was held in what was intended as a real up-to-date poultry house, just finished, and temporarily occupied by the owner and his family until a residence could be erected. My diary says there were ten members who had letters and entered into the organization. During this service we were all seated in a small oblong room, and the ceremony was made as simple as possible. By ballot, counted in the presence of all in the room, the necessary officers were elected, Bro. A. D. Crist being chosen elder in charge. The beginning was small, but the work has been judiciously and efficiently managed until the congregation has become an influential factor in the community and a valuable asset among the churches composing the district of Georgia and Florida. The congregation has a good house of worship, and is in a splendid position to reach out and gather in the sheaves. I was once in a meeting where something was said about the first Baptist church for Florida being organized in a log stable. I told the assembly that in the matter of uniqueness, I was one ahead for I one time organized a church in a chicken coop. Among those holding membership in this congregation was Eld. I. H. Crist, widely and most favorably known on account of his efficient and successful mission work in Kansas City and elsewhere in the west. Some years ago he passed into the realms of the blest, and to his credit it may well be said, that for his day he was the most active, efficient and successful Brethren preacher that now fills a Florida grave. A half dozen of his type placed here and there would prove a marvelous asset to the leadership of our district.

The Arcadia Church

May 13, 1914, a third church, for the state, at Arcadia, fifty miles south of Sebring, came into existence, with ten charter members, the same number composing the church in Clay County. Bro. Geo. A. Branscom was called from South Carolina, 500 miles, to take care of the organization services. By request of the Brethren Publishing House I had visited Arcadia the latter part of February and while there met with but

three members, and actually conducted a service with only two present. Later, others came, and inside of ten weeks there was a sufficient number to justify the organization. However, very little was done during the remainder of the summer. The coming of Bro. S. W. Bail and family, in the fall, along with several others, put life and inspiration into the situation. In due time a meetinghouse was built, a revival held by Eld. Isaac Frantz and several added to the church by confession and baptism. I pause here to pick up a bit of history running back to the days of Keuka activities. It so happened about eight months after I had located at Keuka in 1884 there came into the community, from Pennsylvania, a Bro. Bail and wife, who purchased the Lake View Hotel, just erected, and made it a real homelike resort for the visiting members. In the family was a tall young man, whom we soon learned to know as Sam Bail. After spending some thirty years in the north, part of the time in school work, then on the farm, and even in pastoral duties, he returned to Florida to help replant the Brethren standard in the state. And by the way, Bro. Bail and myself are the only two of the original Keuka group of 1884 to be still at work in our long since adopted state. The work at Arcadia still continues and in membership may have been coming and going. The city itself is old and prosperous and is located in what is generally considered a good section of Florida, and ought to be the home of a much larger body of members than can now be claimed for the place. Knowing the possibilities of this section as I do I can not help predicting a bright and prosperous future for the Arcadia church. More next week.

Sebring, Fla.

One Phase of the Blood of Christ

BY JOHN E. MOHLER

OF blood, bone and flesh composing the natural body, blood is the most readily corruptible. In this particular it is the weakest element of the body. The sight of blood causes sensitive persons to shudder and turn away. The thought of power of salvation through the blood of Jesus is repulsive to many religionists.

The ideal of the Christ readily appeals to them—his oneness with the Father, his calmness, his gentleness, his fearlessness and his love. Also his wisdom, power, and comforting spirit. The ideal is spoiled when the Christ is lowered to the plane of blood, and salvation is debased in exalting so material a thing as his blood. Therefore the Bible presentation of his blood, in its relation to salvation, is either received with an apology by so many earnest ones, or is looked upon as a fetish of no value.

Herein is where mortals reason without wisdom, not comprehending the life of oneness with the Father in

"God manifest in the flesh" in the person of Jesus Christ. The supreme greatness of Jesus lies in his exaltation of the weak and the neglected ones of earth. Herein is where he differed from those who had gone before him. The repulsive things in men and women he touched and turned into glory with the same love wherewith he touched his Father. The poor, the distressed and the outcast amongst men were sought and enriched and taken into his arms of love.

This is the life of Jesus that has conquered the world thus far. It is the phase of his life which the critics ignore in their own living, who idealize him, but shrink from the blood atonement. To do the things he did unto the scum and offscouring of human society is as repulsive to such as is the doctrine of salvation through his blood.

And yet none can reach freedom of soul and spirit except in a ministry of lowliness such as Jesus followed while in the world. Oneness with the Father is impossible except there is oneness with all that is of the Father. And this includes all whom the world avoids as vile and contemptible. For Jesus died for such. And so the blood, repulsive as it appears to some, yet symbolizes the life which is one in love with the base ones of earth, and through this love exalted into oneness with the Father, in the salvation and wisdom of Jesus the Christ. And that soul who is willing to so humble self as Jesus humbled himself in his earthly ministry to exalt the weak and despised amongst men, will have no difficulty in accepting the blood of the Christ of the Holy Scriptures.

On the other hand, professions of salvation through the blood of Jesus, if unaccompanied with loving service and ministry to the distressed and unfortunate ones of earth, are but empty professions, barren of the fruits of the Spirit, deceiving the ones who so profess.

Aside from all of this is the meaning of the blood covenant so well known to the Orientals, making sacred the significance of the blood, to Christians, both between themselves and between them and the Father. But that is another chapter.

Los Angeles, Calif.

Letters to a Dunker Father

Letter Six

Dear Father,

IN my last letter I said that the average conscientious objector is a part of the war system. The exceptions are those who refused to compromise in any way with society in its war making fever, and probably went to prison. Those who chose to do non-combatant service can scarcely rank much higher ethically than those who remained at home to raise wheat to feed the army. This presents an extremely difficult problem. Modern wars are waged by entire societies and not by mere

armies. As I have tried to show they arise from the contradictions in the economic system of capitalism. If a modern war is waged by an entire society there are few activities which do not assist in the prosecution of war. In a realistic sense one would have to withdraw completely from society to escape the onus of assisting in the war. To do this is impossible of course.

Let us assume that a conscientious objector has taken non-combatant service in the army kitchen. Is it any better to feed a man who does the killing than to do the murdering yourself? Or is it more justifiable to nurse men back to health in an army hospital that they may again murder, than to go and murder in your own name?

This same logic applies to every member of society. No farmer can be sure that the products of his soil will not feed or clothe a part of his country's mass murdering machine. Few manufacturers can say that their product does not in some way assist in the war. Few laborers in the factories of the nation can be certain that the product of their labor does not in some way help to take the life of an enemy.

I could even become quite harsh and say that the Dunker peace policy of refusing to kill, but still assisting on the home front, is in reality selfish. Did not most Dunkers come out of the last war rather well? Few of them lost their sons, most of them made good wages, many of them bought more farms and property, all those who were farmers were very happy to receive high prices for their crops. And uncomfortable consciences (if there were any) were eased by larger contributions to missions and church activities. Of course most of us were unaware that in the last analysis the spilling of the blood of some mother's son was partly the reason for those high prices. I know that it is putting it bluntly to say that we Dunkers profited out of the World War, but at least I hope we were not as bad as some of the British clergy who actually held stock in munitions companies. However, we were content to make big money along with the munition makers, but not to take the moral and ethical responsibility for the war. Do you wonder that the churches of America are given such little heed when the steel barons decide that we must increase our navy to the tune of \$500,000,000?

It is time that Christian people stopped fooling themselves. If they do not believe in war, they must renounce a system in which war is inherent and inevitable. If they desire the profit system they must assume responsibility for the eventual fulfilment of that system; that is, depression, starvation in the midst of plenty, war, and the eventual collapse of civilization. We can not serve God and mammon. It is time that we gave more emphasis to the social teachings of Jesus.

Your Dunker Son.



MISSIONS

*This Department
Conducted by
H. Spenser Minnich*



Sharing Observations With the Home Church

BY CHAS. D. BONSAACK

Secretary of the General Mission Board

Second Installment

SEPTEMBER 6. We are awakened by a voice saying, "Look out your porthole, the Europa is passing us." We did, and this massive and fast ship which left New York forty-eight hours after we did was passing at 6:30 A. M., while we were just lying outside the harbor at Cherbourg, France, five days after leaving New York. Here at Cherbourg we lose some of our passengers, among them Dr. Hartzler and family, who will go across Europe to see the Passion Play and then proceed to his work in the American University at Beirut, Syria. After an hour we proceed to Southampton, where at noon we disembark after satisfying all the government officials of our right to do so and that we will behave ourselves while in Britain. How good and strange to be on land again, after eight days on the water! Even one awakes at night and misses the sway of the ship and the vibration of machinery. Now begins our journey by rail to London of two hours. What a delight to see the well kept gardens and fields of the farmers of Southern England! Mrs. Studebaker with her appreciation of the beautiful was enraptured all the way and helped the rest of us to feel it too. At last in the bustling city of London, we begin to get acquainted with the confusion of English money, passing on the left side and other things different. London folks are more conservative, simpler in dress and perhaps more courteous than we Americans. They are beginning to use signs and display ads quite as much as their American competitors, except the electric kind; the cost of fuel prevents this and Americans can well take notice of an extravagance that may some day end. We are soon in the good home of Mr. and Mrs. J. H. Weber. They have entertained many of our people going through London and all who have stayed here remember it as one of real sacrificial service and cheerfulness. Her husband is one of those kindly Christian gentlemen of whom the world has too few. They are not the least excited when two cabs unload seven adults, two children and about thirty pieces of baggage

in front of their hospitable home. It is soon all tucked away; and the guests too, after a bountiful supper, for a night's rest.

September 7. Off to W. J. Allison & Sons early in the morning, the shipping agents for many mission societies and real friends of and to mission work. Here we learn of a cable from Africa saying that a sick missionary is returning home. This is one of the unpleasant problems of the work and suggests the importance of the most careful physical examinations of all who enter mission work in tropical climates. Any negligence at this point means loss to the work as well as workers. Here we make plans for our further trip, purchase a few needed things for a tropical climate and return to our resting place with a sense of real weariness and a feeling of being successful candidates for a night of sleep.

September 8. London is giving us a few days of wonderful weather, warm and delightful yesterday and every evidence of another today. We first visit that wonderful cathedral, St. Paul, where Dean Inge has made famous in thought in the last ten years its already famous history as a building. A service near at hand made it impossible to visit its historical crypt and gallery. Being Saturday, the Houses of Parliament are open to the public and here a short visit is made. Immediately adjoining is Westminster Abbey. Here is the accumulated evidence of history of England for many centuries. In the House of Parliament where British laws are made, are statuary and paintings. These pay tribute to the thrilling stories of religion and its contribution to English progress. In Westminster Abbey where all kings for six centuries have been crowned, and where the people of London have worshiped for the same period, they seem to pay tribute to the heroes of war and the conquerors in battles for human rights. This seems a strange anomaly of our western civilization. Too long has the Christian church worshiped those who have shared in the tragic cruelties of war. The selfless giving of life is not to be overlooked, but it is quite time that the Christian church must find the "moral equivalent of war" in that selfless giving up of rights that lead to war. Here is the challenge of Calvary and the heart of the way to peace. In Westminster Abbey there are perhaps the remains of more prominent historians, poets, scientists and the world's famous men and women than in any other place in the world. To a mission enthusiast, none are more appreciated than the dust of David Livingstone. Near by is the grave of the unknown soldier of England. Today there lies a wreath here from the florists of the world in session at Denver, Colo. Such thoughtful remembrances can only build international goodwill. The fine loyalty of marriage is recognized by the tombs of William E. Gladstone and wife. This

grand old man of England, who was made four times England's premier, requested that if his good wife could not be buried in the Abbey by his side he did not care for the honor for himself. Yonder is the statue of Sir Robert Peel who established the police system in the city of London. This led to the fact that London police have ever since been called "bobbies," in honor of the first name of him who conceived the importance of a system of helpful law and order.

September 9, Sunday in London. London is a city of great cathedrals and preachers. But first of all we must help get Dr. Studebaker off to Edinburgh. He learned yesterday that in order to pass a British medical examination he should proceed there at once; and like a good missionary he plans to go at once, while his good wife stays in London to complete some buying. After this we proceed to Central Hall to hear Dr. Dinsdale T. Young, a leader of Methodism in London. Here is a man 75 years old at least, whose message attracts large crowds. He has occupied the same pulpit for about twenty-five years. Like most of the British preachers, he is a student of the Bible and of life. He interprets the richness of revelation in the terms of human need. Simple, practical and sincerely in earnest, he sends his people away thinking and helped. The evening service was in an average church in West London near where we are stopping. But it was no average sermon that we heard—unless the average is much higher here than that to which we are accustomed. Again it was a great interpretation of Scripture from the first chapter of First Corinthians, mostly as to why the cross is foolishness to the unbelieving. The preacher said: "The sins that led to the cross were the most common, such as gossip, envy and the love of money." Both of these ministers made stronger statements against war than I ever heard from any pulpit. They both prayed for the League of Nations assembling in Geneva, for the United States in her labor problems, for the sufferers in the great disaster of fire at sea (the burning of the Morro Castle had occurred the day before). The prayers were long, but not tedious. They were not thinking of abstractions, but human need across the world, and talked to the Father as though they knew his heart and interest in the things that trouble men. To close the day we listened to the Dean of St. Martins—"Dick" Shepherd, known to most American preachers by his books. His message was over the radio and on the beauty of going the "second mile." These preachers all seemed to realize the stirring need of the times as a background in their thinking, but certainly gave a positive message of hope and redemption to meet any need—two of them at least, quietly condemning those who offered doubts and uncertainty to a suffering and hungry people.

September 10. After a busy day of shopping, we

spent the hour of tea-time with that veteran missionary statesman, Dr. J. H. Oldham. He had just returned from an important conference in Denmark on Christian life and order. He seemed stirred by the modern tendencies of governments to supersede conscience and God in their demands on the individual life. Members of these conferences are studying this question with the purpose of creating a sounder philosophy in government procedure to give heed to the rights of the Christian church and missions in all lands. No one can spend an hour with this great soul without being impressed by the vast interests involved in keeping free the way to propagate religion among all men and nations.

September 11. Today we spent almost entirely discussing missions with other office secretaries. First we meet Dr. Cash, Dr. Cooke and Mr. Hooper of the Church Missionary Society of the Church of England. The officers of this great and oldest society have a magnificent building in which they are located. A spirit of faith and hope prevails in their outlook. They give us happy suggestions for mission work, also letters of introduction to such of their missionaries as we might meet. Dr. Cash will spend the coming winter visiting their India missions, giving about five months to it. Next we visited the offices of the London Missionary Society, the second oldest in London. Here we found no foreign secretaries in, but were graciously shown the place. They have a map that was made in Africa by David Livingstone of the country he had explored. One marvels at the careful details and accuracy of this first attempt at mapping this dark continent, but they tell us that this was characteristic of all his work. We called at the office of the Sudan United Mission and found the Secretary, Mr. Dawson, was in. He will visit their missions in Nigeria this winter also. Much of their work lies adjacent to that of our own in Nigeria. The evening was given to what is called a valedictory service for outgoing missionaries under the Methodist Society of Great Britain. They have sent out twenty-one already during the year. There were twenty-six names presented and present at this service to go yet this fall. These are all newly appointed missionaries, making a total of forty-seven for the year. The British Societies have been able to keep up their missionary giving much better than in America; none having dropped much more than ten per cent in the years of depression. This they attribute to two things generally—a braver facing of the depression and that their churches have not used the common budget, but keep missions separate from other things that the church must and ought to do. I think I should add that our short contact with their church makes us feel that they take their religious life much more seriously. The valedictory service above referred to was some-

thing like our mission convocation at Conference. Missionaries were introduced. A few brief addresses were made. It was under the direction of the president or moderator of the whole church, who gave a splendid fifteen-minute missionary address that was earnest, thoughtful and convincing.

Junior Worship Program

(To Be Used with the Junior Project)

Hymn: Faith of Our Fathers.

Theme: Building a People of God.

Aim: To show that our religion has come to us as the gift of many races and nations, and to awaken a desire to share our knowledge of God with others.

Scripture Reading: Psa. 119: 105 and Psa. 19: 7-14.

Hymn: Glorious Things of Thee Are Spoken.

Lesson Thoughts: Where did we get God's word? Much of this word of God records the history and growth of the Jewish people. Turn to your Brethren Junior Quarterly for the third quarter, on the first page and the second paragraph, and find what is said about this Bible history. "The history of the Hebrew people begins in the early part of the Old Testament and goes on through the New Testament. Hebrew history starts with a family, continues in a tribe, then tribes, then a kingdom and at last a nation. More important than the kings were the prophets—Elijah, Elisha, Amos, Hosea, Micah, Isaiah—who stood between God and the people. They tried to help the people know God and his righteous will and forgiving love."

Then Jesus revealed God's love to the world and the story is told in the New Testament. Those who loved Jesus and tried to live his kind of life told others and others. This light and love of God has been shining on down through the years. Sometimes it seemed that the "great lamp which God had given his children to guide their feet" was hidden. But again and again devoted people found the light and helped to give it to the world. Turn to your history books and read about Luther who helped the people of Germany to find their lost Bible, and to have it in their homes and in their churches again.

Remember how the early Pilgrims, Puritans, Quakers, and Huguenots came to America for their religion's sake, that they might read their Bibles and worship God as they pleased. Recall the beginning of our own church in America.

Do you suppose that even today other nations and races are coming to America in order that they may worship God as they please?

As the word of God has come on down to us, shall we not pass it on to others who have not yet known its light and love?

Poem: These Things Shall Be

These things shall be—a loftier race
Than e'er the world hath known shall rise
With flame of freedom in their souls,
And light of knowledge in their eyes.

They shall be gentle, brave and strong
To spill no drop of blood, but dare
All that may plant man's lordship firm,
On earth, and fire, and sea, and air.

Nation with nation, land with land,
Unarmed shall live as comrades free;
In ev'ry heart and brain shall throb
The pulse of one fraternity.

Man shall love man with heart as pure
And fervent as the young-eyed throng
Who chant their heav'nly psalms before
God's face with undiscordant song.

Prayer: Give thanks that we are God's people. That others have passed the knowledge of God on to us. Pray for the love and concern which helps us to share the love and light of God with others everywhere. Help us to be builders for God.

Closing Hymn: Follow the Gleam.

Women's Missionary Program

AFRICA

Devotional: Appreciate the power of Jesus Christ to transform men. Reach a sense of the joy of partnership with the church of Christ in Africa.

Hymn: In Christ There Is no East or West.

Scripture: Acts 8: 26-38.

Prayer: Pray for the evangelistic, the educational and the medical work on our African field. Pray that our missionaries may have the guidance of the Holy Spirit in all of their activities. Pray for the light of Jesus to come to all of his little ones—"Where the child is checked in its growth, where the woman is warped in her progress, where the poor are pushed to the wall, where the tripping are trodden down, where the weak are weeded out by the strong"—there may they meet him!

Solo: "Lord I Want to Be Like Jesus in My Heart."

Poem: Give a Thought to Africa, see page 13.

Hymn: Rescue the Perishing.

The Church of the Brethren in Africa:

Evangelism.—Mrs. Desmond Bittinger.

Purpose:—To see thousands of men, women and children for whom Christ died, and to hear him say, "I am come that they might have life and that they might have it more abundantly."

Education.—Mrs. A. D. Helser.

If the people of Africa are to find their place in the new world, they need training in intelligence and character to enable them to cope with conditions they have to meet.

Healing.—Mrs. Homer Burke.

Purpose.—To see Christ's ministry of healing directed to the redemption of the whole man,

Lepers.—Mrs. Harold Royer.

"Heal the sick, raise the dead, cleanse the lepers; freely ye have received, freely give."

Poems by Christian Lepers:

Lilies abloom,
And in my heart no room
Except for thoughts of him who conquered death.

Upon this Easter morn,
Afresh, oh, all afresh,
His grace in me is born,
And my dumb heart cries out to sing his praise,
On this, his day of days.—Takamoto.

I would not change one little jot
Of his dear will for me;
But in my weakness I would go,
Entrusting all my load of woe
To him who walks with me.—Kanda Keizo.

Benediction.

PASTOR AND PEOPLE

The Gist of the Sermon

BY D. W. KURTZ

Excuses or Reasons

IN Luke 14 we have an interesting story. Jesus was bidden to a feast, and he made some observations which came too close to reality to be comfortable. One of the guests wanted to change the subject, so he suggested a subject for discussion more remote: "Blessed is he that shall eat bread in the kingdom of God." But Jesus was not so easily switched from his purpose. He spoke another parable. A certain man made a great supper, and bade many. When all was ready he informed them, but they had other interests. One had bought a farm, another oxen, another married a wife. They had other interests, and made excuses. There was no valid reason, only excuses.

An excuse is a self-defense, a self-justification for what one has done, or wants to do. Prof. Dewey says about the only thinking people do is to find excuses for doing what they want to do. To find reasons for conduct is too hard work; it is a very difficult task. One can not reason unless he gets the facts, all the facts, verifies the facts, and then motivates conduct on the basis of the facts. How seldom is this done! This is the scientific method in every branch of human interest.

These men who declined the invitation were preoccupied with things of lesser importance. They were so engrossed with the lesser, that they shut out the greater. Their interests, in this case, were not evil in themselves, for it is right to buy farms, oxen, and marry a wife. But when the lesser crowds out the greater, it becomes an idol, and the choice is wrong. All of the lesser things of life get their real value only as they are properly related to the higher, to serve the higher. The farm, the oxen and the wife would all have been sanctified by serving the cause of the higher, spiritual life. Whatever comes into the way of the best, becomes an idol. The good is always the enemy of the best.

Christ's invitation is the most reasonable claim upon us in the world. The facts prove it. His invitation to come to him, receive his message, his fellowship, his spirit, and his life, is the best move we can make. It is the richest in results, in happiness, in survival and welfare. The facts of life attest that the Jesus' way is the best way of life. Reason is based on facts. There is no reason in the world why men should not come to Christ; there is every reason why they should.

The things we choose reveal our characters; they also determine our characters. What will be the char-

acter of a man who ignores, refuses, depreciates and declines an invitation that means as much as the invitation of Christ? Each one will go to his own place. What will be the place of men who refuse the True, the Good, and the Beautiful? Is your defense an excuse, or a reason? It can not be a reason unless it is based on facts. What facts are there that will justify a man in ignoring and refusing the invitation of Jesus? It is more than a lack of courtesy to the world's Redeemer; it is a definite choice of the lesser good, and the lesser destiny.

Chicago, Ill.

What to Pray For

Week of October 13-20

If plans carried out, Dr. and Mrs. Daryl Parker expected to go from language school to Ping Ting by the middle of July. After studying the language and being able to write compositions in the Chinese characters, they doubtless found it a great joy to be among the people at Ping Ting where they could speak their newly acquired language. Without doubt some of the difficult sounds of the Chinese language will come easier to little Donald Lee than to his parents!

Sister Corda Wertz, R. N., is also at Ping Ting working in the hospital. In one of her letters she writes the following: "How eagerly I read the pages of the MESSENGER. It surely is a 'glowing fire' to keep us warm while we are so far away from home. I often wish it was as precious to every member of the church as it is to us on the foreign field."

Shall we not remember our medical missionaries more definitely in prayer? Theirs is no mere profession—it is a vocation. They go to the ends of the earth to relieve suffering, to raise the standards of health and to live out their lives in the power and presence of the Great Physician who came to seek and to save the lost.

Bits of Brotherliness

BY PAUL F. BECHTOLD

Do Your Bit as a Hero of Peace

DEPRESSION and drouth had hit parts of South Dakota so hard that farmers had little feed; the young stock was sold to buy feed for the old. Church work was severely crippled. It looked as though hundreds of churches would lose their pastors. Finally, a group of heroic ministers said to the churches: "We'll stay by you! Just do the best you can about our salaries."

When good times come again, not only church members but entire communities will remember how these preachers chose to suffer with their people, and the Kingdom of God will be hastened in its coming.

Wakarusa, Kans.

HOME AND FAMILY

Give a Thought To Africa

(See Women's Missionary Program, Page 11)

Give a thought to Africa!
 'Neath the burning sun,
 Hosts of weary hearts are there waiting to be won.
 Many idols have they, but from swamp and clod
 Many a voice is crying out for the living God.
 Give your love to Africa! there our brothers call.
 Bring release, from slavery, break sin's bitter thrall.
 White shall love the black man, each forget the past;
 In the Father's house above, all will meet at last.

Hosea K. Nyabonga.

When They Grow Up

A Mother's Letter to Her Sons at College

Beloved Sons—

RED plums, green beans and Maiden Blushes to can, plus the aftermath of a big two-day house party—but what can a yearning mother do, when there's a letter in her system to get out, to her two sons just off for college? "I'll remove it."

A precious worship hour and the Cheerio program have just passed on the radio. After two weeks' absence Cheerio himself was back. There is only *One Cheerio*. Such uniqueness, originality, simplicity, fickleness and grandeur—interspersed. His part of the program this morning was magnificent.

Perhaps he won a point of contact with me in the beginning by telling about entertaining a house party where he was vacationing in Vermont. There was something mutually amusing in his reflections over being eaten out of house and home, the big task of making and carrying out plans, the laundry bills, etc.

He was irresistibly tender in picturing his visit to the cheerful yet blind, bed-ridden soldier boy, Dan Shay, at Newington, Connecticut Veterans' Hospital. For him the war has never ended.

One just stood with him at the tomb of the Unknown Soldier at Arlington, as he quoted those incomparable words of Dr. Fosdick. "Unknown Soldier, I have an account to settle between you and me. First I deceived myself, and then I deceived you." The rest I can not quote but I wish you could read it. It would be effective in peace work.

He said there was standing beside him, at the tomb, one near and dear, a majestic youth, six feet, two inches tall, and as he thought of our national trend, the glory of the morning sun paled, and he saw the sturdy youth by his side become as "cannon fodder."

It was so precious to make the journey to college with you last Friday. It was another step, up the stairway of our dreams for each of you, since babyhood,

and we can scarcely realize you are in your senior and freshman years of college now.

My heartstrings, just as elastic as on the day when each of you first started to school, yielded to playing emotions: Grateful assurance and tender wishes for your choice of most worth-while friends and things; faithfulness and thoroughness in your tasks; wisdom in use of strength, time and money; constructive coöperation with God and man.

Daddy and I thought it would be lonesome to come home with an empty back seat, to an empty house, so we stopped en route to bring your uncle Dan's and their lovely little family of four with us to spend the week-end. The children bubbled over with glee at the prospect of a trip so far away from home. We had a mutually enjoyable full-and-running-over visit and were loathe to take them back when Sunday afternoon came.

We picked up Tillie dog on the way home. Uncle Ben's children had enjoyed her visit, but she was still grieving that she couldn't ride all the way with you boys to college.

We stopped at both grandpas a bit. They all wanted to hear how the trip was with your big lot of baggage, and all about you. We found Grandpa and Grandma Good in bed already, but they didn't mind being routed out, and the short jolly visit, as we munched juicy pears and crisp crackers, made them and us glad. Uncle Dan's family thought it was a real treat to get to their Grandpa Good's on the trip here.

We are so anxious to get mail from you. Tell us about your courses and all the news. Keep ahead of your lessons or they'll get ahead of you.

Daddy is off to work, and I to the red plums, green beans and Maiden Blushes.

Your pal, Mother.

Chrysanthemums and Daisies

BY CHESTER E. SHULER

"If all the gentle daisies
 That whisper to the breeze
 Were roses and chrysanthemums
 And giant prize sweet peas,
 How bare would seem the dappled mead!
 The paddock where the chickens feed,
 Green clumps where brooklet bubbles bead
 Would be no place for these!"

DAISIES aren't particular where they have to grow. They flourish and bloom and look pretty in the green fields, the silent marshes and almost anywhere that they can get enough soil in which to bury their tiny roots. They are not dependent upon glass and artificial heat and human care for their health and beauty. They spread joy and happiness where the more beautiful, but less hardy roses, chrysanthemums and kindred flowers would hardly survive.

Thus the common, little daisy seems to fit peculiarly into the common, everyday surroundings, where the common, everyday folks live. And so, its sphere of usefulness, its power to give joy and gladness and beauty is increased many fold over that of the larger, more prized blossoms.

It was Lincoln who once said, "God must love the common people because he made so many of them." And God must love the daisies for the same reason. Like daisies, common folk are useful and grow 'most anywhere. And how this world needs human daisies in so many places! Places where the chrysanthemum, the rose, the sweet pea would not grow or would seem out of its element.

All of us know some of these precious folks who are, like the daisy, living amongst commonplace surroundings, yet spreading sunshine and helpfulness and joy wherever they chance to be. Possibly it's the old cobbler down the street who sits all day pegging away at shoes amid the dusty, dismal atmosphere of his shop, who radiates a bit of joy and real soul sunshine when you chance to drop in with a shoe that needs repairs. Or it may be the little girl who watches the cows in the meadow . . . the sooty-faced firemen in some industrial plant . . . the poor washerwoman who brings the laundry weekly. These human daisies are blooming all about us—even though the roses seek other soil and more gentle climes!

Daisies are courageous and brave. They bend low in a storm but straighten again when the sun smiles upon them. Chrysanthemums and roses are less hardy when exposed to the elements. Human daisies are bravely growing, smiling and spreading cheer where it takes real courage to stay. Yet "how bare would seem the dappled mead" were they all removed! The quiet, godly lives of some obscure folks send forth a stream of blessing into almost every other life that comes into contact with them—though they, themselves, are least conscious of the fact.

The young person who chances to be a daisy in some quiet place far from the city's din . . . or amid the rush and roar of the metropolis . . . is doing a real service to others. If we can not be roses, or chrysanthemums, let's be glad to be daisies.

The important thing is to be flowers of some sort—and not parasites or weeds.

Newport, Pa.

A Father's Letter to His Newly Wedded Daughter

With all my heart I wish both of you, as you embark as one upon the unseen and untried realities of life, a most happy future. However I might desire to do so, I should not wish that you go through life without meeting sin, trials and temptations; for it seems to be God's plan that these are needful to develop the spirit of Christ in us. A noted

Bible student said: "It has ever been depicted that man has reached his highest altitude in the Christian realm in the face of desperate odds; then welcome each rebuff, make life's smoothness rough." Look upon these things as they come, and they will, as from God; that you may develop into model Christians, that you may say with Paul: "These afflictions work for me a far more excellent and eternal weight of glory."

Though you forget everything else I have said here, there are two facts which stand out in my mind with great boldness, that I trust with all the love and fervor of my soul you will not forget as long as life shall last:

First: a short life well spent is more desirable than a long life spent to gratify the lust of the flesh; and it is well to remember the promise in the 91st psalm to those who dwell in the secret place of the Most High, in addition to countless other blessings, is "With long life will I satisfy him, and show him my salvation."

Second: may you ever be conscious of the indisputable fact that all our possessions, whether material, physical or mental, are of no value except as they are used to advance the kingdom of Christ.

The desire of my heart is further stressed in the following admonitions and promises: "The Lord redeemeth the soul of his servants: and none of them that trust in him shall be desolate" (Psa. 34: 22).

"Fear the Lord, and serve him in truth with all your heart: for consider how great things he hath done for you" (1 Sam. 12: 24).

"Ye are bought with a price: therefore, glorify God in your body, and in your spirit, which are God's" (1 Cor. 6: 20).

As you establish your home, the motto I would like to have you make your own is this: "We will spend our lives in the interest of the cause of Christ, whose we are."

In my search for a memento befitting the occasion of the greatest event of your life (save one, your vow to God), I can conceive of nothing more appropriate than the facts herein given, which were written after careful and prayerful thought for your best interests.

Resting assured that they will be received in the same spirit in which they go to you, I am and ever shall be—

Your loving father,

E. Strayer.

CORRESPONDENCE

MT. HERMON ASSEMBLY

This report is being written from a perspective of about two months, and ought therefore to be a truer evaluation than one given immediately following the assembly. The committee in charge of the assembly program for Northern California was apprehensive concerning the attendance at this year's assembly, but we were reassured at the opening of the conference on Friday, July 20. At the get-acquainted meeting on that evening the morning-watch room was well filled. The Fresno congregation was represented by the largest delegation.

The assembly program was enriched by excellent leadership from Elgin. Bro. Bob Zigler presented in his inimitable manner much challenging thought. He brought us ideas for the improvement of our local church programs which are certain to find practical application. We were glad to become acquainted with Mrs. Zigler, who was en-

joying a vacation with her husband as he made this trip.

Ruth Shriver helped to make our program vital and meaningful. In her delightfully radiant manner she discussed psychological and instructional problems directly connected with children's work. That assembly, conference, or church is fortunate which is able to have Ruth Shriver share with them her wealth of knowledge and training in matters concerning child problems.

Harian Brooks of La Verne College assisted in the program. At the La Verne campfire program he presented an address of special merit.

Of all the programs of the week perhaps the outstanding ones were about the campfire. The consecration service about the campfire limited to young people and their leaders deeply touched the lives of those present. Those who were present also on the hike after the regular campfire on the last night of the conference will never forget the spiritual elevation as we sat in the spell of the moonlit scene on the mountainside and brought our experiences to a focus in testimony and song.

The attendance was not as large as it has been some years, but we had a registration of about 160.

We are already looking forward to the assembly of 1935. We expect to have again the inspiring leadership of Dan West. The committee urges the members in Northern California and in other churches on the coast to begin planning for next year's assembly. We hope to make the program of 1935 exceptionally attractive and inspirational, and we should like to break all previous attendance records.

Fresno, Calif.

J. E. Jones.

DISTRICT CONFERENCE OF OREGON

The District Conference of Oregon convened at Portland Aug. 25. The elders, the Men's Work division and the Sisters' Aid met Saturday forenoon in separate meetings.

Sister Rebecca Barr of Portland was elected president of the District Aid; Sister J. D. Miller, vice-president; Sister Jennie Holl of Corvallis, secretary-treasurer. The Aid will continue its support to the national project during the year. Talks and readings were given by several sisters. At the close of the program a play was given by the ladies of the Portland Aid, Dr. Sure Cure, which was very good. The characters represented were always ready for the worldly things but were not interested in the good things of life. Dr. Sure Cure gave as a remedy for her patients the use of mission books, Bible study and reading of the work done by our women on the foreign field.

The mothers and daughters met in the afternoon. Sister Phyllis Harding of Portland was elected director of this work for the coming year. A program of talks, readings and musical selections was given.

Saturday evening at the welfare program Bro. Ritter spoke, followed by Miss Cotterel who is secretary of the Oregon state welfare society. She told of her work and what the state is doing for children. Sunday forenoon was given to the ministerial meeting; all the speakers were present but one.

Sunday afternoon a cantata was given, *Lost a Coin and a Boy*, directed by Sister Marie Pence. Singers from nearly all the churches were included in the group. Sunday evening was the missionary meeting. A sermon was given by Bro. Ritter, followed by a sermon by Bro. J. W. Barnett. At the close of the meeting a call was made for volunteers for service during the coming year, and several responded.

Oregon has two young women giving definite service who were volunteers at our conference last year. The work of

these two, Sister Phyllis Harding of Portland and Sister Florence Miller of Damascus, has been a great help in our district and is very much appreciated.

Monday morning was taken up with the business meeting. All the churches were represented. Bro. J. D. Miller was moderator. The reports from the different departments were given. Three members were elected on the board of administration: Sisters Sadie Pence and Rebecca Barr and Bro. J. D. Miller. Bro. R. C. Flory of Grants Pass was elected trustee to La Verne. Bro. Charlie Barklow of Myrtle Point was elected moderator for next year. Our District Conference will be held at Grants Pass in 1935.

Ashland, Ore.

Blanche Lininger.

KINGDOM BUSINESS IN WESTERN CANADA

Fifty per cent of the Protestant Canadians have no present church affiliation. That part known to us as the District of Western Canada has a much higher percentage than this. The settlement of the western provinces has been too rapid for the church development to keep pace. The settlements are so widely scattered and the farms so very large that spiritual ministry becomes very expensive. The problem is increased by the migrations from the semi-arid prairies to the much wider expanses which are "rained upon." Many more details could be given to show in a general way what a tremendous need exists.

The United Church of Canada is very ambitious to be the one and only church. But their compromise message has so little to satisfy soul-hunger that these western provinces are as fertile for the growth of religious bodies, with an unbalanced emphasis as they are for the production of small grain. The Seventh Day Adventists are making the most rapid growth of any religious body in Alberta. It is striking to find people of the Church of England, Lutheran, United, Catholic and Brethren united into one of the loudest, noisiest, most erratic "tongues" churches I have ever known. This has happened in one community.

As the immense natural resources of Alberta have scarcely been touched, even so the unlimited opportunities for religious work have scarcely been comprehended. The Church of the Brethren has a full gospel message. The western provinces need the message and constitute the Macedonian call to the mother church.

We came to Alberta less than fifteen months ago at the call of the Bow Valley church at Arrowwood. Later I was vested with additional work as district superintendent. Part of the expense of the latter work is borne by the District Mission Board and part by the General Board. While getting acquainted with the field, love feasts, baptisms, business meetings, preaching services in homes as well as churches, Bible classes, leadership training courses, anointings and home devotions have been conducted.

When needs and opportunities have been discovered, young people have been sought to fill the places. And they have responded. They have conducted Daily Vacation Bible Schools, receiving no remuneration. They have served and are serving in some of the most difficult pastoral situations to be found anywhere, giving full time service and receiving no material compensation. Quite a number, I think at least a dozen young people, have definitely dedicated themselves to sacrificial service in whatever capacity the Lord can use them, and it would be difficult to find a happier group.

Because of distances, boundary line restrictions, etc., it is useless to expect the Canadian Church of the Brethren

(Continued on Page 18)

KINGDOM GLEANINGS

Calendar for Sunday, October 14

Sunday-school Lesson, The Christian and His Bible.—Acts 8: 26-39.

Christian Workers' Meeting, The Church and Her Youth.

B. Y. P. D. Programs:

Young People—The Jesus We Follow.

Intermediates—Gold Mountain (Mission Study).

* * * *

Gains for the Kingdom

One baptism in the Connellsville church, Pa.

One baptism in the Mechanic Grove church, Pa.

Seventeen accessions to the McClave church, Colo., Brother and Sister Oliver H. Austin of McPherson, Kans., evangelists.

Three baptisms in the Cedar Rapids church, Iowa.

Five baptisms in the Pleasant View church, Ind., Bro. R. H. Nicodemus of Sidney, Ohio, evangelist.

One baptism in the Lena church, Ill.

Four baptisms in the Buck Creek church, Ind., Brother and Sister B. M. Rollins of Keyser, W. Va., evangelist.

Six baptisms in the Salem church, Va., Bro. N. H. Blough of Davidsville, Pa., evangelist.

Seventeen baptisms in the Yellow Creek church, Pa., Bro. Tobias Henry of Johnstown, Pa., evangelist.

One baptism in the Mt. Etna church, Iowa.

Three baptisms in the Old Furnace church, W. Va., Bro. E. T. Fike and wife of Eglon, W. Va., evangelists.

Two baptisms in the Howard church, Ind., Bro. R. O. Shank of Flora, Ind., evangelist.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Sister Mary L. Cook of Pontiac, Mich., Oct. 7 in Flint church, Mich.

Bro. Walter Landis of Lima, Ohio, Nov. 11 in the Fairview church, Ohio.

Bro. John D. Ellis of Johnstown, Pa., Oct. 22 in the Pleasant Hill church, Pa.

Bro. Edw. Stump of North Liberty, Ind., Oct. 22 in the Mexico church, Ind.

Bro. Burton Metzler of Middlebury, Ind., Nov. 4 in the Bremen church, Ind.

Bro. J. A. Buffenmeyer of Bunkertown, Pa., Oct. 15 in the Mt. Olivet church, Pa.

Bro. Paul K. Brandt of Holmesville, Nebr., Oct. 28 in the Wichita church, Kans.

Bro. Geo. Rogers of Bedford County, Pa., Oct. 22 in the Quakertown church, Pa.

Bro. J. H. Cassady of Washington, D. C., Nov. 4 in the Connellsville church, Pa.

Bro. Newton D. Cosner of Westernport, Md., Oct. 14 in the Frostburg church, Md.

Bro. Daniel Funderburg of Huntington, Ind., Oct. 14 in the Oak Grove church, Ill.

Bro. Paul Studebaker of Franklin Grove, Ill., Nov. 11-25 in the West Branch church, Ill.

Brother and Sister O. H. Austin of McPherson, Kans., Nov. 7 in the Lone Star church, Kans.

Brother and Sister B. M. Rollins of Keyser, W. Va., Oct. 15 in the Salem church, Southern Iowa.

Brother and Sister Oliver H. Austin of McPherson, Kans., Oct. 17 to Nov. 4 in the Happy Hill church, Rich Hill, Mo.

Oct. 14, two weeks' meeting in the Sugar Run church, Aughwick congregation, Pa.; no evangelist named.

* * * *

Personal Mention

Bro. L. A. Walker, 3420 N. Forty-fifth St., Omaha, Nebr., is in a position to assist churches in evangelistic meetings this fall and winter.

Southern Virginia has chosen Elders H. W. Peters and J. A. Naff as Standing Committee delegates to the 1935 Conference, with Elders S. H. Flora and W. F. Vest as alternates.

Brother and Sister J. J. Johnson, who have served the Canton church of Southern Illinois the past three years, are changing their address to 1706 North St., Logansport, Ind. They are taking up the pastoral work there.

Brother Bonsack's third installment of "Observations" has just been received, mailed from Canary Islands. We hope to let you see them next week. Are you telling your non-Messenger-taking friends what they are missing?

Bro. H. C. Early's card of Sept. 27 said, along with other interesting things, "After a four days' drive covering 973 miles, we are pleasantly located in beautiful Sebring, a town of 3,000, surrounded by lakes, not far from the sea and not much above it. We plan to be here for the winter."

Dr. Howard Bosler, just returned from Africa, was a recent visitor at the mission rooms. He is greatly interested in the leper work and is eager to make the most of his furlough period in preparation for more efficient service on the field. The homeland address of the Bosler's is Churubusco, Ind.

Bro. D. E. Cripe, nearing the fourscore mark, is now residing with his wife and daughter at Willows, Calif. He has charge of the Elk Creek flock but is too far away to enjoy the privilege of weekly fellowship with them. He is active nevertheless. He teaches a men's Bible class in the near-by Methodist church.

Bro. James H. Elrod, pastor at Wichita, Kans., writing of the exchange arrangement for evangelistic meetings between himself and Pastor Paul K. Brandt of the South Beatrice church, Nebr., says: "We are in the midst of our meetings here. . . . It is the opinion of myself at least and I think also of Bro. Brandt that these exchange meetings are a great blessing in these times of distress, . . . a meeting for a very small expense. We believe that the churches will respond, not in money for we do not expect that, but in spiritual vigor. At least we are able to beat the depression and drouth and have the meeting the church needs as badly as ever if not more so."

Tuesday, Oct. 16, it will be just forty years since Brother and Sister Wilbur Stover and Sister Bertha Ryan sailed from New York for India. From Sister Stover comes a suggestion which the Messenger most heartily approves: "I wish the day might be a day of prayer for our foreign work and workers, and our brethren who are now journeying on the visit to our missionaries and the churches. Each one of us can turn our hearts to God in prayer even while about our daily tasks." And just about that date Sister Stover, who has been spending the summer months with her oldest son J. Emmert Stover and family in Virden, Ill., will be reaching her winter home in California with her youngest son Daniel. Her address will be 114 E. Third St., San Dimas, Calif.

Bro. E. G. Bowman of Greensburg, Pa., a valued member of the National Council of Men's Work, has been ill for the past three months and is not yet able to go to his place of business.

* * *

Miscellaneous Items

The First Church of Wichita, Southwestern Kansas, will have its homecoming Oct. 28. All members and former members and others interested are invited. Bro. Paul K. Brandt of Holmesville, Nebr., will give the morning address. See also under "Our Evangelists."

Harvest homecoming service will be held in Cerro Gordo church, Oct. 14, all day. Bro. W. E. Thompson will be in our revival meeting at this time. An invitation is given to all former members, ministers and evangelists to come or write greetings.—I. D. Heckman, Cerro Gordo, Ill.

Quakertown rally and homecoming will be Oct. 14. The East Petersburg male chorus will be with us for the afternoon service which will be held in the new high school auditorium. The Hatfield male quartet will have part in the evening program.—Mrs. Raymond Bleam, Coopersburg, Pa.

Bethany Ministers' Conference Sunday, at the Chicago church, Dr. V. F. Schwalm will preach on the subject, "Our Need of God," and at the evening service the church choir will render the cantata "The Carpenter of Nazareth." Reservations for rooms should be made either to Bethany or through the Elgin office.—M. R. Zigler, Secretary Ministry and Home Missions.

Seven Maryland superintendents representing Frederick, Monrovia, Myersville, Grossnickles, Harmony, Flower Hill and Locust Grove planned the Rally Day to be held at the Monrovia church Oct. 14. The varied program includes a discussion of the theme, "Teaching Christ in a Modern World." Chairman Harry Grove of Frederick and Secretary L. Hubert Derr of Monrovia are expecting a record breaking attendance.

Joint Sunday-school program of the York, Codorus, New Fairview and Upper Conewago congregations, to be held in the New Fairview congregation, near Spry, just south of York, on Sunday, Oct. 21, 1:45 P. M. Topics to be discussed: The Value of Good Influence.—Jacob L. Miller. Interest in the Absentees.—A. L. Leinart. The Teacher's Vision and Ideals.—Sterling Godfrey. How Create More Reverence in the School.—Mrs. Lydia Gipe. General Discussion.—Emory P. Trimmer, York, Pa.

Roxbury Homecoming.—The following program has been arranged for the Roxbury homecoming: Oct. 16, the Walnut Grove church will give the program, Bro. J. A. Robinson, pastor; Oct. 17, Pleasant Hill, Bro. Grant E. Weaver, pastor; Oct. 18, Westmont, Bro. A. C. Miller, pastor; Oct. 19, Morrellville, Bro. G. B. Royer, pastor; Sunday, Oct. 21, 11 A. M., sermon by Bro. L. R. Holsinger; 2:30 P. M., short talks by former pastors and ministers; 7:30, Bro. T. F. Henry, pastor, subject: The Cloud of Witnesses and Our Future Task. Changes may be found necessary.—Jerome E. Blough.

"At first I was very lukewarm toward Men's Work," writes an Ohio pastor. "I didn't know what could be done. Now I am sold on it. We have released a lot of formerly unused horsepower in our church. We are contemplating a building program within the next year here in our mission and I see that such an organization will mean much, not only in the work we can do to save money, but in the discussion of problems we will have a real board of administration that will be hard to beat in practical suggestions.

We are also counting on using the evangelistic emphasis. We're for the Men's Work."

500 copies of the special issue of the Messenger for Oct. 6 were ordered by a good eastern brother for distribution in his large congregation. Why? "This Messenger means more to me than anything else, and I believe that comparatively few reach the homes of our church. I feel that this may be the means of helping others to a greater life."

The Bible Reading project for 1934-35, outlined by the Board of Christian Education, is to read the Old Testament books of Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon and Lamentations, 248 chapters in 248 days from Oct. 15 to June 19. The reading plan was printed in the issue of Sept. 22. If by any chance you missed it, write to the Board of Christian Education at Elgin for a descriptive leaflet.

* * *

With Our Schools

Bridgewater College

Bridgewater College opened the fifty-fifth session on Sept. 12. The first week's registration exceeded that of last year by thirteen students. The freshman class has a registration larger by one student than any previous entering class. The registration to date is 217 which is in excess of last year's registration by 4 students.

Faculty additions this year are as follows: Walter S. Flory, Jr., Ph. D., Professor of Biology; Harry R. Weimer, Ph. D., Professor of Chemistry; Warren A. Craun, M. A., Assistant Professor of Commerce; Georgia Shrum, B. A., Dietitian.

Church of the Brethren students constitute 60% of the Bridgewater enrollment. There are 25 young ministers enrolled in the college. This is the largest ministerial enrollment for many years.

The college is pleased to have three of the Alley's of India in the student body. They are at home in the Mary F. Early Missionary Home on College Street. This residence was left to the college as a home for missionaries on furlough. The college is grateful to the Women's Work organizations of the Second and Northern Districts of Virginia for their assistance in equipping this home.

Juniata College

Juniata College opened on Thursday, Sept. 13, with an enrollment of 424, which is about the same as last year.

Miss Kathleen I. Gillard of Alpena, Mich., is the new Dean of Women. She is a graduate of Alma College and received her M. A. degree from Columbia University. She served twelve years as Dean of Women in Southeast Missouri State Teachers' College at Cape Girardeau, and for the past year was engaged in graduate study at Columbia University.

The Altoona Center of Juniata College has an enrollment of about 50 students. Dr. Theodore C. Caldwell is the new Director and Professor of History at the Altoona center. He is a graduate of Wooster College, having received his M. A. degree from Harvard and his doctor's degree from Yale.

The scholarship of the freshmen class is far above that of any previous year.

A Leadership Conference which included about sixty-five student leaders and faculty representatives was held prior to the opening of college for the purpose of planning the campus program for the school year. This was the eighth year that a conference similar to this was held.

KINGDOM BUSINESS IN WESTERN CANADA

(Continued From Page 15)

to grow satisfactorily if we depend upon our educational institutions in the states for the needed preparation. Therefore a Bible school was started last winter in Arrowwood. There will be a four month term this winter.

The district paper, edited by Bro. S. M. Burger and wife of the District Mission Board, is a great unifying force among the isolated members.

There are about 400 members in Western Canada, divided among five congregations and perhaps fifty other communities. Many of these scattered communities would be good fields for our church. From the members farthest northwest to those in the southeast corner of the district one would have to drive about 1,500 miles. I am writing this in the Peace River country, northwest Alberta. I am west of La Verne, Calif., yet to drive from here, La Verne and Chicago are equidistant.

Brother and Sister Burger and I left home Monday morning, Sept. 17. In three days we drove about 500 miles, making about twenty calls. We separated in Edmonton, from thence they returned, nearly 300 miles. In the ten days beginning yesterday I will probably travel about 1,200 miles by train and hitch-hiking, to visit seven families. Then I will return to train and challenge workers in our Bible school, so they will be ready to "send the light."

I want to begin now through the district paper and private correspondence to prepare for a series of baptisms and love feasts on the next such tour that I make, so that all may have these opportunities, and be anticipating them.

Probably about two years ago a writer from Western Canada stated that when he came to Western Canada he was the youngest minister in the district. And after twenty years he was still the youngest. But in the past twenty months five have been licensed (one of them installed since), a sixth is starting pastoral service next week. So the future looks brighter. But we need the help of the church at large financially, as well as through prayers.

Arrowwood, Alta.

John Wieand.

WEST VIRGINIA NEWS

A very interesting and we hope a profitable summer has been spent in the Cheat River congregation in the Second District of West Virginia. Situated in the hills of West Virginia, and withal in what has been termed the weakest District of the Brotherhood, we are glad to report signs of reviving life and hope. The district is by no means "dead." Eager hearts and hands are waiting for simple encouragement and a little aid from the stronger districts and churches.

The work of the summer on the surface looks little enough indeed. During the three months' vacation, we held four revivals, four Daily Vacation Bible Schools, and three singing schools. We were somewhat handicapped in the work due to an accident suffered by our boy, but after getting started we worked double time to make up for it.

Among the most important happenings of the summer was the beginning of a Leadership Training Camp. The district suffers from the lack of efficient leadership among the young folks. This led to the mention of a camp, and at our District Meeting which convened at Gladys, W. Va., a donation of a splendid site situated in the mountains was offered if the church would develop it. A committee was appointed, and met at the proposed camp to look it over. The vote was unanimous to accept the proposition. The writer and his companion were appointed managers of the

project and we started it immediately. The churches seem to be eager and willing to help in the building of cabins, the material for which can be found on and about the grounds. The local people, so far as we know, are willing to help by donating time and material for building. Already a cook stove has been donated by a good brother who resides in Elkins, W. Va. Altogether the prospect looks good. Several have promised to be responsible for the construction of cabins. It is the present plan to hold the first session of the camp the coming summer.

All this seems like wild dreams perhaps, but it is possible if we can secure the sympathy, the prayers and necessary help to make it go. We need suggestions, advice and the coöperation of the neighboring districts. We look to the stronger districts and churches to come to our aid in any capacity in which they feel disposed. We shall be glad to answer any questions which may be asked, and will be as glad to receive suggestions. We suggest that you investigate the matter and give us a helping hand. We will report from time to time on the progress of the camp.

Bridgewater, Va.

Robert L. Byrd.

THE CAMOUFLAGE REMOVED

I can not support the recovery program of the New Deal because I consider it vicious. Billions and billions of dollars have been thrown to the winds in a frantic effort to spend ourselves out of debt and bring back prosperity. The billions added to the national debt and the dole system will be a curse and a burden for generations to come. The New Deal is a miserable failure. Industry is dissatisfied with so-called governmental coöperation. Labor is not satisfied. There is an epidemic of strikes as never before. Farmers are enslaved by regimentation and tyranny. Our bread and meat, our shirts and overalls are taxed.

The two outstanding instruments of torture of the New Deal are the NRA and the AAA. A publicity bureau is maintained in Washington by public funds and much propaganda is being sent out to make the public believe that all is well and quiet "on the western front." Under the camouflage of high-sounding phrases such as, for the common good of all, human rights, drouth relief, agriculture benefit, coöperation, etc., we farmers are actually being despoiled of billions of dollars, regimented, tied hand and foot by contracts and agreements and reduced to slavery. We are being ground to powder by the upper and nether millstones. Complete dictatorship is the New Deal objective.

Secretary Wallace said (Chicago speech Nov. 13, 1933) that the aim of the farm program is "complete control, acre by acre, of all American farm land." He continues: "Adjustments must be made not only in our farms and factories, but in our methods of thinking." We have always been taught that monopolies and trusts were evils to be curbed, but the brain trust says that we must change our methods of thinking. The NRA creates and fosters monopoly. The consumer feels the effect in high retail prices, especially the farmer whose income has not kept pace with the rocketing commodity prices. Under the guise of removing unfair competition, all competition is destroyed. Recently a call was made for coal bids. Nine coal dealers responded and every bid was the same.

Many codes have put small concerns out of business. The money lender has always been a human parasite, but now more so under the bankers' code. We are told as a publicity stunt that the farmers' buying power has been increased 58 per cent. In the drouth-stricken region, which covers practically twenty states, our buying power has been

greatly reduced. Corn and other feeds are high. There is little produce to sell and much to buy. The banks are full of money, but not the farmers' money.

Great publicity is now going on through the New Deal press and by New Deal politicians about the wheat checks and the corn-hog checks that are being poured out to the farmers by our generous New Deal administration. Let us remove the veil and see the real facts. This is how the wheat deal works. Suppose my wheat acreage is 100 acres, and the average yield twenty bushels per acre. I agree to cut the acreage fifteen per cent. For this fifteen acres at twenty bushels per acre I am to get thirty cents per bushel which would amount to \$90 (less expense). This is the size of my wheat check. Where does this bonus money come from? The Secretary says: "The money will be derived from the processing tax on wheat, paid by the miller and passed in some measure on to the consumer" (see, *A Balanced Harvest*, U. S. Department of Agriculture Bulletin, pages 3, 6, 7). This process tax is thirty cents per bushel and is in reality paid by the farmer. If I sell my entire crop of 1,700 bushels the process tax amounts to \$510. The tax affects the market price of every bushel of wheat whether or not it is processed immediately by the miller. Very generous, indeed, this bonus money, agriculture benefit, wheat check! I get \$90 for the privilege of losing \$510! Makes one think of a kind-hearted Chicago gangster! Yet we are told that every dollar of tax is paid back to the farmer (see Sen. Capper's *Kansas Farmer* for July 5, 1934, page 5). "If all the farmers sign up, approximately \$120,000,000 will be paid to them" (*Agricultural Year Book* for 1934, page 35). In my home Kansas county 17 per cent of the farmers signed the wheat contract and about 44 per cent the corn-hog contract—not very popular.

Here's how the corn-hog deal works, believe it or not. Hogs are process taxed \$2.25 per 100 pounds live weight of hogs. Again, the farmer pays the tax. The market price is \$2.25 less than it otherwise would be. Ask Swift and Company, who pays the tax? The farmer who coöperates by signing on the dotted line gets a part of this tax back in his corn-hog check. He agrees to reduce the number of pigs raised. Corn allotment is similar to wheat. But why such a high tax? First, to force the farmer to coöperate in this "voluntary allotment" plan, or go out of business. Why do so few farmers coöperate? We are told that both the NRA and the AAA are voluntary and that there must be no coercive methods. Yes, about as voluntary as going to jail. The vicious contract or agreement keeps many farmers from coöperating. Unbelievable as it may seem, I quote: "The producer shall not increase the number of any kind of livestock other than hogs designated as a basic commodity in the Act (or a product of which is so designated), kept on this farm for sale (or the sale of product thereof)." Also the producer shall "conform to and abide by regulations and administrative rulings (which are and shall be a part of the terms of this offer and of this contract), heretofore or hereafter prescribed by the Secretary" (see corn-hog reduction contract, paragraph 1).

The Emergency Cattle Agreement is the most vicious of all. Piously pretending to aid the drouth-stricken farmers the government's contract ties the farmer hand and foot to the whims of a dictator. The price paid to the farmer for the cattle is a mere trifle (from \$4 to \$20). In his dire distress the farmer is forced to sell his cattle or let them starve. But first of all he must sign on the dotted line, agreeing to conform to any rules of production control that the Secretary of Agriculture may require now or in the

future. I hope the reader will get a copy of the Emergency Cattle Agreement and read it.

Without money and without food for man or beast the situation is critical. Yet Secretary Wallace speaks of "our surpluses rising to terrifying heights," as mountains of wheat and corn. This terrible monster that frightened the President and his brain trust has proved to be a mirage. Our surpluses have vanished like a mist and America is facing a famine. There was a surplus (?) of meat, so the government killed millions of pigs and sows. Now millions of cattle are being killed—some for food, some for decay. I know of one instance where the government bought thirty head of cattle. Late in the evening the federal executioners came and shot everyone, leaving them for the farmer to dispose of as best he could. One was salvaged for food—well, you can imagine the rest.

The New Deal even attempts to change the social order of our daily life. The average person is considered too ignorant to manage his own business. He must be regimented and told by the brain trust what to do, how to do it, and when to do it. He no longer has any constitutional rights, human rights, or any other rights. That would be individualism—rugged individualism, which must be gotten rid of, if the New Deal is to be a successful dictatorship. The American farmer is to be the American peasant.

Why do I fight this New Deal so bitterly? Because it strikes at the very root and fiber of our existence. Those who cry loudest against individualism would be the last to give up their personal rights to become a part of the common herd. Regiment the masses, deprive them of the God-given right to own a little property, destroy the desire for profit and you have a listless, forlorn horde of human beings, without souls, driven about like cattle at the will of a cruel dictator. As for me, "give me liberty, or give me death." The usual defense of the New Dealers is: "What have you to offer in its place?" I answer, "Back to the constitution and sanity." A "government of the people, by the people, for the people" is the best ever devised by man. The New Deal is not new except in America. It has often been tried in Europe and failed. The faith of our fathers is still my faith. When I die let Old Glory be my shroud, the Bible my pillow, and the United States constitution my breastplate.

Byron Talhelm.

Altamont, Kans.

NORTHERN INDIANA WOMEN'S WORK

The women of Northern Indiana met in their annual District Conference at the community park at Nappanee, Ind., Aug. 15. The afternoon session opened with Mrs. Chas. Mick in charge. Mrs. Swinehart of South Bend led the congregational singing and opening devotions were conducted by Mrs. Byron Haag. The secretary's and treasurer's reports were read and accepted. Bible reading reports were given, being led by Mrs. Harvey Frederick. Thirty-nine delegates responded to the roll call. The offering amounted to \$176.62.

The election of officers resulted as follows: President of Women's Work, Mrs. Chas. Mick; secretary-treasurer, Mrs. Leroy Fisher; director of Aid Societies, Mrs. Maude Jones; director of missions, Mrs. Rose Shively; director of mothers and daughters' department, Mrs. Burton Metzler; director of Bible study, Mrs. Harvey Frederick.

Special music was furnished by the Milford vested choir and Mrs. Blanche Frick favored us with a reading. The balance of the program was in the nature of an open forum led by Mrs. Maude Jones. This proved to be an interesting

feature, as a number of queries and problems were discussed. The meeting was closed by Mrs. Ella Brubaker of North Manchester.

The evening meeting was in charge of Mrs. Rose Shively and Miss Ruth Weaver led the song service. The opening devotions were in charge of Mrs. Nettie Weybright. A missionary reading was given by Mrs. Russell Sherman while Pine Creek furnished the special music. Mrs. Alice Eby of North Manchester was our guest speaker, using as her subject, Women of India. The playlet, The Unknown Soldier Speaks, was given by young men from the Goshen City church. Mrs. E. C. Swihart pronounced the benediction. The evening offering amounted to \$17.50 making a total of \$194.12 which is being used for the Women's Work project.

Milford, Ind.

Mrs. Chas. Mick, President.

Mrs. Lerow Fisher, Secretary.

WOMEN'S WORK MEETING

The annual Women's Work conference of the Eastern District of Maryland was held in the Westminster church July 26. The president, Mrs. J. Walter Thomas, presided. The opening devotions were conducted by Mrs. Geo. A. Early. After the address of welcome and response, a business session was held. Sixteen of the twenty-three groups were represented by delegates and two by letter. Mrs. M. R. Wolfe was reelected vice-president for the district. The amount given by the district toward the national project was \$625.33.

Mrs. R. D. Murphy, national president, gave us echoes from the Women's Work conference at Ames, also statistics including the national, regional, district and local Women's Work.

Bro. Kermit Eby gave us a strong appeal for peace and goodwill. He gave us an idea of what our next war would be like and our responsibility to help save the world for democracy. He also paid tribute to Japan and spoke of our attitude toward them, also the Christian responsibility against propaganda.

Mrs. Roy Leatherman, temperance director, Frederick, Md., spoke on the subject, Where the Church Failed and What Can She Do About It. Mrs. F. F. Holsopple led in the noontide prayer.

After a fellowship lunch together and a short social period, the afternoon session opened. Bro. R. D. Murphy conducted the devotions.

Mrs. F. F. Holsopple, director of missions, told of the beginning of mission work among the women of our church, and she encouraged local mission study and interest in missions.

Mrs. Murphy, in her afternoon address, made mention of women in the foreground of the past and led up to her subject, Women in the Foreground of the Future. A Christian woman is given Christ's power.

The mothers and daughters' report and talk was given by Mrs. M. R. Wolfe. She urged more interest in this work.

The Bible class department was represented by Miss Rose Geiman. She gave a vivid picture of an ideal organized women's Bible class.

Mrs. E. C. Bixler, in her emphatic way, gave us some practical findings on peace work for women. Mrs. J. W. Thomas, as Aid director, urged working to get all women interested, especially to interest our girls in quilting. Special music was interspersed throughout the day and a reading, The Most Treasured Antique, was given by Mrs. Ruth Niswander.

The meeting was dismissed by Bro. Geo. A. Early giving the benediction. The convention for 1935 will be held in the Pipe Creek church.
Westminster, Md. Mrs. J. T. Royer,
District Secretary.

ABRAM H. CASSEL

The 150th anniversary of the founding of Montgomery County, Pennsylvania, was fittingly observed in the Vernfield Church of the Brethren. This is the old Indian Creek church, located about two miles north of Harleysville, twenty-eight miles north of Philadelphia. The speakers on this occasion referred frequently to Abram H. Cassel. Who was he?

He was born Sept. 21, 1820. He died April 23, 1908. He was an antiquarian. He studied European and Asiatic languages in order to procure the books he desired. His library numbered over 80,000 books and pamphlets. His collection of Bibles was especially fine. Some of them were bound in pigskin; some in stiff leather with wooden or metal corners. Some of his books were bound in human skin. He had the Bible which had been chained to the pulpit in the parish of South Cowden, England.

The local histories of Pennsylvania were written from the gleanings from books and documents furnished by Bro. Cassel. Watson, the annalist, was his friend. Professor Seidensticker of the University of Pennsylvania said that he pumped all the information for his colonial history from the wells of Cassel library. Professor Edward B. Tyler of the University of Oxford, England, spent days with Bro. Cassel in this library. Governor Samuel Pennypacker was a frequent visitor. Governor Martin Brumbaugh visited the library; he determined to possess it. He placed many of these books in the vaults of the Juniata College library.

Bro. Cassel had in his possession all the facts of our early church history. He traveled thousands of miles to procure the data, which only he knew, must be acquired to substantiate some date or event. Governor Brumbaugh said at his funeral:

"No man ever lived or will live, who will do for the Dunkard Church what Bro. Cassel has done. Our history was engraved and preserved on the shelves of his library. He kept safe our records as a denomination."

Hatfield, Pa.

Elizabeth R. Blough.

IN THE OLD HOME CHURCH

On Aug. 11 wife and I attended the Fike reunion held at Memorial Grove near Eglon, W. Va. This was largely attended by members of the clan and their friends from West Virginia, Maryland, Pennsylvania and Michigan, and we had the pleasure of renewing many former acquaintances and forming new ones, both of which we cherish in fond remembrance.

On Sunday morning, the 12th, we preached at Maple Spring, our old home church, where we spent the first forty-some years of our life. Since then many changes have taken place. We met an appreciative and responsive audience, though most of our former associates and generation have gone to join the church triumphant. The younger generation are filling their places in the church militant for which we thank God and take courage.

The same evening we began a series of meetings at the Brookside house, also in the bounds of the home church. It was here that we last lived and labored with the loved ones of the old home church, leaving them thirty years ago. It was one of our greatest pleasures of life to thus

meet with them again in evangelistic work, as we had been with them on different occasions before. While many of our friends and neighbors and former associates have gone to their eternal home, yet a house full of former loved ones, their children and friends greeted us each evening, and on Sundays of the two weeks we labored with them. It has not been our privilege to labor with and for a more attentive, interested and appreciative audience, and to say that wife and I enjoyed our stay and fellowship with them in their temple of worship and in their hospitable homes but feebly expresses our feeling. It would be a pleasure could we always stay with friends so kind.

Early in the meeting it was felt and manifest that the Spirit's presence and influence were at work. And when the invitation was given evening after evening some stood for Christ, until at the close of the meeting on Sunday, the 26th, there were eleven applicants for baptism. The church was revived and encouraged and the community awakened in spiritual interests. Our deepest interest and prayers continue in behalf of all the loved ones of the old home church.

T. S. Fike

Thurmont, Md.

MUSINGS

As I sit and read my Bible and note the woes pronounced upon the people of Israel's time, I can not help but think that surely God is displeased with his people of today also. As history repeats itself, the woes pronounced upon them will be our portion also, if we persist in ignoring God's teachings. After reading Bro. H. H. Helman's article in The Gospel Messenger of Sept. 1, I could not quench the Spirit any longer. As a deaconess, I feel responsible for some things in the church, since ministers and deacons are to be ensamples to the flock, and to keep quiet means that we approve of what is going on in the church, though God knows we positively do not. I am glad for what our pastor said about the wonderful Book, for it is the Book of all books. I wish that more of our ambassadors for Christ would cry aloud and spare not.

Then in a recent Messenger our beloved editor has such a strong article, Hold Fast the Caste Line, that no one can read without breathing an amen. So we surely have enough warnings to help us stop and consider our ways. Ministers everywhere are saying we must come back to God. May the Lord strengthen our ministers who earnestly plead for more consecration and faith in the Book, and God pity those who are blind leaders in the grade schools, Sunday-schools, and even in our Christian colleges. God forbid that such should be permitted to execute their death dealing influences on our children and the future church. I have always contended that if I failed to raise my children for Christ and the church my life would be a failure. And I still feel that way. Yet I am convinced, more and more, that outside influences are the greatest foe I have to battle with. God helping me I am going to pray and work for the safety of our children as long as God gives me breath.

Of course it is hard to teach children to be interested in the church and missions, for as Bro. Helman says in his article, transportation and communication have acquainted the foreign fields with our unchristian living at home. Seeing our weakness, they say that they do not want our kind of a religion.

What humiliation it must be to those who have put their whole soul and life into preparation for mission work. We agree that our Christianity must be purified and lived out to make it like Jesus said it should be, a preserving power.

I am hoping and praying that our church may be the first to come back to the old paths, for if judgment must first begin at the house of God, where shall the sinner and ungodly appear? And what shall be the end of those that obey not the Gospel of God? Elders, therefore, I exhort, tend the flock of God, making yourselves examples for the flock. Humble yourselves, therefore, under the mighty hand of God. Be sober, watchful, steadfast in your faith, and the God of all grace shall himself establish and strengthen you. Oh, what a challenge and what a promise!

How does God look upon those who join themselves with unbelievers and uphold their beliefs? I do not wonder that we can not raise money any more, for too many professing Christians support the things that are most highly esteemed among men—clubs, movies, football games; also millions are spent yearly for the lust of the eye and the pride of life, such as ornaments of all kinds: beads, bracelets, paints and powder, and God knows what not. I dare say that if our missionaries of forty years ago had not stood for something definite, they would not have converted thousands in heathen lands. I am certainly glad for Bro. Mohler's suggestion in the Messenger for Sept. 8. It is the finest work the men have attempted. God bless it and keep it moving. This is my prayer.

Lizzie Minnich Vaniman.

La Verne, Calif.

AMERICAN BUSINESS AND RELIGION

The writer happens to be located in the town of New Paris, Ind. He is associated with a firm in the retail lumber business. Speaking as a business man I would say that we are encountering some of the greatest obstacles today that have ever been placed in the path of a Christian. It seems as though all respect for religion in a man's life has been forgotten, that the only thing essential is the restoration of prosperity without the blessing of our Lord and Savior. The writer finds it almost impossible to secure business according to the laws of our land and live the righteous life as outlined in our Scriptures. It seems as though business and religion are farther apart today than ever before. One illustration perhaps will interest the readers, as Amos was able to interest his hearers in his day. Recall how the poor peasants and small business men were cheated through government manipulations and forced to pay unjust dues and taxes so that those soft living folks in the nation's capital might continue in their hilarious living. Today, the writer, if he be truthful in every respect to the recently enacted laws, would be compelled to pay in to various code authorities, and we can not tell you what it all means—except a few more easy jobs created to collect code dues and further oppress the little man. Why is it that the car-load buyer of lumber can buy it from a retail yard without restrictions, whereas the small truck load buyer must pay the code prices? This is just another case of the small wage earner paying the bills. The writer can not believe it is truly a Christian principle to collect all the profit, taxes, etc., from the small buyer who is not able to defend himself against complicated laws, and let those who are able to hire smooth tongued attorneys with the profits from the earnings of the poor man go practically free from these burdens. Such problems as these are placed squarely up to the Christian business man of today.

The Christian farmer has practically the same problems today. Can the slaughter of our domestic animals and the reduction of our crops continue in the face of a needy nation? One of our chief dignitaries stated a few weeks ago

that it was absurd to think that the Lord would frown upon a nation using such tactics, and further stated that it would be just as reasonable for a manufacturer to pile up a large supply of stock in excess of his real demands, as for the farmer to raise more than is consumed. This man has evidently forgotten the misery, starvation and suffering that has been caused by his crop reduction and slaughtering plan, and not taken into consideration that an oversupply of manufactured articles does not cause such suffering. Why cause this state of want when millions of people are in need? If we turn to the word of God we can very readily see this is not God's way. The writer can not find anywhere within the Good Book where a people is given the right to destroy any of its food supply. Also we are warned that we must make a careful study of God's word and not let our hearts be deceived and turn aside serving other gods and man-made programs. We might say, what has this to do with American business? The farmer must live up to the program of slaughtering and crop reduction which is contrary to God's word if he wants to share in the pie that is being cut for the farmer. Now I am simply asking which way is the Christian farmer or Christian business man to move under such guidance?

When our constitution was written, its author had nothing else in view but a constitution based upon the truth of the Good Book. Its founders were men of God and men who really thought things out before acting. It was not a noble experiment, but it was a document which was safe for our forefathers to live by, and is equally safe for us today, but we must get back to God's word and beware of those senators and smooth tongued law-makers who are wandering away from the old constitution and leaving God out of the picture. The writer suggests we experiment less and really get back to the word. Let us watch our step.

New Paris, Ind.

Everett E. Miller.

ELDER FRANCIS FAST DURR

Francis Fast Durr was born in Nicholson Township, Fayette County, Pennsylvania, Aug. 13, 1866. He departed this life Sept. 6, 1934, age 68 years, 23 days, being the youngest

and last surviving member of the family of Samuel and Catherine Easter Durr. The mother departed this life when Francis was a baby.

During his youth he was twice stricken down with a severe spell of sickness and given up to die. He grew up to be a strong, healthy man. Oct. 8, 1890, he married Mary F. Collins of Carmichaels, Pa. To this happy union were born five children as follows: Ella F., Samuel Jefferson (deceased), Donna Mar-

garette, Edmund Henry, and Arthur Alpheus.

He became a member of the Methodist Episcopal Church in the winter of 1897. In November of 1903 he cast his lot with the Church of the Brethren, being baptized by Eld. Alpheus DeBolt. The following spring he was called by the church to the deacon's office. Nov. 28, 1904, he was elected to the first degree of the ministry. In August, 1911, he was advanced in the ministry.

He had previously decided to go where the Lord pleased

to call him. Oct. 5 of the same year, he with his family started for Glendale, Ariz., to take charge of the Glendale church under the auspices of the Mission Board of Southern California and Arizona. The following spring he was advanced to the full degree of the ministry and was given charge as elder and minister of the Glendale church. A mission was also started at Phoenix about that time and largely through his earnest efforts this also was supported by the district. He had the oversight of both churches until the return east in the year 1918, and has resided within the bounds of the Georges Creek congregation since.

His labors in the west proved to be very successful. The Glendale church tripled her membership and was self-supporting before he left. The Phoenix mission which started with ten members has grown to be self-supporting with a membership of 100.

Elder Durr was buried in the Fairview cemetery on Sunday, Sept. 9. Approximately 1,000 relatives and friends attended the funeral.

Smithfield, Pa.

Arthur A. Durr.

PASSING OF OUR OLDEST MEMBER

Sarah Saloma Myers, daughter of John and Hannah Dillman, was born near Eaton, Ohio, Oct. 29, 1829, and departed this life near Disko, Ind., Aug. 4, 1934, age 104 years, 9 months and 5 days.



The family moved into the state of Indiana when she was about four years old and settled near Logansport. About three years later the family moved to Pleasant Township, Wabash County, Indiana, where Sister Myers resided the rest of her life.

In the year 1854 she was united in marriage to Peter Myers, this union being blessed with three sons and two daughters.

Many sorrows and trials came to this lady of great age, she being a father and

mother to her children, as her husband was killed on Aug. 3, 1864, during the Civil War.

She united with the Church of the Brethren after she had entered her eighties, and at the time of her death was the oldest member in the church.

She leaves to mourn her departure one son and two daughters, twelve grandchildren, thirty great-grandchildren, fourteen great-great-grandchildren and other friends and relatives.

Funeral services were conducted at the South Pleasant (Methodist) church, south of Silver Lake, Ind., by the writer, assisted by Rev. Hill of the Free Methodist church. Interment in cemetery by the church. Hugh Miller.

North Manchester, Ind.

NEWS FROM CHURCHES

CALIFORNIA

Covina.—Sept. 9 was a real missionary treat for the church. Miss Susan Stoner, who is on furlough from Woodstock School in India, gave us very helpful talks on her work and missions in general. She occupied the Sunday-school hour and both morning and evening preaching hours. During the C. W. hour we had an unusual treat as Miss Agnes Fishback brought us an interesting talk on the customs and women of Paraguay. She has spent four years in Asuncion as a mission teacher in the Christian church school. Elders Wertenbaker, Harrison Frantz and Paul Mohler have been pulpit guests. Bro. Mohler continues through October. Sept. 7 a business meeting was held for election of Sunday-school and C. W. officers. Mrs. Margaret Fesler was reelected superintendent with Elmer Boots, assistant. Bro. Milton Brock is director of the adult C. W. and Miss Phyllis Koch for intermediates. Our Sunday-school has been keeping up in attendance very well. Sept. 19 the mothers and daughters' association held their first meeting of the new year. Mrs. Martha Hepner is the president. Each month a mission program will be given. We will study the work as outlined by our national board. We decided to use the penny bags as a means of raising money for the Women's Work.—Eulalia Overholtzer, Covina, Calif., Sept. 24.

Long Beach.—Our Aid Society elected officers for the coming year on Sept. 13. Mrs. H. H. Vaniman will be the next president. Teachers have been selected by the various classes of the Sunday-school or appointed by the board of religious education. Now that the holidays are over we have a better attendance in all departments of church work. The Women's Missionary Society will meet Oct. 5. The subject for study will be China. The Golden Circle class had a social meeting in Bixby Park, Sept. 21. The church met in council the same evening and selected officers for the year. The treasurer's report and reports from various church organizations were given. The young people's group of the Christian Endeavor had a social meeting Sept. 22. Our children and young people are now enrolled in school, high schools or colleges for the year. Mrs. H. H. Vaniman will serve luncheon to the new Aid officers Sept. 25, at which time they will formulate a program for the coming year. Mrs. J. S. Zimmerman was chosen director of Women's Work in a mass meeting of the women of the church.—Maud M. Trimmer, Long Beach, Calif., Sept. 25.

Raisin.—At our last council meeting the following officers for the year were elected: Mrs. Lucille Ransier, Sunday-school superintendent; C. S. Moore, assistant; Bro. Harvey Snell, elder; Mrs. O. P. Hylton, clerk. Delegates to District Meeting were Brethren Royal Glick and C. S. Moore; alternates, Mrs. H. Snell and Mrs. J. N. Young. We decided to use a consolidated church board, doing away with so many committees. Now that school has started we are expecting the attendance to come up to its previous mark. The young people of the church are expecting a successful year. Our pastor, Bro. Royal Glick, is to be our teacher.—Wayne Hylton, Caruthers, Calif., Sept. 22.

CANADA

Bow Valley.—Bro. Clarence Brubaker, who was recently licensed, filled our pulpit twice before leaving for his school. Sister Wieand spoke at one service and Sister Grace Brubaker gave us a very interesting study on the hymn, Rock of Ages. We are working on some goals for the coming year. We want to make them live, real, and interesting so that all will have a part and we will be able to accomplish more during the coming year. Our pastor, Bro. Wieand, has been busy since District Conference. He has held several short meetings with other churches and isolated members. He baptized one young boy from the home of an isolated family. He and Sister Wieand conducted a five-day Bible and leadership training school in another church. He also officiated at a communion service. We are glad to share our pastor with churches not so fortunate. The district Bible school will be held in our church, beginning Nov. 5, and lasting for sixteen weeks. At our recent business meeting, Bro. J. H. Brubaker was reelected elder; Bro. Quinter Hollenberg, reelected Sunday-school superintendent, with Bro. Russell Burriess, assistant. Bro. Hollenberg was also reelected church clerk; the writer, Messenger agent and correspondent. We decided to hold our love feast on Saturday, Oct. 6, with Thanksgiving services the Sunday following. The young people held a vesper service on the hills overlooking Bow River with a camp fire service following, on Sunday evening, Aug. 26. They invited the congregation to share the experience with them. This was to draw us all closer together and to give the young people who were away vacationing at the time of camp a little insight of that experience. Short talks were given and some reconsecrations took place. Surely God has been with us this summer in our work. It is with greater zeal that we go forward into the winter's work for him. We are having a fifteen-minute hymn study each Sunday evening previous to the sermon. Our hymn book is beginning to be a real part in our services. The hymn study is conducted by Sister Wieand.—Mrs. S. M. Burger, Arrowwood, Alta., Sept. 15.

COLORADO

Rocky Ford church met in council Sept. 12 at which time Sunday-school officers were elected for the coming year. Mrs. Blanche Frantz is general superintendent. Mrs. Viola L. Heckman was chosen to

serve as Messenger agent for the remainder of the year. One Sunday evening during our union services a group of our young people presented the play, What Shall It Profit? A large audience witnessed this as it was given in the high school. The play was also given at District Conference. Our harvest and homecoming day will be held Oct. 14. Recently a missionary society has been organized with Mrs. Harvey Hostetler as president.—Mrs. Viola L. Heckman, Rocky Ford, Colo., Sept. 25.

FLORIDA

Miami.—Members and friends to the number of twenty-eight met at the appointed place in Miami, Sept. 16. Bro. Rickardson was not able to be with us. Bro. J. H. Morris came down, for the first time since last December. We greatly enjoyed and benefited by his work. After an animated discussion of the Sunday-school lesson Bro. Morris gave a short talk on "Value Received." Lunch followed, then a social time, and then Bro. Morris spoke on "Despondency." It was interesting and helpful. The next meeting is to be held at the home of Brother and Sister D. Watts, 739 Sunset Road, West Palm Beach, Oct. 21. Some of the members are still in the north, which makes our number smaller than it should be; but we hope that they and others may soon be with us and help in the work in this part of Florida.—Grant Mahan, Homestead, Fla., Sept. 18.

IDAHO

Boise Valley church met in council Sept. 1. Church and Sunday-school officers were elected for the coming year: superintendent, Russell Brockus; elder, David Betts. Our love feast will be Oct. 13. It was left in the hands of the ministerial board to arrange for a revival. A number of our members attended the summer assembly and brought back interesting reports. We all greatly enjoyed Sister Anetta Mow's talks and pictures this summer. We expect to have a peace program on Sept. 23 followed by a talk by Herbert Holsinger.—Mrs. Russell Brockus, Meridian, Idaho, Sept. 19.

ILLINOIS

Milledgeville.—On Sunday, July 8, Bro. Mathis baptized three young people. On the following Sunday Bro. Mathis closed his pastorate at this place. We had dinner at the church with a farewell program in the afternoon. Since that time we have had speakers from Mt. Morris, Lanark and Orangeville on Sunday morning. The young people who attended camp had charge one Sunday, also several from our own congregation have given interesting talks. We joined with the churches in town on Sunday evening in union meetings during the summer. Our church met in council in August. Church officers for the new year were elected. Several of our members had the privilege of attending Annual Conference, also the District Meeting. Starting Oct. 7 our church has planned a unified program with the Brethren Church in town. Dr. Bell from the Brethren Church is to be the pastor. Our love feast will be Oct. 28.—Mrs. Ella Fox, Milledgeville, Ill., Sept. 19.

Pine Creek.—On Sunday afternoon, Sept. 16, we held a special meeting to reorganize our Sunday-school for the year beginning Oct. 1. Bro. D. E. Stauffer was reelected superintendent. A program was given by the children on Children's Day. On temperance Sunday Bro. H. N. Butler of Mt. Morris gave the message and on Sept. 2 also, during the absence of our pastor, Bro. Nelson Rittenhouse, who was in attendance at District Conference. On Sunday, July 15, we held our annual picnic with a large attendance. We are planning a rally day service in charge of the young people's class. Our communion service will be Sunday evening, Oct. 7. Our church and Sunday-school attendance has kept up splendidly during the summer months. The pastor gives a special sermon for the children each Sunday morning preceding the regular service. Our Aid Society remains active.—Mrs. Bertha Butterbaugh, Oregon, Ill., Sept. 17.

Rockford church is struggling along under some difficulties. We keenly feel the loss of some of our members by death and others who have moved to new fields of work. The Sunday-school has just closed a successful two weeks' Vacation Bible School. Many of our scholars have been spending vacations out of the city and as a result the Sunday-school attendance has been below normal. With the beginning of school we are hoping for increased interest and attendance. Our rally day and promotion program will be Oct. 7. During the three summer months we have combined our Sunday evening services with four other churches with good interest and attendance. The Ladies' Aid bought paint for the outside of the church and parsonage and the men are putting it on. A number of our members attended District Meeting at Naperville. Several visiting ministers have been here through the summer while our pastor was away on other duties. Sisters Anetta Mow and Minerva Metzger, returned missionaries from India and China, were here and gave good talks on their work. Our pastor and family have been busy with the boys', girls', and young people's camps. At our last business meeting plans were made to combine the young people's meeting with the Sunday evening services. We hope to have a special training school for workers in the Sunday-school and church in the near future.—Mrs. Guy Andrews, Rockford, Ill., Sept. 17.

Okaw congregation just closed a successful revival with Bro. Lester Fike of Clovis, N. Mex., as evangelist. Twelve decided to accept Christ as their Savior. Bro. Fike gave some strong doctrinal sermons at the beginning of the meetings. All of the messages were Spirit-filled and helpful to all. Bro. Fike called in almost every home in the community. We were glad to have at our homecoming Brethren

I. W. Brubaker and Morris Eikenberry, both of Iowa, also Bro. J. G. Wolfe and wife of North Manchester, Ind. At our last regular council Sunday-school and C. W. officers were chosen for the coming year.—Estella Emmert, Lintner, Ill., Sept. 24.

Yellow Creek.—At the regular business meeting in August, the officers for church and Sunday-school were elected. Bro. I. D. Leatherman will continue as elder for the new year; Bro. J. F. Burton, pastor of the Lena church, will also serve us as pastor. Bro. Will Eisenhower was chosen Sunday-school superintendent. Galen Clair and Perry Keltner were delegates to District Conference. We expect to hold the installation services for the new officers on Oct. 7.—Mrs. Geo. Fike, Pearl City, Ill., Sept. 22.

INDIANA

Bachelor Run church met in council Sept. 12. Officers were elected for the Sunday-school for the coming year. We plan to send two delegates to the District Conference at the Salamonie church. Our communion services will be held Oct. 20.—Mrs. Glen Booth, Flora, Ind., Sept. 15.

Blissville church met in council Sept. 6. Sunday-school officers were chosen for the following year with Bro. Howard Rogers, superintendent. On Sept. 9 we held our harvest meeting. Bro. Geo. Swihart of Roann gave us two Spirit-filled sermons which were much appreciated by a large number of people. Our women's missionary society meets regularly every first Thursday of the month. We have an interesting program and are doing quite a bit of extra work. Oct. 14 our series of meetings will begin with Bro. Jarboe in charge. We will hold our love feast Oct. 27.—Mrs. Mae Pippenger, Plymouth, Ind., Sept. 22.

Cedar Creek church held their quarterly business meeting Sept. 2. Officers for the coming year were elected: Jesse Ober, reelected Sunday-school superintendent; Mrs. Anna Longanecker, Messenger agent and correspondent. Our Sunday-school has kept up in attendance this summer better than the previous year, also the Sunday evening services. During August the services, both morning and evening, were conducted by the different age groups and then Bro. Morris gave the sermon suitable to that group. This proved to be quite a success and encouraged attendance. Some of our young people and those from Cedar Lake gave the play, *What Shall It Profit?* This was very much appreciated. The District Ministerial Meeting was held here Sept. 15 with a good attendance of ministers and their wives. The harvest meeting will be Oct. 14 with Bro. T. G. Weaver of Wakarusa in charge. Our revival meetings will begin the first part of November to be held by Bro. R. N. Leatherman. We are also planning a fellowship supper for Oct. 5 at which time we expect by offerings and pledges to raise money to lift the indebtedness on the church.—Mrs. Wilbur Stonestreet, Garrett, Ind., Sept. 17.

Cedar Lake church met in council Sept. 19 for the election of church and Sunday-school officers. Bro. Ed Eldridge is superintendent; Bro. Walter Kern, church treasurer; Sister Carrie Rufner, clerk; the writer, Messenger agent and church correspondent. Bro. Theron Weaver and family were with us for our harvest meeting Sept. 16. We are working in the church under great difficulties because we have no pastor. Bro. Morris preaches for us once a month.—Mrs. Walter Kern, Garrett, Ind., Sept. 24.

Fairview.—Aug. 26 Bro. Ralph G. Rarick of Mexico, Ind., came to our church and conducted a successful revival meeting lasting two weeks. The attendance was good from the beginning. All who know Bro. Rarick know him as an able speaker. He also favored us each evening with a solo. Adjoining churches also rendered special music. At the close of the meeting Sister Rarick and three daughters came to enjoy part of the wonderful campaign and Brother and Sister Rarick favored us with duets. As a result of these efforts the church was made to rejoice in seeing seventeen accept Christ, including three entire families and two families united. One of the unusual things was that the men out-numbered the women in accessions—eleven men and six women. Sept. 13 Bro. Rarick returned for the baptismal service.—Anna E. Wagoner, Lafayette, Ind., Sept. 14.

Middlebury.—We were glad for the privilege we had to hear such a splendid and helpful play, *What Shall It Profit?* given by a group of young people of the West Goshen Brethren church. We held our harvest meeting Sept. 2. Bro. Chas. Light gave us inspiring sermons both morning and afternoon. At our regular business meeting Sept. 4 church and Sunday-school officers were elected. Bro. Galen Bowman was reelected elder for another year; Bro. Lesley Berkey, superintendent of Sunday-school and Bro. Marshall Leer, assistant. On account of lack of interest shown among our members for the evening meetings, we decided to close the doors for a few months. Now we feel we ought to start in again. Attendance has been fairly good on Sunday mornings most of the time this summer, for which we are thankful. We were glad to have Bro. Alvin Groves and family move in our district. The young people's class met at the home of our pastor and wife a few weeks ago and organized.—Mrs. Nora Bowman, Middlebury, Ind., Sept. 15.

Mount Pleasant church met in council Aug. 31. Bro. Willard Sellers was chosen superintendent of the adult division of our Sunday-school for the coming year. Since the last report five of our Sunday-school scholars have been received into the church by baptism. Our harvest meeting was held July 29 with Bro. J. O. Winger delivering the messages. Two of our number attended the intermediate camps at Camp Mack and three attended the young people's camp. Some of our young people gave a temperance play, *What Shall It Profit?* They also gave

it at a W. C. T. U. convention at Plymouth. During our pastor's absence in a revival meeting we enjoyed messages from Bro. Floyd Leeper, Bro. Clyde Joseph and Rev. Gilbert of the Presbyterian church of Bourbon.—Lillie Markley, Bourbon, Ind., Sept. 22.

North Webster.—Our harvest meeting will be Oct. 14 with Bro. Chas. Light of Sturgis, Mich., as speaker. At our regular council Sept. 1 we elected Bro. Emerald Jones as our pastor for the coming year. We just closed a two weeks' series of meetings with Bro. Edw. Stump of South Bend as evangelist. He gave us messages which were very inspiring. One accepted the call. Sister Myrtle Mishler of Roann led the song service during the meetings.—Mrs. Elmo Shock, Syracuse, Ind., Sept. 24.

Peru.—The union Sunday evening services of the churches of Peru came to a close Sept. 2, with J. Raymond Schultz of Manchester College delivering the message. For the third consecutive year our young people won in the attendance contest which is put on each summer by the union young people's organization of the city. Our young people had charge of our public services on Sunday evening, June 24. They held their annual outing Aug. 22. The Sunday-school held an outing on July 4. Sept. 1 our pastor and wife began their sixth year of service among us. In honor of their services during the last five years, a special service was held Sept. 2 in the church, followed by a basket dinner in the park. During the program Orville Sonafank, our music director, sang a song written by his wife, now of sacred memory, in honor of the pastor and family. Clarence Orpurt, Sunday-school superintendent, told of the progress made, stating that during the last five years the church had organized a prayer meeting, a boys' club, a Junior League, a B. Y. P. D., and a choir. He also stated that the average attendance of the Sunday-school had increased from about 100 to 177, and that 134 new members had been added to the membership list. Mrs. Pliny Hines spoke in an optimistic way of the future of the church. Sept. 5 Sunday-school officers were elected for the ensuing year, with W. R. Orpurt, general superintendent. The date of our love feast is Oct. 26.—Mrs. Clarence Weist, Peru, Ind., Sept. 21.

Plymouth church met in council Sept. 12. Our Sunday-school was reorganized with Bro. Ray Welborn, superintendent. Our teachers have been selected and we are looking forward to the new year's work with much enthusiasm. Our pastor, Bro. G. G. Canfield, held an evangelistic meeting at the Bear Creek church near Dayton, Ohio. During his absence the pulpit was filled by local ministers and Mrs. Canfield. Also the John Winger family from North Manchester gave an entire evening program of music which was very much appreciated. Bro. Kessler of the Salem church brought us a helpful message on Sept. 16. Our communion service will be held Oct. 3 at 7:30 P. M. The revival will begin Nov. 4 with Bro. Ray Shank of Flora, Ind., evangelist.—Goldie Rohrer, Plymouth, Ind., Sept. 19.

Salem church met in council Sept. 21, and elected officers for the coming year. Bro. James O. Kessler was retained as pastor; Sister Julia Kessler, clerk; Sister Myrtle Bickel as treasurer; Bro. Marvin Wolfe as trustee; Sister Myrtle Bickel, Sunday-school superintendent; with Raymond Voreis as assistant; Sister Vera Seese as B. Y. P. D. president; the writer, correspondent and Messenger agent. The last Sunday in August our pastor conducted services in the Marshall County home which was much enjoyed by the inmates and we who accompanied Bro. Kessler felt well repaid for the trip. On Sept. 9 we held our harvest meeting with Bro. Ben R. Cross of La Porte in charge; he brought us two inspiring messages which were enjoyed by all. Our revival meeting starts Sept. 30 with Bro. Theodore Miller of Plymouth as evangelist, closing with a love feast the evening of Oct. 15.—Cornelius Hagle, Culver, Ind., Sept. 22.

South Whitley church met in council Sept. 13, for election of church and Sunday-school officers. We voted to retain Bro. Mark Cripe for another year as he has done us much good in building up our church here. The Aid Society report was read; we have a very good Aid. Our love feast will be Oct. 29 at 7:30 and our homecoming Oct. 28.—Mrs. W. H. Spitzer, South Whitley, Ind., Sept. 19.

Spring Creek.—Our quarterly council met Sept. 4. One letter was granted and two members received by baptism since our last report. Our harvest meeting and homecoming will be held Sept. 23, all day. Bro. Mark Cripe, pastor of the South Whitley church, will talk in the forenoon and Bro. Geo. Deaton in the afternoon. Our Sunday-school officers for the coming year were elected with Bro. Walter McConnell, adult superintendent. We will have a service the evening before Thanksgiving and are also planning a Christmas program. Our delegate to District Meeting was Sister Clara Plath with Bro. Walter McConnell, alternate. Bro. Landis will continue with us as pastor another year. Sunday-school attendance has kept up very well and we are looking forward to an interesting and profitable year of work.—Mrs. Ada Mishler, South Whitley, Ind., Sept. 19.

Walnut church met in council Sept. 14. Bro. D. R. Rohrer was reelected Sunday-school superintendent. We are to have a homecoming on Oct. 14 with a basket dinner at the noon hour. Bro. Lear of Chicago will be the speaker. The church decided to have a revival meeting some time before the Christmas holidays. The love feast will be on Thursday evening, Oct. 25.—Clara Fanning, Argos, Ind., Sept. 22.

West Manchester.—We had an old people's service Sept. 2, the program being conducted by the older people. Eld. Frank Fisher from Mexico, Ind., gave the address. Sept. 13 we held our business meeting and the Sunday-school officers for the coming year were elected, with Edith Miller, superintendent. Delegates to District Meeting are Frank Ulrey and Ira Kreider. Our love feast was held Sept. 15. Visiting ministers were J. H. Wright, E. B. Bagwell, G. A. Snider,

who officiated, J. T. Myer, Geo. Deaton and E. Kintner. Sept. 16 we had our homecoming and harvest meeting. Bro. Geo. Mishler delivered the address. Sister Rosa Cripe was selected as Messenger agent for the coming year.—Mrs. Metta E. Kreider, North Manchester, Ind., Sept. 22.

West Eel River church met in council Aug. 29. Bro. Hugh Miller was reelected elder and pastor; Bro. Chester Miller, Sunday-school superintendent. Our harvest meeting will be held Oct. 6. Our series of meetings will be held the first two weeks in January by Bro. Ralph Hatton from Ohio. A communion will be held at the close of the meeting. Our church and Sunday-school are progressing with good attendance.—Mrs. Emery Metzger, Claypool, Ind., Sept. 22.

IOWA

Coon River congregation held their quarterly business meeting Sept. 15 to reorganize the church activities for the coming year. Bro. Irving Haughtelin was reelected elder; Bro. E. O. Reed, church clerk and Messenger agent; the writer, correspondent. The date set for our communion service is Oct. 13 at 7 P. M. On Oct. 14 will be the anniversary of the dedication and homecoming. This will be an all-day meeting for which a program is being prepared. There will be a basket dinner at noon.—Mrs. Chas. Knight, Yale, Iowa, Sept. 19.

Des Moines Valley church met in council Sept. 6. Bro. Ray E. Zook is our pastor and elder for another year. Our newly elected church and Sunday-school officers are taking their places and Bro. Geo. West is our Sunday-school superintendent. Sister Iva Reynolds is the new president of the Ladies' Aid Society. Our departmental Sunday evening services are very well attended and each Sunday evening following these we have preaching services which are also well attended. Sunday evening, Oct. 7, has been set for our fall love feast and communion.—Mrs. Jno. Abuhl, Slater, Iowa, Sept. 22.

Greene.—Inasmuch as our pastor, Bro. C. E. Schrock, was called to have charge in a revival meeting at Curlew, Iowa, our love feast has been deferred until Oct. 20, 7:30 P. M. This is prior to the sixty-first anniversary of the stone church and the annual homecoming Oct. 21. Sept. 14 will long be remembered as a day well spent when the writer and five others, including the pastor and wife, brought cheer in song, scripture reading and prayer to the homes of shut-ins near the Little Brown Church, Nashua. Our Sunday-school has seven members of the Home Department at this place. Sister Eva Peterson has assisted the writer for a number of years in taking literature to five homes. Bibles have been placed in the homes; one home did not even have a Bible when our work began in 1920. They all enjoy the Sunday-school and church literature.—Elsie A. Pyle, Greene, Iowa, Sept. 24.

Libertyville church held its love feast Sept. 13 with a fair attendance. Our own elders, Glen Carr and W. N. Grotfelty, officiated. Our church was invited to South Keokuk, Sept. 23. Mr. and Mrs. Floyd Grotfelty and sons accompanied by W. N. Grotfelty went. Bro. H. Spenser Minnich was present and gave an address in the afternoon while J. D. Brower gave the morning sermon.—Helen Carter, Batavia, Iowa, Sept. 22.

Monroe County.—Sept. 8 our church met in council to elect officers for the year beginning Oct. 1. Sister Charlotte Henderson was elected Sunday-school superintendent with Sister Melissa McMulin, assistant; church treasurer, Bro. Wilbur Henderson; clerk, Sister Lois Mosley, also Messenger agent and correspondent. Bro. W. H. Brower was reelected elder for another year. By unanimous vote Brother and Sister Chas. Albin were retained for a year. Bro. Edwin Rodabaugh was unanimously accepted by the church and was licensed. At the request of Bro. Albin, Bro. A. R. McMulin, Bro. Edwin Rodabaugh and Sister Lois Mosley were elected by the church as an advisory board. In the evening sixty-one surrounded the Lord's table, enjoying a spiritual love feast. Bro. W. H. and John Brower officiated, assisted by the home ministers. Sept. 9 Bro. John Brower delivered the morning message. Sept. 16 the Bible study class began meeting in the homes on Sunday nights, instead of having Christian Workers' Meeting. They are taking up Genesis and find it very interesting.—Christina A. Henderson, Fredrie, Iowa, Sept. 19.

Ottumwa.—We had a very successful two weeks' Vacation School. There were 100 enrolled and the average attendance was 74. There were 52 who had perfect attendance and were rewarded with certificates. Several of our young people attended the young people's conference at the Fairview church. We had union services with the Christian and the Methodist churches this summer. We had our homecoming the second Sunday in August. Quite a few friends from our neighboring sister churches were here. Bro. W. H. Brower from South English spoke in the morning, and Bro. B. M. Rollins from Keyser, W. Va., spoke in the afternoon. The quartet from South English gave some very good special numbers. Two were baptized since our last report. One of our Sunday-school classes has started a fund to buy new song books for the church. All the classes have raised enough money to buy paint for the church, and the church is being painted now. We held our quarterly council Sept. 7, and elected Sunday-school officers for another year. Mrs. Elda Lowe was reelected superintendent.—Mrs. Charles Albin, Ottumwa, Iowa, Sept. 20.

Union Ridge met in business session Sept. 13. Sunday-school officers were elected for the coming year: Bro. Raymond Cuffel, superintendent, and Bro. John Burn, assistant; Bro. Ezra Burn, general superintendent for C. W. department. We decided to hold our communion services Oct. 13 at 8 P. M. Our church was represented at District Conference by Brethren J. R. Allen and Lesly Minnier, delegates. The second Sunday following District Meeting the time was

occupied by reports from our delegates and others who attended; the reports were inspiring and much appreciated. Since our last report two letters of membership have been granted and one has been received by baptism. Our church was well represented at Annual Conference. In spite of several disadvantages at present, the work and interest seem to keep up. Eld. Schrock from Greene preached for us on the evening of Sept. 9. The different classes and organizations have been working on projects of various kinds by which to raise money to pay on back debts.—Mrs. J. R. Allen, Dumont, Iowa, Sept. 17.

KANSAS

Belleville church met in business meeting Sept. 8. Sunday-school officers were elected for the coming year with Bro. Edw. Robinson as superintendent of the main school. Brother and Sister W. W. Gish are the delegates to District Meeting to be held in the Victor church. The program committee was appointed for the coming year. Our love feast will be held on Sunday, Sept. 30, beginning at 7 P. M.—Anna M. Kuhn, Belleville, Kans., Sept. 15.

Maple Grove.—At our quarterly meeting Sept. 21 church and Sunday-school officers were elected for the year beginning Oct. 1: Bro. C. O. Bogart, elder; Anna Chcesman, clerk; Arthur Jackson and Katie Bishop, Sunday-school superintendents; the writer, Messenger agent and correspondent. We plan to hold a revival following our District Conference in October and will hold our love feast at the close.—Lizzie Miller, Norton, Kans., Sept. 22.

Monitor.—July 8 our pastor, Bro. Ora Garber, exchanged pulpits with E. T. Weaver of Mt. Pleasant church. July 22 O. D. Buck of Franklin Grove church delivered a very interesting sermon to us. Two have been baptized since our last report. The men's organizations have taken great interest in repairing the church. Aug. 12 Mrs. Myrtle Pollock, returned missionary from China, gave an address. Sept. 2 at our harvest meeting Mrs. Pollock gave another interesting message. Our annual Sunday-school picnic was held in the McPherson city park Aug. 6. Our Y. P. D. has given three plays this summer, two comedies and the play by Ira Frantz, What Shall It Profit? The Y. P. D. contributes \$10 to the support of F. H. Crumpacker. At the council meeting Aug. 17 Sunday-school officers were elected with J. B. Stutzman, superintendent. The finance and trustee boards were merged into one board of eight members. We will entertain the District Conference Oct. 12-15.—Mrs. E. L. Crumpacker, McPherson, Kans., Sept. 15.

Morrill.—At our business meeting Sept. 4 Sunday-school officers for the year beginning Oct. 1 were elected. F. E. Poister is the superintendent and Brice Peck, assistant. Lottie Eavey will represent the church at our District Meeting to be held in the Appanoose church in October. It was unanimously decided that Bro. John Whiteneck be installed into the ministry. The installation will take place in Chicago where he is now located. We are looking forward with interest to our evangelistic meetings to be held Oct. 11-25 to be conducted by Bro. W. C. Sell. Love feast will be held at close of meetings. A mothers and daughters' meeting was held June 5. Children's Day was observed by a splendid program rendered by the children June 10. Our boys enjoyed a few days in camp the last week in July under the direction of our pastor with J. E. Peck and Ralph Landes assisting. Aug. 6 to 10 the young people of this section enjoyed their camp at Sycamore Springs. Brethren Harold Royer and John Whiteneck were ably assisted by the ministers of the near-by churches. Our pastor assisted in the direction of young people's camps at Lone Star, Kans., and Warrensburg, Mo.—Mrs. R. E. Eisenbise, Morrill, Kans., Sept. 15.

Quinter church met in council Sept. 8. A motion was made to defer the proposed Bible institute indefinitely because of financial conditions. The church reconsidered her decision in regard to the money received from the sale of the Morningstar church; instead of turning it into the building fund, it will go to the support of the Old Folks' Home at Darlow, Kans. The church will be represented at District Meeting by eight delegates with eight alternates. The time set for our love feast is Oct. 13, beginning at 11 A. M., followed by a noonday meal; examination services in the afternoon.—Mary M. Bishop, Quinter, Kans., Sept. 19.

LOUISIANA

Roanoke church met in council Sept. 8 when officers for the year beginning Oct. 1 were elected: Elder, J. F. Hoke; treasurer, R. M. Harris; clerk, Maurine Bowers; correspondent, Virginia Harris; Sunday-school superintendent, Robert Butson; B. Y. P. D. president, David Bowers. Members were also chosen on the finance, ministerial and Christian Education boards. We are making plans to build a parsonage and secure a pastor in the near future.—Virginia Harris, Jennings, La., Sept. 15.

MARYLAND

Brownsville.—Our pastor and wife, Brother and Sister Earl Mitchell, conducted a Vacation Bible School July 9 to 21, assisted by nine of our young people. They as well as the children who attended were from all three of our churches. The enrollment was 130 with an average attendance of about 115. It is believed that the work done was the most effective ever accomplished here in Vacation School. We appreciated having several visiting ministers conduct our services recently: Bro. Raymond Peters came over from Camp Peniel Aug. 5; Bro. Harry Zellers of Hagerstown, Aug. 19; Bro. Z. E. Mitchell, our pastor's father from Wirtz, Va., Sept. 2, and Bro. D. R. Petre of San Mar Sept. 16. Our love feast will be held Oct. 27 at 4:30 P. M., at which time we expect Bro. E. C. Woodie of Greene County to be with

us to begin a series of meetings on Oct. 28.—Mrs. Ira L. Kaetzel, Brownsville, Md., Sept. 19.

Meadow Branch church closed a successful series of meetings on Sunday evening, Sept. 2. Eld. F. S. Carper of Palmyra was the evangelist and preached the Word very powerfully under the impulse of the Spirit. As an immediate result five have been baptized and added to the church. During Bro. Carper's stay with us between fourteen and fifteen hundred miles were traveled by auto; he had prayer at more than fifty family altars and saw more than 200 persons in these various homes. Many more seem near the kingdom. The congregation has been greatly strengthened. Vacation Bible Schools have been held in both churchhouses of the congregation. The enrollment at Meadow Branch was 104 and the average attendance 102. The enrollment in the Westminster school was sixty-three and the average attendance about fifty. The directors of the Meadow Branch school were Sisters Florence Thomas and Rachel Garner, and of the Westminster school, Sister Ruth Howe.—Wm. E. Roop, Westminster, Md., Sept. 19.

Meadow Branch congregation held its regular council Sept. 15 with the undersigned presiding. Five were reported received into the church by baptism. Thirty-two were received by blanket letter from the elders of the district sanctioned by the delegates of our last District Meeting. They were members of the Reisterstown congregation which the Home Mission Board recently had disorganized. This group will for the present be known as Reisterstown Mission. Baptismal certificates will hereafter be given to each one baptized into the church here. Officials report the annual visit made by the deacons favorable. The committee appointed to secure plans for the addition of Sunday-school rooms reported a feasible plan to build an ell at the east end of the Meadow Branch church. The report was approved and the committee continued. The trustees report the gift of \$2,000 by the late Mrs. Mary C. Stone of Manchester, Md. Brethren E. C. Bixler and John J. John, representing the District Ministerial Board, took the vote of the congregation for presiding elder, which resulted in the undersigned being reelected for another term of two years. Bro. G. A. Early was reelected associate elder for the Westminster church. Bro. H. Edgar Royer was reelected church clerk. All officers elected have the same term of years. Treasurer is Bro. John Garner; Messenger agent, Sister Emma Bixler, for country church. Sunday-school superintendents reelected: Bro. Herbert Petry and Bro. Arthur Naill, main school. Reports were made by Sisters Ruth Lippy and Ruth Grove, delegates to the recent regional conference held at Blue Ridge College. Our next love feast will be Oct. 20, beginning at 2:30 P. M.—Wm. E. Roop, Westminster, Md., Sept. 17.

MICHIGAN

Beaverton church met in council Sept. 7. Sunday-school officers were elected as follows: general superintendent, Elma Rau; assistant, Andrew Long. During the summer we greatly enjoyed the presence of a number of our young people who were home from college and from the various schools where they were employed as teachers. These young people love their home church and give of their best while they are here. It is a notable fact that for a score of years Beaverton has been represented almost continuously in the student body of Manchester College. Letters of membership were granted to Bro. Perry R. Hoover and family. We greatly regret the removal of this talented family from our congregation; their new field of labor is Mooreland, Ind. Since Bro. Hoover is gone, the shepherding of the church has fallen more heavily upon the elder, Bro. Perry Arnold, who for many years has served the church as elder and minister, and whose faithfulness has been an example and a challenge to the membership.—Olive Miller, Beaverton, Mich., Sept. 22.

Crystal church met in special council Aug. 18, when an election was held for an elder. Eld. C. L. Wilkins was chosen for one year. Sept. 15 at our regular members' meeting church officers were elected for the coming year. Bro. Jacob Witter's time expired as trustee and he succeeds himself; Messenger agent, Bro. Neri Shrider; correspondent, the writer. A love feast was appointed for the evening of Oct. 6 at 7:30. Sunday-school officers were elected with Sister Ruth Mishler, superintendent and Sister Olive Noll, assistant. Eld. Wilkins gave us a good message Sunday morning; he will also be with us at the love feast and have a message for us Sunday morning. We have no pastor at present. Sept. 9 the joint Sunday-school convention of six churches was held in New Haven church. Our church and Sunday-school participated in a play entitled Sacrifice. Our primary class presented Bro. Helser with a box of picture cards, scrap books and toys for the African children. Our Aid meetings were suspended two months but resumed in September. We are planning a supper in connection with our December sale of articles. Our Men's Work is repairing the church furnace, also the entrance to the lawn with a few loads of gravel. We have our social class meetings once a month at the homes with a program of readings, special music, plays and Bible contests.—Martha E. Shrider, Butternut, Mich., Sept. 19.

Elmdale.—Sept. 7 we held our quarterly council at which time we elected Sunday-school officers for the coming year. Aug. 21-24 the District Meeting was held at our church. We enjoyed some very wonderful messages by Brethren Helser and Kurtz and others. The crowd was large throughout the meeting. Sunday morning, Sept. 9, Bro. Peter Messner brought us the message.—Bernice Deardorff, Clarks-ville, Mich., Sept. 17.

Woodland Country.—Bro. Paul Robinson of Johnstown, Pa., held a two weeks' meeting starting July 30. Six were received into the church as the result of Bro. Robinson's helpful sermons. The men of

the congregation shingled the church the week of Aug. 13 and the Aid Society will have the church papered this fall. Our quarterly council met Aug. 28 for the election of Sunday-school officers. The superintendent is Guy Kantner and assistant, Forrest Christian. Our love feast is to be held Oct. 13, all day, and the Woodland Village church has been invited to join with us. The Vacation Bible School was very successful and ended July 29, with a pageant given by the children and teachers. The enrollment was ninety-two with an average attendance of eighty.—Ruth H. Munjoy, Woodland, Mich., Sept. 24.

MISSOURI

Deepwater church met in council July 22, with our elder, C. A. Lentz, in charge. It was unanimously decided to retain our pastor, Bro. W. R. Argabright. We elected Sunday-school officers for the next six months as follows: superintendent, Bro. Paul Woods; assistant, Bro. Wallis Varner. Delegates to District Meeting held in the Happy Hill church were Brethren Fred Adkins and J. E. Fahnestock. June 4 Bro. Wieand was with us for an all-day Bible service. He is an interesting speaker and we were greatly refreshed spiritually. He was accompanied by D. C. Gnagy. Aug. 21 Brother and Sister E. S. Coffman of Elgin, Ill., began a revival which closed Sept. 2 with eight confessions for Christ; five of these were baptized into the Brethren church Sept. 9 by the pastor; the other three united with other churches. We were greatly built up by these services. Bro. Coffman labored hard, giving us inspiring sermons that will give us food for thought for many a day.—Erma Lucille Argabright, Deepwater, Mo., Sept. 21.

Kansas City.—June 24 Brethren Dorsey Hodgden and N. B. Wine of Dayton, Ohio, each gave us an interesting sermon. Delegates to District Meeting were Altha Couch and R. J. Gibbs. The Aid Society has had good attendance during the summer months and a good profit has been realized from the lunches served and from quilting. The Men's Work group sent one young person to camp at Warrensburg, Mo. Council meeting was held Sept. 6 when officers for the coming year were elected. Bro. I. V. Enos was chosen elder and Allen S. Keltner, Sunday-school superintendent. Two have been received recently in the church by letter. We expect M. R. Zigler to speak to us on Sunday evening, Sept. 23.—Cecile F. Gibbs, Kansas City, Mo., Sept. 17.

Shoal Creek church met in council Sept. 8. We decided to hold our love feast at the close of the meeting. Bro. Adkins of Cabool, Mo., began a series of meetings Sept. 17. One has been received by baptism since the last report. We are still having preaching services monthly near Washburn, Mo.—Mrs. Wilbert Erisman, Fairview, Mo., Sept. 22.

NORTH CAROLINA

New Haven congregation held their annual love feast on Sept. 1 with about fifty members present. Eld. W. H. Handy officiated, assisted by John A. Reed. Sept. 4 Elders Geo. A. Branscom and Clayton B. Miller came to New Haven and ordained Bro. Fred Dancy to the eldership. From here they went to Little Pine church to adjust some trouble in that congregation. Oct. 6 we will hold our meeting to elect officers for 1935.—John A. Reed, Sparta, N. C., Sept. 15.

NORTH DAKOTA

Carrington church met in council Sept. 11. Bro. Jos. Kreps was reelected Sunday-school superintendent. It was decided to cement the basement floor of the church, also to buy a furnace. The Sisters' Aid Society was organized at this time with Sister David Graham, president. The Aid is starting a church improvement fund. One was baptized on Sept. 16 at James River, being unable to be present at the previous baptismal service. A few from our congregation are attending the Sunday evening services at James River, also the present revival meeting there.—Mrs. Walter McKee, Carrington, N. Dak., Sept. 22.

Kenmare church met in council Sept. 22. Church officers were chosen: Bro. Dan Dierdorff, reelected elder; Lyle Hodgson, clerk; Ada Stice, treasurer; Sunday-school superintendent, Hazel Engleman. We decided to have our love feast Oct. 6. We have preaching every first and third Sunday by brethren from Minot. On the second and fourth Sundays we have programs.—Mrs. Ida Hodgson, Kenmare, N. Dak., Sept. 24.

Surrey.—Since our last report our work has been moving forward. The Vacation Bible School was held July 16 to 27 with an average attendance of seventy-five. The school was conducted by Edna Conkling and Avis Heckman. The program given on the last evening was well attended. July 29 we had our joint Sunday-school convention—Berthold, Kenmare, Minot and Surrey. The schools were well represented and we had a very good meeting. Our council was held Sept. 9, when we elected Sunday-school officers for the coming year. Bro. D. S. Petry is superintendent and John Burns, assistant. Bro. Ray Harris preached for us recently when Bro. Dierdorff was away in other fields of labor.—Mrs. C. D. Lambert, Minot, N. Dak., Sept. 15.

OHIO

Black Swamp church met in council Sept. 18. We reelected Sunday-school officers for the following year with Bro. Walter Kurfes, superintendent and Bro. Lester Garner, assistant. We decided to have a love feast Oct. 20, an all-day meeting. The B. Y. P. D. will sponsor a week's revival previous to our love feast and has secured the services of Bro. S. L. Cover of Marion, Ohio, to hold the meeting. Our pastor, Bro. Garner, has not fully recovered from the accident that

befell him in the early summer.—Mrs. Asenath Baker, Lemoyne, Ohio, Sept. 24.

Bradford.—Bro. S. E. Porter is retained as elder and pastor; H. C. Royer, Sunday-school superintendent, and J. R. Helman, clerk, for the coming year's work. Bro. J. Perry Prather of Dayton will begin our revival Oct. 15, closing with a love feast Oct. 27. We welcome the co-operation of other churches that these services may be helpful to the community. Bro. John M. Stover of Columbus gave us a strong sermon recently.—J. E. Overholser, Bradford, Ohio, Sept. 22.

Cleveland.—We are bappy to announce the coming of Bro. DeWitt Miller from Huntington, Ind., to serve the Cleveland church as pastor. An impressive installation service was held Sept. 9 by Bro. Geo. Strausbaugh of the District Ministerial Board and our elder, Ora De Lauter. Rev. Don Tullis represented the Cleveland churches. Bro. Miller gave his first sermon Sept. 16, using for his subject, My Church Today and Tomorrow. Some necessary repairs are being made about the church plant and parsonage. New officers and teachers for the Sunday-school, church and Ladies' Aid will take up their year's work beginning Oct. 1. We are looking forward with renewed interest under the leadership of Brother and Sister Miller. We invite those who may be passing through the city to stop and worship with us at the "little white church" on the corner of Superior and Hampshire Roads, Cleveland Heights. Anyone knowing of members or friends living in the city without a church home, please write the undersigned, corresponding secretary, and efforts will be made to see them.—Annabel Dredge, 876 Nela View Rd., Cleveland Heights, Ohio, Sept. 22.

Eden.—At the regular council meeting on Aug. 24 church officers were elected for the coming year: Bro. Jacob Domer, superintendent; for the Zion house, superintendent, Bro. Homer Brumbaugh. Sister Detrich was chosen correspondent. Delegates to District Meeting were Bro. E. E. Frick and Sister Hazel Domer; alternates, Bro. Ben Brumbaugh and Sister Nova Frick. The date was set for the love feast which was held Sept. 15. We are glad to announce three gains for the kingdom so far this year.—Mrs. Elizabeth Detrich, Canton, Ohio, Sept. 24.

Fostoria.—Sunday evening, Sept. 2, the young people of the Green Springs church gave a play entitled Tithing, which was very instructive. Sept. 13 the church met in council. A sister who had not been installed with her husband into the deacon's office, was installed. Several church officers were elected for unexpired terms. A communion was appointed for Nov. 11. Sunday-school officers were elected for the ensuing year. It was decided to have a series of meetings and the ministerial board was instructed to find an evangelist and also arrange the time. Five of our young people are away at college, three of them at North Manchester.—John W. Vetter, Fostoria, Ohio, Sept. 17.

Lincoln Heights.—The past few months have been marked in the work of our mission here for interest and attendance. We had a successful series of meetings conducted by Ralph R. Hatton of Toledo, after which ten were received by baptism. Our attendance has held up remarkably well through August and the hot summer months. We held our council meeting on Sept. 14, at which we also had our annual election of officers. The Home Mission Board announced the purchase of lots for a building site, and with the present interest and devotion we are hopeful of a building in the near future. We have organized a Men's Work which is growing and working. Bible discussion groups meet every two weeks with good interest.—Mrs. Eva McFadden, Mansfield, Ohio, Sept. 24.

Lower Miami church met in council Sept. 5. Elders Hugh Cloppert and Parker Filbrun were with us to assist. Sunday-school officers for the coming year were elected: Raymond Ebright, superintendent of the main school with E. B. Ruble, assistant. Our school is growing in numbers and we believe in spirituality. Paul Noffsinger, a licensed minister for the past two years, was installed into the full ministry. Plans were made for the purchase of individual communion cups. Our love feast will be Oct. 27 at 7 P. M.—Blanche Furrey, Dayton, Ohio, Sept. 17.

Middle District church conducted a successful Vacation Bible School from July 16 to 27, with an enrollment of 112 and an average attendance of 93. Six different Sunday-schools were represented. The children enjoyed the work immensely and were eager to be on hand every day. The two directors, Sisters Bertha Karns and Mary Evans, and a group of faithful teachers with good assistants, did excellent work. This could readily be seen in the splendid program given to a full house on the closing day. May 27 we were favored with a program in music and songs by the West Carrollton Methodist choir. Sept. 2 part of the Ft. McKinley chorus rendered a good program in songs and readings. Our homecoming day will be Oct. 21, an all-day service with basket dinner at noon.—I. J. Coy, Tippecanoe City, Ohio, Sept. 29.

Pleasant Hill.—In our June council the church decided to have Bro. Ivan L. Erbaugh of Union City, Ohio, as our pastor. On Aug. 29 he moved in our midst and Sept. 1 began his work here. Sept. 5 the church met in members' meeting and elected Bro. Erbaugh as our elder. We also chose officers for our Sunday-school for the coming year. We decided to hold a revival in October.—Ella S. Bowers, Pleasant Hill, Ohio, Sept. 15.

Prices Creek.—We were glad that some of our young people and intermediates were able to attend camp at Sugar Grove this summer. Aug. 19 Bro. E. R. Fisher of Kitchel, Ind., came to assist us in our revival. Due to church activities in his home district, he was absent four nights, during which time our pastor very ably carried on. They both gave us sound gospel sermons. Bro. Fisher told an interesting

story each evening to the children. Through the united efforts of the church, the evangelist and our pastor the meetings proved to be quite successful. Bro. Fisher with our pastor and others made many calls in the community. As a direct result of our two weeks' effort five were baptized and one reinstated. The Sunday-school enjoyed a picnic dinner in a grove Aug. 26. Sept. 14 we met in members' meeting. Six were received by letter, among them a deacon and his wife, Brother and Sister John Smith. Two deacons were also elected at this meeting. Bro. E. C. Burnett and Sister Treva Swink were chosen superintendents again for the coming year. The school is moving along nicely under their leadership. Bro. V. R. Wotring of Michigan will give one of his chalk talks Oct. 4. Our communion service will be Oct. 27, an all-day meeting beginning at 10 A. M.—Mrs. Ada Weaver, Eldorado, Ohio, Sept. 22.

Silver Creek church met in council Sept. 1. Election of officers resulted as follows: Bro. Geo. Throne, elder; Bro. Arthur St. John and Bro. Dale Moyer, trustees; Bro. John Throne, treasurer; Sister Ruth Hendricks, clerk; Bro. Jacob Long, Messenger agent; the writer, correspondent. We held our harvest meeting on Sunday, Sept. 2. Sister Faye Moyer, missionary to Africa, home on furlough, had charge of the meeting. She gave a good talk in the morning and in the afternoon she gave a play, representing a day's activities at the boarding school in Africa. An offering was taken for missionary and Women's Work which amounted to about \$26. We expect Bro. G. A. Snider of North Manchester to hold our series of meetings in October.—Mrs. Ottie Fisher, Pioneer, Ohio, Sept. 18.

OREGON

Grants Pass.—July 29 we were very much pleased to have Bro. M. R. Zigler and Sister Ruth Shriver stop with us. The latter gave a talk after which Bro. Zigler showed stereopticon views. Two of our young people are attending La Verne College. We were glad to welcome a new family of members who moved here recently. At our evening service on Sept. 2 Brother and Sister Willie Barnett were here, and Bro. Barnett preached for us. At our fall council Bro. Geo. Shade was retained as elder for another year, and Russell Harlacher was elected Sunday-school superintendent. We are expecting Sister June Yearout of Boulder, Colo., to come here in the near future to conduct a revival meeting.—Mary Harlacher, Grants Pass, Ore., Sept. 21.

Mabel congregation had a special service on Mother's Day. On Children's Day we had in story and song, Lost, a Coin, a Boy. At our council Sept. 8 the present church and Sunday-school officers were retained for another year. Our love feast will be Oct. 13.—H. H. Ritter, Mabel, Ore., Sept. 13.

OKLAHOMA

Big Creek church met in council Sept. 13. Bro. Chas. Kinzie was re-elected Sunday-school superintendent; Lester Pote, president of Christian Workers' Meeting. We decided to hold our love feast on Oct. 27 and the homecoming services on Oct. 28. Our revival meeting will begin Dec. 26 to be held by Brother and Sister O. H. Austin. Brother and Sister Fleishman, Sisters Clara and Arlis Smith represented us at District Meeting held in Clovis, N. Mex. They report a very good meeting. Six of our young people attended Camp Mary Dell near Abilene, Kans., the last week in August. They returned with new inspiration and enthusiasm. Aug. 19 a pageant, entitled, The Passing of the Torch, was effectively presented by thirty characters. Aug. 29 an impressive service was held when Brother and Sister D. D. Fleishman were ordained to the eldership. Bro. Lester Fike of Clovis, N. Mex., officiated, assisted by Bro. D. J. McCann of Oklahoma City.—Abbie S. Pote, Ripley, Okla., Sept. 22.

PENNSYLVANIA

Chiques.—July 29 Children's Day services were held at the Mt. Hope house with Bro. Joe Whitacre from Harrisburg, Pa., as speaker. Aug. 19 Bro. Paul Myer from the West Conestoga congregation gave us a splendid message at the Chiques house on the theme, A Christian's Joy. Aug. 25 we held our harvest meeting at the Mt. Hope house with Brethren Daniel Bowser, Harvey B. Markley, Allen Becker, Milton Hershey and Ollie Hevener present. Aug. 26 Bro. Bowser from York, Pa., gave the main message at the Mt. Hope house on the theme, The Old Paths. Bro. Nathan W. Eshelman from West Green Tree congregation followed. Aug. 29 we held our quarterly council at the Chiques house. Bro. Phares B. Ginder was appointed a trustee of the Chiques house. Sister Rebecca Foutz from Philadelphia is expected to speak to us at an early date. It was also decided to hold a Bible institute in the near future at the Chiques house. Sept. 16 Children's Day services were held at the Chiques house. Bro. Henry K. Ober was the speaker. He also delivered the main sermon in the morning. Our love feast will be held Oct. 30, 31 at 10 A. M. at the Mt. Hope house. Nov. 25 Bro. Simon Bucher from the Annville congregation is expected to be with us in an evangelistic effort. Sunday-school officers were elected for both schools; Chiques, superintendent, Bro. Henry E. Ginder; Mt. Hope, superintendent, Bro. Paul Webber. A special offering was lifted for Bethany amounting to \$17.—Fanny Zug Shearer, Manheim, Pa., Sept. 22.

Codorus.—Sept. 9 an all-day meeting was held at the Pleasant Hill house with a large attendance throughout the day. In the evening Bro. A. C. Baugher of Elizabethtown, Pa., preached the sermon. Sept. 16 Bro. Geo. Falkenstein of Philadelphia preached the morning sermon at the Codorus house. Oct. 14 Bro. Amos Kuhns of Union Deposit, Pa., will begin a revival meeting at the New Freedom house.—Esther B. Hartman, York, Pa., Sept. 19.

James Creek.—This church just closed another interesting revival meeting Sept. 16, conducted by the writer for a two weeks' period. The interest and attendance were very good, resulting in eleven additions by baptism. This Sunday-school retains an exceptionally good attendance during the year. The church has a hopeful future and in the last few years has added twenty-four by baptism.—John E. Rowland, Mechanicsburg, Pa., Sept. 18.

Lititz church met in council Sept. 5. Sunday-school officers were elected for the coming year: superintendent, H. M. Reidenbaugh. Sept. 9 our annual harvest meeting was held. An offering was lifted for the Neffsville Orphanage. Bro. Galen Kilhefner of Ephrata preached the morning sermon and also addressed the children at a children's meeting in the afternoon. His messages were greatly appreciated. Sept. 16 the a cappella male chorus and its alumni of East Petersburg had a song fest in our church. The afternoon was spent in old time congregational hymn singing conducted by various choristers. Bro. Henry Nies led in a few of the beautiful old German hymns. Eld. Baugher gave an interesting address on Lancaster County's Musical Background. In the evening the Y. P. D. had a vesper service. Sister Sara Shisler of Vernfield spoke to the young people on The Commitment of Life. Following that splendid service the a cappella chorus under the direction of Prof. H. B. Baughey gave a program of sacred music. It was a rare treat. The offerings will be used to purchase beds for the hospital in Africa. Our evangelistic meetings will begin Oct. 7 with Eld. Frank Carper of Palmyra as evangelist. Our love feast will be held Oct. 28.—Florence B. Gibbel, Lititz, Pa., Sept. 17.

Mechanicsburg.—Aug. 12 our junior and primary department of the Sunday-school rendered a splendid and impressive missionary program. They are also working on their Africa project. Sept. 10 our regular monthly missionary meeting was held. This organization is sponsoring some work in India. Aug. 28 we met in council. Brethren H. M. Snively and O. H. Hassinger had charge in providing for future pastoral service. This resulted in the reelection of our present pastor, Bro. Rowland. In the near future we will observe rally day. Our revival meeting will begin Nov. 4 and close with the love feast on Nov. 18. Bro. Snively of Carlisle will do the preaching.—Jesse Steerman, Lemoyne, Pa., Sept. 19.

Midway.—A special council was called on Aug. 14 at which time Bro. S. K. Wenger was reelected to the eldership for a term of three years. Bro. H. K. Ober and Bro. Henry King were present at this meeting. Bro. Perry H. Sanger and Bro. Aaron S. Heisey were ordained as elders. Bro. Mark B. Keller and Bro. Howard Patches were installed as deacons. Bro. Cyrus Krall was elected to the ministry for one year. Aug. 18 Eld. Henry King of Richland preached at our harvest meeting. On Sunday morning, Sept. 2, Bro. Paul Myer of West Conestoga gave us a splendid sermon on Christian Ideals. Sept. 4 at our fall council the Sunday-school officers were elected. Bro. Howard Patches was chosen superintendent and Bro. Kurtz King, assistant. Our love feast will be observed Oct. 27 and 28 at 1:30 P. M.—Amy E. Heisey, Lebanon, Pa., Sept. 22.

Mingo.—May 13 to 27 inclusive Bro. Simon Bucher of Annville, Pa., was with us in a series of meetings. He gave us some very inspiring messages; as a result two young men were received into the church on June 2 by baptism. In the evening we had our love feast when a large number surrounded the tables. July 23 our Vacation Bible School began at both houses, continuing for two weeks, under the direction of Dora Ziegler and Catherine Detwiler. Sept. 8 we met in regular council. The visiting brethren gave a favorable report. The Sunday-school officers were elected; superintendent for Mingo, Bro. Paul Hessler; for Skippack, Bro. Harry Hartley. Brethren H. K. Ober and Elmer Moyer were present to assist in holding an election. Bro. Franklin Cassel was called to the ministry and licensed to preach. Sept. 16 Bro. Caleb Bucher preached to us in the morning and also at the young people's meeting in the evening. His sermons were an inspiration to every one present.—Carrie K. Hoffman, Collegeville, Pa., Sept. 19.

Palmyra.—We had an inspiring harvest home service on Aug. 5 at the farm of Bro. Nathan Bashore. The following ministers gave short talks in the afternoon: Elders Grant Group, Simon Bucher, Michael Kurtz, R. W. Schlosser and two ministers of the Brethren in Christ. In the evening we had vesper services in the orchard with antiphonal singing after which we assembled again in the large barn and listened to a fine sermon by Bro. Schlosser. Elders Hiram Eshelman, Harvey Frantz and a United Zion minister assisted in the evening service. Since our last report we received one young man into church fellowship by baptism and his wife and another young man by letter. Bro. S. E. Meyer who had been called to the deacon's office in June was installed into office with Sister Meyer. Our quarterly council convened Sept. 10. Our love feast will be Nov. 4, all day. Nov. 5 we expect Eld. J. A. Robinson of Johnstown to begin a revival in our church. Sept. 11 we had a mothers and daughters' meeting.—Sallie Groy, Palmyra, Pa., Sept. 15.

Pittsburgh.—At the special council Sept. 19 officers were elected to carry on church activities during the year beginning Oct. 1. Among those chosen are, Sunday-school superintendent, R. R. McMillen; assistant, Prof. M. B. Wineland; church clerk, Orville Hoover; president of Aid Society, Mrs. J. L. Wareham; Messenger agent and correspondent, the writer. One of our most faithful workers in the church asked to be relieved of various duties due to ill health. For many years Bro. Calvin Bowman was treasurer of the church, Bible School teacher and deacon. Just now the prayers of the church are

going up for the recovery of his companion who underwent an operation. Our love feast and communion is to be held Nov. 11 at 7:30 P. M. The council also reelected Eld. M. J. Brougher to be our visiting elder.—Mrs. Elizabeth Barnett, Pittsburgh, Pa., Sept. 21.

Roaring Spring church met in council Sept. 12. Sunday-school officers for the coming year were elected, the general superintendent being Geo. B. Replogle. Our revival meeting will begin Oct. 1 with Bro. Geo. L. Detwiler, Meyersdale, Pa., evangelist. Our pastor and wife spent their vacation recently in Ohio. During their absence Bro. Homer Fether filled the pulpit for the morning service and the Y. P. D. gave an excellent program in the evening. This year again the churches of the town held union vesper services in the park on Sunday evenings during July and August. The meetings were more largely attended this year than last, some attending who never go to church. Quite a number of our members went to the Sunday-school convention at Lewistown. The Bethany Bible class and the Truth Seekers' class held their annual corn boil at the Snyder home near Bakers Summit Sept. 7. About 150 enjoyed a good social time there. The young men's class invited the young women's class to their corn boil at Johnson Park on Sept. 5. Our love feast will be held Sunday, Oct. 21, at 6:30 P. M.—Mrs. Lena M. Hoover, Roaring Spring, Pa., Sept. 15.

Schuylkill.—Delegates to the Sunday-school meeting held on July 4 at Bachmansville were Brethren Chas. Morgan and Wm. Buch. Aug. 5 an old folks' meeting was held. Bro. Nathan Eshelman preached the sermon. Every four weeks Eld. S. G. Meyer preaches for us at the Big Dam and Struphour's church. His messages are interesting and helpful. Our regular council was held Aug. 20. Sunday-school superintendents elected: for Big Dam, Bro. Chas. Morgan, assistant, Bro. Adam Haldeman. The Swope's Valley school has been discontinued. Our harvest home service was held at the Big Dam house Sept. 2. Eld. Thos. Patrick of Hummelstown preached the sermon. An offering was lifted for the Neffsville Orphanage. Delegates to the Labor Day meeting held at East Fairview were Brethren Adam Haldeman and Harold Binkley. A special council was held Aug. 27. During the week of Aug. 28 to Sept. 1 the following brought us inspiring sermons: Aug. 28, Eld. H. F. King; Aug. 29, H. K. Ober; Aug. 30, Eld. I. D. Gibbel; Aug. 31 H. K. Ober lectured on Orange Blossoms; Sept. 1, Eld. Nathan Martin. A local Sunday-school meeting will be held Oct. 14 at 1:30 and 7 P. M., with the promise of Bro. I. W. Heisey to give the addresses. Our love feast will be held Oct. 20 and 21 at the Big Dam house at 10 A. M.—Mrs. Arnold Zechman, Pine Grove, Pa., Sept. 19.

Uniontown.—The Western Pennsylvania District Sunday-school convention was held in our church Aug. 22-24. This brought special joy to us and proved to be an inspiration to all who were privileged to attend. During the several sessions many phases of the work of the church were discussed and should result in much good in the building of the kingdom. Sister Ida C. Shumaker, who will return soon to India, thrilled her audiences daily with her missionary appeals. Bro. Glen Norris, one of our missionaries on furlough, also brought a message. On the last evening of the convention the Robinson B. Y. P. D. presented a play entitled What Shall It Profit? dealing with the liquor question. The convention closed with a plea for consecration of life to God to which many young people and some older ones responded. Sept. 1 we resumed our full time program, and plans for the winter months are being carried forward. Promotion day will be observed in our Bible School Sept. 23. The following Sunday a Bible School rally will be held. At this time also the newly elected officers will be installed. The leadership training class will resume work Sept. 18; they will study The Worker and His Bible. Our church will engage in a series of meetings Oct. 1 with Bro. M. G. Brougher of Greensburg, evangelist. At the close of the meeting a love feast and communion service will be held. One has been received by baptism since our last report.—Ella McKnight, Uniontown, Pa., Sept. 15.

Upper Conewago.—Since our last report two have been received into the church by baptism. On Aug. 19 Sister Ida Shumaker brought two uplifting missionary messages. In the morning she spoke at the East Berlin house and in the evening at the Hampton house. At each service a missionary offering was lifted which amounted to \$52. Four of our number attended the young people's conference at Elizabethtown. Aug. 25 we met in council. The visiting brethren gave their reports. The Sunday-school superintendents were elected: Latimore, Bro. Paul Wagner; Hampton, Bro. Earl Witters; East Berlin, Bro. D. E. Brandt. Brethren Paul Wagner, Earl Witters and Ervin Bauman were chosen delegates to District Meeting, which will be held at Huntsdale Oct. 30 and 31. Bro. John C. Zug from Palmyra will begin a revival at the Latimore house Oct. 7 and close with the love feast Oct. 20 and 21 at the same place.—Bertha E. Hull, East Berlin, Pa., Sept. 18.

Upton church, Back Creek congregation, met in regular council on Aug. 25, at Upton church to transact business, with Eld. A. M. Niswander as moderator. Four elders, one minister and ten deacons were present. One certificate of membership was granted. Date of love feast was set for Oct. 20 and 21, at 10 A. M. Elders Michael Markey, York, Pa., and William Zobler, Lancaster, Pa., took a vote for two deacons which resulted as follows: Nelson Wilson and wife and Ira Hawbaker and wife. The above board also took a vote for presiding elder. Eld. A. M. Niswander was chosen for three years.—Nelson Wilson, Greencastle, Pa., Sept. 15.

Welsh Run church met in council Sept. 8. Bro. Wm. Hunsberger was installed as assistant elder. We decided to hold a one week's meeting commencing Oct. 28 with Bro. B. E. Waltz of Needmore, Pa., in charge, closing with the love feast on Nov. 3 at 1:30 P. M. We expect to hold our Sunday-school meeting on Sept. 30.—John D. Martin, Mercersburg, Pa., Sept. 19.

TENNESSEE

Pleasant Valley.—Sept. 2 the young people's organization was formed with Clifton Garst, president. The meetings are held on the second, fourth and fifth Sundays of the month immediately after Sunday-school. At the regular yearly council, Sept. 15, arrangements were made for communion services to be held Oct. 20. Bro. J. B. Hilbert was reelected to serve as elder for the following year; Bro. R. A. Hilbert was reelected as pastor. There has been a higher interest in Sunday-school and a greater attendance this year than for many years. The youth group has had one picnic and plans are now being made for another.—Martha Diehl, Jonesboro, Tenn., Sept. 19.

VIRGINIA

Jeters Chapel.—Our pastor, Mrs. S. B. Broughman, filled her regular appointment here the fourth Sunday. Our revival meeting will begin Oct. 19 conducted by our pastor. At the close of this meeting our love feast will be held.—Edna Spradlin, Vinton, Va., Sept. 24.

Johnsville congregation held a series of meetings Aug. 26 to Sept. 9 with Bro. D. C. Naff in charge. The attendance was very good; seven accepted Christ, five being added to our church and two to the Methodist. Our communion was held Sept. 8. Bro. D. C. Naff gave some very interesting sermons. The subject on Sunday morning was, The Judgment, and in the afternoon, Homeward Bound. A large crowd was present on Sunday. Mr. Byler and his six sons gave us an interesting musical program on Sept. 1. Bro. H. S. Spradlin will be back to preach for us on Oct. 14. Our next council meeting will be Nov. 10 at 2:30 P. M.—Maud Wells, Blacksburg, Va., Sept. 22.

Linville Creek.—Bro. Wilbur F. Garber of Mill Creek gave us seventeen inspiring sermons, beginning Sept. 2 and closing the 16th. A special degree of reverence was manifest throughout the meeting. Nine were added to the church by baptism. Our love feast at Linville Creek will be held Oct. 20.—Ruth Wine, Broadway, Va., Sept. 19.

Lynchburg.—After the usual summer slump, interest in the church program seems to be more in evidence than in the past few years. The Sunday-school has been reorganized and the prospects for the new year are very encouraging under the continued leadership of F. L. Norris as superintendent. The B. Y. P. D. is getting started with a new enthusiasm and a determination to outclass all of our previous records in B. Y. P. D. work. Plans have been made for a week of special services from Oct. 14 to 21, with our pastor, M. E. Clingenpeel, in charge. This series will close with a special day on Oct. 21 on which there will be morning, afternoon and evening services, with noon lunch at the church. We expect to have several of the district leaders with us as speakers for the day. The women have planned to have teams of two each to visit the homes of the entire membership before the revival services. We greatly appreciate the splendid work of our women. The men have been busy during their spare hours for the past few weeks painting the exterior woodwork of the church and installing indoor toilets. At present our pastor is preaching some Sunday morning sermons on the church and its relation to life. On Sunday, Sept. 23, Bro. C. B. Smith of Bridgewater, Va., was a visitor in our midst and on the invitation of our pastor he very ably filled the pulpit at the morning service.—Mrs. M. E. Clingenpeel, Lynchburg, Va., Sept. 24.

Mt. Horeb church just closed an interesting revival meeting. Eld. B. S. Landes of Harrisonburg, Va., preached ten interesting sermons. Nineteen stood for Christ; eighteen were baptized, their ages ranging from forty-eight to eleven years. One went to another church. We are greatly encouraged over the fact that our little flock has been increased from fourteen to thirty-two. We are hoping that others will be added to our number in the near future. One woman that was baptized had been a reader of the Messenger for a year, it having been sent to her.—Mrs. E. E. Joyce, Cartersville, Va., Sept. 22.

Mt. Zion church had a successful revival meeting conducted by Bro. Guy E. Wampler of Salisbury, Pa., assisted by our pastor, Bro. A. J. Caricofe, beginning Aug. 5, closing Aug. 19. Bro. Wampler's sermons were spiritual food for the Christian and for the sinner. Each evening a valuable lesson in story form for the children was given before the sermon. The meeting was well attended and as an immediate result seven were added to the church. A short pageant was given one evening by three of our young people. Inspiring messages in song were brought each evening of the second week by groups from other congregations coöperating with us in special music and attendance. The last day of the meeting we had an all-day homecoming service for the Brethren people of the county. Bro. Wampler preached at the 11 o'clock hour. At 3 o'clock Bro. E. L. Cave of the Newport congregation delivered a splendid sermon, the young people of his church having charge of the worship program. The meeting closed with the 8 o'clock service by Bro. Wampler. Our B. Y. P. D. made an excellent showing for the first year of organization by attaining a fourteen point recognition at the District Conference in August. The Luray Aid Society is well attended and was well represented at District Aid at Flat Rock Sept. 6. A two weeks' revival is to be held at the Luray Chapel by the pastor, Bro. A. J. Caricofe, in October.—Ruth E. Strickler, Luray, Va., Sept. 22.

Nokesville.—July 15 Bro. E. E. Blough of Manassas preached an encouraging sermon for us. Bro. Emory Crumpacker of Roanoke spoke at the evening service. About the middle of July Sister Ida Shumaker of India gave one of the most challenging missionary messages we

have ever heard. Our church met in council Aug. 2. Bro. Howard Miller was relicensed to the ministry. Bro. J. F. Miller was reelected Sunday-school superintendent for the year, with G. E. Garmen, assistant. Bro. Walter Cocklin of Mechanicsburg, Pa., preached a splendid sermon for us Aug. 5. Aug. 19 his son, Robert, spoke from the same pulpit. Our congregation was well represented at the District Meeting. The meeting of 1935 will be held in Nokesville church. Bro. Howard Alley, returned missionary from India, conducted our harvest meeting Aug. 12. Aug. 13 our Vacation Church School began and continued two weeks, with the summer pastor, Bro. Alvin Kline, in charge. Six other young people helped with the teaching. The enrollment was eighty with an average attendance of sixty. A splendid closing program was given on Friday evening, Aug. 24. Bro. J. H. Cassady of Washington, D. C., held a two weeks' revival meeting for us beginning Aug. 19. He preached sixteen wonderful gospel sermons. Interest grew as the meeting continued until on the last night even standing room was nearly all taken. As a direct result of the meeting nineteen were baptized and two await the rite. Our love feast was held at the close of the meeting on Sept. 3 with approximately 157 present. This is the largest crowd we have had at a love feast for a number of years. Quite a number of our young people and older ones attended the regional conference at New Windsor, Md. Some splendid reports have been given and others are yet to report. Our B. Y. P. D. is planning and reorganizing for the year's work.—Mrs. W. G. Francis, Catlett, Va., Sept. 24.

Pleasant Hill church met in council Sept. 8. A. B. Cannaday was reelected Sunday-school superintendent. The deacons gave a favorable report preparatory to our love feast which will be held Oct. 13 beginning at 4 o'clock. Bro. Hampton Marshall of Ocala, Va., is to conduct a two weeks' revival before our communion. He has charge of our fourth Sunday service while our elder has charge of the second Sunday. The Men's Work, recently organized, is doing a splendid work. We enjoyed the program brought to us by the Men's organization of Ninth Street church, Roanoke, in June. Bro. H. C. Eller, district field worker, gave us a splendid sermon recently.—Mrs. Ava M. Cannaday, Willis, Va., Sept. 13.

Pleasant View church has experienced a prosperous year, as evidenced by the increased attendance and new members added to the church. Bro. C. O. Showalter of Chicago, Ill., recently closed a revival meeting in which twenty-five accepted Christ. Bro. Showalter is an able speaker and preached some very inspiring sermons. Our council meeting was held Sept. 9, following which we held our annual love feast in the evening. One hundred and one members surrounded the Lord's table, with Bro. Miller and Bro. Bowman officiating. On July 29 our church observed its fifty-eighth anniversary which was much enjoyed by all. The principal speaker was Bro. C. E. Long of Port Republic who gave the morning sermon. Other speakers were Bro. Homer Miller who gave an inspiring address, followed by Dr. John W. Wayland, of Harrisonburg, Va., the great historian, who gave the history of the church up to the present. Our Sunday-school is doing good work and is very encouraging; attendance is growing. Oct. 1 our school will be reorganized for the year followed by installation service by our pastor, O. F. Bowman.—Anna M. Rosenberger, Bowmans, Va., Sept. 22.

Saunders Grove church met in council Sept. 5. It was decided by unanimous vote to install Bro. S. S. Stevens to the ministry. We elected Rosie Stevens, Gospel Messenger agent; Idelia Stevens, correspondent. Bro. B. H. Funk will hold services on the third Saturday night and Sunday. We decided that our Sunday-school should continue until December.—Idelia Stevens, Moneta, Va., Sept. 21.

Valley Bethel church met in council Aug. 31. The visiting brethren gave a favorable report. Sept. 2 our pastor, Bro. W. G. Kinzie, began an evangelistic meeting which continued until Sept. 9. One member was added to the church. Our love feast was held Sept. 8. The young people reorganized Sept. 16 with Bro. R. E. Bussard as adult advisor.—Mildred E. Bussard, Bolar, Va., Sept. 27.

WASHINGTON

Olympia.—In June we held a two weeks' Vacation Bible School with our pastor and wife in charge. The attendance was good and creditable work was done. The Orion quartet were with us for a program which was much appreciated. La Verne College is responsible for this treat. In July our pastor, Bro. Harry Thomas, and wife concluded their work with us and prepared to leave to take up further school work. The church group spent an evening together at the park before they left. Refreshments were served and a gift of a set of silverware was presented. The Comrade Sunday-school class, of which Mrs. Thomas was teacher, had previously presented her with a traveling bag. A large group of our members attended the summer assembly and District Meeting held at Lake Wenatchee. Judging from the reports of different ones, the general feeling was that it was a meeting of more than usual helpfulness and inspiration. Our new pastor, Bro. H. D. Michael, and family, lately from Kansas, were in attendance at assembly and came directly here beginning the work awaiting them. Soon after the assembly Bro. Harlan Brooks was here in the interest of La Verne College. Aug. 12 we began a revival which lasted three weeks. Sister June Yearout, a seventeen-year-old evangelist from Boulder, Colo., was in charge. Miss Alice Lee Reed was with her to assist with the music. The meetings were well attended considering the very busy season. As a direct result six were baptized and two reclaimed. Sept. 10 we held our regular council. Bro. H. D. Michael was elected

elder in charge; Miss Allegra Thomas, Sunday-school superintendent; Mrs. Alfred Michael, correspondent; Bro. Geo. Rensch, Messenger agent. Our Aid Society has resumed work after several months without meetings. Brother and Sister Michael are finding many things calling for pastoral attention and are entering into their work in a fine way.—Mrs. M. F. Barnhart, Olympia, Wash., Sept. 19.

WEST VIRGINIA

Clifton Mills.—Bro. Earle Fike of Petersburg, W. Va., began a series of meetings here June 13 which continued until June 24. The attendance was good and the interest splendid each evening of the meeting. One new member was received into the church by baptism. Bro. Fike's sermons were preached with power and were an inspiration to the church. Special singing, music and stories added interest to the meeting. Our Sunday-school is progressing nicely. Eight in the women's class completed the reading of the New Testament which began last October.—Mrs. Geo. E. Wolfe, Clifton Mills, W. Va., Sept. 22.

Richmond church held its business session Sept. 18. Bro. Samuel A. Harley was chosen pastor for another year. Sister Fred J. Wampler was appointed clerk. Sunday-school officers are Bro. Frank Coffee, superintendent; Walter Starkey, assistant. During the vacation months Brother and Sister Harley held a most interesting Bible School which was very instructive for the children of the community.—J. Ella Arnett, Richmond, Va., Sept. 26.

Smiths Chapel.—Since the last report much interest has been manifested in our church. At the business meeting in July our pastor, Mrs. Broughman, was given a unanimous call for another year. She was also called to hold our revival meeting which was held in July. As a result of the meeting there were several reconsecrations and seven confessions; four were baptized. Our elder, E. H. Kahle, was elected for another year and all other church officers were retained. Sept. 8 we had our love feast with the largest number present in years. Eld. Kahle and our pastor were with us on this occasion. In our last report on the revival at Oakvale, the Smiths Chapel group, assisted by Bro. E. H. Kahle, held the revival, but the additions went to the Oakvale church, not to Smiths Chapel.—Mrs. Garnet Tiller, Princeton, W. Va., Sept. 26.

Tear Coat.—On April 22 Bro. Howard Whitacre of Old Furnace congregation preached for us. May 13, Mother's Day, the young people's group gave a program consisting of recitations, drills, songs, etc. May 26 Bro. B. W. Smith of Beaver Run congregation preached for us on Sunday morning, and Bro. Emra T. Fike of Eglon gave a chalk talk followed by a sermon in the evening. The latter part of June the Glad Tidings quartet of Cumberland, Md., gave a program which was very spiritual and much enjoyed. Bro. Ernest E. Muntzing and wife of Clarksburg, W. Va., began our revival meeting on July 12. He preached seventeen Spirit-filled sermons which were uplifting to the whole community as well as to the members of the church. Eighteen stood for Christ and were received into the church by baptism on Aug. 9 by Eld. S. P. Daugherty. Our love feast will be held Oct. 6.—Mrs. Howard Shingleton, Hanging Rock, W. Va., Sept. 19.

WISCONSIN

Stanley church met in council Sept. 11. It was decided to hold a love feast on Oct. 5. The finance committee gave a report showing that funds were badly needed to pay the interest and insurance on the church property; pledges were taken to try to raise the amount needed. The Aid treasurer gave a favorable report. A committee was chosen to secure winter wood for the church. Sunday-school officers were elected for the year beginning Oct. 1. Bro. Austin Tyson was reelected superintendent and Bro. Earl Edwards, assistant. July 1 our elder, Bro. D. D. Funderburg, gave us a stirring sermon and much encouragement. July 4 the Stanley and Worden churches met with Maple Grove in their territory in a picnic and enjoyed the day together with visiting, games and races. From July 22 to 29 we experienced an uplifting and profitable series of meetings. The Protestant ministers of the city were invited to give one evening each and also Bro. Clayton Mack of the Maple Grove church. As a result of the meetings six gave their hearts to Christ, four uniting with our church and two with other churches. Bro. Hyde filled the pulpit each Sunday evening of this series and is doing much work which is very acceptable.—Mrs. Jacob Winkler, Stanley, Wis., Sept. 19.

ANNOUNCEMENTS

DISTRICT MEETINGS

California, Northern, Empire, Oct. 12-15.
Florida and Georgia, Winter Park, Oct. 12-14.
Indiana, Middle, Salamonie, Oct. 12-14.
Kansas, Northwestern, Victor, Oct. 21-24.
Kansas, Southeastern, Parsons, Oct. 26-29.
Kansas, Southwestern, Monitor, Oct. 12-15.

Missouri, Northern, North Bethel, Oct. 27-29.
Nebraska, Octavia, Oct. 12-15.
Pennsylvania, Southern, Huntsdale, Oct. 30, 31.
Pennsylvania, Western, Walnut Grove (Johnstown), Oct. 22-24.
West Virginia, First, Old Furnace, Oct. 12, 13.

LOVE FEASTS

Florida
Oct. 28, Sebring.
Idaho
Oct. 13, Boise Valley.

Illinois

Oct. 15, 7 pm, Lena.
Oct. 21, Sterling.
Oct. 28, Milledgeville.

Indiana

Oct. 13, Buck Creek.
Oct. 13, 6:30 pm, Fairview.
Oct. 13, 7 pm, Bethel.
Oct. 13, Beech Grove.
Oct. 13, 14, Pleasant Hill.
Oct. 13, English Prairie.
Oct. 15, Salem.
Oct. 17, 7 pm, Yellow Creek.
Oct. 18, West Marion.
Oct. 20, 10:30 am, Nettle Creek.
Oct. 20, Bachelor Run.
Oct. 20, 7 pm, Pine Creek.
Oct. 20, 7:30 pm, Arcadia.
Oct. 25, Walnut.
Oct. 25, Osceola.
Oct. 26, 7 pm, Peru.
Oct. 27, 7 pm, Union Center.
Oct. 27, Blissville.
Oct. 27, 7:30 pm, Middletown.
Oct. 29, 7:30 pm, South Whitley.
Oct. 30, New Paris.
Nov. 6, Mexico.
Nov. 10, Roann.
Nov. 24, Bremen.

Iowa

Oct. 13, 7 pm, Coon River.
Oct. 13, 8 pm, Union Ridge.
Oct. 20, 7:30 pm, Greene.

Kansas

Oct. 13, 11 am, Quinter.
Oct. 13, 7 pm, Washington.
Oct. 19, Olathe.
Oct. 20, Appanoose.
Oct. 21, Newton City.
Oct. 28, 7:30 pm, Ottawa.

Maryland

Oct. 13, 4 pm, Manor.
Oct. 13, 2:30 pm, Piney Creek.
Oct. 14, 6:30 pm, Pipe Creek.
Oct. 14, 3 pm, Pleasant View.
Oct. 20, 2 pm, Broadfording.
Oct. 20, 2:30 pm, Meadow Branch.
Oct. 27, 2 pm, Longmeadow.
Oct. 27, 2:30 pm, Locust Grove.
Oct. 27, 4:30 pm, Brownsville.
Oct. 27, 28, 2 pm, Pleasant Ridge (Pa.).
Oct. 28, 6 pm, Beaver Dam.
Nov. 3, 2:30 pm, Monocacy.
Nov. 4, 5 pm, Woodberry (Baltimore).
Nov. 10, 6 pm, Thurmont.
Nov. 10, 11, 2 pm, Welty's.

Michigan

Oct. 13, Woodland country (all day).
Oct. 14, Flint, all day.
Nov. 18, Pontiac.

Minnesota

Oct. 28, Lewiston.

Ohio

Oct. 13, 7:30 pm, Harris Creek.
Oct. 13, 10 am, Castine.
Oct. 13, 10:30 pm, Black Swamp.
Oct. 14, 6:30 pm, Ft. McKinley.
Oct. 20, 7 pm, Union City.
Oct. 20, 7 pm, Beech Grove.
Oct. 20, 7 pm, Donnels Creek.
Oct. 20, 7 pm, Brookville.
Oct. 26, 7:30 pm, Toledo, First.
Oct. 27, 10 am, Wooster.
Oct. 27, Black River.
Oct. 27, 7 pm, Painter Creek.
Oct. 27, 10 am, Prices Creek.
Oct. 27, Bradford.
Oct. 27, 7 pm, Lower Miami.
Oct. 28, 7:30 pm, Lick Creek.
Nov. 3, 7 pm, County Line.

Oklahoma

Oct. 27, Big Creek.

Oregon

Oct. 13, Mabel.

Pennsylvania

Oct. 13, 2 pm, Mingo at Skip-pack.

Oct. 13, 7 pm, Buffalo.
Oct. 13, 2 pm, Spring Creek.
Oct. 13, 14, 4 pm, Pleasant Hill at Pleasant Hill house.
Oct. 13, Lower Claar.
Oct. 13, 1:45 pm, East Fairview.
Oct. 14, New Fairview.
Oct. 14, Spring Grove at Kemper.
Oct. 14, Snake Spring.
Oct. 14, Claysburg.
Oct. 14, 6:30 pm, Huntsdale.
Oct. 14, Shade Creek at Berkey.
Oct. 14, Dunning's Creek at Holsinger.
Oct. 16, 17, 9:30 am, Mohler house (Springville).
Oct. 17, 18, White Oak at Long-necker.
Oct. 20, 21, 1:30 pm, Upper Conewago at Latimore.
Oct. 20, 21, 10 am, Schuylkill at Big Dam.
Oct. 20, 6:30 pm, Spring Run house.
Oct. 20, 21, 1:30 pm, Little Swatara at Ziegler.
Oct. 20, 21, Fredericksburg at Meyer.
Oct. 21, Parkerford.
Oct. 21, 7 pm, Coventry.
Oct. 21, 6:30 pm, Quakertown.
Oct. 21, 7 pm, Uniontown.
Oct. 21, 7 pm, Ambler.
Oct. 21, 6:30 pm, Roaring Spring.
Oct. 21, 6 pm, Hanover.
Oct. 21, 6 pm, Chambersburg.
Oct. 21, 6 pm, Koontz.
Oct. 24, 25, West Conestoga at Middle Creek.
Oct. 27, Jennersville.
Oct. 27, 28, 1:30 pm, Midway.
Oct. 27, Indian Creek.
Oct. 27, 2 pm, Akron.
Oct. 27, 1:30 pm, Conestoga at Bareville.
Oct. 27, 1:30 pm, Heidelberg.
Oct. 28, Woodbury at Replegle.
Oct. 28, 6 pm, Walnut Grove.
Oct. 28, 5 pm, Carlisle.
Oct. 28, Marsh Creek.
Oct. 27, 28, 10 am, Big Swatara, Hanoverdale.
Oct. 28, 7 pm, Tire Hill.
Oct. 28, 7 pm, Roxbury (Johnstown).
Oct. 28, Lititz.
Oct. 28, 7 pm, Upper Claar.
Oct. 28, 29, 10 am, Upper Codorus at Black Rock.
Oct. 30, 31, 10 am, Chiques at Mt. Hope.
Nov. 3, 10 am, Falling Springs at Hade.
Nov. 3, 1:30 pm, Welsh Run.
Nov. 3, Mechanic Grove.
Nov. 3, 4, 1:30 pm, Richland.
Nov. 4, 7:30 pm, Pleasant Hill.
Nov. 4, 6:30 pm, Philadelphia, First.

Nov. 4, Palmyra.
Nov. 10, 2 pm, Welty's.

Tennessee

Oct. 20, Pleasant Valley.

Texas

Oct. 28, Pampa.

Virginia

Oct. 13, 4 pm, Red Oak Grove.
Oct. 13, 4 pm, Pleasant Hill.
Oct. 14, 5:30 pm, Greenmount.
Oct. 20, Beaver Creek.
Oct. 20, Mill Creek.
Oct. 20, Linville Creek.
Oct. 20, 4 pm, Pleasant Valley.
Oct. 21, 6 pm, Fairfax at Oakton.
Oct. 21, 6 pm, Elk Run.
Oct. 27, 6 pm, Middle River.

West Virginia

Oct. 13, 14, 2 pm, Spruce Run.
Oct. 21, 2:30 pm, Leetown in Leetown church house.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Garber-Funderburg.—By the undersigned Sept. 5, 1934, at the East Dayton church, Bro. Virgil Garber and Sister Alma Funderburg, both of Dayton, Ohio.—J. B. Gump, New Carlisle, Ohio.

Dodds-Wolford.—At the home of the bride's parents, by the undersigned, Sept. 14, 1934, Mr. Berne Wiley Dodds of Midland, Pa., and Sister Blanche Pauline Wolford.—W. E. Wolford, Ligonier, Pa.

Plank-Herman.—By the undersigned in the Church of the Brethren, Carlisle, Sept. 13, 1934, Bro. James W. Plank and Sister Pearl S. Herman, both of Gettysburg, Pa.—H. M. Snively, Carlisle, Pa.

Burger-Moody.—By the undersigned at the residence of the bride's parents in Mount Morris, Ill., on Sept. 13, 1934, Bro. Merle L. Burger and Miss Ruth Moody, both of Mount Morris, Ill.—Orlando Ogden, Unionville, Iowa.

FALLEN ASLEEP

Blakesly, Chas. B., born in Dayton, Ohio, June 10, 1869, died July 9, 1934. He married Mellie Miller in 1890. To this union were born five sons and two daughters. His wife and daughters preceded him several years ago. May 5, 1915, he married Sarah Swartz. He was converted early in life and in the fall of 1931 was received into the Church of the Brethren from the Progressive Brethren and remained a faithful member till death. He was always loyal to his church and helped support it in every way possible. He leaves his wife and five sons. Burial in the Dice cemetery.—Mrs. Wilbert Erisman, Fairview, Mo.

Fiant, Wm. P., son of Isaiah and Rachel Bridges Fiant, born in Indiana, July 22, 1863, died April 30, 1934. He married Anna Rowe Nov. 11, 1896. To this union were born four children who survive with his companion and four sisters. At the age of seventeen he united with the Church of the Brethren and remained a member until death. He was anointed before he died. He had resided in the same community for twenty-six years. Funeral services by Bro. Lierly. Interment in Zion cemetery.—Mrs. Anna Fiant, Springdale, Ark.

Hoover, Alma Marie, daughter of Mr. and Mrs. Brice Hoover, died at the hospital Aug. 18, 1934, of a fracture of the skull. She was born Nov. 13, 1928. She was struck by an automobile while crossing the highway in front of her home just east of Cross Keys.—Mrs. Elizabeth Hoover Alltus, Modesto, Calif.

Long, Bro. David S., died June 29, 1934, aged 79 years. He married Mary Fink and to this union were born five sons and two daughters. His wife and two sisters preceded him. He is survived by one brother, two sisters, seven children and twenty grandchildren. Funeral services by Bro. Simon Bucher, assisted by Bro. S. K. Wenger. Interment in Midway cemetery.—Amy E. Heisey, Lebanon, Pa.

Miller, John H., was born March 17, 1854, and passed on to his reward Sept. 3, after a lingering illness of several years, death being due to arthritis. In 1873 he was united in marriage to Sister Sue Kagarise, who survives him with three children, nine grandchildren and nineteen great-grandchildren. Last year he and his wife celebrated their sixtieth wedding anniversary. He had been a member of the Church of the Brethren since 1890. The funeral services were at the Salemville house, conducted by Bro. D. I. Pepple, assisted by Eld. D. T. Detwiler.—Mrs. Rosetta Cottrell, New Enterprise, Pa.

Myers, Sister Mary, died on the morning of Sept. 1, at the age of 83 years. She is survived by three brothers and one sister. She suffered much affliction for many years. She united with the Church of the Brethren early in life and lived a faithful Christian life until the end. Funeral services by the writer. Interment in the Rock Run cemetery.—J. S. Zigler, Goshen, Ind.

Ott, Royal Herbert, youngest of nine children of Jnores T. and Malinda Rench Ott, was born July 10, 1896, at Carleton, Nebr., and died Aug. 11, 1934. His death was caused by a fall. At the age of nineteen he confessed Christ, becoming a member of the Sunnyslope congregation, Wash. His chosen life work was to be a medical missionary, but although this desire never materialized, his consecration and enthusiasm lived on and centered in a desire to be of service to those around him. He was an active member of the church. Aug. 20, 1922, he married Alice Davis who survives with five children, six brothers and one sister. His mother, father and one brother preceded him. A service was held by Eld. W. R. Brubaker at Macdoel, Calif., near where he had lived for the past nine years, and a second service at Live Oak, Calif., by Eld. Wilbur I. Liskey.—Mrs. Mary Smith, Macdoel, Calif.

Pauls, Friend Herman, was born Dec. 18, 1909, and died Sept. 8, 1934. Funeral services were held in the La Verne Church of the Brethren with the pastor, Galen K. Walker, officiating, followed by interment in the Pomona cemetery.—Grace Hileman Miller, La Verne, Calif.

Pollard, Sister Mary Jane, born Sept. 18, 1857, at Rebecca Furnace, Pa., died Aug. 19, 1934, at the Morrison Cove Home for the Aged at Martinsburg, Pa., where she had been for seven years. She married Bro. A. J. Pollard March 27, 1904, who died June 4, 1910. Since that she had been living in different homes. She united with the church twenty-nine years ago and was a faithful Christian. She held her membership in the Roaring Spring church. Funeral services in the church by Eld. G. S. Batzel. Interment in the Holsinger cemetery.—Mrs. Lena M. Hoover, Roaring Spring, Pa.

Sonafrank, Sister Rosalynde Ethel, daughter of Benj. F. and Anna Hartleroad, was born near Santa Fe, Ind., Aug. 12, 1894, and died at the hospital, Peru, Ind., Sept. 15, 1934, following an operation. At the age of fifteen she accepted Christ and became an active worker. She served the church in the capacity of chorister, pianist, Sunday-school teacher and church correspondent. Aug. 12, 1915, she married Orville Sonafrank. She is survived by her husband, parents, four sisters and two brothers. Funeral services in the Peru church by the writer. Interment in the Santa Fe cemetery.—Chas. R. Oerlin, Peru, Ind.

Shank, Sister Minerva, daughter of Abraham and Wilhemina Shank, born at Fletcher, Miami County, Ohio, Jan. 17, 1853, died at the home of her niece, Vesta Eshbaugh, near West Carrollton, Ohio, Aug. 26, 1934. She was one of a family of seven children. She united with the Lower Miami Church of the Brethren in 1880. She lived a consistent Christian life and as long as health permitted she was a regular attendant at church services. Funeral in Lower Miami church by Elders J. O. Garst and Jesse Noffsinger. Burial in Lower Miami cemetery.—Blanche Furrey, Dayton, Ohio.

Spargo, Sister Goldah, born Oct. 8, 1897, at Bakers Summit, Pa., died Sept. 5, 1934, at her home in Hopewell, Pa. She was the daughter of Bro. Charles and Sister Catharine Miller. She united with the church at an early age and was always active in the work of the church and Sunday-school; she was a member of the First church, Roaring Spring, and the young women's Bible class. She is survived by her husband, Marshall Spargo, her mother and seven brothers. Funeral services in the church by her pastor, Bro. S. P. Early. Interment in the Albright cemetery.—Mrs. Lena M. Hoover, Roaring Spring, Pa.

Stees, Harvey T., son of Isaac and Mary Stees, born in Uniontown, Pa., Aug. 20, 1868; died Aug. 9, 1934. At the age of ten he moved with his parents to Waddams Grove, Ill. He joined the Church of the Brethren there as a young man and remained a faithful, loyal member and supporter. In 1897 he married Jennie McCully and to this union were born two daughters and seven sons who survive with his wife, mother, sister and four brothers. Fifteen years ago the family moved to their farm six miles north of Freeport, Ill. He was known as a successful farmer and a man of splendid judgment. Funeral service by the writer, assisted by Eld. P. R. Keltner and Eld. E. G. Hoff. Interment in the old Waddams Grove cemetery.—Niels Esbensen, Freeport, Ill.

Strayer, Norman, born in Montgomery County, Iowa, June 2, 1878, died at a hospital in Denver, Colo., Sept. 5, 1934. He was the son of Christopher and Margaret Strayer who located on a homestead in the colony when he was a child. Dec. 27, 1903, he married Miss Laura Ward; his wife, seven children, three sisters and a brother survive. He was a member of the Church of the Brethren for the past twelve years. Funeral services from the M. E. church in Norton by Rev. W. R. Deeter. Burial in Norton cemetery.—Mrs. Lizzie Miller, Norton, Kans.

Stroup, Mrs. Lucinda Weaver, one of the oldest residents of Home-wood, Ohio, born March 8, 1844, died Sept. 12, 1934. She married Eld. Eli Stroup who preceded her thirty-six years ago. She is survived by one son, six daughters, fifteen grandchildren and eighteen great-grandchildren. She was a faithful member of the Reading church for more than seventy years. Funeral services at the church by Eld. G. S. Strausbaugh, assisted by Rev. H. C. Leltman. Interment in the near-by cemetery.—Mabel E. Strausbaugh, Columbiana, Ohio.

Studebaker, Ida (Keister), born near Lanark, Ill., July 21, 1871, where she lived until her marriage to Albert Studebaker Dec. 8, 1890. She and her husband lived for a while at Pearl City, Ill., and then moved to Lansford, N. Dak., where they resided for thirty-four years. In 1929 they moved to Ontario, Calif., where she resided at the time of her death. She united with the Church of the Brethren in 1894 and was ever ready to minister to those in need. Her husband and one daughter are left; two daughters preceded her. Funeral services in the Pomona church by the writer. Interment in the Pomona cemetery.—A. O. Brubaker, Pomona, Calif.

Ullery, Warren Conner, son of Moses and Mary Ullery, born Oct. 4, 1855, died Sept. 5, 1934. He was the third of a family of nine children. Aug. 3, 1879, he married Iva O. Huffman; to this union were born twelve children; his companion and two children preceded him. In November, 1908, he with his wife united with the Lower Stillwater Church of the Brethren, living a consistent life until death. His entire life was spent in Montgomery County, Ohio, near Dayton. He leaves three sisters, three brothers, two daughters seven sons, twenty-four grandchildren and one great-grandchild. Funeral services by Bro. J. W. Fidler, assisted by the writer.—A. W. Oren, Clayton, Ohio.

Yingling, Sister Olive V., wife of Bro. A. Irvin Yingling, died at her home, Baltimore, Md., aged 58 years. Besides her husband she leaves two daughters, three brothers and three sisters. Funeral services in the Woodberry church, Baltimore, by Eld. Howard Keiper and Eld. J. M. Prigel. Interment in the Meadow Branch church cemetery.—Wm. E. Roop, Westminster, Md.

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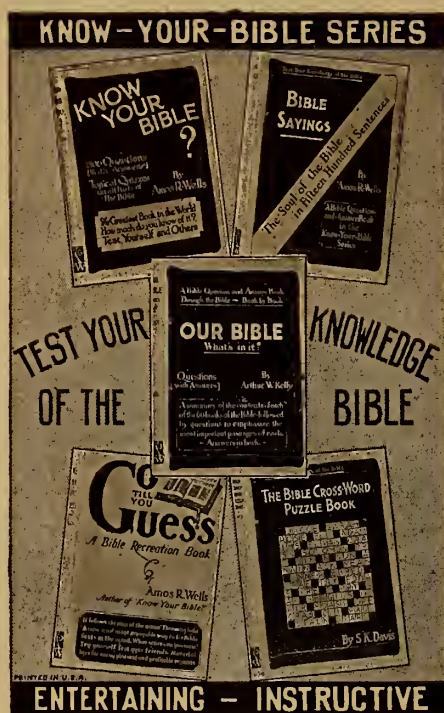
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OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

Vol. 83

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No. 42

EDITORIAL

A Point of View

Do you know how to find encouragement in the midst of discouraging conditions? Can you see the silver lining? Here's how one correspondent does it.

"We have had a distressing drought, no corn at all; but stock prices are going up, so we may be fortunate. We are expecting higher food prices and much unemployment this winter. But things probably will work out better than we expect. This world is interesting."

There is experience with life back of these words and the wisdom born of it. There is the habit of looking for favorable factors in an unfavorable situation. In the past the final outcome has often been better than seemed possible. And so this sensible person thinks it likely will be so again.

In any event there is this very interesting world to think about. How can life be dull with such an absorbing theme for contemplation?

Or with such wholesomeness of spirit with which to appraise it, the bitter and the sweet? E. F.

Getting Along With Others

THERE are at least three ways by which men seek to get along with people. One way is that used by the kings of the Gentiles. Their method was to exercise lordship over their fellow-men. Nor were these kings the only ones much given to this plan. Ever since the days of Cain many have resorted to force in dealing with others.

Now when the strong exercise lordship, it follows that those in subjection must bow to authority. And so a second way of getting on is that of slipping to the level of a mere follower. And there are far more in this class than there should be. Indeed, many who would resent being so classified are content to drift along with the crowd, accepting the fad of the moment without compunction of conscience.

A more excellent way than either that of force or acquiescence was ideally realized in the life of Christ. Here one can find deference and appreciation without servility and flattery; energy and originality without compulsion or narrowness. Here is a way that is constructive and challenging. So there is nothing weak about the Christian way of getting on with others, even though all things are tempered in love. H. A. B.

"After All These Years"

WHAT the years can do to a man, or woman, is almost past belief. And yet why should it be? That is what they are for. That's why we need them—to give us experience. That is why the human race has been so long on the road already, and why it has not yet arrived.

But now and then appears that rare person, man or woman, who *has* arrived. And how? He, more likely she, has taken the years, the bitter and the sweet, has stirred into them a lot of self-discipline and straight thinking, squeezed them hard, and waited. The juices thickened, and crystallized. And when she had looked closely at the beautiful thing that lay there, in her own heart, she saw that it was—happiness.

Would you like to see a concrete case? Your imagination will complete the picture. The bits of it we show you are from real life as it is lived today: "We are about to be sold out after all these years . . . \$. . . . had been paid on this orchard and it was sold for \$. . . . one we bought for \$. . . . have paid \$. . . . on this one. Seems this is to be lost also . . . so disheartening to lose so many year's work . . . regardless of these difficulties we are happy together and are all well and that is a great deal."

To assist your imagination a little, you should know that the scene is laid in one of America's most favored

fruit growing sections, a valley famed for its beauty and fertility. Know also that the first missing figure is nearly five times as large as the second, and that the third and fourth are to each other as five to four. That is, the second property lacks only one-fifth the purchase price of being paid for, and yet they are threatened with the loss of that one too. See how much of life and toil has gone into these long years. Don't you think too it must be "so disheartening" to see the fruitage of it all now slip away?

But look again. This woman is *not* disheartened. The miracle of her great misfortune is the calmness with which she faces it. It hasn't taken the heart out of her. The fruitage of "all these years" has *not* been lost. For it has given her health, love, and by her own confession, happiness. What finer thing has life to give than these? Here was a young couple—they were younger once than now—who set out to look for goodly pearls. They found them and then lost them, and in the losing found the pearl of greatest price. Was it not so in the Master's story? It took all the other pearls the merchant had to get the choicest one. Must it always be so?

This makes one wonder about that word "regardless." Was this harvest of happiness and character achievement won "regardless of these difficulties" or because of them? If success had come instead of failure, even great riches instead of comparative poverty, would they today be more or less "happy together"? Who knows but God? It seems reasonable to believe that soul fiber of such quality as is here disclosed might have endured prosperity and have triumphed over its temptations. Yet one must doubt whether in such a case this woman could have gone as deeply as she has into the secrets of true worth, and so have qualified herself so well for the sublime heights of human destiny. For this, exactly this, is the meaning of "all these years." We can only have use for orchards and the like along the way. The end of the road is love, joy, God.

Alas for our good intentions and human weakness! How much easier it is to see all this in the experience of others than to covet the opportunity to realize it in our own.

But what do you want the years to do to *you*? What has life left you after all these years? Or if you are too young yet for that question, how would you like it answered when the time comes? Here is one point in which we are all alike. We may differ in what we call it and in what we think will bring it. We may even deny that this is what we want as some well meaning but mistaken theorists sometimes do. The truth is nevertheless that happiness is the universal quest. Everybody wants the years to leave him this.

It may be had with or without orchards. This woman sought it with them and found it, and now she is finding it without them. And the second find is of higher quality than the first. There can be no doubt of this. We know it because it has to be in order to be found at all. The tone of her whole letter confirms this necessary judgment. This latest installment of happiness is built on a foundation that can not be taken from her. She is not going to be sold out of this. It goes down to rock bottom, the basic strata of all being. It is made of conjugal fidelity, mother love, choicest friendships, mutual trust, inward peace, companionship, with the Infinite.

Life has been good to this woman, kinder than she knows, for it has brought to her that rarest of jewels, a most exquisitely sweetened womanhood, full-grown and ripe, after the measure of the stature of the fullness of Christ. What better thing could you wish for yourself "after all these years"? E. F.

A New Deal for the Incas

WHEN Pizarro invaded Peru in 1531, he found under the ruling Inca, the highest material civilization attained by the aborigines of the western hemisphere. In intellectual progress the Incas were behind the Mexican Aztecs because they had no written language. But in the industrial arts, especially in weaving, the Incas had reached standards that have probably never been excelled.

Civil war furnished the weak internal situation which made it possible for a handful of Spanish adventurers to conquer the Inca empire, a vast region embracing all or part of present Ecuador, Peru, Bolivia and Chile. In these lands, despite the terrible treatment accorded them under Spanish rule, the descendants of the Incas and their brethren still form numerically the predominant racial strain. But even so, these hardy Indians are little better than dumb, driven cattle. The escape from Spanish rule accomplished approximately a century ago, meant simply a change of masters; or from Spaniards from Spain, to a small exclusive ruling class of European extraction.

But now, after four centuries of waiting, it seems that the Incas are on their way to coming into their own. Strange as it may seem, time sides with the under dog. It is he, and not the conqueror, who can afford to wait. The Moses who has arisen to lead the Incas into their promised land is reported to be Dr. Jose Velasco Ibarra, president-elect of Ecuador, who is touring the west coast countries of South America preaching Indo-Americanism, or a reconcentration of South American spiritual resources around a common Indian heritage. It is thus that a new deal seems to be on the way for the Incas. H. A. B.

GENERAL FORUM

My Garden of Friendship

BY MARY STONER WINE

I've a garden, a beautiful garden
Where the flow'rs of sweet memory grow,
With the buds of today's forming friendships
Blooming ever in sunshine or snow.
For the withering heat of the summer,
Or the freezing bleak winds of the cold,
Can not shrivel or chill its rare beauty,
For this garden with love I enfold.

In my beautiful garden of friendships
Bloom the regal, tall blossoms of white,
With the pureness of glist'ning perfection
And their warm glowing colors of light.
There is foliage of soft bending verdure
With its fronds of most delicate lace,
Buds of silk and of ivory and velvet
Bloom in exquisite beauty and grace.

There are vines, with their sure clinging tendrils,
Filled with blossoms of soft-colored hues;
Daring blooms with their riotous brightness,
Modest faces of violet and blues,
Little bells ringing out their sweet perfume,
Flow'rs of delicate sensitive mold:
The nodding gay chalices of springtime
And the clusters of purple and gold.

There are ruffles of radiant splendor,
Stately blossoms of strong quiet grace,
Arching rainbows of orchid and crimson,
Georgious pompoms of quills and of lace.
O my garden, my beautiful garden,
Growing perfect in love 'twill unfold
All its friendships as flow'rs immortal,
It shall never grow faded or old.

Covington, Ohio.

The Glory of Autumn

BY EZRA FLORY

As we drove, I looked at the glory of the forest. I saw millions of rainbows. No hand of a master painter could make such combinations. I thought of the clouds at work for months falling in spray upon these trees. The canvas upon which God had painted this picture was made of autumn leaves.

At this time of the year it is well for us to meditate upon the autumn leaf and learn some lessons, for "we all do fade as the leaf" (Isa. 64:6).

The leaf in fading simply ripens. All this bright color is not a flush of consumption, but the ruddy glow of maturity. Fruit is ripened for man, but leaves are ripened for the earth. So old age means not decay, but maturity. An aged saint wrote:

"The best of life is the cost,
And life-grows sweeter at its close,

And something richer than the past
These days disclose.

"Strange glories gild my closing days,
And one bright star from the west,
Calls me in tender tones away
From work to rest."

The ripened leaf glorifies the forest like "the hoary head is a crown of glory if it be found in the way of righteousness". The year, like the day, has its morning, its noon, its evening and its night. Springtime is the morning. Birds are singing while the sun of life is rising. Such, too, is youth. Summer is the noon of year. This is manhood and womanhood. But autumn is the evening of the year. Every forest is a sunset, and every tree a burning bush. This is old age if found in the way of righteousness. Winter is the night of the year when all nature falls asleep, and the heavens are filled with bright constellations. Such is death to the body, when the spirit sees the glory of heaven, for "the dust shall return to the earth as it was, and the spirit shall return to God who gave it."

Autumn is the storehouse into which the other seasons bring their treasures. Thus childhood, youth and midday pour their treasures of wisdom and usefulness into the lap of virtuous age. Autumn is the commencement week of the forest, the graduating season of leaves, the time of getting diplomas from God for work well done.

The mission of the leaf is to build up the forest. It is the laboratory where the plant fiber is made. The rough, coarse substance carried up from the roots must be transformed in the leaf before it can be built into fiber that abides. Leaves are the lungs of trees. Jesus said, "To every man his work." This is true of little leaves which are up and at it while winds rock the tree and seasons are ready. Each little leaf has a sphere which no other leaf can fill. Faithfulness is not bigness. "He that is faithful in that which is least is faithful also in much." The little leaf that fills its mission will have as much reward as the great trunk, for it can do no more.

"Build a little fence of trust
Around today,
Fill it with loving deeds
And therein stay.
Look not through the sheltering bars
Upon tomorrow.
God will help thee bear what comes
Of joy or sorrow."

Every leaf works with its brother leaf. It takes many leaves to build up a tree. If one leaf should decide to withdraw and work independently, it would do much to destroy itself without helping others. "We are laborers together with God." Some people refuse to join the church. The result is that much of life is wasted for lack of accumulated power which goes with

organization. Moses asked: "How should one chase a thousand, and two put ten thousand to flight?" Have we mastered such spiritual mathematics? It means that two are ten times as strong as one. If, therefore, I would multiply my strength by ten, I must join with others in the work of God.

Again, the leaf cleanses. It is literally true that, "the leaves of trees are for the healing of the nations." Leaves destroy the poisonous substance that would destroy life. Ten per cent of the carbonic acid in the atmosphere would destroy all animal life. During the geological ages there was fifty per cent of this poisonous gas in the atmosphere. No reptile crawled, no bird flew. Leaves came out and purified the air and built great forests that were later buried to make our coal deposits. Without leaves our earth would not be habitable.

Flowers, like human beings, have good taste and do not breathe poison like leaves, but depend upon oxygen the same as a babe in the cradle. Leaves protect flowers and our homes. Leaves breathe the poison given off by our breathing and send forth what we need in exchange. It is like, "For this purpose the Son of man was manifested, that he might destroy the works of the devil." Am I by my effort doing what I can to destroy the works of the devil, whether in politics, trade, in the home, in the church, in my own life, in the lives of others? If so, we are, like the leaf, fulfilling a negative part of our mission and shall not lose our reward.

Another mission of the leaf is to make the tree fruitful. The flower that produces the fruit is but a glorified leaf. Ruskin says: "Plants are composed essentially of leaf and root; the one loving the light, the other the darkness; the one liking to be clean, the other dirty; the one liking to grow up, the other down, and each one having faculties and purposes of its own. But the pure one, which loves the light, has above all other things the purpose of being married to another leaf and having child leaves, and children's children leaves, to make the earth fair forever. And when the leaves marry they put on wedding robes, and are more glorious than Solomon in all his glory, and they have feasts of honey, and we call them flowers."

The cloud could not exist but for the leaf. The springs of water would disappear. As soon as forests are denuded rivers dry up and clouds disappear. Leaves make the difference between a Sahara and a tropical climate, between a barren moon and a beautiful earth.

The leaf in maturing provides for the future. It multiplies itself by self-sacrifice. Another leaf in embryo lies in the bud on the stem. "Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die it beareth much fruit." He who gave

himself for us teaches us to give ourselves for others. "By all means save some." Be not content to go to heaven alone. "They that turn many to righteousness [shall shine] as the stars for ever and for ever." Unless we live a life of self-sacrifice no one else is likely to be influenced to become a Christian.

Though the beautiful, useful leaf decays and becomes a part of the earth, there is in it the promise of resurrection. Next spring a vital force will touch it, and take up its particles into tree or plant, weaving those elements into useful fiber in another generation. "Behold, I tell you a mystery. . . . "We shall all be changed." "Because I live, ye shall live also."

Sterling, Ill.

The Camps and the Church

BY C. H. SHAMBERGER

ALMOST three thousand young people of the Church of the Brethren spent from five days to two weeks this summer in camps conducted by the church. That number does not include those who attended state or interdenominational camps, nor those who were out for shorter periods under the auspices of their local churches.

The number is impressive but it becomes significant when it is compared with the total number of youth within the church. The most recent statistics give 23,136 in the age group of 18 to 24 years and 13,774 in the group from 13 to 17 years of age. The proportion of attendants was practically the same. There were approximately 2,000 young people in camp and 1,000 of the intermediate age. To make the picture still more concrete about one out of twelve young people of the church was in camp. I have no information on other churches but it would seem a fair guess that few would surpass that record.

It is not possible for such a percentage of youth to go through camping experience without certain definite results accruing to the church. Many of them are obvious and need not be mentioned but I want to point out three which seem to be especially pertinent.

These camps create incalculable goodwill for the church. Most young people come to the end of a camp period feeling that the time has been all too short. Many of them return summer after summer. In the two camps I was in during August there were a number who had been in as many as seven and eight camps and they want to attend in future summers. One of these was a pastor who brought nine of his young people along to camp. It is evident that any person who enjoys camp once, or eight times, will have genuine appreciation for the organization which makes it possible. And the better the quality of the camp is, the more he will appreciate it. Through the camps of the past thirteen years, an increasing group of young peo-

ple have a regard for the church which they would not have otherwise had.

In the second place, camps bring youth in contact with church leaders who give them a new regard for the church. Those who are responsible for leadership in the camps select the best leaders that are available. They are chosen first of all because of their ability to understand and help youth. They include both pastors and laymen. They come from our church colleges and public schools. Many of the general leaders of the church are found in the leadership of the camps. And because the camp leaders are genuinely helpful, young people come to have greater respect for the total leadership of the church.

Perhaps one of the greatest outgrowths of the camp movement is a greater solidarity of the youth of the church. There are wholesome sectional developments but the basic purpose of the camps is common to all of them irrespective of their location. Word passes from one to another in many ways and a sense of common fellowship runs from California to Virginia and from Pennsylvania to Washington. Here again leadership plays an important rôle. For example, in the Lewistown (Illinois) camp one of the leaders had been a camper in the first camp put on by the General Christian Workers' Board at Winona Lake in 1921. Another had come up through the Pennsylvania camps. One had been in Iowa camps for years. Two had been in California, Oregon and Washington. Another had led at Camp Mack, Sugar Grove and in Maryland and "Al" Brightbill has gone from camp to camp for many summers. These leaders help to pass on a sense of unity among the different groups.

The camp movement within the church has reached proportions where it is a very real factor in the life of the church. It is destined to be a still greater factor in the future.

Elgin, Ill.

Letter from a Dunker Father to His Church of the Brethren Son

Dear Son:

I HAVE been reading your letters with a great deal of interest. I am pleased that you retain the good old title of our church—Dunker. Although many of the Dunker earmarks are gone, it is good to retain the name. Perhaps if you keep the title, the spirit may return, who knows? However, I am making a distinction between my standing as a Dunker and your status as a member of the Church of the Brethren. For the old church we love is now "Church of the Brethren" in its organization and practises. You may be on the right track in trying to reconcile the modern movements in social and political action with our forefathers' faith, but as the old brethren would say, "they

are not representative of the genius of the brotherhood." At least not of the brotherhood of their day and as I knew it forty years ago. But let me assure you that I am not at all disturbed or perturbed over what you are writing. Your attitude is just as natural to your age as measles and whooping cough are to childhood. By the same token perhaps my viewpoint is as inevitable to age as are failing eyesight, falling hair, false teeth and creaking joints.

There are several things that bother me as between profession and faith and practise, on which you may, with your superior advantages in education, set me right and reassure me. I do admire the cocksureness with which you speak. It is natural to your age. I so well remember how I welcomed modern teachings on the social order and the relation of the church to modern problems when I was in active work twenty-five years ago. With what delight I welcomed Shailer Matthews' book, *The Church and the Changing Order*. Then there was Walter Rauschenbusch with his *Christianity and the Social Crisis*. I wonder if you have read these books, or are they outmoded already? It was thought that to institutionalize the church with gyms, recreation centers, etc., would make all well. I assure you I did my share to change the social order, but after twenty-five years—I don't know, I don't know. Perhaps our dose wasn't strong enough, and as they say the cure for democracy is more democracy, so the *shot* now preparing for the patient will bring results.

Son, statistics leave me cold. It is pretty hard to reduce life to a matter of percentages. One and God constitute a majority you know. Of course, it is strange that the ministry in our church is not 100% on a number of the items you cite. But the significant thing about the war question to me is that one of the leaders in our church work is teaching in a state university where the R. O. T. C. is required of all freshmen. He takes an important part in our church deliberations. Now it would be ungracious of me to say that he is not able to do all this and maintain his "Dunker" integrity, but it would not have been so in the old days. Such a man would naturally have been under suspicion, unjustly perhaps, but the significance is that his influence may lead some of our young people to the institution in which he teaches and I just wonder if our young men would be able to stand out against the military training required. The spirit of the age seems reflected in the idea of: let it pass, say nothing and avoid trouble. The Methodist young men seem to make a better showing than some of our own people. You know I have a lot of respect for preachers like Harry Emerson Fosdick who face a lot of criticism and opposition in powerful quarters in coming out in no uncertain terms against war. On this propo-

sition they can rate as first-class Dunkers, indeed.

You know, going back to that state university, I read an article by the Dean of Men of this university in the *Saturday Evening Post*, and he noted an instance of a young man from the rural sections who objected to the military training, citing it as an instance of the many "problems" the university authorities have to face. He said he belonged to a "small sect" and I just had to wonder if he referred to our church. If so, I wonder again if he would have received any help from the professor of our own faith I referred to—whether this professor would have had the courage to face the storm of criticism that would have been launched against him by the American Legion and other 110% organizations. You no doubt know the situation in Ohio State at Columbus. I tell you, son, our fathers in the Revolutionary War and the Civil War stood firm for the most part, and took the despoiling of their goods joyfully. I just have to wonder if their Church of the Brethren descendants will be as strong in this day to withstand the stigma of "pacifist" and "red," or social ostracism. In our town the Methodist preacher has drawn the fire of the Legion and the "communist baiters." Our own denomination hasn't suffered much, but the preacher hasn't taken a militant attitude and for the most part the laity stand quiet, taking it for granted everyone knows our attitude on the question. In the last generation our fathers were not bothered much with the G. A. R., only a few members being in our ranks. But I do recall one of our ministers, an old soldier, being criticised for attending the G. A. R. reunions, and the question whether pensions should be accepted by old soldiers in our membership, was debated quite vigorously. Today the Legion problem is much more acute and I am wondering if the social pressure is not going to be pretty hard to withstand. The women, too, have entered into the problem, since they are organized in auxiliary bodies. Perhaps it will not be long until the Ladies' Aid societies give way to these auxiliary organizations.

I am not worried over the situation, but now and then I just wonder. I am not complaining, just observing, you understand. I wouldn't criticise the professor, or bar him from church activities. I would rather pray for him to stand firm in the faith of our fathers, if any test or persecution should come. Likewise I would pray for our young people, that they may have the spirit of our fathers in having the spirit of Daniel to stand alone, if need be. You know, it is easier to bear physical trials than to withstand derision and to be out of style—to be separate from the popular ideas. Now that anti-war has a strong backing in sentiment of brave thinkers it is not so hard to voice our sentiments when we are in our own camp, but the real test may yet come. Both of us can pray that our principles may shine with

a clear, pure light in this present day of trouble.

I may write you again, taking up your utterances on social justice and economic coöperation.

Affectionately,

Your Dunker Father.

Some Brethren History in Florida

BY J. H. MOORE

Chapter 5

It will be observed that in these historical sketches I am dealing very briefly with the story of most of the Florida churches, and at the same time weaving into the story some personal observations as I happened, some time in life, to come in touch with their history. To go into detail with the organization, personality and incidents of each congregation would be to occupy more space in the MESSENGER than should be given to matter of this sort. Furthermore, while passing I am picking up, here and there, some real unique and pioneer incidents, such as often greet the mission worker first on the field. This I do for the special benefit of the younger generation of preachers. It will enable them and even others, to understand what methods must often be adopted in order to gain their points and overcome obstacles as they meet them.

Respecting a more extended history of some of the Florida churches, I pause here to say that a few years ago Bro. J. H. Morris, our district secretary, published a small booklet in which he told a very interesting story of most of our congregations somewhat in detail. Broadly speaking what he says about these churches is quite correct. He covers the field probably as completely as his data would permit. Only occasionally does his data fall short or slightly mislead him. A few of these points are cleared up in these chapters. My personal diary and other records available enable me to do this. Putting the two stories together any future historian will be in position to put in permanent shape quite a correct as well as an extended account of the early religious activities and accomplishments of the Brethren in this part of the Great South. I now continue my brief story of the Florida churches.

The Seneca Church

The fourth church in our list has an interesting background. Quite an interesting story is told of the building in which the Seneca members have been worshiping for more than twenty years. The building is located about seven miles east of the city of Eustis, and was erected as a community church by the Presbyterians, during the days of Florida expansion, shortly before the big freeze. The building was well constructed, costing possibly \$2,500, and served a most prosperous religious community. In fact as a country

proposition it was ideal. But the great freeze, just at the opening of the spring of 1895, destroying 95 per cent of the citrus groves of this part of the great orange belt brought on a period of depression that filled the hearts of the people with discouragement and consternation. Many closed their doors and left for other parts. The fine church bell, the pride of the community, ceased to ring, and Seneca was practically forsaken.

More than a dozen years later, that is in 1912, Eld. Jacob C. Funderburgh, a well educated man of La Verne, Calif., but formerly a member of the state legislature of Colorado, visited central Florida with a view of purchasing property and going into the orange business. After much searching he found a grove to suit him, the Bay State grove, a few miles east of Eustis, purchased the property and sent for his family. The Seneca church building, forsaken, being for sale, he purchased the property for \$75, and opened a Sunday-school. This was the beginning of the Seneca church. In the course of a few years several members moved into the community, some were baptized, and by Feb. 13, 1915 the number was sufficient to justify an organization, this being the fourth church for the state. Early in the spring of 1918, while on a business trip in the north, Bro. Funderburgh took sick, and was taken to California where he died, thus leaving the Seneca situation without his strong and much needed support. From that time to the present the church has had quite a struggle, being much of the time without a resident minister. During all these years the one unflinching stand-by, the real pillar of the church, has been Bro. Ira Miller and his family. Seneca serves as the meeting place or camp for the young people and ministers of the district, where they render an interesting and helpful program once a year.

The day before Christmas, 1914, myself and wife reached Eustis, where we spent the rest of the winter. Also early in October of 1915 we located in the city and made this our home for six months. During these nine months I preached at the Seneca house nearly every Sunday, and now here comes in some more frontier experience to be woven into this story. My record says that during these nine months I delivered 32 sermons, all in the forenoon, at the Seneca church. Seven miles was too far for me to walk, so twice a month I paid a man \$2 a trip to take me to the place of meeting and bring me home. Now and then my wife went along. The roads were not in good shape and the riding often a bit rough. A few times I made the trip in a livery rig. You see the \$4.00 I paid a month to reach my appointment was my salary reversed. Bro. Funderburgh saw to my getting out the other two Sundays of the month. While the plan meant no burden for the people, it was a little hard on the preacher. Still

I had no reason to complain. The people of the community were poor and needed all their money. Besides, as a minister I had been accustomed to taking care of my personal expenses. Since the Lord had been dealing kindly with me I was quite willing to spend a bit of my earnings in order to feed and instruct the members of his flock.

Another incident will show that the resourceful Florida housewife may have more than one way of satisfying the appetite of the hungry preacher. While administering to the spiritual needs of the kind hearted Seneca people from Sunday to Sunday I made it a rule to take dinner with as many of them as possible. I did this in order to get better acquainted with the people of the community. On one occasion I went home with a family that was not really expecting the preacher to dine with them, and therefore had not made any preparation. Not wishing to disturb the scant poultry supply, I noticed the brother go to a barrel and take out a large soft shell turtle. In due time he had properly dressed and delivered the same to his busy wife and girls. Possibly an hour later we were all at the neatly spread table, and the preacher giving thanks for the meal, turtle and all. This was not the first time I had seen a meal of that sort served, and I really enjoyed the turtle dish along with the turtle soup. I am not mentioning any names but the good people with whom I dined that day are still on duty, and of course realize that there is at least one preacher in the land who can in all sincerity say grace over a turtle dish.

The next Florida church to be organized, the date being Dec. 12, 1916, is the one here at Sebring, but of its beginning I will have something to say in another chapter. At this point we pause to call special attention to the closely related dates for the organization of the following group of congregations:

Zion, now Tampa, Feb. 15, 1912.

Clay County, March 15, 1914.

Arcadia, May 13, 1914.

Seneca, Feb. 13, 1915.

Sebring, Dec. 12, 1916.

It will be observed that in reestablishing the Brethren interest in Florida, beginning with Feb. 15, 1912, five churches were organized in a little less than five years, two of them the same year, 1914, an average of a bit more than one church for each year. This was certainly a fine record, one not to be excelled in any other part of the brotherhood. It also shows that a lot of our people, including several preachers, had decided to seek homes, and fields for church expansion in these parts of the sunny south. Six years later, 1922, a small congregation was organized at Chosen, in the Everglades section, and near Lake Okeechobee, but as the organization had only a short duration, we are giving it no further attention in this part of our story. Not

considering the temporary effort at Chosen, there was a lull of practically eight years, in church organization, after the establishing of the Sebring church until an organization at

Lakeland

was effected Jan. 18, 1925. And by the way, Lakeland is located in Polk County, an adjoining county (Highlands) to the one of which Sebring is the county seat, and is classed as one of the five most prosperous counties in the United States, Rockingham County, Va., being first in the list; Lancaster County, Pa., next; Blackhawk County, Iowa, third; Los Angeles County, Calif., fourth; and Polk County, Fla., fifth. Polk County has probably more prosperous cities than any other county in the state, Lakeland being one of them, and our people surely made no mistake when they selected this city as an inviting point at which to establish a Brethren church. We ought to have a full half dozen congregations in the county. Lakeland, a beautiful city, is located in the midst of a most prosperous community. The city itself abounds in charming lakes. The members composing the congregation could hardly have selected a more desirable location. From the start they have been enterprising, and possess a zeal worthy of the cause they represent. Many of their early meetings and Sunday-school sessions were held in a city garage. The congregation, very much scattered, however, has had her share of discouragements and handicaps. During the greater part of her efforts she has depended on nonresident elders for leadership, a most unfortunate situation for any enterprising church. Her meetinghouse, a neat bungalow structure, being far to one side of the city, has doubtless been against her growth. But this defect is now to be remedied by moving the building into a desirable resident part of the city. Give Lakeland a well located church building, equipped for necessary Sunday-school and church activities, along with active, efficient residential leadership, and she will forge well to the front as a Brethren center in south Florida. The whole country to the south, between Lakeland and Arcadia ought to be dotted with Brethren churches. It is a goodly land, suited to our people temporally and should be made homelike to them spiritually.

Before closing this chapter I want to call attention to something that does not often happen, as it relates to church organization. It has already been stated that the church at Lakeland was organized Jan. 18, 1925. In less than a month, Feb. 15 to be exact, the congregation at Winter Park was organized, and only a few weeks later, March 8, the same thing was done for the church at Brooksville. Here in a period of less than two months we have three Florida churches brought into existence and added to the growing list of congregations composing our district. The three churches

coming upon the scene so near the same time may be regarded as our Florida triplets. In the way of church expansion this, in the eyes of the brotherhood at large, ought to mean something. But more of this in another chapter.

Sebring, Fla.

Self-Denial

BY IDA M. HELM

"Let him deny himself."

THE idea cherished throughout the years by the Jews was that the coming One would be mighty in earthly power, that he would with a high hand crush all opposition and establish his rule in the world. But Jesus in many implicit ways taught the doctrine of lowliness and self-denial. Might was not to be the means of his kingdom's coming, but right; not external force and arbitrary rule, but an internal attitude of self-giving, self-forgetting service of others.

How slow we are to get hold of the Jesus idea, to set self and selfish ambitions aside and live for others. Here lies the way to the possession of the abundant life. Not through bustle and bluster and gaudy display and lording it over others, not climbing through rivalry and bitter competition to a position of superiority, but by enthroning in the very center of our being as the guiding force of life the principle of unselfishness and of living to contribute as much as possible to the uplift of humanity. It is a blessed privilege we have of influencing for good and helping old or young, rich or poor, black or white to realize the highest ideals of thought and service through Christ who said his mission was to make possible that every person may become a true heir of God—that whosoever will may follow Christ by the way of the cross, the way that leads home.

The life of self-denial is truly the most joyous and satisfying life. It is the only life that can be really uplifting and helpful to humanity. There is a Russian parable that goes something like this: Once a man at the close of his earthly life found himself cast into hell. He prayed earnestly to be released from torment. By and by a voice said, "Rescue will come," and a carrot held by a slender thread was let down, and he was told to grasp it. He did so, and seemingly the thin thread began to draw him up. But others seeing him ascend, seized upon his asbestos garments that they also might be rescued. And the man kicked them off saying, "The thread will break under the weight of so many!" And it did break. Alas and alack! And again the voice spoke. This time it said, "The thread was strong enough to save both you and your brothers, but it was not strong enough to save you alone."

Ashland, Ohio.

PASTOR AND PEOPLE

Teaching God's Conquest of Asia

BY PAUL MOHLER

It is impossible, in one lesson period, to discover the value of some of our Sunday-school lessons. In fact, we seldom scratch the surface. Still, if it were possible to gather together the facts, principles and applications brought out in all of our Sunday-school classes each Sunday, there would be an amazing wealth or religious instruction, inspiration and exhortation of inestimable value to all of the church. A good class working together under Spirit guidance may discover truth hidden from the wisest scholars working alone, and such revelations should be recorded and become the property of all God's people. The following is offered in accordance with this idea, as the discussion by a men's Bible class of Acts 19: 1-20. If not a teacher, follow this for your own study.

On your blackboard or sheet of paper, draw a rough map of the west end of Asia Minor, marking Ephesus at about the middle point of the west coast. For your purpose, no map details are necessary. Understand that the land slopes toward the west, down several river valleys, in one of which lies Ephesus. At the time of the lesson, Ephesus was the metropolis of a very populous, prosperous and highly civilized area, called Asia. Other cities were Smyrna, Miletus, and Pergamum. They were on the great commercial routes from Europe to Mesopotamia and India. While they had the culture of Greece, with the idol names, as Diana at Ephesus, their worship was strongly tinged with the sorcery, witchcraft, and magic of the Orient.

Now write within your map a list of its contents, including what was there for God to gain, and what was there to be overcome before it could be gained. You will head the list with the millions of souls—always a country's greatest wealth. Will you include its institutions of value—homes, schools, government, arts, sciences, industries, and commercial relations with other nations? Think how Satan uses such things and how God could use them.

As you list the difficulties, think what it is for a people to believe in witchcraft, magic, etc., fearing evil spirits and desiring to placate them. Think how tenacious such beliefs are, even in this land and day of general scientific enlightenment; and how contrary they are to a simple faith in a loving heavenly Father able and willing to guard his children against any and all evils, physical and spiritual.

Also think of the firm establishment of the worship of Diana with the great Ephesian temple, regarded as one of the Seven Wonders of the World. Think of the

combination: idolatry and sorcery, both thoroughly established with millions of devotees, including the national leaders in all phases of life—political, commercial and social.

Now discuss briefly your own nearest metropolitan center: New York, Chicago, Pittsburgh, Cleveland, or smaller centers, as to whether they are anything like as difficult as Ephesus when Paul approached it. But do not forget to list the comparative advantages that God has now as to then. At that time just a Jewish synagogue with two disciples of Christ and a group of men with the baptism of John, as over against the churches and Bibles and literature of the present.

Can you guess why God did not allow Paul to enter Asia on his second missionary journey (Acts 16: 6)? Was it to give Paul more experience and the greater strength developed by his labors in Europe? Was it to get the conditions right in the Ephesian synagogue by the planting of Priscilla and Aquilla and the labors of Apollos (Acts 18: 18, 19, 24-28)? Do you think that God might take thought to prepare conditions for a great work and bide his time until all things are ready?

Now look through chapter 19 and see how swiftly God moved when his Chosen Vessel arrived. Beginning with less than a score of souls led by one little, near-sighted Jew whom he had caught and trained, he takes less than three years to shake the foundations of the false religions established for hundreds of years, and to establish a fortress for himself in the very capital of all that rich province—the church at Ephesus.

Now look at your metropolis: what could God do there if he could find devotion in his people? Is evil too strongly entrenched? Are his people too few, too poor, too ignorant for him to use against the powers of Satan there? What couldn't he do if he could find even a small group faithfully praying the Lord of the harvest to send forth laborers into the harvest? Give him a chance to prove his power.

Pasadena, Calif.

The Deaconship

BY HOWARD H. KEIM, JR.

As one of the delegates to the Ames Conference I sympathize with the committee that has been wrestling for three years with the deaconship problem. They have a difficult task. It is generally recognized that the church is in a transition period. The 1934 Yearbook shows that only 218 churches have full time pastors; 272 churches have part time pastors, making a total of 490 out of 1,031 congregations, with some kind of pastoral service. The deaconship was organized under the free ministry regime, and apparently still serves quite satisfactorily, for the most part, in over half the churches which are still on the free ministry basis.

In the churches where there are pastors the importance of the office of deacon has gradually waned until in many places those in this office are little more than figureheads. Perhaps no one is to blame for this situation. A pastor naturally takes the initiative in calling on the sick, needy and indifferent, referring the cases to the proper authorities for disposition. The congregation expects this of him. In some places the pastor has sought to conserve the values of the deaconship by having them accompany him, one at a time, in the visitation of members. At other places an attempt has been made to keep these functionaries busy by making them the trustees, finance committee, nominating committee, et cetera. While these schemes have some value, none of them are entirely satisfactory because they throw the deacons into types of service for which they were not originally elected and for which, very frequently, they are not qualified.

At present it appears that no single plan will work in all our churches, seeing they have such an irregular form of organization. Why could not Annual Conference make the matter optional with the local church, to have deacons or stewards. Where the free ministry is still in vogue and the deaconship functions well and is needed, it should be continued as at present. Where the church has a regular pastor and the deacons no longer function as they once did the church might be given permission to elect stewards and stewardesses. If the size of the church required six stewards and stewardesses, two might be elected for one year, two for two years and two for three years. Thereafter two would be elected annually for a three-year period.

The creation of this new office would not need to interrupt the tranquillity nor retard the progress of any congregation.

Ottawa, Kans.

Troublous Times

BY JULIA GRAYDON

ON all sides we hear it, "What next?" Our faith is being tested and proved. Will it hold?

There is only one strong anchor and that is the Lord Jesus Christ. You say, "Yes, but my prayers are not answered." No, the answer has not come as you expected it to come, but he will give you what you need, not always what you want.

Then beside the anchor there is something else that binds you to him and that is his love for you.

A few mornings ago I wakened with the words of the hymn we love to sing, on my lips, and I leave with you part of it especially suited to these times—

"There by his love o'ershaded
Sweetly my soul shall rest."

Harrisburg, Pa.

Does God Call Me?

BY B. F. WAAS

CENTURIES ago God called men to great tasks. As we read the Bible record of such calls from God questions arise: Does God call men today? Does God call me? By what token might such a call from God be recognized?

Review the Bible account of God's call to the patriarchs, judges, kings and prophets. Each call has its own characteristic physical setting. There are, however, elements common to all cases. We would then expect to recognize a call from God, not by some event peculiar to some one Bible narrative, but by the common elements present in the account of each call from God.

In every call from God, the person being called was made conscious of three things. He became aware of the love and goodwill of God for mankind. He became conscious of human need as contrary to the purpose and will of God. He knew that somehow God had given him some talent or power to relieve that need. The result was a great religious experience in which he knew himself to be commissioned of God. The Bible accounts are not overdrawn for words can never adequately picture such spiritual experiences.

There is human need today contrary to the purpose and will of God. It is not his will that any should perish, but that all should have abundant life. Moreover, God has given to everyone of us some talent or power that could be used to help relieve that need. God calls but some can not hear a spiritual challenge.

"Earth's crammed with heaven and every common bush is aflame with God; But only he who sees takes off his shoes."

"God is not dumb that he should speak no more.

If thou hast wanderings in the wilderness and findest not Sinai,

'Tis thine own soul is poor."

When the Lady Elgin was sinking in Lake Michigan, just off the Northwestern campus, Edward Spencer did not wait for a spectacular manifestation of a call from God. In the presence of human need he used his God-given strength and talent and saved seventeen of the thirty survivors of that tragedy. It cost him his health and his life's career but he answered a clear call from God.

God calls for the relief of physical distress. He calls even more clearly that all might have their full mental and spiritual growth. As long as there is physical distress and hunger in the midst of plenty, as long as there are alert minds denied an opportunity for an education, as long as there is a person unaware of the love and goodwill of God, God does call you.

Fresno, Calif.



MISSIONS

This Department

Conducted by

H. Spenser Minnich



Sharing Observations With the Home Church

BY CHAS. D. BONSACK

Secretary of the General Mission Board

Third Installment

September 12. This is our last day in London. We must now look after that hundred and one things necessary before embarking on our long journey in the morning. Letters home, to the office and others are written. We radio the boat on which Dr. Bosler and family and Dorothy Inman are returning from Africa to know the latter's condition, on whose account they are returning at this time. The reply comes later saying: "Three months ill. No improvement. Not critical." This means they will likely return to America at once. We lunch with Miss Gibson of the International Missionary Council. She gives us further help for our trip and letters of introduction, she having made a trip in Africa in the past year with Miss Wrong. Meet the brother of my son-in-law in the afternoon, Mr. Roland Hardy and family, who came in from Leeds. After a delightful hour with these friends, we proceed to make final arrangements and settlement with Mr. W. J. Allison & Son, who have so kindly and efficiently helped us in our buying and traveling plans.

September 13. Everybody is up early and ready for our departure from Southampton. How graciously the Webers have cared for us. These kindly folks know how to make you feel at home in every hour of the day or night and under all circumstances. The father, mother and daughter Joyce and "Auntie" have each made signal contributions to our stay in their Christian home. Good-byes are reluctantly said and we are off. At the station we remember that a package with Bro. Brubaker's clothes for the tropics is forgotten. Frantic efforts are made to get them, but too late and they must follow by parcel post in due time. At noon our boat sails from Southampton under promise of a beautiful day indeed. The boat is crowded with every available space taken. A Belgian gentleman has berth above me. His language is French and mine isn't. But there is a language of life more meaningful than words. A Miss Smith, a colored girl from Macon, Ga., and educated at

Columbia University, is aboard in first class on her way to Lagos as a Y. W. C. A. worker. She is disturbed about the rigid rule of no black folks with white on these West Coast steamers. But with the help of some friends, she seems to be permitted to go unhindered. How race differences are made so embarrassing at times! Yet why should it be so? Since blacks may ride first class and the whites tourist; since blacks can carry degrees from universities with honors and most whites do not, why not deal considerably, at least?

One can not help but reflect on a week in London as we leave this metropolis of the world, this center of history and literature, of political and economic influence on the whole of mankind. Since previous visits we believe London has advanced in economic progress and activity. Buildings, subways, street cars inside and out, newspapers, billboards and other places display great advertising in which liquors and tobaccos predominate unfortunately. Of course buildings are much older than in America, and evidence of economy in building material and fuel, as well as water, is evident everywhere. There are practically no electric signs. The numerous chimney tops remind you that in every room is an open grate. Space is crowded, and only in the very best homes can they afford to have the least surplus space. Taxes are high; one successful professional man said he paid \$175 for his license for his car this year. The people on the street bear every evidence of economy and frugality, as they wear clothing, hats and other apparel bearing evidence of great frugality. They do not complain about conditions, but face them cheerfully and hopefully. The churches seem well attended. The services are spiritual and full of life and certainty. The preaching is based on Bible truth and interpretation; yet applied to modern times, conditions and sins. For the most part there is felt a great love for America. In at least two of the Sunday services attended America was prayed for and hope for "this great people" mentioned frequently. It is easy to see that eyes and hearts in London look toward America with hope and expectation.

September 14. After yesterday's beautiful weather our ship entered great fog in the night. The speed of the boat was reduced very much and several times stopped altogether, while the whistle blew at regular intervals during the night as a warning to other ships. The day continues thus. We are getting acquainted slowly with fellow passengers. The Plymouth Brethren have about seven missionaries aboard going to several parts of Africa, particularly in the Kenya Colony. There are a few Lutheran missionaries, one being from Chicago. There are Catholics too, with business men and others who seem to have no business at all, except to indulge and dissipate. Our own group was more than disappointed when we received no mail from

home at the boat yesterday. There was mail from good friends who had thought of us, but the mail from all our homes, which we know was written failed to reach us. But this is a part of the price of a trip like this and we are therefore grateful for every one who remembers us with a line or two anywhere along the way. The letter from the genial editor of the MESSENGER was refreshing to us all.

September 15. The weather is clear and cool today. As we begin to get acquainted with our ship family of 125 in tourist cabin and about 85 in first class, we begin to find some congenial companions. There is something about a ship surrounded by an expanse of water that breeds good fellowship out of necessity. Catholics and Protestants talk together, play together and eat together. Different races who can not speak each other's language find some way of giving expression to their feelings. A Belgian gentleman shares the extra berth in our little cabin of four. He can speak no English. Today he brought an interpreter in the person of a Catholic priest to talk with us. He lived in the Belgian Congo fifteen years prior to the war, since then he has been in Belgium; now he is returning to live with his son in the Congo. He said, "I knew I was with three good gentlemen and I felt like I wanted to talk with you." We had felt quite as much about him, but he first did the thoughtful thing of getting an interpreter to say something to us and we missed this opportunity. But it is interesting at least to know that you can know much about folks without talking to them. We are impressed, too, with the interest that is taken by the ship's management in religious services for all. A steward found me and asked if we would be so kind as to conduct a service in first cabin tomorrow (Sunday). Of course we were glad to do so. He apologized for asking, as he seemed to think I was busy and said "many pastors do not like to preach when on ship." Evidently somebody has left a wrong impression sometime.

September 16. Sunday morning again and the awakening message is the melody of an old German hymn. The sea is fine and calm. A goodly crowd attends the service at 10:15, where Bro. Brubaker leads the singing in a spirited and helpful way and Bro. Helser has charge of the scripture reading and prayer. It was a simple service of forty-five minutes just like you might find in any Brethren church. About fifty people were present, even after there had been a communion service for Church of England folks earlier and a mass for the Catholics. It was the kind of a day that makes worship spontaneous. We met some fine folks in first cabin, but they have all kinds there as in our own classification. After a restful day of reading and fellowship at night on the prow of the boat, about fifteen of us sang hymns late into the evening, inspired by the lovely moonlight on the water. It was one of those in-

describable occasions that makes home, friends and God so near and helpful. It closed with a sort of an experience meeting on what the Christian life means to each of us personally—a very good thing to occasionally contemplate.

September 17. Every evidence that we are approaching the tropics comes with the dawning of this day. Tropical clothing and the swimming pools become evident and popular. Quite a few of us meet at ten for an hour of Bible study and fellowship. This hour was really helpful and led by a missionary of the Plymouth Brethren who has spent thirty-four years in Africa. His great spirit and common sense make him an efficient missionary, as well as a sane and helpful interpreter of the Bible. We shall meet again, as we have undertaken to study the book of Philippians. We are promised to reach the Canary Islands tomorrow at noon and everybody is writing to get some letters to friends around the world. There are three other Americans in our class, two missionaries and a business man from Boston. All kinds of trips are offered to see the beautiful Canary Islands tomorrow, as we shall have at least six or seven hours there. The ever present danger of fire on the sea is watched with the greatest care on board of ships. We are called to a fire drill at four-thirty this afternoon, with life belts on. This is a great and necessary precaution and accidents like the recent one on the Morro Castle make it imperative to know where life belts are, how to adjust them and what boat to go to in case of accident. One feels, too, that it helps the careless to know that accidents are possible and always present with us.

Fruitage From a Life

BY MARY SCHAEFFER

B. F. HECKMAN served for fifteen months in China before his death. Was it worthwhile? There was a language teacher, a Christian, but indifferent, with some habits such as smoking! As he taught B. F. Heckman Chinese and B. F. Heckman in turn taught him Bible in English, and as both Brother and Sister Heckman entertained him in their home, the true light of the gospel as lived and taught by the Heckmans bore fruit and the language teacher who was ambitious to become a government official changed his ambition and dedicated himself to the service of God.

Twenty years have passed for the language teacher, and he has served the church faithfully, has developed his own spiritual life, uses every opportunity he has to witness for Christ, has raised a family of four children who are all Christian, and the oldest and his wife have dedicated themselves to the Lord's work in full consecration. They are a joyous, happy family in the Lord. The mother, wife of that language teacher, though uneducated, is happy in a real Christian experience. Was

it worth while? Yes, it was worth all it cost; for one soul is worth more than the whole world. B. F. Heckman went on before but his work continues to go on.

Show Yang, Shansi, China.

What To Pray For

Week of October 20-27

A STUDY of church history reveals many facts to the student about contributions which various peoples and nations have made to Christianity. In the past every nation has added something of its own peculiar quality to the Christian faith, whether it has been Jewish, Roman, Greek, Nordic, etc. And the same process continues today as the peoples of India, China and Africa accept the Christ and stamp their characteristics upon Christian religion. Each draws qualities from its own natural storehouse, which when touched by the Spirit of the Christ, add to the priceless possessions of the Christian church.

Our native brethren in every field are showing forth attitudes and putting into practice ideals which are enriching our own church. Let us pray for these our brethren in other lands, that Christ may continue to abound yet more and more in their lives.

Wedding Bells at Dahanu

BY B. M. NICKEY

The Months for Romance

As in America, so here, May and June seem to be months for romance. On the twenty-eighth of May the headmistress of our girls' school was married to one of our fine young teachers in our Palghar school. He is the son of our pastor. It was a very pretty simple wedding in our church. In the evening they served a wedding dinner—a very simple Indian meal—to the Christian community. A few days later another couple of our young people were married. She is a trained teacher, formerly one of our Boarding school girls, and the young man is one of Palghar school boys, who has also had teacher's training and is teaching school. As our funds are short we can not employ all of our trained students, and these two go to Central India, to teach in another mission. Several days later our promising young doctor, Dr. Peter, was engaged to one of our nurses. A nice little service with a few friends present took place to make known their intention.

Gift From a Parsi Friend

Every hot season, our water supply runs very low and we have difficulty getting water for use in the hospital, school and compound. This year, one of our Parsi friends, who very much appreciates our medical work, sent men and apparatus and decpended our well.

At the Hospital and Dispensary

We have been very busy in the hospital and dispensary. Last month we had thirteen confinement cases, the highest number we have had in one month. Patients are from all classes. The morning prayers seem to be much appreciated by most of the patients. When the nurses are at work they do not have their sari over their heads as it is inconvenient

for work. But when they gather for prayers they draw it up over the head. It is interesting to see Hindu, Parsi, and Mohammedan as well as Christian patients make use of whatever they may have at hand as a covering for their head also. It may be a handkerchief or a bath towel.

Our young people have enjoyed a Sunday evening singing in our drawing room, with the organ to accompany. They are medical staff, teachers and young men working in shops. It does one's heart good to hear them select and sing with such spirit hymns like, "Nearer, My God to Thee," and "I Need Thee Every Hour."

Monthly Financial Statement

Conference Budget

During the month of September contributions for the Conference Budget and agencies within the budget totalled \$6,913.47. Total cash applicable to the Conference Budget for the year beginning March 1, 1934, \$82,277.50, detail as follows:

	For the month	For the year
General Mission Board	\$4,455.23	\$45,146.76
Board of Christian Education	40.91	2,460.08
Bethany Biblical Seminary	1,888.26	3,315.25
General Education Board	4.30	62.69
General Ministerial Board		43.42
Men's Work		85.30
American Bible Society	2.70	17.98
Undesignated funds	522.07	31,146.02
	\$6,913.47	\$82,277.50

General Mission Board

During September contributions were received by the treasurer of the General Mission Board as follows:

	Receipts	Total rec'd since 3-1-34
World Wide Missions	\$729.64	\$10,909.50
Student Fellowship Fund		681.51
Women's Work Project	203.40	4,916.34
Home Missions	77.00	678.85
Greene County, Virginia, Mission		12.00
Foreign Missions	108.22	2,343.46
Junior League Project	93.28	427.73
B. Y. P. D. Project	217.50	401.87
Home Missions Share Plan	14.81	45.81
Intermediate Project	5.00	34.62
J. B. Emmert Memorial Fund		5.00
Men's Work Project	104.00	166.00
India Mission	261.45	832.40
India Native Worker		25.00
India Boarding School	27.50	197.40
India Share Plan	62.50	897.31
India Missionary Supports	981.19	6,954.60
China Mission .....	.15	292.52
China Native Worker		61.70
China Share Plan		142.50
China Missionary Supports	407.94	4,476.04
South China Mission		162.00
Sweden Mission		20.00
Sweden Missionary Supports		945.00
Africa Missionary Supports	830.72	5,545.36
Africa Mission	308.00	3,626.60
Africa Share Plan	17.03	293.31
Africa Leper	5.90	32.33
Conference Budget	514.07	3,088.86
Conference Budget Designated for—		
Board of Christian Education	40.91	2,460.08
Bethany Biblical Seminary	966.18	1,269.10
General Education Board	4.30	62.69
General Ministerial Board		43.42
American Bible Society	2.70	17.98
Conference Budget Share Plan	8.00	257.16

The following shows the condition of mission finances on September 30, 1934:

Income since March 1, 1934	\$63,573.70
Income same period last year	67,592.68
Expense since March 1, 1934	96,101.95
Expense same period last year	87,217.12
Mission deficit September 30, 1934	38,117.45
Mission deficit August 31, 1934	28,349.02
Increase in deficit during September, 1934	9,768.43

KINGDOM GLEANINGS

Calendar for Sunday, October 21

Sunday-school Lesson, The Christian at Prayer.—Matt. 6: 5-15.

Christian Workers' Meeting, The Church and Her Adults.

B. Y. P. D. Programs:

Young People—Ideals of the Church of the Brethren.

Intermediates—Gold Mountain.

* * * *

Gains for the Kingdom

Fourteen baptisms in the Garden City church, Kans.

One baptism in the Madison church, Va.

Two baptized and two reinstated in the Pulaski church, Va., Bro. A. D. Mitchell, summer pastor.

Five baptisms in the church at Ozark, Mich., Bro. I. G. Blocher of Greenville, Ohio, evangelist.

Four united with the Woodworth church, Ohio, Bro. H. E. Martin of Gettysburg, Ohio, evangelist.

Eight baptized and one reclaimed in the Oak Grove church, Va.

Nine additions to Stony Creek congregation, Ohio, Bro. C. Walter Warstler, pastor-evangelist.

Five baptized at the Wakemans Grove church, Edinburg, Va., Bro. F. D. Anthony of Baltimore, Md., evangelist.

Fourteen baptized at the Moore church, Middle Creek congregation, Pa., Bro. A. J. Beeghly of Somerset, Pa., evangelist.

Thirteen baptized into the County Line church, ten as a result of meeting held by Bro. J. M. Geary at the Mt. Hope mission near Jones Mills, Pa.

Two baptisms in the South Beatrice church, Nebr., Bro. Jas. H. Elrod of Wichita, Kans., evangelist.

Fourteen conversions in Maple Grove church, Ohio, Bro. D. R. McFadden of Smithville, Ohio, evangelist.

Thirteen baptisms in the Newville church, Pa., Bro. John Buffenmyer of Bunkertown, Pa., evangelist.

Twelve baptisms in the Macdoel church, Calif., Bro. W. I. Liskey of Live Oak, Calif., evangelist.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. E. S. Coffman of Elgin, Ill., Oct. 21 in the Fruita church, Colo.

Bro. H. Q. Rhodes of Berlin, Pa., Oct. 27 at the County Line church, Pa.

Bro. E. C. Swihart of Elkhart, Ind., Oct. 21 in the Waka-rusa church, Ind.

Bro. Levi K. Ziegler of Waynesboro, Pa., Oct. 15 in First church, Roanoke, Va.

Bro. Paul Miller of New Oxford, Pa., Oct. 16 in the Holidaysburg church, Pa.

Bro. C. O. Beery of Williamsburg, Pa., Oct. 20-28 in the Artemas congregation, Pa.

Bro. J. Edwin Jarboe of Syracuse, Ind., Oct. 28 instead of Oct. 14 in the Blissville church, Ind.

Bro. C. Walter Warstler of Bellefontaine, Ohio, Oct. 28 at Fostoria, Ohio; Nov. 25 at Troy, Ohio.

Bro. A. C. Miller of Johnstown, Pa., Oct. 15 at the Albright church, near Roaring Spring, Pa.; about Nov. 15 in the Cincinnati church, Ohio.

Personal Mention

Bro. E. A. Zigler of Harrisonburg, Va., brother in the flesh to our well known "Bob," was a recent visitor at the Messenger rooms. He and Sister Zigler were on a tour of visitation among friends and kindred, which took them as far west as Missouri, and—well you know why they stopped at Elgin.

Dr. D. W. Kurtz has Southern Ohio appointments for the week-end Oct. 26-28 as follows: Friday, Oct. 26, 8:00 P. M., Trotwood; Saturday, 10:30 A. M., 2:30 P. M., Prices Creek; Sunday, 7:30 and 10:30 A. M., Prices Creek; Sunday, 2:30 P. M. (mass meeting), Poplar Grove; Sunday, 7:30 P. M., Salem. Saturday, 7 P. M., the Prices Creek church will have communion services. Pastor H. Jesse Baker says these sessions are always largely attended and they have great anticipations for this one, strengthened by the ministry of Bro. Kurtz. All are invited to any or every session.

Bro. J. D. Zigler who has been serving the Owl Creek church of Northeastern Ohio for the past seven years has taken up the pastorate of the White Cottage church, same district. His new address is Box 106, White Cottage, Ohio. Churches desiring his services as an evangelist should know that he is available for two such meetings during the year.

Bro. I. S. Long was the evangelist in the meetings at Melvin Hill, N. C., mentioned in the "Gains" column of our issue of Sept. 15. But it is not at his suggestion that this correction is made.

Northeastern Kansas has chosen as Standing Committee delegate to the next Conference Eld. Robert Sink, with Eld. Paul Longenecker as alternate.

Bro. Levi Minnich, Southern Ohio Mission Board man, doesn't get around to the Messenger offices often. But it happened last week. That son of his in another office a few doors distant was a large part of the reason. Sister Minnich had come with him and they had been seeing friends in other parts of the state.

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Bro. H. Spenser Minnich found continued drouth, good attendance, fine spirit, problems and courage at the District Meeting of Northeastern Kansas. The meeting sends one paper to the Annual Conference.

Editor H. A. Brandt of the Messenger staff, after participating in the program of the Southwestern Kansas District Meeting, is visiting his parents and other kindred in Southern California. If some features of the Messenger make-up for a few weeks are below the usual standard you will know where not to place the blame.

Bro. Samuel B. Shirkey of Rockingham, Mo.—the name of the place came from the Virginia county where he was born—passed into rest Oct. 5 at the ripe age of ninety-four. In the course of his long and active ministry he had been elder in charge of most of the churches of Northern Missouri. We shall have more soon about the life and home-going of this faithful patriarch.

Bro. D. D. Harner has taken up the pastorate of the church at Colorado Springs and his address is accordingly changed from Stet, Mo., to 2128 W. Bijou St., Colorado Springs, Colo. Perhaps you have relatives or friends living in or near Colorado Spring, members of the the Church of the Brethren or of the Brethren Church, or others who should be in touch with the church. If so, Bro. Harner will appreciate your giving him their names and addresses.

* * * *

Miscellaneous Items

Northern Missouri will have its District Meeting and associated gatherings Oct. 27-29. Programs of a varied nature begin Saturday morning and continue until Sunday night. The general theme is Christ in the Home. Among the speakers and leaders are Dr. Ray C. Petry of McPherson College and Editor Edward Frantz of the Gospel Messenger. Monday will be given to the business session.

Big Creek church, Okla., is planning to have its annual homecoming Oct. 28. There will be a morning and afternoon program and a fellowship lunch at noon. We invite all former members and friends to come and spend the day with us. The love feast will be held on Saturday night preceding the above service.—D. D. Fleishman, Pastor, Cushing, Okla.

Notice to the members of Northern Missouri: Because of highway No. 275 being closed for paving between Oregon and Mound City, those coming from the south to District Meeting should follow No. 71 to a point ten miles south of Maryville, known as Pumpkin Center, then west through the towns of Graham and Maitland to highway No. 113, then north one mile on No. 113, then west six miles to the church.—J. A. Eby, Mound City, Mo.

* * * *

With Our Schools

La Verne College

La Verne College began the new school year with all the zest which an enrollment increase of 21–22% deserves. The latest tabulations list 165 full time students and five more who are doing special work.

Among the faculty may be noted several changes. Miss Ruth Cline of Bridgewater and Radcliffe Colleges and Chicago University is the instructor in English Literature. She is taking the place left vacant by Prof. Crawford Brubaker who accepted a position in the Pomona Junior College.

In the office is Mr. A. C. La Follette of North Vernon, Ind., who in addition to his duties of field secretary is offi-

ciating as debate coach. As field secretary, he is the successor to Mr. Harrison Frantz who recently became pastor of the church at Glendale, Calif.

In addition there may be noted two visiting lecturers. Mr. Lawson Cooper of California Preparatory School has classes in literature and art appreciation, and Dr. James Beveridge of Voorhis School for Boys is giving instruction in sociology in place of Prof. Dale Glick who has assumed teaching duties in the Tulare High School.

Of the 42 seniors, 34 are beginning their directed teaching. So excellent have been the achievements of the graduate teachers and so splendid the results of the practice teachers that the local schools sent in requests for student help before the seniors were prepared to begin such work.

Two members of the La Verne College faculty have the honor of lecturing in the graduate school at Claremont. They are Dr. Sarafian and Dr. Hollenberg in the departments of education and biology respectively.

Improvements on the campus have occurred chiefly in the library. A new reference room has been equipped and 40,000 new cards added to the catalogue. There has also been a rearrangement and reclassification.

THE QUIET HOUR

To Obey Is Better Than Sacrifice

1 Sam. 15: 22, 23

For Week Beginning October 21

Great delight

We have been told very often that God loves his children. Don't you think he enjoys them too? Samuel speaks of the delight that God finds in his children (Luke 15: 7, 10, 22-24).

Sacrifices . . . obeying

Obedience comes first; formal worship comes second. Some people go to the extreme of denying all forms as of no value. The Bible does not teach that (Matt. 23: 23).

The voice of the Lord

Have you ever heard it? Maybe you were expecting it in some particular way, so that you did not hear when he spoke to you. Is not every prompting to high and noble things a voice of the Lord (Gen. 3: 8; 1 King 19: 12; Ezek. 43: 2; Matt. 17: 5; John 12: 28, 29)?

Rebellion and stubbornness

These are forms of selfishness, which is the chief of all sins and the taproot of all sins (Gen. 4: 9; Esther 6: 6; Mark 10: 27; Luke 10: 31, 32).

The Lord hath rejected thee

Saul had rejected the will of God, so God rejected him. What else could have been done? In refusing to serve the purposes of God we are the authors of our own rejection (2 Kings 17: 20; Matt. 25: 12; Luke 13: 27; Heb. 12: 17).

Discussion

If Samuel were speaking now what things would he probably mention in the place of burnt offerings and sacrifices? Of what use were burnt offerings and sacrifices then? How do we accomplish the same ends now?

R. H. M.

HOME AND FAMILY

It Isn't Fair

BY D. F. BRUBAKER

'Tisn't fair to close your eyes
And ears, and nothing care;
It isn't fair, it isn't fair.

'Tisn't fair to sit and fret,
And fret, and nothing bear;
It isn't fair, it isn't fair.

'Tisn't fair to ever plead
For self alone, in prayer;
It isn't fair, it isn't fair.

'Tisn't fair to simply take
And take, and nothing share;
It isn't fair, it isn't fair.

'Tisn't fair to stand just here
Or there, and nothing dare;
It isn't fair, it isn't fair.

'Tisn't fair to take up space
If nought you do or care;
It isn't fair, it isn't fair.

La Verne, Calif.

Deacon Merriwither's Prayer

BY D. C. SNIDER

"SOMETHING must be done about this, murmured the old deacon half to himself. Then donning his hat and taking his stick from its accustomed place in the corner of the sparsely furnished, but neat living room, he opened the door and hobbled out onto the dusty road which led to Botsford.

Was he going to town that day when the mercury was hovering around the 100 mark and the air heavy and almost suffocating? Why did he not drive? There was a fine black trotter in the pasture and an old, but substantial phaeton in the shed.

The old man slowly made his way along the dusty road unmindful of the beauties of nature which, as a usual thing, would not only have attracted his attention, but would have brought forth words of admiration and praise to his heavenly Father for his wondrous works of beauty. He was in a deep study. The road twined in and out among the trees, then suddenly dipping, sharply turned and crossed a small stream which flowed to the north into the river. Just before reaching the stream, the old man turned into a slightly used path which led into a tract of timber owned by Hardshell Trumble.

Old Trumble was a deacon, too, but didn't take it very seriously. He never gave anything to the church but when he went to Sunday-school, arrayed in an old

spotted and slightly dusty suit, and sat behind the boys' class instead of going into the Bible class where he belonged.

Everybody said he was rich and didn't want the Lord or anybody else to have any of his ill-gotten wealth. So, when the collection was taken in the aforesaid boys' class, he would fumble around in his pocket and produce a copper and drop it into the plate. And it seemed as if that penny almost breathed a sigh of relief when freed from his clutches.

Not so with old Deacon Merriwither. Everybody said he was too kind-hearted and liberal for his own good. And almost everyone, except the parson, said that he took his religion too much to heart. "Why," said his wife, "I believe Lem would give the coat off his back if some poor unfortunate came along, who in his estimation, needed it worse than he himself."

Old Deacon Merriwither had a special mission this morning. He had some one to talk with and he wanted to be alone when he did the talking. The going was rather difficult now that he had gotten well back into the dense wood. Suddenly he emerged into a small open space which was nearly circular, in the center of which was an old log. Without hesitation, the old deacon went straight to it and laying aside his cane, knelt with bared head and his wrinkled old hands clasped.

At this juncture another figure emerged from the thicket and, discovering the old man in the attitude of prayer, stepped quickly back into the bushes.

"Old Deacon Merriwither, or my name ain't Jefferson Trumble," the figure murmured to himself. "I'll just hide a bit and see what the old man has to say to his much beloved Lord." As he uttered these words of derision and scorn his face was in a state of contortion from the evil leer of his eye and the curl of a sneer upon his lips. "If old Merriwither had spent more time working instead of so much praying during his life, he would not be so hard up."

Unmindful of a presence, other than God, the old man poured out his heart in such intense earnestness that there was no doubt about his sincerity. "Oh, Lord," he said, "there's something got to be done about this. There's the parson ain't been paid for almost two months and land knows that he don't get half enough anyway. Then there's that missionary quota of a hundred and fifty dollars. We got but two dollars in the offering last Sunday, when the parson made such a powerful plea that we think of the kingdom of heaven first and then about ourselves. I suppose that I've been too selfish myself and not thinkin' enough about God's kingdom and the awful price that was paid in the giving of thy dear Son to the world. I only gave a dollar in that offering. It may be I could have done more. I've only got my house and my Betsey any more, but I'll sell the old home and take a part of it and give it for the

poor lost heathen, if you say so, Lord. Mebbe I can take the rest and get that little old two-room shack down on Whitley's corner. Betsey and I would so hate to part with the old home, but I reckon we could get along. We ain't got long fur this world any more and I want to do all I can while we're here."

The figure in the bushes stirred slightly. Old Man Merriwither's prayer was getting under his skin. What was he living for any way? Hardshell Trumble, indeed! He had well earned the name by his harsh treatment of his neighbors and close dealings. How about the time he had lied to the very one kneeling there before him so trustingly and simply praying to his God? "That cow wasn't worth a nickel and I knew it. And I sold her to him for one hundred dollars."

Thus murmuring half to himself, Trumble left the old man to his devotions and made his way back to his home. But try as he would he could not get away from the haunting vision of a few moments before.

He had been on his way to Widow Mullins' hovel, which was located on the northeast corner of the particular piece of wood into which Merriwither had gone to pray. The old log structure had at one time been a settler's cabin of the early days but had long since been deserted and was fast falling into decay. The Widow Mullins, bereft of her husband, left penniless without friends, had come to Trumble with the request that she might have the place in which to live.

Trumble never would think of helping anyone in need. He had to be paid for everything. So it was that he bargained with the old woman to pay him two dollars per month. This she was able to pay for a short time by close figuring on the meager income. She did a little work occasionally when her rheumatic old body would allow it. But for six months she had neither sufficient food and clothing, nor the money to pay her rent. Now Trumble would set her out in the world again without a home.

Between the words of the old deacon's prayer and the pitiful plea of Widow Mullins in her request to be given one more chance, it was hard to discern which had the most effect on the stony heart of Jefferson Trumble. Be that as it may, the leaven was working.

Nights passed, each one an eternity long. Sleep was impossible. Slowly but surely judgment was coming and with it the awful realization of the terrible sin he had been committing.

"It's just plain selfishness," he said one day when sitting with his wife at dinner. "What is just plain selfishness?" she asked. "The way I've been exacting every penny from folks, rich and poor alike. Growing richer every day while folks around me are my slaves."

"Why how you talk, Jefferson, what ails you?" Then he related the incidents of the past few days and told her all about his sleepless nights.

It was a rare thing for Jefferson Trumble to consult his wife about anything. But now he was undone. The ice was broken. "What shall I do, Martha?" "Do!" she answered. "Go right over to Widow Mullins and bring her here to live with us. I am well and strong and can care for her. We have no family and have more land and money than we know what to do with. We ought to do what we can for folks right now when we can see the results and enjoy it. All the money we could leave to endow any institution of mercy or learning would not do as much good as helping some one in need."

"Maria, you are right. If I had been more free to consult you before, it would never have come to this. No more will folks have the occasion to call me Hardshell Trumble. I am Jefferson Trumble and from now on and henceforth I am going to devote my time to community betterment. Forgive me, Maria, for not being more considerate of you before." Then and there in the quiet of a home where God had been rediscovered, Jefferson Trumble and Maria knelt. A somewhat tremulous voice, shaken with emotion, arose from his lips, "God be merciful to me a poor sinner," he said. "Yes, Lord. Amen!" fervently said Maria.

They arose from their knees and Trumble went immediately to get Widow Mullins. He was not long in making the journey and old Dobbin thought a bit too much in a hurry as he was urged along the dusty road that hot summer afternoon.

With the old lady settled in her new home, he immediately left for the home of Deacon Merriwither.

He burst into the presence of the old couple and placed his hand on the man's shoulder. "Merriwither," he said, "I can stand most anything, but that prayin' of yours got the best of me. Forgive me for listening, but I didn't know you were coming and barely had time to hide when you entered that little sanctuary of yours."

"No, you ain't goin' to sell the old home. You've done ten times your share now. And I, Oh, Lord, forgive me! What have I done? Nothing! Nothing!" And he stretched out his empty hands before him.

That evening the board met. To the surprise of everyone present, Trumble was there. Not Hardshell Trumble any more! No! No! He was Jefferson Trumble of the old Trumble family, noted for their great concern for community welfare and their deep religious convictions.

The chairman was up now; the preliminaries were over. Reluctantly he was saying, "I sincerely regret the fact that we are here for the purpose which has called us together tonight. We have failed to meet our obligations and I am prompted to ask your prayerful and careful consideration of the possibility of closing up for the time being.

"Mr. Chairman," came a voice as a much agitated

figure quickly sprang to his feet. I never before could see any sense in paying a parson or giving money for missions. But I've been treading on holy ground, and all accidental too, but I've learned my lesson. I don't want it ever to be said again that Jefferson Trumble is a tightwad. Here is one hundred dollars as a first payment on my long overdue account, which the Lord has so graciously extended to an unworthy servant. I'll have more later. From now on and henceforth I am going to do my part. I only regret that I have not done my duty heretofore."

Each member of the board looked at the other in amazement. The parson sprang to his feet and shouted "Glory Hallelujah! I said the Lord would answer our prayers." But none of them knew and never will what turned the heart of Jefferson Trumble, except the wrinkled old deacon who fervently praised the Lord that night as he prayed a simple prayer before retiring.

Robins, Iowa.

For Such an Age as This

SELECTED BY ELIZABETH H. BRUBAKER, VIRDEN, ILL.

"ERASMUS dreamed of the day when men should follow the plow with their minds full of the golden words which lie in the Scriptures. Luther in a sense created the German tongue in the very hours when he filled it with the glory of the Old Testament and the New. If the language received the Bible, the Bible transformed the language. The Bible has given conscience a new vocabulary. It has set the spiritual life to music in immortal speech. It has been a seminal power of inspiration for our whole Western civilization. It has given the soldier doing battle for righteousness his trumpet and his sword. It has filled peace with moral and spiritual beauty and with a kind of military strength. It has given to quiet men and women a song which has sung in their hearts during hours of labor. It has given to every human relation a new beauty, and to every moral and spiritual aspiration a new authenticity. It has confronted the ages as an inspiration and a judge. It has given men the hopes for which they have lived and the standards by which they have judged. It stands royally in the midst of the pageant of the past. It has provided in its moral and spiritual quality the very cement which holds together the parts of history and has given to life a meaning and a goal.

"Is the Bible also ready to meet the demands of such an age as this? Has it a commanding word to say in relation to the urgent necessities of contemporary life? Is the American Bible Society distributing a collection of golden and glowing memories, coming rich with the beauty of the most gracious thought and living of other days but impotent in our own? Will the fire which

burns in the Bible blaze upon our modern hearths? May we find, by means of the Scriptures, the dynamo which will turn the vast and complicated machinery of the world in which we live? Is life fundamentally organic so that the principles which have proved so potent in other ages are sure to hold their place of power in our own? Is the one figure which moves so regally through the pages of the Gospels the Master of our own time as well as for the centuries which lie behind? Such are some of the questions which press upon us with persistent energy."—*American Bible Society.*

A Translation

BY J. Q. GOUGHNOUR

THIS is not a translation of words from one language to another so as to make them intelligible to the one needing the message they contain. But this is an attempt to translate that which we may possess as a follower of the Lord Jesus Christ for the help of one who may not understand what great blessings come from the proper relationship with the Redeemer of mankind.

There is too much sham religion among professing Christians. It is the easiest thing in the world to slide into a formalistic religion until our lives become an empty shell as far as our service to the needy of the world is concerned.

When Jesus Christ was here on the earth and about his ministry he had a great deal to say and teach about formalistic religion, especially about the rich and the poor and their relation toward each other. In fact, he made right relations a requirement in his teaching. This was so indelibly fixed in the minds of the apostles, that it was a real entity in the very soul of every one of them, and the ministry of the Holy Spirit brought it to their remembrance as they bore the message of the Master to the world.

The great problem of the hour is that of the proper relations of man to man, or the ministry of service as to our brother. In a certain city a large industrial concern had a net profit of three million dollars, while some of the employees had wages of less than twenty dollars a week, on which they were trying to keep their families. In another city a large industrial concern would advertise for help in newspapers five hundred miles from their place of business, and then when men paid their transportation and presented themselves for employment they were told the company was not hiring any help.

There is much good in the world; indeed, more than there is of evil. What we need is the translation of material resources into the channels which will produce spiritual energy. Wherefore, lift up the hands that hang down and the palsied knees and make straight paths for your feet that that which is lame be not

turned out of the way, but rather be healed (Heb. 12: 12, 13).

This is the real translation of the life of the Master. It is taking the physical and material acts of the body of our Lord and making our physical and material body do for humanity what he did for them when he was here. May we have more of this translation.

Grand Junction, Iowa.

If Jesus Were Here

BY MAUD MOHLER TRIMMER

HAVE you ever thought how happy you would be if you had Jesus as a guest in your home and you could do all the kind things for him that he lacked when he walked on earth? I suppose every Christian has had this thought, yet I wonder if he would even be received by those who claim to be his believers if he should appear as he really was!

No portrait was left of Jesus. All we have are the dreams men have had of him and expressed in paintings or statuary. The good Roman Catholic doubtless visualizes him as the personification of the image in the church. Protestants will see a Christ similar to the one pictured in the stained glass windows or more likely on the charts and Sunday-school lesson cards of his childhood. The Christ of art is a fair-skinned, blue-eyed man of the Northern type with brown beard most often—a man of effeminate features who wears shimmering white garments. Tissot painted a Jew, but how many think of Jesus as having the features of a Hebrew? And Hebrews of Palestine, they say are as swarthy as Syrians and Armenians. And Jesus traveled by foot out of doors so much that he must have been burned brown by the sun. Do the doors of America swing wide to welcome people who have the coloring of the Mediterranean peoples?

As for the shimmering white garments, a man who traveled up and down unpaved roads as Jesus did in hot dry weather could not have kept white garments unstained by dust. It is hardly likely he wore anything so impractical. As he was a poor man the fabric was probably coarse and neutral in color. It is hardly likely either that the apostles appeared in those gorgeous reds and blues.

While in the flesh, Jesus had so little of material things. We do not read that he ever rode in a vehicle, nor that he had a camel or donkey of his own. Once he rode upon the back of an ass, but it was borrowed. Only twice do we read that he had anything men prized. The coat he wore on the way to Calvary was good enough to be coveted and once he had a gift of a rare ointment in an alabaster box.

Neither did he have a church or pulpit from which to speak with dignity. He was not welcome in the syna-

gogues and temples after they knew the nature of his teachings. He was a street speaker much like one of our Salvation Army workers, I imagine.

Again I ask you, if Jesus came to America, even to one of our own churches or homes, a swarthy, simply dressed street orator, would he be received by our best middle-class people? Those who are sensitive to things of the spirit, are not too engrossed in material things; those who appreciate nobility of character, who hunger and thirst after righteousness, would know and welcome him.

We who live now have not been put to the test of meeting him as he was in the flesh. We do not know what our reaction would be. But we do constantly and continually have other tests even now. How terrible it would be if some who claim allegiance to him should crucify him afresh!

There are ways to show our loyalty and love for him. He has a program to be carried out on earth, a world to be regenerated and souls to be won. This requires hard work and real men and women, not weaklings, to do it. It is not the church, the pastor, the officers nor any organization that is pleading for help, but Jesus Christ himself speaking through them. How often he is disappointed!

Christ's program also calls for money, and plenty of it. When the offering plates are passed Jesus himself is standing near, invisible and with outstretched pleading hands. Will those who love him look beyond the plate to those pierced hands and give what they should? Or will they think they have done their duty by the church if they come only occasionally to services, drop in a bit and let the others carry the burden when they are absent. It is not the church but Jesus who is handicapped.

When he was here Jesus made it clear that when we offered humble loving service to a fellow human, such as feeding or clothing him or giving comfort to the lonely, sick and the strangers, it was in reality doing this for him. I wonder if our good people would be really pleased to see Jesus outfitted in the clothing they have handed the poor, fed their alms that have been offered, and enduring the patronage forced on the poor! Would they say in effect to him, "If you really need clothes you won't mind washing and mending these dirty, torn old things I give you. If you are hungry you will be delighted to eat beans day in and day out."

If the people who gave to the poor believed that their alms were really a love offering to their Lord, the clothes would be laundered beautifully, mended and made attractive, and they would be glad to share the good things on their tables.

Well, Jesus is here—in suffering humanity. The poor are everywhere. No one, even by robbing him-

self and family could supply all who apply for help. Many are struggling so desperately that it is hard for them to help at all. Others are discouraged by finding fraudulent appeals. Yet we can not be discouraged. If we would really serve Jesus we must help as much as we can. Nowadays every one has needy friends, honest, industrious people, out of work through no fault of their own. Through them Jesus asks our help. How much he loved and understood the poor! Because it is Jesus who is really being helped, every deed of charity should be done graciously with real love.

If Jesus were here we would do so much, and oh, if each of us had a million dollars to spend for the poor what good things we would do. Listen to a secret! If Jesus were here or if you had a million dollars you would be just as selfish or unselfish as you are now and you would give or serve with what you had then just in the same proportion as you do in the circumstances in which you now find yourself. So be generous now with what you have. Hear another secret: Your personality is needed more than your money, and you can share that now as well as any time because you have all of it there is.

Jesus is with us now in spirit and always. Serve him now.

Long Beach, Calif.

Helping Which Way?

BY REBECCA FOUTZ

WHEN the church exercises practically no discipline, even for serious offenses, some feel that she is following a much better course than when members were called to account for transgressions. It is the easiest way for the time being and may make things seem to go smoother, at least on the surface.

But is the church really being true and kind and loving? By following such a course, is she helping the erring to overcome their weaknesses? Or does it make them feel comfortable in sin? Does this overlooking, or seeming indifference, on the part of those charged with their spiritual welfare, help them to a higher life? Or does it make them feel that many things are not wrong after all?

In Gal. 6: 1 the instructions are to "restore" one overtaken by wrong doing. It is important that this be done in the right spirit, yet it is to be done. Now what is "restoring"? Is it not laboring to put again on the right way one who has gone wrong? Scripture teaches this as part of the work of the church in saving souls. Christ himself in Matthew 18 gives instructions along this line, also recognizing that not all are willing to be restored. And in the message that he gave to John for the seven churches of Asia, one of the charges against several of the churches was that they permitted griev-

ous sins or false teaching within the body. The church was held accountable for its existence there and only repentance would save her from impending judgment.

There have been those who at the time resented correction but later were thankful that they had been helped to go again on the right way. Children in homes where there is the right parental guidance have this same experience.

Ofttimes treatment will relieve the physical body of disease but sometimes the painful ordeal of the surgeon's knife is necessary to restore to health. So it is when dealing with sin in the spiritual body. The seriousness of the death that may ensue, if there is no effort made toward "restoring" the soul damaged by sin, should make us resolve to help in the right way as instructed by the Word.

Philadelphia, Pa.

CORRESPONDENCE

THE MORNING AFTER THE MOTOR BUS RIDE

As it was my time to be at the east coast meeting, and since it seemed that I would go alone, I thought to go on the bus would be easier and possibly cheaper than to drive our car. The trip to West Palm Beach had to be made in three hours rather than four if we were to be there on time. But at the scheduled time we were there, having traveled more than 140 miles in three hours, besides stopping ten minutes and making two detours along the way.

Since Brother and Sister Hershberger were in Illinois on their vacation I would have been stranded and missed the meeting at Miami, if it had not been for the kindness of Brother and Sister Eugene Becker. They realized my difficulty and he offered to take me there, and then with a bit of persuading Sister Becker decided to go along with us. We arrived just before Sunday-school closed, and since Bro. Richardson was sick I had to brush up quickly for the morning message. After the night ride and the rush to get there from West Palm Beach, some of the message had evaporated along the way. Some few had to leave at the noon intermission, but the afternoon service was more nearly normal. The group lent themselves to each part of the service and made it highly enjoyable to all. These social hours can not be forgotten. About four we began our homeward journey, happy for having been together.

After a pleasant ride with Brethren Kilmer and Schuldt and their wives to Ft. Lauderdale, we had a chance to visit or rest before the night bus started. Along the way from Miami we drove aside to visit Brother and Sister Wall at the Ives Dairy at Ojus. This was a mutually pleasant visit for all because we see them but two or three times a year. The new little daughter is doing nicely. After a pleasant visit and a good supper in the Schuldt home we were soon ready for the trip back toward Orlando.

On account of much traffic, there were several buses out of West Palm Beach. With some others I was placed in the second one. When we caught up with the first it was standing by the roadside in the deep sand. It seems somebody crowded the driver from the asphalt. The latter kept his bus from turning over, but buried its wheels in the soft sand. Two buses took the passengers from the one in the ditch and

to say we were crowded expresses it mildly. We picked up two or three along the way to increase our crowd. At last we left the bus at Indian River City to get to Orlando. Bro. Bayless met me and took me to his home. Soon our car was on the way toward Minneola. Before six on Monday morning I was back at the place I had left Saturday evening, having traveled more than 500 miles, been in five homes to visit and attended two services.

Groveland, Fla.

J. H. Morris.

GOING NORTH FOR "CHRIST AND THE CHURCH"

Going north for "Christ and the church," we left home the morning of Sept. 17. Brother and Sister S. M. Burger of the Western Canada District Mission Board were my companions and their auto was the means of conveyance. In three days we drove 455 miles and made more than twenty visits in ten different communities, most of them to homes of isolated members.

From Edmonton, the provincial capital, I went on, while the Burgers returned, doing some visiting en route. I went nearly 400 miles farther northwest. I journeyed over 700 miles by train, about 100 miles by bus, 160 miles of free lifts in autos, 45 miles in open trucks, 15 miles in open wagon, 35 miles on horseback, and 45 miles on foot. Arctic winds, frozen ground and snow flurries were prevalent, although very little threshing had been done yet. Many people were digging potatoes with overcoats on.

In the Peace River country I visited five families. Near Athabasca there were two homes visited. There are members living two or three hundred miles beyond my farthest point.

The Provincial Mental Hospital, the Nazarene and the Mennonite Brethren in Christ Bible Schools, the Seventh Day Advent Junior College, and the Provincial University were institutions of especial interest to us.

On this trip one young couple was married a number of weeks sooner than they had planned because the young woman wanted the rite performed by a minister of her own church. As she desired to be married in a church, the free use of the Peace River Baptist church was secured for that purpose.

Some of the families seem to be maintaining a close fellowship with the Lord. Nearly all of them seem to value their membership in the Church of the Brethren. Very few have an active church fellowship at the present time. In some places a special worker would be welcomed. The need for such workers is very great nearly everywhere. There are schools with as many as forty pupils, but the people have no access to religious services of any kind. The Province of Alberta is a great melting pot of the nations. Forty-nine different languages are spoken. While they learn the English language shall they not have an opportunity to know Christ too?

There are some families of our district who have been isolated from our church from twenty to twenty-seven years, whose children are all members, and who prize The Gospel Messenger. Preparations have already begun which are designed to lead to baptisms on the next such trip, probably next summer. It is also proposed to arrange for love feast occasions for each of the scattered groups. And if any desire to be married, everything possible will be done to give them a happy start.

Many young people of other denominations are making tremendous sacrifices in order to build a religious program in these pioneer districts. The Presbyterians located a lady

missionary doctor in one neglected area. She travels on horseback and ministers to all human needs.

A student minister of the Church of England serves in a muskeg area beyond the reach of autos. He built a shack for himself beside the church.

I was a companion in travel with four student ministers of the United Church of Canada. They were returning to Toronto for school. Their school year permits them to be out in the work twenty-three Sundays. I noticed in a press report of the recent General Conference of the United Church, the proposal that every graduate minister spend a year in missionary work in the West before marriage or without a wife. This is because of the great expense of moving and supporting families.

The Mennonite Brethren in Christ started a Bible School in 1927. At that time they had three appointments in Alberta. Since 1930, when their first graduates were sent out, they have established themselves in about fifteen new fields. All their workers are married but one. Though located in poverty-stricken areas, they depend upon their respective communities for support.

Lady students from England, working for the Church of England, tour the northern settlements from April to October. They travel by trucks, called the "Sunday-school Caravan." Those who are willing are enrolled in correspondence Sunday-school. An office is maintained in northern Alberta from which Sunday-school lessons, papers, questions and graded answers are sent weekly. They inquire into the needs of every individual of the family. These needs are supplied by shipments of clothing.

Others are sacrificing in service. Some of them do not even have a satisfying message. How much more willing should the youth of our own church be to carry the message of salvation to the many whose spiritual need is very great. Only a small per cent of the Protestants of Western Canada have a present church affiliation. Christian workers are needed who have a vision and youthful courage. Those who can not go will surely want to share their sacrifice by helping in a financial way.

Arrowwood, Alta, Canada.

John Wicand.

WOMEN'S WORK CONFERENCE

The women's meeting of Northern Virginia was held at the Flat Rock church Sept. 6 with good attendance. Thirteen Aids were represented. Sister Sallie Myers, the president, presided. The theme was: Christ the Center of the Home. Bro. Homer Miller gave an address on Christ in Our Everyday Living, and Sister J. C. Myers gave an address on Christ in the Larger Program of Women. Special music centered around the theme as did also two readings.

We did not raise our budget for the general work this year but we were urged by our president to put forth our best efforts for this next year. Our project for the district is for each women's organization to give \$5 or more for our district missions. Our district with the Second District furnished a home in Bridgewater for our missionaries from the foreign field while here on furlough. We had an interesting round table discussion led by the president. Sister Bettie Harshberger was chosen vice-president; Sister R. Kline, secretary of missions; Sister Eva Huffman, assistant secretary-treasurer.

As a fitting climax the Harrisonburg church gave the Home Dedication Service. We will meet at Garbers church next year.

Anna R. Roller.

New Market, Va.

ANNOUNCEMENTS

DISTRICT MEETINGS

Kansas, Northwestern, Victor,
Oct. 21-24.
Kansas, Southeastern, Parsons,
Oct. 26-29.
Missouri, Northern, North Bethel,
Oct. 27-29.
Pennsylvania, Southern, Hunts-
dale, Oct. 30, 31.
Pennsylvania, Western, Walnut
Grove (Johnstown), Oct. 22-24.

LOVE FEASTS

California

Oct. 27, 7 pm, Laton.
Oct. 28, Belvedere.
Nov. 4, 6:30 pm, Oakland.
Nov. 12, Modesto.
Nov. 18, Glendora.

Florida

Oct. 28, Sebring.

Illinois

Oct. 21, Sterling.
Oct. 27, Woodland.
Oct. 29, Oak Grove.
Oct. 28, Milledgeville.
Nov. 18, Mt. Morris.

Indiana

Oct. 20, Rossville.
Oct. 20, 10:30 am, Nettle Creek.
Oct. 20, Bachelor Run.
Oct. 20, 7 pm, Pine Creek.
Oct. 20, 7:30 pm, Arcadia.
Oct. 21, 7 pm, Kokomo.
Oct. 25, Walnut.
Oct. 25, Osceola.
Oct. 26, 7 pm, Peru.
Oct. 27, 7 pm, Union Center.
Oct. 27, Blissville.
Oct. 27, 7:30 pm, Middletown.
Oct. 27, 7:30 pm, Howard.
Oct. 27, North Liberty.
Oct. 27, 7 pm, Wawaka.
Oct. 28, 7:30 pm, Muncie.
Oct. 29, 7:30 pm, South Whitley.
Oct. 30, New Paris.
Nov. 3, 6:30 pm, Pyrmont.
Nov. 6, Mexico.
Nov. 10, Roann.
Nov. 24, Bremen.

Iowa

Oct. 20, 7:30 pm, Greene.

Kansas

Oct. 20, Appanoose.
Oct. 21, Newton City.
Oct. 28, 7:30 pm, Ottawa.
Nov. 4, 7 pm, Salem Community.
Nov. 10, Independence.
Nov. 12, North Solomon.

Maryland

Oct. 20, 2 pm, Broadfording.
Oct. 20, 2:30 pm, Meadow Branch.
Oct. 26, Frostburg.
Oct. 27, 2 pm, Longmeadow.
Oct. 27, 2:30 pm, Locust Grove.
Oct. 27, 4:30 pm, Brownsville.
Oct. 27, 28, 2 pm, Pleasant Ridge
(Pa.).
Oct. 28, 6 pm, Beaver Dam.
Nov. 3, 2:30 pm, Monocacy, at
Rocky Ridge.
Nov. 3, 3 pm, Beaver Creek.
Nov. 4, 5 pm, Woodberry (Balti-
more).
Nov. 10, 6 pm, Thurmont.
Nov. 10, 11, 2 pm, Weltys.

Michigan

Oct. 20, Buchanan.
Nov. 18, Pontiac.

Minnesota

Oct. 28, Lewiston.

Nebraska

Oct. 21, Bethel.

Ohio

Oct. 20, 7 pm, Union City.
Oct. 20, 7 pm, Beech Grove.
Oct. 20, 7 pm, Donnels Creek.
Oct. 20, 7 pm, Brookville.
Oct. 20, 10:30 am, Upper Twin
(Gratis).
Oct. 26, 7:30 pm, Toledo, First.
Oct. 27, Ross.
Oct. 27, 10 am, Wooster.
Oct. 27, Black River.
Oct. 27, 7 pm, Painter Creek.
Oct. 27, 10 am, Princes Creek.
Oct. 27, Bradford.
Oct. 27, 7 pm, Lower Miami.
Oct. 28, 7:30 pm, Lick Creek.
Nov. 3, 6:30 pm, Lower Still-
water.
Nov. 3, 7 pm, County Line.
Nov. 3, 7 pm, New Carlisle.
Nov. 4, 7:30 pm, Pleasant Hill.
Nov. 10, 11 am, Fairview.
Nov. 10, 6:30 pm, Salem.

Oklahoma

Oct. 20, Ames.
Oct. 27, Big Creek.

Pennsylvania

Oct. 20, 21, 1:30 pm, Upper
Conewago at Latimore.
Oct. 20, 21, 10 am, Schuylkill at
Big Dam.
Oct. 20, 6:30 pm, Spring Run
house.
Oct. 20, 21, 1:30 pm, Little
Swatara at Ziegler.
Oct. 20, 21, Fredericksburg at
Meyer.
Oct. 21, Newville.
Oct. 21, Parkerford.
Oct. 21, 7 pm, Coventry.
Oct. 21, 6:30 pm, Quakertown.
Oct. 21, 7 pm, Uniontown.
Oct. 21, 7 pm, Ambler.
Oct. 21, 6:30 pm, Roaring Spring.
Oct. 21, 6 pm, Hanover.
Oct. 21, 6 pm, Chambersburg.
Oct. 21, 6 pm, Koontz.
Oct. 24, 25, West Conestoga at
Middle Creek.
Oct. 27, Jennersville.
Oct. 27, 28, 1:30 pm, Midway.
Oct. 27, Indian Creek.
Oct. 27, 2 pm, Akron.
Oct. 27, 1:30 pm, Conestoga at
Bareville.
Oct. 27, 1:30 pm, Heidelberg.
Oct. 27, Sugar Run (Aughwick).
Oct. 27, 28, 2 pm, Maiden Creek,
Mohrsville house.
Oct. 27, 10 am, Antietam at
Prices.
Oct. 28, 6:30 pm, Artemas.
Oct. 28, Yellow Creek.
Oct. 28, Woodbury at Replogle.
Oct. 28, 5 pm, Carlisle.
Oct. 28, Marsh Creek.
Oct. 27, 28, 10 am, Big Swatara.
Hanoverdale.
Oct. 28, 7 pm, Tire Hill.
Oct. 28, 7 pm, Roxbury (Johns-
town).
Oct. 28, Lititz.
Oct. 28, 7 pm, Upper Claar.
Oct. 27, 28, 10 am, Upper Codorus
at Black Rock.
Oct. 30, 31, 10 am, Chiques at Mt
Hope.
Nov. 3, 10 am, Falling Springs at
Hade.
Nov. 3, 1:30 pm, Welsh Run.
Nov. 3, Mechanic Grove.
Nov. 3, 4, 1:30 pm, Richland.
Nov. 4, Walnut Grove (Johns-
town).
Nov. 4, 6:30 pm, Philadelphia,
First.

Nov. 4, Palmyra.

Nov. 10, 2 pm, Weltys.
Nov. 10, 11, 1:30 pm, Myerstown.
Nov. 11, Fostoria.
Nov. 11, Cherry Lane.
Nov. 11, 7:30 pm, Pittsburgh.
Nov. 11, York, First.
Nov. 11, 7 pm, Geiger.
Nov. 11, Harrisburg.
Nov. 14, 15, 10 am, West Green
Tree and Green.
Nov. 18, Mechanicsburg.
Nov. 18, 7 pm, Conellsville.

Tennessee

Oct. 20, Pleasant Valley.

Texas

Oct. 28, Pampa.

Virginia

Oct. 20, Beaver Creek.
Oct. 20, Mill Creek.
Oct. 20, Linville Creek.
Oct. 20, 4 pm, Pleasant Valley.
Oct. 21, 6 pm, Fairfax at Oakton.
Oct. 21, 6 pm, Elk Run.
Oct. 27, 6 pm, Middle River.
Oct. 27, Mt. Horeb.
Oct. 28, 6:30 pm, Unity at Fair-
view.
Nov. 3, 3 pm, Mountain Grove.

West Virginia

Oct. 13, 14, 2 pm, Spruce Run.
Oct. 21, 2:30 pm, Leetown in Lee-
town church house.
Oct. 20, 6:30 pm, Greenland at
Brick.

NEWS FROM CHURCHES

CALIFORNIA

Glendale.—A Bethany Bible School program was rendered at Glen-
dale, Calif., the evening of Sept. 23. Consecration hour as conducted
at Bethany was directed by a sister. This was a facsimile of the
original with all its richness in spirit and was especially fine. The
early history was then given and the earnestness of its founders was
told. Former students and visitors at the school were given oppor-
tunity to testify. Impressions they had received were varied and
thoroughly covered the subject. One visitor was especially impressed
with the prayer life there. It was related that before the school was
founded, Bro. A. C. Wieand had remarked that the project was
deeply on his heart. This had impressed a young student at the time
so much that he had not forgotten it. Some of the literary excerpts
or proverbial sayings of Bro. Hoff were read. A former student ex-
hibited photographs, among which was the first graduating class.
Special music was rendered by a mixed quartet. Names of the present
students from California were mentioned and a message from one of
them was read. Life at Bethany, its training, its equipment, its ad-
vantages, its opportunities and its thoroughly Christian atmosphere
was reflected before us during the program. The fact that remunera-
tion for the support of Bethany had been supplied by faith and prayer
for many years was recounted. Bro. Kurtz as president, his out-
standing ability, and his love for his church was an important subject.
A paper entitled "Facts About Bethany" gave interesting information.
The program closed with an inspirational talk given by the pastor,
H. A. Frantz. One gleaned from the program given that it is a
Brethren Church Bible School, that is very much worth while. The
free will offering from Glendale was \$30.—Lulu Terford, Glendale, Calif.,
Sept. 26.

Glendora.—Bro. A. D. Sollenberger has had charge of the work here
during the absence of our pastor, Bro. A. P. Becker, who is con-
valescing in Idaho from a severe illness. We expect him to return
soon. We have greatly appreciated the helpful sermons brought us
by a number of brethren who came to us during this time. At our
mid-week meetings Bro. Sollenberger has given most instructive and
encouraging Bible studies. Seventeen from our Sunday-school, among
them three leaders, attended Camp La Verne this summer. Sept. 9 the
Pioneer girls gave The Challenge of the Cross. The Sunday-school
and C. W. have entered upon another year's work. Our love feast
will be held on Sunday evening, Nov. 18.—Lulu N. Miller, Glendora,
Calif., Oct. 3.

McFarland.—At our recent council meeting we elected Sunday-school
officers, reelecting Emerson Root for superintendent. The Aid Society
also chose officers. We retain our pastor, Bro. M. A. Long, for the
coming year. Nearly all of our congregation spent several days in
August at the assembly at Greenhorn Mountain.—Mrs. B. C. Shick,
McFarland, Calif., Sept. 29.

COLORADO

McClave.—From Sept. 6 to 23 the McClave church experienced a glo-
rious season of refreshing under the efficient leadership of Brother and
Sister Oliver H. Austin. This was the Austins' third campaign in
this church so the people of the community did not need to be urged
to attend the services. After the first week the Methodists became so
deeply interested that they requested that it be a union meeting and
that we hold the services the last week in their church which has a
larger seating capacity than ours. This we did; as a result both
churches were wonderfully blessed and the whole community was
moved by this fine spirit of brotherly love. Bro. Austin delivered
strong gospel sermons which appealed alike to the young people and
to the older and more conservative members. Sister Austin made the
musical program very attractive by organizing and directing both an
adult and junior choir which provided many beautiful musical num-
bers. Everyone was inspired by our splendid congregational singing
as it was led by Sister Austin and both old and young delighted in her
stories. Words can not express the good that was accomplished by
this meeting. There were thirty-six confessions, seventeen of whom
were accessions to our church. The climax of the meeting came on

Sunday night when ten men for whom the church had long been anxious came forward and confessed the Lord. We had our baptismal service on Monday night after the meeting closed. Besides those who were received into church membership there were many young people from both churches who came forward and reconsecrated and rededicated their lives to Christian service. We feel that the entire community has been bound together by fraternal love as never before.—Mrs. Mabel Cline, McClave, Colo., Sept. 29.

FLORIDA

Arcadia church held its annual election of officers Aug. 19. Due to the encouraging progress the church has made through the consecrated efforts of Bro. Spanogle it seemed unwise to make a change at this time. Therefore Bro. Spanogle was unanimously elected leader. Bro. Trump was elected pastor; Sister Mary Trump, Sunday-school superintendent; Jennie Westheaffer, church clerk; the undersigned, corresponding secretary and Messenger agent; Sisters Trump, Harker and Baum, district delegates. The district ministerial committee made their official visit here on Sept. 14. They were well pleased with the spirit of loyalty and cooperation they found among the members, as well as the promising progress the church and Sunday-school are making. We find our workers' conference, which meets the last Wednesday of each month, to be a stimulus to all branches of the work. Our Sunday-school has increased in interest and attendance for which we are glad.—Mrs. Cloe Tracy, Brownville, Fla., Sept. 26.

Brooksville.—The ability of one of our young brethren to use the typewriter, added to his interest in the work of the church, brings to the membership each Sunday morning a little bulletin containing several interesting features. We appreciate very much all such manifestations of aggressiveness on the part of the young people and older ones as well. We are glad for the increasing number of children who are being brought to Sunday-school by the cars from the various homes, for they not only add to the attendance but, better yet, to the possibilities for our doing more good. According to the results of our recent council, Bro. C. E. Bower continues as elder and Bro. E. J. Stambaugh as Sunday-school superintendent for another year. During recent months we have been visited by the young people's group from Tampa who gave an excellent play and by Bro. Samuel Fahnestock from Pennsylvania who delivered an inspiring message. We feel we are in a better condition for work than we have been for sometime so we invite any friends who may be traveling through the state to stop with us. Some signs which were donated and put up on the church on highway No. 5 mark the way. Bro. E. B. Murray has free camping grounds and invites you to make use of them.—Mrs. Birdie R. Morris, Groveland, Fla., Sept. 29.

Winter Park church organized for the year beginning Oct. 1 by electing C. E. Bower as elder and pastor; Forest Chambers, Sunday-school superintendent, and Bro. J. A. Richards, assistant. All departments of church activities are fully organized and apparently in fine working condition. Brethren Walter Fisher and J. A. Richards are our delegates to District Meeting. We welcome any one who may be desirous of locating in Florida and are willing to be active in the work of the church in this great field of opportunity for mission work. We have sixty-eight active members living in the cities of Orlando and Winter Park.—J. W. Chambers, Winter Park, Fla., Oct. 4.

IDAHO

Payette Valley.—Aug. 23 we held our regular business meeting and elected church officers. Bro. S. J. Kenepf was reelected elder; Bro. E. J. Glover, pastor; Mrs. Marvel Bowers, church correspondent and Messenger agent. Our pastor's yearly report showed that the church had made a substantial growth. Four were baptized, one reclaimed and three received by letter. Over 800 visits were made. Definite dates were set for the love feast: the fourth Fridays in March and October. We are looking forward to a revival meeting which will probably be held between Thanksgiving and Christmas. Thurston Beckwith was reelected Sunday-school superintendent with Harry Beckwith, assistant. We are glad to have our pastor back in the pulpit again after an absence of four weeks because of blood poison. During his absence the pulpit was filled by Bro. L. H. Eby of North Manchester, Ind., Bro. Earl Fisher of Fruitland, Idaho, and our elder. Our women have been doing splendid work supplying dinners, ice cream and candy at the public auction house during the year. They have helped materially with the church budget. Since July, 1933, they have turned into the treasury \$278.30. They have also quilted, given several showers and socials and sewed for the poor. The men have an acre of potatoes about ready to harvest. Our young people have given special socials and birthday parties and kept up their attendance at Sunday-school and B. Y. P. D.; they are striving for the twenty point system. Their next play will be *Ordered South*. October will be our rally month.—Marvel Bowers, Payette, Idaho, Sept. 29.

ILLINOIS

Sterling.—On Aug. 12 a group from our congregation visited our members who are at Kewanee, Ill., and held two services for them, with Bro. Flory preaching two good sermons. Later, on Aug. 26, meetings were again held for those living at Kewanee. On that day Bro. Flory baptized three new members into the church. On Aug. 19 Bro. S. S. Blough, one of our former pastors, and his family were with us at the morning service, after which all the members took their dinners to one of the local parks in order that all might enjoy

a social time with Bro. Blough and his family. On Sunday evening, Aug. 19, Bro. Flory delivered a sermon at the union service of the churches of Sterling. Bro. E. H. Eby preached two very good sermons for us on Sept. 2. Sister Eby conducted our C. W. service for us on that Sunday. Brother and Sister Flory enjoyed a short vacation from Sept. 4 to 17, and in their absence the pulpit was filled by Bro. W. E. West of Mt. Morris, and Bro. John Heckman of Polo. The young people of the church sponsored a rally of young people from neighboring churches on Sept. 30. The principal speakers of the day were Bro. Paul Studebaker and Bro. M. R. Zigler. The services were profitable and enjoyable. Bro. Galen Hauger had charge of the day's programs. The date for our love feast is set for Oct. 21.—Helen Hoak Eikenberry, Sterling, Ill., Oct. 1.

INDIANA

Bremen church met in council Sept. 7. The election of Sunday-school officers resulted in Mrs. Kenneth Fisher being chosen superintendent, and Warren Miller, assistant. Bro. Chas. C. Cripe was reelected elder for another year. Our revival begins Nov. 4 with Bro. Burton Metzler, evangelist. The date for our love feast is Saturday, Nov. 24.—Gertrude E. Shafer, Bremen, Ind., Sept. 29.

Elkhart City.—Feb. 25 Bro. Burton Metzler of Middlebury exchanged pulpits with our pastor. On May 6 Sister Schaeffer gave an interesting talk on China. She also led an interesting discussion on The Mothers and Daughters of China, with the ladies' missionary society. June 10 Rev. H. J. Brown, attending the Methodist conference in our city, gave us the morning sermon. July 8 Dr. Homer Burke talked about the African Mission. July 15 Bro. Chalmer Faw from Bethany Biblical Seminary gave us an inspirational address on The Lure of the Impossible. Aug. 5 Bro. Geo. Stull of Elkhart Valley filled the pulpit. We also had a series of interesting sermons by our home ministers—Levi Arnold, Jesse Bollman, E. C. Swihart. A number of special programs have also been enjoyed. April 1 we held a sunrise service, also a play was given entitled, *The Triumph of Love*. April 8 a forum was held by three laymen on What Religion Means to Me. April 22 a club from the Canaan Baptist church (colored) gave a musical program. April 29 the B. Y. P. D. from the Osceola church gave a good program on Peace. May 6 our B. Y. P. D. gave a program entitled *An Old-fashioned Meeting*. June 17 we had a Children's Day program and in the evening the B. Y. P. D. gave the program depicting experiences at camp. July 1 reports of Annual Conference were given by our delegates, Mr. and Mrs. Wyland. Reports of District Meeting were given on Aug. 19. This summer several outdoor vesper or camp fire services were enjoyed. These were arranged by the B. Y. P. D. July 29 the Sunday-school picnic was held at a grove south of Elkhart. A Vacation Bible School was conducted July 16 to 27 with an average attendance of seventy-five. Our church has been redecorated on the interior as a Men's Work project. July 20 at a quarterly council new Sunday-school officers were elected. Bro. Levi Arnold is the superintendent. We are anticipating a week's services with Bro. D. W. Kurtz as evangelist, starting Dec. 23.—Theo. W. Fish, Elkhart, Ind., Sept. 29.

Nappanee church met in council Sept. 20. The following officers were elected in the reorganization of church and Sunday-school: corresponding clerk, Dorothy Hollar; clerk, Hazel Miller; Sunday-school superintendent, Lawrence White. We have the help of visiting ministers from North Manchester until we can secure a pastor. On the last Sunday evening of August the play, *The Two Builders*, written by Mrs. Florence Studebaker, was given by our young people in a union service of our city. It was greatly enjoyed by every one present.—Dorothy Hollar, Nappanee, Ind., Sept. 24.

Pipe Creek.—Our regular council meeting was held Sept. 14 and at this time Sunday-school officers were chosen. Bro. Willis Maugans was reelected superintendent and Bro. Jos. Wissinger, assistant. Brethren Milo Huffman and Perry Metzger will serve as delegates to District Meeting. A combined harvest meeting and Thanksgiving service will be held the Sunday before Thanksgiving. Bro. Virgil Fennell gave us a talk Sept. 9 and Bro. Walter Balsbaugh of Mexico brought the message Sept. 23. A two weeks' Vacation Bible School was held the last part of July. Bro. Ernest Shively and wife and Sister Marie Brubaker of Bethany were the directors and were assisted by several young people of the local church. Last month the church grounds were improved by a gravelled driveway being placed around the church. Both the material and the labor were donated, which showed a fine spirit of cooperation.—Martha O. Hessong, Peru, Ind., Sept. 25.

Rock Run.—The church has just completed an evangelistic campaign which lasted through the month of September. Each Sunday an outside minister came in to assist in the services: on Sept. 2, Bro. Galen Bowman of Middlebury; Sept. 9, Bro. Jarboe of Syracuse in the morning and Bro. Hoover from Wawaka in the evening; Sept. 16, Bro. Lear of Chicago. On Saturday evening, Sept. 22, Bro. Alvin Brightbill from Bethany conducted a hymn interpretation and song service which was very inspiring to all those interested in music. On Sunday Bro. Brightbill conducted the singing and Bro. Wicand, also of Bethany, brought us the message. Bro. Brightbill consented to give his services to our community in the way of a thirteen-day music school from Nov. 23 to Dec. 4. Sept. 30 the meetings closed with Bro. Earl Nushbaum of Wakarusa in charge. Several of our young people were baptized as a result of this campaign. Aug. 2 the entire church enjoyed an outing at Indian Hill. Our harvest meeting was held Aug. 26 with Bro. John Metzler of Bourbon in charge of the services. Our quarterly council was held Sept. 20. New officers were elected for the coming year with Otis Larimer as superintendent. In the absence of

our pastor, Bro. Zigler, during the month of October, the pulpit will be filled by various outside ministers.—Violet Strycker, Goshen, Ind., Sept. 30.

Turkey Creek church met in quarterly council Aug. 31. Wm. Fervida was elected Sunday-school superintendent for the coming year. We were glad to have Bro. Virgil Finnell of North Manchester preach for us the morning of July 29. Our annual harvest meeting was held Aug. 5. Bro. David Metzler of Nappanee preached both morning and afternoon. Wm. Fervida and Leroy Fisher served as our delegates to District Meeting. We held our love feast Sept. 11 with a good attendance. That evening, prior to the meeting, a young sister was taken into the church.—Mrs. Leroy Fisher, Milford, Ind., Sept. 25.

Union Center church held their harvest meeting Sept. 2. Bro. H. A. Claybaugh, pastor of the Pine Creek church, brought us two inspiring messages. The quarterly council meeting was held Sept. 14. Sunday-school and church officers were reelected; superintendent is Bro. Chas. Stouder; elder, Bro. David Miller. The love feast will be held Oct. 27. Breakfast will be served on Sunday morning. Bro. Edw. Stump of Second South Bend will have charge of our revival meetings the latter part of November. The B. Y. P. D. has presented the temperance play, *What Shall It Profit?* three times and has been asked to give it a few more times. Free-will offerings are taken to help the Y. P. D. in supporting Clara Harper and to send young people to camp. The B. Y. P. D. and Christian Workers have reelected officers for the year. The former held their annual social at the Geyer Dam Sept. 23, with thirty-five members present. Four of our young people are at Manchester College, one at Bethany Hospital and Bro. Harold Miller at Bethany Biblical Seminary.—Cathrine Miller, Wakarusa, Ind., Sept. 24.

West Marion church met in council Sept. 12 to elect officers for the coming year. Our Sunday-school superintendent is Bro. Arthur Priser; Bro. Ralph Huffman, assistant; Alma Wood, church clerk; Guy Boots, treasurer; the writer, Messenger agent and church correspondent. Our love feast will be held the evening of Oct. 18. Sunday morning, Sept. 16, Bro. John Winger and family favored our church with a program of music. Sept. 23 a quartet from Spring Creek volunteered their service with an evening program of music. Both services were very much appreciated. Delegates to District Conference are J. W. Norris and Olive Eikenberry; alternates, Arthur Priser and Guy Boots.—Mrs. J. W. Norris, Marion, Ind., Sept. 29.

IOWA

Beaver church met in council Sept. 16. Sunday-school and church officers were elected for the coming year beginning Oct. 1, with Bro. H. L. Smith as superintendent. Our Sunday-school and church services are well attended, and all enjoy the wonderful messages our pastor, Bro. O. W. Diehl, brings to us each Lord's Day; also the singing led by the pastor's wife. Bro. C. B. Rowe of Dallas Center was chosen elder for another year. The B. Y. P. D. has a good attendance with Bro. Diehl as their leader. Our Aid Society has been very busy this year, helping in every way possible. Our church enjoyed entertaining the B. Y. P. D. conference, also District Conference this year. At the latter meeting the Panther Creek church people gave the play, *What Shall It Profit?* We were greatly favored this year as Annual Conference convened so close to us that many were able to attend each day, and all enjoyed and received a great inspiration from every session. We will have our rally day program and homecoming at the Beaver church Oct. 14.—Estella G. Elliott, Beaver, Iowa, Oct. 1.

Cedar Rapids.—Since our last report we have had three accessions by baptism. The play, *What Shall It Profit?* was given seven times in and near Cedar Rapids. We were represented at the B. Y. P. D. camp at Eldora by eleven young people and our pastor, Bro. Galen T. Lehman, as one of the leaders. We also had five at intermediate girls' camp at the same place. Bro. Otho Winger, on his way to Annual Conference, gave us two much appreciated sermons. J. M. Henry likewise favored us with an address on his return from Conference. During August Bro. Merlin Miller of Emporia, Kans., gave a series of four addresses which were much appreciated by the people of the church and city. A picnic supper was given in honor of Bro. J. K. Miller before he left on his trip to the mission fields. To introduce the annual financial campaign the play, *Tithing Brings Happiness*, was given by our young people. The church was represented at District Conference by our pastor and wife. Sept. 30 was rally and promotion day. We also had installation services for the new officers of the coming year.—Mrs. Frank Meyers, Cedar Rapids, Iowa, Oct. 1.

Curlew.—All departments of our church are showing renewed activity. The Sunday-school was recently reorganized with Bro. D. M. Brallier continuing as superintendent. A healthy interest is manifested by our young people in their own organization. Our Women's Work organization meets once a month and is quite a factor in keeping the church building in order and repair. A series of evangelistic services has begun with C. E. Shrock of Greene, Iowa, as our speaker.—Eva M. Brallier, Laurens, Iowa, Sept. 24.

Dry Creek church met in business meeting Aug. 7. District Elders O. E. Messamer and X. L. Coppock were present. The pastor, D. C. Snider, tendered his resignation in order to accept a call from the church at Brooklyn, Iowa. The appointments were filled each Lord's Day by volunteer ministers until Sept. 1 when Eld. O. A. Myer of Kansas City accepted a call; he is now helping to carry on the work here. Aug. 16 to 19 we were favored with four lectures on peace, prohibition and present economic conditions by Bro. Merlin Miller. Aug. 24

church officers for the coming year were elected: Elder in charge, Galen T. Lehman; secretary, Mrs. V. A. Burgess; treasurer, Carl H. Schluntz; delegate to District Meeting, D. W. Miller, Messenger agent and church correspondent, Jennie B. Miller and Mrs. N. A. Burgess. On July 10 thirteen members of the Ladies' Aid met to redecorate the interior of the parsonage. At the regular members' business meeting Sept. 14 Sunday-school officers were elected. Superintendent is Mrs. Carl Hoover. Sept. 23 a basket dinner and reception was given in the church in honor of our pastor, Eld. O. A. Myer.—Mrs. Jennie B. Miller, Cedar Rapids, Iowa, Oct. 3.

Fairview church met in council Sept. 27. Our Sunday-school was reorganized, Bro. J. W. Terrance being reelected superintendent. A change was also made in division of classes. We decided to hold a communion Oct. 20. Our attendance is on the increase, especially the Sunday evening meetings, conducted by the B. Y. P. D., with Bro. Clell Terrance, president. We held a revival in June with Bro. John Wieand, evangelist. Much lasting good was accomplished.—Ruth Ogden, Unionville, Iowa, Oct. 2.

Garrison.—New church and Sunday-school officers were elected Sept. 16: Elder, U. H. Hoefle; church clerk, Ruth Fike; Messenger agent and correspondent, Mrs. Coleman; Sunday-school superintendent, Adam Suck. Evangelist Ernest Coffman and wife were here two weeks last January. As a result of the wonderful sermons several members were added to the church membership. The young people of the church entertained the young people's convention here last spring. Many attended from other churches in the district. Quite a large number from Garrison attended Annual Meeting at Ames.—Mrs. Ida Coleman, Garrison, Iowa, Oct. 6.

Indian Creek.—Merlin Miller gave his lectures in our church Aug. 2-5 which were much appreciated. His father, Dr. S. B. Miller, was here for the last two services. Five of our young people attended Camp Pine Lake and gave splendid reports the following Sunday. Jimmie and Dorothy Beal were our District Meeting delegates; they and others who attended brought back some of the good things they heard. Our elder, X. L. Coppock, conducted the members' meeting Sept. 27. At this time Sister T. U. Reed, previously licensed to preach, was elected and installed into the full ministry. X. L. Coppock was retained as elder; Jimmie Beal, Sunday-school superintendent; Maude Link, church clerk; Alice Gooden, president of the Aid; the writer, Messenger agent and correspondent. By unanimous vote T. U. Reed was retained as pastor for another year. It was decided to have a week of evangelistic meetings beginning Oct. 7 and closing with a love feast Oct. 15.—Eva Reed, Maxwell, Iowa, Oct. 4.

Kingsley.—Sept. 9 Bro. Paul Wingerd of Sheldon, Iowa, brought us an impressive message. We held our regular annual council Sept. 16. Bro. Earl Wilson was reelected Sunday-school superintendent with Bro. Walter Karlson, assistant; Bro. Harry Van Nordsel, reelected church treasurer. The following Wednesday the Ladies' Aid Society met at the home of Sister Ethel Bainbridge for an all-day meeting. In the afternoon they had a business meeting, electing officers for the coming year. Sister Edith Lehman was reelected president.—Ora Lehman, Kingsley, Iowa, Sept. 25.

Mt. Etna church has received five new members since the last report, one by baptism and four by letter. In August we entertained the District Conference with a record-breaking attendance. The members and friends of the church cooperated in a very fine way. One sister was anointed by Bro. Miller and her small son was baptized. At our recent council meeting Sister Clare Thomas was elected Sunday-school superintendent. Last Sunday we had an attendance of ninety-three. A young married folks' class has been organized. The Aid Society worked hard to raise money and refinished the basement before the District Meeting. We do not have as large an attendance at prayer meeting as we would like but feel we are fortunate in being able to carry on. Bro. Harry Rogers gives inspiring and helpful messages. Last Sunday Bro. Gerald Rogers preached for us for the first time.—Doris Gossard, Mt. Etna, Iowa, Oct. 2.

Prairie City church met in council Sept. 9 to elect Sunday-school officers for another year. Nellie Bowie was reelected superintendent of the main school with Carl Elrod, assistant. Our Women's Work council is busy making comforts for those so unfortunate as to lose their houses and contents by fire. We decided to hold our love feast Oct. 10.—Lida Cadwallader, Prairie City, Iowa, Sept. 25.

Salem.—Since our last report the interest and attendance have been good. We had a mother and daughter meeting in May with a short program followed by lunch. A Children's Day program was given June 10. The children have been taking up the Africa project work this year. We were glad that so many of our congregation were able to attend the Ames Conference. A delegation of eighteen attended the young people's conference at Council Bluffs in July. We were well represented at the District Conference at Mt. Etna in August. Bro. Chas. Colyn was retained as elder and pastor for the coming year. Mrs. Chas. J. Wray is adult superintendent and the writer, superintendent of the children's division. We are looking forward to a revival meeting the middle of October with Brother and Sister B. M. Rollins of Keyser, W. Va., in charge. Our Aid Society is meeting every two weeks and the interest is good; they sponsored a picnic in August with the whole congregation in attendance.—Mrs. Fred J. Riley, Lenox, Iowa, Sept. 24.

South Keokuk.—At our September council meeting Leo Power was reelected Sunday-school superintendent and Bro. Jasper Smith was chosen elder for the coming year. Bethany Day was observed in our

church by taking an offering. Bro. H. Spenser Minnich was with us in an all-day meeting Sept. 23. The Libertyville and English River congregations were also invited to be with us. Bro. Minnich's talk with the young people at the Sunday-school hour was much appreciated. Bro. John Brower of the English River church gave an inspiring sermon in the forenoon. After dinner we reassembled in the auditorium for a splendid missionary address by Bro. Minnich. At the close of the meeting a missionary offering was taken. Sept. 24 our communion service was well attended; we had a quiet and impressive meeting. We have decided to try to secure Sister Nettie Senger to give us an evening program before she goes back to her work.—Enid Wonderlich, Richland, Iowa, Sept. 29.

KANSAS

Appanoose church met in business meeting Aug. 31. Sunday-school officers were elected for the coming year with Bro. Everett Simmons, superintendent; Bro. J. M. Ward, assistant. Brethren J. M. Ward and John Dague were chosen delegates to District Meeting. Our communion will be held Oct. 20.—Mrs. J. M. Ward, Pomona, Kans., Sept. 26.

Buckeye.—Since our last report our elder, Bro. W. A. Kinzie, has taken up the pastorate of the Bethel church in Nebraska. He was with us however for our fall business meeting and was retained as elder for another year. Sister Ada Correll was retained as pastor. The Abilene City church and Washington church were represented at a young people's rally at our church Aug. 26. The morning message, on race relations, was given by Mrs. Goins (colored). Six of our young people attended camp at Mary Dell.—Mrs. Nellie V. Merkey, Abilene, Kans., Sept. 25.

Galesburg church met in council Sept. 2. The following officers were elected: Q. D. Reed, elder; C. E. Hodgden, treasurer; T. J. Reed, clerk; the undersigned, Messenger correspondent; Sunday-school superintendent, Ralph Hodgden; John Mitchell, assistant. Delegates were also elected for the District Meeting.—Jennie Troxel, Erie, Kans., Oct. 3.

Garden City.—During the summer months our church joined with the other churches of the city in Sunday evening services. The pastors of the various churches took turns in conducting the services. Interest and attendance have been increasing during the past year. Fourteen were baptized the last Sunday in May. Work in our primary and intermediate departments is progressing nicely. On June 17 Children's Day was observed with a splendid program. The church has a fine group of interested young people who hold their meetings each Sunday evening. June 2 forty young people and their sponsors motored to Scott County state park for an overnight camp, with morning worship and Sunday-school. In August the young people sponsored an ice cream social, the proceeds to help in their pledge toward the Crumacker fund. One member attended the camp at Abilene. Our women's missionary society organized last spring with about thirty members and interest is increasing. They meet each month and follow the outlined missionary programs. The Ladies' Aid meets each Thursday afternoon in the church to quilt. The attendance has been good all summer. A mite box, started last fall, was opened recently and contained a nice sum to be used in the national Women's Work. Our annual Sunday-school and church picnic was enjoyed by over 100 members Sept. 2 at Renick's Grove near Garden City. At the council meeting Sept. 28 officers were elected for the coming year. Bro. Geo. Sooby was reelected Sunday-school superintendent. Our pastor, Bro. Burgin, represented the church at District Meeting. A series of meetings will begin the latter part of November with Bro. Hostetler of Rocky Ford, Colo., in charge. The love feast will follow.—Mrs. D. A. Sheaks, Garden City, Kans., Oct. 3.

Independence congregation assembled in council Sept. 19. Church and Sunday-school officers were elected for the new year: Bro. C. Ernest Davis, elder; J. L. Amos, clerk and treasurer; the writer, Messenger agent and correspondent; Rufus Daggett, Sunday school superintendent; Earl Corn, assistant. Delegates to District Conference also were elected. Our love feast is to be Nov. 10. Bro. W. T. Luckett of Hutchinson, Kans., will conduct our revival to be held in the near future. Sept. 27 the church honored the silver wedding anniversary of Mr. and Mrs. Chas. Cline. A program was rendered and refreshments were served. Two complete sets of beautiful silverware were presented to them by the church.—Mrs. J. L. Smos, Independence, Kans., Oct. 6.

Lone Star church held their regular council Sept. 9. All church and Sunday-school officers were elected for the coming year. Bro. J. C. Ward of Pomona is our elder; Mrs. J. W. Gorbutt, clerk; Mrs. C. B. Fishburn, Messenger agent and correspondent; Mrs. Lola Flory, Sunday-school superintendent. Our delegates to District Meeting are Mrs. W. H. Ulrich and Bro. A. E. Metzger. Brother and Sister Oliver Austin expect to be with us for a series of meetings beginning Nov. 7. Our love feast will follow these meetings. The regular Thanksgiving dinner will be held in the church basement.—Mrs. J. W. Gorbutt, Lone Star, Kans., Sept. 25.

Navarre church met in business meeting Sept. 26. New officers were elected for the coming year. Birthday Sunday will be observed Oct. 28. As we have been without a pastor for nearly a year, plans were made and the ministerial board instructed to look up a prospective pastor. Our faithful superintendent, Bro. D. S. Strole, has kept the Sunday-school going during the past year.—Mrs. Martha Eisenhower, Navarre, Kans., Sept. 29.

Newton City church held their harvest meeting Sept. 2. The pastor

brought the morning message. At noon a basket dinner and social hour were enjoyed, after which Rev. Schrieber, pastor of the Evangelical church, brought a timely message, stressing present conditions and giving facts relative to the temperance cause. Following this service a program was given, closing with a pantomime. An offering was taken for the District Mission Board. At our recent business meeting all officers for the coming year were elected. H. F. Crist was retained as elder; Sister Zeta Rodgers is church clerk; Mrs. Chas. Rodgers, Messenger agent; Bro. Arthur Miller, trustee; Bro. Muri Miller, Sunday-school superintendent, with Bro. Chas. Rodgers, assistant. The home department was reorganized. The pastor and wife will represent the church at District Meeting. Our love feast will be held Sunday evening, Oct. 21. Brother and Sister Austin will be with us in an evangelistic meeting in April. Our young people are preparing a missionary play to be given in the near future. Oct. 7 a temperance program will be given by the Sunday-school. Much organized effort is being put forth to keep Kansas dry. Homer Rodeheaver visited our city in the interests of prohibition Sept. 24 and spoke to a crowded auditorium. The church decided to call for the District Meeting to be held in the New City church in 1935.—Mrs. H. F. Crist, Newton, Kans., Sept. 28.

North Solomon church met in council Sept. 23. Bro. Lewis Naylor preached for us in the morning and also presided at the council. Delegates for District Meeting are Brother and Sister O. H. Feiler. Our love feast will be Nov. 12. Plans were made to have one week of meetings prior to the feast beginning on Sunday evening, conducted by the home ministers. Bro. Feiler is holding a meeting at the Crystal Plains union church this week-end. Several of our young folks are attending school and some are teaching. Our Aid Society was reorganized recently with Sister Rose Naylor, president.—Mrs. John Moyer, Harlan, Kans., Oct. 3.

Parsons congregation met in business session Sept. 2, to reorganize church and Sunday-school. Bro. Clark was chosen elder for another year; clerk, Bro. Talhelm; treasurer, Bro. Daniel Bowser; Sunday-school superintendent, Bro. J. A. Campbell. Delegates to District Conference, Sister Wykof, Sister Talhelm; Sunday-school, Sister Elsie Moore, Florence Hamsher. The writer is church correspondent and Messenger agent. Sept. 9 Brother and Sister Coffman, evangelists for the Mission Board, came to us to conduct a two weeks' meeting, closing Sept. 23. Bro. Coffman gave heart-searching messages. One was restored during the services.—Mrs. W. F. Jones, Parsons, Kans., Sept. 24.

Prairie View church met in council Sept. 23. Bro. Yoder and wife of McPherson were with us at this meeting. Bro. Yoder led the devotionals and gave us a good talk. Church officers were held over. Bro. Burgin is elder for another year. Sunday-school officers were elected with Emma Cheney, superintendent, and Emma Armantrout, assistant. We will have a love feast, but the date has not been set.—Minnie Dague, Scott, Kans., Sept. 29.

Richland Center church met in council Sept. 20. Bro. M. A. Keck was elected delegate to District Meeting with Bro. Snell, alternate. Church officers were elected as follows: clerk, Elmie Young; Messenger correspondent, Eva Fralin; Sunday-school superintendent, Fred Van Nortwick; assistant, Bro. Snell. At present our pastor, M. G. Blickenstaff, and family are in Emmet, Idaho, visiting. During their absence Bro. Snell has been in charge of the church. Mrs. W. G. McPherson gave us a very good missionary program on Sunday evening, Sept. 30, consisting of readings and songs. Our Aid Society is planning a bazaar for the middle of November.—Eva Fralin, Summerfield, Kans., Oct. 2.

MARYLAND

Beaver Creek.—We had the pleasure of having Bro. H. C. Early and wife in our midst during the month of September, prior to their leaving for Florida. The congregation enjoyed the association and fellowship of Bro. Early and wife in our homes during their short visit. Bro. Early also gave us three Spirit-filled sermons. The communion service will be held Nov. 3, 3 P. M.—Katie M. Fahrney, Mapleville, Md., Oct. 6.

Frostburg church met in council Sept. 26. The meeting was in charge of Eld. A. Scrogum and the newly elected pastor, Newton D. Cosner. It was decided to have a revival meeting to begin Sunday evening, Oct. 14, to continue for two weeks, followed by communion and love feast on Oct. 26. The pastor, Newton D. Cosner, is to be the evangelist.—Ruth L. Irwin, Frostburg, Md., Oct. 4.

Monocacy church met in council Sept. 29. The deacons gave the report of their annual visit. Brethren E. P. Schildt and John Fogle were chosen delegates to the joint District Meeting at San Mar, Old Folks' Home; alternates, Q. J. Flohr and J. P. Weybright. Our Sunday-school was reorganized with S. R. Weybright, superintendent, and James Renner, assistant. Our love feast will be held at Rocky Ridge on Nov. 3 beginning at 2 P. M. Sept. 30 Bro. Melvin Jacobs from York, Pa., gave us an inspiring sermon on the subject, Spending a Day with Jesus. A number of others were here also from York.—Elsie A. Eigenbrode, Rocky Ridge, Md., Oct. 4.

Pipe Creek.—Our Vacation Bible School was held July 9 to 20 with Sister Ruth Howe, director. A program was rendered by the children on the evening of July 20. The work exhibited was very creditable. We met in council Sept. 8. The progress of rebuilding Edgewood church indicates that the dedication will be held sometime in October. Eld. Jesse Klein of Beaver Dam and Sister Florence Garner of Frederick congregation conducted the election which resulted as follows:

Elder, J. J. John; assistant, M. R. Wolfe; trustee for seven years, Guy Fornwalt. The Board of Christian Education recommends systematic Bible reading, teacher-training classes and temperance promotion. The Sunday-school also elected officers for the year, superintendent being John D. Young. The Aid Society has been having all-day meetings every two weeks. We meet at the home of the president, Mrs. Ida Englar, and quilt. One meeting each month we studied the book, Eastern Women Yesterday and Today, with Sister Mary Kathryn Hoff, leader. The two adult organized Sunday-school classes have been having joint monthly meetings at the homes.—Mrs. H. Paul Hull, Linwood, Md., Oct. 6.

MICHIGAN

Lansing.—Sept. 3 Brother and Sister B. M. Rollins of Keyser, W. Va., came to conduct a two weeks' revival, closing Sept. 16. Sunday, Sept. 9, Bro. Rollins preached three sermons. Sept. 16 we had a basket dinner and in the afternoon ten were received into the church by baptism. Brother and Sister Rollins visited in many homes and all members were richly fed and spiritually blessed.—Chas. Tombaugh, Lansing, Mich., Sept. 30.

Ozark.—Aug. 27 to Sept. 3 inclusive Bro. I. G. Blocher of Greenville, Ohio, was with us in a series of meetings. Sister Elma Rau of Beaverton, Mich., led the song service. During that week seven impressive messages were delivered and five were received into the church by baptism; one was taken in by letter, making our membership sixty at the present time. On Monday evening communion services were enjoyed, with Bro. Blocher officiating. We have been repairing our church: new roof and chimney and the church has been painted both inside and outside. At the election of officers in September Bro. J. E. Wells was chosen elder and pastor for the coming year; Mrs. A. C. Lovegrove, clerk; Mrs. S. D. Lovegrove, treasurer; Mrs. E. A. Ball, Messenger agent; Mrs. J. E. Wells, correspondent. A. C. Lovegrove is superintendent of the Sunday-school and S. Roy Lovegrove, president of the B. Y. P. D.—Mabel Ball, Ozark, Mich., Oct. 4.

MINNESOTA

Lewiston.—Sept. 3 the third quarterly council was held. Our pastor, Bro. Eddy, was reelected for another year. Mrs. Eddy was chosen Sunday-school superintendent and Lydia Wirt, assistant. Our church program seems to be moving along very nicely under the leadership of Brother and Sister Eddy. Sabbath School and church attendance has kept up very well through the summer months. Our Sunday-school picnic was held July 4. A delegation of about forty from our church attended the District Conference on Aug. 26, at the Preston church. The ladies of our church are very busy working and planning for a bazaar to be held sometime in December. Our communion will be held the last Sunday evening in October.—Mrs. Lulu Williams, Lewiston, Minn., Oct. 1.

MISSOURI

Bethany church closed a successful two weeks' evangelistic meeting the last of August, held by Bro. Harner. While there were no immediate results in the way of converts, we had a good meeting and the church was much benefited. We are planning to have several social programs this winter which will be a great help to our young people. The Ladies' Aid is at work again after about a month's rest. We have had quilting and other work to do most of the summer. At our business meeting Sept. 22 we decided to have the love feast Oct. 6. We reorganized the Sunday-school and chose Bro. Delvis Bradshaw as superintendent; Irene Mason, assistant.—Willa Clemens, Norborne, Mo., Sept. 29.

Cabool.—This summer has been a busy season for our congregation. The young people of the Cabool, Greenwood and Mountain Grove churches participate in a joint program on each fifth Sunday afternoon, which is interesting and helpful to all. We have new song books now and that has helped the interest of the various services very much. We observed the go-to-Sunday-school day with a good attendance. We were pleased to have four of our members attend the Ames Conference. We were greatly enthused by the talks they gave concerning the meeting. Also Miss Clefa Neighbors, our junior teacher, brought back the missionary spirit to her class by having them give their class collection to help the lepers. Our Conference offering was \$45.15. From July 9 to 20 we had a Vacation Bible School under the direction of Brother and Sister Ernest Shively and Sister Marie Brubaker. The enrollment was eighty-eight. The last Friday was demonstration night. July 23 was the beginning of our revival meeting with Brother and Sister E. S. Coffman in charge. Good interest and a spiritual atmosphere were enjoyed during the two weeks. Through these services six gave their lives to Christ. Several from this congregation attended the District Conference in the Broadwater church. They reported a spiritual meeting with good attendance. The young people of the district are starting a project for mission purposes. This summer we have enjoyed two impressive and helpful vesper services in union with the Methodist young people. Our pastor, Bro. A. W. Adkins, will be retained for the coming year.—Mrs. Alma Bishop, Cabool, Mo., Sept. 29.

Greenwood.—Bro. E. S. Coffman gave two helpful and constructive sermons Aug. 5. In the afternoon a special council was held at which time the church voted to retain Bro. A. W. Adkins as pastor. He will have an appointment at each of the three churches each Sunday. A committee of six was chosen to care for the finances of the church. Thirty-five members attended the District Meeting at the Broadwater

church. Aug. 12 a report was given of the young people's conference at Camp Hillyard near St. Joseph. The report was both instructive and interesting. The young people's groups from the three churches united in a social and recreational hour Sept. 28 at which time \$7 was raised toward their district project.—Dorothy Oxley, Mountain Grove, Mo., Sept. 29.

NEBRASKA

Bethel.—Our attendance and interest have been very good during the summer months at both Sunday-school and church. The young people have had charge of the devotions each Sunday evening and have proved themselves very capable. An old time service was given Aug. 26. Our pastor, Bro. Kinzie, lined out the hymns, C. J. Lichty led the singing and the sermon was delivered by Bro. James Flory, who is eighty-two. The day was a special treat for the older members and friends as well as an inspiration to the younger ones. A large group of our young people with Bro. Kinzie attended several days of summer camp at Sycamore Springs, Kans. Judging from the camp echoes the following Sunday evening, it was time very well spent. The annual business meeting of the church was held Sept. 4. Our pastor, W. A. Kinzie, was elected elder. Delegates to District Meeting are Mrs. Wm. Hamel and Will Flory. The date for the communion service is Oct. 21. Officers and teachers have been elected: adult superintendent, Mrs. Maud Horner. Our promotion and consecration services were held Sept. 30. About forty children received promotion certificates; a class of seven intermediates graduated. The consecration service was held during the church hour and Bro. Kinzie gave a thoughtful and inspiring message to those who carry the responsibility of the work for the coming year. The Aid met at the church Sept. 20 and elected officers. Mrs. Wm. Hamel was chosen president. The S. O. S. girls met at the Graves home for their September meeting. Miss Imogene Rollier was leader and Miss Wilma Hamel had charge of the devotions. Names of mystery mothers and daughters have been drawn again and we are enjoying mysterious messages. This group of girls with their sponsor, Mrs. Maud Horner, entertained the mothers and daughters at a banquet at the church last spring. Our first annual birthday Sunday is planned for Nov. 18 with a speaker, a basket dinner and a program by the young people in the evening.—Inez Lichty, Carleton, Nebr., Oct. 4.

Blue Springs.—Educational Day was omitted in the last report, but nevertheless was observed in a good program and an offering taken. June 3 Representative Overbeck addressed the audience on temperance and how bills were delayed. June 10 Children's Day and the annual birthday dinner were combined. The pageant, Out of the Bible, was presented in a most impressive way. The address in the afternoon was given by Bro. Kinzie of Carleton. With the proceeds from the birthday dinner and the help of the Standard Bearers, we purchased song books for the church. July 1 our pastor and wife planned an all-day meeting in honor of a former pastor and wife, Brother and Sister Edgar Rothrock, also for Bro. Harrison Frantz, a former resident, all of La Verne, Calif. Bro. Rothrock gave the morning message to a full house. Following the basket dinner and social hour, Bro. Frantz gave the address in the afternoon. During July the young people of the Christian church of Beatrice gave us a good program. Brother and Sister E. H. Eby gave us two inspiring messages, followed by pictures on the life of Christ. Aug. 1 the W. C. T. U. with the help of the B. Y. P. D. gave a program and social at the church, with Paul Marvin speaking on keeping Nebraska dry. Twenty of our young people attended camp at Sycamore Springs. Our pastor and Glenn Rothrock each taught a course. Sept. 12 at the annual business meeting of the church we elected officers for church and Sunday-school for the coming year. Two have been taken into the church by baptism this summer. A beautiful vesper service sponsored by the B. Y. P. D. was held in the open. Bro. Brandt talked on The Heavens. We are in the midst of a revival meeting conducted by Bro. James Elrod of Wichita, Kans., who brings us good, sound messages each evening.—Mrs. J. H. Heiny, Blue Springs, Nebr., Sept. 29.

Lincoln church held its regular business meeting Sept. 23 for the election of officers for the year. The writer was chosen clerk, Messenger agent and church correspondent; Chester Van Dyke, Sunday-school superintendent. Bro. Birkin, our pastor, began his fourth year's work for us Sept. 7. We appreciate his untiring service and his soul-inspiring sermons. His 4,000 miles' travel and his many sermons to shut-ins show his great interest in the Lord's work and in the progress of our church. Since the last report we have received one member by baptism and one by letter. We are planning to hold a revival meeting sometime this fall, closing with the communion service. Aug. 30 we had a special service for the Cradle Roll members and their mothers. Some new names were added to the roll. Our homecoming day will be Oct. 28. Our church has been improved by a new roof, made possible by special donations.—Mrs. Lillie West Treadwell, Lincoln, Nebr., Sept. 24.

South Beatrice church met in semiannual council Sept. 5 and elected Sunday-school and church officers for the coming year. Bro. Jas. H. Elrod of the First church, Wichita, commenced revival meetings Sept. 17 and continued until Sept. 30. Two young people were baptized. The messages were inspiring and the church was strengthened by his efforts. About 140 communed at the love feast, held on Oct. 1 with Bro. Elrod officiating.—Mrs. O. C. Frantz, Rockford, Nebr., Oct. 6.

NORTH CAROLINA

Peak Creek.—A revival meeting was held May 5-19 by Brethren N. C. Reed and Fred Dancy. A number of ministers from other churches

visited us during the meeting. A Bible School was held May 9-19 with an average attendance of twenty-five. Sisters Maxine Welch from Flat Rock congregation, Mable Jones from Mt. Carmel congregation, Ruth Sheets, Peak Creek, and Bro. Dancy were the teachers. Bro. W. I. Flory from Virginia was our summer pastor. Arriving June 25 he immediately began work. July 2-13 he with Sisters Mary Miller and Clara Sheets taught a Bible School at Harmon, a mission point where a Sunday-school is also conducted. The average attendance was eighteen at the Bible School. Aug. 5 the Peak Creek and Harmon Sunday-schools combined gave an interesting Children's Day program at Peak Creek, followed by a picnic lunch on the grounds. In the afternoon lectures were given by Brethren A. B. Hurt and Carl Welch. Special music was given by two sisters from Blue Ridge congregation and by the Peak Creek quartet. The day was enjoyed by all present. Sept. 2 we had all-day preaching services. Bro. Kermit Farrington and Bro. Flory gave us inspiring sermons. One was received into the church at this time. Quite a number from here attended District Meeting.—Hallie Sheets, Wagoner, N. C., Oct. 6.

OHIO

Black River church met in council July 21. Officers for the new church year were elected. We retained Bro. Ora De Lauter as elder; clerk, Bro. Lemon Findley; church treasurer, Quinter Findley; Messenger agent and correspondent, Charlotte Reinke; Sunday-school superintendent, Ethel Garver; delegates to District Meeting, Arthur Dodge, Mrs. Arthur Dodge; alternates, Dean Bowman, Lemon Findley. Aug. 12 to 25 a Vacation Bible School was conducted with Bro. Kenneth Long, director. Sept. 16 our church entertained the township Sunday-school convention. A worth-while program was carried through. Our series of meetings will begin Oct. 21 and close Saturday, Oct. 27, with an all-day love feast and communion. The meetings will be conducted by the pastor, Bro. Arthur Dodge.—Mrs. Arthur L. Dodge, Spencer, Ohio, Oct. 2.

Fairview church (Ohio) met in council Sept. 1. Sunday-school officers were elected with Bro. Fred Stutsman, superintendent. Our love feast will be Saturday, Nov. 10, with a service beginning at 11 A. M. Bro. Walter Landis will be with us in a revival effort beginning Nov. 11. Our Ladies' Aid redecorated the interior of the church. The pastor, Bro. J. A. Guthrie, will be with the Desher church in revival work beginning Oct. 14.—Gertrude E. Guthrie, Blissfield, Mich., Oct. 3.

Lick Creek.—On Mother's Day a beautiful painting of Christ in Gethsemane was dedicated to the mothers of our congregation. It was painted by Mrs. D. M. Bowers, a member of our congregation. July 22 Sister Faye Moyer gave a splendid message about the mission work in Africa. Sept. 2 Bro. Fennell of North Manchester, Ind., delivered a splendid sermon and in the evening he showed pictures depicting the tobacco evil. At the regular church council, Sept. 7, both church and Sunday-school officers were elected. Bro. Edw. Kintner was reelected elder; M. C. Leslie, treasurer; Leo Stombaugh, clerk; Rollin Kyser, Sunday-school superintendent; Sister Minerva Kintner, Messenger correspondent. Oct. 7 was designated as members' Sunday at which time Bro. Edw. Kintner will deliver the message. Recently the Ladies' Aid had the inside of the church redecorated and also had new windows put in. New light fixtures were bought by the young people's class. We also plan to paint the church in the near future. The young people's class has begun work on the temperance play, *What Shall It Profit?* which will be given some time in October. Oct. 28 Bro. Dewey Rowe and wife of South Bend, Ind., will begin our revival meetings. There will be an all-day meeting with basket dinner at noon, also services in the afternoon with communion in the evening at 7:30.—Florence Stombaugh, Bryan, Ohio, Sept. 25.

Maple Grove.—The attendance has been excellent for the last three months; 106 are on the roll at present. The young married people's class now gives parties for those who have birthdays in a three months' period. Last quarter twelve birthdays were celebrated with fifty-five present. A large cake, ice cream and a potluck supper were enjoyed. Aug. 7 a Yopedio meeting of district No. 1 was held at Maple Grove. A campfire meeting and a wiener roast were the chief events. At this meeting our young people sold ice cream and cake to raise money for Camp Mack. Aug. 12 eight of our young people were off to Camp Mack. Virgil Irvin, their instructor, furnished the transportation. Aug. 12 the laymen had a successful meeting preceding the revival which started the following evening, conducted by Bro. D. R. McFadden. There were fourteen conversions and two received by letter. Just before the two weeks of meetings closed, the young people were home from camp and with them the Farm Land singers from Milford, Ind. Their singing added much to our worship. Those who were at camp gave us a campfire program. A number from here attended the young people's conference at Springfield, Ohio, on Labor Day. Sept. 30 a special musical program was presented at the church. It was very interesting and many more good programs are being planned for each month by Bro. Glenn Weimer.—Madeline Manbeck, Ashland, Ohio, Oct. 6.

Reading.—At our business meeting Sept. 7 Bro. J. C. Inman was elected elder for the coming year and Bro. Harvey Lehman as pastor. Delegates to District Meeting are the writer and Inez Baker; alternates, Nettie Johnson and Ada Stoffer. Sept. 16 the Sunday-school elected officers with Mabel Sanor, superintendent. We are having services each Sunday. Bro. Diehm of Youngstown has been filling our appointments for some time.—Rena Heestand, Homeworth, Ohio, Sept. 29.

Ross church assembled in quarterly council Oct. 1. Plans were fur-

thered for our annual community singing which will be Oct. 7. It was also decided to have our communion service on Saturday evening, Oct. 27. Bro. Ray Shellabarger was reelected to conduct our prayer meetings for another quarter. A new class was formed for our Sunday-school and a Cradle Roll department is to be organized. July 21 our church celebrated its fiftieth anniversary. Bro. J. O. Winger of North Manchester, Ind., delivered two inspirational addresses. In the evening the young people presented a missionary play entitled *If They Only Knew*. The offering was adequate for our pledge in B. Y. P. D. district mission work. Since then three calls have come from neighboring churches of other denominations to repeat the play. Our next goal was to place a bed in the Africa mission hospital, which is practically accomplished at this writing.—Frances Bendure, Spencerville, Ohio, Oct. 3.

Salem church met in council Sept. 5 and Sunday-school officers were elected for the coming year. Bro. Albert Landis is superintendent and Bro. Earl Gorrill, assistant. Our love feast will be held Saturday, Nov. 10, at 6:30 P. M. We are looking forward to having Bro. Kurtz with us Sunday evening, Oct. 28.—Naomi Sibert, Union, Ohio, Oct. 3.

Union City (S. Ohio) church met in council Sept. 21 for election of Sunday-school officers. The superintendent is Orla Huffman and assistant, Don Weimer. The church recently called Bro. Rolland Leatherman of Grand Junction, Colo., to be our pastor for the coming year. He has located here and we are glad for the help and association of his family. Bro. Leatherman is now conducting evangelistic services but will be with us for our love feast on Oct. 20 in the city church. Recently letters were granted to Bro. Ivan Erbaugh and family who have gone to take up the pastorate at Pleasant Hill, Ohio. We are glad that our attendance has kept up so well during the summer. The welfare committee is planning a temperance play for the near future.—Lula Netzey, Union City, Ind., Sept. 25.

Wooster church met in council Sept. 21 and reelected Bro. R. M. Moomaw as elder for the following year. Various other church offices were filled, also committees completed and a decision made to reorganize our Men's Work. Oct. 27 was set as the date for an all-day meeting and love feast. The local Sunday-school institute which serves Chippewa, East Chippewa, Black River and Wooster churches will be held Oct. 6. Representatives to the District Conference were chosen. The young people are working on a play entitled *The Lost Church*, which they expect to give at several places. This month is furnishing opportunities for spiritual uplift and impetus for work in the new church year. Our Sunday-school has chosen its new officers and teachers. Bro. A. C. M. Fetter was reelected superintendent and Bro. Galen Hochstetter, assistant.—Miriam Hoff Fetter, Weilersville, Ohio, Oct. 1.

PENNSYLVANIA

Amaranth.—The work at this place has been progressing nicely during the summer months. Attendance at both Sunday-school and preaching service has been increasing. A harvest and homecoming service was held Aug. 5. Bro. A. J. Replogle of the Cherry Lane church delivered two interesting messages. Music was furnished by an octet from the Southern Morrison's Cove male chorus. Offerings were lifted for the benefit of the District Mission Board. Pre-communion services were conducted by visiting ministers Sept. 20-23. Brethren D. O. Cottrell, E. M. Detwiler, E. Paul Dilling and D. P. Hoover delivered interesting and uplifting messages. Love feast and communion was held Sept. 23. We invite others to come and worship with us; the church is located close by route 126, leading from Breezewood, Pa., to Hancock, Md.—G. L. Baker, Waterside, Pa., Oct. 6.

Artemas.—The work here is moving along nicely in cooperation with the Christian denomination. Harvest and homecoming services were held Sept. 16. Bro. Ira Holsopple of Martinsburg, Pa., delivering interesting and helpful messages. Music was furnished by an octet from the Southern Morrison's Cove male chorus. We expect to have Bro. C. O. Beery of Williamsburg, Pa., conduct our evangelistic campaign Oct. 20-28 and the love feast will be held Oct. 28, 6:30 P. M. Eld. John Bennett and Sister Bennett are still enjoying life. Both will soon reach their eighty-fourth milestone. Eld. Bennett although totally blind is still actively interested in religious and other matters.—G. L. Baker, Waterside, Pa., Oct. 6.

Connellsville.—The vacation months have passed rapidly and we have resumed our full schedule of activities for the fall and winter. We cooperated with fourteen churches of the city in Sunday evening services for July and August. Our pastor preached in the Methodist church one of these evenings. We also united with the other Sunday-schools in a picnic. Eight of our young people attended Camp Harmony, and a large number of our people attended the Harmony Assembly, most of them staying for the full week. Our pastor, Bro. Shober, taught in the junior boys' camp. Several of our members attended the ministerial and associated meetings at Uniontown Aug. 22-24, also the tri-county convention at Masontown on Aug. 9. Our attendance has been on the upward trend during the past few Sundays and we are hoping for a high mark on rally day, Oct. 7, and again on Nov. 4 which will be homecoming day and the observance of the fifteenth anniversary of the organization of the congregation. Bro. J. H. Cassidy of Washington, D. C., will be the speaker of the day—morning, afternoon and evening. He will begin a two weeks' meeting on Sunday evening, Nov. 4. At our quarterly council Sept. 17 the main items of business were giving of reports from the various boards, committees and treasurers, adopting the budget, and approving the next quarter's program. The pastor is planning some illustrated lectures on the

lives of some Old Testament characters. Our election for Sunday-school and church officers for the year beginning Oct. 1 was held by ballot last Sunday morning. C. D. Seese and Olive M. Lepley were elected delegates to District Meeting. The Allegheny Conference of the United Brethren church was held in our city Sept. 19-23 and we were privileged to have Dr. P. F. Mickey of Philipsburg preach for us Sunday morning, Sept. 23. Bro. Fletcher preached in the evening in the absence of the pastor. Sept. 30 will be promotion day and installation of officers. One was added to the church by baptism during the summer months.—Mrs. Mary C. Shober, Connellsville, Pa., Sept. 28.

Holidaysburg.—At the July council of the church Bro. F. J. Byer was elected pastor for another year. Sept. 14 the church met to elect officers for the following year: Elder, F. J. Byer; church clerk, Adrian Ross; Sunday-school superintendent, O. K. Stuckey; assistant, Adrian Ross. Our meetings will begin Oct. 16 with Bro. Paul Miller, evangelist, closing with the love feast. The Y. P. D. plans to present in the near future the pageant, The Missionary Awakening at Elm Grove.—Wesley Brubaker, Holidaysburg, Pa., Oct. 6.

Jennersville.—Bro. H. D. Jones of Aurora, N. Y., held a revival meeting from Aug. 26 to Sept. 9. Eleven accepted Christ, ten of whom were baptized on the last Sunday of the meeting and one on the following Sunday; one was reclaimed. The meetings were well attended with good interest. Bro. Jones delivered strong, inspiring sermons, and we feel that the church has been strengthened through his faithful efforts. The church met in council Sept. 15. It was decided that our love feast will be held on Saturday evening, Oct. 27. Bro. Kurtz, a member of the Mission Board, will officiate in this service.—Mrs. Lula Grinestaff, Oxford, Pa., Sept. 29.

Ligonier.—Our communion service, with fifty-five surrounding the tables, was held Sept. 16. Bro. Arthur Rummel of Johnstown conducted the service for us. At our last members' meeting we elected officers for the coming year. We retained our elder, Bro. Tobias Henry. The Sunday-school also elected officers; the superintendents are Bro. Ross Kinsey and Bro. Roy Wolford. In July Bro. H. Spenser Minnich of Elgin stopped on his way to Camp Harmony and had charge of the services on Sunday.—Mrs. W. E. Wolford, Ligonier, Pa., Sept. 26.

Mechanic Grove.—The Vacation Bible School, conducted from July 23 to Aug. 3 was one of the most successful we have ever had. A fine spirit was shown by the community and all who attended. Caleb Bucher was the director. A number of our group attended the young people's conference at Elizabethtown this summer. They received much inspiration and returned home with enthusiasm to carry on the work here. We are happy to report that an eighty-three-year-old man has been baptized since our last report. Sept. 2 we had our children's meeting. They rendered a splendid program. A convention of all the churches of our community was held in our church the afternoon and evening of Sept. 9. The evening speaker was Bro. H. K. Ober of Elizabethtown, Pa. It was decided at our last council meeting to organize a B. Y. P. D. and to have a teacher-training course. Sister Crissie Bucher will be the teacher. Our love feast will be held Nov. 3. Sept. 23 Bro. Michael Kurtz of Richland, Pa., delivered a much appreciated harvest sermon. In the evening a group from the Richland congregation rendered a musical program.—Martha A. Bucher, Quarryville, Pa., Sept. 29.

Mt. Olivet.—On Sept. 2 we had the privilege of hearing the story of the prodigal son, presented by Eld. Otho Hassenger and wife, Sister Sollenberger and Bro. Meals of Carlisle. It was brought to us in song and speaking. We trust that as they present this message in various places much good may be accomplished. Our revival meeting will begin Oct. 15 by Bro. J. A. Buffenmyer of Bunkertown. Brethren M. S. Kipp and Walter Brandt will represent the church at the coming District Meeting.—Mrs. Ada Brandt, Millerstown, Pa., Oct. 2.

Newville.—Bro. John Buffenmyer conducted our revival services, assisted by our elder, C. B. Sollenberger. The meeting was well attended and was an inspiration to all. There were fifteen confessions; thirteen were baptized and taken into the church. Sept. 17 at the quarterly council new officers were elected for the Sunday-school. Our love feast will be held Sunday, Oct. 21.—Mrs. Mildred Campbell, Newville, Pa., Oct. 6.

Philadelphia (First).—Sunday morning, Aug. 12, Bro. Rufus D. Bowman, secretary of our General Board of Christian Education, preached for us. Aug. 20 and 23 Bro. D. W. Kurtz, our former pastor and now president of Bethany Biblical Seminary, preached for us. At the quarterly church business meeting Sept. 17, annual reports were given by the various organizations. Vacation days are over and with renewed interest and enthusiasm we have resumed all our activities both in church and Sunday-school. The love feast and communion will be held the first Sunday in November at 6:30 P. M.—Mrs. Wm. If. B. Schnell, Philadelphia, Pa., Oct. 2.

Pleasant Hill (Benshoff Hill) congregation will hold an all-day meeting Sunday, Oct. 14, celebrating the twenty-fifth anniversary of our present church building. Beginning the day with Sunday-school at 9:45, one of our former superintendents will have charge; preaching service at 11 o'clock, sermon by Bro. I. R. Fletcher of Connellsville, who served as our first full-time pastor. Bro. John D. Ellis will give the address of the afternoon. Bro. H. Q. Rhodes of Berlin will give the principal address of the evening. We also expect to hear from some of the elders, ministers and workers who have labored with us in the past twenty-five years. God has blessed us in these years. We are glad to report a steady growth in our congregation. We have a

well organized Sunday-school and a fine organization of young people. Grant E. Weaver is serving us as pastor. We are looking forward to a two weeks' meeting to begin Oct. 22 with John D. Ellis as evangelist, closing with the love feast at 7:30 P. M., Nov. 4.—Sophy Anstead, Johnstown, Pa., Sept. 26.

Quakertown church held their quarterly council Aug. 7. Bro. Alfred George was elected superintendent. We are planning a two weeks' revival to begin Oct. 22 with Bro. Geo. Rogers of Bedford County, Pa., evangelist. Sept. 16 was family night; quite a few families were represented and had part in the program. Sept. 23 Bro. Henry Gotshall's chorus gave us an inspirational program of sacred songs. Our love feast will be held Oct. 21. The Coworkers' class expects to render a temperance program in the near future.—Mrs. Raymond Bleam, Coopersburg, Pa., Sept. 29.

Richland.—Our Daily Vacation Bible School was conducted by home workers from June 18-29. The enrollment was 183. The church had authorized our local missionary committee to arrange for a tent meeting and the site was chosen near the village of Stricklerstown. The meetings were held Aug. 12-26. Our ministers served for several nights after which Brethren Henry King, Simon Bucher, Ulysses Gingrich, B. W. S. Ebersole and Rufus Bucher brought the messages. We enjoyed an inspirational meeting and although there were no visible results, many hearts were touched. Aug. 25 Bro. Rufus Bucher preached our harvest home sermon. The church met in council Sept. 7. Sept. 15 the Friendship Sunday-school class sponsored a program. Bro. H. K. Ober of Elizabethtown gave the address of the evening. The welfare committee has planned a program for Oct. 21 at 7:15 P. M. Bro. Ralph Jones of the Mingo congregation will speak on Temperate Living in Our Daily Life. This service will be preceded by a vesper service at 6:30 conducted by the young people's department. Our love feast will be held on Nov. 3 and 4 starting at 1:30 P. M.—Eva A. Bollinger, Richland, Pa., Sept. 25.

West Conestoga.—During the past quarter we have had the following brethren bring messages to us at different times: Diller Myer, Abram Hess, Harvey Eberly and R. W. Schlosser. On July 8 Bro. Henry Hess brought a missionary message. Our church met in council on Aug. 15. Bro. H. B. Markley was reelected elder for a term of three years. The following Sunday-school officers were also elected: superintendent, R. E. Myer; assistant, Harry Hess. Our harvest meeting was held at the Middle Creek house on Aug. 25, and the following visiting ministers took part in the services: Graybill Hershey, Nathan Eshelman, W. E. Buntain, Samuel Eshelman, Henry King, J. B. Johns, and Harvey Eberly. The Ladies' Aid has been kept very busy during the summer months. Our members are showing a renewed interest in the prayer meetings which are held every two weeks. Our young people have just closed their fourth year of organized work. On Dec. 9 we are expecting to open a series of meetings at the Middle Creek house with Bro. R. P. Bucher as evangelist.—Grace Hollinger, Lititz, Pa., Sept. 27.

West Green Tree.—Sept. 2 Brethren S. G. Meyer and Jno. Ebersole brought us the message at the Green Tree house. The joint conference on welfare work, sponsored by the District Board of Christian Education, was held at Florin, Sept. 23. The Florin Sunday-school will hold its Children's Day service Sunday afternoon, Oct. 21. The children will give a program, after which Bro. Phares Forney will give an address. Our love feast will be held Nov. 14 and 15 at 10 A. M. at the Green Tree house.—Mrs. Abram Eshelman, Mt. Joy, Pa., Sept. 26.

Yellow Creek.—Since our last report a special council was held at Yellow Creek house to elect Sunday-school officers. Bro. J. H. Burket was reelected superintendent with Bro. Homer Hall, assistant. Our evangelistic services were held from Aug. 6 to 19 with Bro. Tobias Henry of Johnstown, evangelist. As a result of the meeting seventeen were added to the church by baptism and one by the right hand of fellowship. Our love feast will be held Oct. 28 at Yellow Creek house.—Mrs. Bertha Snyder, Hopewell, Pa., Oct. 2.

TEXAS

Pampa church met in council Sept. 23. We reorganized our Sunday-school and elected officers for the church for the coming year. We decided to adopt the honor student plan in our Sunday-school which we hope will be a help in securing regular attendance. It was voted by all to condense our boards and we now have only one official board, consisting of six brethren and our pastor. We also decided to have a ten-day meeting closing with a love feast on the night of the fourth Sunday in October.—W. M. Hubbard, Miami, Tex., Sept. 29.

VIRGINIA

Boone Mill.—Our church program has been progressing very nicely since the last report. Special emphasis has been given to soul-winning during the summer months. Evangelistic services have been held in each church of our congregation and many have been won for Christ. We felt fortunate in having as our evangelist, Bro. Guy West. In June a Vacation Bible School was held under the direction of Bro. David Wampler. At the close of the school the children rendered an impressive program. Sept. 16 a special members' day meeting was held. Bro. H. C. Eller delivered the message of the day. The different organizations of the church have reorganized and are ready to enter upon another year's work.—Mrs. Gladys F. Greene, Boone Mill, Va., Oct. 6.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Row-Zigler.—By the writer, at Bethel church, Va., Sept. 12, 1934, Bro. Harold Row, Christiansburg, Va., and Leona Zigler, Broadway, Va.—I. S. Long, Baltimore, Md.

Miller-Barbeau.—By the undersigned, at his residence, June 30, 1934, Chas. H. Miller and Mary Evelyn Barbeau, both of Grants Pass, Ore.—Geo. R. Shade, Grants Pass, Ore.

Benz-Brisentine.—At the home of the bride's parents, by Orlando Ogden, Sept. 27, 1934, Bro. Lee Benz and Miss Alberta Brisentine, both of Udell, Iowa.—Ruth Ogden, Unionville, Iowa.

Johnston-Williamson.—At the home of the bride's parents, Sept. 16, 1934, Brother Archie T. Johnston and Sister Dorothy May Williamson, by the undersigned.—W. M. Platt, San Bernardino, Calif.

Calvert-Langstaff.—By the undersigned, Sept. 2, 1934, at the home of Mr. and Mrs. U. O. Calvert, Pasadena, Mr. Herschel Calvert and Miss Edna Langstaff, both of Pasadena.—Forest S. Eisenbise, Pasadena, Calif.

Garvey-Schmidt.—By the undersigned, Sept. 28, 1934, in the Pasadena Church of the Brethren, Mr. Gerald Garvey of Empire, Calif., and Miss Helen Schmidt of San Francisco, Calif.—Forest S. Eisenbise, Pasadena, Calif.

FALLEN ASLEEP

Balsbach, Sister Stella, died Sept. 10, 1934, at the Reading hospital, following a brief illness, aged 39 years. She was a member of the Brethren Church for many years. She is survived by a son, her mother, two brothers and five sisters. Services at the Frystown house by Brethren Jacob P. Merkey and Geo. Snyder. Interment in the adjoining cemetery.—Elizabeth Meyer, Myerstown, Pa.

Bashore, Bro. Elmer R., son of Jonathan and Mary (Royer) Bashore, died at his home near Bethel, Sept. 20, 1934, aged 55 years. He was a faithful member of the Brethren Church for a number of years. Surviving are his widow, Emma (nee Meyer), nine sons, three daughters, his mother, two brothers and two sisters; two children preceded him. Services at the Merkey house by Brethren Geo. Snyder and Jacob P. Merkey. Interment in the adjoining cemetery.—Elizabeth Meyer, Myerstown, Pa.

Brandt, Bro. Harvey Y., died at his home in Manheim, Pa., May 23, 1934, aged 64 years. He is survived by his wife, two sons, one daughter, two brothers, two sisters and a number of grandchildren. He was a faithful member of the Church of the Brethren for many years. Services at the Manheim house by Chas. D. Cassel and C. W. Gibbel. Interment in Manheim Fairview cemetery.—Susan M. Cassel, Manheim, Pa.

Butterbaugh, Margaret Lydia, born Dec. 15, 1853, near Clear Springs, Md., died Aug. 10, 1934. She was the youngest of three daughters born to Wm. and Elizabeth Boyd. She came to Lanark, Ill., with her parents Nov. 16, 1866. She united with the Church of the Brethren April 14, 1872, at Cherry Grove. She was married Jan. 2, 1873, to Daniel Butterbaugh. To this union were born nine children. Three preceded her in death. Her son, Andrew, gave his life on the India mission field Oct. 26, 1928. Her husband passed away Dec. 13, 1900. She leaves three sons, three daughters, twenty-nine grandchildren, six great-grandchildren and one sister. She was a wonderful Christian character. She spent much time reading her Bible and the church papers. Although almost blind and frail in body the last few years, she often spoke of the many blessings she had to enjoy. As long as health would permit her place at church was never vacant. She passed away on the farm where she had reared her family and had lived for more than sixty years. Funeral services at the West Branch church by Bro. Merle Hawbecker, the pastor, assisted by Bro. Wm. E. Thompson. Interment in the cemetery near by.—Anna Laura Butterbaugh, Polo, Ill.

Faidley, Wilson W., aged 71 years, died at his home in Connellsville, of pneumonia, May 15. He is survived by his widow, four sons and four daughters. Funeral services were held at the home and in the Fairview church, Middlecreek congregation, by Bro. R. E. Shober and Rev. E. O. Eakin. Burial in the Kingwood cemetery.—Mary C. Shober, Connellsville, Pa.

Gnagy, Sister Mary B., daughter of Brother and Sister Jos. Gnagy, died at her home near Orange Center, Sept. 27, 1934, aged 53 years. She was born in the community where she lived her entire life. Her mother died in May, 1930, and her father in May, 1933. Surviving are two sisters and two brothers. The anointing service was administered at her request last Sunday evening. She was a member of the Church of the Brethren from her youth. Funeral services at the South Waterloo church by the pastor, assisted by W. O. Tannreuther.—W. H. Yoder, Waterloo, Iowa.

Hummer, Sister Fannie H., died at the home of her son in Manheim, Pa., Sept. 14, 1934, aged 82 years. She is survived by one sister, two foster daughters, six stepchildren and two nieces. Her husband preceded her eight years ago. She was a consistent member of the Church of the Brethren for fifty-seven years. Services at the Manheim house by Brethren Chas. D. Cassel and C. W. Gibbel and J. L. Myers of the Dunkard Brethren. Interment in the Gibble cemetery at White Oak.—Susan M. Cassel, Manheim, Pa.

Kretzer, Franklin Henry, Jr., born in Beason, Ill., Sept. 26, 1918, died Sept. 10, 1934. He was stricken with arthritis and passed away very suddenly. He moved with his parents to Decatur, Ill., when he was one year old. He always attended the Church of the Brethren Sunday-school. He leaves parents and one brother. Funeral by the writer. Burial in Illini cemetery.—N. H. Miller, Decatur, Ill.

Lehman, Sister Katie G., nee Spickler, wife of Bro. Harvey D. Lehman, died at their home in Pennsylvania Township in the bounds of the White Oak congregation, Pa., Sept. 26, 1934, aged 45 years. She is survived by her husband, one son, three daughters, two brothers and three sisters. She was a faithful member of the Church of the Brethren for many years. Services at the Graybill house by the home ministers. Interment in adjoining cemetery.—Susan M. Cassel, Manheim, Pa.

Long, Maude M., daughter of James W. Cripe and wife, born near Cerro Gordo, Ill., Feb. 13, 1890; she died Sept. 25, 1934. With the exception of a year and a half spent in California, she lived her entire life in the community of her birth. She united with the Church of the Brethren at the age of eleven and was always active in the work of the church. She married Geo. V. Long Nov. 18, 1916. She leaves her husband and two sons, her father and mother, three brothers and two sisters. Funeral services in the Cerro Gordo church by the writer, assisted by Eld. I. D. Heckman. Burial in Cerro Gordo cemetery.—N. H. Miller, Decatur, Ill.

Nabors, Sarah Ellen, aged 74 years, died at the home of her son, Bryan, of complications, Sept. 10. She is survived by one son and one daughter. Funeral services were held in the church by the pastor, Bro. R. E. Shober. Burial in the Chestnut Hill cemetery.—Mary C. Shober, Connellsville, Pa.

Nolley, Mrs. Pauline, daughter of John W. Poff and Elizabeth Chandler, was born and reared near Christiansburg, Va., where she spent her entire life. She died May 22, 1934, aged 57 years. She united with the church at an early age and lived a devoted Christian life for over forty years. She married W. R. Nolley Jan. 30, 1894; to this union were born eight children, three having preceded her. She was one of the charter members of Christiansburg congregation. Funeral services by the pastor, J. Harold Rowe, and Eld. J. S. Showalter.—Mrs. H. S. Spradlin, Christiansburg, Va.

Rambo, Geo. W., born in Ohio, Aug. 13, 1859. He moved with his parents to central Illinois when a boy and lived in this vicinity until moving to Decatur about thirty years ago. He leaves his wife, four children and twelve grandchildren. Funeral services by the writer and burial in La Place cemetery.—N. H. Miller, Decatur, Ill.

Rhoderick, Minnie B., born Nov. 22, 1864, in Winchester, Ind., died Aug. 3, 1934. The family moved to Illinois when she was about three years old. She resided in Decatur and central Illinois since that time. She married Wm. B. Rhoderick Sept. 10, 1881; he died Oct. 21, 1933. She leaves her mother, five daughters, seventeen grandchildren and nine great-grandchildren. She was a member of the Church of the Brethren. Funeral services by the writer in Decatur.—N. H. Miller, Decatur, Ill.

Tissue, Charles C., aged 74 years, died in the Connellsville hospital, of complications, Sept. 18, after a month's illness. He is survived by his wife Rebecca, five sons and three daughters. Bro. Tissue was a deacon and trustee for a number of years. Funeral services were held at the home near Mill Run by his pastor, Bro. R. E. Shober, assisted by Bro. I. R. Pletcher. Burial in the Indian Creek Baptist cemetery.—Mary C. Shober, Connellsville, Pa.

Trobaugh, James Edw., son of Elijah and Helen Trobaugh, born near Mt. Crawford, Dec. 14, 1878, died July 18, 1934, at his home near the same place. In the fall of 1903 he was converted and had ever lived a faithful, devoted Christian life. He married Myrtie Rodeffer Nov. 15, 1904. To this union were born two sons and three daughters who survive with the mother and four grandchildren. Funeral services at Mill Creek church by Bro. C. E. Long and H. C. Early. Interment at the church near by.—Mrs. I. J. Long, Port Republic, Va.

Whitcher, Olive Alma, born in Stonyford, Calif., Oct. 7, 1909, died Sept. 9, 1934. She was the daughter of Walter E. and Emma T. Whitcher. In 1919 she united with the Church of the Brethren and lived an active Christian life until her death, usually filling some office in the Sunday-school and young people's group. She is survived by her mother and stepfather, Mr. and Mrs. C. M. Whisler, one sister, two brothers and two stepsisters. Services by H. F. Reist, assisted by Rev. H. B. Day.—Mrs. Chester O. Lapp, Falfurrias, Tex.

Yeoman, Edwin Luther, eldest son of Thos. and Mary Yeoman, born near Lanark, Ill., Aug. 15, 1871, died Sept. 13, 1934. When a small lad he with his parents moved to Freeport, Ill., and later came to Iowa; in 1891 they moved to a farm near Kingsley. In the fall of 1902 he joined the Church of the Brethren of which he was a faithful member. He married Susan Lehman March 18, 1903, and since that time had resided in Kingsley. He is survived by his wife, two sons, one daughter, three grandchildren and three sisters. Funeral services in the Kingsley church by Bro. H. H. Wingert.—Ora Lehman, Kingsley, Iowa.

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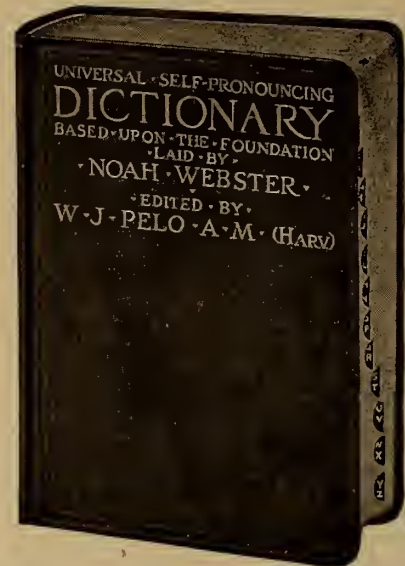
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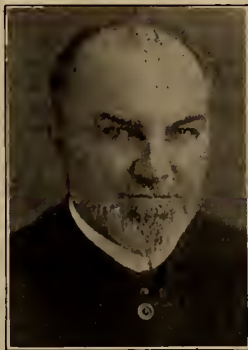
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THE GOSPEL MESSENGER

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No. 43



ANKLESVAR GIRLS ON THE MARCH

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SWEDEN

Graybill, J. F., and Alice, Spangatan 38, Malmö, Sweden, 1911.

On Furlough

Norris, Glen E., and Lois, 3435 Van Buren St., Chicago, Ill., 1929.

CHINA

Liao Chow, Shansi, China
 Cripe, Winnie, 1911.
 Hutchison, Anna, 1911.
 Oberholtzer, I. E., and Elizabeth, 1916.
 Sollenberger, O. C., and Hazel, 1919.

Ping Ting Chow, Shansi, China

Bright, J. Homer, and Minnie, 1911.
 Crumpacker, F. H., and Anna, 1908.
 Horning, Emma, 1908.
 Parker, Dr. D. M., and Martha, 1933.
 Schaeffer, Mary, 1917.
 Wertz, Corda L., 1932.

Show Yang, Shansi, China

Clapper, V. Grace, 1917.
 Neher, Minneva J., 1924.
 Smith, W. Harlan, and Frances, 1919.

Tai Yuan Fu, Shansi, China

Ikenberry, E. L., and Olivia, 1922.
 Myers, Minor M., and Sara, 1919.

Tsinchou, Shansi, China

Shock, Laura, 1916.
 Wampler, Ernest M., 1918, and Elizabeth, 1922.

On Furlough

Metzger, Minerva, Rossville, Ind., 1910.
 Pollock, Myrtle, 520 E. Kansas Ave., McPherson, Kans., 1917.
 Senger, Nettie M., 2239 N. Kilbourn Ave., Chicago, Ill., 1916.

AFRICA

Garkida, Nigeria, West Africa, via Jos
 Beahm, Wm. H., and Esther, 1924.
 Harper, Clara, 1926.
 Helser, Albert D., and Lola, 1922 and 1923.

Lassa, via Maiduguri, Nigeria, West Africa
 Burke, Dr. Homer L., and Marguerite, 1923.
 Horn, Evelyn J., 1930.
 Kulp, H. Stover, 1922, and Christina, 1927.

Marama, via Damatura, Nigeria, West Africa
 Heckman, Clarence C., and Lucile, 1924.
 Utz, Ruth, 1930.

On Furlough

Bittinger, Desmond, and Irene Frantz, 516 Spruce St., Darby, Pa., 1931.
 Bosler, Dr. Howard A., and Edith, 1931.
 Inman, Dorothy M., 1933, 509 S. Wall St., Covington, Ohio.
 Moyer, Edna Faye, Bancroft Hall, Apt. 402, 509 W. 121st St., New York City, 1931.
 Royer, Harold A., and Gladys S., 2210 Lincoln Way, Ames, Iowa.

INDIA

Ahwa, Dangs, Surat Dist., India
 Bollinger, Amsey, and Florence M., 1930.
 Royer, B. Mary, 1913.

Anklesvar, Broach Dist., India

Lichty, D. J., 1902, and Anna, 1912.
 Moomaw, I. W., and Mabel, 1923.
 Shickel, Elsie N., 1921.
 Warstler, Anna M., 1931.

Bulsar, Surat Dist., India

Cottrell, Dr. A. R., and Laura, 1913.
 Glessner, Ruth Lucille, 1931.
 Mow, Baxter M., and Anna B., 1923.
 Shumaker, Ida C., 1910.

Dahanu Road, Thana Dist., India

Messer, Hazel E., 1931.
 Nickey, Dr. Barbara M., 1915.
 Swartz, Goldie E., 1916.

Jalalpor, Surat District, India

Miller, Sadie J., 1903.

Palghar, Thana Dist., India

Shull, Chalmer, and Mary, 1919.

Robinson Memorial, Byculla, Bombay, India

Blickenstaff, Lynn A., and Mary, 1920.

Umalla, Broach Dist., India

Miller, Arthur S. B., 1919, and Mac W., 1922.
 Miller, Eliza B., 1900.

Vyara Surat, India

Blough, J. M., and Anna, 1903.
 Widdowson, Olive, 1912.
 Zigler, Edward K., and Ilda, 1931.

Woodstock School, Landour, Mussoorie, U. P., India

Blickenstaff, Verna M., 1919.
 Zigler, Emma K., 1930.

On Furlough

Alley, Howard L., and Hattie, Bridgewater, Va., 1917.
 Brooks, Harlan J., and Ruth, 2546 G St., La Verne, Calif., 1924.
 Brumbaugh, Anna B., Hartville, Ohio, 1919.
 Ebbert, Ella, 1310 West D St., Ontario, Calif., 1917.
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EDITORIAL

Locating the Crisis

A GREAT preacher preached a great sermon to a great audience on a great subject. It was about the crisis in Christianity. Here's how it came to be, as the preacher explained it. In times past the basic factor in Christian experience and the point of emphasis has been the inner life of the individual. From now on the focus of attention is to be the making of all human relationships. Christian and the personal inner life will be a reflex from that. The crisis lies in making the transition successfully.

As is often the case with preachers, this one is both right and wrong. He is right in noting the changed emphasis, in stressing its importance and in pointing out the difficulties involved. He is wrong in proposing to make the inner life secondary and entirely subordinate to social obligations. That is, in the humble opinion of the present scribe. Human duty is summed up in two great commandments, and while the second is much like the first it is the second and that only.

A true appraisal of social duties and inner experience is expressed by "both . . . and," not by "either . . . or." They are mutually conditioning factors in Christian living. Each is reinforced by the other. Communion with God and brotherly love are both in desperate need of each other. The crisis in Christianity is in the delicacy and difficulty of making these two halves of a well rounded Christian experience into a consistent and symmetrical whole. E. F.

An Old Word Needs New Life

It's hard to keep much used things looking fresh. And that holds for words as truly as for what the hands handle. They too go stale and uninteresting.

That fine rich word *fellowship* is not exempt from this tendency. But liven it up a bit with the camp experience of a man who found that it means being one

of the fellows. His help as a leader was sought. He objected that he could not secure the necessary rest. It was always so late when the last man got quiet. They told him he could have a cabin off to himself, away from night noises. Misgivings still bothered him. He was afraid that arrangement would spoil something good. He knew that fellowship is a large part of the good life. He knew also that fellowship is sharing the life of one's fellows, that it is in fact the experience of being a fellow.

"The fellowship of the friends of Jesus" is exactly as simple as that. It is that. You can not have it all by yourself. You must be a fellow along with the fellows. E. F.

Church of the Brethren

THIS Church of the Brethren, just what is it? Some such question arises in the minds of those who meet our people for the first time. And it might also be raised with point by some considered safely within the fold. For the Church of the Brethren is not only a new thing to those without, it may actually be far from fully known to persons whose names are upon its membership rolls.

Of course, the main facts of its origin and history are not hard to get. The federal census of religious bodies, or any good encyclopedia, will give these. Such sources show that the organization began in 1708 at Schwarzenau, Germany. Eight students of the Bible, unable to find a body of Christian believers following the teachings of Christ as carefully as they thought necessary, quietly but deliberately organized a church. The five men and three women who took this step did not do it in any spirit of self-righteousness, but in order that they might go the second mile in matters of conscience.

There was a brief period of success, but soon some

dissension within, with severe persecution from without, turned the faces of certain leaders toward America. Peter Becker came to the new continent with a group in 1719. Alexander Mack came with a larger group in 1729. Others came until those left behind in Germany eventually became discouraged as well as scattered. Thus it is that from this period on, the history of what came to be the Church of the Brethren is bound up with that of the United States.

Though far from numerous, the early Brethren colonists were influential out of proportion to their numbers. This was due to the fact that they were led by energetic men like Becker, Mack and Sower. But with the Revolution, conditions greatly changed. The Sower printing press was destroyed and very naturally our influence in shaping public sentiment declined. While as for ourselves, we were without that vital link which a current literature can afford. Thus as our folks joined in the westward movement of the American people, they came near being lost to each other. The story of the Far Western Brethren shows how one considerable group was touched just in time to save it to the main body.

Some of these losses were offset by gains resulting from new contacts. But the fact remains that our wilderness years cut us off from literature of our beginnings, obscuring the spirit and outlook of the founders of Brethrenism. Much of our later confusion, and even division, was but the logical aftermath of this swarming process which took place at a time when it was hard to maintain effective contacts. Perhaps the one distinctive thing which has saved us as a group is the Annual Meeting. The last half of the nineteenth century was a period of reorientation for us—a period in which we rediscovered the spirit of the founders and recovered an interest in education and the varied special church interests that grew out of this.

The Church of the Brethren began as a small group of conscientious pioneers determined to go the second mile in matters religious. As we face the perplexing problems of these days our most precious heritage is doubtless what remains of that pioneering spirit. It is true that our problems are distinctive, but even so they are still human problems. They, too, can best be solved in the spirit which unites men in a common and statesmanlike attack.

Church of the Brethren, what is it then? A company of those who seek to realize in the every day of life the essence of what Christ meant when he said: "All ye are brethren." Not brethren in the narrow sense of mere blood relation, but upon the substantial and intrinsic basis of common hopes and aims. Brethren are brethren indeed when the kinship is that of the spirit. This is the sort of ultimate oneness for which the Master prayed.

Church of the Brethren! May we enter into the heritage of that name! Into this pattern of fellowship we can fit all those ideals which seem to us to be so necessary if men are to live together and prosper: Then, Church of the Brethren, who knows but that you have been preserved for such an opportunity as this!

H. A. B.

Earning the Right

THE man in the next chair in the barber shop was talking about certain men he knew who were on the relief roll. They were enjoying it so well that they had lost all desire to work for a living. And there we see the real tragedy of these times of unemployment. It's the deterioration in manhood, the destruction of capacity for achievement, yes, even of all ambition to be a real person.

No red-blooded man or woman likes to be a parasite or a sponger. It is more blessed to give than to receive. The satisfaction is deeper. It is in accord with this eternal truth that the consciousness of having earned one's right to a place in society is so sweet. It is indeed good to have friends who love us enough to help us whether we deserve it or not, but it is a greater thrill to have earned the right to be loved.

Isn't it wonderful that the Father of all bestows his bounties so graciously on all his children, the just and the unjust, the loving and the rebellious? But the joys of that relationship are infinitely richer in the case of the loving and appreciative children. A great saint once wrote of the blessedness of those who have the right to the tree of life.

Life's best is for those who establish their right to it. In a sense you must earn it and yet you can never really pay for it. You can not give an equivalent in service for all the benefits received. But you can justify your place at the table. There will be a place card there with your name on it if you have hungered and thirsted after righteousness.

It was said of a certain good woman that she had done what she could. No finer tribute was ever paid to anyone. Can that be said of you? It's the way to earn the right to the best fruit that grows on the tree of life.

E. F.

Where the Money Goes

WHERE some of the money goes which is as good as wasted by the modern state is disclosed by the league of nations' armament yearbook, published late in August for the preceding year. According to this yearbook the world spent for armaments in 1933 a sum estimated to run from \$3,471,000,000 to \$4,399,000,000 gold. A great part of this went for tanks, airplanes and other fast fighting machines designed to wage war at maximum speed.

H. A. B.

GENERAL FORUM

My House of Life

"Give me wide walls to build my house of Life.
 The North shall be of Love, against the winds of fate;
 The South of Tolerance, that I may outreach hate;
 The East of Faith, that rises clear and new each day;
 The West of Hope, that even dies a glorious way.
 The threshold 'neath my feet shall be Humility;
 The roof—the very sky itself—Infinity.
 Give me wide walls to build my house of Life."

They Say There Are Twenty-Three Million

BY KERMIT R. EBY

THREE families of A's live in a thirteen-room, once brown, farmhouse. As we approached it, my case-worker friend remarked: "This is the second group of relief cases for this place, one can soon tell it." Two brothers met us in the yard. The one unshaven for a week seemed slightly defiant, the other smooth-shaven and pale with sickness greeted us. I was presented. For a second my hand hesitated; only I was conscious of the hesitation.

We entered the house—everywhere was the inescapable odor of poverty. First we went up a dark stairway to the home of the younger brother, where Mrs. A met us. She held a two-year-old child with scraggly blond hair. The child was munching on a dried out piece of corn pone. We were taken to the "front" room. A friend was still sleeping on a battered couch. He slept through the entire interview. Not even the thousands of flies that had entered the broken windows, to escape the first chill of fall, disturbed him. The questioning began. Mr. A was born in 1910. Twenty-four, I figured. Mrs. A was born in 1914. What, only twenty? Somehow, she looked older! For a minute I had forgotten what taste in dress and make-up can do! More questions. I smiled at the baby—it ran and climbed on to its father's lap. While watching me, it dropped its corn pone on the bare and dirty floor. I picked it up. Three times I did this. Somewhere in my mind I was reminded of a mother who sterilizes her baby's toys. Oh, well, the parents did not even notice.

Yes, Mr. A was willing to work. In fact he had worked for the C. W. A. Since then, a day or two for the surrounding farmers had carried them through the summer. But winter was coming, they needed clothes, there was no fuel, and he had ulcers of the stomach. His face was pale from two days of sickness! The University Clinic had prescribed a diet. Mrs. A brought it to us. I read: "Plenty of rich cream, fish, breast of chicken," and there was no milk, not even for the baby.

"If we could only have two quarts of milk daily, perhaps we could do without the chicken," they said. An order was written. The government allows \$4.50 per week for food. Clothes and coal are also provided. Nothing was said about gas for the 1927 Dodge, or smoking tobacco, or further medical attention. (Even a generous government can not do everything.) I began to speculate on how long Mr. A would live—maybe he would be dead before the next baby came. If so, what of it? Had not life fulfilled its mission in assuring its continuation?

The questions were answered. It seemed a long time—I looked at the alarm clock, thirty minutes had passed. Partly for my benefit, my friend asked to see the other rooms. A frying pan still partly filled with a greasy mixture of egg, bread and potatoes was on the stove. Dirty dishes and peelings covered the table. Mrs. A apologized. We assured her that it was still too early to expect the work to be done. Our emphasis was slightly overdone!

The older brother was soon taken care of. His wife's father had a farm. Fifteen gallons of gas would take them home and she wanted to go. We left the house. The parents of the boys did not need relief. The elder Mrs. A was working as a domestic in Ann Arbor. She earned her \$4.50 per week. On the way to the car I heard the once familiar sounds of grunting pigs. Three small wooden stys about six by twelve held the winter's pork supply. Filth three inches in depth covered the floor. Why weren't these pens clean? Did not the brothers have plenty of time? Had not my father cleaned his pens every three days, putting in clean wheat straw for bedding? Did people who kept their pigs like this deserve aid?

We climbed in the car. Instinctively I groped for a fresh piece of chewing gum. On the way to the next case, we came to our conclusion. These humans, soon, like we, would assimilate into the dust, and the pigs in sausage would look no less respectable than those of my father.

We turned into a lane and drove up to the home of the B family. A neatly painted bungalow, a little barn, a pear tree in the back, some chickens—this could not possibly be a case for relief, could it? We knocked and entered. A white haired man, smoking a pipe, received us. His wife was busy peeling some gnarled and wormy apples. She greeted us without moving. The old man brought chairs. We chatted a few minutes.

"Yes," said Mrs. B, "I'm Pennsylvania Dutch, my mother taught me to save. These apples must not go to waste. I even make jelly from the peelings." I could not resist the temptation to remark that she scarcely conformed with our present agricultural policy. The remark was unnoticed.

The questions began. He was 72, she 69. They had always worked and saved. Just last winter he had worked for the C. W. A. even though his rheumatism was affected by the cold. This summer he tried to raise enough to eat and a surplus for a wayside market. The drought had spoiled his plans. Until four years ago he had been a section foreman. All he could earn went to the bringing up of six children and paying for a little home in Ann Arbor. No, they did not own the place where they were living. They thought they could rent their Ann Arbor home for \$25.00, and this home for \$20.00, and thus the difference could be used for taxes. That was three years ago and now they were only getting \$15.00 and paying \$20.00. Their taxes were unpaid and the banks were pressing them for the \$900 still due on the mortgage. Yes, he had applied for a home owners' loan but the banker advised him that he was not a good risk. Yes, he even had some life insurance. In fact he had paid in \$4.50 a month for many years. Unfortunately the company had gone bankrupt just two years before his policy was to have been paid up. His payments were gone and the insurance was to have cleared their home.

Their last \$10 was gone. It was used to meet the August payment on the mortgage. They had no fuel, the food supply was low. They really didn't want charity. If he could only have the needed things as an advance, he would pay for them when he could. Just then a son came in. Couldn't he and his brothers and sisters help out their parents was asked. No, for they all had families. He was forty-three, with five children, three in high school. Twenty-five a week at Ford's factory, less \$3.50 for transportation was all he was getting. His daughter's clothes were so inferior that she was ashamed to go to school. Nor were any of the other six economically secure. Did not we know that auto workers only worked from four to six months per year? We did.

The questions were completed. Another \$4.50 for food and kerosene. And they always worked and saved!

Mr. and Mrs. C live in two rooms of an old mansion. Their place is quite clean. Mrs. C works part time, but not enough to keep the family in necessities.

By this time I had the questions memorized and consequently did not listen carefully. Suddenly my attention was drawn to Mr. C, who was saying, "Yes, I'm a veteran, but I don't believe in making demands. Veterans do not deserve more than anyone else."

"Would you go again," I asked, "to fight in another capitalistic war? Don't you feel that it was fought for nothing?" He looked at me. Perhaps he wondered what I was driving at. I said no more.

Mr. C had been in the real estate business. In 1926

he made a big sum; in 1929-30 he lost more. Since then he had sold McNess goods. Now that was not enough.

"If I could only have another year like 1926, I'd get mine, and this time I'd keep it," he said.

Perhaps it was too much to expect that he would object to a capitalistic war!

The D's will always haunt me, I did not believe such filth was possible. Everything about the place was dilapidated. The boards on the small porch were broken through. The litter of chickens, and numerous pups covered the porch. Flies in uncounted numbers covered all.

We knocked and entered. The father, mother and five children were eating. It was three o'clock in the afternoon, so what meal it was I do not know. The father was short and his face and hair were unkempt. He wore a pair of patched and filthy coveralls. The flat-chested mother invited us to be seated. The children continued eating. Potatoes, bread and peanut-butter was shared by all as the flies stalked over the table. The mother of the pups, with several of her litter hanging to her lean breasts, was licking up the crumbs. While we were waiting the next to the youngest child, nearly blind with near-sightedness, came close enough to see us. The family continued their meal. The silence was broken by the occasional hacking cough of the mother. As I watched, visions of salads, steaks and rich tomato juice and clean tablecloths haunted me. Balanced meals, calories for some, I thought, existence for others.

After the meal we entered another room. A few chairs, an old sofa and boxes made up the furniture. This time few questions were asked. They were an old case. Clothes were needed so that the children could go to school. There were no shoes. Two of the girls wore their only clothes. "Don't the attendance officers compel you to go to school?" I asked.

"No," they answered, "they have no clothes to give us." Later I learned that there is much tolerance in such cases.

While we were talking, the mother brought us each a piece of cake. I ate mine with unpleasant pictures racing through my mind. "This is poor man's cake," said the mother.

One of the children had just returned from the hospital. His legs were severely burned by a paper fire. The bandages were removed. He was scarred for life. Two of the children were quite attractive. Their hair was curly, their eyes blue. We learned that they were up with their age group in school.

Perhaps conscious of this, my friend suggested, "Don't you think you had better see Dr. Ganzhorn (Birth Control Clinic) and assure yourself that there

are no more. It would not be fair—only they who are rich and have yachts can afford children, these days," he continued. "Yes," said the tired mother, "but they don't have them." She would not promise to go. She drew her youngest close.

With this we left, both thinking, there will be others.

We started back to Ann Arbor. On the way we stopped at one more place. It was clean. The furniture was worn. The father explained:

"I'm alone with five children; their mother is dead. I'm in debt—the funeral. The factory is closed; there is no money—none for books, for shoes, for food. This is my first request. I'd rather work; if it were only I, I would rather die. But these children must be kept."

Another request granted. We went on.

For awhile we were silent. Then we talked. My friend is twenty-three. This work stands between him and the relief-roll for his parents. He sees no solution except communism. The workers love him. He has identified himself with them. When his job goes then he will lead them—but where to?

Between myself and economic death there stands a job. If it should be lost, then what? I have wondered.

Home to Ann Arbor, with its well-dressed people, new cars and comforts, I looked at our babies. I thought of their diets and baths and cod-liver oil, and I wondered, why were they more favored? Then supper and a movie of old China, showing the beauty of the past. After that home, music, and sleep in a comfortable bed. Tomorrow it will all be a memory and if now and then I feel haunted, I can ease my conscience by damning the *system*¹ which makes such things possible.

1. I wish I had never memorized the Golden Rule.

Ann Arbor, Mich.

Something Is Wrong

BY LEANDER SMITH

WE are in the midst of a depression which is causing economists, politicians and civic leaders much anxiety and worry, and yet read the newspapers and you are shocked. Recently in one of the coast cities 18,000 people paid \$27,000 to see a prize fighter put on an exhibition in his effort to stage a comeback. On the following Sunday in the same city at baseball some 14,000 fans packed the park to see a double-header between the Beavers and Angels. Driving over our highways one can not but be impressed with the many new automobiles costing hundreds and some of them thousands of dollars. Our coast highways are always burdened with heavy traffic over the week-ends. Theatres in the large cities seem to be well filled. In one of our middle west cities a crowd of 52,000 witnessed the baseball game between two great teams, a record

crowd. And so we might go on enumerating the ways in which the American people are spending their money, for nonessentials, chewing gum, cosmetics, cigars and cigarettes, candy, ice cream and other kindred lines report record breaking sales and all these are luxuries.

On the other hand, we read that a group of farmers appeared before our governor asking for a year's extension, or in other words a moratorium on all mortgage loans. In all our cities plans have been made for soup kitchens and all sorts of charity and relief work. In many places people without funds are being permitted to sleep underneath bridge approaches, we are told. It is an indisputable fact that millions of men are without work in this nation, and that all over the country many are unable to sell their products at a price which will mean any profit at all to them, which means that millions of farmers are likewise out of remunerative work.

One can not fail to be impressed by the great discrepancy between the conditions of those who have money to throw away and those who have not enough to buy food and clothing. Actual suffering on the one hand and luxuries and extravagance on the other.

Of course, there are those who suffer because of lack of personal willingness to work and earn, but with such a universal condition of idleness and lack of employment this can not be charged to all of our idle millions. Certainly much of the want and suffering is due to conditions which exist over which the individual has no control. While the shutting down of all expenditures is most certainly not to be desired as it will stifle trade and only add to our depressed condition, yet it would seem to us that the needless waste of money, such as the expenditure of \$27,000 just to see a prize fighter do his stuff is nothing less than foolishness.

We hear it said that every man has a right to spend his money as he pleases, but too often lack of foresight causes large numbers of people to spend needed money for worthless things.

First of all, the people should be taught that they are only stewards, and that all they have belongs to God, and that ere long they must render an account to God for the way they spend their means. When one thinks of the amount of money that is spent extravagantly he is astonished at the meager sum given for the salvation of the world.

All that we have and are belongs to God. When we withhold from him our full love and obedience, we are living in the practice of robbery, however decent our outward deportment may be. I am afraid that thousands who have a fair name in God's church thus rob him by spending his share of the money he has

intrusted to our care. There is something wrong, there is no question about it. We might examine ourselves, and say, "Lord, is it I?"

Albany, Oregon.

Some Brethren History in Florida

BY J. H. MOORE

Chapter 6

IN this series of articles, which has grown much larger than I had planned in the start, several churches remain for notice, the next one being the Winter Park Church, sometimes spoken of as the Orlando church. This is because the church house is located only a few blocks, possibly six, from the line that divides the two places. The house, however, is on the side of the former, which is looked upon as the classic city of south Florida, because it is here that the widely known Rollins College is located. Winter Park with its stately oaks of a generation or more, and attractive streets, is pleasingly located in a desirable part of the state and bears the reputation of quite an educational center. Orlando is probably the largest, most businesslike and influential inland city in south Florida, and if the time ever comes, and it is much talked about, for moving the capital from the old city of Tallahassee to a more central location it is quite well understood that Orlando is going to make a strong pull for the prize. Members live on both sides of this street dividing line, and it is to the credit of our district to have one of her well regulated and growing churches so advantageously located; that is, in a position to serve our cause in both places.

The Winter Park congregation, as noted in a former chapter, was organized Feb. 15, 1925, and gives evidence of having been in a good growing condition ever since. It has its resident elder, Bro. C. E. Bower, and the necessary church and Sunday-school activities. Along with the two churches last mentioned, it has entertained the district and associate meetings, and it is here that the district meeting is to be held the second week in October. The church being located a bit to one side of both cities might seemingly be against its influence, but such is not true in this case. It is in the midst of a growing community and is serving its purpose in a real creditable manner. However, I am impressed with the thought that the day may not be more than a decade distant when we shall have a Brethren church in the opposite part of Orlando, so as to enlarge our influence, and help make the place attractive as a winter resort for our people. It would make a splendid center from which our people, the workers I mean, could radiate in their whole gospel influence. The coming state capital, if that should ever materialize, ought to have a strong active Brethren church. Possibly this may be one of my missionary dreams. The best of all books says that old men shall have dreams.

The Brooksville Church

Brooksville is an old town, located in a prosperous section, and I presume rests upon about as many hills as any place in the state. It is the ideal spot for those who feel most at home in the hilly country. I presume that I can claim the distinction, if it be a distinction, of being the first Brethren preacher to have visited the place. This was nearly fifty years ago, possibly forty-eight. In my rounds I spent a Sunday in the town, attended service in the Baptist church, and listened while the preacher gave his congregation the worst whipping that I ever heard come from the pulpit. He had surely forgotten his calling, for Jesus told Peter, a typical preacher to feed his sheep, feed his lambs, not whip them. With propriety one may whip a dog or a goat, but sheep, never. Feed them, and then see them grow. I liked the locality from the start, not on account of the hills, but because of the possibilities of the soil. And especially did I enjoy a ride through the marvelous near-by hammock, at that time the finest and most condensed growth of timber that I had ever seen.

Our people began locating here in 1921, thirteen years ago, and proved to be a wide awake and aggressive type of members. They lost no time in beginning their work as a religious group. Like the members in Winter Park, they held their first services in their own houses, and thus continued until there were enough of them, with some outside help, to erect a splendid house of worship. This they did in the spring of 1927, six years after the beginning of their work. The church however had been organized March 8, 1925. The house, while considerably to one side of the town, probably too much so to accommodate those living in the town, is nevertheless most beautifully located in a very attractive cluster of trees. Like a few other Florida churches in our state, it has been considerable of its time without its presiding elder. Efficient ministers, and even others, seeking a prosperous location, where there is an earnest and active group of members, and where their help is needed and will be appreciated, should not overlook what the Brooksville community has to offer. In the point of time the reader will now go back with me several years while we take a good look at

The Sebring Church

Doubtless the most widely known Brethren church in the distant south; widely known mainly on account of the large number of members who spend their winters here, or have visited the place during their rounds through the state. Our city was founded, 1911, by Mr. G. E. Sebring, a wealthy man of Sebring, Ohio, and of course named after himself. Credit for the step ultimately leading up to the establishing of a Brethren church in Sebring is doubtless due to Bro. J. H. Garst, formerly of Salem, Roanoke County, Virginia. Broth-

er and Sister Garst, while spending some of the winter months in St. Petersburg, visited the then little bungalow village in the woods, in the early part of 1915, liked the place, and along with a few other members, invested in some property here. When he and his wife returned to St. Petersburg the next year, and while myself and wife were spending our winter months in Eustis, we got in touch with each other, and together looked Sebring over, and the country around the place, and were both impressed with the thought that this would be a very desirable place for the Brethren to locate and establish a church. The idea pleased Mr. Sebring very much, and he made me a good offer if I would locate here and make Sebring my Florida place of residence. I returned to Eustis to think the matter over for I did not want to be hasty in selecting the place where I might possibly spend the rest of my days. One month later I came for a second visit, and he made me a still better offer on condition I would make it my home for five years, saying that I need not stay more than three months each year if I felt so disposed.

Then it was that I made him a little speech something like this—a speech that he never forgot: “Now, Mr. Sebring, if I locate in your town I want it understood that I come here as a preacher of the gospel with the full intention of doing what I can to help build up and establish a Church of the Brethren, and do not want any one to think I am interested in land sales for you or any one else.” His reply was, “Elder,” that is what he always called me, “you need not say one word about my land. I will attend to that.” Then I put at him a second point. “Do not bank too highly on a lot of our people locating here. Those making Sebring their home may be few or many. That is your risk.” “I take the risk,” he said.

My third and last point was this: “Generally speaking I think we have a pretty nice class of people. I like them very much. We try to make all our sheep white. But now and then a black one will get into the flock. So if a few black ones should happen to locate here please do not take it too seriously, for all churches have their black sheep, and we have ours.” At this he only smiled.

This was March 3, 1916. Papers were signed and things moved rapidly. A contract for a house was let. A few more sermons preached at Seneca, and by April third myself and wife were in Sebring, and some weeks later in our own new bungalow cottage, the first members to locate in Sebring. Two other brethren came, purchased lots, remained a few days, but left orders for the erection of buildings. Otherwise we were here alone the entire summer, and the only members within 50 miles. Five days after locating in Sebring I was, April 8, seventy years old, the age at which the average preacher is supposed to retire from active ministerial

duties. But here I was in an absolutely new field where little was known of our people or their doctrine, entrusted with the responsibility of erecting a suitable church building, and getting things in shape for aggressive church work. During the summer months I did some preaching in the Methodist and Presbyterian churches, took an active part in the Sunday-school of the former, and became acquainted with practically everybody in the community. The reader who recalls what I have said about the beginning of the mission work at Keuka in the spring of 1884 will observe that this is not my first experience in new fields, where a home is to be provided for the expected congregation. It is simply a case of getting the fold ready for the flock with only a few sheep in sight. In keeping with the parlance of Heb. 11, it may appropriately be said: By faith we laid the foundation and builded the house.

It so happened that while Bro. Garst and myself were together in Sebring, the latter part of January, looking the situation over it was agreed between us that in the event I would decide to locate in Sebring and spend the summer here, I should look after the erection of a church building, each of us endeavoring to raise \$300 for the purpose. In due time the \$600, and even more, was on hand. This practically made me the building committee, and the clerk and treasurer of the same. My next step was to have a written agreement to erect a neat little chapel 28x32, bungalow style, and furnish everything for \$600. Mr. Sebring had offered us the choice of two lots, the one now occupied by the commodious Presbyterian church, or the one just across the street, as he said, “without any strings to the offer.” The latter was selected. Sept. 8, work on the building began.

The contract for the chapel having been let, we began looking for the coming of members. The first to come were Bro. A. M. Stout and wife. The next to arrive were Bro. Eli Cottrell and wife of North Manchester, Ind. A bit later came Bro. J. J. Kimmel and wife of Morrill, Kans. Our first service was held in my home on the afternoon of Nov. 5, and was in charge of Eld. P. S. Miller of Roanoke, Va., who happened to be in Sebring for a few days. It has been said by one writer that Bro. Miller's wife was with him. But this is not correct. He was alone. This was the first Brethren service to be held in Sebring, there being just eight of us present. This small gathering may now be recorded as the beginning of the Brethren's large, active and extended religious work in Sebring and the outlying sections. The next to arrive were Bro. Taylor Arnold and wife of Cerro Gordo, Ill. They were soon followed by Eld. J. H. Garst and wife, and almost immediately by a full half dozen others. It so happened that Brother and Sister Garst had left St. Petersburg, Fla., where they had spent the winter, for their home

in Salem, Va., the same day, April 3, that wife and myself entered Sebring, and were just now returning to the place they had planned to make their southern home. They had occasion for rejoicing on greeting a fine group of members, seeing new buildings erected for members and on finding a neatly constructed chapel nearing completion.

The coming of a score of seemingly well-to-do, active and cheerful brethren and sisters made the people open their eyes and actually put new life into the little bungalow town. But more of this in another and the closing chapter.

.Sebring, Fla.

Three Philosophies of Life

BY H. K. OBER

The writer wishes to acknowledge his indebtedness to Mr. B. A. McGarvey of Williamsport, Pa., "who stirred our souls in a great address," for the substance of this article.

It does seem quite remarkable that the lessons taught by Jesus are universally true, that they apply today in the same great forceful manner in which they did then. It is really true that Jesus would likely say the same things today if he were present as he did then.

We believe that in the parable used by the Master to answer the lawyer's question: "And who is my neighbor?" we have an illustration of such universal application. The high points in the parable are these:

(1) The robbers who robbed him and wounded him leaving him half dead by the wayside.

(2) The priests who came by and saw the need but passed by on the other side and the Levite likewise who came and saw the need but did not stop to help the man in dire need.

(3) The good Samaritan who came, and seeing the need, stopped and regardless of the cost of *time, labor* and *money* helped this *stranger* in an effective and actual way.

Here then are three types of mind or three distinct philosophies of life.

The Robber's Philosophy

The robber's philosophy may be stated as follows: "What is yours is mine if I can get it." The robber is definitely determined to get the property of the other fellow. Means and method have only one aim—one purpose, that is, to get the possessions of the other fellow for himself. He may steal or rob even if he must kill the other fellow to get it.

The writer heard recently of an incident that reflects this same type of philosophy. A rich farmer lived on his large farm which adjoined an abandoned farm. This rich man began to want to add about ten acres or so to his farm, without paying for it. The corner of these two adjoining farms was marked by a large, tall

chestnut tree, properly marked by the accustomed three notches deeply cut into the trunk of the tree. It so happened that this corner tree was struck by lightning, being considerably shattered. This gave the rich man a new idea. He "thought within himself," saying, "I will cut down this large tree now and since the adjoining farm is not occupied I will use all the wood for myself, instead of dividing the wood from a line tree or corner tree as is the universal practice. I will do even more. I will dig out the stump and burn it up. I will close up the hole completely where this tree stood so that there shall be no evidence of it ever having been here. I will go up along the boundary line running westward where stands another large chestnut tree. I will notch this tree like a corner tree is notched. Then I shall try to purchase the abandoned farm and call for a prominent and capable surveyor to have the abandoned farm surveyed and the area accurately ascertained—and I will pay for the number of acres thus ascertained."

This he did. The surveyors came and, having summoned all the adjoining landowners to be present, began to survey this abandoned farm adjoining the rich farmer's farm. The corner stone in the middle of the public road was located. The surveyor's compass was properly placed. The bearing of the course from this cornerstone toward the place where the now removed old landmark—the former chestnut tree—read nearly due north. The distance along this course was several times carefully measured by steel-tape measure, and each time when they came to the end of the distance called for, there was no chestnut tree in evidence. Finally by suggestion the large chestnut considerably to the westward was investigated and found to bear the notches of a corner tree. Since the papers each called for a large chestnut the surveyor finally with reluctance turned the compass toward this chestnut tree with the bearing reading northwestward instead of northward as the paper indicated, thus cutting about ten or twelve acres into the rich farmer's first farm for which he did not pay because the area of the abandoned farm which he was now purchasing at a sacrifice price would be this much less than it actually would be if the lines had been surveyed to the proper and original corner tree. All this time while the surveying was in progress the rich farmer was chuckling to himself and saying, "Well, it is the surveyor's business to find the proper courses and distances. That is what he is paid to do." Now the only difference between this rich farmer and a confirmed robber is, that the farmer did not use a gun, but his philosophy of life is exactly the same: "What is yours is mine if I can get it."

The Priest's and the Levite's Philosophy

Possibly crudely stated the philosophy of the priest

and the Levite would read as follows: "What is mine is mine and I want to keep it."

Each one of them came near and saw this man in need but for fear that it might cost them some of their time and their energy and possibly even some of their money, they chose to walk by on the other side, without helping this man in need.

The following incident may have a lesson for us. Mary was just about completing her course in a finishing school. She was reputed to have a beautiful voice. She was spending considerable time in training this voice. Her friends and neighbors of the home community were eagerly awaiting her return after graduation day. For said they, "What a fine addition Mary's voice will be to our church chorus." Upon her return home after commencement day, the chorus leader of her own church called promptly upon Mary, asking her to add her charming voice to the service in the church choruses. In haughty fashion Mary drew herself together and said: "Well, I want you people to know that this is *my voice* and I spent much time and money in training. I do not intend to cheapen its quality by singing in our church choruses. It is my voice and I expect to use it where I please and where they pay me well for it." Yes, it was Mary's voice and she demonstrated strikingly that her philosophy of life can well be stated in the attitude of the priest and the Levite. "What is mine is mine and I want to keep it."

The Philosophy of the Good Samaritan

The philosophy of the Good Samaritan can likely clearly be stated as: "What I have is only mine to the extent that I am willing to share it." He did not stop to argue that if he should stoop to help this needy one it might cost him some time and some gruesome, disagreeable experience and even some of his money. He simply did what he could do at the time when the opportunity was before him. Sharing with those in need was to him clearly a matter of conviction and even the lawyer could now answer his own question, "And who is my neighbor?"

Elizabethtown, Pa.

Militarism in America

BY RUFUS M. REED

I AM glad the principles of the Church of the Brethren oppose militarism, the taking up of arms and training for war. The churches, colleges and other civil organizations of our land are all too passive upon this subject. Many of our colleges even give military training to our youths, thus fostering the army spirit. Is this in accord with the principles of the Prince of Peace? Nay, verily.

Most certainly, I would not wish to see one of my sons go to the army of the United States and there be

compelled to remain over a period of years. I know what the inevitable result would be at the end of his service. He would be a ruined person, more than likely, his moral nature warped, his ambition gone, and his character rendered absolutely worthless for the duties of a Christian life.

Brethren and sisters, let us fight against the advocacy of military training for our youth. It is our bounden duty.

Did you ever stop to think that in the army of the United States there is fostered and maintained one of the most vicious caste systems in the world today? That is why army life has such a deleterious effect upon the character of our young men.

America is supposed to be the land of the free—a land of democracy. Its laws and customs were incorporated in the Declaration of Independence, which says: "All men are created free and equal."

That is why we do not have an autocratic form of government. We do not bow our knees nor give allegiance to any man, but are supposed to treat all human beings as our brethren and sisters, or as our equals.

But there is an impassable gulf between American citizens as civilians and American citizens as soldiers. Our system of military training is modeled after Prussian militarism; its aim is to crush and repress the individuality of the private soldier.

It is similar to the caste system in India. The high ranking officers are of the upper caste; the buck privates are the coolies, and must do all the dirty work; they belong to "the pick and shovel brigade."

This system of snobbery is maintained to the *n*th degree in our army today. The privates are not allowed to associate with the officers, nor to walk the streets with them. Officers and enlisted men are not permitted to dine together, to sleep together. A private may not as much as touch the hem of an officer's uniform. They are regarded as far apart socially as the north and south poles.

A high up officer in our army is a potentate, with the power of an absolute monarch in his military domain. Most of the enlisted men may be his superior in civilian life, but in the army they must bow the knee to him and shine his boots, or clean up his litter, if he but gives the order to do so.

Let a general suddenly enter a group of enlisted men and he will create as much commotion and furore as the king of Siam descending among his subjects.

The first soldier sighting him must yell: "Attention! the general!" Then all must spring to attention and maintain a rigid salute. The men standing there at attention are just as much under the sway of the general as any subject in an absolute monarchy. If he desires for them to stand there at attention for two

hours, they must do so; they are wholly subject to his whims and caprices, and no man durst ask him a question nor say him nay.

The general, or any high ranking officer, for that matter, has the power, should he be unscrupulous enough to use it, to single out any man and order him court-martialed on the slightest pretext.

The word of a private against that of an officer is regarded as nil, not to be considered. The privates are allowed to say but three things to an officer: "Yes, sir," "No, sir," and, "Very well, sir."

Our system of military training is today one of the most vicious and corrupt things in America. It is contrary to the principles of democracy, contrary to every principle and teaching of the Christian religion.

God forbid that our young men should ever be conscripted to train under such a system. I am indeed glad our church opposes military training.

Lovely, Ky.

Letters From a Dunker Father to His Church of the Brethren Son

Letter Two

Dear Son:

Most of the economic problems confronting the church are Church of the Brethren problems, caused by urban life. The Dunker church was rooted in the soil. According to our church statistics eighty per cent of our membership is still rural. This may be true as to numbers, but in organization and control the balance of power is cityward and is becoming more so. It would be interesting to trace the historical steps which have brought this about—the salaried ministry, formal education (note I say "formal"), the trend of our youth to industrial centers, organized missions. Many of our youth who turned their backs on the old farm are glad to get back to the old homestead since the balloon went up. But I do not have time to go into these movements now. They offer a tempting bypath to wander in. And you understand I am not criticising, only observing.

You speak of capitalism as responsible for war and economic injustice, but aren't you trying to find a scapegoat the same as our politicians who try to get into office by arraying class against class? Can not something be said about the pride of man, innate selfishness and general wickedness of the human race, not excepting these United States of America?

Was not even the church swept off its feet with its "big business" ideas of "programs," "budgets" and "quotas"? Is not the time at hand when judgment is to begin at the house of the Lord? The church has moved over to pass resolutions for economic justice. This is excellent but ought we not set our own house in order before condemning the way other people keep

house? There are certain dangers in going into the realm of political action if we are not careful. Can you imagine the modern Sermon on the Mount reading like this:

"When he was set, he opened his mouth and taught them, saying:

"Blessed are they that have jobs at a living wage;

"Blessed are the poor, for they shall be put on a dole;

"Blessed are they which hunger and thirst after economic justice, for they shall be filled—with disappointment."

You know the first trouble arising in the communal life of the early church was the murmuring of the Grecians because their widows were neglected in the daily ministration. Now Christ did not permit himself to be pocketed in any such fashion to become a special pleader. The temptation was great to right the injustices of his day. He lived in an age that was as corrupt as any in history and his people looked to him to right their wrongs and to lead them from under the yoke of the hated Roman oppressor. When the man came to him and asked him to make his brother divide the inheritance with him, he demanded, "Who made me a judge or a divider over you?" And he warned his hearers, "Take heed and beware of covetousness."

You know Moses got in a big hurry and slew the Egyptian and suffered for it.

The church needs to heed the cry of the oppressed, but our influence will be dissipated if we take sides. It is easy to seek panaceas, but if we are to have a "co-operative community," we need first of all a "co-operative man." Has the church been teaching the Christian principle of love to leaven society to bring about the long-hoped-for Utopia?

Is the new society to be Christian? If we are going to permit the state to usurp the place of the church in the functions of charity and provision for social relations, will not religion vanish in our commonwealth as surely as it has in the Soviet empire and in other European countries? To vitiate religion by denaturing it is more deadly than open hostility. Has our church perhaps been neglecting the weightier matters of teaching love and the Christian principles of brotherhood in caring for our own, in order to make a showing in statistics and "programs"? May we not heed the caution of the Apostle Paul to himself that in becoming all things to all men, he should take care lest he also become a castaway?

These are interesting questions and I may fail in providing a solution, but you have opened a fertile field in your "co-operative commonwealth" and in my next I will try to confine myself to remarks upon this most attractive project.

Your Dunker Father.



MISSIONS

This Department

Conducted by

H. Spenser Minnich



Sharing Observations With the Home Church

BY CHAS. D. BONSAK

Secretary of the General Mission Board

Fourth Installment

SEPTEMBER 18. A lovely morning and the mountains of the Canary Islands appear on the horizon. We are expected to reach them about noon and stop for about eight hours. Everybody is hustling to write a last letter home or send a card to distant friends. Many are asking about postage and money, since there are on board about five different nationalities and at least four languages and each has his own money, more or less. But when the boat stops and the many traders come aboard the ship, they soon find these canny Ceylonese traders speaking all languages and selling English and Japanese goods to anybody and collecting all kinds of money. They know and use German marks, French francs and English shillings, yet they use the Spanish pesetas daily in the city. Every conceivable kind of lace, tapestry and embroidery is offered for sale and some is bought. The keen, versatile, courteous and shrewd dealings of these merchants is a study within itself. If the white race feels itself superior to these dark skinned friends of Ceylon, our impression would be that a keen analysis of the results of their trading would prove otherwise—at least as to matching wits in a bargain. The visit to the city of Las Palmas enabled us to see a rather new and beautiful city of between one and two hundred thousand, with excellent streets, modern shops, good market and many good buildings. From the top of the cathedral you have a wonderful view of ocean and city with the surrounding banana plantations. Apart from the business with passing tourists who stop, their chief business is the making of cigars and cigarettes. They have modern machinery and turn these out by the thousands, we are sorry to know. This sight, however, made us a bit less inclined either to engage in or to support the habit of its use. We visit the home of the American consul only to find him absent and return to the boat.

September 19. It turns somewhat cooler during the night and the morning brings a rolling sea that accounts

for a few cases of sickness. Fresh fruits and vegetables on the table remind us that a fresh supply was brought on board yesterday. It is no small task to provide food for many hundreds of people on board a ship, where neither garden nor market is available. One of our number asked for a bit of "catsup" and the kindly table steward assured us that such luxuries are served in first class. But even though we do not have that relish we have plenty to eat, even though it grows a bit monotonous through the days. Our Bible study is interesting and we feel the missionaries present are helped some for their work on the field. The day is filled with some planned reading, discussion and other preparation for the work before us and no one need be idle aboard a ship—though many are and some are engaged in things unprofitable. Like life everywhere, one has to choose his place and work if he fulfills the opportunities that life brings us.

September 20. The morning greeted us with its continued freshness, which is deeply appreciated in tropical waters. Our morning Bible class was led by Brother Brubaker and an hour of profitable fellowship and instruction was enjoyed. The afternoon was given to a bit of entertainment for the children on board in both classes, for childhood undisturbed refuses to recognize first or tourist class. The program consisted of music and a march around the deck, then a period of games followed by a simple meal of sweets and gifts to the children. How everybody enjoyed it. The whole world is made akin in the presence of children. While they speak three or four different languages, they all laugh and weep alike. Everybody appreciates the hospitality of a ship that provides amid its many duties with crowded passage such an entertainment for the children.

September 21. What a change the night has brought in the weather. It is very hot and sticky. Then everybody talks about it and tells his neighbor, as though he were unaware of his already much suffering. But as the day advances the stickiness disappears but the heat remains. At the morning tea time the good hostesses of our ship serve ice cream. Even the fine lesson of our morning Bible study on self-sacrifice was almost forgotten as we emerged from the study period to find this service taking place on the deck. We have just finished reading two very splendid books that would be helpful to anyone interested in missions or not; one is the brief life of Sadhu Sundar Singh, that devout Christian of India who mysteriously disappeared in his visit to Thibet in 1929. His life is written by C. F. Andrews who knew him intimately. The other book is *God's Candlelights*, by Mabel Shaw. This volume is written by an expert in organization and interpretation of Christianity to backward people. It has the most delicate touch and interpretation of any book it has

been my pleasure to read. These books are both published in London, but likely procurable through the Brethren Publishing House. The latter is an unusual volume especially.

Home Missions, and Why

BY R. E. MOHLER

HOME MISSIONS as referred to in this article refers to the attempts of our general brotherhood to spread the kingdom in America, both in new fields and in fields that have for some reason become weak and are needing help in order to carry on their work.

There are at the present time fifty-one churches receiving total or partial support from the general brotherhood. They represent a total membership of more than five thousand, and are to be found in twenty-four of our church districts. The budget for this work as approved by Conference is \$26,600 for the year.

The question may arise: Is this money well spent? Would it not be better to spend it in some other field? Why spend for missions when the home church is suffering? A score or more of similar questions might be asked. The answers to some of these questions are not hard to find. Answers to other questions each of us must determine for himself.

Missions are always worth while. If the gospel is good we should propagate it. The church that is not missionary soon dies. There is still a home field that is unevangelized. Foreign missions and every other activity of the church will suffer if we do not keep up our work and grow in America.

An analysis of the growth of the church in America as recorded in our Year Book indicates that the church as a whole has grown 15.3% in the past five years. Our home mission points have grown an average of 25.7% during the same period of time. From these statistics, so far as numbers are concerned, it would appear that a Home Missions dollar is worth about twice as much as the dollar that stays at the home base.

Men's Work is sponsoring the Thanksgiving Home Missions Offering. An analysis of the preceding paragraphs suggests why we have taken this as a major project for this year.

Growth of Christianity in India

IN India the results of the census of 1931, which were published during the year, show a great increase in the population, so that India now exceeds China as the "greatest aggregate of human beings in the world." The increase in the ten years from 1921 to 1931 is almost equal to the total population of France and Italy. The growth of the Christian population has been far more rapid than the increase of the population as a whole and has exceeded the rate of increase of Hindus

and Mohammedans. In the decade ending 1931 the Hindu population increased 10.4 per cent, the Buddhist 10.5 per cent, the Moslem 13 per cent and the Christian 32.5 per cent. The Christians are now the third largest religious body in India. Education has advanced enormously. In 1917 the number of university students in India was 61,000; in 1932 it had increased to 105,000. The number of copies of the Scriptures circulated in India during the year 1933 was 1,030,343, as compared with 919,931 the previous year.—*On Five Continents.*

News From the Field

INDIA

Umalla-Vali

Eliza B. Miller

(See Picture on Cover Page)

Anklesvar Girls Visit Vali

Over the first week end in June, Miss Shickel with fourteen girls from the Anklesvar school come to spend a few days at Umalla and Vali. They had been at the school all the days of the hot season vacation at their work peculiar to the holidays when buildings and clothes need to be gotten ready for another school year. These happen to be girls who have no homes other than the school. Some of them grew up with us from the Baby Home. An outing for them was a most enjoyable occasion. And what place could be more delightful for an outing than Vali! First of all there was the exhilarating walk from Umalla station to Vali by footpaths along the highway, then the fields, along the edge of villages, under spreading shade trees, over the beds of streams now dry and through narrow hedgerows. Then the broad fields over which to roam, the hills to climb, and the beautiful trees under which to play and to meet for practice and for prayers.

Twice Blessed

On Sunday the girls conducted the afternoon service very acceptably. On Monday evening they gave the Umalla town and Christian people a Temperance program in song and drama which was very much enjoyed by all. Altogether their stay had a double blessing—that which they themselves received by the change and recreation and that which their activities brought to others.

Wedding Bells

During the hot season wedding bells keep ringing in India among all classes. In the Christian community at Umalla-Vali, six weddings recently took place. The first one was held on the veranda of the Vali mission house. The parties prior to matrimony had eloped. After a few days they repented and returned and confessed their sins to the community and to the church, whereupon they were forgiven with a fine of Rs. 2 each, (about 65c) and the decision that they could not be married in the church. All the other weddings were either in the Umalla or Vali church except one which was a double wedding. It was held in the home of the brides out in the village. What a crowd gathered for this wedding! Every preparation was made for a joyous occasion. The walls of the house and the floors were all freshly plastered and Bible texts from colored clay were put on the walls in big letters along with decorations of trees and flowers. Pictures were borrowed from friends

and neighbors. Colored paper made into flags and streamers helped to make the place present a wedding-like appearance. A little raised platform of clay with a little bamboo railing, decorated with colored paper, was erected for the brides and grooms to stand on during the wedding ceremony. Bamboo matting surrounded the enclosure where the guests viewed the wedding ceremony. Then came the wedding feast, and what a feast it was! The generous host had provided abundantly for all, so that no one needed to go away hungry or grumbling because the food was not well prepared. Our journey of twelve miles through the beautiful jungle in the early morning behind our faithful ox team and back again in the cool of the evening was well repaid by the pleasant day in the village where we met so many old and new friends.

Transfer of Workers

Trikamlal Bharna who spent a number of years in Raj Pipla first as house-father in the Boys' Hostel and later as district evangelist left us early in June to serve in the Khergam church. In his place came Jevinji Karsanji with his good wife to help in the evangelistic work of Raj Pipla. Becharbhai Samabhai came to assist in the Taropa school while Joseph Ayarn went to Jalalpor to assist in the Machad school. The change of workers comes during May and June at the end of the school year and the beginning of the next.

An Inch per Hour

And now again the beautiful, welcome rain has come to bring about nature's resurrection and break the long spell of heat and drought and dust! What a blessed change! What a refreshment to body and spirit! The fields have long been ready to receive the "showers of blessing," that, we hope, may bring abundance to the toiling millions. Bombay was introduced to the monsoon by a downpour of six inches in six hours. How thankful we are to the Giver of all good for the blessed rain.

Vyara

Ilda B. Ziegler

Village Touring

During the hot season Brother and Sister Blough attended several love feasts in the villages. Quite a few people were baptized during this time. Since Jan. 1 about one hundred and fifty people have been baptized in our district.

Bro. Ziegler has spent about three weeks during the rainy season visiting the village schools. His traveling equipment consists of his bedding roll, water bottle and rubber boots. The village folks seem to appreciate these visits very much. They think that the Sahib would not walk so far through the mud and rain if he was not interested in them and did not love them.

Young People's Camp

Young people's camps are rather new in India, but we find that the young people in India enjoy them as much as the young Americans do. For five days in May about thirty-five young men and women lived on the banks of a beautiful lake a few miles from our town. Here they played, studied and worshiped together. Bro. Bhagat, Sister Eliza Miller and Bro. Ziegler were the instructors. The young people are looking forward to a bigger and better camp next year.

Christian Boys Teach in Government Schools

Revashanker and Kishan are two fine Anklesvar trained

boys. They expressed a desire to go into government teaching. They said: "Some people think that Christian trained folks work only for the mission. We would like to show the people that Christian boys can work outside the mission and still be Christians." They took the examinations and passed. Revashanker is now teaching about eighty children in the town of Vyara and is holding the job down well. Kishan is out in another town doing just as well. These boys have a chance to witness for Christ among the non-Christian people. They need our prayers.

Some Other Interesting Village Schools

Some time ago some village folks asked Somchand, a young Christian, to ask the mission to send them a teacher for a school. Somchand said: "I don't think that the mission has the money to pay another teacher this year, but I will teach your children if you will furnish the room." Now they have a school of about twenty-five children. Somchand says they are all getting ready to be baptized. We praise the Lord for such a spirit. If we had a lot more such spirited folks the "cuts" in our budget wouldn't hurt so much.

John is teaching in another village. His schoolroom is kept as neatly as any schoolroom can be kept. He provides handwork of many kinds for his children. When the farmers of the village were ready to put out their crops John had them bring their farm tools to the school and a very impressive dedicatory service was held. One of our young teachers has opened a new school in one of the villages. He has about thirty in school. Several of his pupils are grown men. All of them are in the kindergarten class.

Several fine Christian couples have been married here lately.

What to Pray For

Week of Oct. 27—Nov. 3

Sweden and Denmark stand out as the first geographical names in our church's missionary history. These lands had a large share in helping our church to become a missionary-minded church. The first date in our present missionary calendar is 1876. In this year Christian Hope, a young Dane, who had come to America because of religious persecution and had united with the Church of the Brethren at the Hickory Grove church in Illinois, returned to Denmark with his family. As the church's first missionary he went back to his homeland to baptize another young man who had been calling for some one to come to Denmark to baptize him and establish the doctrines of the Brethren there. Christian Hansen was the name of this first convert in Denmark. He is still living—a gray haired old man with a long gray beard whose home has long been the place of meeting for our members in northern Denmark. A few years later Christian Hope also opened up work in Sweden.

Since 1876 the following missionaries have been appointed to these Scandinavian countries: the Hopes, Vanimans, Graybills, Wines, Glasmires, Esbensen, Ida Buckingham and the Norrises.

Very recently Glen and Lois Norris have returned on furlough. At present Brother and Sister Graybill live in the second story of the Church of the Brethren building in Malmö, Sweden. They give all of their time and strength to the five churches in Sweden and the two churches in Denmark. Seldom are found pastors who affiliate themselves more completely with the people among whom they labor than have the Graybills.

KINGDOM GLEANINGS

Calendar for Sunday, October 28

Sunday-school Lesson, The Christian's Standard of Life (International Temperance Sunday).—Eph. 4: 17-27; 5: 15-21.

Christian Workers' Meeting, The Church and the Community.

B. Y. P. D. Programs:

Young People—The Meaning of Church Loyalty.
Intermediates—Gold Mountain.

* * * *

Gains for the Kingdom

Four baptisms in the Wakarusa church, Ind.

Fifteen baptisms in the Flora church, Ind., Bro. J. O. Winger of North Manchester, Ind., evangelist.

Fourteen baptisms in the Tinker Creek church, Va., Bro. C. M. Key, pastor-evangelist.

Seven baptisms in the Moscow church, Va., Bro. Guy West of Roanoke, Va., evangelist.

Five baptisms in the East Chippewa church, Ohio, Bro. R. P. Bucher of Quarryville, Pa., evangelist.

Two baptisms in the Fairview church, Mo., Bro. R. L. Gass of Broadwater, Mo., evangelist.

Sixteen added to the Blue River church, Ind., Bro. J. W. Fidler of Brookville, Ohio, evangelist.

Eight received into the Zion church, Mich., Bro. Chas. Forror of Brethren, Mich., evangelist.

Six baptisms in the Hooversville church, Pa.

Twenty-five added to the Bassett church, Mt. Hermon congregation, Va.

Seventeen gained for Christ in the Meyersdale church, Pa., Bro. T. F. Henry of Johnstown, Pa., evangelist.

Five baptisms in the Curlew church, Iowa, Bro. C. E. Schrock of Greene, Iowa, evangelist.

Five baptisms in the Mt. Joy church, Va., Bro. R. S. Clutter and wife of Eagle Rock, Va., evangelists.

Three added to the Hiner church, Va., Bro. J. T. Glick of Somerville, Va., evangelist.

Sixteen baptisms in the Mountain Dale church, Sandy Creek congregation, W. Va., Bro. H. M. Snavelly of Carlisle, Pa., evangelist.

Nine baptisms in the La Porte church, Ind., Bro. H. A. Claybaugh of North Liberty, Ind., evangelist.

One baptism in the Locust Grove church, Pa., Bro. J. H. Clawson of Robinson, Pa., evangelist.

One baptism in the Waterloo City church, Iowa.

Five baptisms in the Manor church, Pa., Bro. Galen Blough of Rummel, Pa., evangelist.

Eight baptisms in the Bakersfield church, Calif.

Thirty-five additions to the Osceola church, Ind., Bro. J. Edwin Jarboe of Syracuse, Ind., evangelist.

Two baptisms in the Morrellville church, Johnstown, Pa.

Two baptisms at Poplar Bluff, Mo.

Two baptisms in Dallas Center church, Iowa.

Six baptisms in the Salem church, Ind., Bro. Theo. Miller of Plymouth, Ind., evangelist.

Thirty-eight baptisms in the Haxtun church, Colo., Brother and Sister Oliver H. Austin of McPherson, Kans., evangelists.

One baptism at Stony Creek, Flat Rock congregation, Va., Bro. Wm. Kohne of Mathias, W. Va., evangelist.

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Wm. E. Thompson of Dixon, Oct. 28 in the Mt. Morris church, Ill.

Bro. A. J. Beeghly of Somerset, Pa., Nov. 12 in the Nanty Glo church, Pa.

Bro. Adam Miller of Kent, Ohio, Nov. 12 in the Yellow Creek church, Ind.

Bro. Wm. J. Wadsworth, the pastor, Nov. 4 in the Norristown church, Pa.

Bro. John Rowland of Mechanicsburg, Pa., Nov. 25 in the Carlisle church, Pa.

Bro. W. T. Luckett of Hutchinson, Kans., Nov. 5 in the Sabetha church, Kans.

Bro. W. C. Sell of DuBois, Pa., Oct. 31 to Nov. 18 in the Fredonia church, Kans.

Bro. M. C. Swigart of Germantown, Pa., Dec. 2 in the Spring Run church, Pa.

Bro. J. Edson Ulery of Onekama, Mich., Nov. 11-25 in the Beaver Creek church, Ohio.

Bro. Ernest Muntzing of Maysville, W. Va., Oct. 21 in the Morgantown church, W. Va.

Bro. David Snader of Akron, Pa., Dec. 2 in the Hatfield house, Hatfield congregation, Pa.

Bro. M. A. Jacobs of York, Pa., Nov. 18-Dec. 2 at Vandyk, mission point, Lost Creek congregation, Pa.

Bro. Robert L. Ditmer of New Bloomfield, Pa., Oct. 14-28 at Miller house, Lower Cumberland congregation, Pa.

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Personal Mention

Bro. C. E. Schrock, pastor at Greene, Iowa, informs us that he can assist one more church in a revival, if desired, this fall or winter.

Nebraska has chosen Eld. W. A. Kinzie as Standing Committee delegate to the next General Conference, with Eld. Paul K. Brandt as alternate.

Southwestern Kansas is to be represented on the Standing Committee of the next Conference by Eld. J. J. Yoder, with Eld. Geo. W. Burgin as alternate.

Middle Indiana has elected as Standing Committee delegates to the 1935 Conference Elders Moyne Landis and Edward Kintner, with Elders Charles Oberlin and W. C. Stinebaugh as alternates.

Chairman Ora De Lauter of the Conference Committee of Arrangements for the Central Zone writes us that the committee is having a meeting this week, Friday afternoon, Oct. 26, at North Manchester, Ind., to consider the location of the Conference of 1935, and transact such other business as may be necessary.

Bro. J. Walter Englar, New Windsor, Md., died suddenly of heart failure Thursday, Oct. 18. A quiet unassuming man, Bro. Englar was a long time leader in community and church activities. At the Ames Conference he was a Standing Committee delegate from Eastern Maryland, as he had been frequently in years past. He was a college trustee for both Blue Ridge and Juniata. We hope to have more soon about his life and homegoing.

Pastor Galen B. Royer, Morrellville, Johnstown, Pa., writing Oct. 15, said: "Last evening we had our fall communion. At the close of the morning service a Sunday-school scholar aged eleven said she wanted to be received by baptism. . . . A spectator at the communion was a lady from sixty miles away. Her son was at the table. Before ten last evening her daughter-in-law phoned she wanted

to be baptized in the morning before she returned to her home. She is past eighty, is happy in the new relation brought about by baptizing her this (Monday) forenoon."

* * * *

Miscellaneous Items

Harvest homecoming of the Indianapolis congregation will be held Nov. 11, an all-day meeting with basket dinner at noon. Bro. Floyd E. Mallott, returned missionary from Africa, will bring the morning message and a good program is being planned for the afternoon. Every member of southern Indiana is cordially invited to come and enjoy the day.—Omer I. Cripe, Indianapolis, Ind.

Connellsville congregation, Western Pennsylvania, will observe homecoming day and the fifteenth anniversary of its organization on Sunday, Nov. 4, with an all-day meeting, services beginning at 9:45, 2:30 and 7:30. Lunch in the church basement at noon. The speakers will be Bro. John H. Cassady, Washington, D. C., and Bro. M. J. Brougher of Greensburg, Pa. Short talks will be given by former pastors and ministers. All former members and friends of the congregation are invited.—Ralph E. Shober, Connellsville, Pa.

"I enjoyed the letters from a Dunker son to his father. The church has stood for peace long enough. It is now time for her to take a step in that direction."

Mail for members of the Mission Deputation, Brethren Chas. D. Bonsack, J. K. Miller and Leland Brubaker, may be addressed as follows: Until Nov. 1, Capetown, South Africa, % S. S. Ussukuma, German-Africa Line; Nov. 1-15, Mozambique, Portuguese East Africa, % S. S. Ussukuma, German-Africa Line; Nov. 15-Dec. 1, Mombasa, East Africa, % S. S. Ussukuma, German-Africa Line. We do not have complete assurance as to the time necessary and important mail had better be sent in duplicate lest it should fail to be picked up at one of the points. Mail addressed to Bulsar, Surat District, India, care of the Brethren Mission, would be held for them.

"I have just finished reading The Camouflage Removed. . . . It was hard to realize that you would permit a letter of that type to disgrace the pages of your wonderful paper. . . . I can not find words to express my thought concerning a letter like that in The Gospel Messenger."

"I very much appreciated the article in the current Messenger, The Camouflage Removed. I am glad that some are at least getting their eyes opened as to how the government is robbing the people. . . . I appreciated the article, nevertheless it may not be a good policy to permit many such articles to run and get a discussion started about the New Deal."

THE QUIET HOUR

Heroic and Humble

1 Samuel 17: 31-58

For Week Beginning November 4

Let no man's heart fail because of him, v. 32

If our faith is the victory that overcomes the world, our fears are the defeat which surrenders to it (Gen. 35: 5; Ex. 15: 16; 23: 27; Joshua 2: 11; 2 Cor. 14: 14; 17: 10).

Thy servant will go and fight with this Philistine, v. 32

You cannot banish fear by merely telling it to depart. Some one must have the courage to face the enemy who strikes fear into our hearts (Num. 13: 20; Deut. 31: 6; 2

Chron. 19: 11; 32: 7; Ezra 10: 4; Philpp. 1: 28).

Thou art not able, v. 33

How many there are who stand ready to pour this chilling flood upon our zeal! How different this is from the spirit of Paul, "I can do all things through Christ which strengtheneth me" (Num. 21: 4; Neh. 4: 10; Psalms 73: 2, 3; Prov. 13: 12).

A lion and a bear, v. 34

David could not have played his heroic part before the army of Israel if he had not developed the habit of courage while out alone with his father's sheep (Num. 12: 7; 14: 24; 1 Kings 19: 18; Neh. 7: 2; 1 Cor. 4: 17).

He hath defied the armies of the Living God, v. 36

David was the defender of God's honor and cause. Goliath was defying Jehovah, not the army of Israel (Lev. 24: 11; 2 Cor. 32: 16; Isa. 65: 7; Dan. 7: 25; Acts 13: 45; 18: 6; 1 Tim. 1: 20; Jas. 2: 7; Rev. 13: 1; 16: 11).

Jehovah will deliver me, v. 37

Before one can claim this security he must have ventured his life to do God's purposes. We claim God's care by doing his work (Gen. 19: 16; 1 Sam. 17: 37; Dan. 3: 27; Jonah 1: 17; Acts 5: 18; 12: 7).

Discussion

Why do we admire the humble person? Are there abnormal forms of this characteristic? Does humility fit well with energy and initiative?

R. H. M.

* * * *

Choosing a Leader

1 Sam. 16: 6-13

For Week Beginning October 28

Of the house of Jesse

David came of a good family. One of our present problems is how to make home life mean more to the growing children (Gen. 24: 67; 29: 20; Esther 2: 17; Song of Solomon 8: 7; Eph. 5: 28; Col. 3: 19).

Outward appearance

The outward appearance is a great asset to a leader, but he must be on guard that neither himself nor others are deceived by it (Matt. 23: 27; John 7: 24; 2 Cor. 5: 12; 10: 7).

The heart

What is in the heart of a leader is of supreme importance. It takes a keen eye to discern that, and not to be led away by clever tricks and a fine outward appearance (1 Sam. 9: 2; 2 Sam. 14: 25; Mark 11: 13).

Neither hath the Lord chosen this

Part of the wisdom required in choosing a good leader is the insight to detect the false ones and those who are not qualified (Deut. 13: 5; 18: 22; Isa. 9: 15; Jer. 2: 8; 5: 31; 14: 14; 21: 16; Matt. 7: 15).

Anointed him in the midst of his brethren

Isn't there something beautiful about this service being performed in the midst of the family? It calls to mind the moment when President Coolidge took the oath of office (Gen. 24: 67; 21: 6; Job 29: 5; Psalms 127: 4, 5).

And the Spirit of the Lord came upon David from that day

I would not vote for a candidate who was not deeply and really religious. Society is not safe in the hands of irreligious leaders (Ex. 3: 11; Judges 6: 15; 1 Sam. 9: 21).

Discussion

How can we make our home life mean more to our children? Name the marks of a worthy leader? What are the marks of a false leader? What did Jesus say about false prophets?

R. H. M.

PASTOR AND PEOPLE

What Jesus Christ Does for Us

BY O. P. WILLIAMS

I. He Reconciles Us to God

THE theory and the conviction of all who read their hearts aright is that the nature of God is far removed from man's nature. The inspiration of the Scriptures and the experience of communion with God tell us that there is One so much greater and different, that to know him is to be saved from the limitations of our ordinary lives. The first work of Jesus is to lead us to God, or to acquaintance with the nobler nature.

II. He Shows Us God

The second great work of Jesus is to delineate for us the more exact nature of God and to reveal it to us. The religion of Jesus is a religion that carries us into special graces and virtues. He is the one whose character becomes the great objective of every believer. Peter stresses the thought that we have a part in building that character; Paul argues that it is mostly a gift, although he himself endured many things to possess it.

Peter says: "Add to your faith virtue; and to virtue knowledge; to knowledge temperance; to temperance patience; to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity."

There is an admonition in these words to struggle on one's own part to attain to the ends which make character. The difference between the heathen philosopher who knew of these virtues and the Christian who possesses them is that the one does not receive so much as the other the help of God for their reception and cultivation.

I am convinced that if one will study the life of Christ he will discover a great body of moral and spiritual attributes and that he possessed these because he was so closely in touch with God.

Paul is one, along with John, who tells us that the divine life was in Jesus and that through him the same character of life was given to those who sought him. Of his fulness we all received, and grace for grace. As many as came to him, to them gave he the power to become like him.

III. He Gives Us a Social Consciousness

The third great service of Jesus was to give a social consciousness to the world. The difficulties which the unchristian encounter in the church is the callous disposition toward the needs of humanity. Great problems exist in the world of today. We hear frequently of the industrial problem, and while at Yale I had the good fortune to be enrolled as a student with Dr. Jerome Davis whose zeal for social reconstruction

made us all see visions and dream dreams of a possible better world. We spent a whole semester studying the labor issues and made several excursions to learn at first hand factory conditions and the relation that maintains between the economic security of a family and its spiritual progress.

Mr. Henry Ford is right when he says that the old order is changing and the right mind to be in is the mind that recognizes that the change is here and in process. It was Jesus who put a fire and a sword in the hand of every follower of his. He has made prophets of us all.

IV. He Gives Us Timeless Precepts

Let the vision of a few of his timeless precepts take root in your own life and it will make the difference between life and death, or between interest in social progress and indifference toward all gains to men, women and children. For instance, consider two of his great sayings:

The Golden Rule is timeless in its implications for one can never get through living that law. The more insight one has of the good of life, the more he will be able to confer upon his fellows the good which he discovers.

Or take the first beatitude, "Blessed are the poor in spirit." Among other interpretations of this, one might be, blessed are the openminded, for theirs is the kingdom of heaven. All great scientists are so. No man is great until he becomes teachable, and he can not be teachable unless he is openminded. Blessed are the openminded for theirs is the kingdom of God. The universe is their teacher.

Note these four great services of Jesus:

1. He reconciles us to God's nature.
2. He reveals in his life the virtues of the Christian religion.
3. He imparts to his followers great social ideals.
4. He gives us timeless truth.

Plattsburg, Mo.

Teaching Christ's Attack

BY PAUL MOHLER

THIS lesson as used in a men's Bible class may be useful in a midweek or other meeting. The basic text is Acts 11: 19-26.

As a heading in the upper right hand corner of a blackboard, write: "Antioch, Capital of the Kingdom of This World," abbreviating for space economy. Below this in column, along right hand side, write the characteristics of the gentiles at that time and place, such as: Intellectual power, industrial and commercial activity, organized government, enterprise, energy, greed, selfishness, immorality, oppression, cruelty, superstition, folly, deceit, intemperance, general moral

corruption. To get a realization of the great extent of this condition at Antioch at that time, read *Ben Hur*, in which a very vivid picture is presented as background for the story of the chariot race at Antioch.

Just to the left of this column, draw a heavy line from top to bottom of board, labelling it "Satan's Defenses." Make that as heavy as you like to indicate its great strength. You can not overestimate it. Read 2 Cor. 10: 3-5 and Eph. 6: 12 for a realization of the nature and power of the defenses to be overcome before Christ could take the kingdom or its capital.

Now draw the outline of a bomb, pointed toward the defenses. This represents the "men of Cyprus and Cyrene" who first gave the gospel to the Greeks, making the first real attack on the gentile world. Place them low on the board to indicate their humility—not even having their names recorded. Read 1 Cor. 1: 26-31 and recall the instances you know of men of very humble abilities who have been very successful soul winners. With this outline, list the qualities they must have had to enable them to open the attack successfully. Begin with the list found in Eph. 6: 14-18: Truth, righteousness, the gospel of peace, faith, salvation, word, prayer, etc. Add: Zeal, self-sacrifice, enthusiasm, love and other qualities you know they must have had. Let the class help in adding these.

Remember that a shell is explosive—that it must have this power to succeed. Notice the power promised in Acts 1: 8. (The word there translated *power* is the Greek *dunamis*, root word of our *dynamite*.) Write or initial Holy Spirit in the interior of the bomb. It was undoubtedly the "hand of the Lord" that was with them when they spoke the word. Notice how effective it was in the casting down of strongholds; casting down imaginations, and every high thing that is exalted against the knowledge of God, and in the bringing of every thought into captivity to the obedience of Christ (2 Cor. 10: 4b-5).

Now notice the noise it made, heard all the way to Jerusalem. Notice also the result "when the report concerning them came to the ears of the church which was in Jerusalem." Barnabas was sent forth to go to Antioch.

Label your second bomb *Barnabas*, and list his qualifications also. Make this bomb larger, placing it higher and a little to the rear, indicating the increase in strength and the later arrival. Here we are definitely told that he was "full of the Holy Spirit." Now notice the effect of this bomb: "Much people was added to the Lord."

What will you label the third bomb (verses 25, 26)? Was Paul a larger bomb at this time than Barnabas? Let the class help you decide on this and make your bomb accordingly. List the qualifications of Paul also.

Now notice the effect of these three bombs, not for-

getting that the calling of the disciples *Christians* was not a simple matter of naming them. It is an indication that the attack was a success and that here was established a new power in the gentile world, important enough to have a new name of its own which should grow to be the greatest name in all the world, as it designates the greatest power in the world today.

Now refer enough to church history to establish the fact in the minds of the class that Antioch, which had been a very stronghold of all satanic power, became a great stronghold of the Christian church, displacing Jerusalem as the capital of the larger church that came into being as a result of the Antioch success.

This will be valuable only as it creates faith in God's willingness and ability to overcome every stronghold of Satan, and the ability of every willing soul to become a "bomb" for Christ, qualified to tear down the strongholds of Satan. Just to make this real, suggest other well known satanic strongholds—not all of them in foreign fields.

Pasadena, Calif.

The Gist of the Sermon

BY D. W. KURTZ

The Persecuted and Unpopular

THE eighth Beatitude has often been misunderstood. To be persecuted, and reviled, and to suffer, in themselves do not make one blessed, but too often bitter and pessimistic. There is no virtue in asceticism, nor suffering for its own sake. The persecution and the suffering are no blessing, but the person who endures them for righteousness' sake, for Jesus' sake, who remains loyal through suffering, who comes through in triumph, such a person is blessed. Happy is the man who wins the victory, who is not overcome by suffering and slander. He whose heart is so fully set upon righteousness that the persecution can not swerve him from his purpose is blessed. Even the philosophers taught that it is better to suffer wrong, than to do wrong. One is happier. And the one who lives on this high plane can endure persecution better because he knows the price of truth, and he knows that his revilers do it in ignorance. He wins the victory, and is happy.

Much of the suffering we have is not because of our righteousness, or for Jesus' sake. It is due to our folly, selfishness, ignorance and sins. We are not told that suffering for this cause is a blessing. When people tell the truth about us, and it hurts, it is no blessing, unless it leads to repentance. If the persecution leads to repentance it becomes discipline and serves a good purpose. But suffering, in itself, asceticism, is not the way to happiness. Let us be sure that it is "for righteousness' sake" that we are reviled and persecuted.

The source of all happiness is in our own conscience.

He who lives and testifies for truth, for goodness, for Christ, has a clear conscience, and this makes him a hero. Physical suffering is a small matter, compared with the withering, paralyzing power of a guilty conscience. He who stands for the right, the good, the true, for the kingdom of God, has the conscience that he is in tune with God, and he can smile, even though he is alone. The Matterhorn is lonely; so is every great soul in a sinful world. But he is blessed.

In this age, the persecution is not prison cells and the rack, but the sharp tongues of revilers, the unpopularity which goodness has, the charge of being odd, the shrug of the shoulder of those who go with the crowd, to be a wall flower at the pagan carnival, to stand alone when passion and low desires are sweeping all into carnal lusts. *To be unpopular is the cross today.* How we would like to be in the limelight, and be with the big crowd, and do what "they all do," and go where "they all go," and say what "they all say." But righteousness is not found there. They who are righteous will seem odd, and peculiar, and strange, and the masses who are put to shame by the good, will revile them, and say all kinds of mean things about them, and call them "goody, goody," till they yield and become as they are. Wickedness does not like to be reproved by the presence of goodness. In all ages the prophets have been reviled. Blessed is he whose goodness is such that he has fellowship with the prophets. He has a noble fellowship, a blessed fellowship with the prophets and with Christ.

Chicago, Ill.

The Uncovered Head

BY REBECCA FOUTZ

AT different times Paul was challenged concerning what he taught as the gospel. Particularly was this true in regard to the doing away with observances of the law. It was not easy for even the Christian Jew to see that in Christ the law was ended because it was fulfilled. In Gal. 1: 11, 12 Paul explains the source of his authority for what he taught. He says, "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."

This is given as an introduction because the teaching of the uncovered head for man in worship seems to be distinctly a New Testament, a gospel doctrine.

This can be understood when we consider that after the cross the relationship and approach to God was changed. "But I would have you know that the head of every man is Christ, . . . and the head of Christ is God. Every man praying or prophesying,

having his head covered, dishonoreth his head" (1 Cor. 11: 3, 4).

Under the law the priest stood between the people and God. Even he did not officiate in his office with uncovered head. Definite instructions were given as to what he should wear and how it was to be made (Ex. 28: 36-39; 39: 28-31). To this day the orthodox Jew does not uncover his head in worship and even requests the gentile man not to do so when entering a synagogue.

It was the feet that were to be uncovered when approaching a holy place (Ex. 3: 5; Joshua 5: 15). This was also done as a mark of respect upon entering a house, and is done yet in parts of the orient, particularly in lands associated with Bible history.

And letting the hair grow long was part of the instructions for those men who took the Nazarite vow (Num. 6: 5). In the story of Samson we learn what a vital matter this was. But here we are told, "that if a man have long hair, it is a shame unto him" (1 Cor. 11: 14).

Neither do we find such observance in custom, for in lands where women veil for social reasons, men do not uncover their heads, either in worship or as a mark of respect. It seems to have been wholly because of the new rule of headship under Christ.

There were evidently both contention and disorder as regards the observance of this teaching as there was with the communion with which he deals later in the chapter. In verse 16 Paul speaks of contention and how he and the churches of God did. And in the preceding verses of 1 Cor. 11 he explains headship under Christ in order to correct the disorder.

In the first verse he says that they should follow him as he does Christ, and while this statement may apply to the preceding chapter, it seems to be for this one as well. And verse two infers that he had given this teaching along with that of other ordinances, for he praises them in so far as they had kept his teaching.

The uncovered head for man has come to be accepted and observed without question wherever the Bible is taught. It is done in worship or as a mark of respect. And while this has come to be generally the case, the opposite condition has developed regarding the instructions for women, although they were given for the same reason—to come to Christ as her head.

There seems to be no thought of inconsistency about violating or explaining away the latter when there would be no thought of doing either in regard to the former. Neither is it scriptural to compare the veiling for women to the kind of attire a man wears—not that he has leave to be more worldly in this respect than has a Christian woman. The parallel is between the appearance of the head.

Philadelphia, Pa.

HOME AND FAMILY

If I Didn't Have to Work

BY MARY STONER WINE

I could write the greatest poems,
I might sing the sweetest songs,
If no rents had needed mending,
And there were no dinner gongs,
And I didn't have to work.

I might see each glorious sunrise
And the ocean's flow and ebb,
Hear the birds and view the starlight,
If there were no dust or web,
And I didn't have to work.

But suppose the work should vanish
And there were no rents to mend?
That no loved ones passed my doorway,
No meals to serve, no guest, no friend,
And I didn't have to work?

Who would pause to hear my poem
Or the song that I might sing?
Would I long for days of hardship
And the weariness they bring,
If I didn't have to work?

Ah, there may be songs unwritten,
Cherished dreams I ne'er shall view!
Let them vanish with the dreaming,
Give me toil and love that's true,
Give me work, my work to do!

For I choose at evening's twilight
Smiles and friends and work to do,
Choose love's circling arms about me,
And the love I know is true,
Choose some work, my work to do.

Covington, Ohio.

The Old Barrier

BY FLORENCE S. STUDEBAKER

In Two Parts—Part One

THE Fountain Square church auditorium was half filled with eager listeners when James Manning slipped silently into the back seat and opened the program the secretary had offered him at the door. Evidently he had missed something by being late, for the group seemed unusually stirred, and Chief Hayward, as they called the president of the Men's Work, was on fire with the thrill of his message. James was arrested by the light of conquest on the face before him.

"Boys, there's no question about it. We're dead and cold to the blessings of the Almighty. We see the burning bush daily, as did Moses, but we let the old routine hold us back. Maybe it's our own selfish desires or an old grudge that nails us to earth and we miss

the call God would give us. We can not imagine what would have happened if Moses had disregarded the burning bush. A life of usefulness would have been lost; a man with great possibilities of leadership would have gone his own selfish way and missed God's plan for his life.

"Let's make it practical, men. Here you are in the midst of a beautiful country, green pastures and rolling fields. As farmers you go out yearly to till the ground, to cultivate and harvest. Do you allow the old routine to blind your eyes to the handiwork of God? God can make a meadow beautiful, or a forest, or a green clad mountain side without the help of man. He can make the plane faultless and complete. But he needs the help of human hands and hearts to make a city, or a home, or a Christian community. Will you not go out this coming week to a greater consciousness of God's presence in everything? Won't you step aside when he calls from the silent wood or teeming fields, and hear what he has to say? He waits to call you to greater service."

The group was about to dismiss when Handley Winters sprang to his feet. "Fellows, I've been wonderfully stirred with the challenge the chief has thrown out. I've sifted it down to two things I'd like to see the men's organization do: first, cultivate a consciousness to clean up our own lives. This is the only way by which our group can do effective work."

Mr. Winters had barely seated himself until George Bunson was on the floor. "I say *Amen* to Han's suggestion. It's exactly what the group needs to make it live."

At this juncture the secretary announced the hour of dismissal. Other matters commanded attention. Chief Hayward raised his hand in parting benediction. "God bless you, men. Try it out this week and listen in. God will certainly have a message for you."

En route home in the big car, James Manning stared moodily at the white moonlit road stretching invitingly before him. Something long dead stirred within his heart. "Clean up," the voice of conscience whispered. Evidently some of the men were hinting that rubbish was hindering effective work. He fidgeted nervously and struggled to cast off the strange unrest which filled his soul. At last he resorted to silent self-defense. It's easy enough for the others to talk. They have no grudge; no troublesome neighbor who refuses to move his line fence. Let them put themselves in my place and they won't be so keen about community betterment."

Monday morning dawned bright and beautiful. James Manning saw the hired man drive the shining team of sorrels, the pride of his eye, out to the tasks of the day. From across the rolling fields, the gentle purr of a new tractor, floated pleasantly to his ears.

"Harold is a chip off of the old block," he congratulated himself on having such a thrifty son. His eye moved with swift precision over the smooth broad acres lying black and moist in the morning sunshine. Sleek well-fed cattle roamed lazily across the meadow behind the big red barns. Voices of happy children came from the big white house. From somewhere about the garden rose the voice of a woman singing.

Suddenly a wave of gratitude swept through his heart. Like a flash the stirring words of Chief Hayward fell again upon his ears. "Do you let the old routine of life blind your soul to the handiwork of God? Won't you step aside when God calls from the silent wood or teeming fields and hear what he has to say? He waits to call you to greater service." In vain Manning sought to throw off the strange unrest of soul which had dogged his thought since the Sabbath before. Full well he knew that God called now as he stood counting his possessions, but he refused to turn aside.

Half-angered at himself, he turned and walked briskly down the lane toward the lower end of the farm. The smell of burning brush aroused him from his thoughts. A cheery voice called a greeting across the fence. Grunting a surly reply, he hurried on. Alas! he had been trying to walk past John Saley's smile for ten years—or was it that long? Yes, it was ten years since the line fence trouble, and he had not forgotten.

Deep in his heart he knew he was wrong, but stern pride forbade the relenting words his better self urged him to speak. Year by year the barrier mounted higher, standing like a stone wall between perfect group fellowship and effective community work, for both John Saley and James Manning were members of the Fountain Square church at Valley Ridge.

"If the religion of Jesus Christ can not move the hearts of your own group, it'll never reach the man outside," declared Jack Baily, an old time scoffer. And Chief Hayward and other faithful souls bowed their heads in shame, for well they knew the truth of these words. But the loved leader of the men had not earned his title through idle fun. It was because of his grim undaunted courage in spurring his men on to the accomplishment of the impossible. "God never gives up, boys. Neither will we," was the stirring battle cry which thrilled the heart of every man who enlisted with the group.

Nappanee, Ind.

Just Natural, Guide Her!

BY GRACE HILEMAN MILLER

"MARY, I have something interesting to tell you," confided Elizabeth Smith to her chum one evening as they were serving at a church supper. Almost immediately, Mary conducted Elizabeth to a corner and

exclaimed, "Tell me, quickly, you make me curious!"

"Well," began Elizabeth with mock deliberateness, you know I have been attending that course of P. T. A. lectures in the city each Tuesday evening by that Dr. Wisewoman, who is a famous psychologist who specializes in adolescent problems."

"Yes, yes, you told me about that before, but what did she say this time?" was Mary's impatient reply.

"Just this in answer to the question, why do some girls at the age of twelve or thirteen always seem to have parties and social affairs uppermost in their minds, even to the extent that they will scheme around to have them, girls from the best of homes where their parents try to teach them to put first things first—"

"Oh, what did she say?" cried Mary as her eyes flew open in amazement.

In substance she said: "Congratulate yourself, mother, on having such a child; for such actions are but a proof that the child is active, wide awake and seeking to express herself; and this is the most natural way to do it. Don't try to squelch her, but tactfully and sympathetically guide her and soon she will be doing your better things most energetically."

"Did she really say all that?" fairly squealed Mary as she grabbed Elizabeth's arm in sheer relief.

"Yes, yes, and explained it all so carefully that I am sure there is nothing wrong with our girls who are so good at planning social stunts."

"Well, that is a real relief," sighed Mary as she led Elizabeth back to their tasks at the serving table.

La Verne, Calif.

Third Rung Falls

BY OMA KARN

THERE was about one quart of cherries on the limb extending out over the well. To reach them required a high and rather perilous climb. Sarah Smiley's economic nature refused to permit the fruit to go to waste. Carefully adjusting a ladder she proceeded to carry out her intention of saving it.

Twenty minutes later a physician was summoned to the Smiley home. Sarah, moaning with pain, lay on a couch on the sun porch. The cherries lay scattered over the ground at the foot of the ladder. "How far did you fall?" the physician asked, rolling back his sleeves preparatory to reducing a serious fracture in Sarah's left ankle.

"From the third rung of the ladder," was the exasperated retort.

"Five dollars," the physician said a little later to the panting white-faced victim of the fall. Thirty more hard earned dollars were added to the original cost before Sarah was up and about the house. Not mentioning three days of acute suffering and three weeks

of enforced idleness. All for one quart of cherries nominally selling in their season for from five to ten cents per quart.

Third rung sins, like third rung falls, quite often prove costly. It is wise not to take the risk. A tempting offer holding a note of dishonesty in its dealing had best be turned down. It may lead to a situation where temptation proves stronger than one is able to bear. And so it is with the entire category of so-termed small sins.

For Satan knows the power of little things. He understands how a single unclean thought permitted to remain in the mind can soil and pervert a life. How exaggeration of the truth can lead to plain lying. How a slight brooded over can end in hatred. How a trifling doubt permitted to burrow into the mind can lead a soul to infidelity. A fall from a hundred feet may kill. So may one from a distance of three feet.

Ashland, Ohio.

What Ought You and I to Do About It?

BY GEORGIA ROBERTSON

Read before the Business Women's Council, Washington, D. C.

How easily the words were spoken, "I believe in true temperance. I want this debauching of our young people under prohibition stopped, also bootlegging and speakeasies done away, so I stand for repeal." But what are you doing, or saying, *now* to make repeal *more* successful in promoting temperance than prohibition was?

Are you protesting against the large number of licenses being asked for or granted in your community? Are you making any protest against licenses in residential sections and near schoolhouses and churches? Is your voice raised against liquor licenses being given drug stores (except for prescriptions) in large apartment houses where alcoholic beverages would virtually be sold under the home-roof of many families, and where their children would come in contact with it in their daily lives?

What do you think of the federal ruling allowing alcoholic liquor to be put in candy and frozen dainties? Do you know that candy containing strong liquor enough so five or six pieces are equal to a regular cocktail have been sold in large quantities in Chicago—one firm boasted the sale of fifty thousand boxes in three days—also in Washington, D. C., and Philadelphia? Political bosses in Philadelphia opposed efforts made to prosecute distributors of liquor candy to school children in drug stores and at soda fountains in that city.

Do you know that beer parlors are cashing C. W. A. checks in various parts of the country and the small pay of these workers instead of going to their destitute families is being spent in these beer parlors?

It is well to remind those who believe—as they say—that legalized sale of mild alcoholic beverages like beer and wine will promote true temperance, that thousands of years ago, before distilled liquors had been invented, Noah after coming out of the ark planted a vineyard, made some pure-home-made wine on which he became so disgracefully drunk that two of his son walked backward with a garment and covered his naked body from sight!

That was the result of drinking pure-home-made, so-called, nonintoxicating harmless wine! Read about it in the Bible for yourself. And now wine and beer are to be sold freely to women and young people as well as to men!

Of course you meant it when you said, "The saloon must not come back," but will a room without a counter, brass rail, and swinging screen door prevent the alcoholic liquors sold or drunk there from causing intoxication? Can not one really drink more without falling over on the floor when sitting down, than when standing with one foot on a rail? The brewers prefer to have them sit. They know it will increase their sales.

Will young people, including girls and women, be less likely to patronize the up-to-date-legalized-saloon into which nearly all lunch rooms, restaurants and hotels are now being converted, than they were the speakeasies hidden away out of sight in some dingy place, or the old-time saloon they would have been ashamed to enter? One may walk many blocks in Washington, the capital of the nation, without finding an eating place that does not sell some kind of alcoholic beverage. Will it cause less drinking to have booze surround people when eating in perfectly respectable places, and to be served it by young girls and boys compelled to do so or else lose their jobs?

Will turning grocery stores and drug stores—where women and children are forced to go—into places for selling beer and wine promote temperance?

Brewers are now preparing, as they promised before repeal, an enormous advertising campaign intended as they state in certain of their journals to create an appetite for their beverages among young people. What the cigarette interests have accomplished through advertising in making cigarette addicts of girls, boys, and women they expect to accomplish with beer and wine advertising that will make heavy drinkers of them.

No one can shift his individual responsibility to do his part to lessen in some way the number of drunkards who will surely be made by legalizing the manufacture and sale of beer and other alcoholic liquors. Saying that liquor is here now and legalized by the government does not lessen one's duty to work against the spread of its use. It has not expunged the statement

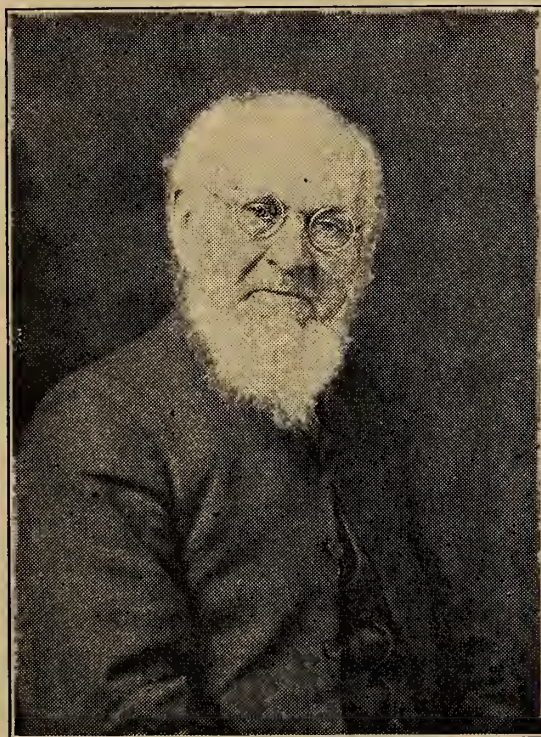
from the Bible, "Look not thou upon the wine when it is red, when it sparkleth in the cup, when it goeth down smoothly: at the last it biteth like a serpent and stingeth like an adder."

Washington, D. C.

CORRESPONDENCE

ELD. SAMUEL B. SHIRKY

Samuel Bowman Shirky, son of David and Catherine Shirky, was born near Harrisonburg, Va., Sept. 1, 1840; died Oct. 5, 1934. In 1865 he married Catherine Zigler. They



moved to Missouri in 1869 and resided continuously at the farm home where he died.

He became a member of the Church of the Brethren in 1867 in Virginia, was elected to the ministry in 1873 and ordained elder Sept. 17, 1885. Bro. Shirky engaged actively in church work throughout the Northern District of Missouri, traveling widely over that section by horseback and rail during the active period of his life. He was one of the thirteen original members of the Wakenda church. Sister Shirky at ninety is the only charter member remaining.

Though a soldier throughout the Civil War, he always made his recollections and reminiscences of that struggle secondary to his interest in church and educational work. It was in keeping with this attitude that he should in his advancing years take an active part in ministering to the comfort of his aged fellow veterans. In 1922 he was appointed by the governor to the board of managers of the Confederate Soldiers' Home at Higginsville, Mo., of which he was chosen chairman, and acted until 1929. In this work his counsel and influence were widely felt.

From time to time he had been presiding elder of most of the churches of Northern Missouri. He was the leading promoter of the Miller and Sommer debate held at Rockingham church, March of 1889. Bro. Shirky preached more

funerals and married more couples free of charge than any other man in this part of the state. He retired from active ministerial work about fifteen years ago but up until the last few years had been a regular attendant at church. Until about 1920 there were very few Annual Conferences that he did not attend. His mind remained clear to the time of his death.

He is survived by his wife, five sons, two daughters, twenty-seven grandchildren and forty-nine great-grandchildren. The funeral was conducted by Eld. E. G. Rodabaugh with appropriate remarks on his life's work by Elders Oscar Earley and M. E. Stair.

J. H. Shirky.

Richmond, Mo.

OREGON SUMMER ASSEMBLY

The Summer Assembly of the District of Oregon met in Dodge Park, Aug. 21-24. Dodge Park is a national park covering an area of twenty-six acres. It is beautified by the refreshing waters of two rivers—the Sandy and Bull Run, which merge within its borders. There were 102 who enrolled during the three days. The group consisted of adults, young people and children. The program was arranged to meet the needs of all.

The assembly opened Tuesday evening with a get-acquainted meeting under the direction of Dr. Fred Messing, D. P. E. of Portland, Oregon, who is Executive Secretary of the Oregon Social Hygiene Society. Each day Dr. Messing conducted a class for young men and another for young women in which he discussed with them The Meaning of Life and the Purpose of Being. He also held a session for parents which proved very helpful, and directed the recreational activities each afternoon. Dr. Messing's type of work filled a great need in our Assembly.

Bro. Harlan Brooks of La Verne College led the adult group in studying the History of the Christian Church. Due to the fact that Bro. Brooks had to leave a day early, Bro. J. W. Barnett led this group the last day.

Sister Anetta Mow, Elgin, Ill., discussed the Women's Work of the church with the women and girls. She also taught a class in the Children's Department. The strong missionary emphases which she placed in her lectures and class work made her service most inspiring and helpful. Bro. J. D. Miller, Damascus, Oregon, met with the young men one session each day and led them in a series of discussions on The Thought Life. Sister Marie Pence, Medford, Oregon, had charge of the Children's Work and was assisted by Phyllis Harding and Marguerite Kezar, both of Portland, Oregon.

The young people met each afternoon 1:30-2:30 o'clock in business sessions under the leadership of Samuel Ellenberger, president of the District B. Y. P. D., Ashland, Oregon. Florence Miller filled the office of secretary temporarily in the absence of the regular secretary, Virginia Smith, Albany, Oregon. Several important items of business were considered and passed upon. One was the unanimous decision of continuing the William Beahm missionary project. Another was the decision of acquiring a permanent camp ground. The committee that was appointed the previous year to make investigations brought back the report that Orland Lett, Bridge, Oregon, has offered a donation of a tract of land to the young people of Oregon for the purpose of establishing a permanent camp ground. The young people accepted this report gladly and voted to send Mr. Lett a letter of thanks for his kind interest and generosity. The group, however,

decided to hold an assembly on the grounds for the purpose of studying its possibilities in respect to location and developing prospects before accepting this very kind offer. Miss Doras Harding, Portland, Oregon, was elected vice president for three years.

The meetings in morning worship, noon assemblies, vespers and camp fire services were fraught with deep inspiration and strong challenges for Christian service. We, therefore, feel deeply indebted to those who made possible the enrichment of life for all who attended.

F. H. Barr, District Director of Christian
Portland, Ore. Education and Young People's Work.

YEARLY MEETING AT THE ORPHANS' HOME

About sixty or more sisters from the Northern and Second Districts met at the Orphans' Home, Timberville, Va., Sept. 13, to make clothing and bedding for the children. We made six comforters and many garments. We took an offering which was given to the matron to be used for the Home.

Those going take lunch and this is placed on tables in the dining room and the children and visitors together enjoy the good things. Brother and Sister Flora from Weyers Cave, the new caretakers of the Home, seem well fitted for the work.

We expect to meet at the Old Folks' Home, Oct. 17, in a similar meeting and hope the sisters of the District will respond as well.

Anna R. Roller.

New Market, Va.

ELIZA ANN HUFFMAN

Sister Eliza Ann Huffman died at the home of her daughter, Bettie E. Hockman, widow of Bro. A. B. Hockman, in Rileyville, Va., Aug. 11, 1934, aged 89 years.

She bore her sufferings with Christian fortitude and often expressed a desire to go and be with the redeemed ones. For five years she was almost a helpless invalid. In looking over her scrapbook I found in her feeble handwriting, "I am not afraid to die, for the Lord is always near me." Her husband, Eld. J. B. Huffman, preceded her about two and a half years ago, at the age of 93 years. It was very trying in her affliction



to give up her companion; his devotion to her was beautiful to see.

She was ever a fitting, congenial helpmate, assisting father in all his labors for the Master. They were never happier than when engaged in the Lord's work. Their married life lasted for a little more than sixty-seven years. They both joined the Brethren Church in early life. The example of this aged couple going down life's road together, doing good and leading lives of cheer and sacrifice was an inspiration to all beholders.

In the year 1883 they moved from Hawksville Valley above Luray, Va., to Rileyville. At that time there were few if any Brethren in the locality. A one room schoolhouse was selected for a place of worship and much interest was always manifested. They felt the need of a church and after some years their desires became real. With the

help of the small congregation a commodious church was built. They were instrumental in building the church and gave money and time freely. Bro. Geo. W. Flory, evangelist, was invited to come and hold a two weeks' revival, the result being 101 conversions. Bro. Huffman was presiding elder of Mt. Zion congregation for a number of years; he never received a penny for his services but he always managed to have the necessities of life.

She often expressed a desire to live to see all her children grown and this wish was fulfilled. She is survived by four sons and two daughters, all members of the Brethren Church, also twenty-eight grandchildren and twenty-seven great-grandchildren.

The funeral was conducted by her pastor, Bro. A. J. Caricofe, in the Rileyville church. Her remains were conveyed to Mt. Zion for burial.

Mrs. M. L. Armentrout.

Bethesda, Md.

J. A. DOVE: A TRIBUTE BY BRIDGEWATER-DALEVILLE TRUSTEES

The following statement was approved by the Trustees of Bridgewater-Daleville College in a recent meeting as a tribute to the life and character of Eld. J. A. Dove. Bro. Dove gave a long and effective leadership to education in the South and this expression of his associates is a most fitting tribute.

We commemorate the passing of Bro. J. A. Dove as an educational promoter in the church of his day. From the time of his student days at Bridgewater in the eighties till his death, higher education in the church of his choice was one of the major interests of his life. He was identified with Daleville College almost from the beginning, as trustee and later as chairman of the Board. He gave liberally to the development of the institution his time, thought, and means. When Daleville and Bridgewater were merged he was chosen the first president of the Board governing the combined institution and served in this capacity until declining health made it impossible for him to attend the meetings. He was then elected president emeritus of the Board and was so honored at the time of his death. Bro. Dove was a leader in establishing and developing our church schools in the Southeastern Region.

Bro. Dove was a leading church promoter in his day. In the earlier years of his ministry he was an active evangelist and was widely known for his successful evangelistic efforts in many parts of the brotherhood. He served a number of years on the Conference Program Committee, part of the time as its chairman, and had a part in developing the well coördinated program which has characterized our Conference in recent years. As elder in charge of the Cloverdale congregation, where he lived, he was largely instrumental in building up a strong membership and in developing a congregational program of high order. He was greatly beloved by those whom he led and served.

Bro. J. A. Dove was an ardent advocate of the power and beauty of the Christian home. He believed in the integrity of the family life and in the influence of the Christian home upon the community and the nation. His own home was an example of what a true Christian home can be.

We record with appreciation our deep respect for Bro. Dove as a Christian gentleman and a brother in Christ. We have enjoyed our association with him in meetings of the Board and elsewhere and our abiding remembrance of him is of one who had walked with his Lord.

Signed: John S. Flory, Secretary of the Board of Trustees of Bridgewater-Daleville College.

NEWS FROM CHURCHES

CALIFORNIA

Belvedere.—At our council Sept. 11 Bro. Walter Frick was chosen superintendent of the Sunday-school and Bro. David Huffman, assistant. Three deacons recently chosen will be installed Oct. 7: Brethren Earl Crumpacker, Otto Lindell and Herbert Newman. Nearly 100 of our Sunday-school pupils enjoyed their annual picnic at Brookside Park, Pasadena, on Sept. 22. The mothers and daughters of the First church will meet with us Oct. 4. Sister Harlan Brooks from La Verne will speak to us. The boys of the Sunday-school, under the direction of Bro. Frank Gettz, will entertain the parents of the church Oct. 5. Mr. Parker of the Y. M. C. A., Belvedere branch, has been secured for the occasion. Our love feast will be held on Sunday evening, Oct. 28.—Mrs. John H. Wolfe, Los Angeles, Calif., Oct. 6.

Live Oak.—On Sunday evening, Sept. 23, Bro. Geo. Carl stopped over and delivered an instructive message. Sister Hattie Deardorff, children's worker of the district, was also present at this service and conferred with the teachers of the Sunday-school interested in her department. On Wednesday evening of the same week Bro. Fager of Texas addressed the congregation during our regular prayer meeting hour. At our regular business meeting Sept. 5 the officers for both church and Sunday-school were chosen. Plans also went forward for the new addition to the church which is now under way. This will add over 1,000 square feet to the present church plant and will provide additional room for Aid Society and Sunday-school. Our love feast was set for Nov. 7. A missionary committee sponsored a meeting this month and the Aid Society also gave their yearly program recently which consisted of a play, The Magic Box, readings and special songs. The mite boxes were presented by which \$62.09 was collected, to be used toward the plumbing expense of the new addition.—Bessie Fillmore, Biggs, Calif., Oct. 11.

Macdoel.—Bro. W. I. Liskey of Live Oak, Calif., came to us Sept. 9 in a series of meetings; he preached fourteen inspiring sermons and drew large crowds. A short story was given to the children each evening by Sister Liskey. A number of special songs were rendered by the young people. Bro. Liskey's efforts were greatly appreciated and we feel this church has been blessed by having him with us. As a result twelve were baptized on Sept. 22. Sept. 16 our elder, Bro. Lininger from Ashland, Ore., also was with us and we had an inspiring day. Sept. 23 at the close of the revival, we held our love feast with Bro. Liskey officiating, assisted by Bro. Lester Huffman. As we do not have a church building here, we held our meeting in the grange hall. We will have our council meeting Oct. 7 to elect officers for the coming year.—Mary Smith, Macdoel, Calif., Oct. 6.

Modesto.—Twenty-eight of our members attended the Mt. Hermon conference this year. They came back with new inspiration and determination to do better work in our own church. An all-day harvest meeting was held Sept. 16. The church was filled to capacity for the Sunday-school and morning worship service. Our pastor, Bro. J. F. Baldwin, spoke on The Needs of a Church Home. At noon a basket dinner was served. At 3 o'clock Bro. M. S. Frantz of Empire spoke. An offering of \$80.09 was taken, to be applied to the parsonage fund. Twenty-five were received into the church during the day. A special program of music was given in the evening, after which our pastor spoke briefly on Sowing and Reaping. We have purchased thirty new hymnals for which a dedication service was held Sept. 23. Our pastor was given a birthday surprise on Sept. 17 by about 125 members and friends. The officers for the coming year are as follows: Elder, M. S. Frantz; superintendent of adult department, Sister Gladys Peterson; clerk, Bro. I. M. Kauffman; correspondent, Bessie Heaston; Messenger agent, Irene Kauffman. Sixty-eight members have been received by letter and baptism during the year. We are greatly in need of a larger and more adequate church building. A ways and means committee was appointed to look after the same. Our promotion and installation service for the new officers was held Sept. 30. Our love feast will be held Monday evening, Nov. 12.—Irene Kauffman, Modesto, Calif., Oct. 6.

Oakland.—Susan Stoner, missionary from India, was here Aug. 4 and gave us two splendid talks. Every department of the church has been reorganized and we are looking forward to accomplishing much this year. We recently adopted a new form of church government which eliminates so many committees and places the responsibility of a certain phase of the work upon one person. At our regular quarterly council Aug. 24 the following officers were elected: Elder, Ed Cunningham; clerk, Lelah Walton; secretary of education, Paul Wilkinson; stewardship, Howard Frantz; missions, Ivy Walters; social service, Zelda Wilkinson; devotions, Mary Woody. Aug. 26 Harlan J. Brooks of La Verne brought the morning message. In the evening he showed slides of the India mission fields and gave an interesting account of the same. Pastor Cunningham filled the pulpit at Empire Sept. 2 and we had the pleasure of hearing Rev. Edwin Byrne, student minister at the Pacific School of Religion. Our young people greatly enjoyed the state Christian Endeavor convention which met in the Bay District Aug. 31 to Sept. 4. At our potluck dinner Sept. 26 we had as our guest speaker Rev. T. Cassidy, a student minister at the Pacific School of Religion. Promotion exercises were held Sept. 30 for the Sunday-school. In the evening the Raggers, a group of the Y. M. C. A., held an installation service for a new member in our

church. The boys' clubs have begun their activities this year. It was planned to have two clubs, the Pioneers and Friendly Indians, but so many boys applied for membership in the latter that it was necessary to form another club. The women's auxiliary is at work with Zora Stong as president. Our communion service will be held Nov. 4 at 6:30 P. M.—Mary A. Woody, Oakland, Calif., Oct. 6.

CANADA

Vidara.—During the first two weeks of July the Vidara congregation enjoyed a two weeks' Daily Vacation Bible School under the able direction of Grace Brubaker and Alberta Mason, both of Arrowwood, Alberta. The elder in charge, J. H. Brubaker, held services each evening during the two weeks. The interest and attendance were encouraging throughout the meetings and the membership as a whole was led into a deeper appreciation for the spiritual values in life. At the conclusion of the District Meeting at Arrowwood the writer, under the direction of the District Mission Board, was sent to Vidara to serve as summer pastor for the remainder of the summer. We were welcomed by appreciative audiences each Sunday which proved to be an inspiration to a beginner in the pastoral field.—Albert Hollinger, Chicago, Ill., Oct. 8.

COLORADO

Sterling church met in council recently and church school officers were elected. Brethren I. C. Snively and R. P. Baker met with us. Bro. Gilbert Maddox and wife were chosen as deacons and were installed at that time. One letter was granted and two have been received since our last report. Sept. 23 we held our annual harvest home services. The church was beautifully decorated and an appropriate program was enjoyed.—Agnes Nickey, Sterling, Colo., Oct. 9.

ILLINOIS

Lena church met in council Sept. 10. The following officers were elected: Sunday-school superintendent, Edythe Brechtel; church treasurer, Fred Brose; elder, Bro. J. F. Burton. Our love feast will be held Oct. 15. Since our last report one has been received into the church by baptism. Our pastor and family, also Sister Miller, attended district conference. Each of them brought us an interesting report of the various meetings. Our young people are taking a great interest in church work and are holding their B. Y. P. D. meetings each Sunday evening with great success. These meetings consist of group singing, discussions and talks. The group sponsored several candy sales at social gatherings. A large number attended the rally at Franklin Grove and four of their number had the pleasure of spending a week at Camp Lewistown. They returned with many helpful suggestions. This past year has been an inspiration to our young people and a big step in the development of their organization. Two of our boys from the junior department attended camp at Franklin Grove. This department is also growing in attendance and at present is studying the life of Christ under the leadership of Sister Edythe Brechtel and Blanche Masters. Our Sunday morning services are increasing in attendance and our pastor is bringing us some inspiring sermons which have proved helpful to the church membership. On Sunday evening the services are exceptionally well attended. The church is filled with people of all ages who enter into the song service with heart and soul. The pastor is delivering a series of sermons on the subject, The Second Coming of Christ, which are much appreciated. Our pastor is also serving the Yellow Creek congregation.—Mrs. Elta Gentz, Waddams Grove, Ill., Oct. 1.

Oak Grove.—Aug. 12 Bro. Wm. Hare of Polo, Ill., formerly of this place, preached for us. Our pastor brought us the inspiration of the district meeting by his report Sept. 2. Bro. Arthur Whisler has returned to Manchester College for his senior year's work. Bro. J. H. Hardman has been holding services in Sparland, where he lives, as he is too far from the church here for regular attendance. Sept. 23 we had an all-day meeting with dinner at the church. In the afternoon we reorganized our Sunday-school with Bro. John Raney, superintendent, and Sister Allie Kenyon, assistant. Sister Zona McFarlin was elected president of the B. Y. P. D., also children's director. Sept. 9 Bro. M. A. Whisler went to Kewanee and gave the members there two services. Here is a field for some minister to enter and organize a church. Bro. Daniel Funderburg of Huntington, Ind., begins our revival Oct. 14. The love feast will be Oct. 29.—Mrs. M. A. Whisler, Lowpoint, Ill., Oct. 3.

Polo.—Eld. J. W. Lear came to Polo July 22 at the request of the district elders to take the voice of the church regarding the ordination of Bro. A. L. Warner, the pastor, to the eldership. The ordination took place at the district conference at Naperville. While Bro. Lear was here three young men—Roland McNay, John Cunningham and Oscar Barnhart—were licensed to preach. The first named has already taken the pastorate of the church at Monticello, Minn. The other two will attend Bethany this winter. Aug. 19 the young women's quartet gave a recital on the theme of Peace. The young people gave their play Aug. 26, entitled The Lost Church, which was much appreciated. Our delegates to district conference were Bro. John Heckman and Bro. Warner. On that Sunday Mrs. Jerome of Rockford, women's probation officer of Winnebago County, brought a challenging message. Sept. 9 Bro. A. C. Wicand delivered our Bethany day address. In the evening he spoke of his capture by the Arabs. Our love feast will be held Nov. 11, 7:30 P. M.—Mrs. Alice M. Warner, Polo, Ill., Oct. 11.

West Branch church met in business meeting Sept. 23. Sunday-

school officers for the coming year were elected. One of the best years in the history of our church and Sunday-school has just closed. W. H. Cordell enters on another year of service, having faithfully served our Sunday-school as superintendent for more than twenty years. Our rally day service will be Oct. 13. Our series of meetings conducted by Bro. Paul Studebaker of Franklin Grove will begin Nov. 11 and continue until Nov. 25. Our love feast will be held Dec. 2. We expect Brethren M. R. Zigler and Alvin Brightbill to be with us the first week-end in November. Our benefit supper will be held Dec. 6. We are pleased to have our pastor living nearer, he having recently located in Haldane.—Mrs. F. H. Butterbaugh, Polo, Ill., Oct. 2.

Woodland.—The young people have presented the play, *What Shall It Profit?* before three large audiences during the past month. They are hoping to give it at least as many more times. Much good seed is sown by this method of approach. Revivals begin on Sunday evening, Oct. 14. Bro. Brady, pastor of the Springfield church, in charge. On Saturday, Oct. 27, we are having an all-day meeting, dinner at the church and love feast in the evening.—Mabel I. Stambaugh, Astoria, Ill., Oct. 9.

IDAHO

Clearwater.—In addition to our regular services we have had the pleasure of having several outside workers with us during the summer, who have been a blessing and an inspiration to all. In July a deputation from the churches of southern Idaho was with us in the interest of different phases of the church work. In August Sister Anetta Mow was here for several services which were greatly appreciated. We have recently organized our Women's Work. We are planning for a revival the latter part of November to be held by our pastor; the meeting will close with the love feast and communion service.—Mrs. Eva Clanin, Lenore, Idaho, Oct. 11.

INDIANA

Blissville church met in a called council Oct. 4 preparatory to our love feast. Instead of the deacons making the annual visit this year, we all met at the church and Eld. J. Markley read an examination service. Nearly all seemed in peace and union and willing to work for the upbuilding of the church and the kingdom.—Mrs. Mae Pippenger, Plymouth, Ind., Oct. 8.

Blue River church held their communion services on Sept. 24, at the close of a two weeks' revival. Bro. Fidler of Brookville, Ohio, conducted our revival services which were very well attended. Sixteen new members were added to the church. In September the church met in council and elected Sunday-school officers for the year: Ralph Miller, superintendent; Wilson Frank, assistant. Bro. L. U. Kreider will act as pastor and elder for the coming year. The average Sunday-school attendance for this last year was 135. Oct. 7 Dr. Bosler and wife were with us and talked about their work in Africa.—Mrs. Geo. Gump, Columbia City, Ind., Oct. 9.

Buck Creek church met in council Sept. 8. Brethren O. D. Werking and J. A. Miller had been called for a special work. Bro. E. C. Teeter and his wife were installed into the eldership in an impressive service. We decided to take a special offering for the Old Folks' Home. Sunday-school officers were elected for the coming year with Bro. Perry Hoover, superintendent and Clarence Sheets, assistant. Officers and teachers were installed into office on Sunday morning, Sept. 30. The church has just closed a wonderful revival conducted by Brother and Sister B. M. Rollins. Four were baptized and the church was much strengthened. Our forces have been much strengthened by the coming of Brethren Perry Hoover and B. F. Summers and their families. We will hold our communion on Oct. 13.—Mrs. Mollie Deardorff, Mooreland, Ind., Oct. 3.

Elkhart Valley.—The regular quarterly meeting was held Sept. 28. Officers for the various committees were elected for the ensuing year. Sept. 30 the Sunday-school, Christian Workers' and church officers were installed by Bro. Melvin Stutsman of the West Goshen church. Preceding this service the junior department gave a promotion program. Our revival starts Nov. 4.—Louise Puterbaugh, Elkhart, Ind., Oct. 8.

Howard church met in business session Sept. 6. A report was made of the district conference. The church decided on the fourth Saturday evening of October as a permanent time for holding our love feast. Our revival services conducted by Bro. R. O. Shank of Flora, Ind., from Sept. 10 to 23 were well attended. He preached the Word in a wonderful way, earnestly laboring and visiting in many homes. The church was spiritually strengthened and two accepted Christ and were baptized.—Ella Flora, Kokomo, Ind., Oct. 2.

Kokomo church met in council Aug. 26. The date of the fall love feast was set for Oct. 21 at 7 P. M. Bro. Perry Coblentz was chosen elder for another year. Bro. Roy Rife was elected Sunday-school superintendent, with Bro. Harley Ronk, assistant. Sept. 1 the Sunday-school had its outing which was enjoyed by all. Sept. 16, homecoming, was a great day for the Kokomo church. Bro. Ralph Rarick of Mexico, Ind., gave three much appreciated sermons. Several numbers of special music were much enjoyed. Sept. 30 the installation service for Sunday-school officers and teachers was held. The Sunday-school attendance has held up well throughout the summer and is on the increase again. Oct. 14 we expect Sister Minerva Metzger to be with us.—Mrs. Alpha Deardorff, Kokomo, Ind., Oct. 3.

Liberty Mills.—Bro. A. R. Eikenberry from North Manchester began his work in September as pastor of the church, taking the place of

Bro. J. O. Winger who has very ably served for a number of years. Sept. 13 at the regular council the church and Sunday-school officers were elected for the year. Bro. J. O. Winger was retained as elder and Bro. Millard Dickey was reelected Sunday-school superintendent. Delegates to district meeting were Brethren I. W. Sites and A. R. Eikenberry, with Bro. Clarence Metzger and Mrs. J. O. Winger, alternates. Sept. 30 was homecoming day. Bro. D. W. Kurtz from Bethany Biblical Seminary gave a stirring message and an offering was taken for Bethany. We are planning on evangelistic meetings to be held soon after the new year. Bro. J. Edson Ulery who held the meetings last year will again be with us.—Mrs. Leonard Snively, North Manchester, Ind., Oct. 11.

Muncie.—Our missionary society recently gave the playlet, *The Two Builders*, which was well rendered and greatly appreciated by a splendid audience. At a recent members' meeting Sister Shively, wife of Dr. L. S. Shively, was received by letter. Our love feast will be held Oct. 28 beginning at 7:30.—Geo. L. Studebaker, Muncie, Ind., Oct. 6.

North Liberty church held their business meeting Sept. 12. Bro. T. G. Weaver accepted the pastorate for the coming year. Bro. Richard Whitmore was chosen Sunday-school superintendent. Our Sunday-school enjoyed a day's outing in a near-by grove in August. Sept. 23 our harvest home was much enjoyed by those present. Bro. Weaver preached a mission sermon in the forenoon. An offering of \$20.40 was taken for Bethany work. After dinner Brethren S. Borough, H. S. Bowers and M. I. Whitmore gave us some inspiring talks. Our love feast will be Oct. 27. Not having secured an evangelist for this fall we are planning ahead for 1935.—Mary Markley, North Liberty, Ind., Oct. 6.

Pleasant View.—May 13 Mother's Day was beautifully observed. In June on Father's Day Prof. Keim of Manchester College gave a splendid address. The children's program was also given in June and was much enjoyed. The church met in business meeting Sept. 5. Our Sunday-school officers were elected for the coming year. Bro. Amsey Snell was again chosen as our elder. Bro. S. A. Gilmer was chosen delegate to district meeting. Sept. 9 Bro. R. H. Nicodemus of Sidney, Ohio, began a two weeks' evangelistic meeting. The interest and attendance were good throughout the meeting. Bro. Roy Gilmer led the singing. Bro. Nicodemus delivered strong gospel sermons. As a result five were added to the church by baptism. Sept. 28 and 30 we were highly favored with two lectures from Bro. Kurtz, president of Bethany Biblical Seminary. Our harvest and homecoming meeting was held in a most pleasant way Aug. 26. The speakers of the day were Bro. A. R. Eikenberry and Bro. Clarence Gilmer.—Mrs. Ida Snyder Gilmer, South Whitley, Ind., Oct. 2.

Pymont church met in council Sept. 8. Officers for the coming year were elected with D. L. Barnhart, elder; Floyd Smeltzer, Sunday-school superintendent. The young people organized recently and Maurice Cripe was chosen as president. It was our privilege to have Sister Minerva Metzger with us Sept. 16 at our harvest meeting. A fine day of fellowship was enjoyed by all present.—Dorothy E. Barnhart, Rossville, Ind., Oct. 9.

Rossville church met in council Sept. 27. Two have been received by letter since the last report. Our love feast will be Oct. 20 and harvest meeting services will be held the following day, Oct. 21. On Sunday morning, Sept. 23, Bro. Walter Replogle of Summitville, Ind., preached for us. In the evening V. M. Wotring of Woodland, Mich., gave a chalk talk. His subject, *Adoration*, was well illustrated by the pictures. We very much enjoy the presence of Sister Minerva Metzger, returned missionary, at our services and she has brought us messages at different times during the summer.—Clara Metzger, Rossville, Ind., Oct. 6.

Santa Fe church met in council Sept. 27. Sunday-school officers were elected, Bro. Adrian Clingenpeel being superintendent. The annual visit will be held at the church prior to our love feast Nov. 3. Bro. E. P. Hostettler was elected delegate to district meeting, with Perry E. Coblentz, alternate. Oct. 28 a Sunday-school convention will be held in our church, including five churches: Logansport, Mexico, Pipe Creek, Peru, Santa Fe. We are to have a revival meeting sometime this winter. Our Sunday-school is invited to visit the First Brethren Loree Sunday-school Nov. 4.—Dossie Webb Fewell, Bunker Hill, Ind., Oct. 8.

Wawaka church held their harvest meeting Sept. 9 when Bro. Chas. Light of Sturgis, Mich., gave us two inspiring sermons. We were also honored recently by the young people of the Bethany church who presented to a large and appreciative audience the timely play, *What Shall It Profit?* At our quarterly council late in September, the annual election of Sunday-school officers took place; superintendent is Donald Castatter; assistant, Floyd Jett. Our communion service has been set for Saturday, Oct. 27, 7 P. M.—Manche Blosser Frick, Wawaka, Ind., Oct. 9.

IOWA

Panther Creek.—At the end of the Sunday-school year our secretary gave an interesting report which showed that the school is growing. The average attendance was 204 which is a four per cent increase over the preceding year; the offerings increased six per cent. A group from our church presented the play, *What Shall It Profit?* at district meeting. Since then they have given it at four other places. At the business meeting Sept. 6 Sunday-school officers were chosen for the year beginning Oct. 1. Roy Messamer was elected general superintendent and Martin Stine, assistant. Bro. Ray E. Zook of the Des Moines Valley church began revival meetings on Sept. 10 which

continued for two weeks. Bro. Zook labored faithfully and diligently and brought us sermons which were a challenge to all who heard them. Oct. 5 church night was observed. A basket dinner was enjoyed after which there was a program of musical numbers, installation of Sunday-school officers and teachers and promotion exercises for the Sunday-school pupils.—Edith Bental Gnagey, Adel, Iowa, Oct. 11.

MICHIGAN

Buchanan.—The church met in council in September with Bro. Burton Metzler, member of the Mission Board, in charge. Bro. Frank Kreider, member of the Ministerial Board, also was with us. The following officers were elected for the ensuing year: Pastor, Dewey Rowe; Sunday-school superintendent, Sister Ellen Baldwin; Messenger agent and correspondent, Grace Weaver; church clerk, Bro. Roden Ingleright; church treasurer, Bro. John Platz; trustee, Bro. Will Baldwin; president of Ladies' Aid, Sister Lulu Conrad. Bro. De Lauter conducted an installation service Sept. 30. We have our work along the different lines all organized and we are looking forward to great things. Our revival will begin Oct. 14 and continue for a week, with communion services on Oct. 20.—Grace Weaver, Buchanan, Mich., Oct. 8.

Zion church held their council Sept. 28 and elected officers. We are planning to buy new song books for the church soon. In June Bro. Chas. Forror from Brethren, Mich., gave us a week of revival meetings. Eight new members were received into the church. At the close of the services we had an all-day meeting and in the evening communion services were held. A number of outside members attended these services. A great deal of interest was shown and attendance was good at all times.—Mrs. Chas. Withey, Prescott, Mich., Oct. 9.

OREGON

Portland church held a Vacation Bible School June 18-29. The teachers were all young people who had previously attended a leadership training school conducted by the council of churches in the city. The school although not so large was very successful. On Sunday morning, July 29, Bro. Harlan Brooks of La Verne, Calif., preached for us on the subject: The Riches of Grace. Bro. Brooks is head of the Department of Religious Education of La Verne College and also represented the college in the field last summer. July 30 Brother and Sister M. R. Zigler and Sister Ruth Shriver of Elgin, Ill., visited us. Bro. Zigler gave us an illustrated lecture on Home Missions. Their visit was an inspiration and an encouragement to us all. Aug. 17 the church met in council. The chief business was the election of officers for the coming year in the church and Sunday-school. Bro. Barr, the pastor, was elected elder for the coming year. District Conference was held in the Portland church Aug. 25-27. The amount accruing as profit from meals served in the dining room was \$25. This amount was turned over to the district treasurer for district work. The pastor and family spent Aug. 29-Sept. 5 vacationing at Long Beach, Wash. They also visited some isolated members on the return trip. During the pastor's absence the young people provided for the Sunday morning service by rendering a program of talks and special music.—Mrs. Rebecca Barr, Portland, Ore., Oct. 11.

TENNESSEE

Knob Creek church enjoyed several spiritual meetings this summer. Bro. H. Spenser Minnich delivered a splendid missionary address to a joint meeting of the Johnson City and Knob Creek Sunday-schools at their outing July 4. Bro. R. N. Leatherman began a two weeks' meeting July 29. Crowds came from far and near to hear his inspiring messages. The church and community feel greatly benefited by his stay among us. One has been baptized. The district conference convened here Aug. 16-18. Bro. J. B. Clark, Sr., and Chas. Bowman were our delegates. Besides the splendid district talent for the business sessions and various conferences, our people greatly appreciated having Bro. Otho Winger deliver the soul-stirring missionary address. The slides showing our mission school in China, India and Africa received a hearty welcome at the Women's Work program. Our church district covers a large territory, all of Tennessee, parts of Virginia, Alabama and Kentucky. The work in some places has only begun in recent years, while in others has been organized quite a while. Knob Creek is the oldest or mother of all. An appropriate program was rendered Aug. 19 in a centennial celebration of the completion of the first house of worship. Bro. R. B. Pritchett and Bro. Paul H. Bowman very earnestly and fittingly pictured to us the history of the past and visions of the future. As we have had no resident minister the past year, our regular church services have been under the leadership of Bro. A. M. Laughrun on the first Sunday of each month and Bro. W. H. Swadley, elder in charge, on the third Sunday. We have an evergreen Sunday-school, but week-day services are discontinued through the winter on account of school activities. Our Women's Work has planned a full program of mission study besides sewing and quilting, which comes through the winter months. Our love feast will be held Oct. 6.—Mrs. Edith Bond, Johnson City, Tenn., Sept. 25.

VIRGINIA

Chimney Run.—We just closed a successful revival meeting which began Sept. 1 and continued for two weeks. Bro. E. A. Lambert was the evangelist. He visited all of the homes in the community and made many friends while here. He preached eighteen inspiring sermons. We held our love feast on Sept. 15. Five were baptized into

the church and one was reclaimed. We were glad to have Bro. Lambert's family with us on the last night of the meeting.—Mrs. J. E. Kniceley, Warm Springs, Va., Sept. 26.

Christiansburg.—The church at this place has been progressing under the excellent leadership of our pastor, J. Harold Row, and wife. A number have been added to the church by baptism and letter. A Vacation Bible School was held in June under the direction of Bro. Edgar Martin and wife and Mrs. E. E. Richardson, with an enrollment of nearly fifty. Both the Men's and Women's Work have shown improvement. Our basement has been completed and we hope soon to have our Sunday-school rooms arranged and furnace installed. Our membership was well represented at district conference which was one of the best held for years. The young people's group was represented at Camp Bethel. At our council meeting Sept. 8 officers for the coming year were elected: H. L. Reed, elder; H. S. Spradling, assistant; M. I. Dickerson, honorary elder (he being the oldest elder in our congregation); Bro. Roy Nolley, Sunday-school superintendent; Chas. Bowman, clerk; the Aid Society, Messenger agent; the writer, correspondent. Our love feast was held Sept. 23 with our elder officiating. We plan to have our rally day program Oct. 14.—Mrs. H. S. Spradling, Christiansburg, Va., Oct. 3.

Elk Run church met in council Sept. 6. We were glad to have Bro. Jacob Smith of Iowa meet with us. Our church officers were elected for the coming year: W. H. Zigler, elder; D. H. Smith, clerk; Mrs. Anise Kiracofe, treasurer. Our Sunday-school superintendents are E. D. Smith and Russell Sheffer. We elected two deacons: Lawrence Roberts and Orlando Miller. N. J. Miller was elected adult adviser for the B. Y. P. D. Our communion service will be held Oct. 21 at 6 P. M. The B. Y. P. D. gave an interesting pageant Sept. 9 entitled Unveiling the Cross.—Esther E. Miller, Mt. Solon, Va., Sept. 29.

Laurel Branch.—Our church and the people of our community have been enjoying many spiritual and temporal blessings during the past year. Sunday-school classes have had various picnics, the men's group has organized and held several meetings; various other groups have had some good programs. July 24 Bro. Jack Woodie of Winston-Salem, N. C., began a series of meetings; for two weeks he gave us uplifting and profitable sermons. Nine young people were baptized into the church by the pastor, Eld. L. D. Bowman. Our Vacation Bible School taught by Bro. Edgar S. Martin and wife of Christiansburg and Mrs. Lydia Duncan was also interesting and profitable. At the church council Aug. 18 officers were elected for the coming year including G. W. Weeks, Sunday-school superintendent and P. C. Cox, assistant. Our love feast was held Sept. 18 with Eld. W. F. Vest officiating. He also gave us an inspiring sermon on Sunday.—Fannie M. Jones, Floyd, Va., Sept. 24.

Madison.—A series of meetings began Aug. 25 and continued two weeks, conducted by J. H. Kirby, evangelist, and Bro. H. S. Knight, our elder. The services were well attended each night by people in the vicinity and near-by communities. The spirit of the meeting seemed to be felt among all who attended the services. We feel that the people are inclined to think more seriously on the principles of the New Testament being held up by the Church of the Brethren. There were three conversions; one has been baptized so far. Our love feast was held at the close of the meeting.—Mrs. J. Tucker Dixon, Brightwood, Va., Oct. 4.

Middle River.—On June 24 the mothers and daughters' group gave a pageant entitled Honor to Motherhood. Sept. 23 we had a sermon on the Home by Bro. Byron M. Flory. We have been fortunate to have two missionaries visit us this summer. In August Sister Mary Schaeffer was with us one day and then on Sept. 2 Sister Ida Shumaker gave us interesting talks on missions. Early in the summer we had assigned parts of the missionary book, Eastern Women Today and Tomorrow. So we met at the church one day and had the whole book discussed. We liked this way of studying a mission book. We were represented at Camp Bethel at every camp this summer; in all eighteen of our number attended. We met in council Aug. 25. Bro. Paul Moore was given license to preach and Brethren E. C. Geiman and B. J. Wampler were installed into the deacon's office. Our Sunday-school superintendents were asked to serve another year. Our love feast will be held Oct. 27 at 6 P. M.—Mrs. F. Y. Garber, Waynesboro, Va., Sept. 29.

Mt. Horeb.—We met in council Oct. 4. It was decided that Bro. E. E. Joyce continue as our pastor. Bro. Wm. C. Sweitzer will do a good share of the preaching. No change was made in the eldership. Bro. Claude Elgin is treasurer; Sister Virginia Hooe, church clerk. The latter is one of our eighteen new members. A committee was appointed to see about Wayside schoolhouse as a permanent place for preaching and Sunday-school. Sister Spainhoyer was chosen as Messenger agent. A love feast will be held Oct. 27, the first likely in over a third of a century. Our new members are ready to serve with enthusiasm. Bro. Sweitzer will help Central Plains church on the fourth Sunday of each month.—Edna Elgin, Columbia, Va., Oct. 5.

Oak Grove church met in council Sept. 26. The visiting brethren brought in a very good report. It was decided to have our love feast Oct. 13. Officers for the church and Sunday-school were elected at this time, Bro. Carl Spangler being our superintendent and Bro. M. E. Henery, assistant. Bro. Harley closed a successful two weeks' evangelistic campaign Sept. 16 and as a result of the meeting eight were baptized, one reclaimed and one awaits baptism. Bro. Harley with our elder and ministers made 150 calls in different homes.—Eula R. Underwood, Salem, Va., Oct. 8.

Pleasant Valley church met in council Sept. 15. The deacons brought

in a good report of their annual visit. Sunday-school officers were elected for the coming year with Bro. Everett Reed, superintendent and Bro. Ezra Mitchell, assistant. Our series of meetings was conducted May 20 to June 3 by Bro. J. Harold Row, pastor of Christiansburg church. Our membership was greatly strengthened by the fine Spirit-filled sermons delivered. Delegates to the district meeting were J. Marvin Lester and Ezra Mitchell. June 28 Bro. H. Spenser Minnich, assistant secretary of the General Mission Board, and Bro. Henry C. Eller, field director of the Southern District of Virginia, were with us in an all-day meeting. The men's organization of the churches of Roanoke City gave us an interesting program Aug. 19. Our love feast will be Oct. 20, beginning at 4 P. M.—Mrs. John H. Lester, Sowers, Va., Sept. 24.

Pulaski church has just closed a successful three months of work under the supervision of our summer pastor, Bro. Alden D. Mitchell of Franklin County. Revival services were conducted by the pastor during the last two weeks of August which resulted in two being added to the church by baptism and two being reinstated. The young people of the church have had a busy summer. Discussions have taken the place of the regular Sunday evening program and have been helpful and much enjoyed. Hikes, picnics and vesper services also have been enjoyed. The church grounds have been improved with the help of the Y. P. D. A leadership training class was also sponsored with Bro. Mitchell as teacher. Two Vacation Bible Schools were conducted during the summer, one at Hiwassie and one at the local church with Bro. Mitchell in charge. The junior Y. P. D. is progressing nicely under the leadership of Miss Irene Rupe. Meetings are held each Sunday evening with good attendance and interest. The annual love feast was held Sept. 15 with Eld. Zion Mitchell in charge. Our church met in council Sept. 8 and officers for the coming year were elected; few changes were made. Bro. C. A. Powell was retained as elder, while Bro. Paul Hall will be our Sunday-school superintendent.—Mrs. Mary Underwood, Pulaski, Va., Oct. 4.

Salem.—We held our love feast on Sept. 15 with Bro. L. R. Dettra officiating. Bro. N. H. Blough of Davidsville, Pa., preached the examination sermon, and continued in a two weeks' revival meeting. Seven accepted Christ; six were baptized on Sept. 30. The singing was led by Bro. Emmert Dettra and Luther Riggleman. Special music was rendered each night. The meetings were well attended not only by members of our own church but by other denominations as well. This meeting proved a great blessing to us and we feel much strengthened. Bro. Blough gave us eighteen Spirit-filled sermons and we greatly enjoyed his presence.—Ollie Cline, Stephens City, Va., Oct. 1.

WASHINGTON

Sunnyside church met in council Sept. 14. Bro. B. J. Fike was unanimously elected pastor and elder for the coming year. Bro. Walter Smith is adult Sunday-school superintendent and Bro. John Reeves, intermediate superintendent. A very fine spirit pervaded the meeting.—Mrs. Anne Bradley, Sunnyside, Wash., Oct. 8.

WEST VIRGINIA

Morgantown congregation met in council Oct. 2. The work of the church and Sunday-school was reorganized. Bro. Obed Hamstead was unanimously reelected elder and pastor for another year; M. W. Reed, church treasurer; Robert Sterner, clerk; Sister M. H. Harris, Messenger agent; S. F. Guthrie, Sunday-school superintendent. Rally day was observed in our Sunday-school Sept. 30 with a splendid attendance. A short program interspersed with special music and songs added to the occasion. Sept. 9 our B. Y. P. D. presented a temperance play, What Shall It Profit? which was very well received and appreciated. The play has also been presented in two other churches. The proceeds have been used to purchase new song books for the church. Our evangelistic meeting will begin Oct. 21 with Bro. Ernest Muntzing of Maysville as evangelist.—Mrs. S. F. Guthrie, Morgantown, W. Va., Oct. 11.

Old Furnace.—Brother and Sister E. T. Fike of Egdon, W. Va., came to us Sept. 3 and began a series of meetings lasting two weeks. Bro. Fike preached fifteen soul-inspiring sermons and gave chart talks to the children each evening. As a result of these meetings three accepted Christ and were baptized.—Mrs. Effie Abe, Wiley Ford, W. Va., Oct. 1.

WISCONSIN

Chippewa Valley church convened in council Sept. 9. Church and Sunday-school were elected for the ensuing year. We have an active Aid Society which loyally supports all church activities. The society meets every two weeks in the members' homes. A social afternoon is enjoyed by our members and neighboring church members, with an attendance of between forty and sixty—men, women and children. Besides being merely a social gathering, a profitable afternoon is spent in sewing and doing embroidery work. From the sale of this work, part of the church upkeep is carried on. Recently the Aid sponsored and financed the redecorating of the inside of the church building. We are pleased to report that gratifying results are being obtained and that the church work is progressing splendidly with the united support of Bro. Howard Peden and wife who are faithfully serving this church. The fruits of their labors can be readily seen in the good that they have done this community. Oct. 5 we held our communion with Bro. Will Deardorff, pastor of Rice Lake, in charge.—Mary Moser, Durand, Wis., Oct. 8.

ANNOUNCEMENTS

DISTRICT MEETINGS

Kansas, Southeastern, Parsons, Oct. 26-29.
Missouri, Northern, North Bethel, Oct. 27-29.
Pennsylvania, Southern, Hunsdale, Oct. 30, 31.

LOVE FEASTS

California

Oct. 27, 7 pm, Laton.
Oct. 28, Belvedere.
Nov. 4, 6:30 pm, Oakland.
Nov. 7, Live Oak.
Nov. 12, Modesto.
Nov. 18, Glendora.

Colorado

Nov. 4, 7 pm, Fruita.

Florida

Oct. 28, Sebring.

Illinois

Oct. 27, Woodland.
Oct. 28, 7 pm, Lanark.
Oct. 28, Milledgeville.
Oct. 29, Oak Grove.
Nov. 11, 7:30 pm, Polo.
Nov. 18, Mt. Morris.

Indiana

Oct. 27, 7 pm, Union Center.
Oct. 27, Blissville.
Oct. 27, 7:30 pm, Middletown.
Oct. 27, 7:30 pm, Howard.
Oct. 27, North Liberty.
Oct. 27, 7 pm, Wawaka.
Oct. 28, 7:30 pm, Muncie.
Oct. 29, 7:30 pm, South Whitley.
Oct. 30, New Paris.
Nov. 3, 6:45 pm, Santa Fe.
Nov. 3, 6:30 pm, Pyrmont.
Nov. 6, Mexico.
Nov. 10, Roann.
Nov. 24, Bremen.

Iowa

Oct. 28, Garrison.
Nov. 1, 7 pm, Cedar Rapids.
Nov. 4, Waterloo City.

Kansas

Oct. 28, 7:30 pm, Ottawa.
Nov. 4, 7 pm, Salem Community.
Nov. 10, Independence.
Nov. 12, North Solomon.

Maryland

Oct. 27, 2 pm, Longmeadow.
Oct. 27, 2:30 pm, Locust Grove.
Oct. 27, 4:30 pm, Brownsville.
Oct. 27, 28, 2 pm, Pleasant Ridge (Pa.).
Oct. 28, 6 pm, Beaver Dam.
Oct. 28, 5 pm, Myersville.
Nov. 3, 2:30 pm, Monocacy at Rocky Ridge.
Nov. 3, 3 pm, Beaver Creek.
Nov. 4, 6:30 pm, Denton.
Nov. 4, 5 pm, Woodberry (Baltimore).
Nov. 10, 6 pm, Thurmont.
Nov. 10, 11, 2 pm, Welyts.

Michigan

Nov. 4, Lansing.
Nov. 18, Pontiac.

Minnesota

Oct. 28, Lewiston.

Ohio

Oct. 27, Danville.
Oct. 27, Ross.
Oct. 27, 10 am, Wooster.
Oct. 27, Black River.
Oct. 27, 7 pm, Painter Creek.
Oct. 27, 10 am, Prices Creek.
Oct. 27, Bradford.
Oct. 27, 7 pm, Lower Miami.
Oct. 28, 7:30 pm, Lick Creek.

Oct. 28, 7 pm, Eagle Creek.
Oct. 28, East Chippewa.
Nov. 3, 7:30 pm, Stonelick.
Nov. 3, 6:30 pm, Lower Stillwater.
Nov. 3, 7 pm, County Line.
Nov. 3, 7 pm, New Carlisle.
Nov. 4, 7:30 pm, Pleasant Hill.
Nov. 10, 11 am, Fairview.
Nov. 10, 6:30 pm, Salem.
Nov. 10, 7 pm, Owl Creek.
Nov. 10, 10:30 am, Beaver Creek.
Nov. 11, Fostoria.

Oklahoma

Oct. 27, Big Creek.

Pennsylvania

Oct. 27, Jennersville.
Oct. 27, 28, 1:30 pm, Midway.
Oct. 27, Indian Creek.
Oct. 27, 2 pm, Akron.
Oct. 27, 1:30 pm, Conestoga at Bareville.
Oct. 27, 1:30 pm, Heidelberg.
Oct. 27, Sugar Run (Aughwick).
Oct. 27, 28, 2 pm, Maiden Creek, Mohrsville house.
Oct. 27, 10 am, Antietam at Prices.
Oct. 28, Raven Run.
Oct. 28, Brothers Valley at Pike.
Oct. 28, 6:30 pm, Artemas.
Oct. 28, Yellow Creek.
Oct. 28, Woodbury at Replogle.
Oct. 28, 5 pm, Carlisle.
Oct. 28, Marsh Creek.
Oct. 27, 28, 10 am, Big Swatara, Hanoverdale.
Oct. 28, 7 pm, Tire Hill.
Oct. 28, 7 pm, Roxbury (Johnstown).
Oct. 28, Lititz.
Oct. 28, 7 pm, Upper Claar.
Oct. 30, 31, 10 am, Chiques at Mt. Hope.
Nov. 3, 10 am, Falling Springs at Hade.

Nov. 3, 1:30 pm, Welsh Run.
Nov. 3, Mechanic Grove.
Nov. 3, 4, 1:30 pm, Richland.
Nov. 4, Walnut Grove (Johnstown).
Nov. 4, 6:30 pm, Philadelphia, First.
Nov. 4, Palmyra.
Nov. 4, Codorus at Shrewsbury.
Nov. 4, 5:30 pm, Manor.
Nov. 10, 2 pm, Hatfield.
Nov. 10, 2 pm, Welyts.
Nov. 10, 11, 1:30 pm, Myerstown.
Nov. 11, Somerset.
Nov. 11, 7 pm, Norristown.
Nov. 11, 6:30 pm, Everctt.
Nov. 11, 7:15 pm, Royersford.
Nov. 11, 7 pm, Tyrone.
Nov. 11, 6:30 pm, Ridge at Fogelsanger.
Nov. 11, Cherry Lane.
Nov. 11, 7:30 pm, Pittsburgh.
Nov. 11, York, First.
Nov. 11, 7 pm, Geiger.
Nov. 11, Harrisburg.
Nov. 14, 15, 10 am, West Green Tree and Green.
Nov. 18, Mechanicsburg.
Nov. 18, 7 pm, Connellsville.
Nov. 24, 25, 1:30 pm, East Petersburg at Salunga.

Texas

Oct. 28, Pampa.

Virginia

Oct. 27, Valley Pike.
Oct. 27, 6 pm, Middle River.
Oct. 27, Mt. Horeb.
Oct. 28, 6:30 pm, Unity at Fairview.
Nov. 3, 3 pm, Mountain Grove.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Stebbins-Wenger.—By the undersigned, Aug. 25, 1934, Walter E. Stebbins of Dayton and Bernice Wenger of Brookville.—J. C. Brumbaugh, South Bend, Ind.

Markley-Fouremann.—Married July 8, 1934, at the Plymouth church, Lloyd Markley and Miss Bessie Fouremann, both of Plymouth, Ind.—G. G. Canfield, Plymouth, Ind.

Kinzie-Pontius.—Married June 9, 1934, at Hartville church, Galen W. Kinzie of Des Moines, Iowa, and Miss Clarice Pontius, Hartville, Ohio.—G. G. Canfield, Plymouth, Ind.

Travis-Kennedy.—By the undersigned, at Waterford, Calif., at the bride's home, Sept. 2, 1934, Robert Edward Travis of Hollister, Calif., and Opal Kennedy of Waterford.—J. L. Wine, Empire, Calif.

Aspin-Gale.—By the undersigned, in the Peace River Baptist church, Sept. 25, 1934, Mr. Harry Aspin and Sister Wynona Adine Gale, both of Warrensville, Alta.—John Wieand, Arrowwood, Alta., Canada.

Young-Longenecker.—By the undersigned at the Brethren church at Florin, on July 14, 1934, Mr. Robert S. Young of Silver Springs, Pa., and Miss Ellen E. Longenecker of Mt. Joy, Pa.—S. S. Shearer, Rheems, Pa.

FALLEN ASLEEP

Berkshire, Chas., son of Thos. and Elizabeth Berkshire, died Oct. 2, 1934, aged 47 years. He was killed instantly when he fell beneath the wheels of a tractor which he was operating. He is survived by four brothers and four sisters. Funeral services in the home of his sister, Mrs. Frank Johnson, by Bro. Obed Hamstead. Burial in Pierpont cemetery.—Mrs. S. F. Guthrie, Morgantown, W. Va.

Boys, Myrtle Koontz, daughter of H. J. and Cora Glessner Koontz, born May 1, 1905, near Hooversville, died at the hospital, Johnstown, Sept. 19, 1934. She united with the Church of the Brethren in the Hooversville congregation when about twelve years old and lived faithful until the end. She was a graduate of Camp Harmony Training School. In July, 1930, she married Robert Boys of Davidsville. She leaves her husband, parents, two sisters and five brothers. Services in the Lutheran church at Davidsville by Rev. Shilling and Bro. Galen Royer. Interment in the Kaufman cemetery near Davidsville.—Blanche M. Hershberger, Hooversville, Pa.

Dungan, Jacob Edgar, born April 10, 1867, died at his home in Muncie, Ind., Oct. 2, 1934. He married Miss Alice Goble Feb. 12, 1889. To this union were born one son and three daughters. He with his companion united with the Huntington Country church about thirty-eight years ago. He placed his membership in the Muncie church in 1918. He leaves his wife and children, ten grandchildren and one sister. Funeral services at the church by the writer, assisted by Bro. Reuben Boomershire. Interment in the Beech Grove cemetery.—Geo. L. Studebaker, Muncie, Ind.

Fisher, Sister Jennie Conn, born Nov. 8, 1864, in Cass County, Ind., the daughter of Jos. and Lavina Conn; she died Oct. 7, 1934. She was married Nov. 8, 1883, to Irving Fisher who preceded her Oct. 7, 1927. She was a helpful companion to her husband in his ministerial labors. She united with the Church of the Brethren in early years and held firmly to the faith until death. In her last sickness she called for the anointing which she received with much comfort. Three daughters survive with six grandchildren. Funeral services by Walter Balsbaugh and Frank Fisher.—Margaret Swank, Mexico, Ind.

Fowerbaugh, Sister Sarah Ann, widow of Samuel Fowerbaugh, died at the home of her daughter, Sister L. R. Fowerbaugh, aged 83 years. She was twice married, both husbands having preceded her. Four children were born to the first union and one to the second; two children have gone before. She had been a member of the church for thirty-eight years. Funeral services in the church in Huntington by Eld. E. H. Gilbert and the writer.—I. B. Wike, Huntington, Ind.

Hostettler, Clayton Clark, only son of Bro. John and Sister Effie Olmstead Hostettler, born Nov. 23, 1920, died May 22, 1934. At the age of nine years he became a member of the Brethren church at Baltic. He leaves his parents and one sister. Funeral services at the Bunker Hill church by Eld. Edw. Shepher. Burial in the church cemetery.—Mrs. Ellen Miller, Baltic, Ohio.

Iser, Sister Rebecca, widow of John Iser, of Keyser, W. Va., died Sept. 25, 1934, at the home of her son, aged 81 years. Death was due to a paralytic stroke suffered about one week before. She was a lifelong member of the Church of the Brethren, and was very faithful to her church. Her faith in the Bible and prayer was very great. She is survived by three daughters, eight sons, one sister, brother, a number of grandchildren and five great-grandchildren. Funeral services at

the home of her son by Bro. B. M. Rollins, assisted by Bro. Cecili Showalter and Rev. H. S. Coffey. She was buried in the family graveyard near her home.—Howard Martin, Omaha, Nebr.

Meyers, Bro. Daniel J., son of John Meyers, born Sept. 19, 1870, in Somerset County, Pa., died Oct. 4, 1934. He was an active member of the church, serving on the building fund committee and as a member of the church board and choir. He is survived by his wife, two sons and one daughter. Funeral services in the Meyersdale church by the pastor, G. L. Detweiler. Interment in the Union cemetery.—Delta Arnold, Meyersdale, Pa.

Miller, Bro. Melvin H., died at his home in Bristol, Ind., Oct. 4, 1934, at the age of 67 years. He is survived by his wife, two sons and three grandchildren. He had been a member of the Church of the Brethren since young manhood. Funeral services at the home by the writer, assisted by Rev. Wright.—J. H. Fike, Middlebury, Ind.

Mineely, Sister Mary, aged 60 years, died Sept. 17, 1934. She was the daughter of Jacob and Elizabeth (Wert) Mineely. She is survived by her mother and two sisters. Funeral services in the home of her sister by the pastor, Bro. J. A. Robinson. She was a member of the Walnut Grove congregation for many years. Interment in Grandview cemetery.—Mrs. Waldo Strayer, Johnstown, Pa.

Mowry, John F., born in Williams County, Ohio, April 16, 1877, died Sept. 5, 1934. He married Eva Hunter and to this union was born one daughter. After the death of his wife he came to Holmes County, Ohio, and on Dec. 31, 1911, married Sister Emma Harmon. One son was born to them. In early life he united with the Evangelical Church but later with the Church of the Brethren; he was a faithful member until death. He was confined to his bed for nearly two and a half years and was very patient during his long illness. He is survived by his wife, daughter, one son, two stepsons, three sisters and two brothers. Funeral services at the Union church at Sugar Creek and interment in West Lawn cemetery, Shanesville, Ohio.—Mrs. Ellen Miller, Baltic, Ohio.

Olwin, Jacob, born in Darke County, Ohio, Jan. 16, 1853, died Sept. 28, 1934. Dec. 22, 1882, he married Sarah E. Stauffer; to this union were born five children. He moved to Indiana in 1902. His wife preceded him in 1926. He united with the Church of the Brethren shortly after his marriage and remained a faithful member.—D. M. Byerly, Decatur, Ind.

Pheasant, Harry David, of Martinsburg, Pa., died at the hospital, Roaring Springs, Oct. 3, 1934, aged 26 years. He was a son of B. T. and Jennie Anderson Pheasant. He united with the Church of the Brethren in 1924 and remained faithful. He was an ardent worker in the Sunday-school, being superintendent at the time of his death. He enjoyed his church relationship and was a regular attendant at services. Oct. 26, 1929, he married Miss Zelia Smith; she survives with two daughters, his parents, three brothers and three sisters. Funeral services at the Smithfield church by Ira C. Holsopple, assisted by I. B. Kensinger and V. D. Naugle. Burial in the Fairview cemetery.—Dorothy Wineland, Martinsburg, Pa.

Poling, James K. Randolph, son of Peter and Rachel Poling, born May 9, 1862, in Barbour Co., W. Va., died Aug. 24, 1934, at the home of his son near Greenville, Ohio. In the year of 1883 he married Ida Gainer; this union was blessed with one son and one daughter. He united with the Church of the Brethren early in life and continued faithful until death. He served the church in the office of deacon for about thirty-five years. He leaves one son, one brother, one sister, six grandchildren and five great-grandchildren. Funeral services were held in the Beech Grove church by the writer, assisted by Kenneth Hollinger. Burial in the Beech Grove cemetery.—E. S. Hollinger, New Paris, Ohio.

Postma, Perry Frederick, third son of Wiebe and Mary Ann Neff Postma, born July 14, 1885, in Douglas County, Kans., died Sept. 22, 1934. At the age of sixteen he united with the Church of the Brethren and was faithful in Sunday-school and church attendance. He is survived by his father, three brothers and three sisters. Funeral services by Eld. L. H. Griffith in the Washington Creek church. Interment in the near-by cemetery.—Elizabeth Postma, Lone Star, Kans.

Ralston, John Hinton, died Sept. 16, 1934, aged 87 years. His first wife, Sarah Driver, died twenty-two years ago. Four children were born to them. His second wife was Anna Zigler; she survives with the four children. He served the church faithfully for many years in the capacity of deacon. Funeral services at the Elk Run church by Elders A. S. Thomas and C. B. Smith.—Esther E. Miller, Mt. Solon, Va.

Witters, Sister Barbara Elizabeth, died at her home in Manheim, Pa., Aug. 26, 1934, aged 93 years. She is survived by one daughter, two sisters and a number of nieces and nephews. Her husband died forty-two years ago. She was a member of the Church of the Brethren for sixty-seven years. Services at Manheim by Chas. Cassel. C. W. Gibbel and Harry B. Yoder. Interment in Graybill cemetery.—Susan M. Cassel, Manheim, Pa.

Zug, Ephraim, second son of John L. and Eliza Fox Zug, born May 3, 1867, in Lebanon County, Pa., died at his home June 14, 1934. He lived all his lifetime in Lebanon County. He always took much interest in the Brethren Church and the work of the church, although he did not affiliate himself with the same until his last sickness. He leaves his wife, two sons, three daughters, two grandchildren, one brother and one sister. Funeral services at the Midway church by Elders Nathan Martin and Samuel Wenger.—Lizzie Zug Royer, Annville, Pa.

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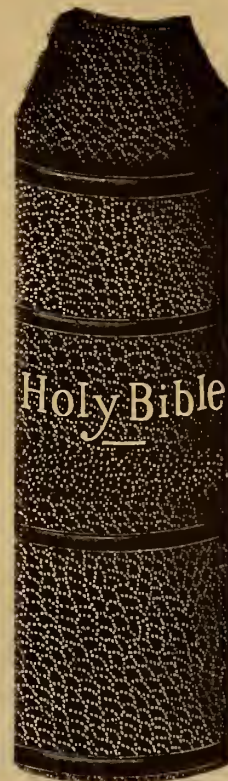
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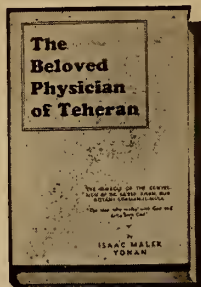
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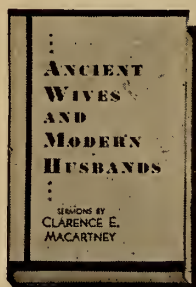
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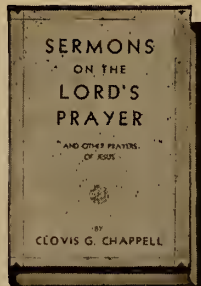
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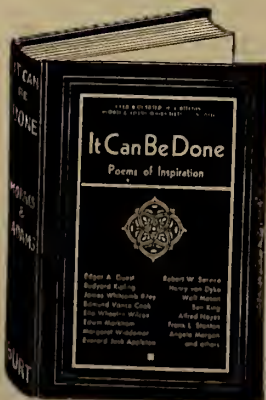
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GOSPEL MESSENGER

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No. 44

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"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

Vol. 83

Elgin, Ill., November 3, 1934

No. 44

EDITORIAL

The Universe and Man

As men of today view the material world they are frankly amazed at its stupendous size. For while man has remained comparatively unchanged in stature, he has found his world becoming too large to yield to his wildest units of measure. In comparative bulk man on his earth has been discovered to weigh less and less as increasing knowledge reveals an expanding universe.

Now to those who worship size, and especially to Americans, this revelation has come as more than a blow to pride. For by some the physical inferiority of man is taken as a cue to his significance. As less than the small dust of the balances he is felt to be nothing more than a bit of transitory life on one of the least of the spinning spheres.

And yet, there is another consideration. Is material bulk the only, or even a true test of intrinsic worth? Take any mountain and the men who live on or near it. On the basis of sheer mass a mountain is greater than a man. Yet where is the mountain that men have not climbed, surveyed, cultivated, tunneled and even disemboweled at their own sweet will? That is, the mere material pile is no match for the spirit which is in man. Like the invisible yeast in a great heap of dough, so seeming insignificant man can change the very face of the land on which he lives.

Then which is the greater: the mountain or the tiny creatures able to change it? In a system which dwarfs him, man is still a king. He is a unit of that irresistible spiritual power which is the controlling force in an otherwise inert universe.

H. A. B.

A Good Word From Marconi

RELIABLE knowledge is good but reasonable faith is better. Let there be no disparagement of knowledge. We have good use for all we can get. The disappointing thing about it is that it is so terribly limited. It on-

ly goes a short way. But we need not stop there. We can walk on by faith if we are going in the right direction.

Speaking of the problem of life, its origin and nature, Marconi said: "The inability of science to solve it is absolute. This would be truly frightening were it not for faith."

That's valuable testimony. Both statements are important. The first is a frank confession of the limitations of knowledge. We do not know what life *is*, but there is nothing terrifying about that. We know what is vastly more important. We know how to enrich it. We know how to turn it from a painfully monotonous existence into a gloriously satisfying experience. And on that knowledge we build an unquenchable faith that life is meant for a great high destiny.

That is faith with a solid foundation and an infinite outlook. It is good to have a great scientist and inventor seeing and saying that faith is what keeps life from scaring us to death.

E. F.

"Longer-Straighter-Narrower-Steeper"

SINCE I heard it over the radio and did not see it in print, I am not sure that the second word is spelled correctly. But if he said straiter he would hardly have followed that with narrower meaning the same thing. So although the idea does not fit quite so easily into his general thesis, I think he meant that the way to a new era of prosperity and progress is longer, straighter, narrower and steeper than we had supposed and I think he was right.

His main thought was that we are finding it harder to make the grade and reach the goal, harder than we expected. Longer, narrower and steeper are certainly good words for this. Their appropriateness is evident at once. But what of straighter? Isn't it easier to follow a straight road than a crooked one?

Yes, if the road is open and free from all obstructions! But that is just what this road is not. It is harder to plow a straight furrow than a crooked one, and this is a better analogy for our task. In large degree the road must be made as we proceed. There are mountains of selfish interest and special privilege to be removed or tunneled through. The hewing must be done along the strictly straight edge of time tested virtues. Some would-be leaders have been toying with alluring bypaths around them. They are not true guides. It can not be done. The way is straight as well as strait, that leads to the abundant life.

That way, therefore, is not the way of waste and reckless spending. It is the way of thrift and saving and sharing. It has actually been proposed that the government pension everybody over a certain age with a very generous allowance *on condition that it all be spent at once*. It seems incredible that anybody could seriously consider giving such encouragement to waste and selfish indulgence. The theory is that the constant circulation of so vast a sum of money would insure good times. It is a mischievous assumption. It assumes that it would not matter what the money buys, just so it is exchanged for something. It takes no account of the incalculable damage which such a wild program would do to physical and mental fitness. The very suggestion is an index to the lengths, depths rather, to which this depression has carried us. The really serious aspect of it is the depression in character.

No, no, the way back, or forward, to sanity and successful living is the straight and narrow way of earning honest dollars and making every one of them yield a return of real value. And it is long and steep, longer and steeper than we had thought.

This way is the way of sobriety and self-restraint, not the way of carnal laxity. What a delusion that was, that we could promote true temperance by making liquor lawful, and by taxing it could restore prosperity! The method costs too much in moral fiber. And doesn't get the results desired. Light taxes yield little revenue and heavy ones drive the trade into illicit channels and so lose the revenue again, and increase the harvest of lawlessness and crime. That way is bad all around. The good way is longer, straighter, narrower, steeper.

Why foolishly try to circumvent the well established law of life? There's no escaping it. New short cut devices can not work. Systems old or new will not do it. There is only one thing that will and that is the resourcefulness of individual character. The national resources can be strengthened only by strengthening the character of the people. That is not an easy task. It awaits no new invention. It can not be done by machinery. It can not be done by revolution. The way is longer, straighter, narrower, steeper, than most reformers seem to understand.

In this stern and sobering fact the work of the church is laid out for it. This is not to champion a social system, the system that now is or the different one that's coming. It is to proclaim and advocate and promulgate the principles that make Christian character and therefore make systems useful for human welfare. It is to build such things as integrity and thrift and justice and love into the hearts of men and women, in such reality and intensity that they must practice them. There is no other way. And that way is longer, straighter, narrower, steeper than most people are yet willing to admit.

E. F.

Do We Need Democracy?

THE demand for action, which registers a growing impatience with democracy, raises the question as to the worth of this system of rule by the people. It is not that many would condemn democracy in principle. It is admittedly desirable to have a government of the people, by the people and for the people. But in crisis time, as in the world today, the trend is toward the strong-man type of government.

Even the friends of democracy will admit that as a system of government it furnishes a rather tedious way of getting things done. For in theory at least, there can be no change until the majority is ready for it. But where the strong man is given the right of way action begins at once. Yet the old adage that haste makes waste is usually reverified. The strong man makes things happen, but the actual net gains registered may be less than if slower and more considered action were taken. For after all it is not the length of the step which is significant but the direction.

However, our chief objection to the strong man type of government does not lie in its liability to make mistakes, a liability hardly less than that typical where things are left in the hands of the people. The subtler weakness we refer to lies in the fact that taking over responsibility and doing things for people tends usually to leave them but the more dependent and indifferent. That is, the more that is done for people, too often requires that still more be done until the last state of a people is worse than the first.

Of course, we are well aware that whether this decline in initiative is important or not depends upon how one thinks of institutions in relation to men. If the institution is the big thing, then it does not matter if persons are crushed. It may actually make the going much easier for those who have the rule. But if personality is regarded as the end value, then the survival and progress of democracy becomes tremendously important. It is the slow but necessary method by which generation after generation is raised to the level of eager, achieving persons.

H. A. B.

GENERAL FORUM

Liberated

Gloom built a prison and shut me within,
The halls were unlighted and fearsome with din,
But *Hope* led me up by a stair to the height, . . .
And the prison of gloom was a castle of light.

Fear was a dragon that threatened my way,
And, trembling, I walked where his ugly form lay;
But *Love* took my hand and the desert of fear
Was changed to a garden all blossoming near.

Doubt dug a pit, plunged my feet in the mire,
And helpless I struggled till *Doubt* killed *Desire*;
But *Faith* gave me wings and they lifted me free;
Gave keys to life's meaning and vision to see.

—By W. L. Bone.

The Passion Play of Oberammergau

BY LELAND S. BRUBAKER

[Editor's Note: Sacrificing much that he might have seen in and about London with the other members of the deputation, Brother Brubaker chose to make the side trip into Southern Germany to see the Passion Play. This he did entirely at his own expense and now permits us to share with Messenger readers this interesting account of his impressions which he wrote primarily for his home town paper in California.]

THE little village of Oberammergau is beautifully located in a wonderful little valley in Southern Germany. Mountains rear their heads toward heaven on three sides of this little town. The beauty of nature was to be seen on every hand. Green grass, shade trees, fruit trees of many varieties, and good substantial homes were very much in evidence. There was a peacefulness and a quietness there that one felt almost as soon as he entered the village.

But it was not always so. In the years of 1631, 32 and 33 a great plague was raging over Bavaria and Suabia. The little village of Oberammergau had been spared up until the parish fair of 1633. Then one of the natives who had been employed during the summer in a near-by village, returned home, bringing with him the pestilence. He had returned home in order to celebrate this parish fair with his family. Soon sickness and death were on every hand. The village elders became desperate. They made an oath before God to portray the suffering of Christ every ten years if he would but remove the sickness and death from their little village. It is a matter of their village records that from that time forward no more deaths occurred in their community.

This all happened in 1633 but it was not until 1634 that the community was able to keep their vow for the first time. Since that time they have fulfilled it throughout these three hundred years in spite of many dangers and troubles of war and much hardship caused by the officials. In the words of the village, "all this

hostility was due to an unbelieving frame of mind which often despised the faith which manifests itself in our play." This year they celebrated the Tercentenary of their play. It was done without pride or presumption and was full of the responsibility for such a holy duty.

We arrived in Oberammergau on the train from Munich about 5:00 P. M., in the evening of Sept. 9th. Ours was a special train for those who planned to witness the play on the next day. The beauty of the surroundings struck one immediately upon arriving. This hurried us to get our lodging place located so that more time could be spent in seeing the village. I was privileged to stay in the home of Hans Mayr who played the part of King Herod in the play. It was a three-story building, well built and in a very good state of repair. I didn't get to see King Herod but I did use his umbrella the next day when it was raining so hard. However, the lady of the house was very friendly in her manner and made one feel at home. Three languages and four nations were represented at our table, German, Italian and English; three clergymen, a German Protestant minister, an Italian Catholic priest, and myself. One could not help but appreciate the fact that this great drama attracts people from every race and country in the world. I believe that I saw, in the little time I was in the village on that first evening, a representative from practically every nation in the world. It brought home again the lesson of how much alike we are in our human characteristics. Racial and national characteristics may be different, but human characteristics are the same the world over.

The play was held in the great auditorium which was originally built in 1922 but was remodeled in 1930. It normally holds 5,200 people but because of the large crowds, they had placed chairs in the wide aisles which then enabled them to seat 6,000 people for each performance. During the year of 1930 over 400,000 people saw the play and it is estimated that this year at least 500,000 will have witnessed this great drama. The great stage will accommodate about 900 people at one time. It is partly under cover, but the most of it is right out in the open. The condition of the weather does not stop them in their production, for regardless of climatic conditions they go right ahead. There are 2,400 people in the village and 1,300 of them are in the play. No married woman can have a part and only those that have been born in the village are chosen for the various characters. All of the music, the beautiful poetry of the prologue, all of the chorus and solo work, even the play itself was written by native people. This alone to me is a marvelous thing for the entire performance is one of a very high class in every respect. The play began at 8:15 A. M. and lasted continuously until 11:20 A. M. Then a recess for lunch. At 1:30

P. M. we were all in our seats and again we sat there for 3 hours and 25 minutes. During the entire playing time of 6½ hours, the great audience was very quiet and there was very little movement or disturbance at any time.

The play itself begins with the triumphant entry of Jesus into Jerusalem and gives the story right straight through in graphic detail until his resurrection. All the way through there seemed to be nothing but perfection. One would feel that in such a lengthy performance there would surely be parts not up to par but it seemed not so here. It was just a marvelous thing, exactly timed and superbly carried to completion. It is then no wonder that people go there to see it from all over the world. They must also have been attracted by the message of the gospel story for the little village of Oberammergau is the hardest place on earth to reach and yet it seems to be the place where all the world goes.

The speaking throughout was clear and well modulated. It was always distinctly heard in that great auditorium. The players had no make-up on as we think of it in the States for no one is allowed to use artificial means in preparing for the play. The men all had long hair and full beards. They were dressed in costumes such as befitted their parts. The women wore long hair and were also very beautifully costumed. It was a very colorful drama and one will not quickly forget the beautiful scenes that were placed before the eye. The action was lively and captivating. There was never a moment when one became lost in the movement. It was very clear in its ultimate goal and carried every person easily along with it. And what made it seem even more wonderful was the fact that during the entire play, it was raining and sometimes it was raining very hard. But when it was necessary for the players to be in the open, from the observer's standpoint, you could never have told by their acting that the rain was adding to their difficulties. There were a number of places of special interest to me. I can but briefly mention them here. First, that of the triumphant entry of the Christus into Jerusalem. The children with their palm branches filled the great stage. The shouts of the people made one forget all time and place and took one back to the first century. The plotting of the Sanhedrin against Jesus was very vividly done. The desire of the high priests to keep the temple and the people under their control was seen in every move. Jesus giving his last farewell to his friends and to his mother at Bethany was very, very touching. The last supper was just wonderful. The great crowd that the priests gathered before Pilate, asking for the sentence of death by way of the cross for Jesus was most realistic. The crucifixion and death upon the cross will never be forgotten. And the beauty of the resur-

rection can only be known by those who have seen the play.

The message of the entire play moved that great audience. I thought many times during the play and afterwards, that all this is but the message as given in the New Testament. What a glorious thing this message is and how it thrills the heart of man when it is given in its right setting. Surely a half-million people will have been better for having seen this play. It was a wonderful play. A tremendous thing for such a little village. It is well worth the time and money to see it. I am most happy that I was able to go for it was the realization of a cherished ambition.

Some Brethren History in Florida

BY J. H. MOORE

Chapter 7 and Last

Our last chapter closed with a score of happy and cheerful members who had come to Sebring to spend the winter, or make the place their southern home. After the coming of Bro. Taylor Arnold, who was a good song leader, we began song service in my home and so continued until the workmen had completed the finishing touches on our little chapel, which when completed looked as neat as a new pin. December 3 these services were moved into the chapel, and on the evening of Dec. 11, we met to organize. There were fourteen of us who had our letters, namely: J. H. Garst and wife, J. H. Moore and wife, Eli Cottrell and wife, J. J. Kimmel and wife, Taylor Arnold and wife, R. L. Peters and wife, A. M. Stout and wife, the last two in the laity. Of the others there were three elders and three deacons, certainly plenty of officials for a new organization. Being chosen to preside the same brevity and simplicity was observed that had been used in the organization of the Clay County church. I am no believer in long ceremonies for any occasion. Intelligence, simplicity, reverence, impressiveness and brevity may well apply to all ceremonies for baptism, love feasts, organizations, installations or marriages. Long ceremonies, that not one out of a score can remember for not even a day, never appealed to me. The organization being perfected with the selection of the necessary officers, it was decided that the three elders, for the time being, should serve jointly in looking after the interests of the church. I, being the oldest and the most experienced, was expected to take the lead.

A few days later, Dec. 17, at an afternoon meeting, our dedication services were held, with myself in charge. The room was well filled, many of the leading people of Sebring being present. To take care of a small indebtedness an offering was lifted resulting in \$334, at least \$50 more than was needed. A short dedicatorial address was given and the building declared set apart for religious service, free of all indebtedness. By

the end of the year our membership had run up to 30, to say nothing of as many more visitors. In due time our Sunday-school was organized with Bro. A. M. Stout superintendent. Before the winter was half over the house became so packed at our services, mostly members, that steps were taken to enlarge the building by adding two rooms mainly for Sunday-school purposes. Most of the preaching was done by visiting ministers, and the services were inspiring. Strange to say, when spring came every one of the members, save wife and myself, returned to their northern homes, leaving us entirely alone for the second summer. And the same thing happened for the third summer. Even myself and wife were in the north for a few months, leaving not a solitary member in or near Sebring. We, however returned in July, and got things in shape for the winter comers, possibly more than a hundred of them. Seeing that Sister Moore and myself did not melt during the summer led others to test out the summer climate. From that day to the present we have always had a good representation of year-round members. Having become accustomed to the climate the thought of hot summers does not disturb us in the least. In fact, some of us like the summers even better than the winters.

The growing interest in our work, the increasing membership, as well as the increase in Sunday-school attendance, made it necessary to provide for better and more extensive accommodations; consequently in the course of a few years our little chapel was moved to a better located near-by lot and a commodious auditorium added. A bit later a second building, for kindergarten and Sunday-school purposes, was erected on the same lot. Just a little later a third building was erected, this building for the accommodation of the young people and the Sisters' Aid. Generally speaking we now have ample accommodations for all our church activities, and probably the best church location in town. Ours is noted as a real busy church corner, the place being practically surrounded by members who own their own homes. The church is also entirely out of debt.

For several years the preaching and pastoral duties were taken care of by voluntary service. But in order that the growing interests of the Brethren in this part of the state might not suffer the church became impressed with the consideration that a full time pastor was a real necessity. Bro. D. E. Miller being in Sebring at the time was employed for six months, to be followed by Bro. J. H. Morris for two years. Bro. Miller was then invited to return to the work and has been with us ever since. Sebring is the only church in our district in a position to employ a pastor. All the other congregations are served by elders and pastors who take care of their own finances. For thirteen years

the oversight of the church was entrusted to Bro. J. H. Garst and myself, being, as elders, chosen jointly and serving jointing. For the first half of this period the duty as presiding elder rested mainly with me. Then, the oversight of the congregation was left with Bro. Garst, who served as presiding elder until 1929, when Bro. D. E. Miller, our pastor, was elected and is still elder in charge. We, however, have on our church roll six other elders.

The Sebring congregation possesses all the necessary boards, committees and activities for aggressive and efficient work. In a sense she has become a real missionary church, in fact the mother of churches. Her first step in the interest of church extension was at the Crate Mills, eight miles to the north. Here a meeting-house, and even a parsonage, were built and near two score members gathered into the fold. They being largely of the transient type, were, on account of the depression and seeking for work elsewhere, soon scattered, and the mission closed. The buildings were then sold.

Her next effort was with the Sunnyland mission, eighteen miles to the east. Credit for the beginning of this mission is due Bro. J. B. Gingery, of the laity, of Toledo, Ohio. While engaged in the mercantile business in Sebring more than a dozen years ago, he became interested in the natives of this community, and at his own expense for car service, over rough roads, being encouraged by those in charge of the Sebring church, saw to it that preaching services by different ministers were kept up for more than two years. The work thus started, one step led up to another until a good meetinghouse, mainly at the expense of the Sebring members and tourists, was built and dedicated March 4, 1926. Sept. 26, 1929 the church was organized with 34 members, and placed in charge of Eld. J. D. Reish. Prior to September of 1926 the mission work had, for some years been in charge of Bro. J. W. Rogers. A large per cent of the members are natives and with the careful training of their elder and pastor function fully as well in the church activities as do some of the far older churches of the north. Along civil, temperance, religious and educational lines the congregation is wielding a splendid influence in the Sunnyland community.

In the meantime Bro. J. B. Gingery, having become a winter tourist, hunter, and fisherman instead of merchant, got into the good graces of a large group of cattlemen living in the woods, in the Bassenger section, some 25 miles east of Sunnyland, and thus paved the way for a third mission point to be taken care of by the Sebring congregation. Bro. J. W. Rogers was placed in charge, supported in part by the General Mission Board. In due time several of these fine people, all natives, were received into the church by confes-

sion and baptism. A storm blew down their rather primitive church, but the Sebring members, with the assistance of some visitors, came to the rescue and had erected for them a real neat and well constructed church building. Some revivals were held, the place favored now and then by some of our best speakers, resulted in a number more being added to the church.

About one year ago our consolidated Mission-Ministerial Board placed the Bassenger mission in charge of Bro. L. L. Lininger, one of our Sebring elders. While giving all needed attention to this work he went the second mile and opened up a fourth mission in the city of Okeechobee, eighteen miles distant, where we at the present date have not less than 30 members. The opening of this mission was made possible by Bro. Victor Domer then in the laity, but now a deacon, fitting up one of his houses for Sunday-school and preaching service. To take care of this our fourth mission point placed an additional responsibility upon our consolidated board, the church itself and Bro. Lininger as well. Generally speaking this is a city mission, the membership being made up of both natives and northern people who are making Okeechobee their home. Quite a number were recently added to the church here, and just now it has the appearance of being a most promising field, a good opening for an aggressive church. Its greatest need is an efficient resident minister, who is in a position to take care of himself and family, at least mostly so. It is safe to say that the two points will soon be ready to be organized, either as one or two congregations, thus increasing the number of churches composing the Florida and Georgia district. This done our consolidated board might be looking around for "more worlds to conquer," for our board is active as well as efficient, and it would seem hardly natural for the Sebring congregation not to have a mission point to look after. In building up and taking care of these mission points and providing them with houses of worship the mother church, with the help of winter tourists, has spent several thousand dollars, and still takes up monthly offerings to keep the work going.

It will doubtless be observed that credit is due the laity for the first steps taken leading up to three of our successful mission points, viz., Sunnyland, Bassenger and Okeechobee. A careful survey would doubtless show that fully one-third of our churches have been made possible because some enterprising member of the laity ventured into a new locality, drove the first stake, and in a sense held the fort until others came to help in the work.

At Glenside, not so many miles west of Jacksonville, in an old settled part of the state, we have a small group of members, possibly 15, of whose history I have no special data, aside from the fact that they persist in an effort for a recognized existence as an organized

part and unit of the Florida and Georgia district, while at the same time praying for a resident shepherd, who can take care of them and help them, as their spiritual leader, in building up a strong and active church in that community. Here is a chance for some exemplary preacher and wife of faith, who know how to take care of themselves, to do some real missionary work without crossing the ocean in search of a field.

In the early period of our recovery effort in Florida, our congregations were connected with the churches of North and South Carolina. The distance between the two groups, 500 miles, being too great for satisfactory coöperation, it was deemed advisable to form a new district to be known as Florida and Georgia. This was done at a joint district meeting held at Sebring in the fall of 1924. The year following our first separate district meeting was held at Arcadia, Oct. 30-31, 1925. Since then the district, with its different boards and activities has been functioning in regular and prompt order, being at the present time composed of ten organizations with the early prospect of an increase in number. In the list of Brethren districts ours is a young and growing feature.

When I began this write-up I promised myself, and even so wrote the editor, that I would complete the story in seven chapters. In accomplishing this it became necessary to do a lot of condensing and also to omit a lot of incidents, observations and suggestions that I would like to have woven into the story. Here is a list of some of them.

The first baptism, a fruitful vine.

A pulpit that has a history.

A Sisters' Aid that is a fine asset and a haven of comfort.

A lone sister in a lone church.

How the fire on the altar was kept burning.

An unique way of starting a mission that grew into a church.

Why so many Brethren tourists come to Sebring for the winter months.

The best place to erect a church in Florida, and why.

The open door in Florida for the Brethren, and how to keep it open.

In a separate article, some time in the future, I may turn a bit of light on these nine points. Speaking personally, permit me to say, that on account of the weakness of my eyes I must do only a small amount of writing at a time. This renders the process a little slow. It has been suggested that I might dictate my articles, and thus save my eyes. While I dictate all my letters to my housekeeper, who types them for me, and can thus do it with more ease and probably more efficiently than I

could write them, still I have never acquired the fine and rare art of dictating matter for the press. I have always done my best thinking, such as it was, at the end of a pen or lead pencil, much more at the end of a pencil than a pen.

Sebring, Fla.

Devolution

BY B. C. WHITMORE

THE biological theory of evolution still remains a theory without the missing link. The trouble with this theory is that it simply does not work the way the theorists have supposed. The fact of the whole matter is that what does work is just opposite. The various species or forms of life simply do not develop from a lower to a higher state without careful, patient supervision. The life of the late Mr. Burbank was spent in this field. He succeeded in developing many common plants, even weeds in some cases, into wonderful vegetables and flowers and fruits. The stock breeders have done similar things in the development of thoroughbreds from scrub stock through many years of patient breeding. For life to rise or improve careful supervision by a higher intelligence is absolutely necessary. Without this every form of life degenerates and runs down.

It is said that the razorback hogs of Florida are the offspring of a fine breed of hogs brought from Spain many years ago. These settlers were driven out by the Indians, who were unacquainted with hog raising. So the hogs were set at liberty, and being left to themselves without interference or supervision by a higher intelligence, they degenerated into the present wild state. Anyone who has had experience in gardening knows that plants of every kind, if left to reseed themselves and grow wildly without careful selection and supervision, soon degenerate into puny, worthless wild plants or weeds.

The same thing or process is also true with regard to the human species. There is no improvement physically, mentally, morally or spiritually without the receiving of external or spiritual influences which impel upward in the standard of civilization. The highest possible human attainment can be realized only when spiritual aid is accepted and utilized by free choice of will, and when these fourfold human interests are served in their proper order—spiritual, moral, mental, physical. The natural tendency is to reverse this order and expend all time and energy on the one or two to the neglect of the others, which means final disaster. These interests are so interwoven that each gives support to the other. Either neglected weakens all.

Without spiritual restraint, intervention and directional leading humans degenerate into dependents, de-

fectives and delinquents, inebriates and criminals, parasites of society. When the balance of social inertia shifts to this class, and they become the producers of the race and the consumers of supplies and supports beyond the ability of the physically fit to produce, then civilization crumbles and may become extinct.

There is more scientific accuracy, not to speak of the logical truth, in the basis for the belief that originally the Great Creator placed every form and species of life on this planet in a most perfect order or state and that by neglect and disobedience to the common rules of maintenance degeneracy followed. Thus by devolution we have weeds instead of beautiful flowers, useful fruits and vegetables; the wild scrub thorny apple bush instead of the Delicious, wild hogs instead of the thoroughbreds. By this process we have degenerates of every variety, all the way down to apes and monkeys and beyond, instead of perfect specimens of manhood and womanhood with full and complete dominion over every inclination toward human depravity. It is this which explains how men have become abject slaves to wrong habits and every evil propensity, instead of masters of these forces. With the power of choice in possession of each individual, one may choose to contribute to the purity of the blood stream of the race which results in the rise of civilization; or he may choose to poison it, which results in its decline.

Wheaton, Ill.

Letters From a Dunker Father to His Church of the Brethren Son

Letter Three

Dear Son:

I SAID in my last letter I would say something about your "coöperative commonwealth." About thirty years ago I read Edward Bellamy's "Looking Backward." I was entranced with the beautiful pictures he drew of what society might enjoy by working together. In fact, I was so taken with his portrayals that I thought I must start out at once to bring to pass such a new day. However, I discovered many obstacles were in the way of ushering in the Utopia. Uplifting humanity is a sort of evolution in social life. I settled down to patience and gave up the idea that you can hurry along frogs by pulling tails off tadpoles. Perhaps what the fathers dreamed, the sons are to realize. Carlyle said nothing is so powerful as an idea that has become ripe. But it would be well to study the proposition with great care—we may lose our tadpoles and not get any frogs.

Moses fathered the greatest coöperative commonwealth recorded in history. Here was a true leader, a great executive, the first great efficiency expert, a master organizer, who handled five million people on the

march for a number of years, produced a code of laws that are models today of civil relations and of sanitation—yet he had more trouble than General Johnson in pleasing everybody; although under divine guidance and blessed above measure with the favor of the Lord, he met with rebellion again and again. I don't wonder a member of the United States Senate stated on the floor of the chamber that the laws of Moses would make excellent ones for us to follow today.

When we study the history of the Children of Israel, we cannot ascribe their difficulties and their stiff-necked ways to "capitalism." A lot of covetousness cropped out in the early days and although expressly commanded not to gather more than their daily need of manna some thought they could "get away" with it—they were possibly the ancestors of the kind of capitalists today who have gathered together great wealth to their own hurt as well as that of their fellows. In those days the innocent sometimes suffered more than the guilty, just as they do today. But God inflicted summary punishment on the guilty. Today the "planners" seem to make the innocent suffer more than the guilty. In endeavoring to fulfill its mission as a coöperating commonwealth, you may know that the church at one time had before it the question of embarking on an insurance or benefit association within our own organization. This arose to give members, especially in the cities and in industrial work, help in the time of need, without taking policies in the old line life insurance companies or fraternities. Many of our members were taking out policies in these organizations, in spite of the Conference decisions. The committee reported favorably at the Lincoln Conference. I recall how enthusiastic I was over the measure. Leaders like Elder D. L. Miller were on the committee and had plans ready. I think yet the church would have been helped in meeting the needs of industrial life if it had recognized the project. It seemed to me such a terrible thing to do, but the delegate body turned it down. In my youth, I thought the sun would never shine again, but it did, and I got over this disappointment and many others. As I get older I have developed a faith to look for reasons why what seems to me so logical and reasonable cannot be accomplished. I have found so far that there are always other ways to get along until the Lord opens up the way. Perhaps we are not ready or he desires us to have more faith. But don't you think, as the Dunker fraternity always taught and our fathers observed, the church is, or should be, a coöperating commonwealth? Has the church failed here and fallen a victim to "capitalism"? Are we planning to put our trust in man?

Plato, in formulating his ideal republic, despaired of finding individual integrity, so he planned for an elaborate system of education to train the members of

his society to carry on. But you know education takes time and in our crisis education has failed us miserably. We find the educated classes seem more helpless in meeting disaster than the ignorant, yet we have emphasized how much education was going to help our young people in attaining "success." Perhaps, as one critic put it, we have been more concerned about the art of getting a job than we have been in the art of living. But we have our "brain trusters" and perhaps they will bring us out of the darkness of Egyptian bondage into the coöperative commonwealth flowing with milk and honey.

Your Dunker Father.

The Parable of the Pounds

BY G. G. JOHN

THERE are those who, taking Ashley Johnson's method of interpreting each scripture so as to allow all the rest on the same subject to be true, find difficulty in harmonizing the parable of the pounds "with, having all things common." They get unequal amounts and insist that each is to use the money for the Lord as seems best to him.

Now we shall choose two men in the parable and let them live it out in modern life, according to each one's best judgment. I hope to be able to demonstrate that there is no conflict between this parable and the spirit and acts which characterized the church at its birth.

Let the five-pound man represent individualism in Christianity; and the two-pound man, brotherhood or organization. Let them live it out in a lifetime, and see how the two systems touch the hearts, souls, minds and bodies of those who are exercised by them.

The five-pound man accepted his five pounds as money from the Lord, to be increased for him, and cast about as to how it could best be done. He assented to the fact that God required that he earn his bread by the "sweat of his face." So with one pound he bought enough land to employ himself. The other four pounds he invested in U. S. four per cent bonds. He was "diligent in business, serving the Lord." At the end of the year he reckoned up and found that he had made \$1,500, including the usury on the bonds. He invested all this in U. S. four per cent bonds, and this he continued to do throughout a long lifetime. Whatever of means came into his hands from whatever source, were in turn invested in bonds with usury accruing to him, to the end that, when he came to where the "sun goes down at the end of the lane," he would have as much as possible to turn over to the Lord who had committed the money to him. And then he was gathered to his fathers, for the night came when no man could work. Those who cared for his body reached into his pocket and drew out a wallet in which were securities to the

amount of \$1,000,000 wrapped up in a paper which proved to be his will. By this it was found that 25 per cent of the amount was to be expended in buildings for: an orphans' home, an old folks' home, and a hospital to care for the sick among the poor. The remaining \$750,000 was to be left invested in U. S. four per cent bonds and the income used in maintaining these institutions. Of course, they would naturally bear his name, and he would be called great!

Now the two-talent man said to himself: "The Lord has given me two pounds and expects me to increase them for him. What shall I do? It is twice as much as I can use to employ myself. And yet he expects of me that they be increased." While he thus mused, he looked up and saw on a telephone pole a sale bill of a farmstead near by. "There may be a chance for a bargain. I'll go down and see."

He went down to this place and found a beautiful home, one well worth a life's effort to possess. A great concourse of people was there and the auctioneer was on the balcony stating the terms of the sale. It was to be a cash sale. All was to go together—the land with the stock and machinery, the house with the furniture—all just as it stood at that moment. A bid of \$4,000 was made; the two-pound man raised it to \$4,500. The other man went to \$5,000 and so it went until the two-pound man bid the size of his purse, \$6,000, and the farm was his. All he had to do was to go in and take off his hat.

When he did so he found a commotion in the room. A woman had fainted. The children were crying, and a man stood over the fainting woman, pale as death. The doctor revived the woman, and the man, who proved to be her husband, strove to comfort her, saying: "Never mind, we will get along some way." But she wept bitterly, and the children with her. But the man spoke words of cheer from pale lips, and motioned for them to follow him. As they passed through the gate that had been his, he wavered and would have fallen, but another man steadied him, and he excused himself by saying that he had turned dizzy.

Now, this purchaser asked who this family was. He was told that it was the people from whom the land was sold. He wished to know more about the place, so he ran out and called the man, saying: "Say, how many families will this land employ?"

"Worked to its capacity, it will employ four," was the answer.

"What is it worth?"

"What you can get for anything now, bears no relation to what it is worth. I have paid \$6,000 principal, besides the usury. If I had \$6,000 I would pay that much more and count myself happy. It is worth \$12,000 and more to me. It represents the savings of my

life, to say nothing of what these have done." The poor man alluded to his wife and children.

"So my \$6,000 just paid the mortgage," responded the purchaser.

"Yes, and we have nothing but our clothes and open empty hands," said the other.

"Well, what are you going to do?"

"I would rather die, but I will not unless God takes me, for I am going to fight for these four that he has given me."

"Did you say you have paid \$6,000 on this place, and it is worth \$12,000 and will employ four families?"

"Yes," said the poor farmer.

"I'll tell you what I am going to do. I am going to restore the half you have paid for, by making you a clear title to it. Then I am going to ask you to select a good industrious Christian family, and have that family help you work your half. I will select a good Christian family to help me work my half, and we will work it all together, as one institution, all misfortunes and blessings shared. The land will be yours and mine, but we will all use it in common. What do you say?"

The children stopped crying and the woman also. A little boy spoke up and said: "Take him up, dad!"

And then the man broke down and cried. It was seen that he could not speak, so he was told: "If you are going to take this offer, find your man and I will find mine. But in the meantime, go into the house and get your supper and go to bed and sleep until the morning in your own home, 'owing no man anything.' The befriended man turned and ran into the house, as one escaping from a storm.

Then the two-pound man stood in the presence of his Master and said: "Lord, did not thy pound gain a pound today?" And so these four worked a year "diligent in business," "bearing one another's burdens." And at the end of the year they found that each had \$1,000. Then they asked: "What shall we do with this money?"

The one whose home had been saved from wreck arose and said: "Save some one who otherwise would be lost, as was about to happen to me." So this was done, a four thousand dollar mortgage paid off, and the owner saved from beggary, possibly infidelity, or the suicide's bullet. Also three others were placed in homes.

Now there were eight families that were all together and had all things common. And the first four were glad to report to their Lord that his pound had gained other pounds also.

These four started toward home down the beautiful valley in which this last farm lay, and as they were walking along by the clear rippling stream across which

the sycamore limbs met each other, they saw a man who was observing them closely from one of the trees. One of the four said: "What is the big idea?"

"That is just what I want to know," answered the other. "Did I not see you fellows buy this farm for \$4,000 fair and square? And then give back half of it to him who had lost it, and then propose to let three others come in and help run the place, and the whole bunch of you divvy up even on the proceeds?"

"We bought the place for \$4,000 and the rest we did to make it fair and square. Do you see anything wrong in the deal?"

And the man made haste to come down, and said: "I want to come in on this deal. You must be Christians, and if that is Christianity, I want to be a Christian, for no man will do things like that but with a higher motive than serving self."

And there in the shadow of the sycamore tree, they baptized him into Christ. One of the four said: "We can let this brother be one of the three men to help work this farm where he has been baptized." But he said: "No. You do not know me. I am as Zaccheus, and have enough means to lift the burden from one hundred as heavily laden as that one from which you have just lifted the yoke of bondage."

And so they did, and employed 300 more. Now, there were 408 of those who were "all together and had all things common and ate their meat with gladness and singleness of heart." And Zaccheus' pounds had gained other pounds and ours had gained at least what we had worked for.

This went on for a long lifetime, or till the two-pound man came to the place "where the sun goes down at the end of the lanes" And they laid him out and one felt into his pocket and there was not a penny in it, and not a word concerning the disposition of his property. It was no longer his. This scripture they found: "Naked came I into the world, naked go I out." But he had worked while it was called day. When he died there were a million brethren who "had all things common," loved their neighbors as themselves, and were willing to lay down their lives for one another. Their combined wealth was two billion dollars, fully consecrated to the Lord. Thus the two-pound man did all he could with the talents God gave him, and all that he did was in his name.

Now just a glance into the inward parts of the two systems: In the one just decribed there is not a man or woman without occupation; there is not an old man or woman or couple without a home of their own; not a child without a home with its parents or foster parents; not a single affliction that was not looked after by the whole body through their physicians, at no cost to them farther than it would be a common burden. We would have "loaned hoping for nothing." There

would not have been a penny of usury collected from anyone by anyone in the body. Therefore, it could stand in God's holy hill. There was not one person who lacked anything, in so far as physical support was concerned. Therefore, there was not a worried, tortured soul in all the million.

The other man waited until the night came to do the good contemplated. Most of the gain was from usury, and in a lifetime of collecting this money there were more old folks made homeless than his prospective home would hold. And more young parents lost health and mind and life than could have their children sent to his orphans' home. Neither could the hospitals care for the casualties in the fight for life that modern competition makes necessary.

So the million dollars stands there, having issued forth from and as a part of the general complex out of which issued the world's woe. It is unable to take care of the sorrowing for which it is responsible, or to relieve the sorrow it created. And the books will show a deficit at the grand opening day. And as the maintenance will be by the collection of usury, this is a guarantee that the deficit will grow. Interest is usuary in the sight of God. The usurer can not stand in the presence of God. Therefore, this will fail.

This man might be able to say: "Lord, thou deliverest unto me five pounds and it has gained five pounds more, for he worked with his own hands and there may be that much to his credit. He was honest in all of his efforts, and God may consider him so, but his works will be burned up and he will suffer loss, yet he himself be saved as by fire. He waited until the twelfth hour had struck when no man can work. He stood among the needy that had helped him when he did not need.

The two-pound man stood among the multitude that lacked nothing because of his help.

This is an appeal to those to whom God has committed money, to "work while it is called today: for the night cometh when no man can work."

Springdale, Ark.

Unconscious Ministry

The theme of a song
May its cadence prolong
When forgot by the minstrel who sang,
Yet repeated may be,
As a sweet memory,
By some heart where the melody rang.

So a word or a smile,
Kindly given the while,
When the donor thinks naught of the deed,
May bring comfort and cheer,
Banish sorrow and fear,
And bless souls who encouragement need.

—By Fred Scott Shepard.



MISSIONS

This Department
Conducted by
H. Spenser Minnich



Is Hospital Work Evangelistic?

It is only for convenience that the work of Christian missions is labelled by such names as evangelistic, medical, educational or other; for no teacher, doctor, agricultural worker or any other missionary is able to divide his work into such compartments. Which would one call the experience in a hospital which was undergone by a Chinese government school teacher? Bitterly hostile to Christianity and to missionary work, he nevertheless sought help in the mission hospital for the deafness which was threatening his livelihood. His hearing was restored; but the spirit of the service which had been rendered him spoke louder than words. He said, "You have opened my ears; and now I want to open my heart and have you tell me about your Christ."—*On Five Continents.*

An Hour in the Women's Hospital

BY MINNIE F. BRIGHT

I WAS sitting with a group of women patients in the big ward the other day. There were eighteen beds and all full. Some of the patients were able to be about and these we gathered together into a little group so we might be close together in telling them of the Christ, and sing the good songs which make glad the heart.

"Did you ever hear about the Jesus doctrine?" was asked of a patient who had come into the hospital the day before.

"I'm not sure if I did or not. A man about sixty years old came to our home not many days ago preaching some kind of a doctrine. It might have been the Jesus doctrine. I don't know," was her reply.

"What did he say?" asked several interested listeners.

"Well, he said if we gave him twenty cents he would tell us all about what was going to happen to us within the next few months, and that he held the future in his hands and—"

"Oh, don't you know who he was! Such people never have the Jesus doctrine! He was an old fortune teller. They have come to our house many times and such a nuisance as they are. Of all the silly things they

try to make you believe. If that is all you have heard you've never heard the Jesus doctrine." Such was the comment of several enthusiastic listeners as they began replying, and ripples of laughter went up and down the ward, for the patients were not too sick to be interested. I listened as interested as any. For I saw that not all who have not found the Christ are as superstitious as we often think, and I've been discovering this over and over as we constantly visit the sick in the hospital.

This new patient did not lack for "preachers" to tell her about the good heavenly Father, who also advised her to have nothing to do with fortune tellers. But in the group sat a woman who had been silent all the time. She was keeping her ears open and her mouth shut. One of the "preachers" noticed that she had nothing to say, but not because of lack of interest.

"Have you ever heard of the Jesus doctrine? You came just a few days ago, but did ever any evangelist pass through your village telling of the heavenly doctrine?" she was asked.

"Not that I know of, but we have a doctrine in our village. Many of the villagers believe in it."

"Tell us what it is like," insisted several of the women.

She hesitated.

"Is it the secret society?" was the next inquiry, and she had to answer that it was.

"And do you belong to it?" She made no reply only hanging her head.

"You do belong to it, don't you? We just know you do or you would tell us." But still there was no reply.

"Don't you know she doesn't dare tell?" began to explain a knowing one. "That is one of the rules of the society. No one dares to tell an outsider, neither do they dare tell anyone outside what they do in their meetings or what any of their rules are. They take an oath to keep everything absolutely secret."

"Well, how different from the Jesus doctrine! Jesus says we are to publish his words and spread the glad news all over the world," some one was saying. So the interest in the secret society was as keen as it was a few moments before about the sorcerers. Thus it was a joy to tell such people how gladly Jesus would welcome them into his kingdom. Mrs. Keng then brought to them the great story of the blind leading the blind, showing them an appropriate picture of a blind Chinese priest leading two other Chinese right into the dark pit (Yen Wang in Chinese, where these women have such fear of going after death, for it is the great and horrible pit called hell in our language, where the cruellest tortures await them). The wonderful story of love gleam of Light fell upon their hearts. And it is just

this way each day and every day, the love of Christ in story and song is brought to these physical and spiritual suffering women.

Ping Ting Chow, Shansi, China.

What to Pray For

Week of Nov. 3 to 10

IN the fall of 1927 Dr. Russell Robertson sailed for Garkida, Africa. He continued to build up the medical foundations started by Dr. Gibbel and Dr. Burke and in a short time the Ruth Royer Kulp Memorial Hospital was founded by him. Sister Kulp had passed away only a few years before. After four years of untiring service as doctor and surgeon, Dr. Robertson passed away. His going left a great breach to be filled.

Dr. Howard A. Bosler had reached the field but a short time before and he courageously began his work in the hospital. In those early days the hospital building was housed in mud walls and under thatched roof. Today the hospital and its adjoining wards are built more substantially. The wards have a capacity of sixty beds.

Dr. and Mrs. Bosler, also Dorothy Inman, R. N., landed in New York on Sept. 25. The Boslers are home on regular furlough. Miss Inman has returned home early because of illness. May their stay in America be beneficial to them in every respect.

Dr. and Mrs. L. R. Studebaker hope to begin their work at the Garkida Hospital as soon as Dr. Studebaker finishes his special medical work in London.

Let us pray definitely for the Bura dispensers and helpers at Garkida who are faithfully carrying on the medical work with the help of the busy missionaries.

Women's Missionary Program

CHINA

Worship.

Hymn: Jesus Shall Reign.

Missionary Beatitudes:

Blessed are missionaries of the gospel, for to them is given the promise of the presence of Christ (Matt. 28: 19-20).

Blessed are the sowers of the Word of God, for they shall abundantly rejoice (Psa. 126: 6).

Blessed are those who turn many to righteousness, for they shall shine forever (Dan. 12: 3).

Blessed are they who spend themselves in helpful service amongst the needy brethren of our Lord, for they shall have the benediction of the King (Matt. 25: 34-36).

Blessed are those who give to help forward the kingdom of God, for these have the approval of the Savior (Acts 20: 35).

Blessed are they who give up loved ones for the service of Christ, for they shall have eternal compensations (Matt. 19: 29).

Duet: Go. Tune: Jesus Lover of My Soul.

"Go ye into all the world, go to nations far away;

Bear the message of my love, turning darkness into day.
Go to give the weary rest, go to set the captive free;
Leave no lonely heart unblest, who has never heard of me.

"Go ye into all the world, armed with faith and winged with prayer;

With my word and spirit go, I am with you everywhere.
In the darkness I'll be light, at thy side a constant friend;
In thy weakness I'll be might, I am with you to the end.

"Go ye into all the world, cross with me the ocean foam;
If you can not go for me, live and work for me at home.
Happy they who do my will, and a faithful witness bear,
I to them my word fulfill, I am with you everywhere."

Prayer: Pray for the many in China who have not heard of Christ; for our missionaries who are laboring there for the mission schools, the hospitals and the evangelistic work.

Hymn: Christ for the World We Sing.

The Measure of a Christian: "Our interest in missions is a mark of our Christian character; our knowledge of missions is the measure of our Christian attainment; our participation in missions is the measure of our Christian efficiency."—Henry C. Mabie.

The Church of the Brethren in China:

Locate the territory for which the Church of the Brethren is responsible in China. Name the missionaries and give their stations. See the 1934 Prayer Calendar, also official directory in The Gospel Messenger, last issue of the month.

Evangelism.—Nettie Senger.

Education.—Minerva Metzger.

This is the reply a Christian college girl gave to a group of agitators who asked her to join an antichristian movement: "For twenty-five hundred years we Chinese have had Confucius and his ethics, but during these twenty-five centuries Confucius never inspired the building of a school for girls, never inspired any movement for the benefit of women. Jesus Christ came to China and gave us women a chance, and to him I will remain grateful and loyal." Her words largely express the spirit of Chinese women. They leave the schools with a new conception of a great transforming love of Christ, a love that takes burdens from the back, that takes bitterness out of the heart; a love that leads them straight to the father-heart of God.—Missionary Review of the World.

Healing.—Mrs. F. H. Crumpacker and Mrs. J. Homer Bright.

Kagawa's Prayer: "Heavenly Father, who dost lead us by thy marvelous hand, we believe that thou art infinitely wiser in thy control of our lives than our own intelligence. Throwing aside all regret or longing and wilfulness, cause us to press forward in the path which Christ trod. Lead us by thy marvelous hand. Bless the world afresh through our suffering and sorrow, and as thou didst cause salvation to be spread abroad in those ancient days, lead us to overcome all that is weak within ourselves. Enable us to seek thee, to bestir ourselves in thy service, and to seek afresh thy guidance. Through our Savior Jesus Christ. Amen.

Institute at Khergam

BY GOVINDJI C. CHRISTIAN

Bro. Ziegler, Miss Warstler and Mrs. Mow came to Khergam Aug. 10 to hold a week-end institute. Bro. Zieg-

ler and Miss Warstler were the speakers. They had a very troublesome journey because of the heavy rains. For this special occasion many teachers and other workers came from a radius of twelve miles and more through deep mud and high rivers. They all had to walk, also. When some one told us that Bro. Ziegler walked over 130 miles through the mud within two weeks in the Vyara District our twelve miles did not look so long. And the spiritual benefit of these meetings was worthy of even more effort in being present.

Early each morning the school children and the Christians of the community at Khergam meet for worship before beginning the work of the day. One morning Miss Warstler spoke on Character Building. She illustrated her talk and it was very inspirational. The other morning Bro. Ziegler spoke on the Master's Joy.

All day Saturday we sat in meeting. Bro. Ziegler taught three periods on: The Church—Its Privileges and Its Work. In the first period he discussed what the church is, and the kind of churches needed in India. He said the church for us is a simple fellowship of people who love the Lord and each other so much that they joyfully worship and serve him together. The second period he gave us many suggestions for our public worship. The third period he discussed evangelism and gave us many helpful suggestions. He emphasized especially the necessity in evangelism of an outflowing to others of an inner life enriched and made new by our personal experience with Christ. On Sunday he preached a very inspirational sermon on Worship and the Christian Life.

Miss Warstler had a demonstration class before us and then discussed with us the best methods in teaching. She made us want to do better teaching.

The church gained immensely from this institute and we hope to have such a privilege again.

Wankal, via Bulsar, India.

News From the Field

AFRICA

Marama

C. C. Heckman

School

The school season has begun for another year. To date 158 have enrolled. This is a large beginning. There are many still to come, but the point has about been reached when we will have to say "No" to those who come late. Though we have the assistance of a teacher from Calabar this year we are greatly handicapped for lack of room. We hope to be able to build an addition to our school unit soon.

Growing Interest in Church

We have been greatly encouraged by the increasing interest in our Sunday services and in the message we have had to give. Within the last month there have been six new covenanters. Several more have not actually made the step, but we expect them to soon. Many of the older men of the villages have been attending services on Sunday morning. Several times recently our church has been crowded.

Beauty Spots of Buraland

There are a number of places near our station here that have real natural beauty. Several days ago Mrs. Heckman and I went by horseback to a waterfall. It is located about three miles from the station. The last eighth of a mile we

had to walk down a very steep grade but when we reached the ledge where the water was falling we found it well worth the effort of the climb. It was only a small stream but there was a clear drop of some sixty feet. One could stand in the main stream of water just as it goes over the edge. The Bura man who took us there said that when he was a small boy two bulls got into a fight right on the edge of the precipice and they both fell over into the pool of water at the bottom. There is another waterfall in another direction about three miles from here where there is a beautiful pool of clear spring water. Sometimes we go there to swim. It is about twenty feet deep and clean water, away from a village. Again, in still another direction we have a lake called Tilla. This is an old volcanic crater. There are many interesting juju beliefs about this particular spot. First, there are hundreds of crocodiles in the lake that are protected by the villagers because they are believed to be the spirits of departed relatives. Last year Mr. Bittinger and I were asked by the District Officer to help him sound the lake. The Buras had always claimed there was no bottom to it. We fashioned a small boat and went out and found that the deepest place was only about seventeen feet but averaged about fifteen feet. Just before we started out on the water the village headman asked the District Officer if he might say something to the crocodiles. He was given permission to and he said: "These white men have come here today to measure the water and they are not going to disturb you at all. You just let them alone and as they have no guns with them I assure you they won't hurt you." This was said in the Bura language. Then he mumbled some words which I couldn't understand and threw some charms into the water. Needless to say the crocodiles didn't bother us any and try as best we could we couldn't get very close to any of them.

The Buras also believe there are healing qualities in the water. It does have a brackish taste and many drink it for its healing power. It is about one mile and a half long by three quarters of a mile wide. The crocodiles are so bold that they will sometimes attack the women who go there for water and occasionally catch some child who approaches too close. What the crocodiles actually live on is hard to understand because there are no fish in the lake. They catch many goats and sheep at the water's edge and sometimes a small colt or calf. At night times they go into the village in search of loose animals.

We sometimes go to this lake for a picnic. Once I could count fifty-seven crocodiles at one end of the lake all floating on the surface of the water. It is a place I wouldn't care to go swimming.

In still another direction we have a road that goes off the plateau that is a wonderful feat of engineering skill. Aside from the fact that there is nothing at the other end when you get there but a small unimportant village, it makes a nice trip to go down this road. It was originally built to connect up with the railroad which was planned to be built from Central Nigeria to Lake Chad. But depression times have dropped all ideas of this kind and we are left with a good road that takes us nowhere. There are all kinds of crooks and hairpin curves, precipitous drops and deep fills. The road is so well made that there is little washing even during the heaviest rains.

Then we have a very fine view by just stepping to our front porch. As we are so near to the edge of the plateau which stands fifteen hundred feet above the near surrounding country it makes a splendid view across the Hawal River and to the mountains away to the east and southeast.

KINGDOM GLEANINGS

Calendar for Sunday, November 4

Sunday-school Lesson, Christian Growth.—Luke 2: 42-52; 2 Peter 1: 5-8.

Christian Workers' Meeting, The Sanctity of Marriage.

B. Y. P. D. Programs:

Young People—Exchange Program: Temperance Day.

Intermediates—Gold Mountain.

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Gains for the Kingdom

Three baptisms in the Bethany church, Ohio, Bro. Walter Hawke of New Carlisle, Ohio, evangelist.

One baptism in the Ligonier church, Pa.

Four baptisms in the Glade View church, Md., Bro. Jonas Sines of Pine Grove congregation, Md., evangelist.

Two added to the Guernsey house, Monticello congregation, Ind., Bro. Fyock, pastor-evangelist.

Two baptisms in the Beans Chapel congregation, W. Va., Bro. H. C. Sanders of Auburn, W. Va., evangelist.

Four accessions to the Danville church, Ohio, Bro. J. Perry Prather of Dayton, Ohio, evangelist.

Eighteen received into the Dupont church, Ohio, Bro. R. N. Leatherman of Union City, Ind., evangelist.

Two baptisms in the Mont Ida church, Kans., Bro. Lester Fike of Clovis, N. Mex., evangelist.

Seven baptized and one restored at Henry Fork, Bro. H. L. Reed, evangelist; three added to Fairview church, Bro. C. A. Flora, evangelist; both points in Antioch congregation, Va.

Two baptisms in the North Winona church, Ind., Bro. Edw. Stump of South Bend, Ind., evangelist.

Nine baptisms in the Middlebury church, Ind.

Twelve baptisms in the Goshen City church, Ind.

Five baptisms at Main Mountain, W. Va., Bro. J. Luther Dove of Ft. Seybert, W. Va., evangelist.

Two baptisms in the Bartlesville church, Okla., Brother and Sister E. S. Coffman of Elgin, Ill., evangelists.

Nine baptisms in the Snake Spring Valley church, Pa., Bro. Geo. W. Rogers of Claysburg, Va., evangelist.

One baptism at Central Plains church, Va.

Five baptisms in the University Park church, Md.

Fifteen baptized in the Pleasant View church, Lima, Ohio, Bro. R. N. Leatherman of Grand Junction, Colo., evangelist.

Three baptized in the Pine Creek church, Ind.

One baptized in the Shoal Creek church, Mo., Bro. A. W. Adkins of Cabool, Mo., evangelist.

Four baptisms at Camp Creek church, Ill.

Five baptisms in Black Swamp church, Ohio, Bro. S. L. Cover of Marion, Ohio, evangelist.

One baptism in the Spruce Run church, W. Va.

Four baptisms in the Nokesville church, Va.

Sixteen baptisms and one received on former baptism in Buchanan church, Mich., Bro. Dewey Rowe, pastor-evangelist.

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Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Chas. Miller of Mont Ida, Kans., Nov. 18 in the Gravel Hill church, Kans.

Bro. J. W. Fyock, the pastor, at the Pike Creek house, Monticello church, Ind., Dec. 2.

Bro. John Ellis of Johnstown, Pa., Nov. 19 at the Ephrata church, Pa.

Bro. Fred A. Flora of Santa Ana, Calif., Nov. 5-18 in the First church, Los Angeles, Calif.

Bro. Graybill Hershey of Manheim, Pa., Nov. 25 at Calico house, Springville congregation, Pa.

Bro. B. D. Hirt of Winamac, Ind., Nov. 11 in the Andrews church, Ind.

Bro. D. W. Weaver of Reading, Pa., Nov. 11 in the Schuylkill congregation at Big Dam church, Pine Grove, Pa.

Bro. Earl Mitchell of Brownsville, Md., Nov. 12-25 in the Martinsburg church, W. Va.

Bro. L. U. Kreider of Columbia City, Ind., Nov. 4 in the Elkhart Valley church, Ind.

Bro. B. C. Whitmore, the pastor, Oct. 24 in the Batavia church, Ill.

Bro. O. H. Feiler of Portis, Kans., Nov. 4 in the Victor church, near Covert, Kans.

Bro. R. H. Nicodemus of Sidney, Ohio, Nov. 4 in the Springfield City church, Ohio.

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Personal Mention

Florida and Georgia will be represented on the 1935 Standing Committee by Eld. D. E. Miller. This will be the second time he has performed that service. The late district meeting at Winter Park is reported as well attended and marked by an excellent spirit of coöperation.

Bro. J. H. Moore of Sebring, Fla., writes that he and Bro. H. C. Early as old comrades are having some pleasant times together. He feels sure that Bro. Early's sojourn in that genial clime will prove beneficial to his health. A good representation of members from the north is always expected for the winter months, and their fellowship is greatly enjoyed.

South English, Iowa, came to see us last week. First appeared Secretary W. H. Brower of the District Mission Board and Bro. Calvin Gibson. But Sister Brower was not far away and came in presently with her sister in the flesh, China Missionary Nettie M. Senger, now on furlough.

Middle Missouri has selected Eld. D. C. Gnagy as Standing Committee delegate to the next General Conference, with Eld. Jas. M. Mohler as alternate.

Middle Iowa will be represented on the 1935 Standing Committee by Eld. Galen T. Lehman, with Eld. Ray E. Zook as alternate.

Bro. Rufus D. Bowman, pastor of the Washington City church, gave us a friendly call last week, the first since he quit being Secretary for the Board of Christian Education. He had assisted in the Ministers' Conference at Bethany and was scheduled for attendance at the Board Meetings this week.

Twelve field men who had been at the Bethany Ministers' Conference came out to confer with Secretaries Zigler and Minnich and their associates about the general church work. They did not all get into the Messenger offices but we are going to put them all on the honor roll anyway: From Idaho, H. G. Shank; Illinois, D. D. Funderburg and O. I. Huston; Indiana, R. G. West; Iowa, G. T. Lehman; Michigan, Chas. Forror; Missouri, D. C. Gnagy and J. H. Mathis; Oregon, F. H. Barr; Tennessee, M. C. Shull; Virginia, H. C. Eller and W. M. Kahle.

Sister Stover's suggestion that Oct. 16, the fortieth anniversary of the sailing of the first missionaries to India, be observed as a day of prayer in behalf of missions, brought

her so many letters of approval and appreciation that she can not reply to them all as she would like to do. "They do me good," she writes, "every one. . . . It seems an easy thing to do, just for all of us to pray, but our Father may be pleased to remember us with his good blessings. My trip west was pleasant, and my visits to several churches and to some isolated members on the way were a great joy to me." Her address is 114 E. Third St., San Dimas, Calif.

Bro. Ezra Flory's "Pray for us" will have your hearty response. Oct. 22 Sister Flory underwent a critical operation for goiter. She is still quite ill but is believed to be on the way to recovery.

Student Volunteers of Bridgewater College wish to "record with appreciation the cordial welcome which Bro. [Levi] Garst ever extended to the Student Volunteers whenever they visited his church. We enjoyed our associations with him and shall always remember him as a brother in Christ."

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Miscellaneous Items

The WCCN Broadcaster—Western Canada Church News—along with many items of local interest and some of wider appeal, has this one: "The Oct. 6 number of the Gospel Messenger is a Home Number and is well worth the subscription price of the paper for a year. We wonder how any member can afford to be without our church paper."

McGuffey's Readers are remembered by many a reader of the Messenger. The Ashland County (Ohio) Historical Society seems to be getting the habit of an annual McGuffey celebration. The Ashland Times Gazette, speaking of a recent program, refers to the "deep impressions those lessons made upon them in their school days, the guidance the lessons gave to the pupils to avoid the pitfalls along the way of life, instruction in morals and religion, inculcation of neighborliness, moral courage, incentive to return good for evil, appreciation of the beautiful in nature and of noble living." The program was sponsored by the local W. C. T. U. and arranged for largely by Sister T. S. Moherman.

The Men's Work organization of Northern Indiana is sponsoring a district-wide peace rally to be held at the First South Bend church, Sunday, Nov. 11, at 2:30 P. M. Bro. Ora Huston, pastor of the Douglas Park church, Chicago, will be the principal speaker. The meeting will be open to women as well as men.—Lorell Weiss, Elkhart, Ind.

Woodland Village church will hold a homecoming Nov. 11. There will be an all-day program and dinner will be served at noon. We extend a cordial invitation to all former members and pastors to be with us.—Doris Wheeler, Woodland, Mich.

"In the name of those who built the church comes this protest. **Dunker**—if indeed we wish to name the church by its mode of baptism why not go back to the name our founders chose and call ourselves German Baptists? [But our founders did not choose that name. That came much later. Ed.] That is at least more than a nickname. We object to being called German, yet we choose to call ourselves by a German word meaning to dip. A name does matter. Can't we have one that will do honor to the cause? If we are Brethren why in the name of reason shall we fasten upon our children an undesirable name?"

Sympathy Needed! This word comes from an efficient secretary of the District Ministerial Board: "I have been

waiting, almost in agony, for the return to me of a number of the Annual Reports from the congregations." Sixty-eight per cent of the churches have already reported to this secretary. The other per cent that has failed to report makes it impossible for him to make a perfect record.

Remember: **LATE RETURNS MAKE A LATE YEAR-BOOK.**

Western Maryland Wins Again! Western Maryland is the first district to be completely reported. Arthur Scrogum, the District Ministerial Board secretary, seems to have found a way whereby the reports of the churches can be sent to the Elgin office promptly. These are a few facts taken from the reports of this district:

Church	Membership		Gains by	
	Last Year	This Year	Baptism	S. S. Enrollment
Bear Creek	135	136	1	62
Cherry Grove	120	108	3	43
Fairview	140	151	6	53
Frostburg	73	73	—	38
Georges Creek	111	106	—	23
Maple Grove	180	162	3	117
Oak Grove	82	80	—	74
Pine Grove	83	86	4	51
Westernport	168	160	—	124

THE QUIET HOUR

David and Jonathan

1 Sam. 18: 1-5; 23: 15-18

For Week Beginning November 11

Two souls were knit together, v. 1

Real friendship is of that kind. Your friends come to be a part of your very life (Ruth 1: 16; 2 Kings 2: 2; Matt. 27: 55, 56; John 11: 16).

Loved him as his own soul, v. 1

Greater love hath no man than this, that he will lay down his life for his friend. A good father will love his children in this measure (John 13: 1; Rom. 16: 4; 2 Tim. 1: 16).

Jonathan and David made a covenant, v. 3

Friends are always ready to assume certain definite obligations. The man who wants to be absolutely free in the shallowest sense of the word had better not have a friend or be a friend (2 Cor. 2: 13).

Strengthened his hand in God, v. 16

When David met Jonathan his courage rose with a bound. The proper business of a friend is to make us do the best we can and to be our best (Psa. 119: 63; Mal. 3: 16; Acts 2: 42).

Thou shalt be king and I shall be next, v. 17

No shifting of fortunes or promotion that may come to one party makes any difference in the relation of true friends (John 11: 5; John 11: 35, 36; John 13: 23; John 15: 15).

Jonathan went to his house, v. 18

David never asked that Jonathan desert his father, Saul, and support him in his defense against the king. A real friend would not make such a demand (Prov. 17: 17; 18: 24; 27: 10, 17; Eccles. 4: 9; John 15: 13).

Discussion

What are some of the essential conditions for making and keeping friends? Why should one desire to have friends?

R. H. M.

PASTOR AND PEOPLE

A Good Will Program for Armistice Sunday

BY H. H. HELMAN

Instrumental Prelude, "Send Down Thy Truth, O God."

Invocation, by the chairman, president or pastor.

"Give us not scenes more charming, give us eyes
To see the beauty that around us lies;
To catch the inspiration and desire
Upon the faces of the passers-by.
We do not ask for sweeter music than
The soothing daily symphony of man.
Help us grasp its message and see
How all discord melts toward harmony."

Hymn, "Jesus Shall Reign Where'er the Sun."

Scripture, 1 Corinthians 3: 8-12.

Prayer, by the pastor or leader.

"We bring thee our lives today, asking that thou wilt chasten and strengthen them. Make them more like the life of our Lord Jesus in attitude, in devotion, in passion and in service. Wherever we go, may men thus catch something of his vision and find a new courage for their lives.

"We bring thee our homes and our children, our Father. They are our choicest treasures and for them we would put other things aside. However pressing the claims of business and other things may be, help us to keep the home fires burning with brightness and love. May we live so that our children shall grow in thy knowledge and love thy service, because they see in us the beauty and joy of Christian living.

"We bring thee our country, our Father, with its great problems which no form of political action can solve. Help those to whom the responsibilities of leadership are given. May they walk humbly before thee and seek to do thy will. Help us to bring to those who love righteousness every reinforcement in our power. Help the people who are unemployed, we pray thee, and grant that they may not give up to discouragement or bitterness. Give our leaders wisdom to devise ways and means whereby the burden of financial distress may be lifted from those least able to bear it. Help us to carry the spirit of sympathy and encouragement to all who toil.

"We bring thee our world, our Father, with all its feverish unrest, its passion for freedom, its eagerness for things, its poorly expressed and often unuttered longing for thee. Help us to see the world with compassion and longing, as our Lord Jesus saw it. So may we act like Christian brothers and neighbors to all men everywhere, regardless of race or creed. Let thy joy be known more fully in this world of passion and unrest, so that thy kingdom may come and thy will be done everywhere."—Ernest Bourner Allen.

Reading of the Kellogg Pact, by a young man.

Reading of peace statements of well-known men, by a young man or lady, or by several young people.

Field Marshal Haig: "The Gospel of Christ is the world's only social hope and the sole promise of world peace. It is a crusade to which I urge you—a crusade not having for its object the redemption of a single city, however holy, but the freeing of the whole world from the devastating scourge of war."

Lord Robert Cecil: "It is essential to create in the breasts of patriots a new purpose of patriotism, namely, to excel in the work of peace and in the prosperity of their own nation through the prosperity of humanity at large."

Marshal Foch: "Peace—we shall have it soon on the same condition that we got war. We must fight for it on the moral sphere as we did in the physical sphere. Peace has been promised from the first night of Christianity only to men of goodwill. Goodwill must be at the bottom of the heart, without it, it is only a sham peace."

Ramsay MacDonald: "As soon as we think of international dangers in terms of peace, and with the determination to maintain peace, then I have the belief and faith that we shall maintain peace."

Abraham Lincoln: "With malice toward none; with charity for all; with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in; to bind up the nation's wounds; to care for him who shall have borne the battle, and for his widow, and his orphan—to do all which may achieve and cherish a just and lasting peace among ourselves and with all nations."

Edith Cavell: "Standing as I do in view of God and eternity, I realize that patriotism is not enough. I must have no hatred or bitterness for anyone."

Recitation: "A New Earth," by an intermediate girl.

God grant us wisdom in these coming days,
And eyes unsealed, that we clear visions see
Of the new world that he would have us build,
To life's ennoblement and his high ministry.

Not since Christ died upon his lonely cross
Has Time such prospect held of life's new birth;
Not since the world of chaos first was born
Has man so clearly visaged hope of a new earth.

Not of our own might can we hope to rise
Above the ruts and failures of the past
But with his help who did the first earth build,
With hearts courageous we may fairer build this last.

—John Oxenham.

Hymn, "We've a Story to Tell to the Nations."

Prayer for Brotherhood, by the pastor, Y. P. president or leader.

"O God, who hast made man in thine own likeness and who dost love all whom thou hast made, suffer us

not, because of difference of race, color or condition, to separate ourselves from others and thereby from thee; but teach us the unity of thy family and the universality of thy love.

"As thy Son, our Savior, was born of an Hebrew mother and ministered first to his brethren of the house of Israel, but rejoiced in the faith of a Syro-phœnician woman and of a Roman soldier, and suffered his cross to be carried by a man of Africa; teach us, also, while loving and serving our own, to enter into the communion of the whole human family; and forbid that, from pride of birth and hardness of heart, we should despise any for whom Christ died, or injure any in whom he lives. Amen."—From the Federal Council Bulletin.

Recitation, "Brotherhood," by a young man.

The crest and crowning of all good,
Life's final star, is Brotherhood;
For it will bring again to earth
Her long-lost poesy and mirth;
Will send new light on every face,
A kindly power upon the race.
And till it come, we men are slaves,
And travel downward to the dust of graves.

Come, clear the way, then, clear the way:
Blind creeds and kings have had their day.
Break the dead branches from the path:
Our hope is in the aftermath—
Our hope is in heroic men,
Star-led to build the world again.
To this event the ages ran;
Make way for brotherhood—make way for man.

—Edwin Markham.

Recitation, "In Christ No East Nor West," by a young lady.

In Christ there is no East nor West,
In him no South nor North,
But one great fellowship of love
Throughout the whole wide earth.
In him shall true hearts everywhere
There high communion find.
His service is the golden cord
Close-binding all mankind.

Join hands, then, brothers of the faith,
Whate'er your race may be!
Who serves my Father as a son
Is surely kin to me.
In Christ now meet both East and West,
In him meet South and North,
All Christly souls are one in him
Throughout the whole wide earth.

—John Oxenham.

Hymn, "Where Cross the Crowded Ways of Life."

Recitation, "The Test," by a young man.

Oh, it's easy to fight in the cause of right
When it's surely steadily winning;
To nobly stand with a gallant band

While plaudits loud are dinning;
For nothing inspires and fans the fires
Like knowing success will crown our best
And glory be ours forever.

But to stand with the few and yet be true
To a seemingly losing cause;
To fight for the right with all our might,
With never a sound of applause;
To stand like a brave in the face of a grave,
Overhung with the cloud of defeat,
This, this is the test of a hero, the best,
A hero we seldom meet.—Author unknown.

Recitation, "The New Patriot," by an intermediate boy.

Who is the patriot? He who lights
The torch of war from hill to hill?
Or he who kindles on the heights
The beacon of a world's good will?

Who is the patriot? He who sends
A boastful challenge o'er the sea?
Or he who sows the earth with friends,
And reaps a world-wide fraternity?

Who is the patriot? It is he
Who knows no boundary, race or creed,
Whose nation is humanity
Whose countrymen all souls that need.

Who is the patriot? Only he
Whose business is the general good,
Whose keenest sword is sympathy,
Whose dearest flag is Brotherhood.

—Frederick Knowles.

Closing Hymn, "O Master, Let Me Walk With Thee."

Benediction, by the chairman or president of the society.

The tumult and the shouting dies;
The captains and the kings depart:
Still stands thine ancient sacrifice,
An humble and a contrite heart.
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!

New Carlisle, Ohio.

—Kipling.

"America for Christ"

BY R. E. MOHLER

"AMERICA for Christ" is the slogan adopted by Men's Work as they attempt again the raising of the Home Missions offering at Thanksgiving. The National Council of Men's Work is firm in its conviction that this is a most worthy cause, and that every dollar invested in it will count for the spread of the gospel. America needs Christianity, and Men's Work is glad to serve in order that this work may prosper.

It is not enough for us to make our own home Christian, nor that we evangelize the community in which we

(Continued on Page 23)

HOME AND FAMILY

Peace

BY LORITA SHULL

Oh, large dark hills, that breast the sky,
With countless peaks a-soaring high,
Where did you get that strange sweet calm
That seems to all a soothing balm?
You seem to have upon your crest
A voice which whispers, "Come and rest;
Leave the world that you have trod;
Come and have a day with God."

A silent voice from every hill
Seems to whisper, "Peace, be still."
Among your trees, the winds that sigh,
And up above the eagles cry,
All seem to say in one loud voice:
"Come now and in the Lord rejoice."
Among your rocks, on winds that soar,
The cry comes: "Peace, forever more."

Oh, large dark hills, that breast the sky
Oh, voice from every hill,
Speak to the heart of all mankind
Saying: "Peace, be still."

Woodstock School, Landour, India.

The Old Barrier

BY FLORENCE S. STUDEBAKER

In Two Parts—Part Two

SUMMER changed through autumn into winter, and early December found the valley struggling against the fury of the worst blizzard the old settlers had ever known. Roads were blocked and traffic ceased while the families of the whole countryside were isolated from their neighbors for twelve long hours. During this dreadful time James Manning saw his only daughter, a golden-haired lass of eight years, take violently ill with pneumonia.

In a flash he was at the telephone. But the only sound which greeted his ears was the terrific roaring of the wind accompanied by the sharp staccato rasping and snapping of the wires. He was about to turn away when a voice far away and scarcely audible fell upon his ears.

"What's wanted?"

He could barely make out the words. "Get Doc Hay, quick. This is James Manning," he shouted back slowly and distinctly, then strained to catch the faint reply: "Get . . . Doc . . . Hay . . . for . . . James . . . Mannings. . . . All right, Jim, I'll do my best."

James turned away with a sigh of relief. Never had he been so grateful for the sound of a human voice. What a blessing it was to have friends. "I'll do my

best for you." The cheering words stamped themselves indelibly upon his mind. A warm glow surged within his heart as he hurried to give orders to Harold concerning the trip to town.

"Go slow, my boy," he urged anxiously. "Take care of the team. I know Old Doc can't climb these drifts in the car. You'll likely find him stuck somewhere. Get him here as soon as you can."

He returned to the house and was about to open the door when some one staggered toward him out of the darkness. "I've come to help," a muffled voice explained, and Mrs. John Saley threw back her veil and faced her husband's enemy.

"Helen Saley! You?" James exclaimed in dismay. "I—I thought it might be the doctor. That's what we need most."

Mrs. Saley bravely ignored the thrust of the dagger in his voice. "John brought me over on his way to town. I know how it is in times like this," she finished by way of explanation. Hastily throwing aside her wraps, the good woman disappeared in search of Mrs. Manning.

James Manning paced the floor, his brow furrowed with lines of anxiety "At times like this!" Mechanically he repeated the words of his unwelcome visitor. The dearest treasure of his life was at stake. Nothing must stand in the way of her recovery. And yet, could he overlook a ten-year grudge and permit an enemy to do him a favor? Was it possible the voice he had heard was that of John Saley?

The bare thought angered him. To think he should thrust himself upon the mercy of a neighbor with whom pride forbade him speech. He glanced toward the door of the sick room. John Saley's wife was in there now with Mary and his child. She had braved a blinding storm to lend a hand. Long tense moments dragged by. From time to time he paused to stare into the darkness without and strained to catch the slightest sound which warned of the approach of the doctor.

At last he could bear the suspense no longer. He snatched his great coat, slipped into muffler, cap and mittens and hurried forth into the storm. A whirling mass of snow lashed his warm cheeks, but he gave no heed. Great drifts had nearly filled the broad path which had been made earlier in the evening. At last he reached the roadside. To his surprise a half dozen lanterns bobbed about in the darkness ahead. Muffled shouts reached his ears. Above the roar of the wind, the voice of John Saley rose encouragingly, "Come on, boys; stick to it; we're nearly there. I can see the lights."

James Manning stood as if paralyzed as now and then the voices of the men rang out. The slow, scraping sound of shovels against the snow told him they were valiantly clearing the way for his team with Dr.

Hay. His brain whirled dizzily. He stared at the bright light of the bobbing lanterns. Somehow each little flame was symbolical of the glow of love and friendship which these men held for one another. "I'll do my best for you." The dim words flashed back into his mind. Yes, without a doubt it had been the voice of John Saley.

Slowly but surely the little group approached the spot where a lone man struggled with his pride. Suddenly another voice deep within the soul of James Manning, whispered: "Jim, old boy, they're digging for you. Let their love and goodwill tear down the old barrier. God has need of you."

James pressed forward and almost bumped into the bulky figure of Doc Hay as he sprang from the sled. "I can make it from here, fellows. Jim will appreciate it when he finds out." In another moment he was plunging toward the house. James waited until Harold had turned the noses of the big sorrels toward the barn. With a bound he reached the center of the startled group.

"Fellows, this is great. I—I can't tell you how I feel," he stammered brokenly. "Where's John Saley?" Manning's voice was strangely hoarse.

Chief Hayward pushed the reluctant neighbor forward. James grasped a mittened hand. "John, it was you who did this," he declared earnestly. The two men stood with bowed heads. A tense silence reigned, broken only by the stamping of feet as the old doctor made his way across the broad veranda. James struggled to control his voice, "I'm sorry, John. I've wanted to say so for years, but . . . couldn't. Will you forgive?"

"Certainly, James, it's all right." John's voice was tense with emotion.

The weary men surged closer, their faces glowing with the light of conquest.

"Thank God," breathed Chief Hayward, earnestly. Then turning to his helpers he said: "Boys, there's no defeat to him who steps aside to hear God's voice."

And a dozen hearts reëchoed the triumphant words.

Nappanee, Ind.

Mexican Courtesy

BY J. HARMAN BJORKLUND

It Happened in Old Monterrey

THERE came a knock at my hotel room door. There appeared a head with glossy black hair which was parted in the middle and tightly combed back, and a soft voice said: "Buenos días, señors!" and some more that I could not understand. Drowsily I said, "Muy bien!" and then Bob and I crawled out of bed—there was much to be seen in Monterrey!

This Mexican city is a unique combination of the old and the new, the common and the bizarre, the expected and the unexpected. The business district is not unlike that of a small American city; but, as one walks towards the outskirts, the scene changes rapidly. After four or five blocks of walking, one is in the midst of an ancient mode of living: oxen pulling stick plows, stone implements being used to grind corn, women sitting along streams pounding clothes on the rocks.

But my purpose here is to describe one incident which portrays the genuine, unaffected courtesy that is met everywhere in Mexico.

After I had arisen, dressed, and had a hasty breakfast, I started for the *Obispado* (Bishop's Palace), ruins of a famous, historic building. My guidebook gave directions, but these were hard to follow; accordingly, I found it necessary to ask the way. Stopping at a small shop, I said to the girl who was behind the counter: "Can you tell me how to get to the Obispado?"

She replied, "Yo no abla Ingles, senior; pero yo—"

Seeing that I didn't understand her, she called the owner of the shop who, I found, could talk English—after a fashion. Brokenly he told me what I wanted to know. Thanking him heartily, I started to leave, but it seemed that he was afraid that I didn't understand him; anyway, he followed, saying that he'd show me. The old gentleman walked nearly a block with me to point out exactly the way to the ruins.

As I continued on my way, I had to ask myself this question: What American shopkeeper—even a Dunker—when asked directions by a young Mexican, would be kind and courteous enough to leave his business and walk a block with the young chap, just to be sure that he understood?

Columbia City, Ind.

Provincialism

BY MAUD MOHLER TRIMMER

A PARTY of us once took a taxicab drive through Victoria, B. C. Two boys were in the group. One of these could see nothing good outside of the United States. He contrasted unfavorably everything he saw with things in his native land. Some of us were embarrassed by the boy's rudeness. Of course, he was just a boy, but too many grown-ups are like that.

How many times visitors to a new community bore its citizens by incessant bragging of conditions at home! Such an attitude is risky business, for it is easy enough to wear out a welcome this way. Every normal person takes a pride in his home town. If he doesn't, in this day of easy transportation, he will go to a locality more to his fancy. If a man has lived in a place for some time it is reasonable to assume he takes pride in it and will resent adverse criticism.

It is easy enough to find something interesting anywhere if one is alert for it. Any place where some folks live happily is a place where others can find something to enjoy. Towns, neighborhoods and states have their own individuality. How much better that is, than for them to be as like as peas in a pod! One place is beautiful, another romantic, another alive and energetic, another cozy and comfortable. All of them have interesting stories of romance and of achievement after struggle. God does not give all his good gifts to any one place.

It is also annoying for a visitor to be asked repeatedly to give his opinion of a place, especially if he does not find it out of the ordinary. He must rack his brain for a polite, truthful answer. The thoughtful host will save his guest discomfort by waiting for him to volunteer praise. The spot that seems so wonderful to its inhabitants may strike one who has traveled much as commonplace. A young girl once exclaimed:

"Oh, I think B—— is the most wonderful place in the world!"

"Really, my dear," asked her more sophisticated guest, "how many places have you seen?"

"Oh, I have never been outside of B——."

City folks sometimes assume that only country people are provincial. The city dweller sometimes has this failing to excess. A man reared in New York City was being entertained by relatives in Denver who did all possible to give him a good time. He endured two weeks of it, then packed his luggage and left with the remark,

"I neveh could beah the country anyhow."

Some states are notorious for boasting. According to the statements of their boosters they have the biggest and best of everything at present and the promise of a more glorious future. This is so irritating to other people that they err, too, by insulting everyone from such a state whether or not the visitor is guilty of offensive bragging. A gentleman gave his opinion thus:

"It is foolish for people of one section to compare it to the disadvantage of another. Each place has its disadvantages as well as advantages." He quoted 1 Cor. 15: 41, which reads as follows: "There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another in glory."

How true this is! Every place that one may go there is natural beauty, friends to be had, a chance to serve, and people of refinement, culture and character to meet. I have enjoyed the autumn color of mid-western woods; the pink crab apple blossoms of Missouri; the blue violets and other woods flowers of the Mississippi Valley; Pennsylvania springtime when the countryside looks like paintings of English landscapes; the Rocky

Mountain canyons and parks; New Mexico's skies; purple ranges of mountains; grey-green or deep blue ocean water with its white surf and tossing waves; desert color and desert flowers; the architecture, the fruit and nut orchards of California; the music and beauty of water falls; the mountains, lakes, rivers and forests of Washington and Canada. I know there is still a wealth of beauty unknown to me. And since God has made this world so very lovely what must heaven be like, since it so far excels earth!

For a time we must all dwell on earth and suffer and struggle together; but while we do, let us all enjoy all that is fine and beautiful wherever it may be. And would it not be glorious if at the last for each it could be said: "This one scattered joy and beauty wherever he went. He transformed ugliness and wickedness into truth and beauty."

Long Beach, Calif.

The Veiled Head

BY REBECCA FOUTZ

"BUT I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God. . . . But every woman that prayeth or prophesieth with her head uncovered [unveiled, R. V.] dishonoreth her head; for that is even all one as if she were shaven. For if the woman be not covered [veiled, R. V.] let her also be shorn. . . . For this cause ought the woman to have power [a sign of authority, R. V.] on her head because of the angels" (1 Cor. 11: 3, 5, 6, 10).

The headship of man over woman (Gen. 3: 16) was stark reality in the life of womankind from the time of the fall until the coming of Christ. All the blessings and freedom that women enjoy today come through the gospel.

Because of this human headship coming between, provision was made for the woman to have "power" on her head, a veiling as "a sign of authority" to enable her to come directly to God through Christ, in worship. Thus she stands equal with man.

As far as we can learn from history some kind of veiling or covering was observed wherever the gospel was given. At different times it varied in size, kind and form. Gradually it came to be such as we know. But what is used at present by those who wear it, is as small as ever used.

It seems to have been pretty generally worn until more than a century ago when fashion designers took a hand in the matter. We quote from "A Century of Fashion," by J. P. Worth (a son of the founder of the famous Paris fashion house of Worth): "Another hard and fast rule was that women must wear a cap. They were considered indecent to appear otherwise.

Mother submitted to this but my father, hating it, soon freed her by creating a new fashion in hats, made so the hair showed. This change in headdress was revolutionary."

After this there was no radical change in the style of headdress that disposed of the covering, until the bobbing of hair created the necessity of a hat that could be worn with the short hair.

Verses 5 and 6 say that if a woman so dishonors God as to worship unveiled, "that is even all one as if she were shaven," and that if she be not covered, "let her also be shorn." Both were the mark of shame. There is no record that there was cutting of the hair among Christian women while the veiling was worn. Mr. Worth says that "cutting of hair—bangs—followed this change in headdress" (previously referred to). And within our own experience we see that this in time was followed by the cutting of all the hair—bobbing. And this in a day when professing Christian women in general disregard the veiling. Is this only a coincidence? Are not God's laws still in force?

One of the reasons given by those who do not comply with it, is that it means the hair. If this was the case it would not be possible for men to uncover. God does not give absurd instructions. And woman would already be veiled, disposing of any occasion to even mention the matter. *

Another objection is that it was custom. Because veiling did exist as such, does not change the fact that it is here given as a symbol to be worn by Christian women for a spiritual purpose. Even secular authorities call it a ceremonial veiling as distinct from custom.

The same could be said against other rites and ordinances given in the New Testament. Baptism was not original with John the Baptist and feet-washing was not only a custom but had been used as a religious rite before Christ, but these things were taken and set apart as ordinances for observance under the gospel to provide for spiritual needs.

Still another excuse is that it applied only to the time in which it was given. If this were the case, the same would also be true of the instructions given for men, for the reasons given are the same and the uncovered head of men today would mean nothing. They could do the same as the orthodox Jew and not be dishonoring Christ. If the uncovered head is for all time, the veiled one must be too. And since the reasons given—God, Christ, headship, worship, work and presence of angels—are not limited to time or place, the observance can not be either.

Because all the weight of fashion is against the veiling and its observance separates from things of the world in which professing Christian women freely indulge, does not remove it from the Word.

Will we maintain a testimony in this and in other things, as a reason for our founding and existence as a church body, or will we fail and others will arise as witnesses of God's eternal truths?

Philadelphia, Pa.

"America for Christ"

(Continued From Page 19)

live. We must see farther and make our influence felt in a larger way. It is interesting to observe how a broadened interest affects a man or a church. The farther we see the more prosperous our work at home becomes.

The slogan, "America for Christ," starts at home. We support our local church, we carry on to some newly organized or needy church, and finally into every corner of America. Our slogan is our challenge. How shall we respond? Last year it should be, and will be better.

If we will make our slogan real, we must begin now to plan, work, and pray for its success. Men's Work, Thanksgiving Offering, Home Missions.

CORRESPONDENCE

FROM THE MT. CARMEL CONGREGATION, VIRGINIA

We have just closed our series of meetings which we began June 25 at Mt. Grove Chapel. Brethren Robert Sherfy and Chester Holly helped at this point. Nine were baptized at the close of the meeting. The people enjoyed the services very much and a good spirit remains.

From this point we went to Fern Hill congregation; here we had a fine meeting, but no additions. Many of our people have left this point as it is in the park area. Soon this point will be cut off, possibly in November. A good many of our people have settled at or near Barbersville, Va., where at the present time we are having services once a month.

Our next meeting was held at Shady Grove. Here we had a large attendance. Bro. Sherfy was with us one night; then he had to leave. We were sorry to give him up. The house, rather small at this place, would not hold the people. Three were added to the church. These meetings also closed with a fine spirit.

At Burnley, Va., Bro. J. H. Kirby and myself had a splendid meeting. Two were added at this point. Most of the people here belong to some church and all attended as though one body. They were loath to give the meeting up.

Cedar Grove has a much larger church house, being more of a center. It, too, was well filled, Bro. Kirby doing the preaching. Five new members were added and the meetings closed with a good interest. A communion service was held at this place.

While Bro. Kirby and the writer attended the meetings at Burnley and Cedar Grove, Bro. Harley was visiting in other congregations and also held a week's meeting at the Shiloh church. The people there like him very much. One was added to the church. The church house here has been taken over by the state, being in the Shenandoah Park area.

Brethren Harley and Woodie conducted a series of meetings at Evergreen congregation. Here many of our people have moved out, yet there was a fine attendance and three have been baptized. The meeting closed with a communion service.

Bro. Kirby and myself went next to the Madison congregation where we spent two weeks. The services were well attended by all. Bro. Kirby did his part well.

I went on to Barbersville Sept. 16, remaining fourteen days. Bro. Woodie was with me four nights of the meetings. Nineteen were baptized at this point and two more are ready. This seemed to be the most spiritual meeting of all. We held the services in a schoolhouse. We hope to have a church there in the near future. They are having Sunday-school there now. There are about sixty members here; the congregation has grown to this in about three years. This is a sketchy report as you will see. I would be glad to correspond with any one who wants to know more of the work in Mt. Carmel congregation. I want to thank the Board for their help in the work here. H. S. Knight.

March, Va.

THE FOUR MILE CHURCH OF INDIANA

The Four Mile church of Southern Indiana is the oldest Brethren church in the state. From her membership have gone many of the first members of other churches so that she might be called the mother congregation for the state. This year marks the 125th anniversary of the organization of the church. This was celebrated Sept. 16 with a program of commemoration. Very few of the older ministers and elders are living but an effort was made to have all former members return for this occasion. Three hundred and forty-three registered during the day. Four Mile has had three supported pastors and the main addresses of the day were given by Rev. A. P. Musselman the first pastor, and Rev. F. E. McCune the second pastor. Others who were on the program were Rev. Clarence Gilmer, I. S. Shively, O. D. Werking, E. M. Cobb and A. G. Crosswhite. The history of the Aid Society was read by Mrs. Buel Crum, the history of the Sunday-school by Everett Druley, while the history of the church was prepared by Sister Minnie Hart.

Since this is the oldest church in the state some of her history will be interesting to Messenger readers. Because the records burned some thirty years ago some information was lost. Most of the facts are taken from Bro. Winger's History of the Church of the Brethren in Indiana, this data having been collected by Elder Jacob Rife who was one of the outstanding men of this church for many years.

The first members came from Pennsylvania and Virginia, from 1804 to 1809. They settled along Four Mile Creek near the Ohio-Indiana state line. This was known as the Twelve-Mile purchase of Indiana, but is now Union County, Indiana, and Preble County, Ohio. The charter members were: Christopher Witter, John Witter, John Moyer, Daniel Miller, Abraham Miller, James Huston and their wives and Sisters Ann Lybrook and Phoebe Miller—fourteen in all. Elder Jacob Miller, the pioneer preacher of the Bear Creek congregation, Ohio, having heard of these frontier members came and preached for them occasionally. In 1809 he and Elder John Hart organized the church which took the name of Four Mile from the creek near by. John Moyer and Daniel Miller were chosen to the ministry, while Christopher Witter and Joseph Kingery were chosen deacons.

In 1813 Baltzer Lybrook was called to the ministry. He lived in the northern part of the territory, while the other

two ministers lived more to the south. Because the membership was widely scattered it was thought best to divide the territory into Upper and Lower Four Mile. The first church house was built two miles north of College Corner in about 1840. It was 40x50 and had a raised floor which gave the audience elevated seats. This was used until 1873 when it was torn down. The reason for this change is not known. But it is likely that the membership had dwindled down so much that it was out of the center of the membership. For during this time the first two ministers had moved out, Bro. Moyer to the west and Bro. Miller to near South Bend, and many of the members moved with them. Some twenty went with Bro. Miller. This so weakened the Lower Four Mile that it was reunited with the Upper Four Mile, known now as the Four Mile church.

In the meantime the Upper Four Mile had built a church in 1857, on ground donated by John and Elizabeth Moss. Up until this time they had met in houses, barns and in a log schoolhouse a few rods south and east of the present church. Baltzer Lybrook was the minister here until his death in 1830. About this time William Moss and his son Abraham Moss were called to the ministry. In 1838 William Moss moved to Miami County, and became the pioneer elder and preacher of the Mexico congregation. Abraham remained at Four Mile and became a very able preacher, being well known both at home and in the whole brotherhood. In 1842 Daniel Brower was elected to the ministry and served his congregation for nearly fifty years. Ten years later Jacob Rife was called to the ministry and he and Elder Brower were the leaders of the church for the same length of time. These two deserve much credit for building up the church during the trying times of division and Civil War. The descendants of Elder Brower still form the most numerous and substantial families of the Four Mile church. Elder Rife was more widely known of the two because of his travels. He traveled an average of 3,000 miles a year for thirty years, making a total of nearly a 100,000 miles, nearly four times the distance around the globe. He kept a diary and at his death he had officiated at 850 funerals and had married many hundreds.

Some other ministers who either lived at Four Mile for a time, or were elected to the ministry here, and then became prominent in other parts of the state are: Hiel Hamilton, founder of the Howard church in Howard County; Isaac Lawshe, who went to the Somerset church; John White-neck, who founded the Somerset church; William Moss, preacher and builder of the Mexico church.

The church being much scattered other houses of worship were built. For many years there were four places of worship in the Four Mile congregation. These were Cottage Grove, 1875 to 1929; New Bethel near Connersville, 1868 to 1933; West Florence near West Florence, Ohio, 1886 to 1908, and Four Mile. New Bethel became a separate organization in 1913, remained strong for a time but later weakened and was disorganized in 1933. Today the membership is again united in the Four Mile church from all these communities. This makes the membership somewhat scattered but modern transportation makes one church possible.

Some ministers who have served the church here who have not been mentioned are Alfred Moore, Carey Toney, William McWhorter, Edward M. Cobb, Samuel Payton, Frederick Viney, Charles Quick, C. C. Petry, Elmer Petry, Lawrence White, Clarence Gilmer and A. E. Stout.

The first supported pastor was Bro. A. P. Musselman who came in 1919. He was followed by Bro. F. E. McCune, 1924

to 1929. The present pastor is Bro. E. R. Fisher who came in 1930.

This history would not be complete without mentioning the fact that one missionary has gone out from Four Mile to the foreign field. Sister Sue Rinehart Heisey was raised in the Four Mile church and she with her husband spent fourteen years on the China mission field. She is now on the home field at Ladoga, Ind., where Bro. Heisey is pastor. This shows something of the missionary interest of the church.

This year accords us the opportunity of paying tribute to those who have served so faithfully in the past. We have a great heritage and with it goes a great responsibility for the future. May we be true to it.

E. R. Fisher.

Kitchel, Ind.

A LETTER OF APPRECIATION

Dear Messenger Readers: We can never in words express to you our appreciation for your many letters and cards of sympathy and encouragement during the illness and after the death of our loving father and companion. Were it not for friends and loved ones, for the inspiration of the church and the faith in a loving Savior, life indeed would seem to have lost all.

'Tis true, none of you can know what it means to agonize in sorrow, unless you have had similar experience, but such comfort and peace we find in these words: "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee."

It seems the curtain has fallen—a dark Gethsemane has been experienced, but through it all we must know "God is love," and knowing that, we shall be comforted.

For your thoughtfulness and consoling messages may we assure you our grieved hearts have been inspired to carry on. May God bless each of you for your encouraging words, and may we all be inspired to do our best because of the memory and work of one to whom the Master has said, "Well done."

Yours in appreciation—Margie John Garst and family.

BRO. LEVI GARST AS I KNEW HIM

In a small way I would like to pay my tribute of respect to this great and good man. He was an inspiration to me.

When I was a lad he was of the few I felt free to talk with. Bro. Garst helped me solve many problems. He thought things through before he gave his decision. He was a man of few words. When he spoke what he said carried conviction. That was why I liked to talk with him. When you came into his presence there was an unseen influence that seemed to lift you upon a higher plane of thinking.

When I was elected to the deacon's office he was one of the first to give me encouragement to live a life that would grace that office. Perhaps I have not been as faithful as he would have had me be, but his words have been a great help.

I never knew Bro. Garst to take an extreme position in the work of the church, or at district meetings. He kept an open mind. He was a man who could keep in the middle of the road as few men can.

He and my father were the closest of friends; they were associated in the mission work of the First District as far back as I can remember. I have heard my father say quite often when matters came before the board for decision, they seldom if ever disagreed. Their souls were knit to-

gether. His last benediction to me, a few days before he fell asleep, was that I live the life that Jesus would have me live. And this was not his desire for me only, but for all. His life stands as a great lighthouse to give light and to save life.

O. D. Eller.

Salem, Va.

CHILDREN'S CONFERENCE

The fourth annual children's conference of Southern Ohio was held in the Bear Creek church Oct. 6, under the supervision of Mrs. Oma Erbaugh, district leader. A short worship program was given by the Bear Creek children. The Eversole junior quartet sang.

Bro. J. Perry Prather gave a short talk in recognition of Sunday-school teachers, and followed with a consecration prayer. Miss Ruth Shriver of Elgin, who is national children's work leader, gave the main address of the evening. Her subject was, Teaching in a Creative Way. She gave ten points. They were: lots of time for the work, read widely, especially biographies of great people, be open to new ideas, forget that it is hard to learn, have definiteness, orderliness, be able to concentrate on the work at hand, be patient, willing to wait and to learn how not to do. A pot-luck supper was served to more than a hundred people. The Bear Creek orchestra furnished music and led us in some songs. We then had group conferences. The adult group was led by Bro. Prather, primary and junior by Miss Shriver, and beginners by Miss Kuhns. The meeting was closed by a prayer by Miss Kuhns, who is religious education leader for Dayton and Montgomery County. Our next meeting will be held in the Salem church.

Dayton, Ohio.

(Mrs.) Maude Puterbaugh.

DISTRICT MEETING OF NEBRASKA

The District Meeting of Nebraska convened at the Octavia church Oct. 12-15. The spirit and attendance at the conference showed a great interest in the work of the kingdom. The members of the Octavia church are to be complimented for the splendid manner in which they cared for the conference. The conference theme was "Life More Abundant."

The elders' meeting was held on Friday afternoon, and Bro. David G. Wine delivered the sermon in the evening on the subject, "The More Abundant Life." The ministerial conference was held Saturday morning. A number of timely topics were discussed, and the main address was given by Bro. Richmond, pastor of the Baptist church at Octavia.

The council of Women's Work program was shared by all for the address of Rev. Mrs. Innis, President of the W. C. T. U. of Nebraska, after which the women continued with their program while the men had their meeting on Church Promotion. A play was given in the evening by the young people of the Holmesville church, subject, "The Great Choice."

Sunday was a great day with Sunday-school in the morning and two masterful addresses during the day by Prof. Fred Replogle of McPherson College. Bro. Homer Caskey gave a temperance sermon in the evening which was very much appreciated.

Bro. W. A. Kinzie was chosen delegate to Standing Committee; Bro. Paul K. Brandt, alternate. The meeting next year will be held at the Enders church with Bro. David G. Wine as moderator.

Omaha, Nebr.

L. A. Walker, Clerk.

A SERMON TO YOUTH—A PRELUDE

The children of today are the youth of tomorrow; the youth of today are the outstanding workers and leaders of tomorrow. So I'd like to write a little sermon to youth. Never have children and youth had such learning advantages as now. Yet growth in experience and soul may be measurably the same. "We can not put old heads on young shoulders," the adage runs.

I like young folks. They have kept me young and cheerful. I am still thinking in terms of youth. We were recently told it is time to turn the tables. Let our leadership be turned over to youth. Let the son come to the rescue of the father.

There never was a time when fathers knew so little comparatively as now. Hence the oldsters are urged to sit at the feet of the youngsters. "A wise son maketh a glad father." Hence also "A Sermon to Youth" may be timely. One will have an inspiring audience. When youth speaks, I sit up and listen. When I give my sermon to youth, youth will do likewise.

Our youth now want to take the world for peace and economic justice. Then "energy and impatience" will revel in such a worthy and wonderful ambition. World temperance, world peace, world economic justice is the size of the task for youth. Their vim and vitality will verify to the world what youth can do. Verily, verily, I say unto youth, you can lift age from the ruts of time and check the rampant speed of the world, the militant tendency of the day, and bring the race to the ideal brotherhood of man. Youth is now equipped for the job. "Youth will be heard" is the order of the day. A social and moral revolution is coming in religion and evangelization. A great coöperative commonwealth is to succeed this old order of war and social disorder and rank injustice.

Our Messenger is a religious paper. It is a church organism. We need a new paper on the philosophy of life, on modern needs in statecraft. Our youth should project this, or give a new birth to "The Outlook" and the "Saturday Evening Post." Beloved youth, give us such a vivacious and dynamic magazine on world temperance, world peace and world brotherhood as will give that force and vision of yours a world chance.

But I do not see my way to turn our Gospel Messenger over to the philosophy of life, over to statecraft essays, over to the order of politics. Let the Messenger remain for the gospel and for the church in her work of regeneration and evangelization, in her work for Christ's kingdom. I want youth to have a new chance. Hence, I recommend a new paper on the new order and the new force for "Youth will be heard." I hope "A Sermon to Youth" will find favor at the Messenger office and reach our homes through its sacred columns.

Nokesville, Va.

I. N. H. Beahm.

(The sermon referred to will appear in an early issue.—Ed.)

REPORT OF WOMEN'S WORK

The women of the Southwestern District of Kansas held their business meeting Oct. 13 at the Monitor church. The meeting opened with prayer by the president, Mrs. J. Hugh Heckman. The election of a few officers resulted as follows: director of Aid Society, Mrs. V. F. Schwalm, McPherson; director of mothers' and daughters, Mrs. Murl Miller, Newton; director of missionary, Mrs. Frank Weaver, Darlow.

At the inspirational meeting Sunday afternoon, thirteen

of our fourteen churches were represented, together having a total of about 150 women and girls. McPherson led in attendance with Darlow second. Mrs. Elrod of East Wichita conducted the devotions, followed by a special number from the men. Mrs. Ruthrauff of West Wichita gave a splendid talk on A Christian Home. We had an especially interesting letter from Mrs. Frank Crumpacker, read by Mrs. Chester Murray. A play, School Affairs in India, given by Mrs. Wagoner and her two daughters, Josephine and Elizabeth, brought us a message from India school life. A poem was read in memory of Mrs. B. S. Trostle of Nickerson who passed away last year.

An offering of \$139.93 was taken for our Girls' Schools and our district expenses, which leaves only a small balance on our quota. Throughout the meeting this year there ran an undercurrent of hope for our future work. The theme, An Adequate Church Program, was full of a splendid outlook for every church. The speakers were all well chosen.

Mrs. J. H. Heckman, President,

Mrs. Josie McMullen, Secretary-treasurer.

Hutchinson, Kans.

SOUTHWESTERN KANSAS

The District of Southwestern Kansas held its district conference in the Monitor church near Conway, Oct. 12-15. A program of a high type, representing all phases of the district's activities, had been prepared and was presented in a thoughtful manner to large groups present at each session. Bro. H. A. Brandt, assistant editor of The Gospel Messenger, was the guest of the district on this occasion and gave four stimulating addresses, including the missionary sermon Sunday forenoon. The sermon Sunday evening was given by Bro. V. F. Schwalm, president of McPherson College. A splendid spirit characterized the entire conference and we feel that it has been a rich experience for all who shared in it.

The reports from the churches indicate growth in the district and challenge the church to take up greater work as greater opportunities open to us. At the business session Eld. J. J. Yoder was chosen as the delegate to the 1935 Annual Conference; Eld. Geo. W. Burgin was elected alternate. The Newton church will entertain the district conference in 1935.

Ora. W. Garber,

Conway, Kans.

Clerk.

JEREMIAH THOMAS—A TRIBUTE

We deeply feel our loss in the passing of Eld. Jeremiah Thomas. We remember Bro. Thomas' excellent services on numerous boards of the district, his ready help and good judgment in the many activities and problems of the entire brotherhood. We mention especially his long and faithful service on the District Mission Board.

We are not unmindful of his wise leadership and untiring efforts in his home congregation, in the district and the church at large. He truly was a master leader in the ministry and civic affairs of the community. We feel our loss is his gain.

Therefore, we wish to extend to the bereaved family, our most profound sympathy and commit them to the love and care of the heavenly Father.

Signed by Committee: Emra T. Fike, John S. Fike, M. L. Riggelman.

Petersburg, W. Va.

NEWS FROM CHURCHES

CALIFORNIA

Bakersfield.—Our business meeting was held Oct. 4 at which time the following were reelected: Pastor Glen Montz, elder; Joe Walton, Sunday-school superintendent; the undersigned, correspondent. Mrs. Anna Shively and Mrs. Erma Van Horn were elected to serve as delegates to district meeting. We are glad to report the baptism of eight persons with two awaiting the rite. The Women's Work has been reorganized for the year, Mrs. Iris Montz being chosen general director. The women's Bible study has proved to be especially helpful and interesting. Our communion is planned for Oct. 19. The young people's group has shown real growth in interest and attendance; they deserve credit for their active part in the church services.—Mrs. Ruth Walton, Bakersfield, Calif., Oct. 15.

IDAHO

Nampa church met in council Aug. 23. We elected new officers and Bro. Shank was unanimously chosen pastor for the year. The Thanksgiving meeting is to be held at Bowmont. Attendance is good and we have some willing workers. We have been having four-minute talks at evening services, along with a good sermon.—Mrs. L. A. Cline, Nampa, Idaho, Oct. 16.

ILLINOIS

Elgin church is entering upon the various activities of the church year with new zeal. Bro. J. Clyde Forney, formerly of South Bend, Ind., took up the pastoral work Sept. 1. The parsonage has been re-decorated, the Men's Work and the Women's Work assuming responsibility for special items in the project. Bro. B. F. Waas, our former pastor, has gone to Fresno, Calif.; he served the Elgin church for four years. During that time eighty-five members were received, forty-four by baptism, forty-one by letter and twenty-five children were consecrated. S. C. Miller has been reelected elder and C. H. Shamberger, Sunday-school superintendent. The Sunday-school finds it increasingly difficult to secure space adequate for its needs. Oct. 1 the workers' conference resumed its sessions, with sectional conferences, a social ten minutes, discussion period and fireside musings. All teachers and officers of the church are included in this group. Bro. Forney will lead the discussion period in a series of talks on the theme, Factors in Building a Growing Church. The Women's Work organization is functioning also; Mrs. E. M. Hersch is president. The sewing and quilting department of the Aid meets each week during the winter. The missionary society and the Home Builders meet monthly. The November meeting of the missionary society will be the annual thank offering for support of the Girls' School project. Oct. 14 the Alpha Sunday-school class sponsored the play, What Shall It Profit? presented by a cast from the Naperville church. The B. Y. P. D. has reorganized with Florence Zeigler as president. Some of our young people enjoyed Camp Lewiston and the intermediate camp for girls held at Franklin Grove. Plans are being laid for Boy Scout activities.—Mrs. E. G. Hoff, Elgin, Ill., Oct. 15.

Lanark.—At our quarterly business meeting in September departmental superintendents were elected. Mrs. Truman Royer gave an interesting report about the district meeting; next year's meeting will be held at Lanark. Sept. 21-23 we were privileged to have Miss Ruth Shriver and Mr. Raymond Peters of Elgin with us; they gave very helpful teaching to the primary, junior and intermediate teachers. Twenty-four people were enrolled in the two classes, all of whom are strong in their praise for Miss Shriver and Mr. Peters. Sept. 23 Mr. Peters preached the morning sermon and Miss Shriver gave the evening message. Mr. Peters also talked to the B. Y. P. D. Our church school promotion service was observed on Sept. 30. Installation services for officers and teachers of the church school were also held, Bro. Leatherman presenting the theme, The Child. Oct. 7 we observed Bethany Day. Bro. W. W. Slabaugh from Bethany delivered the morning and evening sermons and also gave an interesting talk to forty members of the B. Y. P. D. Our church school workers' conference was held Oct. 11, when the teachers and officers with their families enjoyed a dinner. Departmental superintendents gave their objectives for the year. We will have a potluck Thanksgiving dinner in the church basement on Sunday, Nov. 25. This day of fellowship is looked forward to by both young and old. It has been the custom of our church for several years to have this day together and invite the teachers of the local grade and high schools. Our rally day was held Oct. 14.—Mrs. Floyd D. Zuck, Lanark, Ill., Oct. 15.

Mount Morris congregation assembled in council Sept. 18. Church and Sunday-school officers were elected for the year beginning Oct. 1. Bro. W. E. West was reelected elder; clerk, H. E. Keller; correspondent, Roy S. McNutt; Sunday-school superintendent, Vernon Hohnadel. Our elder and Sister Minerva Metzger, missionary on furlough, filled the pulpit during the vacation of our pastor. Sister Metzger also gave a fine sermon in the evening for the Missionary Society. The district harvest homecoming was held at the Old Folks' Home on Sept. 8, with a goodly number in attendance and a splendid program rendered in the afternoon. The superintendent and his wife, Brother and Sister J. H. Brindle, appreciated very much the provisions given the Home. Sister Ruth Shriver will be with us Nov. 17 to conduct classes for Children's Leaders. On Sept. 30 twenty young people accepted the

invitation of the Sterling B. Y. P. D. to a special program arranged by them; they also invited nine other B. Y. P. D. groups. Arrangements have been completed for Bro. Wm. Thompson of Dixon to exchange evangelistic services with our pastor, the meetings to begin here Oct. 28, continuing for two weeks. Our communion will be held Nov. 18. Recognition day for Sunday-school teachers was observed on Oct. 6 by about 100 members gathering at the church basement to enjoy a potluck supper. An appropriate program was arranged with words of appreciation to the teachers being given by Bro. Willoughby Long and a response for the teachers by Bro. Ira Hendrickson. The message given by Bro. D. D. Funderburg of Rockford was greatly appreciated. The rally day program followed by an installation service of all Sunday-school and church officers was given on Oct. 7. In the evening of Sept. 9 camp reports were given by the young people who had attended this year, followed by camp slides of last year. We have had an increase in the average attendance for the past Sunday-school year.—Roy S. McNutt, Mt. Morris, Ill., Oct. 13.

INDIANA

Flora.—While our pastor, Bro. Ray Shank, was away holding meetings we had as guest speakers, Bro. G. A. Snider, Bro. Ralph Rarick and Sister Minerva Metzger. A number of our intermediates and young people attended camp and came back very enthusiastic about Camp Mack. Several of our number are planning to attend the state young people's conference to be held at North Manchester. Our Women's Work has been reorganized and has met its quota for the support of the girls' mission schools as well as helping out our local work. At the September council meeting the various departments of the church brought interesting reports. The treasurer's report showed that our obligations to the district have all been met and our local expenses practically all paid. Sunday-school and church officers were elected for the coming year. Bro. Glen Slabaugh was chosen Sunday-school superintendent; the different departments and classes have been reorganized and our rally day attendance last Sunday showed quite an increase over a year ago. Brother and Sister Shank were chosen to represent our church at district conference. Our church decided to call for the district meeting for 1935. Sept. 25 Bro. Wotring from Woodland, Mich., gave us an impressive chalk talk on the Life of Christ. This was a splendid beginning for our revival meeting conducted by Bro. J. O. Winger from North Manchester. During his ten-day stay among us Bro. Winger preached very forcefully and fearlessly and presented the Christ to us in a challenging way. We feel that the membership has been encouraged and revived. There were twenty-one confessions; fifteen were baptized, two reconsecrated, two united with another church and two await baptism. Our meeting closed Oct. 7 and on the following evening we enjoyed a spiritual fellowship in our love feast. There were about 200 communicants and Bro. Winger officiated in an impressive manner.—Mrs. Catherine Eikenberry, Flora, Ind., Oct. 13.

Maple Grove church met in council recently. Bro. Farrel Culler was relicensed for one year and Bro. V. B. Browning was chosen elder for a year; Bro. Vincent Youngblood, Sunday-school superintendent; Women's Work president, Lulu M. Hiatt. Bro. Ira Hiatt closed his pastorate here Sept. 1 and is available for evangelistic services.—Lulu M. Hiatt, Clay City, Ind., Oct. 16.

Wakarusa.—Since our last report four have been received into the church by baptism and several by letter. Our harvest meeting was held Sept. 23. Bro. C. C. Cripe of Bremen delivered both the forenoon and afternoon messages. The officers elected for the following year are: Elder, Bro. Edw. Stump; Sunday-school superintendent, Roy Summer; clerk, Golda Kehr; treasurer, Ellis Eby; trustee, Geo. Cocanour; Messenger agent and correspondent, Rose Wise. Our revival meetings are to begin Oct. 21 with Bro. E. C. Swihart of Elkhart as evangelist. The music will be in charge of Mrs. Paul Kendall.—Rose Wise, Wakarusa, Ind., Oct. 11.

Yellow Creek church met in council Aug. 31. Sunday-school officers were elected for the coming year, Bro. Henry Hoover being reelected superintendent. Sept. 9 we held our harvest meeting. Bro. Bagwell of North Manchester was with us. Sept. 16 Bro. A. C. Wieand was with us and on Sept. 23, Bro. Edw. Frantz. Oct. 14 the Y. P. D. of West Goshen gave us a play entitled What Shall It Profit? Aug. 12 Bro. Stine of West Manchester gave us a message. These meetings were greatly enjoyed by the congregation. Our revival will begin Nov. 12 with Bro. Adam Miller of Kent, Ohio, in charge. Bro. Irvin Miller was reelected elder.—Bessie Burns, Wakarusa, Ind., Oct. 15.

IOWA

Coon River church held their communion services Oct. 13, with Bro. Deardorff officiating. Oct. 14 we had an all-day meeting to observe the anniversary of the dedication of our church; it was also homecoming day. Bro. Messamer delivered an inspiring message on Building. There was a basket dinner at noon. Inspirational talks were given and several letters read from those that have gone out from the home church. There was also special music throughout the day.—Mrs. Chas. Knight, Yale, Iowa, Oct. 15.

Curlew church enjoyed a time of spiritual refreshing under the ministry of Bro. Clarence E. Schrock of Greene, Iowa, who held a two weeks' evangelistic meeting beginning Sept. 23. Five young people were baptized and received into the church and several more of our young members manifested their desire to live closer to the Lord. Bro. Schrock and his wife did much calling in the homes of this com-

munity and made impressions and contacts that we pray may bear fruit in the future. He also officiated at our love feast, Oct. 8, where a spirit of brotherly love was much in evidence. We are grateful to Brother and Sister Schrock for their service to us.—Mrs. John Whitmer, Curlew, Iowa, Oct. 13.

Dallas Center.—On Sunday evening, Aug. 26, Bro. D. W. Kurtz delivered a splendid address at our church. In the morning he had given the sermon at the Iowa State Fair. Oct. 14 after the morning services two were received into church fellowship by baptism. The Sunday-school entered upon its new year with Bro. Homer Messamer, superintendent and Bro. Merlin Royer, assistant. Both were re-elected. Nov. 4 there will be an all-day meeting at the church with basket dinner. The men's organization will have charge of the program.—Mrs. W. H. Royer, Dallas Center, Iowa, Oct. 16.

Iowa River.—The church held a special council Oct. 14 and decided to incorporate the church and cemetery. Bro. G. W. Keedy was elected elder for the coming year; Elroy Yonker, superintendent of the Sunday-school. The Ladies' Aid has decided to try to raise enough money to redecorate the church inside in the spring. They are holding suppers and making quilts and working very hard; in a very short time they have raised over half the amount needed. This church has lost a dear friend and minister, Bro. F. M. Wheeler, who passed away Oct. 4, 1934, aged 82 years. He was an active worker in our church and we shall miss him very much.—Merdelle Wheeler, Marshalltown, Iowa, Oct. 15.

Waterloo City.—Some time ago the Altrurian class had a picnic dinner in the garden of Mr. and Mrs. A. P. Blough, honoring Mrs. Dora Hutchison, who left for California. Bro. H. Spenser Minnich, Elgin, Ill., was a special guest. The union services during the summer were enjoyed by many of us. The Sunday-school has been reorganized for the year's work. Few changes were made save to fill vacancies. The attendance and interest were good on rally day with 242 present. The year is laden with opportunities. Sept. 30 we observed promotion day. Following the promotion exercise, a consecration service for all officers and teachers was conducted by the pastor. The report of a committee appointed to study the merits of an every-member canvass to raise our financial budget was of interest to all. At our business meeting, held Oct. 8, it was decided that the time for our communion will be on Sunday, Nov. 4. The Board of Religious Education at their meeting set up an organization for the observance of a Harvest Festival on the Sunday before Thanksgiving. Also an athletic committee was appointed to arrange for girls' and boys' basketball teams for the winter. Oct. 14 the Plus Ultra class spent the day in the country at the hospitable home of Brother and Sister Joe Gaughner.—Clara Miller Lichty, Waterloo, Iowa, Oct. 15.

KANSAS

Sabetha church met in business meeting Aug. 10 to elect officers for the coming year. Bro. Sink was reelected pastor and elder; Bro. Troupe, Sunday-school superintendent. Most of the officers and teachers were retained. Brother and Sister Sink were sent as delegates to district meeting. From Aug. 6 to 10 the young people of this church with those of Holmesville, Carlton and Falls City, Nebr., and Morrill, Granada, Rock Creek and Summerfield, Kans., attended a camp at Sycamore Springs. The leaders for the camp were the pastors from these churches, John Whiteneck from Chicago and Harold Royer, returned missionary. Our series of meetings will begin Nov. 5 with Bro. Luckett of Hutchinson as evangelist. A love feast will be held at the close of the meetings.—Mrs. Ivan Keller, Sabetha, Kans., Oct. 15.

MARYLAND

Baltimore.—Bro. Isaac S. Long, for twenty-seven years missionary to India, was installed as pastor of the First church, Liberty Heights Ave., on Sept. 9. Bro. J. S. Noffsinger of Washington preached an inspiring installation sermon. Brother and Sister Long returned from their long and faithful service in India about five years ago. At a business meeting held Sept. 10, Bro. Sidney Bowman of Washington was reelected elder, and Bro. Long appointed associate elder. Bro. M. L. Wagner, our former pastor, and his wife have gone to continue study at Crozier Seminary and to assume charge of a pastorate at Richardson Park, Del.—Elizabeth L. Rinehart, Baltimore, Md., Oct. 13.

Myersville.—May 19 and 20 we had the pleasure of entertaining the B. Y. P. D.'s of the South Mountain district at their annual rally. Saturday evening a banquet was held. Sunday was devoted to discussions of various types of interest to the young people. Bro. Ralph Schlosser was the principal speaker. Bro. Earl Flohr and family were with us over the week-end of July 15. Bro. Flohr brought a challenging message to the young people at their regular meeting and preached for us on Sunday. Bro. Cover of Marion, Ohio, and Ira Petre of Hagerstown, Md., also preached splendid sermons for us during the summer. There were representatives from our church in three camps. Two of our number taught in Camp Peniel. Our Sunday-school shows an increase in attendance during the year. An election was held recently and Jas. P. Grossnickle was chosen superintendent. The B. Y. P. D. reorganized with Miss Virginia Shepley, president. A male chorus of nine voices has been organized under the direction of Mrs. C. Bowman. We were given a number of splendid selections at our preaching services.—Mrs. Ray Clark, Myersville, Md., Oct. 13.

MICHIGAN

Lansing church met in council Oct. 6. Church officers were elected as follows: Bro. H. W. Peters, elder; Sister Mary Peters, clerk; Bro.

Gerald Munn, treasurer; the writer, Messenger agent and correspondent. Sunday-school officers were also chosen; Bro. Earl Cheal is superintendent and Bro. Mann, assistant. We decided to have our love feast Nov. 4. We have started Christian Workers' meetings on Sunday night with Sister Elsie Cheal as president.—Chas. Tombaugh, Lansing, Mich., Oct. 15.

MISSOURI

Fairview.—Eld. Ramie L. Gass of Broadwater, Mo., began preaching for us Sept. 22 and remained until Oct. 1. He delivered eleven sermons and was assisted in the meeting by Bro. Paul Snider, also of Broadwater church. Oct. 1 we held our love feast with thirty-six surrounding the Lord's table. Eld. Gass officiated. Two accepted Christ and were baptized. It was an inspiring meeting, one long to be remembered by the Christian people as well as others.—Mrs. J. B. Hylton, Ava, Mo., Oct. 13.

NORTH DAKOTA

Cando.—The work in the Cando and Zion churches continues to progress. The Sunday-schools have both reorganized for the coming year. The superintendents are: Bro. F. C. Stong, Cando; Bro. W. W. Smeltzer, Zion. The Zion school had promotion services in the primary department the last of September. We have included the new graded lessons for the intermediate groups. Sept. 26 the Ladies' Aid sponsored a dramatic reading program, *The Sign of the Cross*. This was given by a blind man, Mr. Walter Gran, of Minneapolis. The proceeds were donated to the songbook fund. Mrs. Elmer Cartwright is our new Aid president. Sept. 23 Bro. G. C. Long of Irricana, Canada, gave us an interesting message.—Mrs. Lloyd R. Maust, Cando, N. Dak., Oct. 13.

OHIO

Cincinnati church met in council Sept. 12 at which time the officers for the new year were elected. Installation services were held Sept. 30. The rally day services were held Oct. 7 with an all-day meeting and a basket dinner in the church basement. The choir rendered several numbers at both morning and afternoon services; the choir has shown a marked improvement over last year. Nov. 18 the Cincinnati congregation will be honored with the presence of Bro. Kurtz of Bethany; he will speak at the morning and afternoon services. The evening services will begin our revival to be conducted by Bro. A. C. Miller of Johnstown, Pa.—Julia Replogle, Norwood, Ohio, Oct. 11.

East Chippewa.—Since our last report the church has experienced a spiritual and uplifting revival conducted by Bro. Rufus Bucher of Quarryville, Pa. As a direct result five were received into the church by baptism and one on former baptism. During the summer the interior of the church has been redecorated. During the past year the Sunday-school has shown growth under the leadership of Carl Smucker, adult superintendent, and Kathryn Benner, primary superintendent. Sept. 23 Cradle Roll day and consecration of babies was observed by an appropriate program. Sept. 30 installation services were conducted by the pastor for the officers and teachers for the new year. Oct. 7 Bro. M. L. Brinson of Yorktown, Ind., preached for us. The church decided by unanimous vote to send our pastor and wife to the Bethany ministers' conference. At the council meeting Oct. 12 all church officers were elected. Bro. D. R. McFadden and Sister Amanda King represented the church at district conference. A number of members also attended these excellent programs. Communion service will be observed Oct. 28 with an all-day meeting.—Sarah Blough, Sterling, Ohio, Oct. 13.

Hartville church met in members' meeting on Oct. 4. Reports of committees and boards were heard and delegates to district meeting were elected. Installation services for all Sunday-school and church officers were held on Sept. 30 by Bro. S. S. Shoemaker. Oct. 7 we enjoyed a splendid rally day service. Bro. Clyde Mulligan, our new pastor, is expected to move here this week and Oct. 19 a reception and installation service will be held. Oct. 21 he will start his work here. Bro. S. S. Shoemaker has had charge of our regular church services for the past six weeks. We have deeply appreciated his gospel messages. Oct. 20 we will entertain the annual Sunday-school teachers' meeting.—Sarah Goodenberger, Hartville, Ohio, Oct. 15.

Owl Creek church met in council Oct. 5. The love feast is to be held Nov. 10 at 7 o'clock. The joint Sunday-school institute is to be held at our church Nov. 3. Bro. Strausbaugh remained over Sunday and gave two Spirit-filled sermons; he also installed the new Sunday-school officers and teachers. At present we have no resident minister, but an effort is being made to have some one fill the appointment every two weeks; we have Sunday-school every Sunday at 10 o'clock. We hope we may be able to secure a minister to locate here and take up the work in the near future. Sister Leola Workman represented the church as delegate to district meeting.—Mrs. O. H. Bechtel, Bellville, Ohio, Oct. 13.

Stonelick.—Sept. 9 the writer had the joy of spending a few hours with our aged Sister S. E. Moll of Constance, Ky., in her room, where many uplifting services were held some thirty years ago. Sister Moll is blind and unable to be up, yet she is keen and able to converse, and though shut in, is very interesting. The Stonelick church has had some good messages recently by Brethren Lawrence and John Garst. Our love feast is to be Nov. 3 followed by an all-day service.—Anna Lesh, Goshen, Ohio, Oct. 15.

Stony Creek.—Our church is very well organized at the present time, due to efficient workers under the able leadership of our pastor, Bro.

C. W. Warstler. A remarkable coöperation is shown by all. The Ladies' Aid has been unusually active this year. A number attended the summer assembly held at Pleasant View church. Our B. Y. P. D. was represented at Camp Mack by Ray Keenan. Our homecoming in August was a great success. The leadership training class under the direction of Bro. Warstler is ready for its first examination. Our series of meetings of one week was held by the pastor; seven were baptized and nine received by letter. Since our last report eight have been baptized and eleven received by letter, increasing our membership to a high mark in our history. The membership is now over 200. The laymen will have a chicken supper Oct. 23, to be followed by a community service. Bro. Harold Huber was reelected Sunday-school superintendent for the coming year. Our pastor will be in evangelistic meetings at both Fostoria and Troy, Ohio, this fall. Our love feast on Oct. 7 was the largest ever held in the church.—Mary Snyder, Bellefontaine, Ohio, Oct. 11.

PENNSYLVANIA

Brothers Valley congregation will hold their love feast in the Pike church Sunday evening, Oct. 28. The mothers and daughters' organization has arranged with the Meyersdale community chorus to render a program in our church Oct. 21. The young people of our church gave a play in the Shanksville high school which was well received by a packed auditorium. Bro. Galen Blough of Rummel gave his lecture, The First Six Months After Repeal, in our church a few weeks ago. Our elder, Bro. H. Q. Rhodes, preached for two weeks for the Rummel church.—B. B. Dickey, Berlin, Pa., Oct. 11.

Carlisle church met in council Oct. 1. The church elected as delegates to district meeting H. M. Snively and Sister Lu Cohick. Our pastor and Bro. John Rowland, pastor of the Mechanicsburg church, are exchanging places in evangelistic efforts. Bro. Snively is to begin at the Mechanicsburg church Nov. 4 and Bro. Rowland in the Carlisle church Nov. 25. On Sunday morning Bro. Ralph Schlosser of Elizabethtown College was here for our rally day services and also preached for us. After Sunday-school the officers and teachers were installed. Sept. 30, the twentieth anniversary of the Carlisle church, was a red letter day. Three services were held; the morning sermon was by Bro. I. N. H. Beahm of Nokesville, Va. The afternoon program included the historian's address by J. E. Trimmer, talks by C. L. Baker and C. R. Oellig and reminiscences by charter members. The evening sermon was delivered by Bro. Trostle P. Dick.—J. E. Faulkner, Carlisle, Pa., Oct. 8.

Codorus.—Our church met in council Oct. 8 at the Codorus house. Delegates to the district meeting are Brethren M. M. Hartman, D. Edw. Keeny and S. B. Myers; alternates, Brethren Geo. Furhman, Samuel Lerew and Harry Sellers. It was decided to have an all-day meeting at the Codorus house Nov. 11. The Volunteer Band of Elizabethtown will render a program sometime during the winter. Our love feast will be held Nov. 4 at the Shrewsbury house.—Esther B. Hartman, York, Pa., Oct. 11.

Elizabethtown.—During July and August, Sunday vespers and the evening preaching services were held at the pavilion on the college campus. These services proved very inspiring and also overcame the usual drop in attendance at the evening services. All departments of the Sunday-school took turns in taking charge of vespers. Special music by our own group and by surrounding churches was much appreciated. The a cappella chorus of Lancaster County with Prof. Harry Baughey, director, drew a large audience. Invited ministers supplied practically all the sermons. Our Vacation Bible School had a much increased enrollment with splendid interest and coöperation throughout the term. Since our last report an extensive remodeling project of our present church building has been put under way. Funds to cover the debt were solicited from the membership before the work began. During the remodeling period all services are held at the college chapel. The church will be ready for occupancy sometime in November. Notice of the dedicatory services will appear later. The church was given a bequest of \$1,500 by one of our members, Sister Katie Farmer, who recently passed away. Our love feast has been postponed several weeks until the church is completed. Sunday-school officers were elected at our last regular council with only a few changes in department officers. Bro. I. T. Madiera will again serve as superintendent. Fourteen workers of the school are taking leadership training courses at Lancaster under the auspices of the county Sunday-school association, of which our pastor, Eld. H. K. Ober, is president. Bro. Norman Diehl has been elected president of the Y. P. D. The regular Sunday evening preaching service was lifted on Oct. 14 for the district Sunday-school convention program which was held in the college auditorium. A drama, Prisoner at the Bar, occupied the forepart of the evening; this was most effective in teaching against the liquor traffic. Hon. John McSparran gave the address of the evening.—Mary B. Reber, Elizabethtown, Pa., Oct. 15.

Glendale church met in council Oct. 9. Organization of the church and Sunday-school for the following year was effected. Brethren James Teeter and Elmer Mallow were retained as church trustees; Bro. B. F. Teeter, elected as financial secretary; Bro. Elmer Mallow, treasurer; the pastor, Messenger agent and correspondent. The Sunday-school was also reorganized with Bro. B. F. Teeter, superintendent and Bro. Clay Mallow, assistant. Our church house is located near the national highway at Flintstone, Md. Those who find it convenient to do so are welcome to come and worship with us.—C. L. Baker, Waterside, Pa., Oct. 13.

Hatfield congregation met in council Sept. 29. Bro. Michael Kurtz

was reelected elder. Since Bro. Kurtz is a nonresident elder, Bro. Norman Frederick was chosen as foreman to serve in the absence of our elder. At one of our recent councils we decided to elect the different church and Sunday-school officers by ballot and this system was used with success at our September meeting. Superintendent of the Sunday-school is Bro. Arthur K. Landes; assistant, Bro. Clayton Hendricks. We decided to have the Volunteer group of Elizabethtown College render a program on Sunday evening, Nov. 4, at the Hatfield house. Our love feast will be held Nov. 10, starting Saturday at 2 P. M.; this is the new set time for fall love feast; second Saturday in November. Dec. 2 we expect to have Bro. David Snader of Akron, Pa., start a series of revival meetings at the Hatfield house.—J. Herman Rosenberger, Souderton, Pa., Oct. 11.

Hooversville.—Officers were elected for the ensuing year: superintendent, W. Kenneth Koontz; assistant, Wm. Zimmerman. Our pastor, W. D. Rummel, was reelected as elder; clerk, W. Kenneth Koontz; treasurer, Mrs. H. E. Shaffer; corresponding secretary, Blanche Hershberger. Prior to our love feast Bro. H. C. Hess of Johnstown preached for us one night and Bro. Tobias Henry of Johnstown, two nights. Six young people stood for Christ and were baptized. Bro. Jerome Blough of Johnstown preached on Sunday morning, Oct. 7, and in the evening our love feast was held.—Blanche M. Hershberger, Hooversville, Pa., Oct. 11.

Locust Grove church met in council Oct. 11. The Friendship Bible class rendered a short program prior to the business session. Bro. W. G. Wilson and Sister Sabina Huffman were elected delegates to district meeting with Sister L. B. Harshberger and Bro. Louis Fyock, alternates. Sunday evening, Sept. 30, the missionary committee of the church rendered an impressive program consisting of songs and a pageant, Christ in America. Oct. 7 we held our love feast with Bro. S. W. Pearce officiating. Aug. 26 to Sept. 9 we held a series of meetings with Bro. J. H. Clawson of Robinson, Pa., as evangelist. He preached the Word with power. One confessed Christ and was baptized. Sept. 23 we elected our Sunday-school officers. Bro. Ira Berke-

ANNOUNCEMENTS

LOVE FEASTS

California

Nov. 4, 6:30 pm, Oakland.
Nov. 7, Live Oak.
Nov. 12, Modesto.
Nov. 18, Glendora.
Nov. 18, 4 pm, Los Angeles, First.

Colorado

Nov. 4, 7 pm, Fruita.

Illinois

Nov. 7, Girard.
Nov. 11, 7:30 pm, Polo.
Nov. 18, Mt. Morris.

Indiana

Nov. 3, 6:45 pm, Santa Fe.
Nov. 3, 6:30 pm, Pyrmont.
Nov. 6, Mexico.
Nov. 10, Roann.
Nov. 24, Bremen.
Nov. 25, Ft. Wayne.

Iowa

Nov. 4, Waterloo City.

Kansas

Nov. 4, 7 pm, Salem Community.
Nov. 10, Independence.
Nov. 12, North Solomon.

Maryland

Nov. 3, 2:30 pm, Monocacy at Rocky Ridge.
Nov. 3, 3 pm, Beaver Creek.
Nov. 4, 6:30 pm, Denton.
Nov. 4, 5 pm, Woodberry (Baltimore).
Nov. 10, 6 pm, Thurmont.
Nov. 10, 11, 2 pm, Welty's.

Michigan

Nov. 4, Lansing.
Nov. 18, Pontiac.

Ohio

Nov. 3, 7 pm, Pittsburg.
Nov. 3, 7:30 pm, Stonelick.
Nov. 3, 6:30 pm, Lower Stillwater.
Nov. 3, 7 pm, County Line.
Nov. 3, 7 pm, New Carlisle.
Nov. 10, 11 am, Fairview.
Nov. 10, 6:30 pm, Salem.
Nov. 10, 7 pm, Owl Creek.
Nov. 10, 10:30 am, Beaver Creek.

Nov. 11, Fostoria.

Nov. 11, 7 pm, Greenville.

Pennsylvania

Nov. 3, 10 am, Falling Springs at Hade.
Nov. 3, 1:30 pm, Welsh Run.
Nov. 3, Mechanic Grove.
Nov. 3, 4, 1:30 pm, Richland.
Nov. 4, Walnut Grove (Johnstown).
Nov. 4, 6:30 pm, Philadelphia, First.
Nov. 4, Palmyra.
Nov. 4, Codorus at Shrewsbury.
Nov. 4, 5:30 pm, Manor.
Nov. 4, Pleasant Hill.
Nov. 4, 7:30 pm, Stonerstown.
Nov. 4, Fredericksburg.
Nov. 7, Greencastle.
Nov. 8, 7:45 pm, Germantown (Philadelphia).
Nov. 10, 2 pm, Hatfield.
Nov. 10, 2 pm, Welty's.
Nov. 10, 11, 1:30 pm, Myerstown.
Nov. 11, Somerset.
Nov. 11, 7 pm, Norristown.
Nov. 11, 6:30 pm, Everett.
Nov. 11, 7:15 pm, Royersford.
Nov. 11, 7 pm, Tyrone.
Nov. 11, 6:30 pm, Ridge at Fogelsanger.
Nov. 11, Cherry Lane.
Nov. 11, 7:30 pm, Pittsburgh.
Nov. 11, York, First.
Nov. 11, 7 pm, Giger.
Nov. 11, Harrisburg.
Nov. 14, 15, 10 am, West Green Tree and Green.
Nov. 18, Mechanicsburg.
Nov. 18, 7 pm, Connellsville.
Nov. 21, 6:30 pm, Waynesboro.
Nov. 24, 25, 1:30 pm, East Petersburg at Salunga.

Virginia

Nov. 3, Antioch.
Nov. 3, 3 pm, Mountain Grove.

Washington

Nov. 11, Tacoma.

West Virginia

Dec. 2, Martinsburg.

bile was chosen superintendent with Bro. Louis Fyock, assistant. Installation services for Sunday-school officers and teachers were held Sept. 30.—Mrs. W. G. Wilson, Johnstown, Pa., Oct. 13.

Lower Conewago congregation held its fall council Sept. 22. S. S. Shaffer and K. D. Henry are the delegates to district meeting, with G. W. Harlacher and Cleon Zeigler, alternates. Elders S. S. Miller and W. G. Group met with us and held an election for presiding elder and deacons. As a result G. W. Harlacher was chosen elder and Albert Cook and Jno. I. Deardorff, deacons. Our love feast was held Oct. 7 at the Bermudian house, with all-day services. L. Elmer Leas of York, Pa., gave the Sunday-school address, followed at 10:30 by the examination service by N. S. Sellers and C. L. Baker; at 2 P. M. the installation services by S. S. Miller and W. G. Group. N. S. Sellers officiated at the evening services. The following ministers helped at our love feast: N. S. Sellers, C. L. Baker, S. S. Miller, W. G. Group, C. Elmer Leas, D. B. Harlacher, Geo. Hull, Paul Newcomer.—Mrs. Oscar G. Mummert, Dover, Pa., Oct. 11.

Manor congregation met in council Oct. 6 at the Purchase Line church. The following officers were elected for the year: Elder, W. N. Myers; treasurer, Geo. F. Ober; clerk, J. I. Fyock; church correspondent, the writer. Delegates to district meeting are J. I. Fyock and wife; Sister E. A. Edwards and T. S. Barr, alternates. Sept. 24 we began a two weeks' revival meeting conducted by Bro. Galen Blough of Rummel, Pa. As a direct result of his inspiring messages five were baptized. Our love feast will be held Nov. 4 at 5:30 P. M. The Sunday-school officers were elected with Bro. Paul Lemmon as superintendent and H. L. Berkey, assistant.—Mary Wise, Commodore, Pa., Oct. 15.

Meyersdale.—We were fortunate in having Miss Ida Shumaker speak at both morning and evening services Sept. 16. Her messages were soul-stirring. On Sept. 13 the young women's class held a covered dish supper and gave the proceeds to her. A farewell program was given in her honor Sept. 17. Our revival began Sept. 18 with Bro. T. F. Henry of Johnstown, Pa., evangelist. The sermons revived the hearts of the members and stirred those of the unsaved. The services were well attended and as a result seventeen souls were gained for Christ. Sept. 30 at the love feast and communion 331 members were present. Our pastor, Bro. G. L. Detweiler, began a revival at Roaring Springs, Oct. 1.—Delta Arnold, Meyersdale, Pa., Oct. 11.

Raven Run church met in business meeting on Oct. 4. Sunday-school officers were elected for the coming year, Bro. Fred Hoover being superintendent. It was decided to have a two weeks' series of meetings beginning Oct. 15 with Bro. A. E. Edwards of Clymer, Pa., as evangelist. Bro. Edwards was installed into the ministry here a few years ago and we will be very glad to have him with us again. The meeting will close with the love feast on Sunday evening, Oct. 28.—Mrs. Mahlon Hoover, Saxton, Pa., Oct. 8.

Spring Run.—The church met in special council on Sept. 7 when the Sunday-school was reorganized. Bro. E. O. Kinsel, who has served in the capacity of superintendent for a number of years, was reelected. It was decided to enlarge the young men's class room, also to repaper and carpet the church house in the near future; the different departments are working toward that end. Christian Workers was also reorganized. Sept. 23 the officers and teachers of the Sunday-school were installed with Bro. L. D. Ruble, officiating. Our homecoming on Sept. 9 was well attended. Bro. O. R. Myers of Huntington gave the morning message. The program of the afternoon consisted of music, readings and short talks. Bro. Grove of Martinsburg gave a splendid talk. Bro. Jas. A. Sell, the oldest minister in the brotherhood both in years and in service, gave an inspirational talk. Our Sunday-school gave a rally day program Oct. 7. Bro. Alvin Cox of Claysburg gave the message of the morning. A leadership training school of three classes is in progress at this time in McVeytown, in which many of our number are enrolled. Our series of meetings will begin Dec. 2 with Bro. M. C. Swigart of Germantown, Pa., evangelist.—Mrs. Maggie Gill, McVeytown, Pa., Oct. 9.

Somerset.—Aug. 8 the Crusade Union boy singers gave us a two-night musical and vocal program which was very much enjoyed by a full house. The young people of the church deserve credit for rendering a very educational play in August, entitled *The Two Builders*. Aug. 7 recognition service for Sunday-school teachers was held. Two able addresses were given by the following: Mrs. E. C. Weaver on the subject, *The Teacher as a Force in the Life of the Church*; Prof. H. B. Speicher on *The Ultimate Measure of the Teacher*. Sept. 23 the Men's Work organization rendered a fine program on the theme of Christian Fellowship. The organization was effected less than a year ago and has made steady growth. They have sent two boys to Camp Harmony training school, have held several educational meetings, helped very efficiently in the financing of different projects and held quite a few social meetings. Oct. 1 the church met in council. Homer King was elected superintendent of the Sunday-school; church clerk, Mary Freese. The love feast will be held the second Sunday in November, preceded by a week of evangelistic meetings to be conducted by the pastor, T. Rodney Coffman.—Mrs. H. R. Knepfer, Somerset, Pa., Oct. 13.

TENNESSEE

French Broad church met in council Sept. 22. Plans were laid at this time to build a basement under the church. Delegates to district conference were Bro. R. B. Pritchett and E. T. Wine. Several from here attended the young people's conference. Sunday-school was reorganized Sept. 29 with Bro. Jake Williford, superintendent and

James Wine, assistant. Our love feast was held Oct. 6. Bro. Hilbert of Pleasant Valley church had charge of the service and also preached for us Sunday morning. The women workers held an all-day meeting Oct. 11 for the purpose of reorganizing and Sister Ella Pritchett was reelected president. Plans were laid at this meeting to help finance the new basement.—Ethel M. Jones, Dandridge, Tenn., Oct. 15.

VIRGINIA

Bassett (Mt. Hermon).—We organized an Aid Society June 30 and have been doing a good bit of work. Sept. 8 we met in council. Bro. O. E. Bowman, our pastor, was ordained to the eldership and four more deacons were elected. Elders J. Naff and J. B. Peters officiated. We have started our new church and now have it under roof. Our revival meeting started Sept. 12 with different ministers conducting the services until Sunday. Bro. Wilford Peters of Spray, N. C., came to us Sept. 16 and preached nine inspiring sermons and visited in many homes. As a direct result of the meeting twenty-five were added to the church; one came by letter and one was reclaimed. We feel that the church has been much benefited. Everyone is working for the completion of the new church as it is very much needed.—Laura Stone, Bassett, Va., Oct. 11.

Hiner.—The Branch church gave a very splendid program here the first Sunday in August. Our series of meetings, lasting from Aug. 27 to Sept. 9, was conducted by Bro. J. T. Glick of Somerville. He delivered inspiring sermons and gave us much material for thought. Three were added to the church. The regular council meeting was held Aug. 7. Forty-three attended the love feast held on Sept. 8. Much spiritual food came to us through this beautiful occasion.—Janie Bodkin, McDowell, Va., Oct. 13.

Moscow church met in council Aug. 22. The visiting brethren gave a favorable report. Sunday-school officers were elected for the year. Bro. J. Glen Byerly was reelected superintendent, and Bro. W. J. Shull, assistant. Sept. 10 Bro. Guy West began evangelistic meetings here, preaching eleven spiritual sermons. As a result of the meeting seven were baptized. Sept. 20 Bro. Byron Flory met with us in the young people's meeting and gave an illustrated lecture on China, which was very interesting and helpful.—Mrs. C. W. Zimmerman, Mt. Solon, Va., Oct. 13.

Mt. Joy church met in council Aug. 25. Bro. H. Allen Hoover of Roanoke, Va., was reelected presiding elder and pastor for the year; Sister Christine Pursley, treasurer; Irene Wymer, secretary; the writer, correspondent. Bro. Lee Bryant was installed in the ministry. Bro. R. S. Clutter and wife of Eagle Rock, Va., conducted a wonderful revival meeting in which nineteen interesting and inspiring sermons were delivered. Much spiritual interest was shown by all throughout the entire meeting. As a result of our efforts there were sixteen confessions; five were added to the church by baptism. Sister S. B. Broughman preached an interesting sermon on Sept. 30. We observed the love feast services Oct. 6 with thirty-six members present. Bro. H. A. Hoover officiated, assisted by Bro. Lee Bryant and Sister S. B. Broughman. Bro. Hoover filled his regular appointment on Oct. 7. Bro. W. W. Sloan was elected Sunday-school superintendent and O. N. Camper, assistant for the year. Church and Sunday-school attendance is good.—Mrs. O. N. Camper, Buchanan, Va., Oct. 13.

A FAITHFUL TEACHER GONE

Sister Olive Yingling, wife of Bro. A. I. Yingling, and a faithful member of the Woodberry church, was called home on Aug. 25, at the age of 58 years. She was a daughter of the late Eld. John A. Smith whose life and work has left a lasting influence upon the local church.

Sister Yingling united with the church at the age of nineteen years. In the year 1907 she was joined in marriage with Bro. A. I. Yingling. To them were born two daughters. She served with her husband in the deacon's office for many years. She was also the teacher of one of the women's Bible classes of the Sunday-school. This class feels that they have lost a faithful teacher, a good counsellor and friend. Sister Yingling was a strong and ready advocate of peace, temperance and missions. Likewise, she held a place of esteem in the community and among the other churches because of her consistent Christian living. Perhaps she was at her best in her own home, where she radiated a warm and cheerful influence.

The immediate cause of her death was a blood clot that lodged in the lung. On her way with her family and friends for a week of vacation she had the misfortune to suffer a fall which resulted in a broken hip. She was immediately placed under medical care and appeared to be on the road to recovery when, with only a brief warning, she departed this life.

Sister Yingling is survived by her husband, her two daughters, three sisters and three brothers. Two sisters, Mrs. Jesse Yingling and Mrs. Frank Machen, together with her three brothers, E. A. Smith, J. Arthur Smith and Emory Smith, live in Baltimore. Another sister, Mrs. Orren Dotterer, resides at York, Pa.

Brief funeral services at the house were conducted by Bro. S. F. Rairigh. At the church the services were conducted by Eld. J. M. Prigel of the Long Green church and Bro. D. Howard Keiper, the local pastor. Interment was made in the beautiful cemetery at the Meadow Branch church near Westminster, Md. The church at this place feels keenly the loss they have sustained but rejoices in the promises of the Scriptures concerning those who live and die in Him.

Baltimore, Md.

D. Howard Keiper, Pastor.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Baker-Baker.—On Sept. 30, at the home of the bride, Mr. Raymond L. Baker and Miss Doris M. Baker, both of Haxtun, Colo.—Roscoe P. Baker, Haxtun, Colo.

Phelps-Follis.—By the undersigned, Aug. 21, 1934, Miss Gladys Follis and Mr. Oscar D. Phelps. Their home is at Bremerton, Wash.—A. L. Sellers, Seattle, Wash.

Landes-McNett.—At the parsonage, by the undersigned, Sept. 29, 1934, Bro. Ralph Landes and Sister Glenna McNett, both of Lima, Ohio.—I. C. Paul, Lima, Ohio.

Britton-Masterson.—By the undersigned at his residence, April 14, 1934, Mr. Clem J. Britton and Miss Elizabeth Masterson, both of Washington, D. C.—Jacob H. Hollinger, Washington, D. C.

Overfelt-Matthews.—By the undersigned, at the bride's home, Oct. 6, 1934, Augustine George Overfelt of Franklin County, Va., and Mary Magdalene Matthews of Roanoke County, Va.—D. C. Naff, Roanoke, Va.

Jenkins-Pote.—By the undersigned, June 21, 1934, at the Washington City Church of the Brethren, Mr. Charles Jenkins and Sister Ethel Edna Pote, both of Washington, D. C.—Jacob H. Hollinger, Washington, D. C.

Ball-Cupp.—By the undersigned, Sept. 22, 1934, at the Washington City Church of the Brethren, Mr. Elijah W. Ball and Sister Mary Francis Cupp, both of Washington, D. C.—Jacob H. Hollinger, Washington, D. C.

Paul-Knights.—By the undersigned, at the home of the bride's parents, Mr. and Mrs. James Knights, Sandwich, Ill., Elmer E. Paul of Mt. Morris, Ill., and Annis J. Knight of Sandwich, Ill., Oct. 7, 1934.—I. C. Paul, Lima, Ohio.

FALLEN ASLEEP

Bennett, Sister Clarrisse Clementine, daughter of M. F. and Lavina Bonnett, born near Bussey, Iowa, Oct. 13, 1865, died in the hospital at Anthony, Kans., Oct. 5, 1934. In 1886 she married John W. Bennett to which union seven sons and three daughters were born. Besides the husband and seven children she is survived by two sisters, three brothers and nineteen grandchildren. A few years after her marriage she united with the Monroe County congregation, Church of the Brethren, and lived consistent to that faith. In 1909 the family came to Oklahoma, settling near Medford where they lived at the time of her death. Funeral services in Medford by Rev. K. T. Trout. Burial in Rosemount cemetery.—Virgil Diller, Nash, Okla.

Eshleman, Mary Alice, daughter of Samuel and Criselda Feightner, born near Madisonburg, Ohio, Sept. 14, 1850, and died at her late home near Homerville, Ohio, Aug. 26, 1934. On Jan. 11, 1872, she married Jacob W. Eshleman of Smithville, Ohio. To this union were born seven children. She leaves her husband and children, two sisters, nineteen grandchildren and twelve great-grandchildren. She was a lifelong member of the Church of the Brethren. Services in the East Homer Reformed church by the writer, assisted by Bro. David Sower. Interment in the cemetery near by.—Arthur L. Dodge, Spencer, Ohio.

Giller, Hannah A., the first child of Liberty and Jane Cross, was born Oct. 17, 1846, in Franklin County, near Pleasant Grove, Ind. She with her parents came to Marshall County in 1856. Sept. 13, 1866, she married John Giller and in 1871 moved to Plymouth, Ind. She and her husband joined the Church of the Brethren at Center in February, 1868. They celebrated their sixty-eighth wedding anniversary on Mr. Giller's birthday, Sept. 13. She leaves her companion, a daughter, one son and two sisters. Five brothers and three sisters preceded her. Services at the church in Plymouth by the pastor with interment in Oak Hill cemetery.—G. G. Canfield, Plymouth, Ind.

Glessner, Sister Theresa, youngest daughter of Daniel B. and Emeline Clark Teeter, born near La Porte City, Iowa, on Sept. 6, 1876, died at Sioux City, Iowa, at the age of 57 years, 10 months and 7 days. March 15, 1898, she married Richard T. Glessner who survives with three daughters, one son, three brothers, two sisters and four grandchildren. Funeral services in the Waterloo City church by her pastor. Burial in the Orange township cemetery.—A. P. Blough, Waterloo, Iowa.

Harshbarger, Daniel Wilford, son of Eld. Wm. and Fannie Peffley Harshbarger, born Sept. 5, 1871, died Sept. 29, 1934. He married Effie Wade and to them were born three children, two of whom with the widow survive. He was baptized at the age of twelve and served the church faithfully as a deacon since his election Jan. 13, 1891. Funeral at the Ladoga church by the pastor, Walter J. Heisey.—Mrs. Martha Himes, Ladoga, Ind.

Lehmer, Jas. Wm., son of Elmer W. and Margaret (Zinn) Lehmer, born Oct. 1, 1923, and died Oct. 10, 1934, at his home in Mechanicsburg, Pa. He is survived by his parents and one brother. Funeral services in the home by Bro. Henry L. Miller. Interment in the Mechanicsburg cemetery.—Ida C. Lehmer, Mechanicsburg, Pa.

Riffey, Frederick Rhodes, son of James and Anna Rhodes Riffey, was born in Botetourt County, Va., Oct. 8, 1849, died at his home in Girard, Ill., on Sept. 18, 1934. He moved with his parents to Roanoke County, Va., where he grew to manhood. Jan. 26, 1870, he married Martha Ellen Swartz; to this union were born five sons and three daughters. In the spring of 1880 the family settled on a farm near Girard, Ill. May 7, 1886, his wife passed away. April 15, 1888, he married Mary Ann Eshelman. To this union was born one son. In 1903 he retired from the farm and moved to Girard where he had since resided. He united with the Church of the Brethren early in life and was a consistent worker in the various communities in which he lived. He took an active part in church services and especially enjoyed song services, which he led for some years. He is survived by his wife, six sons and two daughters, thirteen grandchildren, fifteen great-grandchildren, one brother and one sister. Funeral services in the church in Girard by Bro. Kenneth C. Beehtel, assisted by Rev. O. R. Spreckelmeyer. Interment in the Pleasant Hill cemetery.—Mrs. H. V. Stutsman, Girard, Ill.

Rodabaugh, Ada Florilla, died Oct. 8, 1934, aged 56 years. She was the daughter of Thos. H. and Joanna C. Bushong, and was born in Hancock County, Ohio; she spent most of her life in that vicinity. At the time of her death she was a member of the Eagle Creek Church of the Brethren. Nov. 3, 1895, she married Harvey H. Rodabaugh; four sons and two daughters were born to them. One son died Feb. 12, 1921. The other children with their father survive, also four sisters, one brother and eleven grandchildren. Funeral service in the Eagle Creek church with burial in the Williamstown cemetery.—Jesse J. Anglemeyer, Williamstown, Ohio.

Self, Mrs. Lula, born Feb. 1, 1895, died at her home near Flintstone, Md., Sept. 29, 1934. Surviving are her husband and ten children. She was a member of the Church of the Brethren for about seven years. Funeral services in the Glendale church with burial in the church cemetery at Flintstone.—G. L. Baker, Waterside, Pa.

Singleton, Lavina, wife of Edw. Singleton, died at her home near Glen Campbell, Sept. 9, 1934. She was born at Olanta, Pa., Oct. 28, 1883. She was a faithful and loyal member of the Brethren church. She is survived by her husband, seven daughters, five sons and ten grandchildren. Funeral services by Bro. Oran Fyock. Interment in Montgomery cemetery.—Mrs. Annie Walker, Rochester Mills, Pa.

Stouffer, Cora M., daughter of Michael and Elizabeth Swope, born near Hagerstown, Md., in 1859. In 1879 she came to Mt. Morris, Ill., where she lived until she married Uriah Stouffer in 1881. She then moved to the vicinity of Polo, Ill., where she spent the remainder of her life. She united with the Church of the Brethren at West Branch in November, 1924. Her husband preceded her four years ago. She leaves two daughters, two sons, eight grandchildren, two sisters and one brother.—Anna Laura Butterbaugh, Polo, Ill.

Wagner, Alonzo Herschel, eldest son of Daniel J. and Catherine Baker Wagner, born Feb. 2, 1861, in Ohio, died July 25, 1934. In early childhood he moved with his parents near Hill Grove, Ohio, within the present Poplar Grove community. Here he grew to manhood and was united in marriage to Cora Zumbun of Union City, Ind. Shortly afterward he was baptized and became a member of the Church of the Brethren. He was public spirited, served his community in office, was active in church work and served on the board of trustees for years. He leaves his companion, four sons, nine grandchildren, two brothers and four sisters. Services at Poplar Grove by Elders David Hollinger and Wilmer Petry, with burial at Greenville.—Ira G. Blocher, Greenville, Ohio.

Weigold, Zoe Vesta, daughter of Mr. and Mrs. Clarence Heberlee, born April 3, 1915, at Burlingame, Kans., and died in Phoenix, Ariz., Oct. 11, 1934. When three years of age she came to Arizona with her parents and had resided here since. She was a graduate of the local schools of Glendale and showed special talent in music. In April, 1925, she united with the Christian Church and remained a faithful member until recently when she transferred to the Church of the Brethren to be with her husband. She was married on Dec. 10, 1933, to Bro. Wilbur Weigold. She leaves her husband and little son, the parents, one sister and two brothers. Services in the Glendale church by the writer, assisted by Rev. Cecil Harris. Burial in the Glendale cemetery.—E. E. Barnhart, Glendale, Ariz.

Witter, Sister Martha Jane, died Sept. 14, 1934, at her home in Westminster, Md., aged about 70 years. She was the widow of Bro. Harvey S. Witter who died many years ago. She was a consistent member of the Church of the Brethren most of her life. Two sisters and three brothers survive. Funeral services in the Westminster church by Eld. G. A. Early, Eld. J. W. Thomas and the undersigned. Interment in the Meadow Branch church cemetery.—Wm. E. Roop, Westminster, Md.

Zigler, Sister Lee Virginia, nee Holsinger, was born near Broadway, Va., Oct. 14, 1850, died at her home near Tenth Legion, Sept. 21, 1934. Her husband, Jacob Zigler, and one son survive. She united with the Church of the Brethren while young in years and continued faithful to the end. Funeral services at the Linville Creek church by Eld. N. D. Cool, assisted by Eld. C. E. Nair. Interment in adjoining cemetery.—Ida B. Roller, Timberville, Va.



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THE GOSPEL MESSENGER

Vol. 83

Elgin, Ill., November 10, 1934

No. 45

"HE WILL FEED HIS FLOCK LIKE A SHEPHERD"

(Isa. 40:11)



Sheep on the Shansi Hills

One day while we were on our way to a village to teach, we met this shepherd taking his sheep out to feed on the mountain side. You see the terraced hills in the background, and the rock wall at the side, separating the road from the field. But the important part of the picture is the sheep.

Thus it is with our work in China. There is much in the background that we need to comprehend and there are many side issues that must be considered, but the sheep must always be the center of the picture, and giving them food the most important part of our work.

But there are so many sheep in this flock, and they need so much food that we are overwhelmed with the task. Pray that we may be good shepherds indeed, for the good shepherd giveth his life for the sheep.—

Emma Horning.

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THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

Vol. 83

Elgin, Ill., November 10, 1934

No. 45

EDITORIAL

The Heart of Missions

EVERY generation has faced its day of crisis. In that respect our times, and the men of our day, are no different from all that have gone before. However, the long perspective of history shows that some periods are intrinsically more baffling than others. And naturally we think that our times are such—that we face perplexities as new and difficult as have ever come to men in a day of change.

As one checks on the current situation in representative areas of experience he sees that we have indeed come to a day for heart-searching and rethinking. In the field of government there is a patent confession of inner weakness in the appeal to dictators for help. Men who are sure of themselves, or who still trust the usual leadership, do not freely relinquish hard won rights or privileges to some strong man. Education has likewise come to a day of decision as to whether the current cultural patterns are sufficient for the happiness of man. The dilemma of modern education is frankly confessed by many who have its future at heart. As for our economic life, here it is freely admitted that things have come to a crisis indeed. With tens of millions upon the relief rolls, and our leaders still frankly experimenting in the hope of hitting upon a solution, the outlook is far from assuring.

With such a general situation it would be strange indeed if the church and her interests were wholly to escape the critical spirit of the times. As a matter of fact they have not. The church and her work, particularly missions, have become subjects for heart-searching and rethinking.

Now in such a situation it is important to remember that a crisis does not necessarily spell disaster. A time of crisis may actually promise fully as much in opportunity for progress as in perils of disaster. Equally significant with the fact of crisis is the spirit in man,

the attitude he shows in view of the challenge of the day. Thus it may easily happen that what looked like disaster can be turned into a glorious victory. Indeed, crises are the critical points in the life of man which spell either defeat, or the next great advance. The matter for our special concern is therefore not the fact of crisis, but the spirit in which we propose to meet the problems of our day.

The writer can bear personal testimony to the fact that a rethinking of missions has forced a clearer idea of their nature and worth. Some years ago he wrote a series of articles on missions which he was happy to find were commended by leaders of the church. The point of these articles was that missions are a challenging large scale enterprise. In size, in management, and in possibilities for expansion the mission enterprise offers as much as any large scale undertaking one can name. The interpretation was one which reflected, rather perfectly, the spirit of the times. But are missions to be comprehended in terms of enterprise? Are they just another bigger and better business?

Sixteen years of rethinking missions have revealed the utter inadequacy of an interpretation of missions in terms of enterprise. Missions do have a big business aspect, and there is a typical American challenge in all this, but enterprise is not the true heart of missions. For missions existed centuries before the advent of modern large scale business, and in this earlier period were certainly as pervasive and successful as anything we have today.

In the ninth chapter of Matthew, beginning about verse 36, there are some facts recorded which serve to throw a flood of light upon the nature of missions. Now what is it that gives missions their real dynamic? In that period of Christ's ministry which Matthew here describes, there were thousands of people crowding after the Master. He saw them as leaderless sheep, distressed and scattered. Now the Master came to help.

and labored earnestly for the children of need. In his own heart there was a well of understanding sympathy, or compassion to the point that he was thus early in his ministry literally giving his life to save his people. And not only this. He sought to enlist his closest friends in the great project of help for those in need. The dynamic of missions, as it is to be found in the life of Christ, grows out of two considerations: a realization of man's need and an emotionalized will to do something about it. Now if one were to analyze the heart of missions from the days of the prophets until now, he would see that in the knowledge of need, and a responsive compassion is to be found the true dynamic or heart of missions.

Hence as we rethink missions in our day of crisis it is certainly to the point to give these factors due consideration. That is, changes in methods may come or go; but what of need, and the compassion that ends in the helpful word or deed? Missions will stand or fall by what they are at heart and not by what they appear to be. That is, the outlook for missions depends upon their significance for life, and not upon those superficial aspects which may change or pass away.

Thus it is pertinent to ask: how real is the need of men today? Are they still in need of salvation, or are they self-sufficient? To ask the question is to suggest its answer. Even in this wonderful land of ours tens of millions are in want. They are in obvious physical want. This is bad enough, but America's real need is more basic still. She can never be redeemed economically, socially or intellectually until she is redeemed spiritually. There is need such as only the Man from Galilee can remove or heal.

But if America is really a land of need, what of those less favored or more backward portions of the world? What of India with her hundreds of millions bowing down to gods of wood and stone? Here is a great land whose physical hunger but typifies basic spiritual need. Or there is China. Here five major revolutions are in progress simultaneously. Here the old things are passing away with nothing more vital to take their place. If the thousands of Galilee were distressed and scattered, as sheep without a shepherd, what of the hundreds of millions in present day China?

To make current world need a bit more concrete, what of the poor Nigerian who was separated from a tumor that weighed almost as much as himself? Did this poor black man have any sense of need? Was he glad the missionary doctor came in time to save his life? Or what of the slave boy who became one of the first of our converts in Nigeria? His father was once a favorite of a native king. But evil days came and the boy was sold into slavery. Certainly, there was need in this poor Nigerian's life such as only the Christ can completely heal. Or what of the Nigerian mother

loaded down with her child, her farming implements and a great basket of produce on her head? Will she ever be able to put her burdens down? Is there to be a new day of opportunity for her? Or consider the old chief, keen enough to see what the coming of the missionary is to mean for his grandsons, but sad because for himself the coming of the missionaries must be forever too late! On the basis of numbers, and perhaps also on the basis of a sense of insufficiency, the world's need was never greater than it is today.

All this leads to the question: What will the men of goodwill and privilege do? Some may say that America has enough upon her hands. Here there is more need than the home church can relieve. And yet there is a larger strategy in the campaign for righteousness which must not be overlooked. It is a basic law of life that the selfish individual ultimately loses even the little that he has. This law holds for groups and nations. If we would save ourselves, we must also be interested in the salvation of others. The larger strategy requires that we attack on all fronts. Indeed, our best chance to save America lies in redeeming those lands, which if untouched, would but the further paganize our country.

And thus we come back to the heart of missions, to that which has given it dynamic in ages past, which makes missions vital today and will make them the hope of years to come. Certainly we must endure heart searchings and do yeoman work rethinking missions. But the crisis we face in this field is bigger with opportunity than with disaster. The final outcome depends upon our faith and sincerity. Methods may change but principles abide. The message needed is the message which only Christ can give. As we see the needs of the world of today let us labor to show his compassion and his will to serve. Here lies the perennial dynamic, the true heart of missions for time to come.

H. A. B.

"Endureth All Things"

THERE is a man out west who wants to have an argument with me whether or no. He has written me several letters on the subject of his concern and I have tried to answer them courteously but have not shown great interest in the question. In fact I do not think it nearly so important as other matters which make heavy demands on my time and strength. I told him as much in my last reply but I do not expect this to satisfy him.

I also told him that some of my good friends believe as he does and that I love them but do not agree with them. I hinted rather strongly that I could even love him if he would let me alone. But suppose he doesn't! I think you'd better pray that I may have grace enough to love him anyway.

E. F.

GENERAL FORUM

Entity

So much, at least, may we understand:
That each small blade of the meadow grass
Has known the smile of the Master's face
And the pregnant touch of the Master's hand
As much as the greatest planet-mass
That spins forever in untold space.
And if for a moment we wonder why
The grass is green and the flowers grow
And the distant stars unfading glow—
To our every question this one reply,
Which, through the years that ebb and flow,
Is still the sum of all we know
Of our little world or the endless sky:
"In all, and through all, here am I."

—By H. C. Welsh.

Sharing Observations With the Home Church

BY CHAS. D. BONSAACK

Secretary of the General Mission Board

Fifth Installment

SEPTEMBER 22. Last night was one of those lovely nights for meditation. The moon was about full. A soft breeze came across the cooling sea, the reflection of the moonlight in the water, all of these present a scene which has inspired poets and artists through the centuries. It was a fine time to think of home and native land; of God and the marvels of the heavens. In fact we are impressed that the "heavens declare the glory of God" more to those on the sea than anywhere else in the world, because it is the only change from the watery expanse in every direction. This morning comes again with great heat and humidity. The captain gives us notice that tomorrow at seven we may expect to arrive in Freetown. This causes us to change plans for tomorrow's services which had been planned for on board ship. We now plan to go ashore and attend a church service in one of the three or four missions there. Everybody is writing a few lines during the day to mail to interested friends around the world. One feels a bit isolated from the world's activity. There is a news sheet posted in German, with a poorly translated English edition that follows next day, but for ten days there has been no reference to the United States as if such a small place did not exist. It is good for one's national pride to sit apart in this big and bustling world and see how little he and his people do get consideration in a group like this. The day closes with a thunderstorm on the ocean. How quick it came up. But our good captain knew and called that port holes, doors and other openings must be closed immediately and everybody must get inside. In fifteen minutes it was all over.

September 23. We arrive at Freetown at nine o'clock instead of seven. It is a beautiful sight to watch the palms and green hillsides surrounding the city of Freetown, as we approach the harbor. Those who know say it is the prettiest on the west coast. Here is an abundance of rainfall, about 130 inches annually and consequently a very great growth of flowers, shrubbery and tropical fruits. We go ashore and attend the most convenient church service at the Wesleyan Methodist, but found it was nearly closing. It was an inspiration though to see about two hundred worshipers in their own church with excellent music, well dressed and sincerely worshipping and enjoying life, with shops closed and apparent reverence for the day. Of course, not all were thus engaged—not even in our best American cities—but many churches in the city are largely attended. We then called at the Mission House of the United Brethren mission in the city and here we found some friends from America. Rev. Musselman met us at the door, and we were amazed to have him call us by name, since I had met him only once before in America. He and his good wife are a splendid type of the "Pennsylvania Dutch" having come from Lancaster and Lebanon respectively. We spent a very happy hour which was all too short. They seem much encouraged in their work now. This mission has had a severe time. They have been in this section for seventy-five years, but in 1898 because of an insurrection their work was almost wiped out when seven missionaries were killed and others driven out. The Church of England and Catholics make up the principal denominations in the city including the two already mentioned. A brief drive helped us to see the beautiful government buildings on the hill as well as the native city, where there is opportunity for much development yet, but everywhere there is much evidence that a hundred years of missions has changed the face of this goodly land. We were glad for this brief view and study of this advanced work. We return to the boat for a quiet evening and to close with a splendid service which was mostly the singing of hymns and scripture reading and prayer led by Bro. Brubaker. Twenty-five joined in this hearty service of worship and fellowship.

September 24. This has been a rainy day. It has afforded us an opportunity to explain to some of our good friends the position and history of our own church. It is interesting how little we do know about what others are trying to do in the name of Christianity. It might be fine for all of us to sit down and tell each other what we believe and why, and what we are aiming to do in the world. At least we would be better informed, if not more sympathetic and appreciative. The other evening we spent an hour with a young priest who speaks English fairly well. He is twenty-seven, a native Hollander, just finished his education at

Rome and is now on his way as a missionary to South Africa. He says he was raised a Lutheran. I asked why he changed and his reply was, "my mother." He will be a success wherever he goes. He is tolerant, thoughtful and appreciative of the Protestant viewpoint. He has done scout work among boys and would be a leader among them. As we listened to his story, felt his sincerity and devotion, the story of his mother's love drawing him to the Catholic faith, one grows more sympathetic of the cross currents of struggle as one finds his way in the work of life. But then there are other priests aboard who are as different as day from night. But there are also Protestants aboard who have nothing to do with our services nor share in our sympathies and joy. But such is life on board ship as elsewhere.

September 25. The morning brings a slightly more boisterous sea. A few have to yield to seasickness, but most of our passengers report for meals. Our photographer is reported as ill from overwork. We have been impressed with the tension that all of the crew work under in this crowded ship, with two sittings at the table and other extra duties resulting therefrom. We are now off the coast of French Guinea, and it all reminds me of the time when as a boy we asked too many questions and sometimes we got the reply that "we should go to Guinea." So now we are here, with the promise of a landing at its port of Grand Bassam some time tonight.

September 26. This date reminds us that it is now one month since we left Elgin. It seems a long time indeed since that day, but there are a good many more ahead and we shall have to fill them with activity and service or somebody might get homesick. We are in the boisterous billows of Grand Bassam. Dishes have slid from the table and kettles from the stove because of the tremendous rocking of our boat by the great upheaval caused by the breakers as they approach the shore. After leaving about sixteen of our passengers and some of our cargo we are glad to pull out at noon. As we leave the proximity of the shore the waters quiet and the day clears for a lovely afternoon on the sea. At

(Continued on Page 22)

Messengers for God

BY HOWARD KEIM, JR.

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace" (Isa. 52: 7). This utterance of the prophet is not only true in our religious experiences, but it is fundamental and basic in human nature. In difficult times like these pessimists have their little day of notoriety. Calamity howlers become somewhat popular. But it is only for a season.

At heart mankind is so constructed that good news and glad tidings more often find lodgement in our souls than a dark and gloomy philosophy of life. It is true that mankind frequently fails to see the divinity which reveals the silver lining of every dark cloud, but the mere fact that they see the silver lining should give us hope and send us out with greater courage to speak to our acquaintances of the source of all that is good and true and beautiful.

Frequently those who suffer most physically enjoy the most beautiful outlook on life, and those who are well blessed physically become cynical. This is true because the former have learned that the highest values in life are spiritual, while the latter stake their all on physical things only to find them void of any lasting joys. What a glorious mission we have to skip over mountain and plain and sea with the good tidings of joy and peace in Christ Jesus!

Ottawa, Kans.

Christ, the Greatest Philosopher

BY HELEN KOST

WEBSTER tells us a philosopher is a student of philosophy; one noted for calm judgment and practical wisdom, and that philosophy is the knowledge of the causes of all phenomena both of mind and matter. How perfectly does this definition measure up to the omniscient Christ! And yet, we do not take our authority to call him such from man's word, but from the Holy Word of God in John 7: 46, where those who heard him speak, said: "Never man spake like this man." Then again, in Christ's own words as he asserts supreme mastership over the intellect: "Call no man your teacher. One is your teacher, even Christ" (Matt. 23: 10). Then in Matt. 7: 24: "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock."

Perhaps the best example which we can find in the Scriptures of the philosophy of Christ is to be found in the Beatitudes, or the entire Sermon on the Mount, found in Matthew 5, 6 and 7. No other one has ever offered such exact and exalted rules for the government of society.

The purpose of this address was to give the principles, the laws, and the character of the citizens of the kingdom Christ came to establish. In the series of Beatitudes it will be noticed that these are things to *be*, not to *do*. The blessedness is not for those who are trying to be, or who are gradually becoming thus, but to those who already are. The being is far more than the doing, because the doing arises from the being. And it is worthy of notice that no one, other than our Lord himself, ever reached the high standard set here.

The Sermon on the Mount is full of calm judgment, practical wisdom and the greatest philosophy the world has ever been given. The man following them would have a perfect code for moral living, yet they lack one thing, for nowhere in this sermon of the Christ's is the message or plan of salvation given. He gave this address in order to reveal the imperative need of the new birth, because of the hopeless condition of all men by natural generation. Honest men are convicted of their insufficiency by the mere reading of this address, because no honest man can stand in its light without being self-condemned.

Christ was a true and great philosopher because he used reason. When we come to our own day, we are face to face with the challenge of the supremacy of Christ in the realm of thought. We have the rationalists who say, "Whatever appeals to the reason we will accept. Whatever does not appeal to the reason we will throw overboard. The miracles are not reasonable. The virgin birth is not reasonable. The physical resurrection of Christ is not reasonable." Whatever does not appeal to reason, is thus cast aside.

Reason challenges the place of Christ. But we are not against true reason. Christ dealt, as does God today, with men on the basis of reason, as he deals with beasts on the basis of instinct. Reason and philosophy, illuminated by the Spirit of God, may be able to approve, approximate and apply the information presented in the Word of God; but it can not anticipate it. Thus Christ's philosophy was the greatest ever spoken because it came from him, not only as man, but as the very Son of God.

We know of the philosophies and reasonings that oppose Christ and rob the soul of its peace, power and tranquility; but we thank God that Christ's philosophy is the rule through which we might obtain these blessings. It is interesting to note that the word *blessed*, repeated in each Beatitude, comes from an original Greek word meaning, oh, the happiness of. And I am sure you will see new beauty and meaning in them reading them over and substituting these words.

Thus as philosopher, we find the Christ the greatest, with a message for all mankind for all times. His is a message as modern and applicable for humanity today as it was the day Christ delivered it to his disciples on the mountain. We are most thankful though, that our Christ did not stop with giving us messages only of calm judgment and practical wisdom, but gave his life for far more, a ransom for all mankind. "Verily, verily, I say unto you, he that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life."

It is only when we have accepted him as Lord and Savior that his messages of philosophy become truly

vital in our lives, and then it is only through his strength that we may "cleanse ourselves from all filthiness of the flesh and spirit" and grow toward the standard he gave us in Matt. 5: 48: "Be ye therefore perfect, even as your Father which is in heaven is perfect."

Bellefontaine, Ohio.

The Mack Memorial

BY J. H. MOORE

SINCE next year, 1935, will bring us, in point of time, to the second century milestone of Alexander Mack's death it has been suggested by Conference that the Church of the Brethren take special note of the occasion in her local congregations as well as in the coming Annual Meeting program. To do this intelligently, and to make the occasion educational, as well as patriotic and inspiring, an ample supply of Mack data ought to be made available. With this in view I want to make a few suggestions.

Scattered through our various publications there is enough material relating to the life, teaching and achievements of Alexander Mack, if assembled and carefully edited, to make a good-sized and a really valuable book. Now would be the opportune time to place such a book on the market. The book should contain a well prepared story of Mack's life and labors, with the necessary touches of current history.

There should be a careful and fair analysis of his teachings, without trying to weave into his theology some of our late pet theories.

The book should contain a complete reproduction of his published treatise entitled: *A Plain View of the Rites and Ordinance of the House of God*, and also his answer to *Ground Searching Questions*. These two documents alone would fill over 100 pages of 300 words to the page. Mack's writings were first published in Germany shortly after he and his comrades began the reformatory movement that led up to the establishing of the Church of the Brethren. Different editions both in German and English, but generally in pamphlet form, have been published in America, but the work has never been as widely circulated among our people, and especially among our preachers, as it should have been. In fact, it has never been put into real attractive reading form. The style of the writing may not appeal to some people, but it enables Eld. Mack to speak for himself, and to tell his own story in his own way.

Within the last year I learn that there is in the M. G. Brumbaugh collection a *Mack Diary* prepared by Mack himself, and in his own hand writing. If such a diary is in existence it ought by all means to be procured, translated and given space in the book proposed.

The diary being in German script would doubtless be difficult to read, but that can be taken care of. It of course, like all other matter of this sort, would have to be carefully and judiciously edited.

Relating to Eld. Mack and his labors there are in our various publications a dozen or more interesting essays and articles by those who have visited the scenes of his early activities. Liberal extracts from these, along with extracts from the the writings of others, accompanied by a few select illustrations might be a very helpful feature.

As I view the situation this book should be brought out by the Gish Committee, and I feel confident that there would be a greater demand for the work than anything lately offered by the House or the committee. Sentiment in the brotherhood for the next dozen months will be ripe for just such reading, especially so as material is being sought for local programs. We should do something to get our young people thoroughly interested along this line, and nothing will prove so helpful as a well prepared and attractive Mack memorial book.

Sebring, Fla.

The Parable of the Son

BY IRA D. SCROGUM

THE story is told of a college class which, long years after graduation, met on the college campus for one of their late reunions. As they sat around the banquet table they began to identify one another. One by one they recalled each other, excepting one old, gray veteran, who apparently had been successful in life, who sat with a smile of amusement at their vain attempts to identify him. Finally, he said, "Wait a minute," and left the room. Presently the door opened, and he came in followed by his son, a fine, handsome, clean fellow, as like himself in his college days as two peas in a pod. The boys all threw up their hands, and in a united chorus exclaimed, "Why! it's old Bill!" He was so perfect a replica of his father in the days of his college life that they instantly recognized him, and welcomed him to the feast with the same honor and respect they showed the father.

How like unto this is the Son of Man in his revelation of the Father! In the first place, the world has long been seeking to know God, but has been unable to comprehend, or to identify him. The great religious geniuses of all times—Moses, Zoroaster, Buddha, and even the Greek and Roman philosophers—were seeking to find God and to have fellowship with him. From the days of Abraham to the times of Malachi, by intellectual acumen and prophetic consciousness, man was striving to know him more fully. All through the ages man has attempted to explain God, to identify him, to

know what he is like, and to enjoy communion and fellowship with him. Man inherently recognizes the existence of a Higher Power, and instinctively responds to this consciousness of a spiritual Presence, even though he is unable by his own efforts to fully know God or to appreciate the magnitude of his personality.

Even though man's efforts, unaided, bring some measure of satisfaction and man is able to know something concerning God, the revelation of God is only partial. Only at "sundry times and in divers manners" did God reveal himself previous to the coming a partial revelation of God in man's intellectual grasp, and his consciousness of the nearness of the divine. And there is a partial revelation of God in the experiences, and the teachings of the religious geniuses of all ages. But even so, this revelation is only partial and fragmentary. In the course of human events, however, God chose to bring his Son into the world as the only complete revelation of himself. And once man sees the Son he instantly recognizes the Father, so fully is the Son like the Father. For in him we see his spirit, feel his love, and understand his character, more fully than is possible in any other way.

Man may philosophize about God, but he can never experience God in the fullness of fellowship, except through the revelation of the Son. Man may contemplate the omnipotence of God, but he can never know the power of God in human experience except through the revelation of the life of Jesus. Man may recognize the omniscience of God, but it will have no meaning in human life except through the influence of the Son upon the human heart. Man may have cognizance of the omnipresence, and the imminence of God in the universe, but all this becomes meaningful in human life only by the presence of the spirit of Jesus in the human heart. Man may have his theories as to the anthropomorphic nature of God, picture him as a God of wrath seeking vengeance on evildoers, or conceive of him as an Absolute Power ruling the universe with arbitrary authority; but he can never know the Father-heart of God except as manifested in the life and death of the Son. Man may even fall in awe before the presence of God, overwhelmed with a recognition of his majesty and his justice, but he can never fully appreciate the compassion, the gracious love, and the beauty of personality of God, except through the revelation of Jesus.

Only in the Son do we have a full revelation of the Father. Only by a personality can a personality be fully revealed; love only by a manifestation of love; life only by the sharing of life itself. The Logos, or divine Word, became human flesh and lived among men; the abstract Truth became a living reality in the life of Jesus; and the righteousness of God became incarnate in the character of the Son. In the words of E. Stanley Jones, "Jesus is the simplification of God." Jesus

has shown us what God is like in such a clear and beautiful way that even a child understands. Jesus has shown us what God is like when stripped of theological preconceptions, philosophical abstractions, and intellectual idealizations. Jesus has shown us what God is in reality, in personality, and in relation to human life.

Since Jesus has so fully revealed God he shares the glory of the Father. Just as a son is welcomed, and honored, because of a respected and noble father, so also is the Son revered and worshiped, as the Father. A true Son, who partakes of the same character, and the same nobility as the Father, is worthy of the same honor and glory. And unless the Son were a true likeness of the Father he could not have revealed the Father in his fullness and his beauty. But since the Son is, in every respect, like unto the Father, we honor the Son not only because of his revelation of the Father but also because of his own inherent worth and fullness of life.

When we see Jesus we see more than the Son: we see the heart of the Father. When we see the matchless personality of Jesus we see a picture of the infinite personality of the Eternal. When we see the perfect character of Jesus we see the incomprehensible character of the Father. When we see the beautiful humanity of Jesus we see the beauty of the holiness of God, the glory of his majesty, and the reality of his abiding presence. And when we see the divine nature of the Son, we recognize the spiritual reality of the Father, his Absolute Power, and his infinite Self-Existence. And best of all, when we see the Sonship of Jesus we see the Fatherhood of God with all of its wealth of meaning in human experience for all mankind.

Chicago, Ill.

A Ministry for Each Christian

BY WM. J. TINKLE

PEOPLE used to tell Pastor Kenyon that he had an enviable position. Not that he was paid so well, but that it must be wonderful to be consecrated to God, to do his work, and to represent him in the world.

But Pastor Kenyon told them they were looking at only a part of the picture. He said that when Jesus told his disciples to teach his followers to do all things that he had taught them, this included a work for each Christian. Every follower should have a special task to accomplish for his Father. As for the man outside the kingdom, he has no work to do until he first accepts Christ as his personal Savior; then God will find him a service. The line of distinction should not be between the clergy and the laity, but between the church and the world.

This idea of the consecration of a chosen few has contributed to the superficiality of church work, which

now so interferes with our work. Christian workers have considered the task too great and the progress too slow, to have each convert seek God's will for himself. King Clovis of the Franks had three thousand of his soldiers baptized when he himself became a Christian. From that time on they were considered Christians. The parliament of Iceland, after a few weeks of investigation and debate, accepted Christianity for their Island. A priest visits an Indian tribe of Arizona a few times a year and is content if he can christen the babies, perform the marriage ceremonies, and say prayers over the graves of those who have died.

Having accepted Christianity in such a nominal way, the so-called Christian nations have developed weak and corrupt churches. Only priests and ministers were expected to be consecrated, but they in turn were influenced by their unregenerate flock. This is the condition which we have inherited.

The Church of the Brethren has not taught that lay members should live on a lower moral plane than ministers. But I have heard the statement that a certain brother should be "put into the harness," meaning that he should be elected to the ministry. The connotation is that only ministers can work for the church.

The duties of bringing others to Christ and giving of material substance devolve upon each believer, although in different degrees. Beside these there are many special tasks which pastors can not do so well as others. The following list is not complete but suggestive: caring for the property and finances of the church; caring for the poor; guiding children in formative years; protecting youth from lustful ones; working out true science, so that God's Word will not be discredited; control of disease; goodwill and justice between nations; honesty in business; letters of cheer to God's servants; intercessory prayer; encouraging words fitly spoken. Some of the last opportunities may be used by those who think they have little ability.

There are thoughtful moral men outside the church because our program is such a partial one, worked at by such a few. And how often the work of the missionary is thwarted by the newspaper, telling of the failure of the church in Christian nations. These problems will not be solved until believers, laymen as well as ministers, fall upon their knees and cry out, "Lord, what wouldst thou have me to do?"

It is a grand romance to adventure with the God of heaven; to have him assign your task and to depend upon him for the means and the directions to accomplish it.

"Dare to be brave;
Dare to be true;
You have a work
That no other can do."

Upland, Ind.

Being God's Messenger

BY LAURA GWIN SWADLEY

EVER since God created man he has communicated with him. Often he speaks directly to individuals "through the still small voice." Sometimes an angel is sent as his messenger or he speaks through a vision or dream; this was especially true in Old Testament times. Another way he speaks is by sending one individual with a message to another one. To be a messenger for the living God is indeed too great a task for one to undertake by himself; no wonder Jeremiah when called to such a task said, "I can not do it, Lord, I am just a child." But the Lord said to Jeremiah, "Say not, I am a child; for to whomsoever I shall send thee thou shalt go, and whatsoever I shall command thee thou shalt speak. Be not afraid because of them; for I am with thee to deliver thee, saith Jehovah." And God gives the same promise to each messenger whom he calls today to go out for him.

1. *God promises to direct the person to the one to whom he should go.* It would indeed be too overwhelming a thought if we felt responsible to give a message from God to everyone we meet. If we felt that we were responsible to speak to every unsaved person we could possibly reach about his soul, we might well feel a responsibility far beyond our power to bear. But we do not need to do so, we need only to go to the ones to whom God directs us. What a wise provision that is, for God alone knows who can best be his messenger to a certain individual and he sends that one. When Cornelius, living up to the light he had, was ready for more, God after getting Peter ready directed him to go to Cornelius. When Saul of Tarsus in his mistaken zeal for God's cause was led to see his error, God did not lead him all the way but he asked Ananias to be his messenger to Saul. At first Ananias hesitated, thinking God had made a mistake but God said, "No, Ananias, there is no mistake, Saul is a changed man." Ananias was then willing to go. When the Ethiopian, eager to worship God, had journeyed to Jerusalem and returning was seeking new light he was led to accept Jesus as his Savior because Philip obeyed God and left a great work in Samaria to go the way God led. And so it is always, when God has a heart ready to receive his message he sends one of his people with it. When a conference of another denomination was being held in our city one of the ministers attending occupied the pulpit in our church. In the course of his sermon he told this experience:

A friend of his was conducting a revival meeting in his church and one day he said to the pastor, "You don't speak to people about becoming Christians because you are led of God, you do it just because you are the pastor and feel it is your duty." He was forced to ad-

mit that the evangelist was telling the truth and after praying about it he decided to do differently. That night at the meeting he said to the Lord, "If you want me to speak to anyone, direct me." Almost immediately the Lord told him to speak to a man near the back of the room; he did so and the man at once went forward and gave his heart to the Lord. Then he prayed again, "If there is anyone else I can help, will you direct me?" And he was led to go to a man on the other side of the room, near the back. Others were speaking to him but he shook his head, "No," but when the minister spoke to him he went forward and accepted Christ as his Savior.

An earnest, devout Quaker, while praying and meditating, was impressed that he should go to a certain lumber camp and preach Christ to the men there. He went but when he got there he found the camp deserted. He was so sure God had led him there that he got up in the empty mess hall and for an hour preached of the love of God in Christ. When he finished there was a deep peace in his heart, even though he could not understand why God had led him there. Several years later when he was on a visit to England he was standing on London Bridge when a man spoke to him. The man said, "For years I have been trying to find you." Then the stranger told about the sermon in the empty lumber camp, and that he was the foreman of the camp and had discovered they had left behind an important tool, when they had gone to the new camp. Upon returning for it he was amazed to hear some one preaching. He was too timid to make himself known, but he had listened to every word of the sermon and it led him to accept Christ. He went back to his camp and preached to his men there. He and three of the men had since become missionaries and had been the means of reaching hundreds for Christ. What a far-reaching influence that act of obedience had!

2. *God has said: "I will give you the message you are to give."* Only God knows the message that each person needs, the message that will do him good. Perhaps it is a message of encouragement that some hungry heart needs. A kindergarten teacher told of an experience she had when she taught her first kindergarten. It was a very hard place and sometimes she became discouraged. One evening she was especially downhearted as she was coming to her home. Just before reaching her home she met an elderly lady with white hair whom she had never seen before. As they passed the woman smiled at her; it was just a little thing but somehow it was the message the young teacher needed and it gave her fresh courage for her task.

Perhaps it is a message of rebuke. At a cottage prayer meeting one night a man gave this experience. He said when he worked for the devil he made him a good hand and now since he was working for God he tried to make him a good hand, too. He used to swear

before he was converted but there was a good old brother in the community before whom he would not think of swearing. One day he was working a mule that refused to pull. He swore at her for some time, then pausing he saw this old brother who had heard every word. The brother merely said, "Do you reckon she will pull any better now?" It was just the rebuke he needed and that proved the turning point in his life.

Often God speaks through one person to another about becoming a Christian. A woman gave this experience: A revival meeting was going on in their church when she was a young girl. She and a cousin had decided to accept Christ, they planned to go forward one Sunday morning but they did not go. That afternoon the girl's mother said to her, "I wouldn't wait for my cousin if I were you." That night she took the step alone. In telling the story she said, "My cousin has not become a Christian yet and I don't know where I would be if my mother had not said what she did to me that afternoon."

3. *God promises to protect his messenger.* When the United States sends an ambassador to another country it stands back of that person to protect him. It is not strange that God should protect his messenger; rather it would be strange if he did not. It is true Stephen was stoned to death, but what a triumphant death he died; it was a greater victory than even a deliverance would have been. But again and again God has protected his messengers and it is only when he has something better in store for them that he does not deliver them. Was it not Livingstone who said? "Jesus said, 'If you go out in my name I will go with you,' that is the promise of a gentleman and I know he will keep his word."

Years ago a missionary in Southern India felt that God wanted him to go to the northern part of the country which was then a very wild country, to tell the people about Jesus. The other missionaries tried to keep him from going. "The people will kill and eat you," they said, but his reply was, "I believe Jesus wants me to go, he has promised to go with me and if Jesus is with me I am not afraid." He started on his journey with four native helpers, carrying a large number of gospels. It looked as if they were going to lose their lives in one place. The people in the village were so angry with them they were about to stone them when the missionary said, "Before you stone us let me tell you one story." They listened as he told the story of Jesus on the cross and when he finished they threw down their stones and before he left they bought all his gospels. Surely the Lord had kept his promise and protected them. Not so many years ago a missionary in Africa one day found himself surrounded by a crowd of angry natives. As they danced about him swinging their knives he knew his life was hanging on a thread but he

prayed while he watched them. As soon as he knew which one was the ringleader he said to him in a commanding voice, "Give me that knife." Before he thought the man handed it over and that ended the trouble. Again God's hand was evident.

As God calls us to be his messengers his promise is ours, "To whomsoever I shall send thee thou shalt go, and whatsoever I shall command thee thou shalt speak. Be not afraid because of them, for I am with thee to deliver thee, saith Jehovah."

Johnson City, Tenn.

Letters From a Dunker Father to His Church of the Brethren Son

Letter Four

Dear Son:

In a previous letter I cited Dr. Shailer Mathews' book, "The Church and the Changing Order." There are two other books I purchased about the same time in my quest for information on the new social order. Both of these other books were by Dr. Henry C. Vedder, professor of Church History in Crozier Theological Seminary. One is entitled "Socialism and the Ethics of Jesus"; the other, "The Gospel of Jesus and the Problems of Democracy." Dr. Vedder and Dr. Mathews dealt with more than the church as an institution concerned only with living upon itself. They dealt with the problem of the church as a vital force in motivating industry and social life. To my mind they are prophets that spoke as forcefully touching the conditions twenty years ago as did Amos, Hosea and Isaiah 2,500 years ago. As I read over these volumes today I am amazed at the clearness of their messages, but no one heeded them any more than Amos and Hosea were heeded in the long ago.

Yet progress has been made in our industrial and social life. I can testify to that with nearly forty years of experience on both sides of the fence in both the ranks of labor and with the employing classes. It is idle to say that there has not been progress in social conditions as well as in economic conditions. Child labor has been on its way out, hours of labor shortened and wages increased. Perhaps if a madman's bullet had not precipitated the world chaos, an orderly evolution would have proceeded in bringing about still better days.

But we had forgotten God, now we are in a hurry to find an escape for our joy ride on the wave of material prosperity—anything except the one and only way of humbly returning to the Great Jehovah. It is easy for us to interpret the ways of transgression of the Children of Israel and their forgetfulness of God, but not so easy to interpret the events of the past twenty years in the same light.

I take a magazine which I believe is circulated largely among our people. It claims to be "A Journal of Religion." I have been puzzled to learn lately what religion. It seems to teach that the center of gravity has shifted from the individual inner life to the unit of social and economic life. It has become a partisan, a special pleader and is not at all careful in stating conditions. Not every rich man is a rascal, nor is every poor man a saint. Not every employer of labor is a slave driver, nor is every labor union official an Abou Ben Adhem. Rich men and big employers of labor have been caught in the storm as well as the humble ditch digger. Men like Eastman, Hershey, Ford and Kohler cannot be termed deaf to the needs of labor and to their responsibilities.

The question now before both labor and capital is, Have you between you the combined wisdom to plan wisely or are the age-old sins of covetousness and lust for power and self to bar the way and like poor blind Samson will you pull down the temple of civilization? Some regenerative influence must motivate the individual before it can reach society as a whole. If reliance is to be placed on moral factors, the strain will exceed the leavening power of the teachings of Jesus. If we are going to remake society, let us go the whole way instead of bothering with panaceas that have failed in every stage of the world's history. The fraudulent stocks always had the most alluring prospectuses before the recent crash, as many sadder and poorer investors can witness. It is far easier to follow the promoter who promises alluring riches than to follow the Christ as he treads Via Dolorosa.

The Old Rugged Cross has not lost its appeal, but the church may have lost its power to bring it to the masses and classes. In a recent radio poll this appealing song received the greatest number of votes as the most popular song among ten. It is difficult to explain its appeal, except by the divine longing of the human soul. As poetry it is far below "Lead, Kindly Light," and many others, but evangelists say it sweeps audiences off their feet, just the singing of it, even without an appeal. That a movement should be attracting attention at this time, based on a personal trust in the power of the Cross, is convincing evidence that it has power in personal relations. I am not surprised that this movement should appeal to executives and big business and professional men, for they are the loneliest men in society. It is always the price paid for leadership.

This class of men have had "success" in a material way during the past generation. They had paid but perfunctory attention to the church and to matters of religion, contributing perhaps as they would to a worthy charity, or as a matter of respectability. Now that they have been flung into the sea of uncertainty

they are ready to grasp the nearest help that comes to them. They never really knew or studied the saving power of the Christ in their personal lives. When the idea is presented to them with dynamic force and they clear their lives of the indifference and uncertainty of the past, naturally they grow enthusiastic about the personal help they receive. The new motive of love animates their actions, and they feel the power of a force they never knew in the years of their own strength. But why has the church been neglectful in reaching this class of men? Why do we hesitate to talk religion to big men? I have never failed to get the most surprising response from sources I least expected when I timidly touched on the topic. Just in passing, I might say that the best definition of the cause of war is the one a diplomat gave recently, "War is just dumb diplomacy." Is that also not the cause of labor troubles and of many of the social difficulties as well as the personal differences of everyday life?

If Democracy is out, what kind of a coöperative commonwealth are you going to have? It must be based on some ideal. The Old Rugged Cross appeals to groups who are banded together to try it out. Personally, I am not so taken with the organization alluded to, but at least its adherents are trying. The church should be furnishing the motive based on the Cross as Paul based his life and his preaching on the Cross and the love and liberty that it gave. If we are to have but a transfer of tyranny from those who have to those who have not, I fear it is going to make confusion worse confounded and drive us deeper into the desert. Amid the chaos and shattering of foundations of society the foundation of God still standeth sure and the Old Rugged Cross stands upon it, offering refuge. Might we not take the invitation of the advertising slogan, "You've tried all the rest, now try the best"?

Your Dunker Father.

Beside Us

BY JULIA GRAYDON

THE other day I saw a little child riding his bicycle along the stone walk near the river and beside him walked his father on the side next to the river to shield his boy from harm, to keep him from riding into the water.

I said to myself, "So Christ walks beside *his* children today, and always on the danger side." Yes, there he is to be found though we may not see him. We can push by him and ride into the danger that awaits us, but if we are Christians and belong to him we will let him walk close beside us *all* the way.

Harrisburg, Pa.



MISSIONS

This Department

Conducted by

H. Spenser Minnich



Give God the Glory

AN old man came to one of the mission hospitals not long ago with a fibrous growth over both eyes which made him completely blind. The eyesight was not really affected, and it was a comparatively simple matter to cut away the growth. In the midst of the operation, as soon as it had been removed from one eye, he cried out:

"Oh, I can see! I can see! Let me get down and kotow to the doctor!" He could hardly be restrained from getting off the operating table then and there.

"Give God the glory," the doctor said; and when the patient left the hospital, he was a happy and grateful man, giving thanks to God for the restoration of his sight and the opening of the eyes of his spirit.—*On Five Continents.*

"Prayer Is Real Religion"

BOTH the Bible and the hymnal are resources for prayers and guidance through prayer thoughts. Are you using them?

"A Book of Prayers Written for Use in An Indian College" and Walter Rauschenbusch's "Prayers of Social Awakening" may be secured in inexpensive editions from [your publisher]. Personal knowledge of our work and workers in the home and foreign missionary fields helps us to pray intelligently and effectively, "'Thy will be done on earth' through all thy servants."

A prayer written more than a century ago, and another from a recent book, suggest thoughts for world friendship prayers:

"O God, who hast made of one blood all nations of men for to dwell on the face of the whole earth, and didst send thy blessed Son to preach peace to them that are far off, and to them that are nigh; grant that all the peoples of the world may feel after thee and find thee; and hasten, O Lord, the fulfilment of thy promise to pour out thy Spirit upon all flesh; through Jesus Christ our Lord. Amen." (Bishop of Calcutta—1813.)

"Great Father of the ages and of all men and women and children in our time, whatever their color or

creed or condition of life, we come in the spirit of the prodigal son, already having wasted too much of our substance and knowing that we are not worthy to be called thy children. But in our hearts we long to be like thee. Grant us that in this hour we may be given a new vision of our duty as Christians in a troubled world. And may we be rededicated this day to thy service with fresh courage and wisdom. We pray it in the name of him whose life was offered for the healing of the nations and the salvation of all mankind. Amen." *So This Is Missions, H. T. Stock.*

Landour Missionary Conference

BY ELIZA B. MILLER

THAT the missionary group on Landour Hill is awake to the needs of the hour was evident in the largely attended conference held from June 12-14 at the community center.

The program was built around the contents of the recent book gotten out by Dr. J. M. Pickett—*The Mass Movement Survey*. The factual background of the mass movement was ably discussed in papers on its history, its achievements, the development of the church in the mass movement areas and findings of the mass movement research. Developing the church in the mass movement areas through adult education, financial support of the village pastor and the study of the Nevius method (the method used in Korea) all helped to direct the thought of the conference along constructive lines of activities in India.

Reports on the mass movement in the various areas in the various provinces were given by those working in these areas—the Megs of the Punjab, the Satawamis of Chattisgarh of the Central Province, the Gowds of the East Central Provinces, the Chamars (tanners) of the South Central Province and the United Provinces, the Moslems of the Punjab, and the areas where mass movements are imminent. As we listened to these reports we "thanked God and took courage." Truly these movements are from God. The evidence of his Spirit at work in the hearts of many of the humble people of this land should make us rejoice and remember the words of the Lord Jesus, "We thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and the prudent, and hast revealed them unto babes."

One session of the conference was given to the discussion of the economic problems in the mass movement area. For example, the problem of an adequate living in the villages. Our own Bro. Moomaw prepared an excellent paper for this section of the program. Unfortunately he was not able to attend and so the paper was ably read by Bro. Blickenstaff. Dr. Sam Higgenbottom, whom many know and whom many

have heard speak in the States, was present and gave his splendid contribution in the discussion. Diet as it affects the villagers was not overlooked. In this productive land people do not always know what is a balanced diet. This all comes in the line of teaching in the uplift of the village.

The preparation of literature suitable for the village boys and girls and adults, the proper courses to be pursued in leading an illiterate church to literacy is a live question that brought out not only discussion but helpful suggestions and reports of successful attempts made.

The Christian home, the foundation of the Christian church, had its place on the program. When homes are Christian, the community becomes Christian. Education for Christian homes, teaching parents to make better homes, and instruction in social hygiene in the homes were subjects treated in the papers read.

After the general conference a day was devoted to the medical section of missionary work when doctors and nurses brought their experience to the front. Dr. B. C. Oliver, in connection with the India National Christian Council, gave an enlightening address on the Christian Medical Colleges in the Far East. She has just returned from a visit among these colleges. Two illustrated lectures were given—one diet, and the other on the life history of the mosquito. The Orr method of treatment of compound fractures and the development of the land in relation to its anatomy and surgery were presented in papers by qualified doctors. A demonstration of the bored hole latrine, now so commonly used throughout India, was suggestive of what could be done in helping the sanitary condition of towns and villages.

Two days following the conference, groups of missionaries spent two hours in considering the Nevius method (Korean) and trying to adapt it to evangelization in India.

Umallā, India.

What to Pray For

Week of Nov. 10-17

AN evangelistic spirit permeates every phase of the program at the Garkida station; nevertheless there are definite aspects more especially connected with the church and its activities which we catalogue as evangelistic work. Brother and Sister Wm. Beahm are assigned to these, and their shoulders are bent under the burden at the present time. In the absence of Dr. and Mrs. Bosler, the Beahms and Miss Harper are alone with all the station work, plus much of the leper colony program. Bro. Beahm is also mission treasurer and secretary and this in itself requires much work. Being responsible for the erecting of buildings, for the entire

school schedule, the church, the Sunday-school, for village preaching, for community centers and for every sudden problem which arises, makes almost more than one family is able to carry. Pray for them.

Miss Harper has more than her share of work also. She is responsible for women's work, and there is no limit to the work which she longs to do among them. She goes into the family compounds within a radius of eight miles around Garkida, taking the medicine kit, entering the homes, teaching the women how to care for their children, urging them to get needed treatment at the hospital, reporting motherless babes to the nursery, preaching sanitation, showing the need of proper ventilation, conducting a model compound as an example to the women, and in addition to all of these she teaches Bible classes and supervises the two nurseries, one at Garkida, the other at the Leper Colony. Pray for her.

Remember the deputation. They have been in Africa since Sept. 30.

Life in India

BY SADIE J. MILLER

As usual, with the coming of monsoon, we have the insects and all sorts of reptiles. One of our girls when out at nine o'clock, just before going to bed, was bitten by some sort of snake. The marks were there but we did not know what kind might have bitten her. So we took her to a near-by doctor who is a specialist on snake bites, and he gave medicine, but said he too did not know what kind of snake had bitten the girl. He gave instructions not to allow her to sleep, and to give medicine regularly. First thing next morning we asked about the girl, and at once the answer came: "She is all right." You can guess how welcome these words were to people concerned for the life of near and dear ones. Her parents live in an outstation where the father has charge of a village school. Parents trust their children to us and we feel the responsibility, almost as if they were our own. Parents often tell us that their children receive more and better attention from us than themselves, mainly because they have not the facilities and help to be received in a place like this.

Recently we had a wedding here, and almost had the second one. It was rather like the little girl who when asked if they had killed the mouse, said: "Yes, pretty nearly." In a few days, however, that second one will be not almost but really done. India has her regular wedding season, but Christians marry most any time of the year, which is as it should be, according to the convenience of all concerned.

The testimony of our County Magistrate is worth repeating: "Every day we have cases coming into court where people beat each other, cheat one another, lie, steal, commit murder. I notice these all come from places untouched by Christian missions and their work.

Yes, where Christian missions are at work we do not find people in this sort of mischief. Where Christian and mission schools are located we do not have these troublesome people. Would there were missionaries in every corner of India! This is India's only hope. I once worked in Kaira District and found it even worse than here, but not where there was any influence of Christianity. I am sick of this rough, ungodly, untaught element. Give me Christianity."

A few days ago one of the under tax collectors died. He was a young man but used liquor heavily. He began to cough up blood, and they declare it was five pounds, which brought his end quickly. The people who know how he used liquor insist his death was due to drink. So here is another illustration of how people will put themselves at a disadvantage. Those of us who never touch the stuff can not understand why any one should want to ever make use of it. Perhaps we have not known temptation as they have.

Yesterday I was riding through the bazaar of Navsari and on a street corner saw a woman tapping the bedbugs out of a trap she kept in her house for that purpose. The trap is simply a small board with holes in it for the bugs to hide. When it gets pretty well filled up it is taken out and they are driven out by a tapping of the board on the pavement or any hard substance. But the unique thing about it all is that they let the bugs run loose. Hindus, you see, will not take life. She was right by a neighbor's house letting them loose. I should decidedly object if it was near my place, but this is Hinduism. A Mohammedan was about to do away with a dog that was full of sores, but Hindus came to him to tell him he was about to commit sin. He yielded and did not kill the dog!

Jalalpor, India.

Junior Work Program

(To Be Used in Connection With the Junior Project)

Hymn: True-hearted, Whole-hearted.

Theme: Being True to God.

Call to Worship:

"Sturdy of limb, with bounding health,
Eager to play the hero's part,
Grant to us each that greater wealth,
An undefiled and loyal heart.
God of our youth, be thou our might,
To do the right."

Scripture: (Ten children may each read a verse.)

Eph. 6: 1: "Children, obey your parents in the Lord, for this is right."

Luke 6: 31: "And as ye would that men should do to you, do ye also to them likewise."

Matt. 22: 37-39: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like unto it is this, Thou shalt love thy neighbor as thyself."

Lev. 19: 11: "Ye shall not steal; neither shall ye deal falsely, nor lie one to another."

Ex. 20: 7: "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain."

Ex. 20: 8: "Remember the sabbath day, to keep it holy."

Ex. 20: 12: "Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee."

Ex. 20: 16: "Thou shalt not bear false witness against thy neighbor."

Ex. 20: 17: "Thou shalt not covet."

Eccles. 9: 10: "Whatsoever thy hand findeth to do, do it with thy might."

Eph. 4: 32: "Be ye kind one to another."

Prayer: Our Father, God, help us to be true to thee. Be with us every day of our lives, as a Friend and Helper in every place and in every experience. Help us to seek thy truth and to live faithful to thy truth. Help us to discover in our adventures in life, new ways of love, beauty, service and truth. Help us to show our love to thee by helping others. Amen.

Child's Poem:

"Let's see, dear God, I want to tell you in a brand new way
'I love you!' But I can not think of anything to say,
I know, dear God! I'll run and do something for some
one, and
Then when you see me doing it of course you'll understand."

Theme Thoughts: Inasmuch.

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

A group of girls in a camp were talking with great feeling about the ideals of world friendship. They were in earnest. All at once some one suggested that they strive to get some colored girls into the camp the next year. But, oh, that was different. A number of the girls said: "We won't come if there are Negroes here."

It is easy to talk of love and loyalty to God, but the doing and living are the real tests showing whether we are true to God.

Poem-Prayer:

"Dear God, please help my heart to know
That heroes do not always fight in armor
Or with sword to show
That they uphold the good and right.
The true hero can endure
Without resentment, and he knows
That victory is made more sure
By gentle words instead of blows.

"The truest hero does not cease
In earnest efforts day by day;
He loves his God, his foes, and peace,
And scatters kindness on his way.
He lives to make a better world,
A chance to serve he will not miss;
His flag of honor is unfurl'd,
God, make me truly brave like this. Amen."

Offering Petition:

"Bless thou the gifts our hands have brought;
Bless thou the work our hearts have planned;
Ours is the faith, the will, the thought:
The rest, O God, is in thy hand."

KINGDOM GLEANINGS

Calendar for Sunday, November 11

Sunday-school Lesson, The Christian Citizen (Armistice Day).—Gal. 5: 13-26.

Christian Workers' Meeting, Home and the Child.

B. Y. P. D. Programs:

Young People—Armistice or Peace?

Intermediates—Gold Mountain.

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Gains for the Kingdom

Four baptisms in the First church, Chicago, Ill.

Eighteen baptisms in the Ninth Street church, Roanoke, Va., Bro. S. A. Harley of Richmond, Va., evangelist.

Two added to the Mountville congregation, Pa.

Eight baptized and one reclaimed in the New Paris church, Ind., Bro. J. O. Winger of North Manchester, Ind., evangelist.

Three baptized in the Oak Grove church, Ill., Bro. D. Funderburg of Huntington, Ind., evangelist; ten baptized in Sparland mission, with Bro. J. H. Hardman in charge.

Thirteen received into the Deerfield (Griffin) church, Va., Bro. J. L. Driver of Sangerville, Va., evangelist.

Thirteen baptized in the Walkers Chapel church, Mt. Jackson, Va., Bro. J. S. Stephens of Edinburg, Va., evangelist.

One baptism in the Castine church, Ohio, Bro. R. N. Leatherman of Union City, Ind., evangelist.

Four baptisms in the Red Oak Grove church, Va., Bro. Joel Naff of Callaway, Va., evangelist; twelve baptisms since.

Two baptisms in the North Webster church, Ind., Bro. Edw. Stump of South Bend, Ind., evangelist.

Thirty-three added to the Bradford church, Ohio, Bro. J. Perry Prather of Dayton, Ohio, evangelist.

Two baptisms in the Flint church, Mich., Sister Mary Cook of Pontiac, Mich., evangelist.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. David Snader of Akron, Pa., Nov. 11 in the Annville church, Pa.

Bro. J. J. Johnson, the pastor, Nov. 11 in the Logansport church, Ind.

Bro. A. J. Beeghly of Somerset, Pa., Nov. 26 at Mount Pleasant, Pa.

Bro. Royal Glick of Raisin City, Calif., Nov. 18 in the Inglewood church, Calif.

Bro. C. E. Grapes, the pastor, Nov. 18 in the Chambersburg church, Pa.

Bro. R. N. Leatherman of Union City, Ind., Nov. 5 in the Nettle Creek congregation, at the Locust Grove house, Ind.

* * * *

Personal Mention

Chairman Winger of the Mission Board is feeling better. He admitted the other day in the presence of the Messenger. Perhaps you did not know that he ever feels any other way. He did last summer. He is back to normal again, what is normal for him, please understand.

Bro. R. E. Mohler, chief Men's Work man, wishes all men were as much interested in church activities as he is. Did you notice how he has been telling you about home missions and the Thanksgiving offering? He spoke of a certain list of names he knew of and wondered if it would be all right to write them on the subject. We thought it would and told him so.

Chairman Hartsough of the General Ministerial Board, led opening devotions for the Council of Boards meeting. His thought was that we'd better not think we are any better than the folks back home. The difference is that certain definite tasks have been given us. We should think of them and pray for grace to face them humbly and courageously.

Chairman Ikenberry of the Board of Christian Education was the leader of one group of visitors at the Messenger offices. We are always glad when friends drop in and especially so when they do not come alone.

Bro. W. H. Yoder of Waterloo came in with such an aggressive "must shake hands" that we yielded at once without resistance. The experience was altogether pleasant. To his pastoral work he adds the care of Ministerial Board interests in his section.

Bro. J. M. Henry of Bridgewater accompanied his Messenger office greetings with an inquiry concerning the present state of the original manuscript of those interesting Maryland Pathfinder articles. Well, by the time a manuscript gets past the linotype machine, through the composing room, back into the proof reader's proper pigeonhole it is usually not an object of great beauty.

Pastor Earl M. Frantz of Ivester, Iowa, was recently seen through an open doorway in the halls of the Publishing House. There were others with him whom we did not succeed in identifying. We are sorry.

The high dignitaries around the House last week in connection with the board meetings were all good to meet and look upon, and though they overtaxed our capacity for individual mention everyone helped to hearten us for the daily grind.

Brother Rothrock's sermon last Sunday at the Calvary, Los Angeles, homecoming was good, we know, and the music and the love feast and the fellowship must all have been delightful. Sorry we could not accept Brother Cline's invitation.

When Bro. H. K. Ober came in to see us he carried in his hands two copies, one paper bound, one cloth, of his fine little book just from the press containing his well known lecture on Child Rights. He has not yet duplicated Russell

HOME MISSIONS HELP BUILD CHRISTIAN HOMES

Remember the Home Missions Thanksgiving Offering

*Sponsored by National Council
of Men's Work*

Conwell's record of 6,000 times for Acres of Diamonds but he does have two hundred deliverances to his credit.

Chairman Yoder told the Council of Boards that he thinks the time is here for our church boards and other agencies to sound the note of hope and faith; to quit thinking of retrenchment and to go forward to bigger things. He also believes it is time to quite trying to make men good without God. The Council liked his address so well that they asked him to put it in form for publication in the Messenger.

Bro. Wm. H. Greenawalt, Tacoma, Wash., was a recent caller at the Messenger rooms. He had just performed the sad duty of laying away the body of his beloved companion at Goshen, Ind., and was on his homeward way. His son Fred has been employed for many years by the Publishing House, and this of course was the primary reason for his stop at Elgin.

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Miscellaneous Items

The **Committee of Arrangements** made a tentative decision on location of the 1935 General Conference at its meeting Oct. 26. It was expected that a final decision would be made at the meeting of the executive committee Nov. 7. The organization of the committee is as follows: Chairman, Russell L. Showalter, Anderson, Ind.; Secretary, Roy Teach, Huntington, Ind.; Treasurer, B. F. Studebaker, Union, Ohio.

A committee was selected by the District Meeting of Northeastern Ohio to consider the conduct of Brother S. G. Greyer. After prayerful consideration his ministry was revoked, which action was ratified by district meeting. The committee was instructed by the elders of the district to inform the churches of the brotherhood that they may know that Brother S. G. Greyer is no longer a minister in

the Church of the Brethren. G. S. Strausbaugh, chairman; M. M. Taylor, secretary.

Ministers Wanted! The General Ministerial Board has received five calls for ministers who will be willing to take charge of a farm and care for the pastoral work of the church. Each call offers coöperation of the members in caring for the major farm activity. Any one interested write M. R. Zigler, 22 South State Street, Elgin, Ill., at once.

Regional Conference of District Boards and members of General Boards within the Eastern Region, Lewistown, Pa., Friday, Nov. 23, 9:30 A. M., meeting of those interested in Camp Harmony. 11 A. M., meeting of all boards with speakers and themes as follows: Providing an Adequate Ministry for the State of Pennsylvania, M. J. Brougher; Ministerial Education, J. W. Lear; How Can the District Boards Assist the Local Churches to Initiate a More Effective Church Program? J. A. Robinson; The Challenge of the Church to Children, Ruth Shriver; The Challenge of the Church to Intermediates, R. R. Peters; The Challenge of the Church to Youth, Roy S. Forney; The Challenge of the Church to Women, Mrs. Ross D. Murphy; The Challenge of the Church to Men, H. B. Speicher; The Missionary Call to the Churches, Both District and General, F. B. Statler; Should Our Regional Conference Be Enlarged to Include More Than Board Members? Levi K. Ziegler. 5:30 P. M., supper conference with addresses by M. R. Zigler and C. C. Ellis. Saturday, Nov. 24, conference of children's division workers under direction of Ruth Shriver.

THE QUIET HOUR

The House of God

2 Samuel 6: 1-15

For Week Beginning November 18

And David arose, v. 2

The worship of God is something to which kings and presidents may well give their attention (Deut. 23: 5; 2 Sam. 7: 29; Ps. 3: 8).

And all the people that were with him, v. 2

Like people, like leader. Not only through the laws they make, but also by their example, do our leaders set the pace for us all (Isa. 40: 11; Zech. 9: 16; Luke 13: 32).

The ark of God, v. 3

God's presence must be in the seat of government. It will insure wisdom and justice in the administration of the state (Psa. 27: 1; 84: 11; Isa. 60: 20; Rev. 22: 5).

David and all Israel played, v. 5

Happiness is a by-product of righteousness (Matt. 5: 1-12).

The anger of the Lord against Uzzah, v. 7

Men must learn that they dare not trifle with God's law (1 Chron. 29: 11; Job 37: 22; Ps. 29: 4; 45: 3).

The Lord blessed the house of Obed-edom, v. 11

Individual, family, nation, or the human race—the welfare of each is fixed by the place God is given (Psa. 25: 8; 33: 5; 34: 8).

The ark of God in the city of David, v. 15

Let God be honored and obeyed in all places of authority (Nahum 1: 7; Gen. 18: 25; Ps. 58: 11; 96: 13; Eccles. 3: 17).

Discussion

How is our understanding of the law of God different from that of David's day?

R. H. M.

Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

Religious Picture Sermons, by Harold Francis Branch. H. M. Shelley, Publisher. Price, \$2.00. 233 pages.

A sub-title of the book is "The Gospel Message of Fifteen World-Famous Religious Masterpieces." Most of us enjoy good pictures, but few of us can interpret them properly. Had we the eyes of the artist who painted them, master paintings would mean more to us. Of these fifteen pictures twelve deal with the life of Christ, the three others being "Ruth and Naomi," "Moses Presenting the Law to the People," and "Breaking Home Ties."

Recognizing the fact that the eye is the chief gate through which we learn, the author uses the picture as the basis of presenting truth. He gives something of the artist's life, describes the picture and then interprets its meaning. Those using these pictures can secure prints of them at a nominal cost. Many have done so and have placed a copy of the picture in the hands of each one in the congregation. Thus the hearers are able to see all that the speaker describes. In many instances ministers who have so used the pictures in their services have later found them framed and on the walls of their parishoners. This means that the lessons of the picture are not forgotten with the closing of the service at church.

"Religious Picture Sermons" finds its big field among all teachers of religion.

PASTOR AND PEOPLE

The Gist of the Sermon

BY D. W. KURTZ

The Measure of Man

WHAT is man, is one of our greatest questions. Philosophy finds all problems summed up in three questions: Whence did we come? Whither are we going? What are we to do under the circumstances? The last is the problem of ethics, the problem of life, the problem of religion. If we can answer the problem of living, perhaps we can find an answer to the other two problems also.

The materialist says man is a worm of the dust, a victim of the forces of nature, determined by heredity and environment. He is totally a slave of circumstances. His philosophy is pessimism. Life is best when man can endure for a little while his condition, and pass off the scene of action as easily as possible.

For many ages people said man is a fighter, a soldier, and the great man is the great killer. The measure of man was the number of people he conquered and subdued. By this test Alexander and Napoleon were the great. But how pitifully have their achievements withered away, and their glory faded. Their success has only the more contributed to the failure of the race. Fighting for selfish ends only develops the brute, and not the man.

Others think the measure of man is his money. What are you worth? The average American would think at once in the terms of his money. The great are the rich, the capitalists, who own and control the productive agencies of the race. Money is power, and these few men have the power to determine the life of humanity to a very great degree. Most men are not free, they are compelled to fit into the machine age which the men of power have created. Of necessity they work and live according to the dictates of the money magnates. The great are the rich is the attitude of most men today. All culture and art are being measured by their money value, in this materialistic age. But a deeper insight shows the superficiality of this philosophy. Russia killed its rich, and for an idea sacrificed 700,000 men. If only the idea were better.

Men of thought are the great. And we think of Plato, Aristotle and Shakespeare, and the poets and philosophers and scientists who have discovered truth to bless the race. Pasteur, and not Napoleon, was voted by the French people as their greatest man. The thinkers are back of all progress. But again we see that thinkers may curse the race as well as bless it. There must be a deeper principle.

The true measure of man, according to the Perfect

Man, is service. He that would be great, let him be servant. How contradictory to all history, and how confirmatory of all history! The great ones have lorded it over men, and all truly great men have been the servants of humanity. Only as the heredity and environment, only as the fighter who fights evil with spiritual weapons, only as the money maker uses his power for blessing, only as the thinker will use his truth for the redemption of the race, only as all our powers are dedicated to the service of the kingdom, do we become men.

Chicago, Ill.

Embellishments

BY NANCY D. UNDERHILL

Most young people—though naturally beautiful—think they may enhance their personal attractiveness by putting something on, more than is required. We remember years ago it was the fashion to cover a lady's dress with ruffles, furbelows and other sorts of superfluous trimmings until the main part of the dress was almost invisible. The fashion caused much study, work and expense, and after all, a perfectly plain, neat and comfortable garment was more beautiful—a rest to the eyes and a comfort to the wearied brain.

At the present time some think they can not leave their rooms or go where they will be seen without using face powder, lipstick and having penciled eyebrows; hair fixed according to the latest worldly fashion; skirts of fashionable length with flesh colored hosiery. All these things consume much of their valuable, God-given time, as well as being unnecessarily expensive. And they do not add to the natural beauty, but instead give a false appearance of boldness and immodesty, which is contrary to the Christian's natural appearance and to Biblical instructions (1 Tim. 2: 9; 1 Cor. 11: 15).

We have seen a beautiful, innocent babe, with a gold ring upon one of its pretty little fingers, being tied thereon with a dirty string passed over its little dimpled hand, and around its wrist. Could anything make a baby's hands more beautiful than they naturally are? No, these additional adornments simply give a look of cruelty and injustice to the little child and of weakness of character and intellect to the mature person.

We used to be told that a person whose mouth was perpetually open was not considered to be of strong intellect. But the open mouth and grinning teeth are now the prevailing fashion. But the matter of dress is not the only way that we may err, in adding unnecessary embellishments.

Young writers sometimes feel a need to embellish the truth in order to make it more effectual. But the plain, unadorned truth is perfect, and any addition

thereto, is like a coating of iron or brass upon gold. Jesus said, "Let your communication be yea, yea, and nay, nay, for whatsoever is more than these, cometh of evil."

Now this referred to swearing, but it is applicable also to all other conversation. It means that the disciple of Christ should be so absolutely truthful that no oath or bond could add any value to his statement. So, because we represent Christ, and he is truth, our every statement should be absolutely and altogether true, without any additions or embellishments. Let us endeavor to emulate our dear Savior in both word and action, being just plain, true Christian. For whatsoever is more, is it not evil? See Matt. 5: 37.

Grand Junction, Colo.

Sincerity in Truth

BY JOHN W. MILLER

SINCERITY is one of the Christian's most precious jewels. It is his safety. It is his badge of discipleship and of glory. It is both his breastplate to defend him and his crown to adorn him. It is one of the greatest promoters of natural usefulness and practical efficiency. I do not conceive of sincerity as properly a grace, but rather as an ingredient in every grace and virtue. He is that which he seems to be. Sincerity is God-fearing; that is, it brings out the best that there is in us, and to bring out the best is to bring out the divine life of the soul.

Sincerity is the beauty of a Christian. Wherein lies the beauty of a diamond, but in this, that it is a true diamond? If it be counterfeit, it is worth nothing: so wherein lies the beauty of a Christian, but in this, that he hath truth in the inward parts.

Years ago a certain state governor was impeached. It was said: "He always tried to seem rather than to be." Many politicians and business men have lost out because of indecision and vacillation. In fact, the whole atmosphere of business and professional life is per-

vaded with the thought that one can not be sincere and attain any measure of worldly success. Many salesmen make false representations or state half-truths in regard to their merchandise. These are indulged in by those who are ordinarily reputed honest, on the ground that the purchaser will discount the statements and at last accept only the truth. Wrongdoing, dishonesty and sham pretensions, with those who have any conscience, abstract the mind, warp the judgment, destroy in time even the practical capacity to earn a living. Insincerity produces inward turbulence, diminishing self-respect, increasing self-reproach. He is not what he seems, a picture is like a man, but it wants breadth: the hypocrite is an effigy, a picture; he does not breathe forth sanctity; he is but like an angel on a signpost: a sincere man answers to his profession, as a transcript to the original.

Sincerity will give us comfort in the hour of trouble. Paul said: "Grace be with them who love our Lord Jesus Christ in sincerity" (Eph. 6: 24). Sincerity qualifies our love. Love is the supreme word in any language. It is the greatest motive in modern life. Sincerity and love are the two greatest links in the chain of progress. Even knowledge and experience are subordinate to it.

Sincerity stands at the head of all admirable qualities in our friends; without it all friendship is a mockery and a snare. Fickleness is a trait that should not be sought. Dissembled love is worse than hatred. Counterfeiting of friendship is hypocrisy.

The sincere Christian is sturdy, adherent to principle and sure of his ground. He will do nothing but what the word warrants, and that is safe as to the conscience. This makes his service find acceptance with God. He labors to approve himself to God in everything, and thereby God will overlook many failings in him (Num. 23: 21). The sincere Christian abhors that which is evil. He abhors dissimulation towards all men, his heart goes along with his tongue; he can not flatter and hate, commend and censure. The sincere man is open in heart and head to present enlightenment and guidance. He is free from acts of artificiality and adulteration. Sincerity heals his infirmity (space forbids me to name the many examples from the Bible). He that walketh uprightly walketh surely. Unstable as water, he shall not excel. Sincerity produces courage and courage is one of the most necessary elements of a successful character. It inspires confidence within our own hearts, and "if our hearts condemn us not, then have we confidence towards God." Above all things sincerity is a great blessing because it moulds our simple life into one complete unit ready for the Father's blessing in the life eternal.

Boston, Mass.

Twilight

How kind is death in that last hour
When God, in love, lets down the bar.
Encircled by his mighty arm,
No thought of night or dread or harm;
So past and gone all doubt and fear;
No more to shed a useless tear.
It is the Lord that whispers, "Come,
My weary child, I'll take you home;
No more of worry, pain or care;
For you there's gladness everywhere.
Comfort—rest, to you I give
For I have died that you might live."

—By Lois Lindfort.

HOME AND FAMILY

Coveting the Best Gifts

BY ELIZABETH KELLER

"Thou shalt not covet," but I do—
The clasp of baby fingers,
While searching eyes of brown or blue
That meet my own and linger
With a beaming, glowing, magic charm
Of growing confidence,
Are unafraid of any harm—
I covet their innocence.

"Thou shalt not covet," but I do—
The joyousness of youth:
Undaunted, daring to pursue
All things, and prove their worth;
Laughing, playing, frolicking,
Growing brave and strong,
Seeking high ways, following
With their mirth and song.

"Thou shalt not covet," but I do—
The fellowship of men:
The nobleness of womanhood,
To be a part of them,
To join in service with the throng,
To labor, dare and be
A part of all that stamps out wrong
With perfect charity.

"Thou shalt not covet," but I do—
The friendship of the aged:
A heritage to me, to you,
Of wisdom, gained and saved;
Of courage that could blaze a trail
Through wilderness and plain;
A hope that could not, would not fail,
A heritage to claim.

"Thou shalt not covet," but I do—
Earnestly, the best gifts:
All that is lovely, pure and true,
The higher things, that lift
My soul above all selfishness and greed,
All envying and strife,
Into a fuller, richer creed—
The brotherhood of life.

Dallas Center, Iowa.

Salvage

BY OMA KARN

FROM a window in the kitchen Jessie saw her husband coming up Chestnut Street. His shambling gait and drooping shoulders—so unlike Larry—told of one more failure in the way of finding employment.

The baby was fussy. Jessie hastened to give him his bottle to hush his cries. There had been occasions of late when the father, fond as he was of the child, seemed scarcely able to tolerate his presence.

Engrossed in coaxing Larry Junior to close his eyes and go to sleep, Jessie failed to notice that Larry Senior had stopped to talk to a man on a truck parked in front of the house. Then she heard him come in and go to the basement. The furnace resounded with a merry rattle. Larry was whistling. Jessie wondered.

Larry was ascending the basement stairs when Jessie, having by some means or other contrived to keep the baby asleep during the spirited racket going on downstairs, came down from having placed Larry Junior in his crib. Larry Senior was radiant of countenance. Husband and wife faced each other. "Well," queried Jessie, eyes atwinkle, "Work?"

"Yes, and no," Larry twinkled back. "Work, but no ready cash for the doing of it. You may have noticed me talking to John Linden out in front. He has bought back the land on which the old schoolhouse stands. The building is to be demolished. John offered me the job of tearing it down."

"A thank you job? Is John Linden guilty of a trick of the kind?" the voice of Jessie soared.

"Not so fast, lady fair. Leaping to conclusions is far from wise. Like most of your sex you step on the gas too soon. John and I are to be partners in the deal. He is to take what he wants of the plunder. What remains is mine—with the privilege of realizing what I can from its sale."

"Plunder? Sale for plunder these days!" Inwardly Jessie was seeing red. Aloud she said, ominously calm, "You have accepted?"

"You bet I have accepted. Why not? Counting out the profit, it's something to do, with freedom from the curse of idleness. Why, what is the matter, honey? Aren't you pleased, and where is Larry Junior?"

Jessie gallantly rallied all the reserve force possible. "Larry Junior is asleep. And of course I am pleased with the job, Larry Munger. At the very least we will be able to save twenty, or a thirty-some on the fuel bill. Hurrah!" She waved the tea towel at some imaginary foe, then continued: "We are digging out. We'll celebrate, Mr. Millionaire. Your father was here right after you left. He brought a sack of flour and a pail of lard. Mother was in this afternoon. She brought a quart of milk and a can of her last remaining jar of apple butter. We'll have cocoa and hot biscuit and apple butter for supper."

"John was on the scene today choosing what he wants of the stuff," Larry told Jessie the evening of that first strenuous day at house-wrecking. "There is an amazing amount of material in the building. It is good, sound stuff. Old Sam Linden knew what he was about when he stood over the builders of old Riverpool with an eye on every piece that went into its construction. I've heard my father tell about it. He was one of the carpenters.

"What is to become of the old desk seats?" Jessie asked.

"John has sent out word that whoever of the former pupils of old Riverpool wants one may have it by coming and getting it. He took the double seat he and I shared home with him today. I'm sending the one you shared with Betty Martin in tomorrow on John's milk truck. Remember how we four would pass notes when the teacher had her back turned?"

"Do I?" giggled Jessie. "And how I would neglect study to look across at you boys trying to decide which one of you I liked the better. Honest, Larry Munger, did you choose me because you really liked me best or because John Linden carried Betty off first—all but eloped with her?"

"Oh, you get out!" Larry's face was ruddy with color other than that from facing cold wind during a three-mile hike in from old Riverpool schoolhouse. "Let's get serious—down to business. I've a mind to—" Larry broke off, affecting to cough.

"A mind to do what?" Jessie placed a cup of steaming cocoa beside the plate of her husband.

"Ask Sam Fletcher to go in with me on the fuel part of the proposition," evaded Larry. "There are several trees to be cut. We could make good use of Sam's truck."

Jessie's own cup went down with haste such as sent a portion of the contents splashing out onto the spotless tablecloth. "Larry," cried she, "you make me so happy with what you have said. I was in today to see Ruth. Ugh, the cold house! A medium sized gas heater in the large living room and a hotplate in the small kitchen. The faces and the hands of the little boys were blue and pinched with cold. Ruth's aunt has offered them the use of a huge coal and wood heater she left stored out at the farm. She offered to have it brought in to them but Ruth says what use would it be when Sam can't so much as find wood to cut for fuel!"

"I'll telephone Sam right now. Larry half rose from the chair. Jessie's merry laughter rang out. "Pardon, old dear," she said, seeing Larry's abashed countenance. "I do it myself, times over. It is like when we dismantled the car and hauled it out to mother's—so we wouldn't be tempted to use it—we just can't become accustomed to the fact that it is not. Sometime? Sure thing, partner."

The demolition of old Riverpool schoolhouse came to completion the middle of March. About the corresponding date in the month of May John Linden met Larry Munger on the street one morning. Larry was carrying a dinner pail. John hailed him. "I hear you are back on your old job," he said.

"Been at it since the first of the month," grinned

Larry. "Pay check not so flush of figure as formerly, but are the plucky wife and myself thankful for what it does contain! Been past the place on Buckeye lately?"

"No. Why?"

"Pay you to take a look. Drive around some morning. Step inside. Jessie will be delighted to see you. She wants to thank you."

"Thank me? What for?"

"But Larry, laughing, was swinging on down the street toward the plant where he was employed. John Linden, curious, climbed into the milk truck, turned around, and headed for Buckeye Street.

The Munger residence occupied the east corner formed by the crossing of Chestnut and Buckeye Streets. John Linden, approaching the place from the rear, or up Chestnut Street, was dismayed to sight a neat brick and stucco garage at the rear of the six-room dwelling. "Is it possible the fellow was forced to sell part of the lot?" was John's regretful comment.

The house was not old. That it had never been quite finished or properly painted gave it a look that belied its age. "We mean to move the decrepit looking shack back, make it into a garage, and build a new modern bungalow where it stands," Larry had confided to John Linden when the property was purchased. "Yes, I know it will mean mortgaging the lot. But what is a little debt these days? I'm making fifty per week, with a raise in prospect [the date was May, 1928] and Jessie is a good, close manager."

John, turning the corner of the cross street (May, 1934) wondered where the shabby little place could have got to. Had he turned a corner too soon? He glanced at a sign on the opposite corner. No, he was on Buckeye Street.

"Hmm." Light broke in on John Linden. He alighted and passed up a recently laid walk to the smart modern veranda of the house before which he had parked. He looked closely at one of the smug pillars of the veranda. He even dug a thumb nail into one of its bricks. Backing away he used his eyes on the dwelling. He counted—using his fingers: "A garage, a veranda, two new windows, repaired roof and chimneys, a sleeping porch in course of construction, and the new brick walk—all as salvage from old Riverpool schoolhouse!"

The front door opened and Jessie stepped out onto the veranda. "Good morning, Cinderella godfather," she greeted, "of what are you thinking?"

"I'm thinking that we of the United States of America need not fear total economic disaster to the nation so long as we have men and women like Larry and Jessie Munger," came back in all seriousness. "How did you manage to work the miracle of the accomplishment?"

"Chiefly by sharing," was the sober response. "There were features connected with the work of remodeling that Larry, with all his cleverness, was unable to handle. But we found what aid was necessary in our own locality. The men, all of them out of work, were glad for the opportunity to be busy at something and to take their pay in material furnished by old Riverpool schoolhouse. Watch the houses as you go north on Buckeye street. You will find bricks, and other odds and ends from old Riverpool looking out at you from the buildings of almost every small home owner along its way. And are we proud of our salvage-improved homes!"

"And happier in their possession than you would have been in the debt-burdened homes you once dreamed of owning," thought John Linden. He was at the truck before he remembered to ask: "What particular fairy godmother furnished paint for the house?"

"Backwoods," jibed Jessie—she had grown to womanhood on a farm adjoining the Linden place. "Don't you natives of Riverpool ever read a daily? A pity that you missed seeing that Mrs. L. M. Munger of Buckeye Street, guessed, to the correct figure, the number of beans in a container in a window of the Home Hardware Company? For which perception of vision said lady received ten gallons of house paint. Talk of misfortune coming double! Take my word for it, good fortune flows back in much the same manner!"

"That is if the one the good fortune smiles at is wise enough to smile back—and lay hold," chuckled John Linden.

Ashland, Ohio.

Sharing Observations With the Home Church

(Continued From Page 6)

10 P. M. the ship again pulls into the harbor of Takaradi in the Gold Coast and we retire for the night.

September 27. By early rising we find ourselves beside one of the best quays on the West Coast. Our boat is depositing carloads of cement in barrels, potatoes, corned beef, automobiles, flour, etc. Another American-West African boat is in the harbor which flies the stars and stripes and a bit of homelikeness fills our minds. After breakfast we go ashore and mail letters, visit the native market, walk over some good English roads and return to the boat for lunch. One is impressed again with the progress in the last thirty years on this west coast of Africa. At this port alone 800 boats annually deposit 165,000 tons of freight and carry away more than 500,000 tons. Takaradi is a city of 6,000 people grown up in the last ten years and six miles away is the city of Secondi with 16,000 population. The Gold Coast produces much of the world's

cocoa and this is one of its most important exports. America alone among the world's nations has kept up an increasing consumption of cocoa through the depression. I have just read, too, of the rapid improvement of education in the Gold Coast, back of which of course was the ever present hard-working missionary. Even four-fifths of the schools now are under missions, but many with government subsidies. How one finds it impossible to measure the influence of missions! You see their imprint across the world economically, socially, educationally and religiously. May God grant that this spirit of helpful sharing in the realm of spiritual things may never cease. What a vision Jesus had when he gave this as a vitally urgent principle of his gospel of life and hope.

September 28. This day is spent in the harbor at Accra, Gold Coast. Accra is a city of 60,000 and the capital of the Gold Coast. It is the center of the great cocoa industry in this British Colony. It was interesting to watch the black men handle the great boatloads of flour, cement, canned goods and other material being unloaded from our ship. These men are adapted in dress and disposition for this difficult task. The sea is ever heaving their boats up and down from five to ten feet. If a box goes overboard they dive after it and get it on board their boats. If the great crane of the ship lowers freight just as the waves suddenly throw their boats upward, in the twinkling of an eye they jump in the water to avoid accident and always come up smiling. They can swim and dive almost with the ease of a fish. They seem well fed and nourished and we are informed that among them are many Christians. Their faces indicate culture and intelligence. The afternoon tea arranged by our Plymouth Brethren missionary friends was a surprise and a delightful hour. About fifteen of those of us who had spent an hour daily in Bible study and mission discussion were invited to one table in the dining room. Amid the sip of tea, sweets and tropical fruits there was testimony of Christian fellowship and friendliness in a common cause. Now most folks are alike when our human interests are found in a common purpose and desire. It was an hour long to be remembered. The night was spent in a community singing, in which German and English languages alternated. Again we found in music a common bond of interest, even as we did last night with the amateur moving pictures shown by Jack Verstep who has marvellously succeeded with his hobby of photography in the heart of Africa and elsewhere and gave us some of the results in a five reel presentation of Victoria Falls and other scenes in South Africa. Thus music and art sound the voice of a universal language which is understood by all.

CORRESPONDENCE

DISTRICT MEETING IN MIDDLE INDIANA

The District Conference of Middle Indiana was entertained this year by the six Huntington County churches, viz: Andrews, Clear Creek, Huntington, Loon Creek, Markle, and Salamonie. It convened Oct. 12-14 at the Salamonie house ten miles south of Huntington. The conference was remarkable, not only for the ideal weather and the well prepared physical accommodations, but also for the spiritual concern and zeal which characterized the sessions. Bro. M. R. Zigler gave us five searching and inspiring messages on such subjects as, The Ministry, Men's Work, Education, Missions, and The Home. Miss Ruth Shriver gave valuable assistance in the children's work. Besides these, our district leaders brought some very good discussions regarding our district problems and plans for future work. Special music was provided by Manchester College groups and by some of our congregations. The attendance was good, the mass meetings even overcrowding the large auditorium. Sectional meetings were held in other churches of the village of Lancaster where the church is located. About 1,000 people were present for the Sunday morning services which were carried on in three divisions simultaneously. On Sunday evening at the closing session a capacity crowd saw the temperance play "What Shall It Profit?" effectively presented by the West Manchester church.

At the business sessions on Saturday all of the thirty-seven churches were represented except three of the smaller congregations. Eld. J. O. Winger served as moderator and Eld. Moyne Landis as reading clerk. The writer was selected as writing clerk for three years. The committee on a regional home for the aged reported their findings, but as they had no definite proposals to present, they were asked to continue their work. The matter of the budget for next year was discussed quite freely and some changes were made. It appears that our churches in this district are coming into a better spirit with regard to our district work, and are showing it by contributing better toward the financial program. Elders Moyne Landis and Edward Kintner were chosen as delegates to Standing Committee with Elders Charles Oberlin and W. C. Stinebaugh, alternates. The invitation of the Manchester church was accepted as the place for the 1935 meeting.

W. C. Stinebaugh,
Huntington, Ind. Writing Clerk.

MEN'S WORK, SOUTHWEST DISTRICT OF KANSAS

Two hundred men assembled for a Men's Work rally in connection with the District Conference of Southwest Kansas. The principal address was given by Bro. H. A. Brandt of Elgin, Ill., on the subject of "Why Men's Work Holds Second Place." It is true that the subject is rather a pessimistic one, but in the way it was handled by Bro. Brandt things did not look so bad.

A round table discussion was conducted by Mr. John Wall of McPherson. The theme receiving greatest attention was the coming election, at which time Kansas is to vote on repeal of her fifty-three-year-old prohibition law. Men's Work in every church of the district is to play an aggressive part in getting men and women to the polls on Nov. 6, in addition to assisting the dry forces in every way possible prior to that time.

R. E. Mohler.
McPherson, Kans.

WOMEN'S WORK MEETING

The annual Women's Work conference of Northeastern Ohio was held in the Chippewa church, Oct. 9. The president, Mrs. M. M. Taylor, presided. The opening devotions were conducted by Mrs. D. M. Studebaker. Mrs. Glen Weimer told us what the women of the church can do to aid the ministry. Mrs. D. R. McFadden gave the mother's relationship to her daughter. Miss Edna Hane spoke to us of the daughter's relationship to her mother. A special number of music was rendered by a women's chorus from the East Chippewa church. Our president led us in a thought-provoking round table discussion.

Our women gave over \$2,300 to various projects in the past year; \$524.50 was given to the national women's project. Mrs. Arthur Dodge was chosen as secretary-treasurer with Mrs. Flora Hoff, assistant. The women voted to emphasize temperance in a very special way during the coming year.

Mrs. G. W. Phillips.

Danville, Ohio.

DISTRICT MEETING

The district gatherings of the Florida and Georgia churches began Oct. 12 at four o'clock in the Winter Park church. After the Elders' and the Women's Work meetings and a good supper, the evening program of music, readings and topics was handled by the young people, assisted by some older ones in general discussion.

Saturday forenoon was taken up by the ministers in their meeting, with Bro. Harvey Landis as moderator. In the devotionals, Sister Bail read the love chapter in a way that will not be easily forgotten. At the evening meeting we prevailed on her to read another scripture for us and she favored us by reading Matt. 25. If other ministers could and would read their scripture lessons with some of her expression in them more people would love the Old Book. The speakers were well filled with their topics and gave them to the audience in interesting speeches.

After a short but interesting business meeting, we assembled for our annual missionary meeting. Before the missionary discussion, Elders J. H. Moore and S. W. Bail told of some experiences in Florida fifty years ago. Bro. Moore told of his coming to Florida and the beginning of the church at Keuka. Bro. Bail then told of his coming as a young man, reaching here on Thanksgiving Day in 1884. After the anniversary speeches Brethren J. Myer and D. E. Miller ably discussed two missionary topics and then the offering was lifted for the work of the district for the next year. Besides the cash offering several pledges were given. Two of the pledges will care for the work for two months of the year.

The Sunday-school workers had a whole forenoon full of good things with early morning worship directed by Bro. H. B. Layman; several group meetings for discussion of some special problems; an interesting song service by different choristers; Sunday-school directed by Forrest Chambers as superintendent. Then with George Swank in the chair as moderator we heard the discussion of the Sunday-school topics. They were well given and helpful.

In a brief way the following will give a clear idea of some of the plans made and leaders for the future. The new member on the Ministerial Board is S. Ira Arnold; on the Mission Board, J. D. Reish; on Board of Christian Education, Bro. Harvey Landis, Bro. A. D. Bowman and Sister D. E. Miller; on the program committee, Bro. D. E. Miller; on the resolution committee, Sister Lydia Stauffer; for

moderator for the next district meeting, Bro. Harvey M. Landis; delegate on Standing Committee, Eld. D. E. Miller with Eld. A. D. Bowman, alternate. The next district meeting will be held in the Sebring congregation, Oct. 11, 12 and 13, 1935.

Many of the best and most helpful things we received from the meetings cannot be conveyed to you through print. The fellowship with young and old; the enthusiastic interest to keep Florida dry at this time; the feeling and interest in the future of some of our weaker churches as manifested in offers to help in money as far as we can and in other ways where the money is lacking; (Bro. Lininger says the work shall not lag at Okeechobee, if he has to do it without pay); the helpful presence and advice of an elder who is in his 88th year and saw most of the churches here begin the work. We do not think in terms of young and old in our district; our interests are one and the same and we are willing to help each other.

Groveland, Fla.

J. H. Morris,
District Clerk.

WOMEN'S WORK IN SOUTHERN CALIFORNIA AND ARIZONA

The women of our district met at La Verne, Aug. 31, for our annual conference. We are grateful to our summer conference committee for allowing us a whole day for our work. I think more and more the men are recognizing the efficient and sacrificing work of our women.

Mrs. Sylvia Rupel of La Verne gave us a hearty welcome. Forty-three delegates responded to roll call. Each of our eighteen churches was represented. Our president, Mrs. J. Z. Gilbert, gave an inspirational talk. A special song was sung, both words and music being written by Modena Minnich Studebaker, whom we are supporting in her work on the foreign field.

The treasurer's report showed an increase over last year. Receipts: \$1,859.92; paid out, \$1,820.58. The missionary spirit in our group seems to be growing. Perhaps it is because we have so many foreigners right among us here on the Pacific Coast.

In order that the Northern and Southern California Districts might get better acquainted, we planned a joint meeting to be held at Bible institute time, usually the first of February. Mrs. Galen K. Walker, our Annual Meeting delegate, gave an excellent address on various meetings she attended while at Ames. We were impressed when she told of the wonderful missionary meeting with about 800 women in attendance, representing thirty states, when an offering of \$1,135.94 was taken. The goal for the year: "Each woman at work."

The only gloom of the session was caused by the resignation of our efficient president, Mrs. J. Z. Gilbert. The resignation was accepted regretfully and Mrs. Della Lehmer of Los Angeles was chosen to fill the unexpired term.

We held our missionary program in the afternoon with Mrs. S. W. Funk leading devotions. Mrs. Lois Greenawalt of Phoenix, Ariz., had for her theme, What Can the Bible Mean to Us Today? Mrs. Iva Brubaker gave an address on Have a Mind to Work. The stirring address of the day was given by Ruth Forney Brooks who told of her experiences with the India people.

At the dinner hour Mrs. M. Q. Calvert was in charge and a number of short, spicy talks were given and there was splendid music by the young people. At 7 o'clock we had family night. Mrs. H. A. Frantz who had charge is to be commended for the splendid manner in which it was carried out.

There were different scenes portraying family life, the last being the sunset of life by Brother and Sister Boone who have been married fifty-eight years.

At all of our meetings we had special music which added much to the program. The meetings were well attended by men as well as women and young folks. We closed a busy session with the feeling that we want to do even greater things this year than ever before.

Mrs. Cora Neher,
Pomona, Calif.
Secretary-treasurer.

PASSING OF SUSANAH RINEHART KITTERMAN

Susanah Rinehart Kitterman, daughter of Enoch and Elizabeth Rinehart, was born near Wheatville church, Gratis, Ohio, March 30, 1853. She married Peter Kitterman Jan. 4, 1871, and for fifty-three years they walked the path of life together, or until he was called to the great beyond, April 1, 1924, just three years after they had celebrated their golden wedding.

She was the mother of three girls. She was quiet and unassuming; her life was one of loyalty and devotion, not only to her home, but to the church and community. She gave service, love, kindness and silver until her affliction six years before her death. These years were years of pain and disappointment, but never did she lose her great faith in God or complain of her lot. She was always cheerful and to many of the hundreds who visited her she was an inspiration indeed. She was a member of the Church of the Brethren for fifty-eight years.

She was called home Oct. 9, 1932. She left brothers, sisters and friends, but the two grandchildren and three great-grandchildren who all loved her so well, have a heritage which shall last forever. So ends her life and it can be rightly said of her: "Blessed are they which die in the Lord."

Camden, Ohio.

Mrs. Chas. Beasley.

NEWS FROM CHURCHES

CALIFORNIA

Inglewood church held its regular business meeting Sept. 7 for the election of officers for the church and Sunday-school. Elder is W. H. Wertenbaker; clerk, R. C. Hollinger; Messenger agent and correspondent, Susan B. Thomas; Sunday-school superintendent, H. M. Stutzman. Oct. 7 was rally day. Our superintendent gave a fine talk to the class which was promoted. At the close of the services the members and friends went to the park and had dinner together. During the pastor's vacation the pulpit was occupied by Bro. S. W. Funk of Covina and Bro. J. S. Zimmerman of Long Beach. Both gave us good spiritual food. We are looking forward to the coming of Bro. Royal Glick of Raisin City for a special two weeks' meeting beginning Nov. 18. Our love feast will be held in connection with these meetings Nov. 30 at 7:30. The young married women of the church have organized a Dorcas club which meets once a month with a social each quarter. We are happy to report an increased interest and attendance in the Y. P. D. under the splendid leadership of Bro. Lester Buerge. Several of the young people are serving in regular offices of the church and Sunday-school. Our pastor, Bro. Ora E. Weddle, was recently reelected president of the Inglewood ministerial union. In this way our church has contact with other churches and organizations of the community. We united with two other churches this summer for evening services. Bro. H. M. Stutzman and Bro. R. C. Hollinger served as delegates to district conference. Our Ladies' Aid went to El Segundo and quilted one day for a sister and on Aug. 28 they went to the home of a sister and sewed for a needy family.—Mrs. Susan B. Thomas, Inglewood, Calif., Oct. 23.

Los Angeles.—First church met in council Sept. 12. Officers for the ensuing year were elected as follows: Elder, D. B. Miller; Wm. Wertenbaker, assistant; clerk, Levi Hosfeldt; treasurer, Earl Schrock; Messenger agent, Sisters' Aid; correspondent, Della Lehmer; Sunday-school superintendent, Earl Schrock; C. W. president, Earl Hill. The junior church is a venture which seems to solve the problem of holding the children for the second morning service. Sister Elva Schrock has charge of this service. Last Sunday evening she reported that eighteen of the juniors had confessed Christ and asked for baptism. Upon visiting the parents Brother and Sister Schrock were pleased to learn that some of the mothers were ready to come and be baptized with their children. Oct. 7 was rally day. An appropriate program was rendered by the children with some special music by the adults. A number of beginners were promoted to the primary department and primaries to the junior department. Each primary child received a Bible, presented to them by the superintendent. The new officers were installed by an impressive service conducted by our elder, D. B. Miller. The sisters are quite active in the various departments of their work. The Aid meets once a week. Their work consists of quilting, making comforters, also handages for hospitals. We have a joint meeting once a month at which time a missionary or social worker addresses us. Our Bible study is the book of Romans. We

have an interesting Wednesday evening meeting consisting of a half hour of prayer service followed by Bible study in First Corinthians. Nov. 5 Eld. Fred A. Flora of Santa Ana is to begin a series of meetings, to continue until Nov. 18. These are to consist of Bible lectures each evening followed by an evangelistic message. Our love feast will be held Nov. 18 at 4 P. M.—Mrs. Della Lehmer, Los Angeles, Calif., Oct. 20.

COLORADO

Colorado Springs.—Our church was favored by several inspiring sermons by visiting ministers during the summer months as follows: Bro. J. J. Yoder of McPherson, Kans., Bro. M. R. Zigler of Elgin, Ill. Ministers from other denominations were: Rev. Barnard of Dayton, Ohio, Brethren Church, Rev. G. E. Whisler of Church of Brethren in Christ, and Rev. C. T. Bishop of Baptist Church. Bro. Hamm of this city has been preaching every other Sunday morning. Our new pastor, Bro. D. D. Harner, delivered his first sermon Sunday, Oct. 7. He will preach at Falcon, Colo., every other Sunday morning, but will fill our pulpit every Sunday night. The ladies of the church cleaned the parsonage, and the men did some repairing and painting. Sept. 30 quite a few of our members attended the all-day services at the Mennonite church at Manitou, Colo.—Mrs. John R. Lemons, Colorado Springs, Colo., Oct. 16.

Haxtun.—On Monday evening, Oct. 15, the ordinance of baptism was administered by our pastor, Bro. I. C. Snively, with thirty-eight participants; two were received on former baptism. Among those received were thirteen heads of families, seven homes being united religiously. Three grandmothers were baptized whose ages ranged from sixty-four to seventy-nine. This service closed a successful series of revival meetings conducted by Brother and Sister Oliver H. Austin. The messages were inspiring and helpful both in sermon and song. Sister Austin directed both an adult and junior choir and also told a most interesting story each evening. Several special numbers in music were rendered at various times. Miss Beth Heaston was the pianist. On Sunday evenings the local Methodist church joined us in these meetings; this spirit of cooperation was very much appreciated. Previous to the revival several cottage prayer meetings were conducted and fifteen minutes prior to the services each evening there was a call to prayer. Bro. Austin gave us an impressive definition of religion which is well to remember: "Religion is the life of God in the soul of man." There was an unusually large attendance all through the meetings and wonderful interest was manifested. There were special sermons for men and boys, family night and high school night. At the latter service it was most gratifying to note that there were exactly one hundred students and faculty members in attendance. Brother and Sister Austin have endeared themselves to our hearts by their untiring efforts in our behalf and we truly appreciate and thank them for their wonderful spiritual help. This was their second campaign in our church.—Mrs. Warren D. C. Wood, Haxtun, Colo., Oct. 17.

FLORIDA

Lakeland church held its regular business meeting Sept. 23. We elected church and Sunday-school officers for the coming year; church in care of District Ministerial Board; church clerk and treasurer, Bro. J. S. Leckrone; the writer, correspondent and Messenger agent; Sister Fahnestock, director of children's work; Bro. J. S. Leckrone, reelected Sunday-school superintendent. Bro. S. Ira Arnold and Bro. A. D. Bowman were chosen delegates to district meeting. Bro. Roy Timmons and Bro. O. Michael were elected church trustees. Eld. S. G. Fahnestock and family of Lebanon, Pa., are now located with us. Our church is out of debt and we are considering moving the building to a more desirable location. Any brethren who are looking toward Florida for a home are invited to come to Lakeland and enjoy the fellowship with us.—Mrs. J. S. Leckrone, Lakeland, Fla., Oct. 20.

Sebring.—Our pastor, Bro. D. E. Miller, and wife have returned from a short vacation among friends in Virginia. They are now beginning on the seventh year as pastor of the Sebring church. Many of our members and others are also returning for the winter. Cottages and apartments are rapidly being taken up. Sept. 25 we met in council to elect our delegates to the district meeting, as well as Sunday-school officers. The delegates elected were Brother and Sister D. E. Miller and Bro. L. L. Lininger. Since the Sebring church has a membership of over 200, including the mission points, we are entitled to three delegates. Our Sunday-school superintendent is Bro. J. H. Hollenberg. Sunday, Sept. 30, was promotion day in the Sunday-school when a number were promoted from the different departments. Following this was a consecration service for the Cradle Roll members. On Friday evening, Oct. 5, we held our annual get-together meeting on the church lawn. There was a large representation of members and friends and the fellowship was fine.—Anna Stutsman, Sebring, Fla., Oct. 19.

IDAHO

Fruitland.—On June 16 Brother and Sister W. Earl Breon came to take up the work of this church. Much interest is being shown in all departments of the church. A council of boards has been organized to consider the program of work of the church. Plans are being made for a harvest meeting Nov. 4 and for three union services with the Methodist church on World Temperance, Peace and Thanksgiving. The Men's Work with Bro. C. E. Fisher as president is starting on its winter program. The Women's Work has been organized with a full program of women's and girls' activities. Bro. Breon is teaching

Bible studies during the adult C. W. period. The book of Job has been finished and Revelation is being used. The B. Y. P. D. is very interested in discussing the present day problems and Christianity. About seventy-five attended our love feast Oct. 19. In July Sister Anetta C. Mow gave us three much appreciated lectures on India.—Alma Shamberger, Payette, Idaho, Oct. 23.

ILLINOIS

Batavia.—Our church met in a fellowship supper Oct. 5 at which time our council meeting was held. Officers for the coming year were elected. Rally day was held the following Sunday at which time we had installation services for the new officers. Oct. 24 we are beginning revival services to be conducted by our pastor, B. C. Whitmore of Wheaton. The love feast is to be held Nov. 11 at 5 P. M.—Lucia L. Barber, Batavia, Ill., Oct. 23.

Camp Creek.—Sunday, Oct. 7, our elder, Bro. D. E. Eshelman of Canton, was with us, being called to attend to baptism. We had services at the church in the morning followed by lunch. Then we went to the beautiful Folcy lake for baptism. Four children were baptized, ranging in age from eight to twelve, a beautiful sight.—Mrs. A. H. Carson, Colchester, Ill., Oct. 23.

Polo.—The men of the church had a fellowship meeting on Saturday night, Oct. 13, for the purpose of effecting a permanent organization for Men's Work. Bro. E. M. Hersch of Elgin, director of Men's Work in Northern Illinois and Wisconsin, gave a helpful address. After some questions and discussion a permanent organization was unanimously agreed upon. The following were appointed to direct the work for one year: John Heckman, manager; John D. Plum, assistant; Jesse P. McIlroy, recorder; Arthur Warner, pastor counsellor. Plans are being formulated for definite work for the year. Further reports will be made as the work progresses.—John Heckman, Polo, Ill., Oct. 17.

INDIANA

Andrews church met in council Sept. 25. Bro. Roy Shelton was elected Sunday-school superintendent and Bro. Roy Frushour, assistant; Bro. Ray Lantz, clerk; Sister Nondas Parker, treasurer. Our revival meetings will start Nov. 11 with Bro. B. D. Hirt of Winamac as evangelist. Our love feast will be held immediately after the meetings close. District conference for Middle Indiana was held at Lancaster in the Salamonie church Oct. 12-14. It was sponsored by the six churches in Huntington County: Andrews, Clear Creek, Huntington, Leon Creek, Salamonie, Markle. It was attended by about 750 people. The offerings lifted were sent to the India missions.—Mrs. Rhoda Rittenhouse, Andrews, Ind., Oct. 22.

Cart Creek church met in council recently and plans were made for a love feast to be held Oct. 28. Officers were elected for the coming year as follows: elder, Obed Rife; pastor, J. K. Eikenberry; treasurer, Chas. Haynes; clerk, Lenore Winger; Sunday-school superintendent, Jesse Winger; Messenger agent, J. P. Winger; correspondent, the undersigned.—Mrs. Bernice Winger, Marion, Ind., Oct. 20.

English Prairie church held its full communion Oct. 13 with ninety members at the tables. Bro. Russel Bollinger of Topeka was in charge; he remained with us and gave a very fine sermon Sunday morning. Sept. 14 the Y. P. D. gave a potluck supper to the parents and others. Mr. Estil Ginn, superintendent of township high school, gave a short address. Bro. Light and Sister Burger also gave short talks. Oct. 21 was a memorable day as it was the twentieth anniversary of the ministry of Brethren Yoder and Light. The Aid Society presented them with a small gift and gave a surprise dinner following their addresses of the morning. The church very much appreciates what these brethren have done and are doing for the church. Several were baptized before our love feast. Bro. J. O. Winger is planning to be with us in a series of meetings in November.—Mrs. S. P. Bontrager, Howe, Ind., Oct. 22.

Fort Wayne.—Sept. 9 Bro. Galen Bowman of Middlebury, Ind., conducted the installation service for Bro. Leo H. Miller. The Thursday evening following the Ladies' Aid gave a supper and play welcoming Bro. Miller and family. We have been enjoying a good attendance and have had several Sunday evening sermons illustrated with pictures. The Sunday-school under the efficient leadership of Bro. Wm. Schwartz (reelected superintendent at the September council) has been making splendid progress. There has been a forty-one per cent gain in attendance over the previous year; since Sept. 9 we have had an average attendance of 190. Oct. 7 the installation service for teachers and officers of the church school was conducted by our pastor, Bro. Leo H. Miller, in an impressive way. Oct. 11 Dr. Howard Bosler gave an account of some of his experiences and work on the Africa mission field. Nov. 25 is the set date for our love feast, to be preceded by baptismal service in the afternoon.—Carl R. Nobles, Ft. Wayne, Ind., Oct. 20.

Goshen City.—Oct. 14 our revival came to a close. Bro. T. E. George, our minister, was the preacher during the week days and Bro. Kurtz from Bethany was the speaker on Friday, Saturday and Sundays. As a result of these services one reunited with the church and twelve were baptized. Sept. 27 the West Goshen missionary society members were guests at our missionary meeting which was in charge of the young people. Sept. 29 and 30 the B. Y. P. D. conference of Northern Indiana was held in our church. Bro. Frantz was the speaker at our morning service Sept. 30; he also spoke at the B. Y. P. D. conference in the evening. Oct. 6 and 7 quite a few of our group attended the Elkhart County C. E. conference held at the First Brethren church.

Our young people sang several numbers Sunday afternoon. Our love feast Oct. 16 was a great inspiration to the large crowd that attended.—Lillie M. Tulley, Goshen, Ind., Oct. 21.

Ladoga church met in council Oct. 6. We decided to have our love feast on Thanksgiving evening. The following officers were elected for the year: trustee, C. C. Harshbarger; Sunday-school superintendent, Bonnie Miller. Our pastor, Bro. Walter J. Heisey, is in Chicago attending the pastors' conference.—Mrs. Martha L. Himes, Ladoga, Ind., Oct. 23.

Middlebury.—On June 10 nine Sunday-school scholars were baptized. Sept. 23 J. O. Winger of North Manchester was with us at our harvest meeting. Sept. 9 the young people presented the play, What Shall It Profit? This being a temperance play we hope that the real message of it was received by the audience. The Sherck brothers quartet also rendered some special music.—Mrs. Ida Mishler, Middlebury, Ind., Oct. 22.

Monticello.—Several of the men attended the men's meeting at Camp Mack June 3. The laymen also had a meeting at the Pike Creek house June 19 with a good crowd. Several fine talks were given by those who attended the meeting at Camp Mack. July 9 our quarterly council was held at the Pike Creek house. Bro. J. W. Fyock was elected elder for the coming year. After the business session Bro. Shank gave us a wonderful report of the Annual Meeting which was very much enjoyed. The ladies of the Pike Creek Aid had charge of the service on Sunday evening, July 29, at the Pike Creek house. A dramatization of stewardship was given entitled Great Possessions; it was also given at Peru on Sept. 30. A reception was given our pastor and wife at the Pike Creek house Aug. 9. A goodly number of members and friends from both churches were present to show their appreciation. A splendid program was given and Bro. Fyock gave a fine talk. The members presented Brother and Sister Fyock with a little gift. Aug. 20 Bro. Fyock began a two weeks' meeting in West Virginia; in his absence the pulpit was filled by different ministers. Aug. 30 the young people of both houses held their annual banquet at the Pike Creek house. Sept. 23 our pastor began a two weeks' meeting at the Guernsey house. Bro. Earl Dilling led the song services. As a result two were added to the church. The fall council meeting was held at the Guernsey house Oct. 9. Bro. Fyock was elected delegate to district meeting with Bro. Jos. Dilling, alternate. Our pastor is to begin a two weeks' meeting at the Pike Creek house Dec. 2.—Mrs. J. F. Kellenburger, Monticello, Ind., Oct. 18.

North Winona church held revival services from Oct. 1 to 15 with Bro. Edw. Stump, pastor of the Second South Bend church, as evangelist. Four were taken into the church, two were received by baptism and two by the right hand of fellowship. These were spiritual meetings and Bro. Stump accomplished much for our church.—Everil Helser, Warsaw, Ind., Oct. 22.

Salem.—Bro. Theo. Miller of Plymouth came to us in a series of meetings Sept. 30 and gave us in all seventeen inspiring messages. We concluded the meetings with a love feast Oct. 15. Six were baptized and we are sure that others will come later. The church has been greatly strengthened as a result of the effort.—Cornelius Hagle, Culver, Ind., Oct. 17.

Syracuse.—Some of the special occasions and fine programs our congregation has enjoyed since our last report in July were: a temperance program by Bro. Dowdell, the report from the district meeting by Bro. Warstler, a Sunday evening program of readings and music by Sister Shultz and her daughter from Camp Mack, the picnic at Camp Mack, a lecture by Bro. Arthur Glass, a converted Jew, a program and display of quilts given for the Aid Society by a group from Burket, a splendid evening program of music by Bro. John Winger and family, a play by the young people from New Salem and a missionary program by the Good Cheer class. Sister Alta Darr, Cradle Roll superintendent, entertained about fifty mothers and babies. At our council meeting in August Sunday-school officers were elected, the superintendent being Guy Symensma with Chas. Ryman, assistant. Church officers elected are as follows: clerk, Bro. Leonard Barnhart; trustee, Bro. Floyd Middleton; Messenger agent, Sister Barnhart; correspondent, the writer. On Sunday morning, Sept. 9, Bro. Ziegler from Rock Run and Bro. Jarboe exchanged pulpits. As Bro. Jarboe injured his foot in a fall from a tree, Bro. Warstler assisted him in his work while he was unable to be about. He also assisted while Bro. Jarboe was holding a revival at Osceola. Oct. 1 Bro. Weaver from Osceola brought the messages here. Our Ladies' Aid did considerable canning this fall, some for Camp Mack, Bethany Biblical Seminary and some for charity purposes.—Mrs. Peter Plew, Syracuse, Ind., Oct. 22.

IOWA

Des Moines City church met Sept. 10 in members' meeting for reorganization for the new year. We reelected Bro. I. W. Brubaker as elder; Sister Frances Crowe, clerk; the writer, correspondent; Bro. Leon Long, church treasurer; Bro. Earl Goughnour, church school superintendent. Sister Ira Erb is president of the Aid Society and Sister Ray Emmert, president of the missionary society. The attendance at our Aid and missionary society has been increasing and the average attendance at our church school for the year was 149. Fourteen of our young people attended the B. Y. P. D. camp at Eldora and eight enjoyed the intermediate camp which followed. The young people gave the play, Mother Mine, in order to make it possible for more young people to go to camp. The annual homecoming held Oct. 14 was perhaps the best in several years. The theme for the day was

Paths That Lead Home, and the entire program emphasized this thought. Many letters from former members and leaders of the church enriched the services. The church basement has been remodeled to accommodate such gatherings as this and also to utilize more space for church and school classes. As the Disciples of Christ were having a convention in our city they offered a minister to fill our pulpit last Sunday. This we gladly accepted and Rev. Frank L. Stuck of Princeton, W. Va., delivered the sermon which was much appreciated.—Mrs. Phoebe Galt, Des Moines, Iowa, Oct. 24.

KANSAS

Gravel Hill.—We met in council Sept. 30 when the following officers were elected: treasurer, Homer Reed; clerk, Messenger agent and correspondent, Clara Kaufman; Oscar R. Fike, elder in charge. Oct. 7 rally day was observed with a program using the theme, I Would Be True. Attendance and interest in the Sunday-school have increased. The newly elected superintendent is E. L. Endsley. Chester Reed is president of the Y. P. D. and Emily Phillips, president of the Aid Society. During the year the Aid has quilted, sewed, planted potatoes, held a food sale and three sale dinners. They bought a supply of dishes, did the interior decorating of the church and helped in home and foreign mission work. There are twelve active members which include fifty per cent of the women in the church. The Board of Christian Education of Southeastern Kansas, with C. Ernest Davis in charge, conducted the first of two leadership training classes Oct. 12-14 on The Life of Christ and Teaching in the Rural Church. Bro. Davis occupied the pulpit Oct. 14 and brought us a fine message. The second class will be Dec. 28. Bro. Chas. Miller of Mont Ida will conduct a series of meetings beginning Nov. 18.—Clara Kaufman, Gridley, Kans., Oct. 17.

Mont Ida.—Since our last report our church house has been repaired. At our business meeting Sept. 15 Sunday-school and church officers were reelected for another year. The delegates to district conference are Bro. L. Watkins and Sister Hazel Tilton for the church; Sister May Shaefer and Bro. Evan Watkins for the Sunday-school, with Sister Anna Miller and Bro. Frank Watkins, alternates. A motion was passed to call for district conference next year. Bro. Lester Fike of Clovis, N. Mex., has been with us two weeks in evangelistic services and our church enjoyed a spiritual awakening. As a direct result a young father and mother accepted Christ and were baptized. We greatly appreciated Bro. Fike's gospel messages and the Bible studies on the meaning of the ordinances. Oct. 8 we enjoyed the most impressive and spiritual communion service we ever had. Every member was present except those away at school. Bro. Fike officiated, ably assisted by his brother, Oscar Fike, of Gridley. We were glad to have with us visitors from the Gravel Hill, Scott Valley and Verdigris churches.—May G. Shaefer, Garnett, Kans., Oct. 20.

West Wichita.—A new program of expansion has been started by the leasing of the large house next to the church for class rooms and a parsonage. The classes will move in Nov. 4. The Joy class was responsible for the raising of over \$60 for taxes. They also put new window screens on the church. Five young people attended the Brethren young people's camp at Abilene, Kans., in July. Mr. Ruthrauff was a leader and taught classes in youth problems, and B. Y. P. D. problems. During the summer months the young people conducted an angelus hour, held on the back lawn of the parsonage, taking the place of the regular C. E. hour on Sunday evenings. The annual fall election of church and Sunday-school officers was held Sept. 7. Marie Hoag was reelected as general superintendent, and Mrs. Ruthrauff is the new junior superintendent. A new plan of music supervision was adopted by the church. This is comprised of a committee of three to work with the chorister and pianist. We have had several speakers recently. Miss Slagg, a government relief case worker, spoke Aug. 5. Prof. Langenwalter, of Friends University, spoke Aug. 12; J. D. Heckman of the First Church, delivered the address Sept. 16, and Ben Brown, a young Russian, spoke Sept. 23. The Joy class recently produced a pageant during the evening services, and the Crusader class gave a musical program, "Moods in Music." Bro. Ruthrauff conducted a revival meeting in Mound City, Mo., the middle of September. The young people have made a "Crusader Class Book," containing records and pictures of all members and activities. This was taken to the district meeting at Monitor church by our representatives, Mr. and Mrs. Ruthrauff, together with other exhibits. The friendly hour, held once a month on Sunday evenings, preceding the C. E. hour, is an established event of good fellowship for our young people and those of the community. Little cross and crown system of pins has been installed in our Sunday-school. The harvest dinner was held recently and the deficit in last year's budget taken care of by donations. Pledges were also made for the coming year. A general church party has been planned for Oct. 25, honoring our pastor.—Dorothy Stephens, Wichita, Kans., Oct. 24.

MARYLAND

Glade View.—Aug. 26 Bro. Jonas Sines of Pine Grove congregation, Md., began a series of meetings here which continued until Sept. 9. The interest and attendance were splendid. Bro. Sines' sermons were an inspiration to all who attended. A short song service at the beginning of the meeting each evening added greatly to the interest. Four new members were taken into the church by baptism. Sept. 30 we reorganized our Sunday-school which seems to be growing in numbers. The B. Y. P. D. is working on a Thanksgiving program.—Winona Fike, Oakland, Md., Oct. 20.

Ridgely.—Our love feast was held Oct. 1 with Eld. H. F. King of Myerstown, Pa., preaching for us in the morning at the preparatory service; he also officiated at the love feast in the evening. During the two weeks following Bro. King conducted a revival meeting here, preaching seventeen sermons in all and visiting in a number of homes. The stories to the children each evening were an interesting feature. The gospel was presented with great appeal and while there are no additions to the church there has been a renewal of faith and purpose. The Student Volunteers of Elizabethtown College are expected to present a program here Nov. 11.—Mary Cherry, Ridgely, Md., Oct. 17.

Meadow Branch congregation held its semiannual love feast Oct. 20 and 21 with the usual large attendance. Nine ministering brethren were present. Those who took the leading part in the services were Elders S. K. Utz, Birnie Bowers, J. M. Prigel, H. K. Ober, who officiated, and John D. Roop, Jr. The officiating minister also addressed the Sunday-school and delivered a Spirit-filled sermon on Sunday morning. Afterward a generous offering was lifted for world-wide missions. As usual the Westminster appointment was lifted and the entire congregation worshipped together in the country church. A fine spirit prevailed throughout the two-day services. The entire congregation was invited to partake of a fellowship meal after the closing service, which gave a little more time for renewed association.—Wm. E. Roop, Westminster, Md., Oct. 23.

Union Bridge church met in council Sept. 11. We decided to hold a series of meetings in June, 1935, if an evangelist can be secured for that time. Bro. Wm. Main was elected Sunday-school superintendent; Sister Edith Main, Messenger agent; the writer, correspondent. We decided to hold our local council September, 1935, on Sunday morning after Sunday-school. Sister Thelma Snader had charge of our Vacation Bible School the first two weeks in July with an enrollment of about sixty. Two of our intermediates attended the summer camp near Thurmont, Md. Aug. 4 Bro. Kermit Eby gave his lecture on Peace. Aug. 22 we had our joint Sunday-school outing at Rocky Ridge, Md., which was very much enjoyed by all. Sept. 25 Dr. F. S. Onderdonk of Ann Arbor, Mich., delivered his famous lecture on Peace.—Mrs. C. C. Dickerson, Linwood, Md., Oct. 17.

University Park (Md.)—Members of this church in recent business session made choice of the following church and Sunday-school officers: J. H. Cassady, pastor; Leo Corbin, superintendent; E. B. Heatwole, director of Men's Work; Mrs. P. H. Crabill, director of Women's Work; Lydia W. Brumbaugh, director of children's work; John Cassady, leader of young people's work. Bro. S. L. Brumbaugh was re-elected church clerk and the writer, Messenger agent and correspondent. Much blessing came to the church through a two weeks' meeting. The spiritual life of many of the members was deepened and strengthened, a great blessing indeed. Six accepted Christ as Savior, five of whom were baptized after services on Sunday, Oct. 20.—Delia L. Brumbaugh, Washington, D. C., Oct. 22.

MICHIGAN

Buchanan.—Through the efforts of Brother and Sister Rowe and the coöperation of the church membership we have had, during the past week, one of the most spiritual, helpful and inspiring revivals ever witnessed in this church; seventeen souls were added to the kingdom. On Sunday evening about 150 partook of the communion with Bro. Grater of South Bend, former pastor of our church, in charge. We have set our aim high for the coming year and we hope many more souls will be gathered into the fold.—Grace Weaver, Buchanan, Mich., Oct. 24.

Onkama church met in annual council Sept. 22 and officers were elected: Elder, J. Edson Ulery; clerk, Mary Deal; treasurer, Ida Sellers; superintendent of church school, Howard Deal; assistant, John Joseph, Jr. Our love feast was held Oct. 13. Bro. Baird, who recently became pastor of the Sugar Ridge church, officiated, giving some very helpful exhortations. During the summer a number of strangers and visitors filled our pulpit. This winter while the pastor is away in evangelistic services, Sister Grace Showler will have charge of the services. We are just closing an interesting study on Revelation. We meet each Wednesday evening for fellowship and Bible study. We have reroofed the church and have just ordered a furnace. Even with these added expense bills, we were able to meet our budget, both in missions and local expense.—Sylvia Ulery, Onkama, Mich., Oct. 18.

MINNESOTA

Guthrie.—The love feast was held in the church Oct. 7, a service of great inspirational value, with Bro. Stern officiating. The monthly class meeting was held Sunday, Sept. 14, the theme of the program being Harvest. Reports were given on the progress of the different branches of the church, songs were sung, the community string band played and a visiting orchestral quartet performed. Bro. Allen gave the address of the afternoon—a fine, spiritual, interesting talk. The B. Y. P. D. has been very busy the past months. Aug. 26 we presented the temperance play, What Shall It Profit? Sept. 16 it was given again in the Guthrie Hall. It was a great success and we hope made a lasting impression. At present we are getting out our year-book. We have also drawn up a constitution as a basis for our business meetings. The string band under the auspices of the B. Y. P. D. is making decided headway.—Evelyn E. Saathoff, Guthrie, Minn., Oct. 17.

MISSOURI

Shoal Creek.—On Sept. 17 Bro. A. W. Adkins of Cabool, Mo., began

a series of meetings which continued for two weeks, closing with an impressive love feast. One was baptized as an immediate result of the meeting. Oct. 1 just before the love feast Bro. Huston Tracy was licensed to preach for a year and on Oct. 14 he delivered his first sermon.—Mrs. Wilbert Erisman, Fairview, Mo., Oct. 21.

Warrensburg church met in council Oct. 11. Church officers were elected for the coming year. Bro. Jas. Mohler was re-elected elder; Amy Roop, Sunday-school superintendent, with D. M. Wenrick, assistant. Sept. 24 our church gave a social which combined a farewell for Bro. B. F. Summer and a welcome for our new pastor, D. C. Gnagy. Oct. 7 Bro. Irwin Enos of Kansas City church conducted installation services for Bro. Gnagy after which he gave us our first sermon. An installation program was held in the evening for the Sunday-school officers and teachers. Oct. 9 Mrs. W. B. Stover, pioneer missionary to India, lectured at our church which was very much enjoyed. Oct. 13 members from Leeton congregation gave us a program which was much enjoyed.—Gertrude Cull, Warrensburg, Mo., Oct. 23.

NEW YORK

Lake Ridge.—The date for dedicating the new church is uncertain because of some changes to be made in material, but we will probably dedicate it about Thanksgiving. Quite a lot of work has been donated; some are giving of their incomes very generously. Our contractor is very much interested in our church as is proven by his generous donation of work and money. Our pastor, H. D. Jones, has asked the congregation to begin reading the Old Testament Oct. 14, beginning at Proverbs. New officers were chosen for the Sunday-school, the superintendent being A. E. Stoner.—Mrs. Avery E. Stoner, Aurora, N. Y., Oct. 17.

OHIO

Bethany.—June 11 to 24 Bro. Walter Hawke of New Carlisle held our revival meeting; he preached wonderful gospel sermons. We had good interest and attendance during the entire meeting and as a result of our labors three were added to the church by baptism. The meeting closed with an all-day service. June 25 we began a two weeks' Vacation Bible School. We had a very successful school with a closing program. Sept. 27 our pastor, Bro. Otto Laursen, was ordained to the eldership, this service being conducted by Bro. H. M. Coppock, member of our District Mission Board, and Bro. C. G. Erbaugh, member of the Ministerial Board.—Viola Staggs, West Union, Ohio, Oct. 18.

Black Swamp.—Oct. 6 Bro. S. L. Cover of Marion, Ohio, came to our church to hold a week's revival. He preached eleven sermons and several evenings gave chalk drawings or pictures and explained them. Special music was also given during the week. Members from the Toledo church, Bro. Ralph Hatton, pastor, were present on Wednesday. As a result of the meeting six came forward, one was reclaimed, two reconsecrated their lives and five were baptized—all Sunday-school scholars. Our Sunday-school is growing in interest and attendance. Our love feast was held Oct. 13. Bro. Cover filled the pulpit both morning and afternoon. In the evening upwards of 100 surrounded the Lord's tables. Ministers present including our home ministers—Brethren Geo. and Uriah Garner—were Brethren S. L. Cover, Claude Leslie, J. A. Guthrie, Ralph Hatton. Bro. Cover officiated. Sunday morning 152 were present at Sunday-school. The offering was nearly \$10. Our pastor and wife had gone to Chicago to attend a ministers' conference.—Mrs. Asenath Baker, Lemoyne, Ohio, Oct. 23.

Covington congregation met in council Aug. 16, at which time church and Sunday-school officers for the coming year were elected. Installation service for our new pastor, Bro. G. L. Wine, was held Sept. 2 and was in charge of Bro. Clarence Erbaugh. The superintendent and teachers of the junior department of our Sunday-school sponsored a farewell social Sept. 28 in honor of the third juniors who were promoted to the intermediate department. The program was in charge of Mrs. Hubert Miller and consisted of songs, a story by Mrs. G. L. Wine, and talks by Bro. Wine, Ira Gump and Fred Watson. Due to the absence of Bro. Wine on Sunday, Sept. 30, Bro. Dorsey Hodgden of Dayton delivered the morning and evening sermons. Oct. 6 a number from here attended the meeting for primary and junior workers at the Bear Creek church. The installation service for the teachers and officers of the Sunday-school was held Oct. 14 and was in charge of Bro. Wine who gave a very helpful message.—Edith Deeter, Covington, Ohio, Oct. 15.

Danville.—We had a very refreshing revival meeting Aug. 5-19 conducted by Bro. J. Perry Prather of Dayton, Ohio. He brought us powerful messages on Fundamentals of Christian Living. Hearts were stirred to renewed consecration and there were four accessions. Our Sunday-school picnic was held Aug. 11 at Long Lake near Loudonville. At the council meeting Sept. 13 all officers were elected for the coming year. Bro. G. W. Phillips was re-elected elder. Brother and Sister Phillips were chosen delegates to district meeting. At the district meeting our young married people's class presented the play, What Shall It Profit? Our church house was reroofed during the summer. Our pastor has been chosen president of the county ministerial association. In the reorganization of our Sunday-school the writer was chosen superintendent for the year. The young people's leader is Donald Awwiller; Ladies' Aid president, Icie Workman.—Vivian Shaw, Danville, Ohio, Oct. 17.

Dupont church met in council Sept. 4. Sunday-school officers and teachers were elected, Sister Alta Wiuchester being chosen superintendent.

tendent. Sept. 18 Bro. R. N. Leatherman, assisted by Bro. Milton Thomas as song leader, began a successful revival meeting. We enjoyed an all-day meeting with a basket dinner Sept. 30. The services were all very spiritual and well attended. Eighteen were received into the church. We held our love feast Oct. 6 with sixty-two members present.—Faye Sharp, Oakwood, Ohio, Oct. 17.

Greenville.—Sister Stoner gave an interesting message concerning the India school where she is a teacher. Bro. A. D. Helser gave a message at the Brethren's Home on the evening of July 19. Bro. Whitehead also favored us with a message during the summer. Our evangelistic meetings began Oct. 21 with the pastor, Bro. G. O. Stutsman, in charge. Our love feast will be held Nov. 11 at 7 P. M. The annual home day meeting was held Aug. 2. Bro. J. Perry Prather gave the address of the afternoon.—Zella Buhr, Greenville, Ohio, Oct. 22.

Springfield City church met in council Sept. 8. Sunday-school officers were elected, the superintendent being Bro. G. W. Young. Sunday-school average for the past year was 143, which is an increase over last year. The B. Y. P. D. has a good attendance with Robert Yeatts as president. Our Women's Work organization successfully sponsored the redecorating of the parsonage this summer. Communion service will be observed Nov. 4 which will also mark the beginning of our revival services, with Bro. R. H. Nicodemus of Sidney as evangelist.—Lucy K. Young, Springfield, Ohio, Oct. 23.

OKLAHOMA

Bartlesville.—At our regular council in September Sunday-school officers were elected, Bro. Burchfield being chosen superintendent. Our school is growing some in attendance since cooler weather. We also have organized a young married people's class. Sept. 17 Brother and Sister E. S. Coffman came for a week's meeting. On the 24th we held our love feast. Oct. 14 two were baptized. The Ladies' Aid gave a food sale on Oct. 20 from which they realized \$8.50, most of which was turned over to the church to be paid on paving tax.—Mrs. Harry Boltz, Bartlesville, Okla., Oct. 22.

Washita church was represented at district conference by our pastor and wife and three of our young people; they brought back splendid reports. Sept. 24 at the quarterly council we elected church and Sunday-school officers for the new year. Bro. Eller was chosen elder; Bro. John Merkey, Sunday-school superintendent; Bro. Jake Merkey, president of the adult C. W. Meeting; Sister Eller, superintendent of the Junior Department. An interesting Y. P. D. has been organized. Iva Christensen was elected president and Floyd Lowber, adult adviser. They are beginning the year with a study of New Testament Doctrines. Sept. 14 a large group of our members attended a county Sunday-school convention with state workers in charge. We received new inspiration for our Sunday-school work. Oct. 14 the county singing convention convened at our church. Many neighboring churches and communities were present to enjoy the music and basket dinner.—Mrs. Price Howell, Cordell, Okla., Oct. 20.

OREGON

Portland.—The new church year begins with Oct. 1 and we are looking forward to a period of joy and prosperity. We start with a complete new set of Sunday-school officers and teachers as a result of our new ruling that no officer or teacher can succeed himself in the same capacity. Bro. Barr is elder in charge; Bro. Will Snelling, superintendent; Sister Helen Palmcre, elementary superintendent.—Mrs. Fred C. Williams, Portland, Ore., Oct. 22.

PENNSYLVANIA

Ephrata.—A group of young people from the Lebanon church rendered a program the evening of Sept. 30. A men's quartet sang a number of fine selections and several spoke on vital subjects. On Oct. 7 a young people's conference was held with Bro. Calvert N. Ellis of Huntington, Pa., as guest speaker. The theme was Make Jesus Christ Lord and Bro. Ellis' three addresses were: My Lord, The Lord of Life and The Lord of the Nations. All these services were well attended and the splendid addresses and special music were enjoyed by all. Oct. 14 Bro. Walter W. Hartman of Annville, Pa., conducted the forenoon service. In the afternoon he delivered the examination sermon and in the evening officiated at our love feast service. A series of evangelistic meetings will begin Nov. 19 at the Ephrata church with Bro. John Ellis of Johnstown, Pa., evangelist. The meetings will continue for two weeks.—Gertrude R. Shirk, Ephrata, Pa., Oct. 18.

Greencastle church met in business meeting Oct. 12. Our love feast will be Nov. 7 with special services on Nov. 5 and 6. Our pastor, Bro. S. S. Blough, was installed on Sunday evening, Sept. 23, impressive services being conducted by Bro. L. K. Ziegler, assisted by Bro. J. C. Beahm.—Kate E. Gilland, Greencastle, Pa., Oct. 21.

Huntingdon.—Two weeks of the pastor's vacation were spent at the Massanetta Springs Bible conference. During the pastor's absence, sermons were preached by Brethren W. A. Gaunt, L. S. Knepper, H. H. Nye, W. J. Swigart and Fred Hollingshead. A very enjoyable and worth-while week-end was spent at Camp Harmony by members of the Y. P. D. over Labor Day. Nineteen young people and six adults were present. The pastor had charge of the camp. The time was spent in wholesome recreation, good fellowship, discussion and planning of the work for the new year. Dr. A. B. Van Ormer was the preacher at the college convocation service held in the Stone church Sunday evening, Sept. 16. The church was favored with a

helpful and forceful sermon by Bro. A. C. Baugher, dean of Elizabethtown College, Sunday morning, Sept. 23. A very enjoyable party was held for the children of the primary department of the Sunday-school on Sept. 28. The children brought their beehives and baskets in which they had collected their offering for the building fund. Rally Day was held Sept. 30. The attendance at Sunday-school was 384 and the offering, which was for the building fund, was over \$200. On recognition Sunday, Oct. 7, the whole Sunday-school met in the church auditorium. The service was held in recognition of the ninety-six who had a perfect attendance record during the past year. An added feature this year was the recognition of Sunday-school teachers and officers who had served unselfishly through the year with no thought of personal reward. The annual installation service of the officers and teachers also was held Oct. 7. The month of October is loyalty month in our Sunday-school and church. All the people of the congregation are asked to give their utmost in loyalty, interest, attendance and work during the month and beyond in an effort to increase attendance at Sunday-school classes, the various organizations and the church services. Two from our church attended Camp Kanawake and six attended Camp Harmony this year. The Boy Scout troop under the leadership of John Stone has increased in membership to about thirty. The four choirs of the church are doing excellent work. The junior boys' choir is under the direction of William Blough, the junior and older girls' choirs under the direction of Mrs. Paul R. Yoder, and the young people's choir in charge of Prof. Rowland. The men's organization of the church has reorganized for the coming year with R. B. Stambaugh as president and C. V. Mierley as secretary-treasurer. An interesting program of events is being planned for the year, beginning with the father and son fellowship supper on Nov. 16. The church is grateful to Mrs. A. B. Silverthorn for the beautiful new red velvet curtain which she recently placed around the choir loft. Mr. and Mrs. Silverthorn left Huntingdon for Sebring, Fla., where they are making their permanent home. One of the emphases of the new church year is that of Christian home life. Plans are being made to give help to the homes of the church. A class, or classes, on "Home Life" is to be arranged, and the pastor is planning a series of practical sermons on the theme to be given throughout the year. Another emphasis is that of Bible reading and study; forty-two read the New Testament last year by one of the three suggested plans. In addition to these a goodly number read through the New Testament. This year a part of the Old Testament will be read, and the pastor plans to preach a special sermon on the message of each book as we come to it. Another Bible study project is that of Bible book studies in the mid-week service. In these studies we aim to become familiar with each book, getting at the meaning and message of the book as a whole and in its parts. At present Paul's epistle to the Galatians is being studied. More than thirty are attending these services.—R. B. Stambaugh, Huntingdon, Pa., Oct. 24.

Indian Creek congregation enjoyed a season of real spiritual blessing during the two weeks' series of evangelistic services conducted by Eld. A. M. Kuhns of Union Deposit, Pa., Sept. 16 to 30. Bro. Kuhns brought us seventeen powerful and intensely practical messages in a very interesting manner. The services were well attended throughout and four precious souls, all young married folks, accepted Christ as their Savior during these meetings. On Sunday afternoon, Sept. 15, a historical service arranged by the committee in charge of the 150th anniversary of the organization of our county (Montgomery) was held in our church. The same proved very interesting and was much appreciated by all present. There were a number of speakers, among them being Bro. Ross Murphy of Philadelphia and Bro. D. W. Kurtz of Chicago, Ill. Our annual children's meeting of the Sunday-school was held Sunday, Oct. 14, when an interesting program was rendered by the children. Eld. S. H. Hess of Royersford brought a special message to the children. We are looking forward to another young people's meeting to be held Saturday evening, Nov. 10. The committee in charge has the promise of Bro. Caleb Bucher of Lancaster, Pa., to bring the special message on this occasion.—Mathias P. Landis, Vernfield, Pa., Oct. 18.

Ligonier.—Our spring love feast was conducted by Bro. John Clawson who preached one week previous; one was baptized. The Bolivar young folks presented an impressive temperance play for us in July. Bro. W. E. Wolford had announced in the summer that he would give one week's use of a cottage to ministers in exchange for a sermon. As a result we had the pleasure of having several different ones preach for us: H. Spenser Minnich, Paul Robinson, T. F. Henry. These visits were enjoyed very much. A young minister from another camp also gave us an earnest message on The Family Altar. Bro. A. Klein Wolford of Santa Ana, Calif., who was visiting his boyhood home, had charge of a service in August. We had quite a few visitors here from the west. Bro. Arthur Rummel conducted our love feast Sept. 16.—Opal W. Leonard, Ligonier, Pa., Oct. 18.

Martinsburg.—During the summer months the work in all departments of our church progressed in a very satisfactory manner. Our B. Y. P. D. held meetings every Sunday evening during the summer which were well attended. The group presented a missionary play, The Sacrifice, directed by their leader, Mrs. Harry B. Rhodes; this was also given in the New Enterprise, Curryville and Fredericksburg churches—all for the benefit of missions. Our Sunday-school, under the leadership of Superintendent W. H. Keiper, kept up especially well in interest and attendance during the summer. A number of our young people entered Juniata College in September. We are very happy to be well represented there always and we consider it a great advantage to live just thirty-five miles from the college. Sept. 21 Miss Margaret

Griffith, a missionary to Russia, gave an interesting talk, illustrated by stereopticon slides. This gave us a vivid portrayal of life and also the missionary situation in Russia. Dr. A. B. Van Ormer, professor of education and philosophy in Juniata College, conducted an interesting and instructive Bible institute in our town Sept. 22 and 23. His theme was Moral and Religious Nurture. The Sunday evening session was held in our church. An election of Sunday-school officers was held on a Sunday morning recently which resulted in Prof. J. E. Butts being chosen superintendent. An installation service for all Sunday-school officers was held on Sunday morning, Oct. 6, conducted by our pastor, Bro. A. R. Coffman. Sept. 28 our quarterly business meeting was held. The following officers were elected: presiding elder, Bro. A. R. Coffman; church clerk, Elvin R. Burket; treasurer, Ira Brumbaugh. Officers for our missionary and temperance organization were also chosen.—Kathryn Long Lehman, Martinsburg, Pa., Oct. 18.

Rouzeville church held its rally day services on Oct. 7. The morning sermon was delivered by Bro. M. B. Mentzer; his theme was Workers Together With God. The afternoon services began at 2 o'clock. The theme was Making Your Church Membership Mean Something. Addresses were given by Brethren L. K. Ziegler, H. M. Snively and M. B. Mentzer. Music was rendered by the men's chorus, the mixed chorus, Blue Rock male quartet and by the congregation. In the evening the services were in charge of the Christian Workers.—Mildred L. Palmer, Waynesboro, Pa., Oct. 24.

Spring Creek.—Since our last report Bro. B. F. Waltz and family have located in our midst as pastor. It is a new venture to us, but the demands and response on the part of the membership have been so insistent and gracious that the church is already going forward with new zeal. Bro. J. I. Baugher presided at the reception for the pastor's family. Addresses and greetings were given by many of the surrounding churches as well as by all the pastors of Hershey. In a splendid way Bro. Waltz responded, assuring the large audience of his interest in the church as well as the community. At installation services on Sunday morning we had a splendid charge to the congregation and pastor by Eld. Nathan Martin of the District Ministerial Board. Our love feast on Oct. 13 was of more than ordinary interest as Bro. H. K. Ober led us into the depths of spiritual realities. Oct. 14 Bro. Waltz began our yearly series of meetings. The church will appreciate the names of members who have moved into the Hershey community and as yet have not become aligned with the church.—Clara Minnich, Hershey, Pa., Oct. 22.

Springville.—Our love feast was held Oct. 16 and 17. Eld. J. H. Longenecker, Nathan Martin and Henry King were with us, the last named officiating. Nov. 3 and 4 we expect to have a Bible institute at Mohler house. Eld. R. W. Schlosser and Sister Martha Martin are to be with us. Our series of meetings will open Nov. 25 at Cocalico house with Bro. Graybill Hershey of Manheim as evangelist. We expect the Volunteer Band from Elizabethtown College to give us two programs in the future.—Mrs. Lida M. Zug, Lincoln, Pa., Oct. 20.

Snake Spring Valley church held their quarterly council Sept. 24 when church officers were elected. Bro. Alva Shuss was chosen elder; Bro. Jacob Hershberger, treasurer; Bro. Albert Ritchey, clerk; Sunday-school superintendent, Bro. Marshall Van Horn. Bro. Isaac Wareham who was licensed to preach last year preached a harvest sermon for us Aug. 19, and on the following evening he was properly installed by Bro. S. P. Early. The Oct. 6 issue of the Messenger was sent to fifty homes in our district. Our two weeks' series of meetings conducted by Bro. Geo. W. Rogers closed Oct. 14 with communion services. He preached in all sixteen sermons. Nine were received by baptism, all Sunday-school boys and girls. Bro. Rogers preached the whole gospel and in such a forceful way that the truth was made plain to all. We also enjoyed the association and fellowship with Bro. Rogers in our homes.—Fannie E. Snyder, Everett, Pa., Oct. 21.

Waynesboro.—Church rally week as planned by the Board of Christian Education was observed the first week in October. During this time the various educational interests of the church rallied their forces. Sept. 30 was promotion day in the various departments of the Sunday-school. At the morning worship service the teachers and officers for the coming year were installed by the pastor. On Monday evening a teachers and officers' luncheon was held. During the first part of the program the following topics were discussed: Making Devotional Reading Real, Making Prayer Real, Making Worship Real. During the latter part of the services recognition was given to seventy-seven persons for their work in the Sunday-school. A bow of colored ribbon was given to each person; there were seven colors, each denoting a different term of service. After the presentation of the bow to each group a candle of the same color was lighted on the seven-branched candlestick. One of our number has taught forty-three years in our own school. On Wednesday evening a father and son fellowship luncheon was held. Topics discussed at this time were Boy Problems, What Kind of a Father I Would Like to Have, and Choosing the Best. On Thursday evening we had the semiannual rally of our women and girls at which time officers were elected, Mrs. L. K. Ziegler being re-elected president. The program consisted of messages from the Girls' Schools in India, China and Africa and a playlet presenting some of the problems in girls' schools in India. Our annual contributions for the national Women's Work project were brought in. Friday evening was the rally of the missionary association. A stewardship play entitled What Lack I Yet? was given by our young people. Our goal for attendance on rally day, Oct. 7, was set at 550 but it exceeded that by thirty-seven. At the end of the teaching period all departments

assembled in the church auditorium for a combined worship service. On Sunday evening rally services were held by each of the three C. E. groups. At the quarterly church business meeting Oct. 9 we had the annual election of church officers. In his annual report the pastor reported 38 baptisms and 14 deaths; present membership, 703. It was decided to have our love feast Nov. 21 at 6:30; also to have Thanksgiving services as has been our custom. Delegates to district meeting are Elder and Mrs. L. K. Ziegler; Eld. C. R. Oellig and Bro. J. J. Oller. Oct. 14 Bro. R. W. Schlosser preached on Stretching Forward.—Sudie M. Wingert, Waynesboro, Pa., Oct. 17.

TENNESSEE

Cedar Grove church met in council Oct. 13. We reelected Bro. Frank Isenberg as pastor for another year; Bro. Lee Isenberg, secretary. Bro. Ray Wine will preach every fourth Sunday night in each month.—Martha Sizemore, Rogersville, Tenn., Oct. 23.

VIRGINIA

Antioch church met in council on Sept. 15. The visiting brethren brought in a good report. Our love feast will be Nov. 3, 5:30 P. M. The following officers have been elected since our last report: President of Women's Work, Mrs. Z. E. Mitchell; president of Men's Work, Harry Jackson; leaders of the B. Y. P. D., Elizabeth Flora and Eunice Naff. Our Sunday-school delegate to the regional conference was Margaret Flora who brought us an interesting report upon her return. Bro. Eller conducted a very successful training school on "The Teacher's Appreciation of the New Testament." Several of our Sunday-school workers received credit. We were fortunate to have Bro. Eller with us in our workers' conference, who brought us inspiration and encouragement in planning the program for the coming year. During the summer Bro. H. L. Reed, Floyd, Va., conducted a revival at Henry Fork with great interest. As a result seven united with the church by baptism and one was restored. Bro. C. A. Flora of our congregation conducted a revival at Fairview with three additions to the church. Bro. Joel Naff, Callaway, Va., conducted a two weeks' revival at Bethany church. As a result of his efforts twelve were added to the church. Bro. F. B. Layman conducted our installation service Oct. 7.—Eunice Naff, Boone Mill, Va., Oct. 18.

Central Plains.—For many years a few scattered members have lived in Fluvanna County. Among them were Sisters Julia Wood Kauff-

ANNOUNCEMENTS

LOVE FEASTS

California

Nov. 12, Modesto.
Nov. 18, Glendora.
Nov. 18, 4 pm, Los Angeles, First.
Nov. 30, 7:30 pm, Inglewood.

Illinois

Nov. 11, Batavia.
Nov. 11, 7:30 pm, Polo.
Nov. 18, Mt. Morris.

Indiana

Nov. 10, Roann.
Nov. 24, Bremen.
Nov. 25, Ft. Wayne.
Nov. 30, 7:30 pm, Pleasant Chapel.

Kansas

Nov. 10, Independence.
Dec. 2, North Solomon.

Maryland

Nov. 10, 6 pm, Thurmont.
Nov. 10, 11, 2 pm, Welty's.

Michigan

Nov. 18, Pontiac.

Ohio

Nov. 10, 11 am, Fairview.
Nov. 10, 6:30 pm, Salem.
Nov. 10, 7 pm, Owl Creek.
Nov. 10, 10:30 am, Beaver Creek
Nov. 11, 7 pm, Greenville.
Nov. 18, Fostoria.

Pennsylvania

Nov. 10, 2 pm, Hatfield.
Nov. 10, 2 pm, Welty's.
Nov. 10, 11, 1:30 pm, Myerstown.
Nov. 11, Somerset.
Nov. 11, 6:30 pm, Huntingdon.
Nov. 11, 7 pm, Norristown.
Nov. 11, 6:30 pm, Everett.
Nov. 11, 7:15 pm, Royersford.
Nov. 11, 7 pm, Tyrone.
Nov. 11, 6:30 pm, Ridge at Fogelsanger.
Nov. 11, Cherry Lane.
Nov. 11, 7:30 pm, Pittsburgh.
Nov. 11, York, First.
Nov. 11, 7 pm, Geiger.
Nov. 11, Harrisburg.
Nov. 14, 15, 10 am, West Green Tree and Green.
Nov. 17, 18, 1:30 pm, Mountville.
Nov. 18, Mechanicsburg.
Nov. 18, 7 pm, Connellsville.
Nov. 21, 6:30 pm, Waynesboro.
Nov. 24, 25, 1:30 pm, East Petersburg at Salunga.

Tennessee

Nov. 10, 6 pm, Jackson Park.

Virginia

Nov. 10, 6:30 pm, Summit.

Washington

Nov. 11, Tacoma.

West Virginia

Dec. 2, Martinsburg.

man and Lucy J. Glass and the Cosners who moved here about twenty-five years ago. In 1920 the Sutphins and the Marshalls moved near Central Plains where the church now is. The Hartmans who gave the land for the church came about the same time. One of our brethren preached a few sermons. Then followed Bro. J. W. Via, living forty-five miles away. He has served in the work with unabated interest. Bro. J. J. Wood is elder in charge. Bro. R. E. Marshall resides here and takes his turn. This little church has often felt the need for more help than the Mission Board or the Ministerial Board has been willing or able to give. The church has decided to enter upon a larger program. Near-by congregations are being appealed to for ministerial help. Today we are closing a series of meetings having the nature of an educational campaign for the church and establishing more prestige. We baptized one, a father from a family of another persuasion. Bro. I. N. H. Beahm is here to help us. We are hoping that Bro. C. G. Yagel and Bro. Wm. C. Sweitzer from the Mt. Horeb territory will each give us a full Sunday in the month. Thus the plan is to have each Sunday taken, with the Ministerial and the Mission Boards of the district taking the fifth Sunday alternately.—Viva Marshall, Scottsville, Va., Oct. 23.

Flat Rock.—Bro. J. Carson Miller preached the annual harvest meeting sermon on Sunday morning, Aug. 26. Our Sunday-school outing was held at Endless Caverns Aug. 5. Bro. Wm. Kohne held a meeting at Stony Creek beginning Aug. 17 and continuing until Aug. 25 when the love feast was held. As a result of this meeting one was added to the church by baptism. The annual Sunday-school meeting held at Stony Creek church Aug. 18 was well attended. Bro. A. J. Caricofo began a two weeks' meeting Sept. 10 and continued until Sept. 23. He brought us very spiritual lessons and we feel we have been greatly benefited by these messages. A short talk was given each evening to the children. Our love feast was held on Sunday evening, Sept. 23, with Bro. Caricofo officiating. Others assisting were Brethren L. M. Clower, S. D. Lindsay, A. J. Fitzwater, J. Carson Miller and Galen Wine. Four congregations were represented at this service. The quarterly B. Y. P. D. social was held at the home of Bro. J. Carson Miller Aug. 31. This group reorganized for the coming year, having the installation service on Sunday morning, Oct. 7. The Flat Rock Aid entertained the district Aid Sept. 6. Very interesting reports were given by the different Aids of the work done during the year.—Mrs. Medford Shaver, Moore's Store, Va., Oct. 16.

Hollywood congregation met in council Oct. 7. Officers for the coming year were elected as follows: J. M. Kline, elder; Brethren Irvin Quann and T. W. Roberson, Sunday-school superintendents; Sister Mamie Sullivan, church clerk; Ruth Quann, Messenger agent and church correspondent; Bertha M. Quann, C. W. president. We had our love feast the same evening. Bro. G. W. Beahm of Nokesville and also Bro. Kline were with us.—Ruth Quann, Fredericksburg, Va., Oct. 20.

Nokesville.—In the long ago there was a school union church at Auburn which after long use by the Brethren and others was disposed of. Twenty years ago a new Brethren house was built, nearer Nokesville. The interest in preaching and Sunday-school was good; then it declined and the church, as one of the two preaching points of the Nokesville congregation, was abandoned years ago. Recently a demand came to rebuild the interest and work and to counteract certain heresies threatening true religious teachings. The achievements of the special efforts closing tonight are most gratifying. The local efforts proved helpful. Bro. A. W. Long of Midland church was with us four times; Bro. A. K. Graybill, Bro. G. W. Beahm, Bro. Alvin Kline of the Nokesville church, once each. The deaconship of Midland church, Nokesville and Valley View helped out greatly. The writer led the singing and was glad to have Sisters Alverta Beahm, Emma Miller and Mary Lunceford assist on several occasions. We now hope for a love feast and regular preaching. The ministry of the gospel in our special renewal work was richly scriptural and largely doctrinal. Bro. I. N. H. Beahm helped us; also four were baptized.—Mrs. W. G. Francis, Catlett, Va., Oct. 23.

Wakeman's Grove.—Our two weeks' revival meeting which began Sept. 16 was well attended and a good spirit was manifested throughout. During the meeting the colored folks sang once for us and the Trout Run male quartet several times. Bro. F. D. Anthony of Baltimore, Md., was the evangelist and as a result of his spiritual sermons four young men accepted Christ and united with the church. Our love feast was held the last Sunday night of the meeting. Bro. Anthony and our pastor, Bro. O. F. Bowman, were in charge. Our young people have recently reorganized the B. Y. P. D. and have decided to give a program each fourth Sunday evening. Our Sunday-school has also reorganized and is progressing nicely. The Aid Society is busy quilting.—Mrs. Rebecca Wakeman Cook, Wakeman's Grove, Va., Oct. 20.

Waynesboro.—On Sept. 9 Bro. S. D. Miller preached an able sermon for us. Bro. Miller had come as a member of the Mission Board to take the voice of the church for pastor for another year. Bro. D. B. Garber was unanimously chosen to succeed himself as pastor and elder, after fourteen years of service. At the same time his son Joseph was licensed to preach for one year. Sept. 10 we met in council. Brethren Chas. Shets and D. H. Wright are our Sunday-school superintendents and Bro. W. G. Wright, C. W. leader. It is gratifying to see our B. Y. P. D. growing in interest among the young people; they are planning some definite work for the near future. The Aid Society as a goal for this year is adding some improvements to the mother's room. Some of our women are taking up the daily Bible reading as suggested in the Messenger.—Mrs. J. M. Wright, Waynesboro, Va., Oct. 20.

WASHINGTON

Outlook church met in council Sept. 3 to elect the church and Sunday-school officers for the coming year. C. A. Wagner was reelected elder and Tellie Sutphin, Sunday-school superintendent. Since our last meeting three have been received by letter. Our love feast was held Oct. 6, an all-day meeting with dinner at the church. Brother and Sister Rodney Martin from Wenatchee attended the service and have accepted a call for the next year to begin in November.—Mrs. S. A. Shockley, Granger, Wash., Oct. 17.

Tacoma church met in council Sept. 23. We are glad to announce that Bro. E. H. Roop has accepted the office as elder for another year. Sunday-school officers were elected, the superintendent being Bro. Francis Eby; assistant, Bro. Harry Lammedee. Two delegates were chosen for the western Washington convention to be held at Ajlune Oct. 21. Since our last report we enjoyed a good two weeks' revival meeting conducted by Bro. Geo. Strycker of Hanford, Wash. Our love feast will be held Nov. 11.—Treva Strycker, Tacoma, Wash., Oct. 20.

VIRGINIA

Tinker Creek church met in council Sept. 14. Officers for church, Sunday-school, Men's Work, Ladies' Aid, B. Y. P. D., etc., were elected for the coming year. The fall love feast time was set for Oct. 6. Bro. C. M. Key after spending four weeks in holding two series of evangelistic meetings began preparations for a revival at home. This is his fifth series of meetings in the Tinker Creek congregation. Prayer meetings were held leading up to the revival. Urgent appeals were made that the membership line up in an effort to win souls to Christ. Fourteen are said to have been baptized at the close of the series of meetings. However, that does not tell of the souls stirred by the excellent messages brought. We were also favored by splendid singing led by Bro. Evans. At our love feast 110 were present. In former years Tinker Creek has been a mission supported church; 1934 has found it a self-supported church. Tithing on the part of a number of members has made this forward move possible. A building fund is also being started.—K. S. Kinzie, Roanoke, Va., Oct. 13.

WEST VIRGINIA

Beans Chapel congregation met in council Sept. 9. Bro. H. C. Sanders was with us in our business meeting. Three deacons were installed. The same evening Bro. Sanders began a two weeks' meeting. The services were well attended. Bro. Sanders preached the Word in a wonderful way, earnestly laboring and visiting in many homes. Two were baptized. At the close of the meeting we had a love feast. Our Sunday-school is progressing nicely. We have prayer meeting on Wednesday night and B. Y. P. D. every two weeks.—Nellie Bean, Alton, W. Va., Oct. 18.

Main Mountain.—Since the last report from this Sunday-school Bro. J. Luther Dove was here and held a nine-day revival meeting. During this time five were baptized and we had large attendance. Miss Anna Wampler and Miss Marie Myers of Virginia came and taught a Vacation Bible School for two weeks. Twenty-four pupils were enrolled. Bro. Alva Harsh and wife and Sister Belle Spangler assisted us with a camp fire for our young people in October.—Leota May Bergdall, Kline, W. Va., Oct. 22.

Martinsburg.—The church has been working earnestly and we feel that we are gaining much. On Oct. 7 we had a rally day service stressing loyalty to our church. Omar T. Kaylor, prominent in business as well as church circles in Hagerstown, Md., was our guest and spoke at the morning service. On that day we had our highest attendance in Sunday-school with 195 present. Oct. 14 under the direction of our pastor, Harold Snider, we gave the first of a series of vesper services to be held throughout the winter. The program was composed of anthems and solos by the junior and senior choirs. We heard many favorable comments from visitors who attended. An evangelistic meeting will begin Nov. 12 and continue to Nov. 25, conducted by Earl Mitchell, pastor at Brownsville, Md. Our love feast will be held Dec. 2 in the Martinsburg church. This will be the second time that we have had our love feast in the Martinsburg church.—Valeria Lightner, Martinsburg, W. Va., Oct. 22.

Mountain Dale (Sandy Creek).—Bro. Harper M. Snively of Carlisle, Pa., evangelist, just closed a very successful meeting at Mt. Dale; it began Sept. 2 and closed with a love feast Sept. 16. The members were visited by the deacons and everything was in good order. Bro. Snively visited in many homes which was appreciated. We feel that this meeting has been a great help to the church and community. Sixteen stood for Christ and were baptized. There was good interest and attendance throughout the meeting. Bro. Geo. W. Vansickle preached for us July 29 and Bro. Chester Thomas on Sept. 23. Bro. H. Q. Rhodes and family of Berlin, Pa., came to Mt. Dale on a visit and he preached for us one night. Sunday-school has been doing fine the last quarter. H. R. Guthrie and Emra Sisler are delegates to district meeting.—Grace Sisler, Hazelton, W. Va., Oct. 13.

Spruce Run.—On Oct. 11 at 7:30 our pastor, Bro. Kahle, gave us a fine sermon, also one on the following evening at which time a lady came forward and was received into the church by baptism Saturday evening. Afterward our love feast was held with a goodly number surrounding the Lord's table. On Sunday morning Eld. Showalter gave us a wonderful sermon, one of the best we ever heard.—Glenna Fleshman, Lindside, W. Va., Oct. 23.

IN MEMORIAM

Jackson Bechtel, son of Andrew and Elizabeth Brumbaugh Bechtel, was born on a farm near Ankenytown, Ohio, Jan. 21, 1856. On May 25, 1882, he married Martha Hess, and to this union four children were born. Soon after his marriage he purchased a part of the old bomestead, it being the farm purchased by his father upon coming from Pennsylvania. In 1885 he and his wife united with the Church of the Brethren and he was always actively engaged in various lines of church work.

In 1899 he was chosen with others as a member of the building committee and was very largely responsible for the erection of the present church known as Owl Creek. He was later chosen as deacon and trustee, in which offices he faithfully served unto the end. He was regular in attendance at all church services, being hindered only by unavoidable circumstances. His health had been failing for several years, but he said little about it, and was found in his place of worship at each service until a few months before his death. His wife had the misfortune to lose her sight over nine years ago and it became Bro. Bechtel's duty to care for her and also do the housework, which he did willingly and efficiently. He was an honored and highly respected citizen, having served the community in many ways in public business.

Surviving are his wife and four children: Mrs. Iva Barton, Oscher H. Bechtel and Elmer H. Bechtel, all residing near home, and Mrs. Lola Helser, now of Garkida, Nigeria, West Africa, who was at home on furlough at the time of her father's death. There are also five grandchildren and three sisters.

Sometime before his death he called for the anointing service which was administered by the writer, assisted by Bro. A. D. Helser, his son-in-law. He experienced a great joy and satisfaction from this service, speaking of it several times to the writer.

The high esteem in which he was held was attested to by the large crowd attending his funeral, which was said to be one of the largest ever known in the community. The service was conducted by the writer, assisted by Eld. G. S. Strausbaugh.

Ankenytown, Ohio.

J. D. Zigler.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Custer-Wampler.—By the undersigned, at the home of the bride's parents, Oct. 12, 1934, Mr. Harry L. Custer and Sister Elizabeth M. Wampler.—S. I. Bowman, Harrisonburg, Va.

Thomas-Horn.—At the parsonage by the writer, Oct. 17, 1934, Mr. George W. Thomas of Radnor, Ohio, and Miss Florence Fern Horn of Roseville, Ohio.—J. D. Zigler, White Cottage, Ohio.

Miller-Carl.—By the undersigned, in the Royersford Church of the Brethren, Aug. 18, 1934, Mr. Charles I. Miller and Sister Naomi Carl, both of Royersford, Pa.—Q. A. Holsopple, Royersford, Pa.

Deeter-Stackhouse.—By the undersigned, Oct. 20, 1934, at the bride and groom's newly-huilt home near Leesburg, Ind., Mr. Glen Deeter and Miss Zona Stackhouse.—Russell A. Sherman, Garrett, Ind.

McDowell-Greenawalt.—By the undersigned in the Church of the Brethren, Phoenix, Oct. 7, 1934, Mr. Rylie C. McDowell, Mesa, Ariz., and Miss Sarab Greenawalt, Phoenix, Ariz.—Frank D. Howell, Phoenix, Ariz.

FALLEN ASLEEP

Agee, Bro. Henry, was born at Floyd, Va., June 18, 1876, died at the Jefferson Hospital, Roanoke, Va., Sept. 26, 1934, aged 58 years. In 1896 he married Aralet Webb. To this union were born eight sons and four daughters; three sons preceded him. He united with the Church of the Brethren in 1917 and had been a faithful, active member. Funeral services at the church were conducted by Bro. J. A. Naff. Burial in Webb's family cemetery.—Eunice Naff, Boone Mill, Va.

Bennett, Frank Eldon, youngest son of McClellan and Martha Bennett, born Nov. 14, 1933, died Oct. 21, 1934. He leaves father, mother, eight sisters and three brothers. Funeral services in the Old Order church near Egdon, W. Va., by the writer.—Daniel B. Spaid, Egdon, W. Va.

Betts, Anna Viola, born in Wisconsin, Dec. 16, 1871, died at her home near Nampa, Idaho, Oct. 5, 1934. Her father, Eld. Caleb J. Fogle, and her mother were native Germans and came to America when Sister Betts was twelve years old. She united with the Church of the Brethren when a young girl. She and Bro. David Betts were married Dec. 25, 1892, and in 1900 they came to Idaho and settled near Nampa where they have lived until the present. The husband survives with one son and three daughters. Sister Betts was a model wife and

mother and one of the finest Christian women we have known. Funeral in the Boise Valley church by the writer, assisted by Bro. H. G. Shank.—J. H. Graybill, Nampa, Idaho.

Bosserman, Jos. E., born at New Stark, Ohio, July 22, 1858, died at the family home south of Moscow, Idaho, Oct. 16, 1934. He was the youngest of eleven children born to Bro. Daniel and Sister Barbara Bosserman; only one brother survives. Oct. 2, 1881, he married Lydia Tombaugh. To this union were born five children, four of whom survive with his wife, eleven grandchildren and one great-grandchild. He united with the Church of the Brethren early in life and lived a fine Christian life to the end. He was called to the office of deacon and served faithfully. Funeral services in the church by Bro. A. R. Fike. Interment in Moscow cemetery.—Mary Adell Fike, Moscow, Idaho.

Custer, Sister Mary A., passed away May 30, 1934, aged 79 years. She died at the home of her son, W. W. Custer, with whom she had made her home. She is survived by two daughters, five sons, thirty-five grandchildren and six great-grandchildren. She was a faithful member of the Church of the Brethren. Funeral services were conducted at the home by Bro. J. A. Naff. Burial in the family cemetery.—Eunice Naff, Boone Mill, Va.

Greenawalt, Margaret J., nee Sinnard, was born in Sangamon County, Ill., Feb. 6, 1864, died at Tacoma, Wash., Oct. 17, 1934. Death followed an apopleptic stroke. Thus has passed a character void of offense, holding high Christian ideals, loved by all who knew her. Surviving are the husband, Wm. H. Greenawalt, two sons, Fred P. of Elgin, Ill., Wm. M. of Goshen, Ind., four daughters, Mrs. Ora Bigler of Goshen, Ind., Mrs. Melvin Detweiler of South Bend, Ind., Mrs. Rollo Coy of Beaverton, Mich., and Mildred A. Greenawalt of Ship Rock, N. Mex. There are fourteen grandchildren and one great-grandchild. So has passed a faithful companion and a wonderful mother. Funeral services in the city church, Goshen, Ind., by Eld. T. E. George. Burial at Oak Ridge cemetery in Goshen.—Fred P. Greenawalt, Elgin, Ill.

Hufford, Hester, daughter of Abraham and Elizabeth Eikenberry Bruhaker, born July 4, 1858, near Flora, Ind., died Sept. 12, 1934, in her home at Cerro Gordo, Ill. She is survived by her husband, Aaron Hufford, two sisters and two brothers. She was a faithful member of the Church of the Brethren for many years. Funeral services at the Cerro Gordo church by Eld. I. D. Heckman. Burial in the Cerro Gordo cemetery.—Eunice Heckman, Cerro Gordo, Ill.

Stoudt, Daniel M., of Campbelltown, died Sept. 16, 1934, in the hospital, Lebanon, following a stroke. He was 74 years old. He was a trustee of the Spring Creek church. He is survived by five children and two grandchildren; his wife died fifteen years ago. Funeral services in the Spring Creek church by Elders B. W. S. Ebersole and F. S. Carper.—Clara Minnich, Hershey, Pa.

Teegarden, Mrs. Susanna, aged 81 years, died at the home of her son, Carl E., following three weeks' illness. She was born in Knox township and was a lifelong resident of this vicinity. She was a member of the Reading Church of the Brethren. Surviving are a daughter, three sons, a brother, six grandchildren and three great-grandchildren. Funeral services in East Beech church by J. O. Gilbert. Burial in East Beech cemetery.—Rena Heestand, Homeworth, Ohio.

Waterbury, George, born at South Branch, Conn., April 18, 1860, died in Sterling, Ill., Oct. 15, 1934. He leaves a wife and children. Some of his descendants are members of the Church of the Brethren. Funeral services by the writer.—Ezra Flory, Sterling, Ill.

Waters, Anna J., daughter of John and Eunice Kinrade, born Aug. 2, 1857, died at her home near Portland, Ore., Oct. 2, 1934. She married J. H. Waters Jan. 16, 1875. She was a lifelong and devoted member of the Church of the Brethren. She leaves two brothers, one sister, five sons, two daughters and thirteen grandchildren. She was buried in the Ridgefield cemetery, Wash.—Mrs. Fred C. Williams, Portland, Ore.

Weaver, Mrs. Maude R., aged 61 years, well-known resident of Spring Creek, died at her home after an illness of several years. She was born near Spring Creek, the daughter of Mr. and Mrs. J. B. Harnsberger. She spent her entire life in the Spring Creek section. She was a devout member of the Beaver Creek Church of the Brethren. She was twice married; her first husband was Jacob Miller. Her second husband, Jacob Weaver, died in 1922. She is survived by four children, two brothers and two sisters. Funeral services from the Beaver Creek church by A. S. Thomas, assisted by O. D. Lambert. Interment in Beaver Creek cemetery.—Mrs. S. E. Garber, Bridgewater, Va.

Weimer, Sadie, born March 23, 1873, died Sept. 28, 1934. She identified herself with the church early in life. She leaves her husband, three children, two sisters and four brothers.—Mrs. H. R. Knepper, Somerset, Pa.

Williams, Mrs. Sarah Jane, aged 74 years, widow of David T. Williams, died at the home of her daughter, Mrs. Herman Grady, Oct. 20, 1934. She was a resident of Black Hawk County, Iowa, for thirty-three years. Surviving are three daughters. Funeral services by the undersigned, assisted by W. O. Tanreuther.—W. H. Yoder, Waterloo, Iowa.

Wright, Jennie L., aged 65 years, well-known resident of the Beaver Creek community, died Oct. 9, 1934, in Rockingham Memorial hospital, after a lingering illness. She was a daughter of Daniel and Margaret Wright and was born, reared and spent her entire life in the Beaver Creek community, west of Montezuma. She was a lifelong member of the Church of the Brethren. She is survived by two brothers.—Mrs. S. E. Garber, Bridgewater, Va.

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THE GOSPEL MESSENGER

Vol. 83

Elgin, Ill., November 17, 1934

No. 46

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This is the first installment of our headline news about The Gospel Messenger. Details will follow from week to week. Meanwhile correspondence is invited regarding how this special offer can be taken advantage of by your congregation.

BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

Vol. 83

Elgin, Ill., November 17, 1934

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EDITORIAL

A Fading Phase of Family Life

IN these days of welfare relief and new emphasis on home life, the memory goes back to an old-time family of two well-to-do parents and seven children. Every now and then the father would call one of the boys and say to him: "Ezra, you hitch up Nance and Fan and take mother over to so-and-so and wherever else she wants to go." For mother had six or seven needy families on her list to whom she was accustomed to make the rounds occasionally with well filled baskets.

Is it a too conservative unwillingness to welcome better ways of ministering to community needs, or is it a well grounded questioning whether the later ways are correspondingly better, that makes one look so wistfully at that faded picture of friendly intimacy between the more prosperous and the less fortunate families of the neighborhood? I wish I knew. E. F.

A Problem in Measurement

JUST how big is this thing we call religion? Should it be allowed to spread out over everything, or should it be kept in its place? What is that?

There are those who think its scope is as broad as life itself and that it may properly concern itself with every activity of man. There are those who would give it no place at all. Man, having become very intelligent in these latter days, no longer needs it, say they. Superstitions, like outgrown clothes, should be cast off. There are those who insist tenaciously that religion is man's chief concern, but would confine that concern mostly if not wholly to his relation to his Maker.

You can easily see how the question is tied up with another which interests the present writer greatly. This paper is a religious journal, or claims to be. It even calls itself a messenger of the gospel. What then

is its proper scope? What subjects may properly be considered in its pages? You may not know it but there is almost as much variety of opinion about that as on the content and concern of religion. Even readers of the Messenger are not entirely agreed. Worse than that there are times when the editor's own opinion seems not quite unanimous.

We do not raise the question to argue about it now. We are merely reminding you that in these troubled times there is much data available for a fresh study of it. Perhaps such a study is needed. Drawing the line between what belongs to a religious paper and what does not is interesting and delicate business, seeing how big this thing called religion threatens to become.

E. F.

Without Stopping the Traffic

To build a bridge when a new railroad is under construction is one thing. To replace an old bridge with a new one without stopping the trains is something else. That is what social and religious engineers usually forget. The train carrying supplies for daily human needs, spiritual as well as physical, can not wait. It must have a usable bridge all the while the new one is in building. Which means that at any stage of the process the bridge is mostly the old one. And then one day you see it's new. It has become so very gradually, almost imperceptibly.

Speaking of a certain effort in economic reconstruction, an apostle of progress said it "was almost impossible because it was like making over an airplane's engines during a flight over mountains and seas. The plane had no place to come down and so it couldn't be stopped while the mechanics worked."

Life in a live church, or a live state, or a live anything, is just that. It is building a new railroad bridge while the traffic goes on. It is making necessary re-

pairs on the airplane's engines when there is no place to land. It has to be like that. For life is a continuous thing. It is made up of consecutive seconds. It can not take a year off, or a generation or two, until the system builders get their new plans perfected. The perfecting must be done, if at all, encumbered and hampered by all the imperfections in existing systems. People must breathe and eat and work and rest and strive and be comforted and strengthened right along. And this must be done in spite of or by means of such agencies as are at hand.

All of which is only saying again that the teacher or creator of better ways must find the point of contact with the old ways. And the prime essential for that is that there *be* a point of contact. The new thing can not be very different, only a little different, from the old. It must use much old material. The transition must be gradual and natural, not abrupt and forced. The new thing must *grow* out of the soil of the old.

But has it not occurred to you that this is exactly what we see in the Revelator's picture of the triumphant kingdom? I mean the place where he pulls aside the curtain and lets us see that "The kingdom of this world is become the kingdom of our Lord and of his Christ." There! *Do* you see? The new kingdom is made out of the old one. To be sure the old one must be completely made over piece by piece, but that's where the material comes from. It isn't thrown away. It is transformed and then built into the new structure. Not to keep too close to the figure, another spirit is put into the separate human pieces and then they can be fitly framed together and grow into a holy temple in the Lord. To a theologian like Nicodemus we should say they must be regenerated. To a church like that at Rome we should say they must be transformed by the renewing of their minds. New and better systems, ecclesiastic or economic, can come when you have new and better people to make them out of, and not before.

And so the chief business of the church is to make new and better people. You knew that would be the moral of this preachment, didn't you? Well, it is, and I've no mind to make any apology for it. This thing grows on me and weighs down upon me overwhelmingly. Leagues and societies and parties and reconstruction alliances of all sorts get such a short distance beyond nowhere because their efficiency depends on the convictions and character of the men and women who constitute and control them. Our primary task then is not to reorganize existing social units but to work on the personalities that make and manage them. It is to put into them convictions and character of such quality that organization of them on a more equitable basis will amount to something.

It will take a lot of patience and when that lot is exhausted, another lot just like it. The way is "longer,

straighter, narrower, steeper" than we had thought. A nice quick way to do it would be to have a group of able and like-minded leaders meet in a quiet cloister apart from the distracting life about them, devise an ideal order and go out and set it up. The fatal objection is that it would be useless because it would have no vital connection with life as it now is. The kingdom of our Lord and of his Christ will be made out of the kingdom of this world. The airplane's engine must be repaired without landing. The old bridge must be replaced with a new one without stopping the traffic. And so on and so on, not to repeat all that has just been said.

But it will take a thousand repetitions before the truth soaks in. Our task is to raise up and thrust out into the stream of world life men and women after the measure of the stature of the fulness of Christ.

E. F.

A Study in Green and Brown

It was in October that we rode down the valley of the Illinois River. The day was as hot as many we had in midsummer. The rougher and more wooded section of our journey just out of Chicago was glorious in the colors that autumn brings. But finally we struck out across the level Illinois prairies toward Moline and Rock Island. And the farther we rode the more we became interested in nature's unique contrasts in greens and browns.

Side by side were fields as brown, even black, as though seared by a torch, and those vividly green, or green touched with yellow and gold. Thus nature presented, as we rode, a strange study in green and brown—in the obviously and utterly dead, and that which was gloriously alive. We had never seen a world just like this before. However, as we watched we saw that the early and the later corn offered a key to the mystery.

For the corn that was planted last spring at the normal time was almost as black and weathered as it is at the end of winter, though these lines were written on a day in Indian summer! Side by side with countless fields of corn that were blasted in tassel by the drought of last summer, was an occasional field of late planting, still green and promising something to harvest. From the corn we learned that it was the late rains that revived pastures, saved the trees, and pushed the late corn along to a delayed but welcome crop.

Dingy farm buildings and the more or less run down condition of most of the towns we saw, suggested that the whole of life is something of a study in green and brown. Many bright prospects go aglimmering like last spring's corn. But for those who keep at it, there is the promise of a precocious crop saved by the later rains.

H. A. B.

GENERAL FORUM

What To Talk

Talk Happiness. The world is sad enough
Without your woes. No path is wholly rough,
Look for the places that are smooth and clear,
And talk of them, to rest the weary ear
Of earth, so hurt by one continuous strain
Of human discontent and grief and pain.

Talk Faith. The world is better off
Without your uttered ignorance and morbid doubt.
If you have faith in God or man or self,
Say so; if not, push back upon the shelf
Of silence all your thoughts till faith can come.
No one will grieve because your lips are dumb.

Talk Health. The dreary never ending tale
Of mortal maladies is worn and stale.
You can not charm or interest or please
By harping on that minor chord—disease.
Say you are well; or, all is well with you.
God shall hear your words and make them true.

—Author Unknown.

Sharing Observations with the Home Church

BY CHAS. D. BONSAK

Secretary of the General Mission Board

Sixth Installment

SEPTEMBER 29. A warm but beautiful morning and we hope to reach Lagos by noon. This means our last day on the good ship Wangoni. It has been a pleasant voyage and the passengers aboard have been rather above the average that we have experienced in previous journeys. One passenger said they saw so many Bibles being read in the morning on board ship. We approach the pier in Lagos at 3 P. M. As the boat entered along by the shore there was presented a great sight of the good English homes along the water's edge; among which is the splendid palace of the governor of Nigeria. We must satisfy the customs officer with passport and baggage identification before leaving the ship. After this we disembark and find ourselves surrounded by a mob of black friends who want to carry our baggage and collect a few pence; but this is only the beginning of this experience which will increase in the months ahead. After customs inspection we found ourselves in the good home of the bishop of Lagos. This good man and his wife have been in Nigeria for forty-one years and are both active, though up in the seventies. They are the kindly, wise counselors and friends that suit permanently and well in any place. There are twelve million people living in the diocese over which he has charge. His hospitality is well known to many of our people and many others who go through Lagos to mission work up country.

There were about ten missionaries leaving his good home to take our places on the boat, going to South Africa. These were Dutch Reformed workers in South Africa who are now helping to evangelize these other areas. To spend an evening in the home of Bishop Melville-Jones and his good wife is a rare treat of happy spiritual fellowship.

September 30. Being guests of the bishop we accompany them to their morning service near by. Here we heard him discourse on the subject of angels, which was an unusually stimulating, practical and sane interpretation of this ministry of these heavenly messengers. One was pleased to see about 300 well dressed and cultured black people of the city present. While the sermon was by the bishop all other services were in the hands of their colored minister and conducted in the English language. After the service we meet an African gentleman, Mr. Thomas, who is the proprietor of several stores in Lagos. This gentleman has been quite successful in the past, but admits that times are now very hard and difficult. He has been a friend of Brother Helser and contributed to the work. After lunch and an hour of rest in the good home of our host, he takes us in his faithful car to visit the grave of our late Dr. Robertson who is buried in the beautiful cemetery in the city. Here we paused in meditation as we remembered his active and promising life which was so soon ended by yellow fever. The grave is well kept and a number of photographs were taken by our party which will be made available in due time. From here we walked to the governor's palace to register and respond to an invitation to tea in the hospitable home of the director of medical work in all Nigeria, Dr. W. B. Johnson, and his sister. It is a long time since a more sincere welcome and gracious entertainment has been given any of us by a government official in any land. They are great hosts and insist that we stop with them on our return the last of November. He is much interested in his task and pays high tribute to the medical contribution of our own work in Nigeria. One feels too that he appreciates the Christian contribution as well. A delightful evening is spent in the home of the good Bishop and Mrs. Jones as they invited Mr. Oliver of the C. M. S. Book Shop also to dine with them.

October 1. Up early for a good breakfast and plans to leave on the train for Jos at 10:40. Letters must be mailed, some purchases made, checks cashed and baggage transferred to station. A very heavy downpour of rain makes all this difficult. But the good bishop with his faithful Ford insists on helping us out, which was done in a most gracious spirit. It was all an evidence of how a gracious soul can make difficult things a matter of joy instead of confusion and anxiety. He made several trips, but all was done and apart from a little wetness to baggage we were all safely aboard the

train and on the way to Garkida, more than a thousand miles inland. At this point the previous experience of Brother Helser is worth more than we can easily describe. Soon the rain ceases and the sun shines again. One can much appreciate the help of the English government in providing such rail service and many other things in the development of her colonies. I think one need not raise national antagonism when he says that experience easily proves that Great Britain has been the most successful of all the nations in her work of colonization. We are fortunate in Africa to be in British territory, we feel. Along the way we pass through the city of Ibadan, which is the second largest city in all of Africa; only Cairo exceeds it in population. But it is a native city, for the most part, and is therefore little known in the outside world; but progress and improvement are evident as we pass along as compared with six years ago. Going north on the train we pass through lowlands of the coast with its much tropical growth and fruits, then to the wooded hills and finally to the bush country in which our own mission fields lie and which is the object of our journey.

Germany as I Saw It

BY LELAND S. BRUBAKER

I WAS very much interested as my train left London bound for the coast town of Dover, for I was now on my way to Germany. At Dover we took a little coast steamer and after about a four hours' ride we arrived on the other side of the English Channel at Ostend, Belgium. The custom officials there were anxious to see our baggage but after a few minutes of inspection we found ourselves on the train going direct to southern Germany.

About midnight we arrived at the border line between Belgium and Germany at the town called Achen. There, again, we were subjected to customs which was really more of a form than of reality. As we entered Germany we immediately noticed that we were met with punctuality, firmness and courtesy. There seemed to be an air of going and getting some place. This was certainly true of the trains for without any notice at all they would just suddenly pull out of the depot. One had to be careful not to get too far from the train for fear of being left behind which would have been a most unfortunate circumstance.

I was amazed at the country through which we passed. The beauty of the country was far beyond my expectations. Rain had been plentiful and the valleys and hills were all clothed with bright green grass which made it look more like a park than just the plain countryside. Trees covered many of the hills. No place did we see the blackened stumps left by the forest fire which has been such a dreadful curse to our forests in the western part of the States.

It was amazing how every square foot of ground was being used for farming, gardening or in some other productive way. Whole hills had been terraced and productive crops were being grown upon them. The farms were laid out in uniformity which made them look neat and also gave the countryside a beautiful appearance. Gardens were very plentiful and were full of the common vegetables. Plenty of running water seemed to supply all the irrigation that was necessary. It seemed evident that many of the rural folk were living from their little gardens and yet there seemed to be plenty on every hand.

As we got further into the country there seemed to be rather few roads. Those that we could see from the train were mostly paved. Automobiles were not plentiful in the country but bicycles, motor-bikes were to be seen on every hand. The high tax on automobiles made them almost prohibitive for the ordinary person but Hitler has just lately removed this high tax and the automobile industry is expected to increase.

The houses were all very substantially built with red tile roofs and green wooden shutters. They were rather large and seemed to be very comfortable.

As we went through the country I noticed that there were very few people in the fields working. I wondered, since it was Sunday, if that had anything to do with it and so when we came back through this same section I paid close attention to this and found that the fields were full of men, women and children. Sometimes at home one would hardly know by this same rule when it is Sunday.

Hitler seems to be the man of the hour in Germany. Every one that you talk with seems to feel that he is God-sent and that if he were not in power now, Germany would be in the hands of the Reds and of the Communists. He is building many roads and bridges, is establishing schools and is putting on a program for the youth of the country. His picture has found an important place in almost every store and shop and is offered for sale at almost any place you visit.

I found the people to be happy and satisfied and there seems to be a sort of confidence in the air. As I met and talked with them I could hardly bring myself to the realization that just a few years ago we were in mortal combat. It seems utterly impossible as you learn to know them for with your knowing there develops an appreciation.

There are no evidences of the past war to be seen in Germany except the many marble shafts in the public squares, erected to the memory of those who gave their lives. There was, however, rather an air of militarism which was both seen and felt. Soldiers were on the streets of almost every town that we passed through. One soldier lad who got on the train with us explained that you did not have to join unless you wished to but

of course he felt that it was a very fine training for the youth of the country.

All in all I was happily surprised at what I saw but I want you folks who read this to remember that these were just my observations as I passed through the country. They might not all be true but to a common observer they did seem to be rather apparent. One man said to me that he was glad folks came to Germany to see for themselves, for said he, "Much is written about my country which is not true but when you visit here you know the truth." And just the other day in the ship's news there was an item from Germany which stated that Hitler was going to give special consideration to all tourists in Germany. I am most happy that I took the opportunity to go through the country for it has given me an entirely new conception of Germany.

Lagos, Nigeria.

A Sermon to Youth

BY I. N. H. BEAHM

My life-mission seems to have been with youth. I am a friend to youth. I do like the subject. Paul gives me a good text in 1 Tim. 4: 12. Let youth give special ear to the sage of Jehovah as the inspired pen writes these wondrous words: "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."

My text subdivides itself into two parts: (1) negative—care; (2) positive—service.

In part one, youth must be discreet. Youth needs modesty. Youth should avoid giving offense. Youth should not seek opposition but favor. A poet wrote: "Lowliness in young ambition's ladder." Even "Jesus increased in wisdom and in stature, and in favor with God and man." The youth ministry of the Christ was popular. His riper ministry assailed the evils of the day for which he paid the supreme sacrifice. Youth should not be despised because of youth. Good and wise deportment is the pathway to a lofty goal. "Discretion is the better part of valor." Youth rather is to measure its strength by somewhat feeling the way out into the great conflicts in the battle of life. Youth is to give no just occasion for frowns from those of riper years. Youth is supposed to be brimming with all its potential dynamics, or with all its power to do work. Yet one should recall how natural it is for a son to feel wiser than his father. Still that is only the lack of that wisdom coming from richer and riper years. Let youth beware as well as be brave. From stupendous efforts at world temperance and in the light of recent appalling reverses, a certain evangelist has concluded to wage battle for world temperance on a different front—by way of the cross, by way of the new birth, by way

of the Christ who said, "Marvel not, ye must be born again," by way of evangelization.

Part two of the text surely opens the gates to opportunity. In word. To split the dictionary wide open suits the spirit of youth. The so-called "spread eagle" style is a real propensity of youth. Youth, be thou an example *in word*. Likewise it may be developed at wise and pertinent length about "in conversation," and about "in charity" and about "in spirit," and about "in faith," and about "in purity."

What volumes the real preacher can bring forth from these five points of exemplary behavior on the part of youth. Then youth may be prepared to sit at the feet of years as Saul once sat at the feet of Gamaliel.

Thus let youth preach like Jesus who did naught but what he saw his Father do (John 5: 19). Thus let youth preach like John the Baptist, whose head became the trophy of insidious revenge. Thus let youth preach like Paul whose head was chopped off to please the imperial wickedness of the man on a throne. Youth will recall how John the Baptist yielded everything for Christ and won, how Jesus of Nazareth gave all to his Father and won, and how, like the apostle to the gentiles, who gave all to evangelization and won. The spiritual realms offer superior chances. Let youth begin low, go slow, rise higher, take fire—when most impressed, be self-possessed, toward the end wax warm, and sit down a storm.

"Youth will be heard." Yes, youth has always been heard, from infancy up. "Out of the mouths of babes and sucklings hast thou ordained strength" (Psa. 8: 2). "I have written unto you, young men, because ye are strong" (1 John 2: 14).

Let it be quoted: "The youth movement in the Church of the Brethren is on. It has two major interests, world peace and economic justice. It has two outstanding characteristics, energy and impatience."

Esteemed youth, energy is a dynamic virtue. Yet, O youth, it needs wise directing for safety and beneficence! O youth, but impatience bespeaks weakness. Beware!

O youth of the church, why not direct your energies from the wisdom of the ages? The church in her evangelization and the world program from a two-world source is the major ideal. See again Matt. 28: 18-20. Then achieve world peace and economic justice by way of world evangelization and regeneration.

Dear youth, if we are to wait for world evangelism till world peace and economic justice come, then goodbye missions, right now! Beware of putting the cart before the horse!

Master 1 and 2 Timothy. Wage war against all sin under the Lord's banner (Psa. 60: 4). Beware of some

national or international flag of political import for gaining world peace and economic justice.

Social and moral reform by way of that sublime dogma of "experimental approach" and the scientific mode of operation by way of human brotherhood will not bring world peace and economic justice until Christ's program is complete. Read that program again in Matt. 28: 18-20 hurled forth from that Galilean mountain by him who spake as never man spake.

Let us not shift our ground from the word of God to experimentalism. Empirical science must wane before the exalted and immaculate word of Jehovah!

Oh, let not youth fail to differentiate between the Christ's kingdom and the kingdom of human brotherhood!

Let our church paper direct youthful energy and impatience! Let us remember we are in this world but not of this world. See John 17: 13-18. Let us all beware lest we get too much almanac and too much politics into our religion to please our glorious Lord. O noble youth, let us all join in calling on our beloved Messenger to differentiate scathingly between the kingdom of Christ and the kingdom of this world; between the church and the world. A poet once wrote: "Hang the almanac." Yes, hang it high. There are no Hagers-town almanacs on heaven's jasper walls. No age and youth there, no politics there. The influence of the church on the world is a sequence—a great by-product. Let your light so shine before men that they see your good works and glorify your Father who is in heaven. A sublime consistency on the part of the church is to win the world to Christ, to world peace and world economic justice.

It was the dynamic impatience of a superconscious wisdom of youth that rent the kingdom of Rehoboam in twain and lost to him eighty-three and a third per cent of his tribal power, even though his virility gave him eighty-eight children. The dynamic youth of today may be the static wisdom of age tomorrow. Let youth and age walk arm in arm. Then truly will come to pass that saying, "Youth will be heard."

Nokesville, Va.

Studying the Great Light

BY PAUL MOHLER

Matthew 3: 12-25

PROPHETS speak to us in figures. Through these, truth shines, dark or clear according to our capacity for reception. Isaiah saw the coming of our Lord into Galilee; to him, it was as the rising of a great light, and Matthew bears witness to the fitness of the figure in his record of Jesus' Galilean ministry.

Figures aid thought, but do not displace it. Let us think this figure through with Isaiah and Matthew. To

make it vivid, draw a sun just above the horizon, with rays spreading right and left across the landscape.

What does the sunlight do when it first appears in the morning? Does it announce the coming of a new day? Does it stir all life into wakefulness? Is that not its first effect? Can it do much for us directly until we open our eyes and rouse our faculties?

Following this figure, what part of Jesus' ministry corresponding to the wakening, day-announcing work of the sun? What does Matthew say that he did first in Galilee? He proclaimed in ringing tones: "The kingdom of heaven is at hand." Does that sound like a new day? Did it bring soul-stirring visions? What kind of man could have heard it without being thrilled? Had that land ever heard such a message before? Does it still stir the soul? Can one yet get a thrill from it? What people do? What kind don't?

When once we are awake, the sunlight informs us. This is most striking when we are in a strange place, having arrived in the night. No one with the greatest powers of description could inform us of the world around about us, as does just one glimpse under the rays of the sun. It is the great revealer, bringing to light, attention and understanding, objects, facts and relationships unsuspected when darkness covered the world.

What corresponds to this in Jesus' ministry? Notice the 23rd verse. What line of work is there first mentioned? How does teaching reveal truth? What truths did Jesus reveal in his teaching? What about the nature of God? What change did he indeed make in the world's concept of our great Creator? What does his universal use of the term *Father* mean? What did Jesus reveal as to the value of man? What is shown by his own untiring efforts to reach and save the lost? What do we learn from the parables: the Prodigal Son, the Good Samaritan, the Lost Coin, the Lost Sheep, the Good Shepherd? What light do the Beatitudes throw on human life and character? What light, joy, and comfort do we get from the fourteenth chapter of John, the fifteenth of First Corinthians, the eighteenth of Matthew? Has there ever been such another light as his teaching, in all the world?

What else do sun rays do? We know that they have great, purifying, healing, and life-giving power. How important to health we count the sunlight. Where we can not have the natural sun, we employ artificial sunlight to heal disease and renew vigor. What was there in the ministry of Jesus to correspond with this? Did you notice that Matthew records a healing ministry too? And did you notice how extensive it was? Was there any kind of sickness or disease too hard for him? Was he always willing to heal, as well as to teach and preach? Is that any indication as to his character?

Now look at your board with its sun shining across

the world; what would label those rays? Love? Mercy? Grace? Eternal Life? Goodwill to Men? Honesty? Truthfulness? Kindness? Patience? Helpfulness? Purity? Healing? How many good things have come in with Jesus' ministry? What would the world be without them?

Can you trace any relationship between healing as we have it now and the healing Jesus did then? Does the enlightenment that comes from his teaching do anything toward preventing disease and promoting health? Is there anything in his spiritual influence to inspire better healing? Which would you rather trust, a conscientious Christian physician or a selfish man of the world? Does Jesus ever heal the sick now, without the services of a physician? How does one secure his aid? Why not use his healing more? Will careful obedience to his teachings promote health? Why not follow them?

Look at the board again. There is nothing there to stop the light. Is there ever anything in the way of light? Is it ever shut off? What will stop its action in any life? Will prejudice stop it? Did you ever notice the greatest obstacle to the light? Turn to John 3: 19, 20 and see what Jesus says. "Every one that doeth evil hateth the light and cometh not to the light, lest his works should be reproved." Does that account for the great darkness still in the world? Is any of it in our own lives?

The sun is the center of a system. It gives its light to planets, and they, in turn, spread it abroad. Did Jesus follow that plan? How about the four men mentioned in our lesson as following him? Did they become planets? Did they help to spread the light? Are any planets needed now? Are we supposed to be planets? Are we letting the light shine? Is it as bright as it ought to be? If not, why not?

Every member of every Sunday-school class should feel the stirring call of this lesson: To walk in the light, and to let their light so shine among men that they may see the good works and glorify our Father who is in heaven.

Pasadena, Calif.

Morning Prayer

Keep my soul on tiptoe,
O dear Lord, I pray,
Alert to do thy bidding,
Vigilant always.

Keep my spirit vibrant
To thine every call,
Impetuous to serve thee
And to give my all.

—By J. T. Morrow.

Home Missions, Today and Tomorrow

BY M. CLYDE HORST

THE cause of home missions needs a rebirth of interest in the churches of America. This is true not only because the frontier must be evangelized by the church, but also because the self-centered church can not survive. Foreign missionary interest saves the church from decadence, but this interest can not be maintained apart from concern for "Jerusalem, Judea, and Samaria." Home mission work, therefore, is not something external to the program of the local church; it is vital to its very life. Therefore, the whole of America as well as the rest of the world belongs to the pastor's parish.

Home missions may be defined as the extension of Christianity into the frontiers of North America. In its history it has been concerned with such types of work as the evangelization of Indians, Negroes, white settlers on the frontiers, European and Asiatic immigrants, migrants, and the inhabitants of new urban centers. Today the combined annual home mission budget of the leading denominations exceeds \$25,000,000; the 30,000 separate enterprises claim the attention of a personnel of over 20,000 persons.

In this vast enterprise three significant trends have been noted in recent years: First, the old frontiers have been passing; the uttermost regions of the continent have been reached. Second, the principle of co-ordination and intensification of effort has supplanted the *laissez faire* policy of former days. And finally, the cause seems to have lost much of what might be termed its romance. Some wonder whether there is any further need for home missions, and many think its best days are in the past.

But frontiers, even some of the original type, still exist. Thousands of Indians have never been reached, and millions of Negroes are outside of the churches. One-half of the white population, and in some sections over four-fifths, is non-Christian. Many Jews have forsaken the synagogue, and the childhood of all races presents an ever-present frontier. Moreover, our pagan civilization with its intemperance, immorality, militarism, and secularism is a real frontier at the very door of the church. If these various frontiers can be adequately recognized by Christian statesmanship, then the best years of Home Missions are not in the past; they lie in the future.

There are several definite needs of the hour. First, there must be a united advance. Even comity agencies must recognize its essential principles. Second, the pioneer spirit must be revived and revamped. But the greatest need is the revival of primitive Christianity with its Pentecostal fervor and personal interest that "goes everywhere preaching the word."

Compared with the vastness of the home mission enterprise in North America, the program of the Church of the Brethren seems small. Its annual budget for district and general home work is probably not over \$100,000, and its personnel probably not even 200. But the program of the brotherhood is not insignificant. Its chapters in the annals of home missions are as interesting as any. They have many unique features, and present contributions of a high order. The Church of the Brethren has not outlived her usefulness in the building of the kingdom of God in America. Much will be never done if the Brethren do not do it.

But we are as needy as the average communion. We need integration with the concerted program. Our own plans need clearer definition and fuller unification. Moreover, the individual initiative that gave us many a permanent organization must not be allowed to pass; it must be revived and given inspiration and guidance. But most of all, we share in the general need of the revival of the old time evangelistic fervor; and if the fire has gone out it must be rekindled with the fuel of evangelical conviction.

Lewistown, Pa.

Adults and the Moral Attitudes of Children and Youth

BY H. H. HELMAN

"WE recognize the great power of adult influence in the creation of moral attitudes on the part of children and youth."

This statement was made at a great religious conference held recently. It contains a timely warning and a genuine challenge which adults, particularly parents, ought to face seriously and prayerfully.

Adults have too long been inclined to look at their children and say, "See how bad they are." Too few have observed the evil in the younger generation and said, "See how bad we have let them become." It is safe to say, as a principle, that children are never at fault without parents and adults being also at fault. Bad training and evil environment are sure to make perverted children. For those the child is not responsible, but the adult. We bequeath them their environment and we provide the training. As adults we can not escape the responsibility for making the next generation, at least in part, what they are. When we have better adults we will have better children.

There seem to be two things that characterize adults today which weaken their guidance of and influence over their children. One is an indifference toward the vicious elements and influence in the community. Adults allowed the movie industry to become inherently rotten before a strong protest was made. Dance halls

and road houses have located convenient to our homes and we have raised but a mild objection. Literature of the most degrading sort has been long displayed and sold at the news stands without much opposition from adults. Swearing, smoking and obscene language surround our boys and girls of tender years, and we say little. With all the devastating environment into which our children are thrust, we maintain a silence that amounts almost to approval in their minds.

Second, consider the abandonment of the religious motive in the lives of adults. We choose to be adults of reason rather than adults of religion. The value of ethics as a motive for personal conduct exceeds for many the value of religion. They seem to think that human instincts and urges can be controlled by ethical restraint and reason quite apart from religion. No such term as "the will of God" enters into their thinking. Their moral idealism is modified, not by the dictates of religion, but by the scientific findings, the social mind, by industrial efficiency and by the stress of contemporary living. The authority of religion is thoroughly discredited as a basis for either morals or ethics. The prevailing attitude toward Sunday observance is a practical illustration of this abandonment of the religious motive. The moral sanctions are not in religion, but in the mores of the community. If the indifference of adults toward vicious elements in the environment of the children is overcome; and if the religious motive for conduct is accepted, then some progress can be made toward improving the influence of adults over children and youth.

Beyond this the following procedure should help in the development of better moral attitudes:

(1) A willingness of fathers and mothers and other adults to face the problems of modern life with open minds. The closed mind is just as evident in the expression, "Oh, things aren't so bad, after all," as in the one that says, "It's no use, the world is utterly lost." No constructive help comes from either attitude. Both evade the issues—close their eyes to the problems. Such attitudes are characteristic, though widely different, and contribute only negatively to the development of moral attitudes in youth. The wholesome attitude is one that sees the danger and the problems and openly attempts to meet them on behalf of their sons and daughters.

(2) A willingness to deal with moral problems with an honest purpose and courageous action. Half-heartedness will show through a veneer of professed indignation. Our children know whether evil really bothers us or not. They can measure our moral temperature. If we aren't out-and-out against low standards of living we may not hope to conceal that fact from them. We must come to grips with evil with an honest purpose to eradicate it. But adults are often so easily per-

suaded to desist in their opposition to evil. They lack the courageous action required to harrass the enemy and convince the youth. They are not crusaders in righteousness. They are not in the fight to win. They are not cowardly, but they are not really brave.

(3) A willingness to give serious consideration to the Christian education of adults. Trained parents are the first essential for trained children. There are thousands of American parents and other adults who influence children and youth, but who haven't the first conception of the principles and ideals of Christianity. They are so far disqualified, as adults, to train and environ the rising generation. Their misconception and lack of high idealism is marked. With this weakness they meet up with the problems of rearing children inadequately and ineffectively. The need is for a Christian education of adults that will not only include the gospel, but a study of the technique of child training.

(4) An effort to maintain more Christian homes to offset the stress of modern social and economic conditions. The Christian home is the harbor of safety for the new generation. Blessed is that son or daughter who has the advantage of Christian parents to give counsel, to establish ideals, to help meet the moral problems, to hold them in prayer before the throne of God, to help them to rectify their mistakes and to restore the unfortunate prodigal. If any generation of children ever needed the security and assistance of Christian homes it is this one. If we had more of them we would need fewer jails and houses of correction. Frankly, if our homes do not become more Christian the rising generation can not but become more perverted than the present one. Any movement toward helping it to develop moral attitudes must begin with the adult—with the parent in the home and the adult in every walk of life. There is no other hope.

New Carlisle, Ohio.

Stalled in a Pit

BY EZRA FLORY

JONAS has been baptized four weeks. When his team got stalled in the gravel pit other men said, "Now we shall see it try his religion." They had a right to expect that for Jonas used to curse his horses and whip them. What happened? Jonas dropped the lines and sang "Rock of Ages." After singing one verse he patted the horses gently, rubbed their noses, then, taking the lines said, "Now come boys." And the horses seemed to try their best. Out came the load. So the other men said, "I guess he's got the genuine article." He had, too.

"If we walk in the light as he is in the light, the

blood of Jesus his Son cleanseth us [keeps cleaning us] from all sin."

"Shall we continue in sin" to show how we can draw God's mercy out? "God forbid. We who died to sin, how shall we any longer live therein?" We have gone out of the business of sinning.

Sterling, Ill.

A Call to Holy Living

BY CLAYTON H. GEHMAN

"Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for from henceforth there shall no more come unto thee the uncircumcised and the unclean. Shake thyself from the dust; arise, sit on thy throne, O Jerusalem: loose thyself from the bonds of thy neck, O captive daughter of Zion" (Isa. 52: 1, 2).

THE first words in the text seem to tell us that the people were asleep. The prophet wanted them to wake up. It seems that most folks do not like to be awakened out of sound sleep. However, there are times when being awakened from sleep is an enjoyable experience. For instance, one should be especially happy to be awakened on the morning of his wedding day. So then, agreeing that it is not always unpleasant to be awakened, knowing that these are trying times, and granting that we are all in earnest about our partnership with Jesus Christ, do you suppose that we need awakening in some respects?

Probably some of us need to be reminded that the primary purpose of Christian living is not to have a pocketful of money. To use a pocketful of money for Jesus' sake may be among the primary purposes of Christian living. We also need to be aroused on this matter of having for our highest good, a snug home life in a community which has in its midst a good school and a well equipped and well organized church. These nice things are well worth our while, but no farmer would think of feeding only half of his cattle and let the rest starve to death. And Jesus is neither happy nor content until every soul has had a chance to know that he paid it all, that his blood cleanses and saves. And, "He has no mouth but our mouths." Taking seriously our partnership with Jesus, we can not withhold from the cause of missions to make changes easier at home. We must remember that God said to Moses, "Tell Pharaoh to let my people go that they may serve me." Further, we need to have our eyes opened to abiding values and true securities. Truly, to be penniless is embarrassing, but to be without the love, care, and communion of God is disastrous. Money will buy things to eat and to wear, but if God should cease to give the increase there would be nothing to buy. Where is more assured security than God? Then, too, we need to be awakened anew to our re-

sponsibility. Did Jesus say: "In times of plenty give a little to send and make disciples of all nations?" No, with the exception of tarrying for the Spirit, Jesus' "Go ye" is unconditional. But he also said: "I am with you always." Wake up. Let's keep our eyes on God and his promises.

We need to put on strength which is other than our own. And the strength we need lies not in armaments, intellect, or inventive genius, but in God. The Christian says, "Jehovah is the strength of my life; of whom shall I be afraid?" The Christian's beauty is not derived from paint, powder and silks, but from eyes that are bathed with a heavenly light, lips that are painted with kind words, and hands that are manicured by earnest work and helpful deeds. His purity gives him power and peace in the midst of a troubled world. Powerful things are altogether fitting at present, and peace is a much sought thing. May the prophet's challenge to put on strength, beauty and purity come down to us.

When the prophet had so briefly yet comprehensively challenged the people with the power of God, he urged them to live lives which would be consistent with their high calling. He wanted them to sit on the throne which was rightfully theirs. Is it difficult for us to sit on the throne which is rightfully ours? Is it difficult for us, since this depression makes things so that we can not give large donations for the cause of Christ, to live lives consistent with our high calling?

Well, do you remember what things pleased Jesus most? Two men went up to pray: one said, "Lord, I thank you that I am a good man." The other said, "Lord, be merciful to me a sinner." And you know which prayer won Jesus' commendation. Folks were giving to God. Some gave much out of an abundant store. Another gave such a trivial thing that Jesus was moved to say: "She gave more than they all." Some one kissed his feet, and he was overwhelmed with joy. Yes, even little ones can do things which please him exceedingly.

In conclusion, then, live a holy life for your own sake, for to live a clean and holy life is the easiest thing in the world, but "the way of the transgressor is hard." Further, live a holy life for the sake of others, for the busy traveler looks for the lights along the shore. And finally, live a holy life for God's sake. For God bought you and paid for you a price. Just as you expect service from anything that you buy, so God expects service from souls that he has purchased. And we can not serve God without living holy lives. Neither can we live holy lives without loving Jesus. And we can not love Jesus without loving our brothers. And we can not love our brothers without being interested in the spiritual welfare of their souls.

Without capillaries the heart is useless. Without a program of evangelism—without missions—the church is dead. Therefore, "Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem: loose thyself from the bonds of thy neck, O captive daughter of Zion."

Stevens, Pa.

Monthly Financial Statement

Conference Budget

During the month of October contributions for the Conference Budget and agencies within the budget totalled \$11,985.35. Total cash applicable to the Conference Budget for the year beginning March 1, 1934, \$94,262.85, detail as follows:

	For the month	For the year
General Mission Board	\$ 9,367.21	\$54,513.97
Board of Christian Education	123.19	2,583.27
Bethany Biblical Seminary	1,886.67	5,201.92
General Education Board		62.69
General Ministerial Board	1.00	44.42
Men's Work		85.30
American Bible Society		17.98
Undesignated funds	607.28	31,753.30
	\$11,985.35	\$94,262.85

General Mission Board

During October contributions were received by the treasurer of the General Mission Board as follows:

	Receipts	Total rec'd since 3-1-34
World Wide Missions	\$1,242.58	\$12,152.08
Student Fellowship Fund		681.51
Women's Work Project	545.55	5,461.89
Home Missions	150.80	829.65
Greene County, Virginia, Mission		12.00
Foreign Missions	313.56	2,657.02
Junior League Project	27.41	455.14
B. Y. P. D. Project	44.02	445.89
Home Missions Share Plan	25.00	70.81
Intermediate Project	1.98	36.60
J. B. Emmert Memorial Fund		5.00
Men's Work Project	22.58	188.58
India Mission	47.51	879.91
India Native Worker		45.00
India Boarding School	18.81	216.21
India Share Plan	162.50	1,059.81
India Hospitals	48.65	48.65
India Missionary Supports	2,323.20	9,277.80
China Mission	18.50	311.02
China Native Worker		61.70
China Share Plan	70.00	212.50
China Hospitals	14.60	14.60
China Missionary Supports	876.47	5,352.51
South China Mission		162.00
Sweden Mission		20.00
Sweden Missionary Supports		945.00
Africa Missionary Supports	1,621.34	7,166.70
Africa Mission	1,678.40	5,305.00
Africa Share Plan	113.75	407.06
Africa Leper		32.33
Conference Budget	607.28	31,496.14
Conference Budget Designated for—		
Board of Christian Education	123.19	2,583.27
Bethany Biblical Seminary	1,345.18	2,614.28
General Education Board		62.69
General Ministerial Board	1.00	44.42
American Bible Society		17.98
Conference Budget Share Plan		257.16

The following shows the condition of mission finances on October 31, 1934:

Income since March 1, 1934	\$ 75,440.91
Income same period last year	76,368.06
Expense since March 1, 1934	106,021.68
Expense same period last year	95,652.09
Mission deficit October 31, 1934	36,169.97
Mission deficit September 30, 1934	38,117.45
Decrease in deficit during October, 1934	1,947.48



MISSIONS

This Department

Conducted by

H. Spenser Minnich



A Query

Father, why is my skin white—
And why is their skin black?
Is it so that snobbish folk
Can shun—and turn their back?

Is it so, that poorest streets
Are filled with darkest hue?
And cast-off clothes are given to him
Who cannot buy them anew?

Is it meant to hurt a heart
So deep, it won't erase?
Is it so—that white man's ego
Still can keep its place?

Father, when will we discover
Human souls are all the same—
Color doesn't go heart deep
And skin is just a picture frame?

Nations rise and then grow weak,
What is great one day—may fall.
Will the future not turn tables
And the black rise over all?

Father, why is my skin white?
And why is their skin black?
Will it some day teach a lesson,
Brotherhood—which now we lack?

Desolate Nests

A NOMINALLY Moslem writer in a Persian daily paper recently entitled an article, "Desolate Nests." He described a recent visit to a city in which is found one of the most beautiful of Persian mosques, once a great religious center, and, in the same city, an Armenian Christian church. In the mosque he found ruin and desolation; in the Christian cathedral, order and beauty. "Through all the years," he says, "the one has had good care; the other has been neglected. There is no wonder at this, because nations or people who believe in their God and are attached to their holy places really take care of them. In one corner of the mosque, charcoal is stored and sold, in another corner bricks are piled, and all sorts of dirt filled other parts of it. Can we who have our places of worship filled with dirt hope for salvation from God?" Islam is going—what is to

replace it in the hearts and lives of Persians? To the Persia missionaries, and to those who follow their work in faith and prayer, it seems clear that never more plainly than today has the call come to go forward with the work of the kingdom of God in Persia.—*On Five Continents.*

India's Women

WORK for and with women in India can not be separated from other lines of Christian development any more than in any other part of the world; yet there are certain branches which are distinctively theirs. A village Christian woman it was who offered the retort courteous to a higher caste man who mocked, "Your Christian religion is only an old dirty rag." "But," she rejoined, "out of rags one makes paper, out of paper one makes money with the king's stamp upon it. So our religion is God's treasure to us." "Good for you!" the mocker was forced to reply. The wit and intelligence of many a village woman are only buried under the weight of daily burdens, and with help and encouragement grow into power. Old Margabai is a great-grandmother, but when the chance came to learn from a Bible woman how to read, she got along faster than many a younger woman. Every man in the village who had a wife learning to read in this class used to take the occasion to stop in the doorway and watch with pride and satisfaction.—*On Five Continents.*

Bridge Building In the Dangs

BY FLORENCE M. BOLLINGER

I WAS quite thrilled upon returning from the hills this year, as we traveled from the railway to Ahwa, to cross over two newly built bridges. Perhaps a bridge does not mean much to you folks who have never been cut off from outside contacts and civilization by high waters and unbridged rivers. But to us who every year face four or five months of isolation on account of swift flowing waters caused by monsoon rains, the sight of a new bridge gives a real thrill. It is an event! There remain four or more bridges to be built en route to the railway before the rivers cease to be barriers in the monsoon season.

I am daily reminded that in mission work in general there are greater handicaps to progress than unbridged rivers. There are wider, more perplexing gaps than rivers to be bridged. I was impressed by the thought expressed by Bro. Ira H. Frantz in the July, 1934, *Teachers' Monthly*, that: "The security of a nation is in the goodwill of other nations," and a similar thought gleaned elsewhere that, "Friendships are stronger than battleships." I was strongly reminded of this a few evenings ago when we were dining with our Indian headmaster and family. Our local government doctor

and wife, who are Christians, were also present. In the course of conversation, mention was made of an Indian who is doing an outstanding piece of work in a rural reconstruction center about 100 miles distant. This gentleman had been to America where he had received his Ph. D. degree. The remark was made that he did not enjoy America because he was treated as Americans treat negroes. Certainly it is true that most of Christ's ambassadors who have gone to India or other lands to proclaim the Fatherhood of God and the brotherhood of man, have also to explain the white man's superiority complex and his aversion to the dark skinned races. And this is one of the gaps that stone and mortar can not bridge.

The bridges we crossed coming from the railway, and built during the past year were of hard rocks and mortar, but seemingly they are more plastic than human lives. For how much longer do we have to work to get across one idea for improvement, or to change one custom! In a walk through our Christian village on Sunday, small things like these made me glad: a new bamboo house with a place for the cattle outside the house; gardens in the making; requests for tomato plants; a chubby baby garbed only in a smile and a face clean enough to kiss (only one of its kind!); a little boy enjoying a treat his father had brought him; a very clean room with brush and comb in sight and evidence of it having been recently used. Yes, small things indeed, but if each home measured up to the standard here portrayed, ours would be a model village in the Dangs! But how many gaps are yet to be bridged before these simple ideals for cleanliness, thrift, and happy home life become ingrained in the lives of the people!

With monsoon and planting season here again we are reminded of those who years ago began bridge building and first planted the seed literally and figuratively in our mission at Ahwa. How thankful we are for the wisdom of the one who in developing the mission compound planned separate homes for the workers. How much nicer for each family to have its own little plot of ground and separate house, humble though it be, than to live in "a row" of rooms. At present our lawn presents a curious and interesting sight with a cactus-like-hedge surrounding the compound. This hedge Bertha Butterbaugh planted some years ago. Tall spikes, more than 20 feet high have shot out of the center of each plant, and soon will flower. Although her earthly course is run, these plants will recall her to memory many years to come. A few healthy looking mango trees and various shrubs recall the Garners to mind. How much the shade of these trees will mean to all those who live in this bungalow in the years to come! When I leave here I hope to leave a blaze of color in the gold mohr tree. It has

seemed to me that the delicious mango fruit and the beautiful mohr trees illustrate the law of compensation. That most delicious of fruits ripens in the hot season; and at this same season, when most other vegetation is bare and brown and thirsting for water the lovely mohr tree sends out fern-like green branches and a wealth of brilliant red blossoms. It carries to me the suggestion of rest in a weary land, of beauty in ashes.

The seeds sown in the earth, the Heavenly Father blesses and causes to grow and yield fruit or flower. Does he not also bless the seed we try to plant in the spiritual realm in the hearts of his children? When oftentimes the results seem to indicate that the planting has been unseasonal or without blessing, there is encouragement in his promise: "My word shall not return unto me void." Let us continue to plant and to bridge the gaps. And let us be certain that our labors are according to his will, so that they may receive his blessing.

Ahwa, Dangs, India.

News From the Field

INDIA

Jalalpor

Sadie J. Miller

Faithful to a Vow

She was walking around a tree again and again winding a string as oft until there was a white mark several inches wide on the tree. At the same time she was taking the name of the idol god with nearly every step. Who was this? A young Hindu mother, whose child had just recovered from some serious illness. A promise had been made to this idol that if the child recovered the mother would go to all this trouble and make an offering to the idol. From beneath the tree she took her flowers, clarified butter, cocoanuts and money and there finished her work of offering gifts to idols. At any rate she was true to her promise to the false god. Are we as true to our real God, to Christ? Do we give him the best we have? Each one can answer this for himself.

Sorrow Without Hope

Another mother lost her eight-year-old daughter. Only three days of fever and she was gone. A year ago a ten-year-old daughter left in a similar way. In weeping and wailing she said: "Oh, Ravli, why don't you speak? Why have you gone and left me here? How will I do without you? Who will now bring my peck of grain to me? Who will carry the wood? Come back, my Ravli, come back! As the corpse was carried on the ladderlike stretcher, the mother walked immediately under it, lifting also as she could, to help bear away her loved one over this final road to the burning ghat. But the mother and other women could go only so far, then they must turn back to the lonely home, house, which was made so vacant, sadly vacant! She kept calling to the daughter all the way home, and on reaching the house, she sat down, beating her chest until one could hear the thumps quite a distance away. The Christian observers could only say in their minds—"Blessed are they that die in the Lord."

All the afternoon the weeping went on—the calling of this child by the mother. In the evening the men returned

from the burning ghat only to hear this constant wailing going on at home until way into the night. Even after several days had passed, at a certain hour this same wailing went on. Can you for a moment fathom the blessings that belong to those who know him and the comfort that he can give at such times? All of us have had our experiences with loved ones leaving us and all know the comfort that can be found through him.

The Word of God Gives Comfort to a Dying Villager

Quite recently a man of a near-by village was out in a distant field. He was attacked by a coyote that had gone mad. The only sort of weapon the man had with him was an umbrella. He beat the animal off until the umbrella was in shreds and fell to pieces. The infuriated beast kept on biting and tearing the flesh from the man's hands. The fingers were quite chewed too. Along came another man with a better weapon and he tried to drive the animal away, but it still persisted in attacking the wounded man until the flesh was torn from his leg also. By this time other men had come and they managed to beat the coyote to death. Then they took the victim to his home.

Instead of going to the government hospital in a near-by city where special treatment is given for rabies, he sought help from a local doctor who claimed he could cure all such extreme cases. For didn't he have his sign up with the proper claims well printed on it? Of course, this was assuring enough and the man set his faith on it.

One month and two days passed, then the victim began to have convulsions, such as follow under such circumstances. These lasted for thirty-six hours, and all the time his mind was clear, and he was able to talk to his family. This man had attended one of our mission village schools some years ago and then taught as an assistant in one of our schools for some time. He did not forget what he had learned during those years and often sat with his sons to read the New Testament and explain to them as best he knew, those texts most precious to him. Many of them he had committed to memory and in his last hours he kept repeating them over and over and explaining them to his family. At last he said: "Now soon I will not know what I am saying; then it will not be long until I will leave you all. Do not weep for me, because that will only make you sad. Wife, take good care of these children. These three sons must take my place in helping you. The little daughter is weak physically; go to some doctor and get medicine for her so she will grow to womanhood and also be a help to you. Do not worry about me for soon I am going to be at the right hand of God."

True to his words, it was not long until he left them. The widow is sad and feels helpless, but still she takes comfort in telling about his last hours and the splendid way he remembered the word of God. His little knowledge of the Christ brought comfort to himself and his family in his dying moments.

Umallā

A. S. B. Miller

A Brahman Friend

An old friend of ours has just been here and gone. How did he come to be a friend? One of our predecessors visited his village one time, struck up an acquaintance and friendship through kindly association and conversation, sold him a Bible, gave him some Bible pictures and treated him as a friend in other ways. He is a Brahman, priest of the village temple and religious leader in his community. This

is not astounding. But the astounding fact is that he spends more time studying the Christian Scriptures than he does in studying the Hindu religious books. He asks us for pictures, the large kind which can be hung up on the wall. "I tell the stories to the folks who come," he says. I gave him several leaflets with pictures of the Prodigal Son, The Good Samaritan, The Lost Sheep, etc. He did not have to be told the story. His face seemed to shine as he mentioned these lovely old stories. Some seed was sown and some seemed to have fallen in good soil. May God help us to lead him to a fuller and richer understanding of these stories which have fastened themselves into his memory and heart and may we be faithful in sowing!

"Refresher" Institute

The last Friday and Saturday of the month we enjoyed the fellowship of our fellow-workers of this district in a short institute. Miss Warstler of Anklesvar with one of the woman teachers of the Girls' School kindly came to give some valuable instruction in religious education. Rev. P. G. Bhagat, headmaster of the Vocational Training School, also came to give us of his experience and enthusiasm in newer methods of teaching. Several of the teachers gave some demonstration teaching which greatly added to the value of all the instruction. This was a little "refresher" institute to help the teachers in their everyday problems. Incidentally, some of the rest of us received encouragement and inspiration also.

Ames Conference Reaches India

We are enjoying the Annual Conference through the "Echoes" of the Messenger and the printed reports which came the last Friday of July. To us on the mission fields Annual Conference comes a month later than to you people who remain in America, but it is no less enjoyed by those of us who are on the opposite side of the globe.

What to Pray For

Week of Nov. 17-24

SOME one has said that this age is irreligious and that the church today must evangelize or perish; also, that "the only remedy for the evil conditions of the time lies in the spiritual principles that are fully and forever revealed in the gospel of our Lord." Let us remind ourselves of the fact that the evangel of our Jesus carried the whole world in its heart and that the church also must evangelize on the "Gospel-for-the-World" scale. Pray that our churches shall take themselves more seriously, that our ministers shall show an ever-deepening concern in proclaiming the Christ life to every man, and that all our members shall have a deep desire to reveal his love to the world.

Our brotherhood needs trained leaders in the local churches, in the foreign fields, in home missions, on our boards and committees, and as teachers of religion in our colleges. It needs trained men and women to teach Sunday-school classes and to direct all our religious activities. We should praise God that we have our Biblical Seminary at Bethany where just such training for efficient service is given, and pray and give that this school may prosper and fulfill its highest purpose in the program of the church.

KINGDOM GLEANINGS

Calendar for Sunday, November 18

Sunday-school Lesson, The Christian as Church Member.—Matt. 5: 13-16; Acts 2: 41-47.

Christian Workers' Meeting, Religion in the Home.

B. Y. P. D. Programs:

Young People: Gratitude for the Blessings from the Past Generations.

Intermediates: Gold Mountain.

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Gains for the Kingdom

One baptism in the Bellwood church, Pa.

Seven baptized in the Council Bluffs church, Iowa, Brother and Sister B. M. Rollins of Keyser, W. Va., evangelists.

Three baptized in the Ozawie church, Kans., Bro. L. H. Root of Minneapolis, Minn., evangelist.

Twelve baptized and two reclaimed in the Monte Vista church, Va., Bro. C. O. Showalter of Keyser, W. Va., evangelist.

Three baptisms in the Latimore church, Upper Conewago congregation, Pa., Bro. John Zug of Palmyra, Pa., evangelist.

Twenty-six baptisms in the Copper Hill church, Va., Bro. E. C. Woodie of Geer, Va., evangelist; nine baptisms at Cross Roads, Bro. Joel Naff of Callaway, Va., evangelist.

Ten added to the Uniontown church, Pa., Bro. M. J. Brougher of Greensburg, Pa., evangelist.

Eleven added to the Mt. Vernon church, Va., Bro. E. F. Sherfy, pastor-evangelist.

Six baptisms in the Wiley church, Colo.

Two baptisms in the Wenatchee Valley church, Wash.

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Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. A. C. Miller of Johnstown, Pa., Nov. 18 in the Cincinnati church, Ohio.

Bro. Geo. Swihart of Roann, Ind., Nov. 18 in the Mount Pleasant church, N. Ind.

Bro. R. N. Leatherman of Grand Junction, Colo., Nov. 19 in the Cedar Creek church, Ind.

Bro. W. N. Zabler of Lancaster, Pa., Nov. 18 in the Welsh Run congregation, Mercersburg, Pa.

Brother and Sister B. M. Rollins of Keyser, W. Va., Nov. 12-25 in the Fredericksburg church, Iowa.

Bro. I. N. H. Beahm of Nokesville, Va., Nov. 11 in the Bachmanville house, Conewago congregation, Pa.

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Personal Mention

Washington has chosen Eld. D. W. Shock as Standing Committee delegate to the next General Conference, with Eld. Jay V. Eller as alternate.

Southeastern Kansas has elected Eld. C. Ernest Davis as a member of the 1935 Standing Committee, with Eld. John L. Mohler as alternate.

Bro. J. J. Johnson, now in the midst of an evangelistic meeting in his home church at Logansport, Ind., has changed his street address. The new number is 1715 Smead St.

The Wests have gone west. It was Thursday of last week that the Y. P. Director, his wife and their son, left Elgin,

with a car load of good wishes, for Ottawa, Kans., which is to be their residence and the headquarters of young people's activities for some months to come. It is expected that they will be turning eastward again at the next putting forth of new leaves on the trees.

Dr. C. C. Ellis, Conference Moderator for 1935, writes us concerning the Call for a National Day of Prayer, notice of which we had already prepared for insertion under Miscellaneous Items. Very appropriately Bro. Ellis says of the Call: "While I did not sign it as church moderator, I did sign with the conviction that it is in line with our own church action or resolution of more than a year ago. At least, would it not be good to let our people know of it through G. M.?" To which we heartily agree.

Bro. J. E. Overholser, Bradford, Ohio, referring to a previous mention of a six-year-old candidate for baptism, says: "As a result of a revival in the Bradford church in December, 1933, conducted by Eld. J. Oscar Winger, the writer administered the rite to twenty-five applicants. Four brothers and sisters were in the group and their little brother aged five years and ten months desired to be baptized with them so much that the parents consented. This is the youngest applicant to receive baptism of which we have knowledge."

Dr. Lloyd Studebaker, missionary appointee to Africa, has just been successful in passing some very difficult medical examinations in Scotland entitling him to two degrees, L. R. C. P., Licentiate Royal College of Physicians and L. R. C. S., Licentiate Royal College of Surgeons. These degrees give him the privilege to practice medicine anywhere in the British Colonies. Dr. and Mrs. Studebaker will now spend some time in London where he will study tropical diseases and then they will proceed to our Africa mission which is in Nigeria, a British province.

The Conference Program Committee Meeting Friday and Saturday of last week brought to the Publishing House from out of town Moderator C. C. Ellis, with whom we had a brief word of greeting Saturday morning, Chairman H. L. Hartsough of the General Ministerial Board and Dr. W. W. Peters representing the General Education Board. The meeting was saddened by the word which called Bro. Hartsough back home Friday night, news of the unexpected though not untimely passing of his aged mother. In her nineties, she was full of years and good works.

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Miscellaneous Items

Camp Mack will be the scene of a fellowship Thanksgiving Day service. A brief program and a potluck dinner will be the order of the day. All who have helped or contributed to the building of Becker Lodge are invited to come for the day.—L. W. Shultz.

Cincinnati church will have a homecoming on Nov. 18. Bro. D. W. Kurtz will speak at both morning and evening services. Luncheon will be served at noon. The church invites anyone who is interested in these services to visit with us.—Julia Repogle, Norwood, Ohio.

The Lone Star congregation, Tennessee, was visited by Dr. and Mrs. Howard Bosler as they were en route to New Orleans to enter a southern hospital where Dr. Bosler will do special work among patients with tropical diseases. In 1931 the Boslers met the urgent need in Africa by going before his interne work was fully completed. The Sunday-schools of Tennessee are providing \$300 for the support of Dr. Bosler, and the Lone Star church of which Foster Leighton is pastor recently sent an offering taken when the Boslers were present.

The "Pastor and People" department has not been entirely lost. You will find some reference to the minister's work under the new head on page 20 and there is a sermon in the General Forum. Look next week for further evidence of its survival in the new department.

Headline news about the Messenger on page 2 should be read by all. The progress of both our general and local church work depends in a large measure upon the widest possible circulation of our church paper. Pastors, elders and other responsible church members are urged to read this special news and see that the church club rate offer on the Messenger gets the publicity and direction it deserves.

Sunday, Nov. 25, the Lake Ridge congregation of New York will dedicate its new house of worship at King Ferry. Bro. R. W. Schlosser will preach the dedicatory sermon at the morning service and Bro. H. K. Ober will bring a message in the evening. In the afternoon there will be an open forum. There will also be a service Saturday evening, the 24th. The Lake Ridge members are much encouraged and ask the prayers of the brotherhood "that our spiritual church may be as beautiful before God and the people as our building."

The Akron City congregation, Northeastern Ohio, will observe homecoming day and the twenty-fifth anniversary of its organization on Sunday, Dec. 2, with services beginning at 9:30 A. M., and 2:00 P. M. Dinner will be served in the church basement at noon. Short talks will be given by former pastors and ministers. The charter members of the church will have a place on the program. A hearty invitation to attend is extended to all who have at any time worshiped here or are personally interested in the work here. The church is located at 807 Coburn St.—Plum Miller, Akron, Ohio.

The fortieth anniversary of the founding of The Bible Institute Colportage Association of Chicago was celebrated Nov. 15. "Today there are nearly four hundred titles of books and booklets, and over two hundred and fifty titles of tracts issued by the Association; and of these, during the forty years, a grand total of 57,692,350 copies has been distributed." The stated objects of the Association are: (1) To secure the salvation of lost souls who otherwise might not be reached with the gospel. (2) To establish young Christians in the faith and cause them to be fruitful in their lives. (3) To stimulate older Christians in their prayer life and service. (4) To instruct and help Christian workers, so that their ministry will be more and more effectual. (5) To combat the error and evil of these perilous days and deliver those who are being ensnared thereby.

The Great Commission Prayer League, 808 N. La Salle St., Chicago, urges all Christians to observe Sunday, Nov. 25, "as a day of prayer for repentance and revival." We assume no official authority to proclaim days of prayer but we are glad to encourage an effort, the need for which is so evident and so great. Says the League: "First of all let us confess our individual and national sins, and cry mightily to God for forgiveness and spiritual healing. Then let us pray for the church, that the spirit of grace and supplication be poured out upon her, and that her spiritual life shall be revived. Let us pray for the homes of America, and for the establishing of family altars. Then we should pray for the safety of our nation, for the President, his cabinet and advisers; for congress, for governors, and for state and city officials. We should pray that God will not only bless America and Christians throughout this land, but that he will bless his people throughout the world, and that multitudes may be swept into the kingdom of God."

A Thanksgiving Offering: "Enclosed is \$5.00, our family Thanksgiving mission offering. How we wish it could be multiplied many times. We live fifteen miles from our church, so send this money direct. Please credit it to our home congregation."—From a family in Northern Indiana.

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Manchester College

North Manchester and Manchester College entertained three large gatherings during October. The state W. C. T. U. met here and brought many of the temperance workers of the state and a number of able speakers. The State Young People's meeting assembled here bringing 1,500 young people and many able speakers. Then came the annual Homecoming bringing back many alumni and friends.

Manchester is becoming widely and favorably known for its hospitality and ability to care for a large number of visitors. Every week-end brings a number of parents and friends as guests of their children and the college. One of the most efficient accomplishments in recent years was when the college served the annual banquet to the Young People's Conference. Fifteen hundred young people were served with their evening meal in less than a half hour.

The enrollment this year is just about the same as it has been for a number of years, about six hundred students. The general spirit and work of the college seems unusually good.

THE QUIET HOUR

For Jonathan's Sake

2 Samuel 9: 1-8

For Week Beginning November 25

Is there any left of the house of Saul? v. 1

Here was a man out in search of some one to befriend, looking for an opportunity to do good (Rom. 12: 10; 1 Cor. 13: 4; Eph. 4: 32).

The kindness of God, v. 3

When we do good we are showing the life and power of God in the world (Isa. 50: 4; Jer. 52: 32).

Jonathan hath yet a son, v. 3

You may not be able to repay those who were kind to you, but you can always find some one dear to them, to whom you can repay the kindness. Kindness thus becomes a sort of endless chain (Gen. 50: 21; 2 Chron. 10: 7; Job 4: 4; Prov. 15: 1; 25: 15; 31: 26).

Lame in his feet, v. 3

Love always finds the loveless and the unlovely. "While we were yet sinners Christ died for us" (Col. 3: 12; 2 Peter 1: 5-7).

He fell on his face and did reverence, v. 6

According to the standard of the world David would be the enemy of Mephibosheth. David broke the cruel precedent. More of these heartless precedents need to be broken (Gen. 50: 21; Ex. 2: 17; Ruth 2: 16).

For Jonathan, thy father's sake, v. 7

Every good man awakens kindnesses which shall go on after he has passed away. It is for Jesus' sake that we try to do good always (Luke 10: 34; Acts 16: 33).

Discussion

What do we mean when we say that a good deed was done for the sake of some one? R. H. M.

HOME AND FAMILY

Love's Song of Songs

BY JOSEPHINE HANNA

My heart's dear King! I love him so:
For God so loved the world that, lo!
The very King of love he gave
In Christ his Son, our souls to save.
Life's Fount of cleansing, he, so pure,
All pow'r is giv'n to make secure.
Beyond the sun his glory is!
What folly blind to be not his.

*I love him so! and, oh! Love's Song of Songs—
"My Lord loves me with everlasting love,"
In ev'ry tongue its thrilling strain prolongs:
"Christ gave his life that we might live above!"*

I love him so when all day long
He puts into my heart a song;
And when, that ills may not affright,
His love still gives songs in the night.
Aye, when my heart is pierced to bleed,
My Lord still meets its direct need;
Fills, overflows it with love's balm
Until its dirge bursts forth—a psalm!

Adoring him, not strange it seems,
His love—beyond earth's sweetest dreams—
I long to share with all, for joy
Of love that nothing can destroy.
Come all, and meet this perfect Friend
Who loves his own unto the end—
Who, gone love's mansions to prepare,
By its sweet Spirit guides us there.

*You'll love him so! but, ah! Love's Song of Songs
Will be his own, his everlasting love,
That, world around, its thrilling strain prolongs:
"Christ gave his life that we might live above!"*
Logansport, Ind.

Sleep and Death

BY FLORENCE S. STUDEBAKER

How did the early Christians look upon death? A visit to the catacombs of Rome and a study of the records which those faithful caverns have preserved of the creeds of our Christian forefathers, would show that the inscriptions reveal great faith. For faithful Christians died as well as lived in the comfort of their hope. Walk through modern cemeteries, with their costly classic ornaments, and note that the messages inscribed on stone are not those of hope. On the contrary, they tell of the unrest of the broken-hearted survivors, rather than of the peaceful slumber in Christ of those who lie there.

There is in the German a beautiful fable which represents the angel of slumber as wandering over the

earth in company with the angel of death. As the evening draws near they approach a village and encamp upon one of its hills, listening to the curfew as it tolls "the knell of parting day." At last the sounds cease and profound silence reigns; the dark mantle of night covers the earth.

Now the angel of sleep rises from her bed of moss, and stepping forward to the brink of the height, silently scatters the unseen seeds of slumber. The evening breeze noiselessly wafts them out over the habitations of weary men. Sweet sleep settles down upon the inhabitants of the village, and overcomes all, from the old man who nods in his chair to the infant resting in its cradle. The sick forget their pain; the afflicted their anguish. Even those in poverty are oblivious to their wants.

After her task has been performed, the angel of slumber turns to her sister and says: "When the morning sun appears, all these people will praise me as their benefactor and friend. How delightful it is to go about doing good so silently and unseen! What a beautiful calling we have!" Thus spoke the angel of sleep; but the angel of death gazed upon her sister in silent sorrow, and a tear, such as the undying shed, stood in her earnest eye.

"Alas!" said she, "I can not rejoice like you in the gratitude of men. The earth calls me its enemy and the destroyer of its peace."

"Oh, my sister!" replied the angel of slumber, "at the great awaking of the resurrection morning the souls of the blessed will recognize you as their friend and benefactor. Are we not sisters and the messengers of our common Father?" They ceased to speak but the eyes of the death angel glistened with tears as they both fled into the darkness of the night.

There are many figures by which men have represented death. For death has been likened to an extinguished torch and a broken thread; to a door through which the dying one enters into the glories of heaven; to a messenger whom the Lord sends to bear his bride, the soul, out of the world; to a chariot in which the soul journeys to its home. But Christ has chosen the most beautiful figure of all, "Death to whom my Father loveth is sleep." A glorious dawn follows a night of refreshing sleep in the natural life; a glorious resurrection dawn awakens those who sleep in the Lord.

Since Jesus has given us such a beautiful picture of death, why then should mournful songs be used on funeral occasions? Why not songs of hope and joy which portray the reward awaiting the faithful ones? The minister of the gospel has a fine opportunity to point the sorrowing ones to the silver lining that shines through the present clouds of grief and despair, by picturing death as sleep. No one fears to lie down in

sleep, neither shall the true Christian fear when death calls.

A missionary relates the following story. "Last winter Jacob, a native assistant of mine, was summoned to his rest. On the day before his death, having been asked how he felt, he replied, 'I shall not rise from this bed again; I am called hence to the Lord!' He then raised his arm, stretched it out and said: 'Look, my arm is nothing but bones and skin. It is the same with my earthly body: the flesh is dead within me; my desire is fixed on my heavenly country where I shall behold him who loves me and whom I love. Yes, I shall see him shortly.' When asked whether he feared death, he answered, 'Oh, no! How can I love Christ and fear death? The death of Christ was the death of Death!'"

Nappanee, Ind.

A Dream of Truth

BY LAURA SHERMAN MOHLER

ONE summer day I reclined under leafy trees beside the brook as it gurgled over stones on its way down the glen. I lost consciousness, and as in a dream came a voice from the water, saying:

"Do you know the difference between man and a water brook?"

"Why, I know a difference of course. Just what do you mean, please?" I answered, in my dream. And the voice replied:

"You are a part of God, and apart from him. I am a part of God, but not apart from him. I can have no will but to do his will. I serve all life just as he chooses. Therefore I run along my course, blessing all I touch and that touches me. When I dash against a stone or fall from ledge to ledge, I just laugh and sing aloud. When the birds come I quench their thirst. I am a fountain to refresh the human who drinks of me. I feed the grass and flowers and trees with moisture as they grow along my banks. I rise to greet the rays of the sun, and when my powers are sufficiently massed I drop from clouds and water farms and gardens far from here. My entire life is service unto all forms of life and that is why I am so happy. For this is the will of God, of whom I am a part, but not apart from him."

Then came a voice from the trees under which I rested, which said:

"We also are a part of God but not apart from him. We give cheer of green to refresh the eye, and shade to protect the bodies of those who recline beneath our foliage. We give our fruits for food, and mass our bodies for protection against winds and we lay down our lives to be burned for the warmth and comfort of man, or we yield ourselves to form boards and beams for his furniture and his houses. We serve him thus

from generation to generation. All these things we do, not just because of man's appreciation but because we are a part of the great loving God over all life, but not apart from him."

Then the trees and the brook and the flowers and the stones seemed to join in one voice, saying:

"Man is a part of God and apart from him. He serves self and tries to build himself up in greatness of name and power, to make all life serve him, whether he hates or loves. He is given the power to do this if he so wills. So instead of choosing God's will in all that he does, he chooses the will of self. Thus while remaining a part of God, he goes apart from him. Then he loses the song of joy and happiness of unselfish service. He exults in being a higher order of creation than are we, but he loses the virtue of service that is ours, as a part of God but not apart from him. O man! Where is your greatness and success in your freedom of will when you will to go apart from God? How wonderful is your sonship of God, when, in your freedom of choice you go not apart from him, but serve in oneness with him! When you do this, O man, let your life bless us that we may share in your glory! Until then we bless you, and serve you in love anyway. For this God wills, to the end that you may enter into your true inheritance of the image of the living God, a part of him but not longer apart from him!"

When I came to myself I recalled the dream, and in humility reconsecrated myself as a part of the Living God, to strive to never more be apart from him in joyful service unto all mankind.

Los Angeles, Calif.

A Smile

BY JULIA GRAYDON

I READ the other day of a little girl who was looking at the pictures in a large family Bible. She looked a long time at the picture, "Jesus Blessing Little Children." The artist had pictured Jesus sitting on a low platform with the children around him.

The little girl then said earnestly, as she put a tiny finger on a vacant space near the Savior's feet, "Mama, when I get to heaven I'm going to stand right there." It must have been the smile on the Savior's face that attracted her.

Not only children are attracted by a smile, for we all love to see a smiling face; and even though we do not feel like smiling, we can help others a lot by doing it, or at least looking pleasant. A smile spreads cheer sometimes in a crowd that we meet on the street. So let's do it oftener, and not spread our sadness or our disturbed feelings, especially in this time of depression when some one needs a smile.

Harrisburg, Pa.

THE CHURCH AT WORK

Directed by M. R. Zigler, Executive Secretary. Rufus D. Bowman, Director of Adult Education; R. E. Mohler, Secretary of Men's Work; Mrs. Ross D. Murphy, President of Women's Work; Dan West, Director of Young People's Work; Raymond R. Peters, Chairman of Intermediate Committee; Ruth Shriver, Director of Children's Work; Ross D. Murphy, Representative of Pastoral Association; Ruth C. Sollenherger, Office Secretary.

ADMINISTRATION

Introduction

During the past several years the Board of Christian Education and General Ministerial Board have been making contacts with ministers and other local church leaders through letters, mimeographed bulletins and leaflets. In order that we may save expense, reach a larger number of people and give our best to the readers of our official church paper we are, with this issue, beginning to provide the Gospel Messenger with materials that we have heretofore been sending out by other methods. The Boards hereby express their appreciation to the Editors for this opportunity.

The purpose of these pages will be to provide helpful materials for local church work. Therefore, we request ministers and other local church workers to help provide materials by sending in a detailed report of their work that has been especially successful. Such materials should be sent to M. R. Zigler, Secretary for General Ministerial Board and Board of Christian Education.

In addition, the Staff members of the Boards will give regularly through these columns such new helps as their research and field contacts make available.

Training Our Young Ministers

Do you know how many young ministers are in training in our own seminary? The following facts, recently released by the registrar of Bethany Biblical Seminary, should serve to indicate the situation at a glance.

Last year we had 39 seminary students: 25 were men preachers, 2 men not preachers, and 12 women. The 25 men preachers were distributed as to college as follows: Bridgewater—6, Manchester—5, La Verne—4, McPherson—2, Juniata—2, Mt. Morris—1, non-Brethren—5.

As to states they were distributed as follows: Virginia—7, Indiana—4, California—3, Pennsylvania—3, Illinois—2, Kansas—1, Michigan—1, Ohio—1, Oklahoma—1, Oregon—1, West Virginia—1.

The seven men ministers who were graduated last spring—Shull, Shideler, Haney, Baird, Hamilton, Showalter and Weiss—all have pastorates.

Prospective graduates for this year number seven. They are: Glenn Harmon, John Whiteneck, Cecil Ikenberry, Herman Landis, Charles Zunkel, H. L. Alley and George Phillips. One student is taking post graduate work. He is John Roller of Bridgewater, Va.

Second year seminary men ministers number eight: Paul Swigert, Chalmer Faw, Harry Thomas, Ralph Finnell, Earl Zigler, Raymond Peters, H. C. Eller and Ernest Shively.

New men are as follows: Glenn Norris, Vernon Heckman, D. M. Brumbaugh, Clinton Weber, S. L. Barnhart, Paul Bowman, Jr., Nak Bong Paik and Edgar Martin.

Our enrollment to date is 84. There are just a few more yet to enroll. The total will likely come close to 90 for the fall term. 32 of these are seminary students—23 men and 9 women.

A Good Way to Express Gratitude

On the evening of Aug. 6 the writer began an evangelistic meeting in the New Fairview church near York, Pa. For two weeks the Lord's children came rain or shine by the hundreds and worshipped him. I thought their attendance at that meeting night after night was a real expression of their gratitude to God for his goodness, and to the evangelist for his effort in the work of soul saving. Near the close of the meeting one of the good deacons informed me that quite a delegation went out sometimes to other churches, and especially to small churches and mission points to render programs. But instead of the usual way, that of asking for an offering to cover at least traveling expenses, this group not only paid their own expenses, but gave an offering to the Lord also.

Knowing that in two more weeks from the close of the meeting we would be located at a mission point, I immediately took steps to have this delegation come to our little church and render a program. The final arrangements were completed and Sunday, Sept. 30, was the day. What should I expect? A couple of carloads. Well, you think, surely not railroad cars; no, I don't mean railroad cars, but two railroad cars would not have carried that group more than ninety miles to our little church and back again. It was just wonderful to see car after car driving up to the little church and see the people of God ascending unto the hill of the Lord for worship.

Wouldn't you say it was an expression of gratitude when 183 of those brethren and sisters drove ninety miles and rendered an excellent program of readings, songs, recitations and addresses, and gave to our little church an offering of \$27 and inspiration to last for months to come? I knew we had a great time during those two weeks when twenty-one lost souls found their Christ, and were born again! Born of the water and of the Spirit! And Brethren, when 183 were seated in our little church I knew again that my weak efforts were really appreciated, and that these people do love the Lord. Wouldn't all of us be farther on the spiritual highway if more of such gratitude would find expression in the lives of his children everywhere? May this little message inspire just this in hundreds of other communities is the sincere prayer of the writer.—Jesse W. Whitacre, Shamokin, Pa.

LEADERSHIP

A Best Book for 1934-35 for Every Local Leader

(Starred items are in the Elgin Loan Library)

Nursery Leaders—

* "Ways of Working in the Nursery Department"—Warren—1932, 75c

Beginner Leaders—

* "Guiding Kindergarten Children in the Church School"—Baker—1931, \$1.25

* "Worship of the Little Child"—Baker—1928, \$1.25

Primary Leaders—

* "The Primary Church School" (for primary superintendents)—Lewis—1932, \$1.35

* "Teaching Primaries in the Church School" (for teachers)—Smither—1930, \$1.25

Junior Leaders—

* "The Junior Department of the Church School"—Una R. Smith—1934, \$1.00

* "Teaching Junior Boys and Girls"—Eakin—1934, \$1.10

Intermediate Leaders—

* "Intermediate Method in the Church School"—Mc-Kibben—1926, \$1.25

* "Understanding the Adolescent Girl"—Elliott—1930, \$1.25

Young People's Leaders—

* "Leading Youth to Abundant Life"—Miller—1934, 90c

* "Church Work with Young People"—Stock—1929, \$2.00

* "Young People's Method in the Church"—Hayward and Burkhart—1933, \$1.50

Adult Leaders—

* "The Church and Adult Education"—Winchester—1930, \$1.50

* "Adult Religious Teaching"—Darsie—1930, \$1.00

* "A Study of Adult Life"—Soares—1923, 60c

Pastor, Superintendent and Other General Officers—

* "Improving your Sunday School"—Vieth—1930, 75c

* "How to Increase Your Sunday School"—Munro—1926, \$1.25

* "Leadership Education in the Church"—Knapp—1933, \$1.25

* "The Pastor and Religious Education"—Munro—1930, \$2.00

A Few Helpful Periodicals—

International Journal of Religious Education—\$1.25 per year (\$1.00 to pastors)

Brethren Teachers' Monthly—75c per year. In quantities, 70c per year

The Gospel Messenger—\$2.00 per year

The Children's Leader—90c per year. In quantities, 75c per year

Elementary Magazine—\$1.00 per year. In quantities, 90c per year

Pilgrim Elementary Teacher—\$1.00 per year

MUSIC**Special Mimeographed Pamphlets Available**

Prepared by Church Music Commission

Anthems for Today\$.05

Music as an Aid in Religion12

The Hymn Ministry of the Church18

The Work of the Music Committee10

Handbook on Music of the Bible25

The Purpose of the Church Choir08

The Study of Hymns as Literature12

A Bibliography on Church Music10

Order from the Board of Christian Education, 22 S. State St., Elgin, Ill., enclosing stamps or Money Order for pamphlets desired. These pamphlets deal with the problems of the music of the church and are illuminating to the song directors of churches who desire help in solving their problems.

PEACE**The Pick of Peace Materials**

Four Peace Plays with Worship Services (excellent for young people's Sunday evening services)—35c

It Shall Not Be Again—pageant with 4 episodes, 6 scenes. Characters, 30 to 50 men, women and children. Time, 1½ hours. 30c

The Great Choice—Eastman. 1 act play, 4 men, 4 women. \$5.00 royalty. 35c

They Just Won't Talk—3 women, 3 men, 1 child. Time, 20-30 minutes. 5c

Gas. The result of a gas attack in a great city. 5c

The March of Peace. Deals with the Kellogg Pact and reasons for its negotiation. 10c

The Unknown Soldier Speaks. Based on the sermon by John Haynes Holmes. Simple setting. Calls for one very good actor. Story of disillusionment about war. 10c

The Turn Toward Peace—Boeckel (elementary handwork for peace workers). 50c

TEMPERANCE**The Beverage Alcohol Problem**

The hour has struck for a new advance and humanity waits for a generation of men and women, intelligent enough, wise enough, ethical enough and courageous enough to free itself from the curse of beverage alcohol. How to do this most effectively is the goal for the new approach. The financial strength, the intelligence, and the political sagacity of the leaders for and promoters of beverage alcohol must not be undervalued.

The new approach must be made and its program executed with a maximum of truth, honesty, reason and openmindedness and with a low minimum of bias, prejudice, sentiment and mere opinion. The new approach must be more scientific and more factual than the campaign which resulted in the Eighteenth Amendment. The new approach must take the long view with a clear understanding that to change the thinking and behavior of a sufficient number of people to guarantee a strong majority definitely opposed to beverage alcohol will take time.—W. W. Peters in Allied Youth.

ADULT

The response for extra copies of the October 6 issue of The Gospel Messenger in which the "Home Life" emphasis was prominent was greatly appreciated. Approximately 6,500 copies were sent out for distribution in homes that do not subscribe for the Messenger. It is to be hoped that this is indicative of the interest that will be shown in this subject throughout the year.

MEN'S WORK

Our great project for the year is the same as the one we sponsored one year ago. That is, the Thanksgiving offering for Home Missions. By this time your church leaders have received literature concerning this offering. This year we are calling for \$26,600, and every group of men throughout our brotherhood is expected to work with their pastor in putting across this great program. The response we received last year to the same appeal was most gratifying and we are certainly expecting even a larger response this year.

WOMEN'S WORK**Women, Look Ahead!**

On Sept. 1 the first half of the fiscal year 1934-1935 ended. Adding up all the remittances which had come in for the Girls' School Project during these six months the total stood at \$2,927.12. This is a little more than one-fifth of the goal of \$15,000 which we have set for ourselves. These figures indicate that we women shall need to work more diligently in the coming months than we have in the past.

Eleven of the forty-nine districts failed to respond with any offerings at all. Thirty-one have sent in a small per

cent of their apportionment. Four have almost reached their halfway mark and three districts have given well over and above the half of their portion. These three were Southern Iowa, Northwestern Kansas and Michigan. Let us give them a handclap!

Doubtless the question will come to each one of you: "How can our Women's group give its apportionment?" Some groups find the women's offering envelope a splendid help in systematic giving. Have you ever tried it?

Other groups have special offerings such as a Thanksgiving offering in November, a Christmas offering in December, the Mite Box offering in February, and a Self-Denial offering at Easter time. Any one, or all, of these special offerings can be designated for the Project.

Again, various groups depend much on the work of the Aid Societies, and on many different phases of work such as conducting sales, baking, cooking, serving meals, etc.

Other societies find it a great blessing to prepare and give a missionary, peace, temperance or definitely religious play, pledging all proceeds to the Project. A well prepared play should be shared with neighboring churches.

And never should any group forget that regular, conscientious, cheerful giving will do wonders in filling the Lord's treasury. This method will succeed when all others fail.

In the remaining four months, may each Women's group give double diligence to raise its quota for our Girls' Schools in India, China and Africa.

YOUNG PEOPLE

Christian Youth Building a New World

In February, 1934, leaders of youth met and wrestled with the problems of the youth program in the church. They considered conditions in the world today and saw how hard it was for youth, under current conditions, to grasp clearly the meaning of vital Christian faith and experience. Plans for a program to unite Christian youth in a single purpose were discussed—not plans for a union of organizations as such, but a uniting of spirit and purpose. "Christian Youth Building a New World" was decided upon as that single, unifying ideal. These leaders thought of a new world in many different phases of life, and finally gathered their thought around six of these, namely: A New Person, A New Home, A New Church, A New Community, A New Nation and A New World.

The Christian Youth Council of North America, meeting at Lake Geneva, June 26 to July 1, 1934, spent five days on some of the crucial issues which confront youth in this modern world. They chose these five as the most important for their own thinking: (1) A Faith and Philosophy of Life; (2) The Problem of World Peace; (3) The Economic Order; (4) The Liquor Problem; and (5) Race Relations. Each group should decide for itself at what point it will choose to begin to help in the "building of a new world."

It may readily be seen that the task of "Christian Youth Building a New World" will not be finished in a day or a year of programs. It is a world task and a lifetime task, and it challenges us to move forward together.

The movement symbolized by the slogan "Christian Youth Building a New World" is growing, and it is gaining conviction and unity as it grows. Each group can make its contribution to the total task. Each group can move forward as far as its light and thought will carry it at the time.

When your group has arrived at some convictions and has initiated plans of action to help carry forward the task, let other groups know about it. One issue will lead into another. As new issues emerge from others, help the group to see the interrelatedness of all of life. The Christian goal is not concerned with a few small parts of life. It sets forth to build a new world.

Send for literature on the various issues as they come up in discussions. Get the group started reading and studying about them. Write to the Board of Christian Education, 22 South State Street, Elgin, Illinois, for further help. A pamphlet, "Our Share in Building a New World," is available. The price is 10c.

INTERMEDIATES

Available Intermediate Material

The following material is available for intermediate work in the local church:

New Brethren Graded Lessons—Teachers' Book, price 30c; Pupils' Book, price 12c

Recreational Unit contains suggestions for twelve socials, one for each month, price 25c

Program Units, Vol. I, Part IV, contains suggestions for twelve Sunday evening programs, price 25c

Worship Programs contains suggestions for 52 worship programs, price 50c

(Order the above from the Brethren Publishing House.)

Plays:

A Wheelbarrowful of Life, price 15c

Homes and Homes, free

(Order from General Mission Board.)

Suggestive Program for Intermediates in the Local Church, free

Suggestive Music Program, free

Suggestions for Overnight Camp, free

Pioneer Girls' Manual, price 15c

Pioneer Girls' Manual (leader's), price 10c

Book of Discovery for Pioneer Girls, 25c

Book of Discovery for Pioneer Boys, 25c

Books in Loan Library, free

(Order from Board of Christian Education.)

CHILDREN

A Seven-Point Children's Program for 1934-1935

1. New graded curriculum materials (write for new graded lesson prospectus).

2. Someone (pastor, superintendent, or director of children's work—or all of them) discovering potential leaders of children, and giving an incentive to grow.

3. Every worker with children following some plan for personal enrichment and growth—reading, workers' conference, standard leadership training course—or whatever seems most available.

4. The church or Sunday-school budget providing funds for the purchase of all needed book materials and equipment.

5. Some thought being given to unifying the children's program—so there are not duplications between the different types of session; as between Sunday-school and Vacation School.

6. A director of children's work appointed.

7. Coöperation in the "Christ in the Home" emphasis which will be observed all over America in 1934-35.

CORRESPONDENCE

PIONEER CHURCH AT GREENE, IOWA

Sunday, Oct. 21, marked the sixty-first anniversary and annual homecoming, when our church enjoyed a season of spiritual refreshing. On Saturday evening, previous to the homecoming, our love feast was held, with Bro. C. E. Schrock officiating. Bro. Samuel Fike of Waterloo also was with us. He gave an impressive talk at the close of the service. He said forty-five years ago he attended and enjoyed a love feast in the Old Stone church.

Sunday the weather was ideal and brought people from several of our surrounding churches to worship with us. Beautiful baskets of flowers were brought to the church, two being sent by a shut-in who is confined to his bed; he wished in this way to remember this event which was much appreciated.

Bro. A. S. Sharp of Fredericksburg, a veteran minister in our church, brought the morning message in an impressive way. Bro. Samuel Fike led the congregation in the song, I Love to Tell the Story. Bro. Sharp's theme was Seeking and Saving the Lost, presented in three parts with special music to impress his thought. Part one, Luke 15: 3-7 with the song, The Ninety and Nine. Part two, Luke 15: 8-10, referred to the church and this anniversary occasion, how we in all these years have been seeking and saving the lost. The song was Let the Lower Lights Be Burning. Part three, the parable of the father and two sons, which was presented in a heart-searching manner with the song, Wandering Child, Come Home.

Afterward an offering was lifted and those who wished could take a card as a souvenir which read: A dollar in dimes—repair fund—Old Stone church; this to be filled out later. It had been previously decided at a business meeting to start a perpetual building fund so that the Old Stone church may be kept in future repair.

The afternoon program which was varied was in charge of our pastor, Bro. C. E. Schrock. We were favored with two special musical numbers. Then Sister Mary McRoberts, one of our oldest members, who was born and raised here, told what she could remember of the early church at the time the foundation was laid. She was baptized when thirteen years old during the first revival held in the church, with Bro. S. H. Bashor in charge, when there was a large ingathering of souls. She also related many interesting events. Bro. Jacob Kingery said he had been a member of the church here for forty-five years. He told of his classmates in the Sunday-school when he was a boy; how they have gone out in at least nine different states or more, working for the advancement of the church. Several gave talks telling of being converted and baptized in this church, speaking also of the advantages the young people of today have compared with fifty years ago. At that time the church had simple benches without backs; folks came in lumber wagons (but almost always were on time); the early church had oil lamps and wood stoves. Today we have comfortable seats, electric lights, a furnace, and automobiles to ride in. Do we do as well? The faith of our fathers and mothers is a challenge to us.

Just now our church and parsonage lawns are beautiful after the fall rains; the parsonage has been painted. The northwest side of the church, which is covered by a dense growth of vine, has a beautiful appearance with the glossy variety of colors of the leaves on the stone wall. The par-

sonage is at the corner of the church lot; on the south is the state highway, thoroughfare into Greene. Many are made to think of the sacred memory of this Old Stone church as they pass by.

After a brief earnest talk by our pastor, Bro. Samuel Fike closed the meeting with a talk and led the congregation in the final hymns. This day will long be remembered by all who were present.

Elsie A. Pyle.

Greene, Iowa.

MEN'S WORK IN NORTHERN CALIFORNIA

That there is progress being made in the Men's Work of the District of Northern California was shown by the interest and enthusiasm displayed this fall at the district meeting. On Saturday, Oct. 13, the men enjoyed a fellowship meal at the Modesto church, given by the Modesto men. A splendid crowd attended with equally splendid attitudes for a group of that sort and for the purpose for which they are organized.

Bro. Cleo Beery who is now teaching at Empire, where the district meeting is held each year, gave a group of piano solos and Bro. Ed Cunningham, pastor in Oakland, sang a solo. Both numbers of the program were very well given, as these two men can do it.

In listening to the reports from the local congregations we were made to believe that the interest and work of the men is growing, especially so when we realize the district organization is only two years old. Bro. Davenport of Los Angeles, who is the brotherhood's southwestern representative, was present and gave some very helpful suggestions regarding tying up the work of the district with the general brotherhood in this work.

Bro. Bowers of Fresno was retained as president and the writer as secretary.

The type of work and endeavors of the men were splendidly portrayed by Bro. Waas, now pastor of the Fresno church, in his impressive address to the men present. Some of the important points of his address follow: (1) He urged the men to make their organization one for work and not merely social. The social life of a group must not be neglected but there is danger of it becoming the important part and not the flavoring. In a group of this sort where men from all walks of life meet and work together it is in itself a socializing force.

(2) This group, he said, should be helpful to others in working out small projects as well as larger ones. Often when a person has had reverses, a group of this kind can do a lot in giving aid.

(3) He asked the question, too, "Why not be as straightforward and as frank in talking to our neighbor on spiritual matters as we are about crops, shops, school and the like?" Isn't that a splendid challenge to us?

(4) Bro. Waas says the layman has the advantage in doing personal evangelism, because he can often get a person's confidence when a minister may not be able to. When a minister calls at a home the family is at once set for the occasion.

(5) We should never lose sight of the Fifth Gospel, "The gospel according to you (me)." I am sure this needs no explanation, but a great deal of consideration on a Christian's part.

(6) The last point is indeed another challenge. "Test the quality of your religion by whether or not it is contagious." A person who is living the Christian life is bound to cause Christianity to be spread.

It is always difficult to make the most of one's inspira-

tion received on the mountain top, but I feel sure a great deal of good will result from this convincing and inspirational discourse.

Laton, Calif.

Claude Rupel, Secretary.

WOMEN'S WORK

The Women's Work council of Nebraska met in conference at Octavia, Oct. 13, with a good attendance. The president, Miss Bertha Frantz, had charge.

We have Women's Work councils in four churches and some Women's Work organization in every church in the district except one, with the hope of some work being started there in the near future.

We had the pleasure of having Rev. Iva M. Innes of Lincoln, state president of W. C. T. U., with us; she gave a splendid address on The Present Temperance Situation. We also had a reading and a paper on Peace.

We felt very much encouraged with our year's work and we are going to try to get more of the women of our district interested in our women's project work.

Davenport, Nebr.

Mrs. Ollie Rothrock,
Secretary-treasurer.

APPRECIATION AND CORRECTION

I have just read with much interest an article in your good paper of Oct. 27, entitled "Militarism in America," by Rufus M. Reed, Lovely, Ky., and I agree with him in his opposition to military training, but not with his positive statements, as noted below:

(a) He says that if his son would go into the army and remain over a period of years he would be a ruined person more than likely. Having served in the U. S. army and afterward been employed in civil life as a farmer, and as a clerk in the Norfolk Navy Yard, and the Naval Ammunition Depot, Portsmouth, Va., the records of the War and Navy Departments will show that my character was excellent and my services above reproach, and the same is true of many others I am personally acquainted with.

(b) As to the "vicious caste systems" he mentions, that the officers are of the "upper caste," and the privates are the coolies who must do all the dirty work, even shine the boots or clean up the litter of the officers if orders are given to do so, the facts are that an officer may employ a private soldier and pay him from \$5 to \$10 a month extra to perform personal services if he can find one who will volunteer to act in that capacity.

(c) He says a private "may not as much as touch the hem of an officer's uniform." The writer has shaken hands with officers, when the officer's hand was extended first.

(d) An officer, no matter how high his rank has no power to "order" any man court-martialed on the slightest pretext. The army regulations are as binding on him as the private, and each is subject to court-martial if he violates the laws and regulations. The writer was never court-martialed in his long service, and knows many others who were not, simply because they were law-abiding.

(e) As to calling attention when an officer approaches, that is as much for the officer's guidance as the enlisted man, as each must salute; that is, the officer is just as much bound to salute the private or another officer, as the other is to salute him. It is simply etiquette, or politeness among comrades in the army.

(f) As to the word of a private against that of an officer, not to be considered, I have seen an enlisted man acquitted when accused of an offense by an officer, because a private testified differently.

(g) That a private can only say to an officer, "Yes, sir," "No, sir," and "Very well, sir," is well known among army men to be not in accordance with the facts.

While I am glad that I have no sons or grandsons, and if I had would not wish to see them in the military service for several good reasons not necessary to mention, and I approve of the policy of The Gospel Messenger in this and many other matters, I desire that only facts shall be published, and I believe you do too.

Blackstone, Va.

James A. Chalfant.

A CENTURY OF PROGRESS?

The Chicago Century of Progress and World's Fair Exposition closed its gates on Oct. 31, 1934. Those who have been fortunate enough to visit it will readily agree it has been a most remarkable achievement. Could anyone gaze upon the beauty of the lighting effects by night, the wonderful exhibits from all lines of industry, or the striking architecture, and not concede that we have indeed progressed a century or more in all forms of industry? A trip to the Century of Progress is just what one makes it. There is too much to see in a short stay there, so it becomes a choice of values. One must choose the best, for the best is there along with the chaff. The many immoral attractions, displays and advertisements make one wonder, "Have we progressed a century in spiritual values in proportion to our industrial activities?" If we have, how can these things be tolerated? We do not know just what these shows are, but from their advertizing, we judge they are no place for a Christian. Yet many who profess church membership frequent such places. It is true we have had sin ever with us, and always will have, but the sin of immorality is as old as life itself. Have we made no progress in morals? It seems such things have no place among the educational and inspirational wonders portraying our miraculous progress during the past century.

Are we progressing in morality and spirituality at the pace set by the industrialists? We dare not be pessimistic. The world is getting better—that we must all believe. We have more and finer churches, and more names upon the church books, and let us hope that will continue. In our busy world there seems so little we can do about major problems, yet we are reminded again of the words of Philpp. 4: 8:

"Finally, brethren, whatsoever things are true, whatso-

I Believe in Home Missions

I believe in Home Missions because there are weak churches in our own brotherhood that will cease to exist unless some one comes to their rescue, and many of these will develop into active growing organizations if they can receive some help during this time of crisis.

I believe in Home Missions because there are many fields in America yet unchurched, and unless they receive outside assistance it will be many years before they will be brought into contact with the Christian religion.

I believe in Home Missions because I have seen the work that has been done in the past by such efforts, and am convinced that there are but few better places where one can put his money than in such work.

I believe in Home Missions because I like to think of myself as a layman who is interested in the whole program of the church, and I do not believe that the whole program can prosper as it should unless the church expands in the home field.—R. E. Mohler.

ever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

Midland, Mich.

Sylvia Duncan Lentz.

J. WALTER ENGLAR

Eld. J. Walter Englar died rather suddenly on Thursday, Oct. 18, at his home in New Windsor, Md. He was about his usual work on Wednesday and spent the day in looking after his orchard interests, helping to pack apples and load the barrels in the cars for shipment. While checking over his work for the day, he was seized with a heart attack from which he obtained little relief. He passed away quietly on the following afternoon at the age of sixty-two.



Bro. Englar's death takes away another trustee who has spent much time and money in advancing the work of Blue Ridge College,

especially during the first few years after its establishment in New Windsor when it was necessary to remodel Old Main and then to build the girls' dormitory and later the gymnasium and the boys' dormitory. He was a member of the building committee for all these structures and contributed both time and money toward their erection. Later, when there was need of a good athletic field, he accepted the task of putting the field in condition for use by building a sewer and also by grading the field. This he did at his own expense and in recognition of this gift the field has been named the Englar Athletic Field. He first served as trustee and also treasurer of the board in 1907. When the board was enlarged in 1911, he was again elected a trustee and served in that capacity until his death. He was treasurer of the board again from 1916 to 1921, and chairman from 1923 to 1925.

His interest in education extended beyond his own community; and for a number of years he served as trustee of Juniata College, Huntingdon, Pa.

Bro. Englar attended New Windsor College, which Blue Ridge College followed. Here he met Miss Carrie Smith who later became his wife. They had no children and she preceded her husband in death by a little over two years.

Grandson of one of the ministers of the Pipe Creek congregation of an early day, the son of David W. and Martha Cassell Englar, Walter Englar was deeply interested in the progress of the kingdom as expressed in the life of the Church of the Brethren. He served in its ministry for twenty-eight years. His outstanding contribution was through the Sunday-school. For thirteen years he served as district Sunday-school secretary and became secretary of the district board of Christian education when it was organized in 1929. He advanced the work by many personal conferences and by correspondence. Because of his interest in Sunday-school work he was elected president of the Carroll County Sunday School Association and served in this capacity for a number of years. He was useful in the work of the district and served it in various capacities; he represented his district by serving on Standing Committee at Hershey in 1927 and at Ames in 1934.

In addition to educational and church associations, Bro. Englar had wide business interests. He started life on the farm but later retired to New Windsor. He became interested in an orchard and with several associates developed one near New Windsor, the management of which was turned over to him.

Because of his interest in education and other philanthropic activities he left his estate to such causes. After a few bequests to those who had cared for him, he left the residue of his estate for establishing scholarships for students attending college.

Bro. Englar was buried beside his wife in the Pipe Creek cemetery after funeral services at the house in charge of Marshall Wolfe, assisted by Eld. John J. John and Dr. I. Harvey Brumbaugh. The large concourse of people and the many floral tributes testify to the esteem and respect in which he was held.

Although he belonged to a family which has a wide representation in Carroll County and elsewhere, only three immediate relatives survive. They are his sister, Mrs. Margaret Bixler, wife of President E. C. Bixler, and a niece and nephew, Miss Ruth Bixler of New Windsor and Eugene Englar of Long Beach, Calif.—Adapted from The B. R. C. Reflector, Blue Ridge College.

IN MEMORY OF ELDER LEVI GARST

A telephone call a few minutes after 4 A. M. on Sept. 24 brought the sad news of the death of Bro. Levi Garst. He was taken ill on July 2, 1934, developing a few days later bronchial pneumonia. For a



month he remained at home battling with the disease that was preying on his body. During this time he called for the elders of the church and was anointed—a service which he had helped to render to many others and one in which he had much faith. At this time he expressed a desire to get well, but willingly submitted all unto the Father's will. A few days later he was removed to the Jefferson Hospital, Roanoke, Va.,

where he received treatment from different doctors and specialists. Everything possible was done to bring about his recovery. Many prayers were offered up in his behalf, but his contribution had been made and the Father called him home to receive his reward. Bro. Garst was born June 17, 1878. He was the son of Jeremiah Garst and Nancy (Grisso) Garst. His parents spent their lives in the Peters Creek church, Roanoke County, Va., and were faithful members of the Church of the Brethren. Bro. Levi Garst heard the call of his Master and became a Christian at the age of eighteen and lived a faithful and useful life until his death. He was married in 1902 to Margie John. He was called to the ministry in 1903 and ordained to the eldership in 1909. Through the years he served efficiently and faithfully in the Peters Creek church as a minister of the gospel, a leader in the church, a good Sunday-school worker and teacher, an earnest advocate and supporter of missions at home and abroad, and believed that in Christ and his teachings he would find the solution to the many problems that we meet here in life.

In August, 1930, he accepted the call to the Ninth Street church in Roanoke, Va., to be their pastor. He was very successful in his work with this church. He was much

loved and his work was much appreciated by them. He will be greatly missed by these churches that he served, as well as by his family and the community in which he lived. Bro. Garst was a strong and forceful preacher. He laid a scriptural foundation for his sermons and then built on this foundation with other selected scriptural quotations and then gave practical applications that riveted his discourse and impressed it on his hearers. Then, too, he gave power and effect to his sermons by his high type of Christian living. He was also a good evangelist and held many meetings in his own district and state and in other states. He was not emotional, but his preaching appealed to thinking people and he was very successful and had the joy of seeing many confess Christ and unite with the church. Because of his ability and faithfulness in the local church and his love for missions his service was sought in district work and he was elected a member of the District Mission Board in 1913. In 1914 he was elected Secretary and Treasurer of the District Board and served in this capacity until 1925. This being the year he was elected a member of the General Mission Board accounts for his being relieved of this office at this time. He remained a member of the District Board until 1932. How well he was qualified for membership on these boards is attested to by his reelection on them. He was reelected several times on the District Board and was serving well into his second term on the General Board. He gave much of his time and thought to this first great business of the church. Bro. Garst also served his district as an officer of District Conference many times and represented the district on Standing Committee a number of times. Bro. Garst was a man of vision and of fine judgment, and possessed a noble Christian spirit. He was kind and sympathetic and ready to serve his fellows. These traits were especially noticeable in his visits to the sick and needy and his service at funerals (and he conducted many). Truly we can say his life was given for others. His departure was painless and without a struggle. He went to sleep here to awaken over there to live with Jesus through eternity. He leaves a devoted and consecrated companion, two sons and six daughters, two brothers and one half brother, with many other relatives and friends to mourn our loss. One infant daughter preceded him to the home beyond. Funeral services were conducted in the Peters Creek church by the writer, assisted by Elders C. E. Trout and H. A. Hoover of the Ninth Street church, in the presence of perhaps the largest audience ever assembled in the Peters Creek church house, testifying to the high esteem in which he was held. Interment was in Cedar Lawn cemetery.

Roanoke, Va.

D. C. Naff.

IN APPRECIATION OF LEVI GARST

When the General Mission Board met in its Oct. 30 meeting, its first thought of consideration was a remembrance of Levi Garst, whose chair was not filled. Bro. Garst was elected by the Winona Conference of 1925 to the membership of the General Mission Board and had he lived until the Conference of 1935, would have served two full terms of five years each.

Not only the General Mission Board, but all of the General Boards met in general Council of Board session Oct. 31 and voted resolutions of appreciation for the life of our beloved brother. From these resolutions we copy the following:

"As a member of the Board he was diligent and faithful.

He gave careful consideration to every interest and procedure. He brought to every task a deep conviction, but with tolerance and an open mind. His inspiring personality and Christian devotion made him at all times an appreciated comrade.

"We will remember him as a devoted servant of the Lord and a Christian gentleman with whom it was a pleasure to serve, and a joy to know. To his family we offer our sympathy in their loss, but commend his life and devotion, and trust it will be a memory of abiding inspiration to all of us."

H. Spenser Minnich.

"THE CAMOUFLAGE REMOVED"

[Editor's Note: The Messenger does not approve of any extended discussion of the merits or demerits of the "New Deal" in its columns. There are other media more suitable for that purpose. We are permitting the following expression of a different understanding of the farmer allotment program from that presented in a former communication, and this, we trust, will be sufficient on this subject.]

After reading the article of Byron Talhelm in the October 13 number of the Messenger, "The Camouflage Removed," I felt like the readers of the Messenger should know the facts about the Wheat Allotment, Corn-Hog Allotment and the emergency cattle agreement.

To illustrate, 100 acres of wheat that would yield 20 bushels per acre for the last three years, instead of bringing a \$90 allotment, would bring the farmer a \$324 allotment. The last year we farmers were required to reduce 15% of our wheat acreage, and this year we are to reduce the wheat acreage 10%. The writer of the article assumes that wheat would be worth more today than it is because of the processing tax. This processing tax was put on to raise the money to pay the farmer for the wheat acreage he reduced. If we had not reduced our acreage, wheat would be very much cheaper than it is today. Our export trade was killed by tariff barriers brought upon us by our country and other countries. It was also killed by the fact that large exporters of wheat found that they could make more money by storing the grain and playing the board of trade and hedging on it.

About 85% of the wheat that is exported now is handled by government agencies and the other 15% by small local grain men. So, with our export market gone and our large production of wheat, which was a result of the world war, which encouraged the breaking up of a large acreage of raw land and putting it into wheat, our consumption was less than production. The administration at Washington saw this fact and tried to remedy it by cutting our production down somewhere near our consumption basis. We have no export market. Australia, Argentine and Canada can produce wheat much cheaper than the average farmer in the United States. The large farmer in America can produce wheat as cheap as other countries and we were forced to lower our production to somewhere near our consumption basis. The farmer got 75c to \$1.00 a bushel this year because of the program that was carried on by our national government.

As to the corn-hog allotment: On Nov. 1 of last year the processing tax of 75c per 100 pounds was placed on hogs. It has since been increased to \$2.50. The federal government then bought millions and millions of old sows and pigs to take them off the market and feed them to the needy in order that the production might be brought down to our actual consumption, or near it. If the government had not done this, a lot of these sows and pigs would have been put on the market today because of the shortage of corn and the oversupply of hogs, and the prices

would be much lower than they are at present. In the corn-hog allotment, we farmers get 30c on the contracted acres on appraised yields on the contracted acres. Besides the 30c a bushel on the average yield of the contracted acres, the farmer can get \$5 a head on 75% of the average number of hogs marketed over the specified years. In other words, he was paid by the government to reduce his corn acreage of about 6 to 9 acres, depending on his yield. The selfish individualist had to be paid to face the facts and meet the situation that would bring a reasonable price. The government gave us a lesson in coöperation and paid us for doing it.

In the cattle situation, mature cattle were sold to the government for from \$12 to \$20 a head; yearlings from \$9 to \$15 a head; and calves from \$4 to \$8 a head. Because of the low price of cattle for the past few years, many old cows have been kept on the ranches and farms and were increasing production. The government stepped in and paid the farmers for the cows, that should have been sold a long time ago, paying them a price of more than they could get on the market, in order that production might be brought down near a consumption basis.

The government is trying to regulate what the farmers all over the United States grow on their allotted acreage, so that all the farmers can be protected. The farmer in Kansas can not grow corn on his allotted wheat acreage as this would hurt the farmers in Iowa, Illinois and Indiana; these farmers are restricted from growing wheat on their allotted corn acres so it will not hurt the farmers in the central west.

This depression has been a wonderful thing. It has taught us the value of friendship and coöperation, rather than trying to accumulate large fortunes.

Nickerson, Kans.

B. S. Trostle.

COME WITH ME TO WASHINGTON

Autumn is essentially the time of maturity, of ripening and mellowing of that which was planted during the summer. Among the worth-while things that were planted, now bearing harvest, is the annual summer gathering of Brethren people in the state of Washington. If one must give it an official name it is called Summer Assembly and District Meeting. In actual practice it is much more than that. Its set up and plan is as typically western as cacti and coyotes.

The first and most important thing is the time. The time is selected and arrangements are made by the district board; but a successful meeting is not so simple as that. First, it must not hit the haying activities for the churches in the great Yakima Valley, then for orchardists it must come after the last spray but before the first pear picking. Although the churches of both the Wenatchee and Okanogan River valleys are fruit-growing sections, still there is a difference of as much as two weeks in maturity dates some times. The time must also coincide with the slack period for the large canneries on the coast. All in all it takes considerable correspondence to find out for each particular season just when the first cutting of hay was down, what date the trees bloomed and how the berries are ripening to have a basis to forecast the best date for meetings. Then, as we can't live to ourselves alone, we must find out what time best suits Idaho, Oregon and California. Now we are ready to contact leaders.

Calling Elgin! But perhaps schedules for the summer from the offices were made out a year ago, as they often necessarily are, with closer and more populous districts

sending in calls a year ahead. We try the dexterity of a magician and the date is finally set Aug. 1 to 5.

Now as to place. The churches take turns acting as host and theirs is the responsibility of picking a site. The requirements are few: towering mountains, forests of firs and pines or groves of slender white-barked aspen, the shores of pebble-fretted water, pure drinking water, a few sanitary accommodations and a large building or tent.

The afternoon before the meeting people come in to be ready for the opening session. Whole families together from babies without any teeth to grandfathers without any hair, loads and loads of young people in trucks, mothers, fathers, sons and daughters, farmers, housewives, teachers, preachers. The camp is a busy, delightful, friendly place. Tents of all kinds rise about the camp, or canvas stretched between trees or just a roll of bedding spread beneath a bush and the blue sky answer the needs of some. One may eat at the central dining hall where meals are provided at a nominal price or devise all sorts of ingenious contrivances for caring for himself. One may live and eat, however, as he wishes.

After the evening meal is over and twilight falls, there comes a hush. Everyone is finding a place around the evening fire, announcements are given, songs are sung, vespers are conducted and as the embers burn low a spiritually gripping message is delivered. Next morning regular class work in all divisions to run throughout the five days is begun.

Where are the class rooms? On a mighty fallen log, in a grassy glade, beside a granite boulder, along a rushing stream. Who are the teachers? The best in the brotherhood. This year's faculty was Bro. M. R. Zigler for adults and ministerial problems; Sister Ruth Shriver for children and children's leaders; Sister Anetta Mow for missions, and junior high school counselor; Bro. Harlan Brooks from our college for Bible; Bro. W. W. Slabaugh from our Bethany Seminary; Bro. A. L. Sellars, field man and religious education worker; Bro. Ross Heminger of the National Council of Men's Work; Brethren H. S. Will, Walter Coffman, Lee Crist, Howard Michaels and D. W. Shock from our pastorates. A time is arranged for discussion and the exchange of ideas on all the allied subjects of the church's work: music, peace, temperance, home life, Christian colleges, etc.

Saturday the official business was discussed and voted by a large and representative delegate body. They felt the time ripe for a reorganization of district business and voted all district committees and business be merged and administered by a closely knit unified body of five members. The new body after election stood as Eld. C. E. Holmes, Tonasket—Missions and Ministry; Eld. Jay Eller, Wenatchee—Christian Education; Eld. D. W. Shock, Spokane—Moderator elect; Bro. Mils Barnhart, Olympia—Men's Work; Sister Leah Breshears, Omak—Women's Work; Sister Ida Shockley, Granger—Y. P. D. Appointments made by the board were: Children's Work—Orville Booth; Peace and Moral Welfare, Beth Weddle. The budget has been drawn up, some allotted to the deficit, but salaries, promotion, expansion and travel expenses although allotted, will be paid only on a pro rata basis the same as the operation of the public schools in our town the last few years.

The afternoons? Yes, hikes over mountain trails, up the face of rocky crags, boating, real fishing, swimming (in ice water only forty miles from the glacier of its origin), baseball, horseshoes, games, loafing or meditation and personal

conference with leaders. Each chooses his own diversion to suit his own needs and inclinations.

The result? An awareness of the problems of district, new and old friendship bonds formed over the state, a view of oneself in the scheme of things, a strengthening of family ties and a new appreciation of each generation of the other as all worked, played and studied together. There was also a sense of unity with God in the salvation of man. People returned to their farms, homes, schools and offices "re-created" but not "wreckreated." An eastern born friend remarked: "But was this so different in plan from some such meetings?" Then we suggested that perhaps one could transplant a few ideas, and the answer was: "No, theirs is perhaps best for them but ours is best for us."

Wenatchee, Wash.

Geraldine Eller.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Plaugher-Roberts.—By the undersigned, Oct. 10, 1934, at the home of the bride's brother and wife, Mr. and Mrs. Geo. H. Frye, Windsor, Colo., Andrew J. Plaugher and Laura E. Roberts, both of Morrill, Kans.—Paul S. Longenecker, Morrill, Kans.

Burkholder-Wissing.—At the home of the bride's parents, Oct. 17, 1934, Mr. Ernest J. Burkholder of Harmony, Minn., and Miss Dorothy Wissing of Preston, Minn., by Rev. Flikkema of the Reformed Church.—J. S. Flory, Preston, Minn.

FALLEN ASLEEP

Bechtelheimer, Mrs. Clyde, aged 54 years, died at a Waterloo hospital, Oct. 26, 1934, after a two months' illness. Surviving are her father, J. J. Berkley, her companion and three daughters. Her mother preceded her in 1904. Funeral services at the South Waterloo church by the undersigned.—W. H. Yoder, Waterloo, Iowa.

Forry, Sister Emma, an invalid for many years, died Sept. 2, 1934, aged 77 years. Her husband preceded her thirty-four years ago. She is survived by two sons, four daughters and one sister. Funeral services in the Lebanon church by Brethren P. S. Sanger and S. K. Wenger. Interment at Aulenbach cemetery, Reading, Pa.—Sadie Lehman, Lebanon, Pa.

McClelland, Sister Florence Lavina Tomlinson, born Dec. 23, 1869, near Augusta, Ga., died Sept. 18, 1934, in the home of her daughter, Mrs. Viola Collier, Lake Istokpoga, Fla. She was married to Jos. McClelland who died in 1926. She united with the Church of the Brethren following her husband's death and remained in the church to the end. She is survived by seven children and seventeen grandchildren. Funeral services by the writer in Sebring. Interment in the Fort Kissimmee cemetery.—Jos. D. Reish, Lake Istokpoga, Fla.

Miller, Bro. Wm. C., born May 23, 1857, near New Paris, Ind., died July 5, 1934. For the last nineteen years his residence was near Milford, Ind. He was one of ten children in the family of John J. and Elizabeth Miller. Oct. 30, 1879, he married Lydia Yoder of near Nappanee. He is survived by his wife, three daughters, one son, two sisters, a brother, ten grandchildren and nine great-grandchildren. Fifty-four years ago he united with the Church of the Brethren at Pleasant View Chapel. Funeral from the New Salem church by the undersigned, a former pastor, assisted by Bro. J. Edwin Jarboe. Interment in the New Salem cemetery.—Ralph G. Rarick, Mexico, Ind.

Reed, Sister Mary, died at her home in Lebanon, after a lingering illness, aged 77 years. Her husband died nearly seven years ago. Surviving are two sons, two sisters and one brother. Services at the church by Brethren Nathan Martin and S. K. Wenger. Interment at Campbelltown cemetery.—Sadie Lehman, Lebanon, Pa.

Stevens, Sister Muriel, aged 19 years, daughter of Levi and Lottie Blough Stevens, born near Hollsopple, died in a Pittsburgh hospital following a long illness from complications. She united with the church at an early age and was always active in the work of the church and Sunday-school. Funeral services at the Maple Spring church by Eld. C. W. Blough and W. D. Rummel. Interment in adjoining cemetery.—Mrs. Nora Stutzman, Hollsopple, Pa.

Weaver, Sister Sarah, died at the Neffsville Home, aged 77 years. She was a member of the church for many years. Surviving are two brothers. Funeral services by Eld. Nathan Martin.—Sadie Lehman, Lebanon, Pa.

NEWS FROM CHURCHES

ARIZONA

Glendale.—After a month's vacation in Southern California, one week of which was spent at Mt. Herman attending the Victorious Life Conference, our pastor and family have returned home and entered into their work with renewed zeal. They were also delegates to district meeting. While they were away the young people's classes worked over the front yard and put a new rug in the front room of the parsonage. Three of our young people attended Camp La Verne and brought back interesting reports of the activities there. Sept. 28 we held our annual election of officers. Among those elected were: E. E. Barnhart, elder; Frank Heatwole, church treasurer; Rachel Young, clerk and peace director; Harold Kurtz, Sunday-school superintendent; Faith Weigold, Christian Workers' president; Orpha Statler, junior Christian Workers' superintendent. An interesting program on Peace was recently given in our Christian Workers' meeting. Our juniors have been studying about Africa in their meetings for the past year. On Sept. 16 Sister Susan Stoner, teacher from the Woodstock School for missionaries' children in India, gave us two very interesting talks on India and showed her exhibit of articles which she brought from there. On Oct. 14 Sister Mary Stover stopped on her way to California and gave us an interesting account of the first trip over and establishment of our mission in India by herself and husband, Bro. Wilbur Stover, and Sister Bertha Ryan, which was just forty years ago. Our Ladies' Aid recently received goods of Chinese needlecraft from one of our missionaries in China and has already sold most of it.—Orpha Statler, Glendale, Ariz., Oct. 27.

CALIFORNIA

Glendale Mission.—Installation services for Sunday-school officers and teachers were conducted by Pastor H. A. Frantz Sept. 30. There has been an increase in attendance in all departments since rally day. Copies of the Oct. 6 Messenger are being utilized to help in the work. Oct. 4 Sister Florence Stutsman was chosen director of Women's Work and Sister Hilda Quesinberry, president of mothers and daughters. The home department has eight members who are shut-ins or unable to attend services. The Ladies' Aid Society has been sewing for some children who otherwise would not be able to attend Sunday-school. At a joint meeting of the Glendale division of the C. E. our young people brought home an honor banner. Council meeting was held Oct. 25. Reports for the last quarter showed a trend toward progress. Sunday evening, Oct. 28, was young people's night. They conducted the devotional services and brought special music. The pastor delivered a special young people's sermon on the subject of loyalty. It was delivered in such a manner that all the congregation was benefited. Our missionary society is affiliated with the Federation of Missions of Glendale. They met this month at the Baptist church. Benefit for leper colonies was the object in view.—Lulu Terford, Glendale, Calif., Oct. 29.

Long Beach.—This is rally month and we have had an increase of attendance and interest in our Sunday-school. At the beginning of the month new officers were elected for the church and all its departments except the senior Christian Workers' group. A special council was called Oct. 10 to care for business unfinished at our last council. The laymen's brotherhood had a meeting and banquet on Oct. 16. New officers were selected. Bro. Jacob Funk gave the address which was a heart to heart talk as to how the Long Beach brotherhood could best serve the cause of Christ. The young people's Endeavor and the junior Sunday-school children will each hold a Hallowe'en social. The following night the Nu Nu Sigma group of young women will entertain their husbands. This group of young women is busy gathering toys and infants' garments to send to the China mission, and making curtains for the church nursery; they are also planning to fill a box for a poor family for Christmas. The women's missionary society is making clothing to send to the Chinese mission. This society will meet in the church Nov. 2 to hear an address by Miss Susan Stoner of India. The church choir will go to the home of Brother and Sister P. F. Fesler Nov. 1 for a wiener roast and social. Quite a number of our young people have entered the choir. This evening the church assembled for its semiannual love feast and communion. The sacred services were conducted by the pastor, Bro. H. B. Heisey, assisted by Brethren Jacob Funk and Ezra H. Brubaker.—Mrs. J. R. Trimmer, Long Beach, Calif., Oct. 27.

San Bernardino church will hold its fall love feast Nov. 25 at 7 P. M. Next Sunday Bro. Fred Brunk will preach and Sister Brunk will help also with the program, the day being a special one for the Pioneer clubs. Mrs. Brunk has again assumed leadership of the girls' club, and a group of younger members was recently initiated. Oct. 7 Harlan Brooks of La Verne spoke to the young people and delivered the evening sermon. Oct. 28 Dr. C. H. Tilden of the local Junior College spoke on Temperance. Our pastor is giving a Sunday evening series of sermons on "The Character of Jesus." The Ladies' Aid is resuming work under the direction of Mrs. Lillian Johnston.—Hazel Rothrock, Colton, Calif., Oct. 28.

IDAHO

Nepce church met in business session Sept. 30. Officers were elected for the coming year: Elder, Bro. Amos Reed; clerk, Sister

Ada Billup; Sunday-school superintendent, Bro. Ralph Thomas; the writer, Messenger agent and correspondent. Both church and Sunday-school are increasing in attendance and interest. We had the pleasure of entertaining the district conference of Idaho and Western Montana in May. Those who have visited us since are Bro. Clement Bontrager and wife, Marie Blickenstaff and Nelda Hatfield in the interest of the work of the district, Brother and Sister A. R. Fike of Moscow, Sister Anetta Mow and Bro. Walter Hoover, wife and son of Chino, Calif. We appreciate the help and inspiration of those who pass this way.—Mattie E. Thomas, Nezperce, Idaho, Oct. 24.

ILLINOIS

Chicago (First).—Quite a number of our members attended the Annual Conference at Ames, Iowa, in June. Our D. V. B. S. began the last week in June and continued four weeks, with an enrollment of about one hundred. The average was seventy-two. There were eight nationalities represented. They closed with a splendid program and a large attendance. Our annual Sunday-school outing was held July 1 at the forest preserve. Our pastor, Bro. J. M. Moore, and family spent their vacation in Alabama and Florida. While he was away the pulpit was filled by local ministers. The Pioneer Girls' Club, under the leadership of Sister Mary Faw, put on the play, "The Pill Bottle," and raised money enough to pay their way to camp at Franklin Grove, from July 30 to Aug. 4. A number of our young people attended camp at Lewistown from Aug. 20 to 25. Our delegates to district meeting at Naperville were Ora Huston, Mrs. D. W. Kurtz, and Roy White. Sister Minerva Metzger, missionary from China, addressed our missionary society Sept. 11 and told of her work in the school in China. A reception was given by the church to the students of the seminary on the evening of Sept. 12. A series of sermons was given on "The Christian Home," by the pastor and a number of local ministers during September. The last Sunday evening the Chinese Sunday-school men had charge of the opening service and Sister Nettie Senger gave an illustrated lecture on her work in China. The annual meeting of the Women's Work was held Sept. 28 and officers were elected for all the different groups. A joint program was rendered. An effort has been made to get our precinct to vote out liquor. Installation services were held for the Sunday-school officers and teachers Oct. 7. Our fall communion was held Oct. 14 and 15 with a very good attendance both evenings. Since our last report four have been received by baptism. The regional ministers' conference was held here from Oct. 17 to 24. Bro. V. F. Schwalm of McPherson gave very helpful sermons each evening at the church on present-day conditions and how to meet them. It was a rare privilege to have with us Julius Gilbert White of Nashville, Tenn., who gave his illustrated lecture on "Health and Alcohol." We had many visitors with us and all seemed to enjoy the conference. Our church choir rendered the cantata, "The Carpenter of Nazareth," on Sunday evening, Oct. 21, to a full house.—Martha E. Lear, Chicago, Ill., Oct. 27.

Oak Grove.—Our revival conducted by Bro. Daniel Funderburg of Huntington, Ind., closed Oct. 22 with three received by baptism. Bro. J. H. Hardman of Sparland is preaching there and baptized seven converts Oct. 9; also three more were converted later and baptism was administered here on Oct. 28. This increases our membership from seventy to eighty-three. Bro. Hardman is doing a good work at Sparland and hopes to effect an organization there. Oct. 12 we gave a missionary play, Two Thousand Miles for a Book. We are to have the Woodland team with us Nov. 4 to present the temperance play, What Shall It Profit? Our love feast was held Oct. 29 with Bro. M. A. Whisler officiating. The attendance was fine, being the largest number of communicants in many years at this place.—Mrs. M. A. Whisler, Lowpoint, Ill., Oct. 31.

INDIANA

Logansport church met in council Oct. 9. Bro. J. J. Johnson, our new pastor, conducted the devotions. Six letters of membership were received and two granted. Sunday-school and church officers were chosen with Bro. Jesse Klepinger as superintendent of the Sunday-school and Sister Johnson as superintendent of Women's Work. With the help of Brother and Sister Johnson we are hoping for a revival of all our church activities. He will conduct our evangelistic services beginning Nov. 11.—Grace Smith, Walton, Ind., Oct. 29.

Middletown.—Bro. Martin Hoover of Hagerstown preached a stirring sermon for us today. We held our love feast last night. The attendance was small but a fine spiritual meeting was enjoyed by all. Our elder, Bro. J. A. Miller, and Eld. J. W. Lewis paid all of the members a visit before the love feast.—Florida Green, Middletown, Ind., Oct. 28.

New Paris church held their love feast on Oct. 29 at the close of a two weeks' revival. Bro. J. O. Winger conducted our revival effort. He brought us inspiring messages each evening. As a result, nine were taken into the church, eight by baptism and one was reclaimed. The church and community have been lifted to a higher plane of living because of these messages. The C. W. is planning a missionary program once each month. On Nov. 4 the Women's Missionary Society will have charge of this service. The program will consist of short talks and a play, "Great Possessions."—Mrs. J. Galen Whitehead, New Paris, Ind., Oct. 30.

North Webster church met in council Sept. 6 and elected church officers for the coming year: Bro. Emerald Jones, pastor; Bro. J. L. Kline, superintendent; the writer, Messenger agent and church correspondent. Sept. 10 was the beginning of our revival with Bro. Edw. Stump of South Bend in charge. Two little girls were baptized. The

messages were inspiring and the church was strengthened by these efforts. Sister Myrtle Misbler of Roann had charge of the singing. Our communion was held Sept. 29 with Bro. Geo. Swihart of Roann officiating. Oct. 14 our harvest meeting was held. Bro. Chas. Light of Sturgis, Mich., gave us two inspiring sermons. This summer has been a busy one for our congregation. The young married people's class decided to start a project to raise money to reroof the church, asking the other classes to cooperate. Along with a few donations we raised \$192.78 and on Oct. 24 the new roof was completed.—Rhoda Eberly Mock, Syracuse, Ind., Oct. 28.

KANSAS

Victor church met in council Sept. 8 and reelected Bro. G. C. Bradshaw superintendent, with Bro. Harold Lund, assistant. We had an evergreen Sunday-school this year with an offering for every Sunday. Our church was host to the district conference this month with a large attendance. A heartening feature of the convention was the intense interest shown in the temperance question. Bro. Ray Wagoner of Burr Oak gave a stirring address on the subject. Bro. Petre of McPherson also was with us. A short time ago Bro. Lewis Naylor conducted a promotion day service for the young folk which was greatly appreciated. Our Ladies' Aid under the able leadership of our president, Sister Anna McDaniel, raised about \$70 for the district meeting. The Aid presented a pageant, Great Possessions, at the district conference. Two of our boys attended the camp at Abilene this summer. For some time we have had a very good male quartet, and this summer a junior quartet was organized. We will begin a revival campaign Nov. 4 with Bro. O. H. Feiler in charge.—Helen Green, Waldo, Kans., Oct. 31.

MARYLAND

Hagerstown.—Rally day was observed here Sunday, Sept. 23. Hagerstown is experiencing a rare opportunity by having the privilege of studying the Berean Bible reading course, which has been made possible by the untiring efforts of our pastor, A. B. Miller. This plan takes one from Genesis to Revelation, through weekly assignments. Some do definite study; others merely read. Some attend special classes; others do all their work at home. Over 150 have enrolled. On Sept. 19 the adult choir, under the direction of our minister of music, Raymond K. Hollinger, met for their first rehearsal and reorganized for the coming year after a summer vacation. Two junior choirs have been organized and some promising talent is anticipated. Sept. 30 the new officers of the B. Y. P. D. were installed for the coming year with a special installation program at the evening service. Oct. 8 our congregation met in council with Bro. A. B. Miller and Bro. Russell Hicks in charge. Various committee reports were given and the budget for next year was planned and approved. Bro. Alvey Holsinger was elected finance secretary and Bro. Dan Thomas, recording secretary. Oct. 14 Bro. Schlosser of Elizabethtown College and Paul H. Bowman of Bridgewater College were our guests over the week-end, and were the speakers during the B. Y. P. D. institute for leaders. Our church deficit of about \$1,400 has been practically wiped out in the last month.—Mrs. Earl Harshman, Hagerstown, Md., Oct. 29.

MICHIGAN

Flint.—At the September council Bro. Wilbur Shepherd was elected superintendent with Ernest Prowant, assistant. Our Sunday-school continues to grow in attendance. A committee of three, chosen to provide for the Sunday evening meetings, has proven successful; each quarter the committee is changed. Last Sunday evening we were provided with outside speakers representing the W. C. T. U. Beginning Oct. 8 Sister Mary Cook of Pontiac gave us a week's meeting, closing with communion. Eight inspiring sermons were delivered. Just before the communion two young sisters were baptized. Better partitions are being made between our Sunday-school rooms in the chil-

ANNOUNCEMENTS

LOVE FEASTS

California

Nov. 17, Empire.
Nov. 18, Glendora.
Nov. 18, 4 pm, Los Angeles, First.
Nov. 25, 7 pm, San Bernardino.
Nov. 30, 7:30 pm, Inglewood.

Illinois

Nov. 17, Panther Creek.
Nov. 18, Mt. Morris.

Indiana

Nov. 21, 6:30 pm, South Bend, First.
Nov. 24, Bremen.
Nov. 25, Ft. Wayne.
Nov. 30, 7:30 pm, Pleasant Chapel.

Kansas

Nov. 19, 7:30 pm, Fredonia.
Dec. 2, North Solomon.

Michigan

Nov. 18, Pontiac.

Ohio

Nov. 17, East Nimishillen.
Nov. 18, Fostoria.
Nov. 25, 7:30 pm, Canton, First.

Pennsylvania

Nov. 17, 18, 1:30 pm, Mountville.
Nov. 18, Mechanicsburg.
Nov. 18, 7 pm, Connellsville.
Nov. 21, 6:30 pm, Waynesboro.
Nov. 24, 25, 1:30 pm, East Petersburg at Salunga.

West Virginia

Dec. 2, Martinsburg.

dren's department. The two ministers and their wives from Flint attended the ministers' conference at Bethany, the church making it possible for the pastor and wife to go.—Mrs. Mary Prowant, Flint, Mich., Oct. 29.

Hart church met in council Oct. 15. Church officers were elected for the coming year: Elder, Bro. Forror; foreman and Sunday-school superintendent, Bro. A. Anderson; clerk, Bro. Redding; treasurer, Sister Libby Hardy; Messenger agent and correspondent, Sister Fannie Smith. This church has been without a pastor since last May, not having any preaching service since then by the Brethren except two Sundays in September when Bro. J. J. Scrogum was with us. We enjoyed these services very much and would be glad if other ministers could be with us. Our few faithful members and friends are keeping up the Sunday-school.—Iris Mae Smith, Hart, Mich., Oct. 31.

MISSOURI

Rockingham.—Bro. Jefferson Mathis and family from Milledgeville, Ill., came to us in July to take charge of the work here. The work is progressing with a large increase in church attendance. The special numbers in music each Sunday are creating a great interest. Bro. Mathis taught the adult Sunday-school class at our community chautauqua. The chorus under the direction of Mrs. Mathis gave special music on the morning and afternoon programs which was much appreciated. Sept. 23 Bro. M. R. Zigler from Elgin brought an inspiring message to us. The male chorus furnished special numbers also. At our business meeting Bro. Oscar Early was reelected elder; Delmar Rodabaugh, Sunday-school superintendent; Irl Nicholson, church clerk; Eugenia Hogan, Messenger agent; the writer, correspondent. Delegates to district meeting were Brother and Sister Matbis. The junior church is now under the direction of Sister Mathis with Sister Grace Early, assistant. Sisters Grace Early and Emma Mason attended Annual Conference, the former as delegate. The Aid Society elected officers for the year with Mrs. J. S. Bowman, president. The Women's Work also has been organized and programs planned for the year. The Loyal Women's class had a food sale Oct. 6 which netted over \$18. Twelve of our young people and Brother and Sister Mathis attended camp this summer and reported the best camp yet held in this district. The play, *What Shall It Profit?* was given in our church Oct. 21 under the direction of Sister Mathis. Oct. 23 it was presented at the Ray County W. C. T. U. convention. The local W. C. T. U. hopes to secure Miss Bertha Rachel Palmer to teach Alcohol Education and to secure the illustrated lecture, *Alcohol and Health*, by Julius Gilbert White, both to be presented in our church and in the schools. Our congregation feels a great loss in the passing of Bro. S. B. Shirkey who established the church at this place and labored so earnestly among us as long as his health permitted. Our love feast was held the evening of Sunday, Oct. 14.—Mrs. Vernon Bowman, Norborne, Mo., Oct. 15.

MONTANA

Poplar Valley church held its love feast Sept. 2. Some of our scattered members enjoyed this meeting, as well as those of us who live closer to the church. We were also glad for the visiting members from Minot. Bro. Chas. Zook of Minot brought us two messages and officiated at the feast in the evening.—Mrs. W. Glenn Swank, Poplar, Mont., Oct. 24.

OHIO

Castine.—Sept. 2 we held an all-day homecoming service beginning with Sunday-school and preaching. Bro. G. O. Stutsman of Greenville, Ohio, brought the message. In the afternoon there were old time songs, also some special music. Bro. Stutsman also brought the afternoon message on *Going Home*, which was indeed very fitting for the occasion. Sept. 3 we began our revival meetings with Bro. R. N. Leatherman, evangelist. At present he is residing at Union City, Ind., being on leave of absence for one year from his pastorate in Colorado. This is the third series of revival meetings that Bro. Leatherman has held here. He is a powerful speaker and his messages were forceful and Spirit-filled. Although only one was added to the church we feel that the meetings were a success and that the church received a great spiritual benefit. We also enjoyed the presence of delegations from other districts and the music they furnished. At our council meeting Sept. 29 the Sunday-school and church officers were elected. Bro. S. A. Blessing was reelected elder; Bro. Christian Crawford, Sunday-school superintendent, with Bro. Virgil Rinehart, assistant. Oct. 14 we held an all-day meeting with communion in the evening, at which Bro. J. W. Fidler officiated. Breakfast was served at the church on Sunday morning. During the Sunday-school hour Sister David Hollinger talked to the children after which Bro. Chas. Stocksdales of Union City, Ind., brought us a Spirit-filled message.—C. M. Simmons, New Madison, Ohio, Oct. 24.

Dickey.—The work at this place has been progressing nicely since our last report. Bro. C. A. Helm began his second year as pastor in September. His untiring service and constructive messages are highly appreciated. Brother and Sister J. J. Anglemyer of Williamstown, Ohio, were with us recently in an enjoyable series of meetings. The interest and attendance were good throughout the meeting. We were glad to have with us some of the evenings, friends from several of our sister churches, some of whom favored us with special music. Bro. Anglemyer brought us seven excellent messages based largely on the prophecies of Isaiah, Jeremiah, Ezekiel, Hosea and Amos—stressing in each the importance of giving first things first place. An all-day meeting was held on Sunday, Oct. 21, with services both forenoon and

afternoon. A basket dinner was enjoyed at noon. In the evening we held our annual love feast with Bro. Anglemyer officiating, assisted by Brethren T. S. Moherman, Wm. Dessenberg and C. A. Helm.—Grace Hess, Ashland, Ohio, Oct. 26.

Hamilton church met in council Sept. 13 to elect Sunday-school officers and arrange a program for another year. Alice Petry was elected superintendent with Ola Hufford, assistant. On Sept. 30 Bro. R. H. Nicodemus came and held a two weeks' revival for us—one of the best ever held at this place. The attendance and interest were above the average; people from other churches came every night to hear the wonderful messages of God's Word. We feel that much lasting good has been accomplished through Bro. Nicodemus' earnest efforts. Oct. 21 the men's chorus from the Happy Corner church gave us a musical program; their wonderful messages in song were much appreciated.—Mrs. E. S. Petry, Hamilton, Ohio, Oct. 27.

PENNSYLVANIA

Akron church observed the love feast on Oct. 27. A number of visiting ministers were present. Elders J. C. Zug and H. L. Hess remained for the Sunday morning service. The services were well attended and the messages very helpful. On Sunday, Jan. 6, a series of meetings will be opened to be conducted by the writer.—David H. Snader, Akron, Pa., Oct. 27.

Bellwood.—Since the last report one has been added to the church by baptism. Our Vacation Bible school closed June 22 with an enrollment of 181 and an average attendance of 158, the biggest school we have ever had at this place. Under the supervision of the pastor's wife, three departments were in session simultaneously, kindergarten, primary-junior, and young people. Miss Mary McCaulley, a charter member and known to everyone in the community as Aunt Mary, passed away at the age of 81 leaving only one charter member at this place. We had one girl, Pauline Campbell, at Camp Harmony this year. At the last council meeting the church officers were elected including the elder, Bro. D. B. Maddocks, and pastor, Bro. H. Paul Cox. The pastor had asked to be relieved this year, having already been part-time pastor for four years at this place and his acceptance of the pastorate this year necessarily eliminated another year in the Juniata College center, in Altoona. We are praying that the adjustment of finances this year will make it possible to secure a full-time pastor. At a former council meeting, the Sunday-school officers were elected, Wm. Woomer being general superintendent. At a recent Sunday-school workers' council the writer was appointed children's director. During the pastor's vacation Bro. Fred Hollingshead of Juniata College and Bro. John R. Snyder of Tyrone occupied the pulpit. Our communion was held Oct. 28 with a large attendance, in spite of the bad day. The pastor reports his four years of work just closed as years full of work and worship. During that time 64 were added to the church, 450 sermons prepared and delivered, 8 anointings, 20 funerals, 2 weddings and about 2,000 visits along with his work with the Pennsylvania Railroad Company. The general superintendent of the Sunday-school reports splendid work being done in all departments.—Mrs. H. Paul Cox, Bellwood, Pa., Oct. 31.

Chambersburg.—Oct. 21 we observed our love feast. Visiting ministers were Brethren M. B. Mentzer and B. F. Lightner who officiated. At a special council Oct. 24 we decided to elect two deacons at our spring council. Our evangelistic meetings are to begin Nov. 18 with the pastor in charge. Our choir will render a musical in the near future. The young people's work has taken on new life this fall. We have organized a junior society. We have decided to observe the twenty-fifth anniversary of the founding of the congregation next year. We plan to hold a week-end Bible institute sometime after the new year with President Schlosser of Elizabethtown College as instructor.—C. E. Grapes, Chambersburg, Pa., Oct. 27.

Conemaugh church met Sept. 13 in council. We had our election of officers for the coming year. At present our church is without a regular pastor. We have been having the service of the local pastors each Sunday and have not definitely set a time to elect a pastor but we expect to do so soon. Oct. 21 was rally day at our church. We had 177 present which was very good; we had an enjoyable program. A small token was given to the oldest person present, also to the youngest and to the family with the largest representation. The morning sermon was brought to us by Bro. C. Beam. Oct. 18 the church met in council. Bro. John Ellis is our newly elected elder for the coming year. We are planning to have a revival in the near future. We also decided to hold our love feast on Nov. 4. We will have a Thanksgiving program at the church and a committee was appointed to work on the plans.—Mrs. Fred Agey, Conemaugh, Pa., Oct. 26.

East Petersburg.—M. G. Forney, our elder in charge, has been reelected for a term of three years. Sunday-school officers are as follows: East Petersburg, superintendent, Bro. S. Clyde Weaver; assistant, Bro. Mahlon Hertzler; Salunga, superintendent, Bro. Phares Forney; assistant, Bro. Samuel Zerphoy. Our harvest meeting was held at Salunga Oct. 7. Eld. Norman Musser from the Mountville church gave a short talk in the Sunday-school and then delivered the harvest sermon. Our collection, \$32.75, was given to the Neffsville Orphanage. Our love feast will be Nov. 24 and 25, 1:30 P. M., at Salunga.—Mrs. Emanuel Seifert, Manheim, Pa., Oct. 28.

Lancaster.—June 3 we gave our Children's Day program. Congregation met in council June 6 at which time Bro. Henry Bucher and Bro. Edward Lander were installed into the ministry. We were very fortunate in having Mr. Akintunde B. Dipeolu, a native from Lagos, Nigeria, West Africa, speak to us on the morning of July 15. The Sunday-

school outing was held July 26 with a program at Williamson's Park. The church held a Daily Vacation Bible School from July 9 to 20. There were twenty-four teachers with an enrollment of 138. The school was very successful. The work was for Africa. August 12 Sister Mary Schaeffer gave us a delightful talk on her work on the China mission field. Aug. 19 Bro. Grant Weaver, pastor of Pleasant Hill church near Johnstown, gave us an inspiring sermon on John 16:32, Loneliness of Jesus Christ. Sept. 2 we were given a program of music by Emma Shotsberger's chorus. Sept. 23 Bro. Paul Miller inspired us by his stirring message on "Ye Must Be Born Again." He also delighted us with a few selections in music. Oct. 7 was our rally day. We feel grateful for the willing workers who made this day a success, as our enrollment was 124 more than last year. In the evening of this day the Lebanon quartet gave a delightful program which was enjoyed by all present. Oct. 28 Bro. Galen Kilhefner from Ephrata gave us a helpful sermon. He was procured by the Y. P. D. group.—Dora N. Sauder, Rohrerstown, Pa., Oct. 29.

Lebanon.—A young people's program was held Aug. 26. Bro. Desmond Bittinger, missionary to Africa, brought us two interesting messages. Sister Bittinger spoke to the young people at the vesper services. In the evening the young people gave the pageant, Ruth, the Loyal. Sept. 4 the church met in council. An impressive love feast service was held Oct. 14. Our Sunday-school rally day was held Oct. 28 with an attendance of 216. The amount of the offering was \$514.72. Bro. Raymond Baugher of Harrisburg, the speaker for the occasion, delivered an inspiring and instructive address. The mixed quartet of the Annville church brought us two good messages in song. In the afternoon our church conducted services at the county home, Bro. Baugher delivering the message. In the evening Bro. Nathan Martin gave another inspiring sermon. It was a great day for us and we trust that the spirit of Christian fellowship and helpfulness will continue throughout the year.—Sadie Lehman, Lebanon, Pa., Oct. 31.

Long Run.—Homecoming Sunday was observed in this church on Oct. 21. Bro. John Byler spoke in the morning on the subject, Our Mission. The afternoon speaker was Eld. Samuel G. Meyers whose subject was A Strong City. The love feast will be held Nov. 10 and 11. Bro. Byler will be with us sometime in November to conduct several song services.—Mrs. Quinton A. Kunkle, Lehighton, Pa., Oct. 27.

Mountville.—Our evangelistic efforts at the Manor house by Bro. Walter Hartman of Annville and at the Mountville house by Bro. David Snader of Akron were both well attended. Both of these brethren did much personal visitation and preached splendid soul-inspiring sermons. As a visible result two precious souls were added to the church. Our church council was held Aug. 8, with Bro. Norman K. Musser presiding. Sunday-school officers were approved for

the year with Bro. Harry C. Neff as superintendent and Willis S. Nolt as assistant; Cyrus L. Neff, superintendent for Manor with Milton M. Hess as assistant. Aug. 22 a special council was held for the purpose of electing deacons to take the place made vacant by the death of Bro. Daniel S. Neff. Bro. Milton Forney of Petersburg and Bro. Rufus Bucher of Quarryville were present to assist us in this work. As a result of this election we now have Bro. Walter Miller and Bro. David Young as deacons. These brethren with their wives were duly installed. Bro. Harry E. Gerlach was elected as church treasurer. Sister Ida Shumaker representing India and Bro. A. D. Helsler representing Africa both favored us with their presence and a splendid address on their respective fields of labor while here in this section. Our church was well represented at the youth conferences at Elizabethtown and all brought back glowing reports and fervent hope that they be permitted to go again next year. We will hold our love feast Nov. 17 and 18 beginning at 1:30 P. M.—Florence K. Herr, Millersville, Pa., Oct. 27.

Windber.—At our July council meeting the following officers were elected: C. W. Blough, elder; H. H. Hoenstine, clerk; J. H. Dilling, Messenger agent; the writer, corresponding secretary; Sunday-school superintendent, Ira C. Ream and associate, Calvin L. Blough; Publishing House agent, Ferne Dilling; superintendent Y. P. D., Chester Toomey; president of Ladies' Aid, Mrs. Wm. Gahagen; president of Men's Work, B. F. Heckler. Aug. 16 in our church Sister Ida C. Shumaker gave a stirring message to 300 mothers and daughters of circuit No. 1 concerning the women and girls of India. After the address a reception was tendered Miss Shumaker in the church social room. At our recent council meeting three delegates were elected to district meeting and plans were made to have a week's revival meeting to precede our love feast and communion which will be held Sunday evening, Nov. 11.—Mrs. Calvin L. Blough, Windber, Pa., Oct. 23.

VIRGINIA

Monte Vista.—Bro. C. O. Showalter conducted a two weeks' revival service for us in July which was a very successful meeting. Twelve were baptized and two reclaimed. Our pastor, Bro. H. C. Eller, asked for a leave of absence of five months to attend Betbany and this was granted. New officers for the coming year have been elected and the work is moving along smoothly.—Mrs. Emily S. Flora, Callaway, Va., Oct. 31.

Sangerville church met in council Sept. 7. Sunday-school superintendents for this year are Brethren Caleb Kiracofe and O. Zimmerman. Our B. Y. P. D. has reorganized with Sister Viola Click as chairman. They are doing splendid work. An international training school for Sunday-school workers is in progress at North River. Our communion will be held Nov. 4.—Meda G. Argenbright, Bridgewater, Va., Oct. 27.

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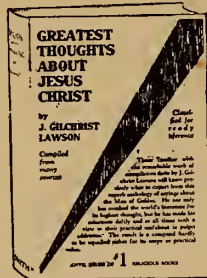
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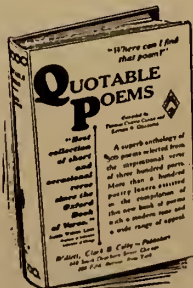
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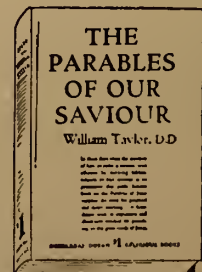
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THE GOSPEL MESSENGER

Vol. 83

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No. 47

CONSOLATOR

What shall we do when the great tides knock
And remorseless enter though walls be rock?
When the strong waves dash and the surges roll
And Creation's forces o'erwhelm the soul?
Christ! O Christ! Once again say, "Peace!"
Yet once again bid the tempest cease!

What shall we do when the tides go back,
When the dull sky hangs over weed and wrack,
When there's nothing left for the dreary strand
But a foam-spread waste and a sea-wet sand?
Once again, O Christ! build thy little fire;
Feed and comfort us, Heart's Desire!

—*Mai Elmendorf Lillie.*

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The General Boards of the church are back of the move to build a Gospel Messenger indispensable to every family in the brotherhood. They passed on the special church club rate offer that removes the last objection on the grounds of price. But why is all this a matter of special concern to our General Boards?

Because no group, not even we Brethren, can think and act in unison without some adequate and continuous means for the exchange of information. And the printed page is the most dependable and economical means yet devised. No civilized community, no group or business organization of any consequence, can get along without its special publication.

It is not by accident that we have had a church paper for more than eighty years. However, we are fortunate in having a church paper so Christian in its outlook that all vital church interests are given recognition in its pages.

In line with this sane view, and to eliminate duplication and to economize, the Missionary Visitor was merged with the Messenger. The Church at Work department, begun last week, is another step in the same direction. Materials that went to workers in quarterly letters are to appear in this department, thus making the Messenger truly indispensable.

Pastors, elders and all other responsible church members are urged to study the liberal terms of this special church club rate offer* and give Messenger circulation the publicity and direction it deserves. A postal request for The Messenger in Every Brethren Home will bring you this free leaflet and other helps.

* The price of the Messenger is \$2 per year, but "where congregations secure enough subscriptions to equal 75% of the resident families represented in the membership, a special rate of \$1.25 per year per subscription, cash with order, no commission, is authorized."

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GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

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EDITORIAL

Guess Who He Is

A CERTAIN man has surprised himself by discovering that he is happy. He suspects he has no right to be. Something must be wrong. It worries him.

And so he isn't happy after all. He has just come to realize that life has been kind to him. He is physically comfortable. The depression hasn't hurt him really. He does not lack for food or any material need. He is "well fixed." He ought to be happy. He will be. He is. And then all at once he isn't, because—well, doesn't fair weather breed storms? How can one forget that?

This man has a much better reason for his uneasiness than the foolish superstition that actually does bother him. And who knows but that may be stirring a little down in his subconscious self, struggling to climb out and up where he can see it. That reason is his indifference to the distress of so many of his brothers, his easy willingness to be comfortable, while they can not be. He has no right to be happy in the face of that great wrong. That "hunch" which is looking for a crack through which to crawl up into his intelligence is the voice of God.

Is he then shut out from all real happiness? By no means. Let him take on his heart and on his shoulders the burdens of his fellow-men. Let him give his energies to bearing them along with his own. He may not always be "comfortable" but the peace that passeth understanding will be his. He will be happy and he will have a right to be.

E. F.

Two Pictures of One Man

A PENNSYLVANIA elder sends me an interesting picture of a young man of the west, as he was at the last turn of the centuries. He was in his early thirties, and so sure. You can see it in his eyes. He is so erect he leans a little backward with his chin thrust well for-

ward. A friend aptly describes him as "stern and prophetic looking." He knows exactly what is the matter with the world, and what it will take to fix it. And that it will not be long now.

I've also seen his picture in his middle sixties with the first third of the present century finished. He is the same man, but different. His eye is kindlier. The years have taken a generous toll of self-confidence and have given him instead a confidence of another sort. There is as much faith in this as in the other but it is faith in the inherent power of righteousness to come back after severe and repeated reverses. His face reflects more patience.

You can see that he knows now that the way is "longer, straighter, narrower, steeper" than he could have believed possible when the first picture was taken.

E. F.

How to Be Thankful This Year

ALL the way from *The Niger Press*, Jos, Nigeria, through Brother Bonsack's thoughtfulness, comes the retelling of what Rotarian Roy L. Smith said about his great possessions. He thinks he is well off. Don't you agree with him? Look:

"My two hundred thousand dollar eyes are just as good as they ever were. Every landscape and sunset is mine if I want it. Twenty thousand dollar scenes and views are added to my collection each week. A hundred thousand dollar sense of hearing is still unimpaired and by it I become an heir to a world of beauty and inspiration.

"The depression has not lowered the value of a single friendship. Neighbors still greet us in the same cordial way, business associates believe in us, and our sons hold us in high respect. The wife's welcome at the close of the day has not depreciated in the least and our daughters continue to lavish their affection upon us with the same old extravagance.

"My faith in the goodness of the universe is still unimpaired. By that faith I am emboldened as I face defeat and despair. The prayers my mother taught me and the faith in God instilled in me by a devout father remain as priceless treasures no depression can touch. I am still rich because I am independently rich—none of my wealth depends upon business conditions or market reports."

That *is* real riches. Nobody is truly rich until he is independently rich. That is, until he is beyond dependence upon material things. Dr. John Edwin Price tells the story of another man who was led through financial misfortune into a new realization of his own worth, and became a new man.

"A great financier, through a series of adverse circumstances, found himself facing bankruptcy. The struggle to save his home and belongings unnerved him in its futility. One night the pressure became too great. As he paced the floor of the beautiful drawing-room which he would soon be forced to leave with all its rich furnishings, his thoughts became too much to bear.

"He reached into a desk drawer, withdrew an automatic, pressed it to his temple—when presently the door creaked—it opened. Hiding the revolver he sank into a huge armchair before the open fire. His little seven-year-old boy climbed onto the arm of the chair, put his own arm about his daddy's neck, and leaned his head on his shoulder. The two gazed moodily into the fire.

"Presently his wife, who had shared his early struggles and who had been his companion and pal down the years, came in, sensed something of the situation, sat on the other arm of the chair and leaned her head, whose tresses once were golden but which were now fast turning to silver, over against the iron gray of her troubled husband.

"And the three moodily gazed into the fire! When the silence became so intense that it hurt, and it seemed as though something *must* be said, a little voice was heard, as though in childish reverie: 'Oh, mamma, I was just thinking how happy we all ought to be, just to have our daddy—with—us.'

"Then that great man, who but a moment before was so unnerved and broken that he contemplated the coward's way out of his difficulties, arose and putting one arm about his boy and tightening the other about the pride of his life, said in broken syllables: 'Lit—tle chap, lit—tle chap, with a lad like you, and—a—wife like Nellie, any man, who is a man, ought to be willing to begin all over again, anywhere, and *win*.'

"And he did.

"That little lad had the power to tune in on the wave length of love and thereby set in operation the law which aroused within his broken daddy new hope, new vision, initiative, enthusiasm, energy and power

within, which that man did not know he possessed."

There is a well-known story of a young man who went into a far country and there "came to himself." A little later he came also to his father, a new father he had never known before. And a new home life, rich and abundant beyond his warped youthful imaginings.

There is a vast unexplored realm in the hidden selves of all of us. There are capacities for happiness and achievement, untapped reserves of power, which we have not yet discovered. We have not come upon them because the world of the senses has been too much with us. Our ideals and ambitions have been wrapped up in these things and the wrappings were so big they hid the true values of life from our eyes. When these are stripped off the Mr. Smiths and the great financiers and the prodigal sons all find they are still rich, richer in fact than ever.

When a boy shows his daddy how much it is worth just to have him—just to have daddy with the boy and his mother, then daddy sees how much it is worth to him just to be with such a boy and such a wife, and he can't play the coward. He is ready to face life again, and to win, because he has in that case won already.

For a summary thought let's come back to that word from the printing press in Nigeria: "I am still rich because I am independently rich." See? Independent of riches that perish. It is a good year to be thankful.

E. F.

Il Duce and the Children

ONE of the bitterest cartoons we have seen in a long time was inspired by Mussolini's recent move to complete the militarization of the mind of Italy. We understand that compulsory military training for all males is now to begin at the age of eight years. Boys who ought to be at their play are to be taught the bloody way of Cain.

Against a sinister background the cartoonist showed a towering military figure grasping the hand of a reluctant child. He is drawing it from reverie and play to the field of hate, and blood, and death. The caption is borrowed from some of the wisest and tenderest words of Christ. The artist suggests Mussolini's perversion of the Master's "Suffer little children . . . to come unto me."

Dictators know all too little of the central purpose of Christ's teaching. He came to bring life and hope, to release men from countless bonds that tie them to earth, to set persons above customs and institutions. It is not that he would do away with control, but that Christ would not make the means the end of life. Ultimate values are those measurable in terms of personality. Institutions are made for men, not men for institutions. Hence it looks as though Mussolini is forging more bonds for the leaven of Christianity to break.

H. A. B.

GENERAL FORUM

I Am Thankful Every Day

BY FLORENCE WIEAND NOFFSINGER

1—For all the sweetness of the joy of past living, as well as rich lessons learned by sorrow and disappointment.

2—To be alive with a satisfactory semblance of good physical and mental powers.

3—To be here to play my part in making the world a happier, sweeter place.

4—For the many pieces of work ahead that I wish to do while I walk this earth.

5—To work with my hands, think with my mind and make multitudinous steps with my feet.

6—For sweet sleep and each waking morn effervescent with new hopes.

7—To see the rising sun, hear the pattering rain, view the soft blanket of dew, the sly autumn moon playing hide and seek on a frosty night, and the great panorama of changing clouds.

8—To love and be loved by those so dear to me.

9—For my part in the security of a home which to me is a sample on earth of what I hope heaven to be.

10—To have held my own infants with fondness under my heart, and through the sorrow of loss to feel that unassumed tenderness and sympathy for the weeping mothers of the world.

11—For those kind friends who have ever upheld me by a faith in my powers surpassing my fondest dreams for one such as I.

12—For those would-be enemies who have by their very barriers placed in my way, forced me to learn to leap high with stronger faith in the Unseen and pity for the weaknesses of human nature.

13—For personal faith in a loving Father, which has become so much a part of me that though threatened at times by selfish leaders of sect, denomination and creed, it remains unshaken.

14—For the fact that I am thankful.

Washington, D. C.

Men and Home Missions

BY M. R. ZIGLER

WOODROW WILSON in an address at Columbus, Ohio, said: "Legislation can not save society. It can not even rectify society. Any legislation that will work merely sums up moral judgments that society has already reached. Our wills have to be regenerated and Christianity is the only force in the world that I have ever heard of that does actually transform life."

Calvin Coolidge said through the *Christian Herald*: "I do not see any method of improving our social and

economic relations except through the teachings of religion. In fact it is my belief that we have gone as far as we can in progress and reform until we have a more general acceptance of the truths of religion. If these are permitted to slip away from us the progress and reform which we have already accomplished will vanish with them."

Henry A. Wallace, Secretary of Agriculture, closes his book, *Statesmanship and Religion* with the following thought: "It is time for the religious teachers to search for these broader teachings. They are dealing with forces even more powerful than the scientists or the economists. When they have a fiery yet clear understanding of this, they will, by working on the human heart, so balance the message of the economist and the scientist that we will yet be saved from ruin."

These three statesmen have held positions which have given them an opportunity to see our American life in a way that only those who hold such positions can see. It is important, therefore, that the churches of America listen to their voices.

This Thanksgiving the men of our church are sponsoring the cause of Home Missions. Through this effort of the church we in part answer the call of the leaders of our nation. It is an outstanding way to develop a deeper spiritual life among our people. Every man lifting as one in this great movement will guarantee success on our part.

The future of Christianity depends in a large way on what is done by the church in America. In many respects the United States stands at the head of the list of nations. It has been reported through Julian Arnold, American Commercial Attaché: "The United States has a land area of six per cent of the world's surface and a population of only seven per cent, but possesses eighty-three per cent of the world's automobiles; reports seventy-five per cent of the world's consumption of rubber; has sixty-five per cent of all the telephones in use; claims fifty-five per cent of the world's business and industrial output; reports thirteen per cent of the world's foreign trade, and thirty-four per cent of the total railroad mileage in the world. We have 17,000,000 telephones in the United States while Germany has less than 2,500,000 and the United Kingdom less than 1,500,000." If these facts be true, there is enough and to spare.

During the last decade the home missionary enterprise has gone through difficult situations, as has every other interest. Leaders are endeavoring to set the best goals possible for the Home Missionary work of the future. Herman N. Morris, Assistant Secretary of the Home Missions Council, likely the best informed man in America on Home Missions, states the future program of home missions as follows: "It seems clear that the question of the future character of America re-

volves about the questions (1) of what happens in rural America, the great seed-bed of our population; (2) of what happens in our cities, where is the vortex of the struggle for dominion and power; (3) of what happens to our major racial groups, about which must focus the clash of contrasting cultures and of dominant group interests; (4) of what happens to our sister republics and our dependencies to the southeast, which will largely color our relations with all of the western hemisphere south of the Rio Grande. A realistic policy would insist that increasingly we must mobilize our resources to make the gospel effective in these four great areas of national concern."

If the Church of the Brethren shall take its place in making America Christian, it must not only continue its present mission points, but must increase. The home missions program is an expression of her belief that Christ is the real way to abundant living for our disturbed and distracted population. If we successfully present Christ today, the future of America is safe.

Elgin, Ill.

The Other Fifty

BY RAY A. EMMERT

In every community there is a group of children who do not attend Sunday-school. I invite you to think with me about this group.

In our grade schools they are asking the children a number of questions to be answered by the word "true" or the word "false." As you read the following, will you answer the questions for yourselves by the words "true" or "false"?

Out of the fifty children not attending Sunday-school will come more than 90% of the criminals raised in your community. True? False?

Judge Wofford of the criminal court in Kansas City, has stated that "no boy has been charged with a crime in his court who was a regular attendant with his parents at Sunday-school."

If you agree with me that training in Sunday-school is very important not only to the fifty in every community who do not attend, but also to the rest of the community, then I wish you would think further with me as to whom belongs the responsibility for these fifty not being in Sunday-school.

It has been said that the history of every great business is the story of a great man. True? False?

For example, the owner of a restaurant is usually responsible for the attendance there. True? False?

This does not mean that he must personally scrub the floors, do the cooking, serve the tables, wash the dishes, clean the windows, or do all the work. It simply means that he has the responsibility of seeing that these things are done, that if the food is not properly cooked, the egg not removed from the forks, the com-

munity will blame him and his customers will not return. The responsibility is his in spite of all the good excuses he may find.

The superintendent of a Sunday-school is usually responsible for the attendance. True? False?

Possibly before answering this question you may want to go back and change some of your answers to some of the preceding questions, for if you have held that the manager of the restaurant is responsible for the attendance, then you may find some inconsistency in holding the superintendent also responsible.

If the session starts late, if there is no worship program, no songs selected, if the books are not passed out, if there are no quarterlies, if the superintendent never read a book on Sunday-school organization, if the assembly is so noisy that an attitude of worship is not impelled, if the superintendent is discouraged and tells the Sunday-school how poorly they have done, then if the Sunday-school is a failure and if it does not reach the "other fifty," is it his fault? True? False?

On the other hand if the superintendent arrives at the Sunday-school fifteen minutes early, has a smile and a handclasp for everyone, has plans for his Sunday-school, an opening program, has made helpful suggestions to his teachers, has an organization which shows him each Sunday who the absentees are, is full of praise for his school as a family school, has a welcome for strangers and openly recognizes new members, and always seeks the best methods, if the school is a success, is it because the superintendent has recognized his responsibility and lived up to it? True? False?

The responsibility for the fifty who are not attending Sunday-school is upon the superintendent. He is the head of the school. He must accept that responsibility. Excuses may satisfy him personally, but however good they are they do not bring the other fifty into Sunday-school. The work of the superintendent should be felt as well as seen. He should not want to get out from under the responsibility. He should want to carry it. This does not mean that he must do all the work. It means that he must see that the work is done, and properly done. He must select his coworkers. When they are selected, they share his responsibility. The captain of a football team has the responsibility for the game, but that does not mean that the responsibility of any member of the team is made lighter.

I wish I could rivet this load upon the shoulders of every superintendent. I wish I could make it heavy, so heavy that he would do something about it.

A little boy once sat next to a good church member who was prone to go to sleep during the service. Before church commenced the old gentleman leaned over to the boy and said, "Now, don't let me go to sleep." The boy took the responsibility. When the old man

nodded he got out a pin and stuck it gently into the man's leg. The man snored on, so the boy stuck the pin deeper until the man woke up. I wish I could make the load so heavy upon the shoulders of all superintendents that they would not be content until the other fifty were actively enrolled in Sunday-school.

Each superintendent should analyze his own problem, read all he can about the matter, get everyone to work and pray on the subject, plan, organize, coöperate, do something.

Again turning to the illustration of the restaurant man, suppose a new restaurant man were to come to town and the first thing he did was to make out a list of all hungry people. We would laugh at that. We would suggest to him that the first thing to do is to work out a menu, to have something good to give people when they do come, then have that good something well served. After that will be plenty of time to advertise. Suppose you invite a boy into a class in your school, he comes, but can not follow what the teacher says, the class is disorderly, so noisy, so irreverent that it is impossible for anyone to learn anything but irreverence and disrespect. Your effort in getting the boy to such a Sunday-school is wasted. First get the house in order. First prepare the menu: order, ventilation, cleanliness, preparedness, joy, love, morale. Then go out and tell your friends, "We have a good Sunday-school, so friendly, so happy, a family school, a soul-saving school."

I hope that no superintendent will be able to get out from under the responsibility of the "other fifty" until each is a regular attendant with his parents at Sunday-school.

Des Moines, Iowa.

Why the Men of Every Church Should Support the Thanksgiving Offering

BY R. E. MOHLER

MEN'S WORK in many local churches has in the past and is today satisfying itself by participating in and promoting such activities as: care of and repair of the church building and grounds; father and son banquets and other youth activities; meeting neighborhood needs; helping the one that is in distress; church attendance campaigns; study groups; personal evangelism, and such other activities as are so essential to the life of a church.

The activities listed above and similar ones have a great place in building a rich church program, and in tying men to the local church. And where is there a pastor or other church leader who would not welcome such? But if Men's Work is to function at its best the time must come when the horizons of a man are enlarged. He must see the church as a larger unit than

merely the local program, and in what way can this be better done than in the program we are now sponsoring?

The National Council of Men's Work after careful deliberation has decided that the Thanksgiving Offering for Home Missions should be one of our major projects for the year, and if we are to make it worth while we must have a large per cent of the 40,000 men of the Church of the Brethren back of it. The National Council consists of fifteen men appointed by Annual Conference. They are representative men from every section of the brotherhood. They are counting on us to assist in the program of the whole church and we dare not do other than support them in this worthy move.

McPherson, Kans.

The General Boards Meet

BY H. SPENSER MINNICH

Assistant Secretary of the General Mission Board

IN the Church of the Brethren, Annual Conference has authorized an extensive missionary, Christian education and administrative church program. Conference has elected several Boards to promote and administer the work which our church feels to be in harmony with the mind of Christ. The members of these several Boards are elected at Annual Conference and are chosen from the various regions of our brotherhood. During the week which began October 28, the General Mission Board, Board of Christian Education and General Ministerial Board had their sessions in Elgin. While these Boards are assigned duties in their separate fields, there is so much in common in all the work that this report covers the work considered by all of the Boards. Each Board had its separate session and then joined in the united session known as the Council of Boards meeting.

Board of Christian Education

All members of the Board of Christian Education were present. The Board met for the first time since the reorganization of the staff. The Ames Conference decided that the General Ministerial Board and the Board of Christian Education should develop their work through one secretarial staff. M. R. Zigler was asked to be the Executive Secretary. Rufus Bowman was elected Director of Adult Work. He is now serving as pastor of the Washington, D. C., church, but continues his connection with the Board in this field of work. He also represents our church in Washington in the national organizations of peace and temperance. His work for the Board includes some field work in the districts of the southeastern and eastern regions.

Dan West, Director of Young People's work, will give special attention to the central west region and the northwest during the coming year. He will live at Ot-

tawa, Kans. This will give him close contact with the districts he will serve during the year.

Miss Ruth Shriver, Director of Children's Work, will continue with her headquarters at Elgin, and along with her work for children she will give special attention to leadership training for the total church program.

The Board of Christian Education has been assigned many different activities. It is the desire of the Board to be efficient in every field. It requests of the leaders of the church a hearty coöperation, and any suggestions to make the work more effective will be greatly appreciated by the Elgin office. Special attention is being given to age groups—adults, young people and children. Special study is being made concerning peace, music, temperance, simple living and dramatics. In coöperation with the General Ministerial Board a definite study will be made concerning the Ministry of Healing.

General Ministerial Board

All members of the Ministerial Board were present. A survey of the field reveals that the situation regarding the locating of ministers is much better this year than last. There are several regrettable situations which have not been solved. A few ministers who have been loyal and efficient in their work, with families to care for, have not been placed. The Board will do everything possible to care for those who are suffering. The best plan is to locate these men in congregations where there is an opportunity to build a church. To do this the Board must have the coöperation of the churches. Every organization, including the Local Pastoral Committees, District Ministerial Boards, District Mission Boards, and all General Boards should immediately feel the necessity of caring for these men.

In a few years the need for ministers is going to be very great. Therefore, we can not afford to lose one of these efficient men who, because of the present financial situation, is not now employed. The Ministerial Board will be glad for any suggestions that will help solve the problem.

The Board has been feeling for some time that a number of policies should be formulated regarding the following types of work included in the Board's program:

1. How shall we recruit ministers?
2. What training shall be provided for our ministers?
3. What are the best methods regarding placement?
4. How shall the total work of the ministers be supervised?
5. How shall we care for aged ministers who gave their lives to the ministry on a sacrificial basis?

The Board decided that in April it will meet for several days to make a definite study of these questions with a hope that there may be developed some plan that will be beneficial to the church and her ministry.

General Mission Board

Four out of the seven members were present. The chair of Levi Garst was vacant because of his death. The Board deeply missed his presence. Resolutions expressing the Board's loss were adopted and reference was made to this in the MESSENGER issue of Nov. 17. Brethren J. K. Miller and Leland Brubaker together with Secretary Charles D. Bonsack were absent because they are abroad on the deputation to our foreign fields.

Plans were completed for the sailing of Desmond Bittinger and wife and Elnora Schechter, R. N., to Africa so they will arrive early in January.

A grant of \$55 was made for the special work of building Christian literature in Africa. All mission fields face the problem that after they have taught children to read there is a dearth of suitable reading matter. Christian forces need to help build literature.

Our China mission has developed a small but splendid body of members at Tai Yuan, which is the capital of the province in which we work. Thus far they have had to rent church quarters and move from time to time. There is a strong urge for the purchase of a permanent church home. Repeated requests have been made to the home Board for financial help. Before granting such help, the Board wanted to see a splendid spirit on the part of the Chinese Christians to do all within their power themselves. The time seems right for some help to be given and the grant was approved.

Missionaries of China each receive a support of \$500 per year. An additional allowance is made for the support of children. The rising costs in China have made it very hard for parents with children in the older ages to make ends meet. A small increase was granted.

During the past year 10 per cent of the support of missionaries in all fields has been turned to the field treasury in order to meet the general expense that accompanies the work missionaries do. This has made it hard for missionaries in many cases and beginning with January 1, 1935, this 10 per cent deduction from the support will be restored to the missionaries with the hope that giving from the churches will sustain this procedure.

China calls for new workers, a man evangelist and two women for evangelistic work. The call was favorably received with the suggestion that the deputation join the missionaries in studying future needs for workers. A number of our older workers have either been retired or are approaching a retirement age and it is obvious some new workers must be sent before long.

Nettie Senger is to sail in February for her work in China. Susan Stoner is to sail in January, returning to her work in India.

Glen Norris, missionary from Scandinavia, now taking a year's school work at Bethany Biblical Seminary

was present and made an interesting report on the work in Sweden.

The Board voted to advise all our fields that their budgets for 1935 should be built so that the total expenditure does not run higher than in 1934. This will be a disappointment to many of our workers, who feel keenly the need of carrying on the work in a more vigorous way. The Board trusts the giving of the church will warrant an increase, but it tried to avoid a deficit by this decision.

The great work of missions is carried on by all the various denominations. We have been assigned specific territories in India, China and Africa. The same is true for other denominations. Much is to be gained by coöperation and the sharing of experiences and methods of work. Every year in January the Foreign Missions Conference calls together the administrators of the various denominations. This year our Board will be represented by J. J. Yoder and H. Spenser Minnich, and a young person between the ages of twenty and thirty. There is a desire that young people have a greater chance to participate in missionary considerations. Other denominations will be sending youth delegates. The meeting will be held Jan. 2, near New York City.

Council of Boards

The Council of Boards gave consideration to evangelistic work and authorized the secretarial staff to make definite plans for evangelism. Extending the influence of THE GOSPEL MESSENGER was discussed. The Mission Board members as directors of the Brethren Publishing House had previously considered plans for making the MESSENGER available at the reduced price of \$1.25 to congregations in which 75 per cent of their resident members subscribe. The regular price for single subscriptions to remain at \$2. The Council of Boards enthusiastically endorsed this plan.

For the first eight months of our fiscal year, March 1 to October 30, the giving of our churches to the Conference Budget (our missionary and home service agencies) has increased 17 per cent over the corresponding period of last year. It is, however, 8 per cent below the corresponding period of two years ago. The Conference Budget for this year calls for \$275,000. In the light of economic conditions, it is not probable that the full sum will be raised. In the light of this, steps are being taken to press very definitely toward what was achieved two years ago, namely, \$233,000.

The Church of the Brethren Yearbook for 1935 was authorized with J. E. Miller as its editor. It was voted to continue to give the Yearbook free to regular subscribers of THE GOSPEL MESSENGER. The price of 10 cents will be charged to others.

The emphasis of the church on "Christ in the Life of the Home," for this year extending up to October,

1935, was approved and for the next year the emphasis is to be "Christ in the Life of the Church."

The Council of Boards joined with the General Mission Board in voting resolutions on the passing of our beloved brother, Levi Garst.

J. J. Yoder, chairman of the Council of Boards, gave us a brief address, which was so much appreciated that it is slated to appear soon in the MESSENGER.

The General Boards feel very deeply the importance and far-reaching effects of the work which our church is and should be doing. They humbly seek the mind of God and the fellowship of the members in the congregations, that they may move forward courageously and effectively in extending the kingdom of righteousness throughout the world.

Elgin, Ill.

I Am Thankful

BY MAUD MOHLER TRIMMER

I AM thankful to God that I had Christian parents to train me, set an example for me and pray for me.

That my forbears were Christian and gave me a good inheritance in character and reputation.

That I was born in America where there is religious freedom and the opportunity to develop into the best of which one is capable.

That I was born into modest circumstances, for this made me self-reliant, taught me the worth of other things than money, and acquainted me with the great middle class who are the salt of the earth.

I am thankful for a happy home life.

For the necessities of life which have never failed me.

That I have a sense of humor.

That I have known sorrow and suffering that I may appreciate joy and sympathize with those who suffer.

That I have known ill health, because it has taught me to value a sound body and has enabled me to understand how the sick and aged feel and to be more patient with them.

That most of the worth-while things I have gained have come at the cost of a struggle, so that I know their worth and have gained strength.

I am thankful for the many joys and the great happiness I have had in life.

That I have a sound mind in a sound body.

That I have not enough money to tempt others to crime.

That I have a healthy appetite for food and a desire to sleep.

That I have eyes to see the beauty of light, color and form and all the beauty God has made.

That I have ears to hear the music of bird songs, rustling leaves, running water, children's laughter, a mother's tones, a lover's compliments.

I am thankful for the Bible, the Word of God.

For answered prayer.

For many friends.

For talents God has trusted me to use for him.

That into my life have come beautiful Christians who have inspired me to noble living.

That though I am unworthy and of little profit my heavenly Father permitted me to be a citizen of his kingdom.

That I have the glorious hope of seeing my Savior in person, whether when in the natural course of events I go to him in death or I happen to be alive at that time he returns in his glory.

That I have the hope of reunion with the dearly loved ones who have gone to the better world before me.

For all these mercies and many more I thank my Heavenly Father.

Long Beach, Calif.

Our Visionary Thanksgiving

BY OLIVE A. SMITH

KANSAS prohibitionists made a determined effort to retain the state's dry law. Daily papers opened their columns to the expression of public opinion on the liquor question. The appeals to "vote dry" were not solely, as one might suppose, from ministers or W. C. T. U. leaders. Many were from young people who have never seen an old-time saloon, never experienced personal effects from the evils of drink. They see Bacchanalian youth as it is, aided, in Kansas, by the orgies of the beer garden, and they have thought the matter through.

These youngsters have not gone deeply into the economic and semi-political phases of the question. They merely see that there is nothing behind repeal except the personal money interests of the liquor traffic. They see what any child may see, that a wrong business can not be made right by paying money for the privilege of engaging in it. So they organized. They petitioned their legislatures, they carried the slogan, *Keep Kansas Dry*.

"Visionaries" they were dubbed by their so-called "practical" elders who argue the folly of throwing away money by surrendering licensed liquor dealing to surrounding states. "Visionaries" they were called for believing that human beings must be protected in their personal habits, or that people can be legislated into good habits. All the sophistries of repealists and fence riders were hurled at them, yet they worked and will continue to keep Kansas dry. They can not conceive of the Master whom they are trying to follow as wishing them to do otherwise.

In Kansas, also, as in other states, youth is making endless trouble for many college and university execu-

tives. Military training is being repudiated. Seeing war as legalized murder, a predatory power, based like the liquor traffic solely upon money, they refuse to spend time, thought, or effort on the acquisition of any of its equipment.

Again the accusation of being "visionary" is made. When the time-worn arguments of pseudo-patriotism are exhausted the disciplinary value of the training is extolled. The number of institutions, organizations and individuals wherein the glamor of militarism is still upheld, is far from small. Nothing but the Christ ideal of a warless world can sustain these young people in their righteous rebellion.

In southern California the members of the Epworth League of the Methodist Episcopal church recently met and acted on a revised pledge. Here are a few extracts. "I pledge myself to the fulfillment of the true missionary spirit by refusing to take up arms against my brothers of other lands at the command of national rulers, . . . to avoid vindictiveness and hate, . . . to put first in my life the building of God's coöperative community." It was the writer's privilege, a few years ago, to know the man who, doubtless, was instrumental in bringing about this improvement of a pledge.

None of us are wise enough to fit prophecy into its proper niche. We know not whether our prophets of the impending "last days" are true or false. But we know that the prophetic spirit is a reality, and of the songs of prophets we never tire. The prophet never lived who was not a visionary. The essence of prophecy is the vision and the essence of leadership is the power to make of visions a reality.

Said Joel: "Your young men shall see visions, and your old men shall dream dreams." The practical ones may, and do, protest. But the vision of a warless world, a world ruled by righteousness and justice, will not fade. Like Paul, America's youth will not be disobedient to the heavenly vision. So in our program of thanksgiving, let us, first of all, be grateful for our visionaries.

Topeka, Kans.

Mud or Music

BY ARLO GUMP

MY FRIEND: You say that you have had a smash-up. Yes, I have too. These wrecks are pretty hard to understand, but I have faith in you.

About a year ago a man had a wreck over on the county line. The pieces of his car were scattered about in the mud of the deep ditch. No, we did not leave them there. A group of us gathered up the scraps and sold them to a junk dealer for a few cents. The man has a new car now. I am told that the wreckage of the old one helped ever so little to pay for it.

Last spring a pair of robins tried to build a nest in

the old apple tree in our garden. Three times the new home was destroyed by storm, but before the summer was over a whole family took off from that one limb.

Two things we can get out of every crash—mud or a new car—defeat or a robin's song. Or perhaps we can salvage only a little sympathetic understanding for fellow sufferers. I believe in you, my friend.

Churubusco, Ind.

HOME AND FAMILY

"We Thank Thee, Lord"

BY MILDRED MICHAEL

For friendly towns in which to live,
Four walls to call our own,
For loved ones there whose presence gives
That sense of "Home, Sweet Home" . . .

For little things that mean so much—
A smile, a word of cheer,
The clasp of hands whose friendly touch
Can banish every fear . . .

For able feet and willing hands,
For health and strength and minds
To bravely face all life's demands
With courage high, sublime . . .

For vision clear that we may view
Earth's beauties 'round about.
For flowers and sky, and faces true
Whose love we can not doubt . . .

For ears to hear above life's rush
The voice of some dear friend,
Who talks with us and walks with us
Unto the journey's end . . .

For books to read and songs to sing,
And cozy firesides.
A land where bells of peace now ring
And brotherhood abides . . .

For all these things which daily thou
Hast on thy children poured,
On this Thanksgiving Day we bow
And humbly thank thee, Lord.

Flora, Ind.

Home for Thanksgiving

BY ELIZABETH R. BLOUGH

"So many things are out of date, that I am glad we still have Thanksgiving Day; I count on it more than on Christmas."

Eunice Crowell was ironing her best linen tablecloth and planning for Thanksgiving Day at the same time. Eighteen snowy napkins were piled there, ready for the table. She sighed as she said: "You remember that Howard left us the day before Thanksgiving? And he must come home some time; maybe he'll come this year."

Yes, I remembered. John had accused his brother Howard of being extravagant, of sponging on his parents and so robbing the rest of the family. I told Eunice then that John's wife was at fault. I said: "I hate to tell you, but she is a trouble maker. She managed to obtain most of her own sister's share of their father's estate." Howard never answered his brother. But he went upstairs, packed some old clothes in an old suitcase, came down and kissed his mother; then, with "I'll come back to see you sometime," he was gone. And Eunice and Daniel had been praying for his return ever since.

All their children and grandchildren came home for Thanksgiving. Their old stone house had the inscription over the gable end, "Built in 1714." It was a plain colonial house, overrun with ivy to the chimneys. I was with Eunice all day before Thanksgiving. In the evening, Daniel and Eunice were sitting before a low fire burning in the fireplace. The pots and the pewter there looked, I imagine, very much as they had looked more than two centuries before. The low settles which ran back to the brick wall on either side of the fireplace, offered the same invitation to sit down to a stranger or a wanderer.

Howard had left home, hurt and angry. "I won't stay here to be lied about," he said to himself. He crossed mountains, wide, naked and austere on his way to the West. He found a place to work in Alamo, where lonely little cabin homes sheltered men and women, who were toiling to make a place to live for their children's children. He shared their faith and courage and worked with them. Curiously, the fact that he had made money was out of his thoughts as the train neared his home station. He could sense the lifelessness, the smallness of existence in this place before he left the rickety car station. He was the only passenger to alight at Kenesaw. He stood there alone; frosty stars were coming out; lights were twinkling in the homes. He, with premature touches of gray at the temples, with the wrinkles of hard thought and labor coming in his face, could not hope to be recognized.

Their old house was the great place in this community. He stood outside; from the lower windows the ruddy light shone out upon the porch floors where dead vines clung to the posts. An old car stopped at the gate; John with his family came up the stone walk. In the flood of light from the open door, John happened to turn and saw Howard standing back in the shadows. In that moment of recognition, all the past was forgotten. With a "Forgive me, boy," John drew him into the house, then ran for his mother. She put her arms around Howard as if she feared he might leave again. His father kept saying, "You've come back, my son, my son!"

On Thanksgiving Day after church, old friends

crowded around him; their honest friendship appealed to him. He felt the lure of a loved place, indefinable, yet compelling. It had called him back, sure and direct, as the fleeting wild bird to its home.

At the dinner table he had to become acquainted with his relatives; his presence among them was an added joy to the festivities of the day. There was a consciousness of peace and security since he had come home. They were all together at last.

He had lost sight of much through these years. He realized that his home community was pretty well affected by the sentiments of the Church of the Brethren. These nephews and nieces made no reference to card playing or dancing. He was greatly interested in the novelty of their talk, their games and their music. It had taken a strong determination to keep him from the gambling tables in Alamo; he had had a terrific struggle to overcome a quickly formed desire for strong drink. He had thanked God when the victory was won; the appetite was conquered. Sitting beside his father, he reflected that the influence of this church seemed to follow one to the ends of the world; always calling, always demanding one's return. He had grown selfish and cold-hearted with the passing years. He had sinned against the love which made his home precious; against the friendliness of the sitting-room, inviting in its very fadedness, warm in its firelight.

They were singing the hymn about Christ leaving the glory circled throne, with the refrain, "I left, I left it all for thee; Hast thou left aught for me?" In penitence, Howard bowed his head and prayed that the blood of Jesus might cleanse his soul. Only by the grace of God could he redeem the past and give to Christ and the church the future years.

Hatfield, Pa.

An Example of Gracious Sharing

BY GRACE HILEMAN MILLER

"GRACE, shall we have some one give a four-minute talk in the Protestant Mexican church, Sunday morning?" This was the query of the chairman of the Community Chest Drive Committee a week before the drive was regularly launched and as the members of the committee in charge were making plans for proper publicity for this project.

"Surely, even though these people have very little money. None of them are on a full work schedule, but they are wonderful sharers when a need is presented to them." This was my reply.

"Suppose you make that speech, then; you know those folks and know how to approach them," was the chairman's response.

I outlined this little talk amid conflicting emotions. I knew these people had barely enough to keep the wolf

from the door. Many heads of families were on half time work and some of the young men had less than that. Yet, I knew they were always willing to share and that they needed the blessing which sharing brings. I hoped for some nickels and dimes and perchance a quarter or two.

"The best way is for each one of us to think a moment and say what we can give, right now," exclaimed the pastor's wife as soon as my message had been properly translated into Spanish. This she said as she searched in her pocketbook for pencil and paper.

"I believe we can spare a dollar," was the pastor's response.

"And our family a dollar," spoke up a sister.

"I do not have a dollar, but I can give a quarter," was the suggestion of a young man.

"I have no money, no work and a sick girl at home, but if you find me some work I will give a day's wages," spoke up a widow who is supporting two daughters, and so it went until we had \$12.25 in cash and the day's work pledged. This story of gracious sharing was told to the group of workers before they started on their house to house canvass a few days later and others were inspired to share what they had as had been exemplified by their Mexican neighbors.

La Verne, Calif.

Thanksgiving Joys

BY LEO LILLIAN WISE

"WHY, sakes alive, Daniel," thus Martha addressed the big black cat that lazily followed her about her work, "it's ever so late! I never dreamed it was that late!"

Now it was the tiny black and white dog, Tippy, that came barking for attention. "Yes, Tippy," she admonished him, "you needn't be jealous of Daniel. You let me know when the folks drive up, that's a good doggie." Off scampered the dog to sit near the door commanding a view of the driveway.

Martha had worked so hard all week to have everything in readiness for the coming of her sister Annie Fields and family to spend Thanksgiving Day in the old home. Pies and cakes were ready. Jars of pickles and marmalades had been brought up from the cellar and placed in the pantry. Plump chickens had been dressed for roasting. The late fruits from the orchard were gleaming in glass dishes. Beds were tempting with the covers turned back inviting occupancy. Chrysanthemums nodded gaily from many a vase.

Dusk had fallen and still there came no welcoming yelp from Tippy heralding the arrival of loved ones. And Martha sat down to eat a lunch, oh! so tired, something she would not have felt had Annie, Sam (her husband), Mary, Tessa, Dick, eight-year-old Ken-

ny, and Bert Carr (Mary's husband-to-be) been sitting across the table from her. Their presence would have been food and drink to Martha's loving heart. Somehow they hadn't come!

"Come, Tippy and Daniel," Martha invited, "we'll go to the mail box. Maybe the mail man put something in another box from Annie, and a neighbor has brought it back where it belongs." Skipping ahead went Tippy, but with plummy tail waving sedately Daniel walked beside his mistress, mewing somewhat plaintively as if to state woes of his own. Nothing in the mail box, Martha searched the grass; perhaps a letter might have fallen onto the ground. But nothing rewarded her search.

Slowly she went back to the house, oh! so tired. It was the disappointment really. It did not take long to wash up the few dishes. Then she sat by the window to watch down the road. "There, that's a car turning off the state pike," she would say, "perhaps that is they coming." And as the car would rush by in the darkness she would sink back in her chair sighing, "But it wasn't they."

Finally the clock struck midnight, and Martha rose to go to her bed. As she laid her head upon her pillow she was crying, at first softly, and then bitterly. For somehow in the blackness of night things are distorted out of true proportions and the meanest of thoughts crowd in upon our minds; thus it was with Martha.

"I should think that if Annie didn't intend to come," she sobbed, "she or one of the children might have sent me word!"

Then as this paroxysm of grief had spent itself she thought bitterly: "Maybe they've just got tired of coming every year and are taking this way to let me know. I'll never forgive them for it!"

She sobbed on bitterly, feeling sorry for herself just like the rest of us. Sleep would not come. Then she heard Daniel scratching on the window sill, mewing plaintively, while just below him on the ground Tippy was hopping up and down giving little notes of questioning whines. Martha went to the window and softly scolded her pets, "Go to bed, you two. What do you mean by acting this way?" Daniel continued to mew and Tippy to whine. Then it dawned upon her that the two animals were trying to comfort her! She fell beside her bed to pray.

"Oh, kind Father," she pleaded, "take this mood of bitterness away from me! Keep me from harboring suspicions that surely haven't a shred of truth in them. Let me take back my words that I've said tonight. Let me sleep peacefully and get up in the morning ready to rejoice even though the folks may not come at all, for there must be a good reason."

She went out to the kitchen, bathed her face with fresh water, drank a bit of water, went back to bed and to sleep. The pets, faithful creatures, sought their own

nests. The sun was beaming as Martha awakened refreshed. As she bustled about in her sunny kitchen she thought to herself: "I'll go ahead just as if I knew to the dot the minute that they will come."

Out from the kitchen there were wafted upon the balmy air the fragrant aromas of a meal being prepared for loved ones. Inside the house Daniel sat upon his stool watching each move his mistress made, while Tippy frisked after imaginary balls. This was the day to rejoice, and Martha was busy all morning.

The table shone in all its appointments, glistening silver and glass, white napery, little dishes of appetizers set here and there. The bowls of gleaming fruit stood upon the sideboard, and tall vases of flowers where they would show to the best advantage. And then Tippy bounded gleefully toward the outer door; the folks had come indeed, and in two machines!

"If it wasn't just the worst mix-up," Annie as usual began to talk long before she reached Martha. "I just thought I'd go distracted wondering what you'd think!" Then she broke off to introduce the minister of her home church and his wife.

Martha greeted each one of the arrivals with beaming eyes, but with few words, for her heart was too full.

"Tuesday morning when Kenny started for the school bus," Annie had resumed giving explanations, "I gave him a card for you to be mailed. Well, he was a little late that morning and just made it to the corner when the bus came. So it was noon before he thought of the card—and he'd lost it! Of course, we not having a telephone, he couldn't call. Anyway it would have been too late because the mailman goes at eleven."

"Then yesterday morning, lo and behold, something was broken about the machine, and Sam drove to town to get another part. He went in with one of the neighbors, brought out the piece, and found it wasn't right! It was almost midnight last night before everything was ready for us to come today. I tell you I could have just about cried my head off with worry. But anyway we're home, and how good everything smells!"

Martha hastened to the kitchen; she just had to do something or else she would cry again just as she had in the night, and she didn't want any one to even dream of the thoughts she'd had. Mary, her lovely niece, tiptoed quietly after closely followed by Bert Carr, a fine stalwart youth.

"Auntie!" Mary's arm was round Martha's waist, the two faces close together, "Mom didn't tell you all of it! Bert and I want to be married here just before dinner, that's why we brought the minister along."

Martha's head just reeled a moment. A wedding here in her own house! Just suppose she had let the suspicions of the night mar the day! But glory to the Father, she hadn't.

So at high noon the little company gathered in the living room to witness the age old ceremony that catches at one's throat with its beautiful significance. In the doorway Daniel with decorous mien and Tippy in respectful mood sat; didn't they live here?

It was a day of Thanksgiving joy for Martha, and she served humbly at the table, urging this dish and that one upon her guests until even eight-year-old Kenny had to cry enough. For in spite of difficulties the folks had come, and there was the wedding too. Best of all, Martha had erased malice from her heart before any hurt had been given to these, her dear ones.

Bellefontaine, Ohio.

When They Grow Up

A Mother's Second Letter to Her Sons at College

Dear Sons:

YOU'VE been so good to send us frequent news. We devour each message with keen interest, and then wait eagerly for the next. Your good work in school is making the year go fast for us.

November is here already. Wasn't October's bright blue weather wonderful? To me it was more than my narrow soul could hold, to feel the thrill of orchard and wood, all aglow with golden-orange and crimson-red, or to ride through the open countryside dotted everywhere with leafy banks of lavish color, or to feast on the beauty of a single flaming tree. It passed away too soon.

I thought that I should have to wait for another autumn to behold such beauty again, but lo, when I awoke this morning the hand of God was painting the golden-orange and crimson-red of the autumn leaves all over the eastern sky. I exclaimed, "How excellent is his name in all the earth, who hast set his glory above the heavens!" But even while I tried to record this glowing splendor in psalm or verse, or to paint its glory on memory's canvas, the scene moved on, and gray November clouds replaced the radiance of dawn.

The gorgeous beauty had changed to chilling rain. I thought how dark, and turned within to warm myself. Lo, there again, to beckon me, the golden-orange and crimson-red were glowing in the friendly fire. I warmed and mused: "Why should we pine, or hold too long earth's changing beauty? Nothing is lost, there's always compensation."

There are many callers at our door today. I can not buy of every one, but perhaps some helpful exchange of word or smile might brighten for each this clouded day.

Yesterday we received your mid-term grades from the president's office—two grade sheets this year instead of one. How precious to father and me. They mean so much, because they show indications of hard work very well done, and also point out work that

needs to be improved upon. We know you are continually striving to excel your own records.

The *College Weekly* is a table companion of THE GOSPEL MESSENGER here, since school began, and each is a part of our weekly digest. We read last week that the freshmen were delegated to the task of raking leaves. What an honor, to be appointed partners with God, putting the leaves to bed. And that just now reminds me of the timely lines by Carl Wilson Baker called "Leaf Burning." The flame of my life burns low, under the cluttered days, like a fire of leaves. But always a little blue sweet smell goes up to God.

Last week's high school paper came out with an appropriate article by your youngest brother on "Voting." It made me feel ashamed I had neglected to go to the primary election this year. He said we wanted the privilege to vote and now that we have it, thirty per cent of the people do not use it. I think many people fail to vote because they lack information. It is a big job to study and decide who are the best candidates, but by their fruits they may be known, and we should inform ourselves. Tomorrow is election day. I'm asking guidance for myself and every voter in this responsible duty to God and man.

Father and I went to call on Mr. Ashton, a member of our Sunday-school, who was in a terrible auto accident, caused by a drunken truck driver. He will have to remain in a cast for weeks to come. Another victim of prohibition repeal! What a reproach on the nation's voters! I read recently that there were 177,000 saloons in this country before prohibition came, and now since prohibition repeal there are 700,000. Is that a challenge?

Are you remembering Grandpa Goods' fifty-first anniversary on Thursday of this week? Last year you had the pleasure of helping to celebrate their golden wedding, one of you in person and the other by a well-written letter, so interesting to them and to all of us. This year you are both away and they will enjoy hearing from each of you. We hope they may be with us for many more anniversaries to come.

Thanksgiving Day will soon be here. Many will find it hard to give this year, but the need is so great, and—it isn't Thanksgiving without "giving." How it helps one's happiness to give, share or sacrifice something. I hope each of you will find it so.

Grandpa and Grandma Wise are planning to have a family dinner for all the children and grandchildren, after services on Thanksgiving Day. You may bring any students who do not have the privilege of going home. We'll be watching and waiting for you and the home fire will be burning bright, with golden-orange and crimson-red.

Yours in happy anticipation,

Mother.

Counting Blessings

BY ADA CASSELL SELL

BABY JIMMY was learning to count. "One, two, three, four, five, six, seven, eight, nine, ten," he reiterated time and again. Now it was marbles, now blocks; again he proudly counted chairs, always using "one" for his own high chair. Betty, in first grade at school, liked to impress upon Jimmy her superior ability in counting. Thus it was that mother often heard Betty count from one to one hundred, breathlessly, or by fives and tens to one hundred, always impressing her little brother.

One day when Betty came from school mother was busy ironing, and trying to amuse Jimmy, who was for some reason very hard to amuse that day.

"Betty dear, play with Jimmy today! Mother's so busy. Take him outdoors and see if you can't get him in a good humor."

"I will, mother, but first could I play with Marjorie half an hour? She wanted me to ask you if I might."

"No, dear! But maybe Marjorie would like to play with Jimmy and you."

Betty told Marjorie she had to mind Jimmy, and asked her if she would like to help. Marjorie, who had always craved a baby for their own home, was eager to ask her mother. In a short time she returned, and the three children made a pretty group in Betty's garden.

"What's the notebook for, Betty?" asked Marjorie.

"I'm counting flowers, Marjorie. I'm letting Jimmy count the Zinnias, 'cause there are only nine, and he can't count further than ten."

"Which do I count?"

"You do the asters. I'll do the chrysanthemums."

Mother peeped at her little ones from time to time. My! what in the world could they be at? It was many a day since she had seen anyone hover over flowers, touching and appraising them as these three children were doing. She thought a picture would be a fine advertisement for a florist if he could have a snapshot of them. It was at supper time that mother found out the reason for the children's special interest in flowers.

"Do you know how many flowers we have, mother?" asked Betty.

"Many flowers?" echoed Jimmy.

"No, dear."

"Nine Zinnias, one hundred asters and fifty chrysanthemums."

"How many's that?" asked Donald, of third grade.

"One hundred fifty-nine," answered Betty proudly, showing her brother the sum she had done in her notebook.

"Uh-huh," conceded Donald reluctantly; "you did count it up all right."

"But wait until spring when the lilacs and mock oranges bloom! Then you try to count them! Just try it, I say!"

Betty did not know about it. She might try it, but there were ever so many little flowers on one mock orange branch, and many more on one cluster of the lilac.

After supper Betty and Donald started out to take grandma's ironed clothes home. They felt very big to be allowed to go so far alone, especially since it was getting dark before they got home.

That evening it was getting so much later than usual, and so much darker, that mother was truly worried. When at last she heard their tired, dragging steps, she hurried to open the door.

"Where have you been so long?"

"Counting stars, mother," explained impulsive Betty; "I counted to five hundred, over in this part of the sky, and Donald counted to a thousand in that part."

"How many are there?" queried mother, trying hard and succeeding in keeping a straight face.

"Well, mother, we didn't get done in one evening!" explained Donald hopefully.

"And my stars began to run into each other! Don't think I can count stars any more," burst out Betty weeping.

Mother gathered the tired child into her arms and kissed her.

"Let's get to bed now, Don, sister's tired; then we'll have a nice game after you're tucked in."

"What, mother?" chorused the children.

"Sh!" whispered mother, finger at lip; "after you're tucked in."

"Now, mother," begged Betty eagerly after a scramble to get to bed in a hurry.

"Let's count blessings!"

"Yes!" agreed both children.

"We sing *Count Your Blessings*, don't we?" continued mother.

"Yes, that's a nice song," declared Donald enthusiastically.

The children found that God had sent so many blessings they could not be counted. Many besides home, folks, food, clothing, shelter, toys and pets. The world of nature with all its wonder and beauty, the majestic beauty of the heavens, together with good health, were God's blessings to them. Mother succeeded in making Betty and Donald feel that we should be thankful for all God's blessings toward us; thankful even though they are too many to be counted.

Altoona, Pa.

KINGDOM GLEANINGS

Calendar for Sunday, November 25

Sunday-school Lesson, The Christian Steward.—Matt. 25: 14-30.

Christian Workers' Meeting, Home, the Bulwark of Character.

B. Y. P. D. Programs:

Young People: Facing the Task of Creating a Better World—Thanksgiving.

Intermediates: There Is a God Who Cares.

* * * *

Gains for the Kingdom

Eight baptisms in the Boone Chapel, Va., Bro. J. B. Peters of Wirtz, Va., evangelist.

Six baptisms in the Coöperative Brethren church, Columbus, Ohio, Bro. C. A. Bame of Ashland, Ohio, evangelist.

Sixteen baptisms in the Champaign church, Ill., Bro. M. E. Garber, pastor-evangelist.

Eleven baptisms in the Arcadia church, Ind., Bro. R. N. Leatherman of Grand Junction, Colo., evangelist.

Two baptisms in the Monticello church, Minn.

Six baptisms in the Big Swatara congregation, Pa.

Seven baptisms in the First church, Toledo, Ohio.

Twelve baptisms in the Lower Miami church, Ohio, Bro. R. H. Nicodemus of Sidney, Ohio, evangelist.

Twelve baptisms in the Morrill church, Kans., Bro. W. C. Sell of Dubois, Pa., evangelist.

Five baptized and three received on former baptism in the Swan Creek church, Ohio, Bro. H. H. Hendricks, pastor-evangelist.

Two baptisms in the Reisterstown Mission, Md.

Two baptisms in the Miami church, N. Mex.

Nine baptisms in the Oakley Brick church, Ill., Bro. D. G. Berkebile of Bradford, Ohio, evangelist.

Two baptisms in the Artemas church, Pa., Bro. C. O. Beery of Williamsburg, Pa., evangelist.

Four baptisms in the Lititz church, Pa., Bro. F. S. Carper of Palmyra, Pa., evangelist.

Two more baptisms in the Bradford church, Ohio.

Seventeen baptisms in the Roaring Spring church, Pa., Bro. Geo. L. Detweiler of Meyersdale, Pa., evangelist.

Three baptisms in the Conway Springs church, Kans., Bro. H. R. Hostetler of Rocky Ford, Colo., evangelist.

Five baptized and one reclaimed in the Mt. Carmel church, N. C., Bro. N. C. Reed of Mt. Airy, N. C., evangelist.

Four baptized and two received on former baptism in the Center church, Ohio, Bro. C. H. Petry of Mogadore, Ohio, evangelist.

One baptism in the Virden church, Ill.

Seven baptisms in the Buffalo Valley church, Pa., Bro. John E. Rowland of Mechanicsburg, Pa., evangelist.

Twenty-nine accessions in the Blissville church, Ind., Bro. J. Edwin Jarboe of Syracuse, Ind., evangelist.

Eleven baptisms in the Arcadia church, Ind., Bro. R. N. Leatherman of Union City, Ind., evangelist.

Six baptisms in the Salem church, Iowa, Brother and Sister B. M. Rollins of Keyser, W. Va., evangelists.

Eight baptized and two reclaimed in the Topeka church, Kans., Bro. L. H. Root of Minneapolis, Minn., evangelist.

Twelve baptisms in the Stonerstown church, Pa.

Twelve baptisms in the Morgantown church, W. Va., Bro. E. E. Muntzing and wife of Clarksburg, W. Va., evangelists.

Eight baptisms in the Mexico church, Ind., Bro. Edw. Stump of South Bend, Ind., evangelist.

Fifteen added to the Battle Creek church, Mich., Bro. Russell West of Indianapolis, Ind., evangelist.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. C. Ernest Davis of Independence, Kans., Nov. 26 in the First church, Hutchinson, Kans.

Bro. F. S. Carper of Palmyra, Pa., Dec. 2 in the Myers-town church, Pa.

Bro. R. P. Bucher of Quarryville, Pa., Dec. 9 in the Middle Creek house, West Conestoga congregation, Pa.

Bro. Norman K. Musser of Mountville, Pa., Nov. 18 in the West Green Tree church at Green Tree, Pa.

* * * *

Personal Mention

Northwestern Kansas has chosen Eld. Roy Crist as Standing Committee delegate to the next General Conference. We are not informed as to an alternate.

Southern Pennsylvania has chosen Elders J. E. Trimmer, Levi K. Ziegler and A. S. Baugher as members of the 1935 Standing Committee, with Elders John E. Rowland, C. L. Baker and S. C. Godfrey as alternates.

Bro. Irvin S. Hoffer, Wyncote, Pa., seconds Bro. J. H. Moore's motion for the publication of a Mack Memorial. To the suggestion that "there should be a careful and fair analysis of his teachings, without trying to weave into his theology some of our late pet theories," he says "Amen! May I be counted as a subscriber when this volume appears?"

Bro. J. H. Moore wants us all to know that at least twenty-four counties in Florida voted dry in the late election and that "Sebring went encouragingly dry." Another Florida church, carved out of Sebring's mission territory, was lately organized at Okeechobee City. And while we are thinking of the wet-dry question let no one forget to take his hat off to prohibition veteran Kansas for remaining faithful. At the geographical center of a country temporarily gone crazy that will be good seed for the coming revival of national sanity.

Two young men representing themselves to be Elmer Hansen and Sam Olsen of Norwegian birth, and claiming also to be members of the Fresno church, Calif., by means of a plausible hard luck story recently victimized the First church of Toledo, Ohio, Pastor Ralph R. Hatton writes us. They secured hospitable entertainment, ransacked dresser drawers and stole some money. Bro. Leo H. Miller, former pastor at Fresno, now at Fort Wayne, Ind., says these men are not members of the Fresno church. They show some acquaintance with many of our eastern churches and thus easily win confidence.

Bro. W. J. Swigart, writing from Sebring, Fla., where he is spending the winter, says of the call to a national day of prayer mentioned last week: "I regard it more important and vital than Thanksgiving. May God speed and prosper this effort of his people." The day is Sunday, Nov. 25, and we suggest that the praying be continued for many days thereafter.

Bro. D. W. Kurtz will be with the Polo church of Northern Illinois, Dec. 2, at both morning and evening services. He will also speak in the opera house in Polo, Saturday evening, Dec. 1, eight o'clock, on The Challenge of Our Times to the Church. Correspondent Alice M. Warner says that all neighboring churches are invited.

Bro. Wilbur Bantz writes us that he is open for a revival meeting or two during the coming year. Address him at Thornville, Ohio.

The Indianapolis church, with Pastor Russell G. West leading, will conduct the morning worship services over WKBF (1400 K. C.) Nov. 26 to Dec. 1. Based on the Lord's Prayer the themes will be as follows: Monday, God's Holy Name; Tuesday, God's Expanding Kingdom; Wednesday, God's Unfolding Will; Thursday, God's Bountiful Gifts; Friday, God's Prayer Perfect; Saturday, God's Faithfulness. The hour is 6:30 A. M., Central Standard Time.

* * * *

Miscellaneous Items

"We wish to thank you very much for copies of your splendid paper, The Gospel Messenger. Its name is no misnomer for it rings true to the gospel of Christ and it should be in every Brethren home."

The Eastern Zone will ask the next Conference, through Southern Pennsylvania, for the Conference of 1936.

"I have passed my seventy-third mile stone and have been a reader of our church literature all my life. . . . The Gospel Messenger improves each year and I can not understand why more of the members, especially those with children, do not have it come into their homes. We should be proud of our church paper."

The church at Portland, Ore., will hold its love feast on Nov. 24; Hartville, Ohio, on Dec. 2; Tampa, Fla., Dec. 1.

"I think, too, that we ought not use The Gospel Messenger for a medium of debate on the merits and demerits of The New Deal. I think, however, that articles like Kermit Eby's, 'They Say There Are Twenty-Three Million,' are good and timely. These pitiful cases are before our eyes every day—as Eby describes. Bonsack's and Moore's articles have been especially interesting to me. Since being in a full-time pastorate I have been reading the Messenger from cover to cover. Both the Young People and Messenger are very good publications and we Brethren should boost them."

The 1935 General Conference will be held at Winona Lake, Ind., June 5 to 11. Bro. Roy B. Teach, R. 5, Huntington, Ind., Secretary of the Committee of Arrangements, writes us: "The management of Winona Assembly is very anxious to have us come. They have stated they will do all in their power to make our stay pleasant and profitable. They also want to be able to break down all prejudices and the unpleasant experiences and remembrances of the past. Their water system now is modern and state tested regularly. They promise to have water tested twice daily to be sure of no contamination. The assembly is under new management and they are anxious for the opportunity of establishing themselves again with our folks. As members of the committee we would like to appeal to our folks to consider the now healthful place at Winona, together with its beauty, adaptation, and environment as an ideal place for our 1935 Conference."

* * * *

New Gish Books Announced

Three new Gish books are announced for the ministers of the Church of the Brethren. These books should go into the home of every live minister of our church, though we know that too many will order none of them. The books are timely and the price to our ministers is absurdly low, being made possible only because of the Gish estate which was set aside for this very purpose.

No. 205. The Life Portrayed in the Sermon on the Mount,

by R. H. Miller. This is a new study through a new approach to this great sermon. Those who know Bro. Miller need not be told anything further. It's a great book. Regular price, \$1.50; to our ministers, 35c.

No. 206. Our Movie Made Children, by Henry James Forman. Considered the best book on the market for those who would know the good and evil in the movies. The book is based on extensive studies and will be appreciated by those ministers who really are eager to understand the movies and their influence. Regular price, \$2.50; to our ministers, 55c.

No. 207. Doran's Ministers Manual for 1935. This is the tenth year for this popular manual. More than 700 pages of material for all occasions. Those ministers who use it wisely as a guide are greatly helped by it. Those who use it as a crutch—well, enough has been said. This book continues to be the most popular on the Gish list, when one judges by the number of copies sold. Ministers who mean to use it should order now. Always some wait until near the close of the year before ordering their copy. Regular price, \$2.00; to our ministers, 45c.

These books are now available. Ministers on the preferred list will receive their books and bill without ordering them. Prompt payment is always appreciated.—J. E. Miller, Secretary of Gish Committee.

THE QUIET HOUR

Nathan, Courageous Prophet

2 Samuel 12: 1-15

For Week Beginning December 2

The Lord sent Nathan unto David, v. 1

How? What constitutes a call to oppose sin? Because you know a great wrong, does that mean that you are called to do all you can to put an end to it. (Hag. 2: 4; Matt. 21: 28)?

Nathan's courage, v. 1

To set one's self against evil is always dangerous; to rebuke the evil acts of a king is almost equal to walking into a death trap (Num. 13: 20; Deut. 31: 6; 2 Chron. 19: 11; 32: 7).

Nathan's cleverness, vs. 2-4

Courage without wisdom is wasted energy. Nathan's wise method not only made himself safer, it sent his truth home to the heart of the king (Ezra 10: 4; Phil. 1: 28).

And David's anger was greatly kindled, v. 5

Strange that a king who was guilty of murder and wife stealing should become so heated over a case of sheep stealing (Ex. 32: 19; Lev. 10: 16; Num. 16: 15; Judges 14: 19; 1 Sam. 11: 6).

Thou art the man, v. 7

Nathan first appealed to the king's sense of justice, then he uncovered the guilt (1 Sam. 17: 32; Neh. 6: 11).

I have sinned, v. 13

It is a great prophet who can get a king to lay aside his pride and look himself squarely in the face (Ezra 10: 11; Prov. 28: 13; Jer. 3: 13).

The Lord hath also put away thy sin, v. 13

How promptly does forgiveness follow repentance (Psa. 103: 3; 130: 4).

Discussion

Give examples of real courage. Analyze courage. What is false courage?

R. H. M.



MISSIONS

This Department

Conducted by

H. Spencer Minnich



Worshippers of the World

THE headlong sweep of Christianity from its founding down to the present day was depicted in a cunning mosaic of statistics last week in the *American Lutheran* by Dr. George Linn Keiffer. A scholarly, bespectacled Lutheran who is president of the Association of Religious Statisticians of America and author of an annual church membership survey for the *Christian Herald*, Dr. Kieffer pieced together censuses and researches as follows:

100 A. D.: There were 500,000 Christians in the world.

1000: 50,000,000 Christians.

1500: Europe's 100,000,000 souls were 80% Roman Catholic, 20% Jewish, Hussite, Waldensian, Lollard. But Europe was already pregnant with Protestantism.

By 1880 there were 74,000,000 Protestants in the world. The Catholic population had increased to 149,000,000.

1933: There are 335,482,881 Catholics, an increase of 125.2% since 1880. There are some 163,000,000 Protestants, an increase of 120.3%.—*Time*.

Orientalism in America

BY NORA M. RHODES

"THE stranger that sojourneth with you shall be unto you as the home-born among you, and thou shalt love him as thyself; for ye were sojourners in the land of Egypt: I am Jehovah your God" (Lev. 19: 34).

Here in America, where men and women of every race, nation and color jostle elbows, the problem of their relation to each other and the rest of mankind is acute. That we may know a little more about the strangers who are sojourning with us, all women's mission groups are urged to use the book, "Orientals in American Life," by Palmer. This text and the June issue of the *Missionary Review of the World* have been used as a basis for this article. The *Orientalism in America* mean to us the people of Asia, especially those of China, Japan and the Philippine Islands. There are around 275,000 of these people plus 4,000 East Indians sojourning with us. This is only a little over two-tenths

of one per cent of our population, so why should we concern ourselves about them or why write textbooks about them? Keep in mind that these 275,000 have a vital relationship to their homeland and our home base has been termed a sounding board. An unchristian act here sometimes speaks louder on the mission field than the voice of the missionary.

Since the Chinese were the first to come to our shores, we shall think first of them and the famous Chinatown of San Francisco. In the old days it was dirty, overcrowded, rat infested and often diseased. It was the haunt of gambling, opium smoking, lotteries, tong wars and prostitution, where helpless little slave girls were bought and sold. The Chinatown of today is clean and quaint. The former evils are on the decline and when the World Christian Endeavor Convention met in San Francisco in 1931, the head of the detective bureau urged the Endeavorers to go down to see Chinatown because it had less crime per capita than the best residential sections of the city. Lack of economic opportunity has driven some of the Chinese of the U. S. into underworld trades or turned their attention toward China as their land of hope. The Japanese on the other hand consider America their home. They are intelligent and zealous for an education for their children. There is no truancy among Japanese school children. Both the Chinese and the Japanese have resented the Exclusion Law of 1924 which gave Asiatics no quota, thereby excluding all except a few special classifications which seems not to be in accord with the ideals of Christian diplomacy. The Filipino being the latest comer to our shores is the least popular and most objected to. He is able to get by the immigration authorities because, while not a citizen, he is rated as a U. S. national and not excluded. He is in need of friends and Christian influence in this strange land.

Communism, nationalism and Christianity are competing today for the allegiance of 4,000 Oriental students in the U. S. Unfortunately many of these students lose their faith in Christ and Christianity while studying here. The missionaries back home in the Orient have represented the favorable side of American life and the student looks forward with pleasure to his contacts with Americans. But many times the weakening process begins on the boat coming over. Many a fine Christian student has been known to enter our restaurants and wait and wait but no one came to serve him. A sign on a college campus read, "Three rooms vacant, " but when the young Filipino applied, he was told abruptly, "No rooms vacant." At the university of California no Japanese can pay his registration fee until proof of his citizenship is established before the university lawyer. If one is not born in California the fee is almost \$50 more. This discrimination hurts. The problem of renting or buying homes in the better

sections of the city is another difficulty with which refined second generation Japanese are confronted. In Los Angeles, a splendid newly wedded couple, the husband a professor in a university and his wife a graduate nurse, had to move five times in three months before they could find an apartment where the neighbors did not object. Race prejudice, more than any other one factor is given as the reason why so many lose their faith. On the other hand Kagawa of Japan, Dr. Herman Liu and Jimmy Yen of China and numbers of others testify to the influence of the American church and Christian home in shaping their lives for Christian service while they were students in America. These Orientals need the sympathy and friendliness of Christian America but friendliness without service is of little value. We shall never be able to claim China, Japan and India for Christ until we can show their people how to live for Christ.

The church has helped a great deal. Through her efforts teachers, preachers and missionaries have gone out. It seems timely that the attention of the American churches should be turned to this great home missionary task.

Dallas Center, Iowa.

News From the Field

CHINA

Tai Yuan Fu

Sara Z. Myers

Heat Wave Reaches China

This summer was one of extreme heat, and not of extraordinary rainfall as were the two preceding summers. It was the hottest that old-timers can remember. There were a number of deaths from the heat.

Youth Assuming Responsibility

Two of our young members attended the Summer Conference for Workers at Ping Ting. The former meeting they enjoyed very much. On their return they made a very acceptable report which was beneficial to all of us. We have been highly pleased with the willingness of our young members to carry responsibilities for the church when asked to do so. They have been occasionally leading Sunday services in an acceptable and edifying manner.

Days of Recovery and Rest

Mrs. Ikenberry is recovering nicely, yet gradually, from a nervous illness resulting from an operation. She spent a month this summer with friends at a vacation place near here for rest and recuperation, and the other members of the family went to Ping Ting for a few days after her return. The Myerses, except Wellington, spent two restful weeks with the folks at Show Yang.

A Home at the Side of the Road

As Tai Yuan is at the terminal of the railroad and on the way to a summering place the Myers home is a "house beside the road" to many going and coming friends and acquaintances. The freshness and educational and friendship value of these transient friends is both enjoyed and appreciated by them. In July they had thirty-six overnight guests (they were out of town two weeks) and in August forty-four.

Dr. Parker at Tai Yuan

Our Tai Yuan folks appreciated and enjoyed the visit of Dr. and Mrs. Parker and little Donald Lee. Besides giving all of us our physical examinations he had an excellent opportunity for a look into the English Baptist hospitals and medical work here in the city. He was also invited by one of the doctors, the only one on duty at that time, to help with several operations.

A Great Door and Effectual Is Opened

High schools, colleges and the university are opening these past few weeks and large numbers of students have come from different parts of the province. One can notice the difference on the streets for sometimes they are crowded with students. Bible classes among these young people will start now again. The large number of students in Tai Yuan offers a fine and important field of service, but we have not enough suitable workers.

Sherwood Eddy to Visit Tai Yuan

The National Committee of the Y. M. C. A. in China is launching a two-year youth and religion movement campaign through the city associations and cooperating churches. Here in Tai Yuan we are in full swing in the early stages of organizing and making plans. And as a part of this campaign the services of Dr. Sherwood Eddy have been secured for a few months to hold meetings in some of the important cities. We in Tai Yuan are fortunate in having him visit our city in this effort. He will be here Oct. 9-13 inclusive, and with him several other religious leaders. Small groups of those somewhat interested in religion and Christianity are being organized with a view of their hearing his messages each day, and for the purpose of doing more effective follow-up work through these small units. We think this promises much for the success of this evangelistic effort. Pray that the Lord may use Dr. Eddy and all the workers to reach and lead men to Christ our Lord.

What to Pray For

Week of Nov. 24 to Dec. 1

"UNCLE ESHWER" sounds as if he belonged to the family! And indeed the Anklesvar Mission station with its surrounding villages makes up a large portion of the India mission family. Since the days of Bro. S. N. McCann and Bro. Wilbur B. Stover and their faithful wives, this large territory has been worked for Christ. With village schools scattered about over the surrounding territory and new churches being organized in various villages, the growth of the church goes steadily on. This growth reminds one of the parable of the leaven, with here a nucleus and there another, until the whole district is known as Christian.

Bro. D. J. Lichty and wife are devoting their lives to the telling of the gospel message. So well are they known and loved among all the villages that even the Mohammedan towns invite them to come and rejoice to show them hospitality in their homes. Pray that all these contacts of Christian love may help to win the Moslems, the Hindus, the Bhils and the indigenous hill tribes to the allegiance of Jesus Christ, and bring to them his abundant living.

Fail not to pray for the Indian elder and ministers; also for the school teachers located in the villages.

THE CHURCH AT WORK

Directed by M. R. Zigler, Executive Secretary. Rufus D. Bowman, Director of Adult Education; R. E. Mohler, Secretary of Men's Work; Mrs. Ross D. Murphy, President of Women's Work; Dan West, Director of Young People's Work; Raymond R. Peters, Chairman of Intermediate Committee; Ruth Shriver, Director of Children's Work; Ross D. Murphy, Representative of Pastoral Association; Ruth C. Sollenberger, Office Secretary.

ADMINISTRATION

Pastor Problems

BY ROSS D. MURPHY

Article Supplied by the Pastoral Association

THE Pastoral Association is very grateful to the editors of the MESSENGER for permission to use the Pastor and People section for the discussion of pastor problems. Including the brief introductory article accompanying each series, sixty-four articles have appeared from thirty-eight different writers since we began this project. Herewith we introduce the sixth series.

Many problems confront the pastor. If, however, a church is well organized with wide-awake boards and committees, the burden of these problems will be shared by others. When the Deacon Board assumes co-operative responsibility in meeting the spiritual needs of the church, the pastor does not necessarily have an easier time of it, but it does release some of his time for those problems which he alone can solve. The same is true when the Trustee Board looks after the material needs of the church plant. There are always men who know more about repair work than the pastor. Why not let them serve the Lord in this capacity? It is an honorable service. And there is the Board of Christian Education. What a fine opportunity this board has in making the pastor's time more valuable! And so on with boards and committees.

Perhaps the outstanding need of our brotherhood today is the organization of the local church for greater efficiency in doing the work of the kingdom. In one congregation after another, neither the deacons nor the trustees meet regularly, only when some pressing occasion overcomes their reluctance. To many of us it seems that the National Council of Men's Work could do no worthier piece of work than to create in every congregation two active boards, one to develop the spiritual possibilities of the membership and the other to care for the material needs. This is a big task but we think it a necessary one to make an enduring local church.

Here are thirteen articles from as many different writers. What these brethren say comes out of the experiences of busy days devoted to the affairs of the kingdom of God. We would like to see every pastor

read them, evaluate them and offer suggestions for future articles. The titles and authors follow: *Pitfalls in Preaching* by Levi K. Ziegler, pastor of the Waynesboro church, Pa.; *The Kind of Churches Pastors Are Looking For* by S. J. Miller, member of the General Ministerial Board; *Home Missions, Today and Tomorrow* by M. Clyde Horst, pastor of the Lewistown church, Pa.; *The Pastor as an Example in Giving* by Ezra Flory, pastor of the Sterling church, Ill.; *Making Christians Christian* by Walter S. Coffman, pastor of the Yakima church, Wash.; *The Pastor's Daily Program* by Howard H. Keim, Jr., pastor of the Ottawa church, Kans.; *Science and Religion* by F. F. Holsopple of Washington, D. C.; *Hit and Miss Sermons* by Charles E. Zunkel, pastor of the Michigan City church, Ind.; *Shepherding the Flock* by D. Howard Keiper, pastor of the Woodberry church, Baltimore, Md.; *Making the Baptismal Service Holy* by Oliver H. Austin, evangelist, McPherson, Kans.; *Creating a Worshipful Attitude* by Murray L. Wagner, pastor of the Richardson Park church, Wilmington, Del.; *A Pastor Looks at His Young People* by J. D. Reber, pastor of the Shippensburg church, Pa.; and *The Preacher Impelled*

Ethical Ideals of Jesus *

Matthew 5: 19-22, 38-48

December 9

1. Of Personal Purity.

- a. Lust is sin. Matt. 5: 27, 28.
- b. Marriage vows are sacred. Mark 10: 11; Matt. 19: 5, 6.
- c. He did not tolerate a double standard. John 8: 7.
- d. He himself was pure. Heb. 4: 15.
- e. He had no patience with hypocrisy. Matt. 23: 25-28.

2. Of Truthfulness.

- a. Above the need of oaths. Matt. 5: 33-37. See also Matt. 23: 16-22.

3. Of Revenge.

- a. Resist not evil. Matt. 5: 38-42. What are our personal experiences as to whether revenge settles a feud?
- b. Return good for evil. Luke 6: 27.
- c. Forgive. Matt. 18: 21, 22.

4. Of War.

- a. No use for swords. Matt. 26: 51-53.
- b. His servants do not fight. John 18: 36.

5. Of Economic Relations.

- a. The folly of accumulations. Luke 12: 15-21.
- b. Quit grafting. Luke 3: 12, 13. This is from John the Baptist. Would Jesus agree? Is any graft practised today? Any that is not commonly called graft?
- c. Impossible to serve God and mammon. Matt. 6: 24.
- d. The tragedy of failure to share. Luke 16: 19-31.
- e. Treasure is in heaven. Matt. 6: 19-21.

* From now on the topical outline for your Christian Workers' Meeting will appear in this department of the Messenger. Outlines will be printed about two weeks in advance of the date for their use. This means that the Topical Outlines booklets are to be discontinued, and that beginning Jan. 1, 1935, those now using the booklet should save their Messengers in order to have their outlines. Bro. Ira Frantz has prepared a splendid set of topics for January to June, 1935. We are very happy to offer all Messenger readers this added service.—Ed.

to Preach by H. S. Will, pastor of the Wenatchee church, Wash.

Philadelphia, Pa.

Board Meetings

The Board of Christian Education, in order to secure the best plans for the many phases of church work assigned to it, has adopted the policy of appointing commissions, thereby enlisting the best trained and most experienced people. The Commissions on Temperance, Young People's Work, and Music, are listed in the sections on Temperance, Young People's Work and Worship. Other commissions are: Dramatics: Sadie I. Wampler, Mrs. Fred Dove, Ira H. Frantz and Rebecca Sheaffer. Children's Commission: Edith Dresher, A. O. Mote, Mrs. Minna Heckman and Ruth Shriver.

Through the Council of Boards, the colleges have been enlisted to make special studies as follows:

Bethany—The Message of the Church and Evangelism
Bridgewater—Temperance
Elizabethtown—Rural Life
Juniata—Home Life
Manchester—Peace
McPherson—Economic Life
La Verne—Individual Life

The General Ministerial Board made a general survey of the churches calling for pastors. It was discovered that there are very few ministers that are now unemployed. It is clear that if all the churches looking for pastors would choose immediately, there would not be enough available men to fill the vacancies. A number of churches are postponing the calling of ministers until later in the year. A number of churches that can give only part-time support are calling for ministers. It was voted that a committee of the Board meet with the officers of the Pastoral Association to work out a definite policy on placement. Special attention was given to a review of those receiving ministerial relief. A few new applications were received. The Ministerial Relief Fund is too small to adequately care for the calls. Gifts for the purpose are needed.

The Joint Session of General Ministerial Board and Board of Christian Education authorized the Executive Committee of the two Boards to prepare a report on "The Ministry of Healing."

The special emphases for 1934-35 and 1935-36, as approved by the Council of Boards, are as follows: 1934-35—"Christ in the Life of the Home"; 1935-36—"Christ in the Life of the Church."

Special to Pastor and Superintendents. This is the time of year for the change of superintendents. Therefore, we recommend that the following leaflets by Rufus D. Bowman be secured for the pastors and superintendents: "The Superintendent of the Church School" and "The Pastor and the Church School."

LEADERSHIP

A Standard Leadership Training Course on the "Christ in the Home" Emphasis

The "Christ in the Home" emphasis for 1934-35 will be carried on in each church through those means that fit its own peculiar situation. In some churches, a study and discussion course will be valued. There is, in the Standard Leadership Training Curriculum, a course to meet this need.

Its name is "Religious Education in the Family," and it is Course No. 109. Approved textbooks are:

Hayward and Hayward—"The Home and Christian Living." 1931. 75c.

Moxcey, M. E.—"Parents and Their Children." 1922. 50c.

Weigle, L. A.—"The Training of Children in the Christian Family." 1922. \$1.50.

There is also a leader's guide for 15c which will be helpful to the teachers of the course.

Suggested problems for the course are: What is the place of the family in the development of religious experience? What should be the relationship of the home to the church, the school, and the community? What are the major problems faced by parents in the religious training of children in the home and how may they be solved? How may family worship be planned so as most effectively to contribute to religious nurture? What are the best materials and methods for religious education in the home?

"Every church training every leader."

CHRISTIAN FINANCE

Making Our Economic Life Christian

The gospel of Christ is as broad as life. Life's values may be classified as time, talents and things. The three are so related that no phase can be adequately considered independently of the others. Following are goals for consideration:

Goals in Harmony With the Mind of Christ

Every human being loving God and his fellow man. This love evidenced by a practical program for daily conduct (that makes this love real).

A world society so organized as to aid, or at least to make it possible for individuals to express this love.

A church that vigorously evangelizes individuals and teaches them proper relationships in regard to material wealth.

Governments that make possible and encourage the welfare of all men throughout the whole world.

Commerce and industry established to encourage the welfare of all the people, i. e., the workers, sellers and consumers as well as stockholders.

Individual Responsibilities and Privileges

1. God is the Owner of all values; man is possessor.
2. All people should work.
3. Being required to exercise initiative in earning a living is a blessing rather than a hardship.
4. This work should not exploit the minds and bodies of others.
5. Service rather than profit is the Christian ideal.
6. Man is responsible for using his income for the good, not detriment of humanity. Storing up wealth for self without a plan for making it bless the world is a sin.

WORSHIP

Christmas Cantatas

The Heavenly Host—A Pageant of the Nativity by Lyman R. Bayard—50c per copy or 45c per copy when twenty or more are ordered.

The Street of Hearts—A Christmas Fantasy for Children by Dorothy Marie Davis—15c per copy.

The Heart of Christmas—A Story Cantata (dramatized) with Pageantry—30c per copy or \$3.00 per dozen.

Order from the Brethren Publishing House, Elgin, Illinois.

PEACE

Facts From the Nye Investigation

Senator Nye was largely responsible for securing the passage of the resolution providing for the investigation of American traffic in armaments. Ever since last March, when an article in *Fortune* revealed the nature of this business sentiment has grown for this investigation to be made.

Since the beginning of the investigation in September, astounding facts have been brought forth. But newspapers have not played up these investigations. Our purpose shall be to give some of the details from week to week for those who have not gotten them elsewhere.

Suppose we begin by noting that the Electric Boat company (American) and Vickers (British) split up the world submarine market between themselves, the American company receiving 40 or 50 per cent for the boats built by the British company when it used American patents. Further, the American company allowed its patents to pass, by way of an Austrian subsidiary, to Germany, who used them before and after the war to build 300 U-boats for use against American ships and lives. The American companies collected for royalties on these \$125,000 of the \$17,000,000 claimed. Also, the American company paid Sir Basil Zaharoff, Europe's chief "Merchant of Death" more than \$2,000,000 in commissions. Commissions for what?—Charles E. Zunkel, Michigan City, Ind.

TEMPERANCE

The Pick of Temperance Materials

A Syllabus in Alcohol Education, by Bertha Rachel Palmer, 20c each, \$1.80 per dozen.

Series of Leaflets on Alcohol Education: Guide to Teaching Material, 2 for 5c; Beverage Alcohol and the Nervous System, 2c each; The Danger in Wine and Beer, 2c each; Old Fallacies and Modern Facts About Beverage Alcohol, 2c each.

Youth Faces the Liquor Problem—a study course by Bert H. Davis, 15c each or \$1.50 per dozen.

What Shall It Profit?—play by Ira H. Frantz. 25c per copy or 8 copies for \$1.60.

New Temperance Books in Loan Library:

When the Brewer Had the Stranglehold, by Gordon.

Juniors and the Liquor Problem, by Edna L. Acheson.

John Barleysorn—His Life and Letters, by Poling.

Temperance and the Changing Liquor Situation, by Deets Pickett.

Ten cents in coin or stamps will bring one or two of these books to you for two weeks. The user is expected to pay the return postage also.

This Mounting Menace

The Pennsylvania Bureau of Highway Patrol and Safety issued a report on Sept. 17 in which this statement occurs: "The number of accidents involving intoxicated operators this year is 90% greater than that shown for the first eight months of 1933."

ADULT

Agencies Working With and for Adults

That adults have not been altogether neglected in our American system of education is evidenced by the appearance, in 1934, of a mimeographed research bulletin entitled, "A Directory of Agencies Working With and For Adults." The sub-title reads "One Hundred and Twenty-five Na-

tional Agencies Working for the Civic, Social, Moral and Religious Education of Adults."

The bulletin is seventy-one pages long. Each of the one hundred twenty-five agencies is given a half-page write-up, giving its location, its executive officers, the purpose, the rules and fee for membership and the name of its official periodical, if it has one. The material was prepared by the research department of the International Council of Religious Education.

If you are looking forward to becoming an expert with adults, this Bulletin should be in your kit. One of the first things we all need to do, in building a better program for adults, is to find out what is already being done.

The exact title is: "A Directory of Agencies Working With and For Adults," Research Bulletin No. 13, and it may be ordered from the Board of Christian Education, Elgin, Ill., for 50c.

MEN'S WORK

Naperville Men's Projects

The men of the Bethel church, Naperville, Ill., have attempted to build a program of work which meets their own local conditions. Organization has not had the most important place. The work to be done has had chief concern.

Building a Parsonage. More than a year ago the men of the church decided to build a parsonage. The lot next to the church had been purchased prior to the decision to build. The trustees of the church served as a building committee. They asked a contractor from our church to direct the work. He was willing to do this without pay. In the early part of the building project it was not difficult to get donated labor. Later, as our men found employment, it became necessary to work nights instead of days on the parsonage. Much of the inside work was done at night. By using electric lights it was possible to do much of the work in this fashion. Some fifty men worked on the house. Plastering and some of the plumbing was the only labor for which the building committee had to pay. The church was fortunate in having a wide variety of talent. In this way an eight-room house was built for much less than its actual value. The social value of the project was quite important. Our men are scattered eight or ten miles in every direction from the church. Work nights, of which there were about



As the men of the Naperville church through coöperation built a parsonage, so the men of the Church of the Brethren through coöperation can finance a year's program of Home Missions, amounting to \$26,600.

three a week, were real social occasions. There were visitors as well as workers almost every work night. Occasionally some group or individual furnished refreshments. There were ample opportunities for humor and good fellowship. Just as the house was being finished one of the men said: "It is almost a shame that the house is finished, because we will not get together so often."

Tomato Growing Project. This project was an outgrowth of the former one and followed it almost immediately. A man of the church donated the land, another the plowing and cultivating and many furnished the man power. Seven and one-half acres of tomatoes were planted one night by the aid of a planter with a searchlight on it and men working in shifts of about three hours each. After the tomatoes were planted, each man was assigned four rows each for which to be responsible. Every person was eager for his rows to look as clean as possible, with the result that the whole field was one of the best in the community. No large sum of money was made because of an unfavorable season, but in a year when veterans in the business lost heavily, the church still has something for its labor.

The work of the year has taught us some things for the future. We now want more thorough organization. The men are now interested in an evangelistic campaign and in a church attendance campaign. To start with a specific task and to add organization only as it is needed seems to work.—Ralph E. White, Naperville, Ill.

WOMEN'S WORK

Giving Toward Our Project

Our giving this year to date is about the same as last year, \$3,803.07 on October 31, which leaves the bulk of our project money yet to be turned in. The responses, however, were good during September and October. I hope we may be prompt in sending all available funds so that March 1 does not catch us with money in our hands that should have been credited to this year's project fund.

Then, too, may we be just as earnest as ever, and a little more so, in gathering in the funds. We will want to do as well this year as we did last year and the year before. We are making good records. Last year eighteen districts went "over the top," so to speak. May we hope for at least twenty-five districts in that class this year? More and more groups of women are using the envelopes to contact those who are not active members of Aid Societies. The Bible classes made an excellent showing last year. May they do even better this year. There remain many women who have not been touched with the vital message of the "Go ye" to the extent that they are moved to act. We have no apology to offer in asking for funds in behalf of our program, which is Christian evangelism at home and abroad. Watch these pages for helpful suggestions each week.—Mrs. Ross D. Murphy.

YOUNG PEOPLE

The Young People's Commission, appointed by the Board of Christian Education, has been in existence for a number of years. The commission helps the director of young people's work develop the program and make the plans for young people's work in the Church of the Brethren. Members of the commission report on the needs of young people in the local churches and suggest ways of meeting those needs. The conferences for young people in connection with the Annual Conference each year are a result of the work of the commission. At the October meeting of the commission it was decided to plan the program around the

central theme, "Christian Youth Building a New World." Commission members for the year 1934-35 are: L. W. Shultz, Dan West, Mrs. L. S. Shively, J. H. Mathis, Sarah Bates and Raymond R. Peters.

CHILDREN

Have You a Director of Children's Work in Your Church?

For three years the question of having a director of children's work in each church has been carefully studied. The wisdom of having such a person seemed clear; and during the last twelve months many efforts have been made by district directors of children's work, pastors, superintendents and the Elgin office, to launch the idea.

To date, 132 directors have been appointed, 32 more than our goal for the first year, which was 100, or an average of two people per district.

The distribution of these by districts is as follows:

California, Northern	4	Nebraska	2
California, Southern and Arizona	7	North and South Carolina	0
Canada, Western	0	North Dakota and Eastern	0
Colorado, Eastern	0	Montana	1
Colorado, Western and Utah ..	0	Ohio, Northeastern	5
Florida and Georgia	0	Ohio, Northwestern	2
Idaho and Western Montana ..	4	Ohio, Southern	5
Illinois, Northern and Wisconsin ..	11	Oklahoma, Panhandle of Tex- as and New Mexico	6
Illinois, Southern	2	Oregon	2
Indiana, Middle	15	Pennsylvania, Eastern	0
Indiana, Northern	10	Pennsylvania, Middle	6
Indiana, Southern	2	Pennsylvania, Southeastern ...	1
Iowa, Middle	0	Pennsylvania, Southern	1
Iowa, Northern, Minnesota and South Dakota	1	Pennsylvania, Western	5
Iowa, Southern	2	Tennessee	5
Kansas, Northeastern	0	Texas and Louisiana	2
Kansas, Northwestern	0	Virginia, Eastern	0
Kansas, Southeastern	0	Virginia, First	3
Kansas, Southwestern	0	Virginia, Northern	2
Maryland, Eastern	5	Virginia, Second	3
Maryland, Middle	0	Virginia, Southern	6
Maryland, Western	0	Washington	1
Michigan	7	West Virginia, First	2
Missouri, Middle	0	West Virginia, Second	0
Missouri, Northern	0		
Missouri, Southern and Arkan- sas	2	Total	132

CORRESPONDENCE

SOUTHEASTERN KANSAS

The District Conference of Southeastern Kansas convened in the Parsons church on Friday evening, Oct. 26. In accordance with the emphasis chosen by Annual Conference for the work of the church this year, the theme of the conference was Christ in the Life of the Home. Bro. L. W. Smith of Bartlesville, Okla., gave the first address that evening and the missionary address on Sunday; he also took part in other discussions. Bro. Fred Replogle of McPherson College gave the educational address on Saturday evening and two other addresses in which he analyzed the American home, showing its strength and weaknesses and the responsibilities of youth and parents in our Christian homes to adjust themselves in a Christian way to the changing and perplexing conditions of the modern world. On Sunday evening Bro. C. Ernest Davis of Independence gave an address warning the church of today to resist the rising tide of ardent nationalism that threatens to engulf the Christian society of the world.

The main feature of the young people's meeting was a temperance declamation contest in which seven contestants from as many local churches were entered. Also on Saturday evening a temperance play, *What Shall It Profit?*

written by Ira H. Frantz, was splendidly presented by the young people of the Independence church. The ability and enthusiasm displayed by the young people in the contest and in the play give promise of a brighter day for the temperance work of the future.

As a result of the discussion in the ministerial meeting a movement was launched by which the ministers and lay leadership of the district may enjoy the benefit of a fellowship meeting several times during the year.

In the business session on Monday Eld. C. Ernest Davis was chosen as our delegate to Annual Conference of 1935 with Eld. John L. Mohler as alternate.

McCune, Kans.

John L. Mohler.

MEN'S WORK IN WILEY

Nov. 1 the men of the Wiley church held their eleventh meeting. These meetings have been a regular affair throughout the year and the interest in the meetings has been excellent; the average attendance for the year has been forty-five.

The men have sponsored and achieved some very splendid projects during the year, among them being the re-decorating of the interior of our church. This next year the men of Eastern Colorado and New Mexico are sponsoring a camp for young people in the district.

We have found it a splendid thing to bring the boys along with us in our meetings for they are to be the future men of the church. Last night there were some fifteen boys about the tables with their dads.

Our purpose in our programs is to foster the spirit of fellowship among men. For we have discovered that fellowship is one of the biggest things in religion. We also purpose to bring to our community outside talent, the very best available—judges, lawyers, doctors, farmers, teachers, business men, and legislators, thus touching every phase of life, not omitting the high calling of the gospel ministry. Thus our program has been varied, and we have avoided the rut of the commonplace.

On our business men's night we had with us as our guest speakers Roy Miller and Jean Weybright from Mr. Stauffer's packing house in Rocky Ford. Bro. Weybright spoke upon the subject, The Business Man's Need of the Church. Bro. Miller used as his subject, Business Needs the Church. These messages were heard and enjoyed by some seventy men and boys. Our next regular meeting will be the first Thursday night in December, at which time we hope to have as our speaker a representative from the farmers.

Chas. Dumond.

Wiley, Colo.

CAMP LEE CONSCIENTIOUS OBJECTORS MEET

On the 26th day of August, 1934, the annual reunion of the Casual Detachment of Conscientious Objectors of Camp Lee, Virginia, was held at the home of the Wine Brothers near Bridgewater, Va.

Although it was a gloomy, rainy day we felt that our meeting was a grand success.

Sometimes we think it difficult to go only a short distance to Sunday-school; yet many of these folks drove 130 miles, some over 200, a few even farther through a drizzly rain, part of the time a downpour, to be there when Sunday-school began.

Though the sky was overcast with a heavy fog, reducing the light of a summer morning to that of late evening twilight, the beautiful glow of noble manhood radiated from the hearts of Christian men as they gathered once more

to sing and read and worship together, renewing the bonds of friendships and love that were made more than fifteen years ago while prisoners for the Lord Jesus Christ.

In spite of the rainy weather there was a larger number of the original group together this year than at any former meeting, there being twenty-seven of the original company present at this meeting.

The meeting was called to order by the chairman of the committee at 10 o'clock. After a short report by the secretary of the work of the committee we were led in the devotion of the Sunday-school by Bro. Cleophas P. Stump of Air Point, Va.

After the devotion the crowd was divided into groups and leaders appointed to lead each group in the discussion of the Sunday-school lesson.

After Sunday-school the preaching hour was occupied by short talks given by the ministers of the group.

Dinner was served in picnic style in a large barn where every one seemed to enjoy this unusual hospitality of these old-fashioned Valley of Virginia Dunker homes.

The afternoon was spent in visiting, taking pictures, and renewing friendships of former days.

We feel that the day was well spent and worth all the effort required in planning for it.

Folks came this year from Floyd County, Franklin County, Roanoke County and city. People also came from Norfolk, Washington and Pennsylvania, as well as those nearer Bro. Wine's home.

Committee:

Roscoe Reed, Secretary,

H. C. Spangler.

Roanoke, Va.

WOMEN'S WORK IN WESTERN PENNSYLVANIA

The women's organization of the Western District of Pennsylvania has had several objectives during the past year. We have endeavored to keep up the morale of our faithful and untiring workers during these discouraging times; to enlist the interest of more of the churches of the district; to enroll a larger percentage of the women of the local churches; to deepen the spiritual life of the churches, and to do what we can in a financial way to support our district mission work, our Old Folks' Home, and the national project. The members of the council have been stressing Aid Society work, Bible reading, missions, and mothers and daughters' meetings.

Two new women's groups were organized during the past year, making a total of forty-eight churches having definite women's organizations. During the year just closed our women have given \$214.49 to our district mission work, \$165.80 to the Old Folks' Home at Scalp Level, and \$456.63 to the national project, which added to the current expense account makes a total of \$897.14 passing through the treasury.

Two general meetings were held, one in August in the Uniontown church, at which time Sister Ida C. Shumaker gave us one of her soul-stirring missionary addresses. The other was held in October, in the Walnut Grove church, Johnstown, where about two hundred women were present. At this meeting several new officers were elected. The present corps of officers is as follows: President of District Women's Work, Mrs. Geo. Wright; vice-president, Mrs. Ernest Statler; secretary-treasurer, Mrs. J. A. Robinson; director of Aid Societies, Mrs. J. E. Murphy; director of Bible classes, Mrs. R. N. Haynes; director of missions, Mrs. Geo. Detweiler; director of mothers and daughters' organizations, Mrs. Geo. Wright.

Uniontown, Pa.

Mrs. C. C. Sollenberger.

REUNITED BY DEATH

After 63 Years Married Bliss, Couple Reunited
Within 21 Weeks

Levi Spicher, aged 87 on September 15th, 1934, died at the home of his daughter, Mrs. Ralph L. Dill, Richardson Park, Delaware, on Friday, September 28th; just 21 weeks after the accidental death of his wife, Mary Amanda Spicher (nee Brillhardt).

Formerly a resident of Rockton, Clearfield County, Pa., the family migrated to Denton, Maryland, in 1900, and re-



sided there until a few years ago, when it was decided to visit the children in various parts of Maryland, Delaware, and Pennsylvania. He was a lifelong member of the Church of the Brethren, having attended the Rockton, Denton, Wilmington and Coventry churches.

Since the tragic death of his wife, he prayed to follow her, and coincidentally his prayer was granted, for he died on the same day of the week, at practically the same hour. His request that his funeral be conducted in the same manner was carried out by the grief-stricken family, and services were held in the Denton church on the Monday following; interment at Greensboro, Maryland.

He is survived by eight children, thirty-six grandchildren, and twenty-seven great-grandchildren.

Wilmington, Del.

Laura Spicher.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Sherck-Prough.—By the undersigned, Oct. 7, 1934, at the parsonage, Noble Sherck and Imogene Prough, both of near Middlebury, Ind.—Burton Metzler, Middlebury, Ind.

Arnold-Claytor.—By the undersigned in his home, Nov. 3, 1934, Marvin Arnold and Nora Claytor.—N. H. Miller, Decatur, Ill.

McIntire-Hunt.—At their own home, by Rev. Wall, John E. McIntire and Elvena B. Hunt, R. N., both of Fairfield, Iowa.—Mrs. Helen Carter, Batavia, Iowa.

Kirkpatrick-Sheller.—On June 30, 1934, James Kirkpatrick and Marietta Sheller.—Earl M. Frantz, Grundy Center, Iowa.

Slifer-Willard.—On Oct. 2, 1934, at the Ivester parsonage, Clarence Slifer of Grundy Center and Ruth Willard of Conrad, Iowa.—Earl M. Frantz, Grundy Center, Iowa.

Mummert-Werner.—On Nov. 3, 1934, by the undersigned, Bro. Paul Mummert of Spring Grove, Pa., and Sister Grace Werner of Brodbeck, Pa.—N. S. Sellers, Lineboro, Md.

FALLEN ASLEEP

Adamson, Bro. Emanuel, son of James and Rebecca Adamson, born July 22, 1876, at Muncie, Ind., died Oct. 29, 1934, at Liberal, Kans. He married Cleo McCandless Aug. 9, 1899. One daughter survives. Funeral at St. John, Kans., conducted by the writer.—V. F. Schwalm, McPherson, Kans.

Dierdorff, Matilda Cain, aged 84 years, died at her home, Waterloo, Iowa, Nov. 2, 1934. She was born in Johnstown, Pa., Feb. 7, 1850, and came with her parents, Samuel and Elizabeth Cain, to a farm in Orange township, Waterloo, Iowa. She married D. M. Dierdorff Dec. 24, 1874. The husband died in 1930. Surviving are a son and a daughter. Funeral services at the South Waterloo church by the undersigned, assisted by Brethren E. M. Riddle and Oscar Hamer.—W. H. Yoder, Waterloo, Iowa.

Dunkle, Grace, daughter of Jacob and Sophia Baker, born in Snake Spring Valley June 6, 1898, died at her home in Everett, Pa., Oct. 13, 1934. She had been in failing health for several years. She was married to Jacob Dunkle Feb. 8, 1922. She is survived by her husband, one son, father and mother, two sisters and three brothers. She united with the Church of the Brethren and remained faithful to the end. Funeral services at the Everett church by Bro. E. M. Detwiler. Interment in the Everett cemetery.—Fannie E. Snyder, Everett, Pa.

Evans, Jesse, born near West Milton, Ohio, April 24, 1859, died Oct. 14, 1934. Nov. 15, 1885, he married Hannah Wise. Uniting with the church eleven years ago he was faithful in its service as health would permit. His companion and son survive with three grandchildren; an eighteen-year-old daughter preceded him. Services from the Bradford church by Elders S. E. Porter and D. G. Berkebile. Interment in the Harris Creek cemetery.—J. E. Overholser, Bradford, Ohio.

Kendall, Mary Elizabeth, born in Somerset County, Pa., Oct. 9, 1861, died in her home at Morrill, Kans., Oct. 26, 1934. At an early age she moved with her parents, Philip and Mary Blough, to Lanark, Ill., and later to Waterloo, Iowa. As a young girl she united with the Church of the Brethren which faith she held until death. At Lanark, Ill., Oct. 7, 1878, she married Geo. Kendall. She leaves her husband, nine children, twenty grandchildren, one great-grandchild, four sisters and one brother. Funeral services at the church by her pastor, the undersigned, assisted by Rev. Herman Engle. Interment in the Morrill cemetery.—Paul S. Longenecker, Morrill, Kans.

Knisely, Susan, daughter of Peter and Mary Snyder Baker, born near Loysburg, Pa., March 3, 1854, died Sept. 30, 1934, at the home of her daughter, Mrs. Jos. Boor, in Hopewell township, Pa. She married Bro. Geo. Knisely Aug. 13, 1876, who preceded her seventeen years ago. She ably assisted her husband in his duties as a minister of the church. She was the last of a family of thirteen children. She is survived by three sons, five daughters, thirty-nine grandchildren and fifty-six great-grandchildren. Funeral services at Bethel church by D. A. Stayer, assisted by E. Paul Dilling. Interment in the Ritchey cemetery at Snake Spring Valley.—Mrs. Bertha Snyder, Hopewell, Pa.

Reynolds, Juanita Rogene, daughter of Mr. and Mrs. Wm. Reynolds, born in Toledo, Ill., Jan. 6, 1912, died Oct. 15, 1934. When she was less than a year old the family moved to Decatur, which had since been her home. She became afflicted in early life and although this was a handicap to her activities, she always had a cheerful disposition. She brought much happiness and good cheer to all her friends and acquaintances. She was baptized into the Church of the Brethren on Feb. 3, 1930. A few weeks ago she received the anointing. She leaves her father and mother, two brothers and one sister. Services by the writer.—N. H. Miller, Decatur, Ill.

Rodeheaver, Ruby Fike, born July 13, 1912, died at Uniontown hospital, Oct. 24, 1934. She was the daughter of Milton J. and Marcia Fike. She married Ray Rodeheaver Feb. 4, 1932. Aug. 10, 1930, she joined the Brethren church at Asher Glade, and was a good Sunday-school and church worker. She will be greatly missed at Mountain Dale. She leaves husband and parents, one brother and three sisters. Funeral services at Mountain Dale church by Geo. W. Vansickle. Burial at Blooming Rose cemetery.—Grace Sisler, Hazelton, W. Va.

Snyder, Edward, born in Osnahurg township, in June, 1853, died Sept. 10, 1934. Dec. 23, 1883, he married Mary Catharine Shepley. He united with the Church of the Brethren more than forty-two years ago and continued in that faith to the end. There remain his wife, two sons and five grandchildren. Services at the Center church by Eld. M. M. Taylor.—Mrs. G. W. Riemeuschneider, Atwater, Ohio.

Teets, Esther Virginia, born Nov. 21, 1918, died at her home in Borgman, June 26, 1934. She was the daughter of Wm. and Ada Teets. She leaves her parents, two brothers and two sisters. Funeral at Mountain Dale church by Geo. W. Vansickle. Burial in the Sisler cemetery.—Grace Sisler, Hazelton, W. Va.

Tucker, William C., born Feb. 14, 1850, at Denison, Conn., and died at Hampton, Iowa, at the age of 84 years, 9 months, and 16 days. He was a resident of Franklin County, Iowa, for many years. On Aug. 24, 1871, he married Vienna Anway. Eleven children were born to this union. His wife and one child preceded him. He leaves ten children, forty-eight grandchildren, and fifty-one great-grandchildren. He was a member of the Church of the Brethren. Services by the writer at Union Ridge church. Burial in Harlan cemetery C. E. Schroek, Greene, Iowa.

NEWS FROM CHURCHES

CALIFORNIA

Laton.—At the October council the church voted to retain Bro. J. H. Price as pastor for the coming year. His wife who has been quite ill is slowly improving. The Ladies' Aid is planning a bazaar to be held in December. Nov. 2 the laymen of the church met for a social and business meeting. They voted to install a sink in the church kitchen for the benefit of the Aid.—Mrs. O. S. Vaughn, Laton, Calif., Nov. 5.

COLORADO

Denver.—Bro. E. S. Coffman and wife gave us two weeks of evangelistic meetings which we all enjoyed. While we did not have a great ingathering of new converts, we were bound more closely together in love and union. Bro. I. J. Sollenberger, who has been our elder for ten or twelve years, has done a great work here in the Denver church. He has made many sacrifices that the church may continue to grow. We also have a flourishing Sunday-school conducted by Bro. Howard Long. We have four resident elders and preachers besides Bro. Sollenberger, as well as a number of efficient and willing workers.—W. R. Cline, Denver, Colo., Nov. 6.

Wiley.—Our pastor, Bro. Chas. Dumond, began his second year Sept. 1. Earl Brubaker is our Sunday-school superintendent. Our church and the McClave Brethren church had a Fourth of July picnic together at one of the near-by lakes. During the late summer our church and the M. E. church held union meetings on Sunday evenings, alternating in the two churches; attendance was good. Aug. 9 the district W. C. T. U. convention was held in our church. The state president, Mrs. Hungerford, was the main speaker. Our district conference met here in August. On Aug. 17 Bro. A. C. Wieand gave us the address, Captured by the Arabs; he remained as one of the speakers at the conference. We were glad for the strong temperance play, What Shall It Profit? that was so ably given during the conference by young people from Rocky Ford. A quintet from Wheaton College, Ill., gave us an excellent program on the evening of Aug. 25. Promotion day was observed Sept. 30. After the exercises Bro. Dumond gave a sermon on A Reasonable Service, emphasizing sacrifice, separation or purity and spiritual zeal. That evening there was a cantata directed by Forrest Gaw. Following this, at the request of the young people, Bro. Dumond gave the sermon, God's Most Sacred Community, which dealt with the home. Oct. 21 some of our women and girls gave a missionary program concerning the girls' schools in India, China and Africa. Our church observed communion services on the evening of Oct. 24. On Oct. 7 we spent a part of the day with McClave church at their homecoming. Our own homecoming day, the thirteenth one, was Oct. 28. In the forenoon Bro. Dumond's address was The Fading Leaf. The main address of the afternoon was by Judge Bailey of Las Animas; in the evening the high school faculty gave us a program of music and an address. With the coming of autumn attendance has again increased. About a year ago there was some discussion of discontinuing Sunday evening services, but now both attendance and interest are on the increase. Quite recently our community has organized for the purpose of giving a cantata, The Prince of Peace, on the evening of Dec. 23.—Naomi E. Fasnacht, Wiley, Colo., Nov. 3.

FLORIDA

Miami.—The members met for services at the home of Brother and Sister D. Watts in West Palm Beach on Oct. 21. It is a hundred miles from here, and no one went up from this section. Thirteen were present. Bro. S. Richardson conducted the Sunday-school lesson, which was interesting. Bro. C. C. Price then preached a helpful sermon. Dinner, the social hour and business followed, and then the return home. A collection of \$2.50 was taken for the state work. The next meeting is to be held with Brother and Sister C. E. Schuldt at 16 N. W. 7th Ave., Fort Lauderdale, on Nov. 18. The report of the meeting reached me late, which accounts for my not sending it in sooner. We trust there will be members from the north who can attend and help us during the winter months; their presence and help are much appreciated.—Grant Mahan, Homestead, Fla., Nov. 5.

Tampa.—Recently the church gave us a home warming, to welcome us to the land of sunshine and flowers. The young people had charge of the program and they did their part well. Everybody had a most delightful and profitable evening. The social spirit of this church is fine and with such a splendid group of young people, the future of the Tampa church is most promising. If you are planning to spend the winter in Florida, below the frost line and away from storms, be sure to camp with us in Tampa. Our Brethren tourist home offers you a real home at low cost.—J. Kurtz Miller, 815 Conover St., Tampa, Fla., Nov. 6.

ILLINOIS

Champaign church held the regular fall council Sept. 30, when Sunday-school officers were elected. Sisters Mabel Lewis and Ethel Fabert were chosen general and primary superintendents. Rally day was held Sunday, Oct. 7. Our goal was to have 150 present in Sunday-school but we went beyond and had an attendance of 176. A rally day program was presented during the preaching hour. On Sunday evening our pastor, Merlin E. Garber, began our series of meetings which

lasted two weeks. It was well attended and much enjoyed by all, for his sermons were what we all need in these times. There were twenty-two confessions; sixteen were baptized and the others soon will be. After the meeting our pastor and wife attended the ministers' conference in Chicago. Oct. 11 the adult Bible class gave a basket supper in the church basement in honor of Sister Eliza Tate, this being her eightieth birthday. Bro. Garber and Bro. Peters each gave a talk honoring Sister Tate. Oct. 28 our love feast and communion was held with forty at the table, including some out-of-town guests. In the absence of Eld. W. T. Heckman, Eld. W. W. Peters officiated, assisted by Bro. Garber. We have begun to redecorate both the main auditorium and the basement; sixty-seven hours of work and cash donations have already been made. Since Brother and Sister Garber are here our Sunday-school and church attendance has increased; the crowd has about doubled at the evening services. Starting Nov. 4 and continuing for several months, Bro. Garber will preach a series of sermons on Sunday mornings on The Appreciation of the Church of the Brethren. The evening sermons for some time will be of the evangelistic type. The midweek cottage prayer meetings are interesting and well attended. The plan is to organize a Sunday-school class for the young married people. The B. Y. P. D. had a supper recently and cleared about \$12. The group is enjoying the leadership of Brother and Sister Garber.—Clara Steiner, Buckley, Ill., Nov. 3.

Cherry Grove church held a successful revival meeting during September, conducted by our pastor, Bro. I. D. Leatherman. Prof. A. F. Brightbill had charge of the music and we had the privilege of entertaining the Brightbill family during the entire two weeks. We also enjoyed the special numbers of music furnished by a group from Bethany. Our meetings were very spiritual and inspirational, with splendid crowds each evening. We are rejoicing over the fourteen souls saved during the meeting. Some were heads of families with whom we have striven long; ten of the group were Sunday-school boys. Our Sunday-school has reorganized and started a new year's work under the superintendency of Bro. Harry Sword. Our Aid Society is renewing its activities with the beginning of the fall months.—Mrs. Vinnie Brunner, Lanark, Ill., Nov. 5.

Hickory Grove.—On Aug. 1 Bro. W. M. Kendall of Milledgeville became our minister. He resides on his farm at Milledgeville and preaches for us every other Sunday. As there are two churches in our village, both with small congregations, we have been cooperating in our services. Brethren and Methodists attend whichever church has services. Each church and Sunday-school retains all its officers and teachers. A fine spirit of cooperation and brotherliness is shown. Sept. 24 we had our fall council when the following officers were elected: D. D. Funderburg, elder; Mrs. Crouse, church clerk; Clarence Doty, treasurer; John Tenley, trustee; Sunday-school superintendent, Mrs. Crouse; Oswald Becker, assistant.—Ruth Neis, Mt. Carroll, Ill., Nov. 6.

Oakley Brick.—Our country church has been very active through the summer and well attended. The Aid Society has been busy, meeting every week and quilting. Bro. Helser gave a missionary talk and as a result the Aid gave money to furnish a bed in an African hospital. Bro. W. T. Heckman and D. J. Blickenstaff were sent as delegates to district meeting. Sept. 16 the church met in council. Sunday-school officers were elected, the superintendent being Wayne Heckman; assistant, Albert Brooks. The church held its annual homecoming Sept. 23 with an all-day meeting and basket dinner. The same day a two weeks' series of evangelistic services began, with Bro. D. G. Berkebile of Ohio as evangelist. He brought us fifteen inspiring sermons and also visited in many homes. As a result nine confessed Christ and were baptized. We were favored by special songs from other congregations. Our communion services were held Oct. 8 with Bro. D. G. Berkebile officiating.—Neva Snoke, Cerro Gordo, Ill., Nov. 6.

INDIANA

Bethel Center.—Sept. 2 we began a two weeks' evangelistic campaign with Bro. Roy Brady of Springfield, Ill., as the evangelist. Although we did not receive any accessions to the church we feel that because of the spiritual nature of Bro. Brady's messages much good seed has been sown which may come forth in the future. Bro. William Tinkle was again elected our elder for the coming year. Sister Tinkle was elected Sunday-school superintendent. Oct. 7 six sister churches met in an all-day Sunday-school convention. Bro. Otho Winger gave the forenoon address on the text, "Ye are the salt of the earth." Sister Geneva George gave the afternoon addresses. The church house has been newly roofed recently. The money is pledged to redecorate the interior and build a chimney at the back so that two small rooms can be used as classrooms the year round.—Mary McDermitt, Hartford City, Ind., Nov. 5.

Osceola.—Our church recently enjoyed a two weeks' revival, with Bro. Edwin Jarboe of Syracuse, Ind., as the evangelist. We had wonderful crowds and forty-two souls were added to the kingdom. As a result our Sunday-school has increased considerably and our enrollment is now 170. It was also found necessary to organize a new class consisting of a group of young married people. The pastor, Bro. Ervin Weaver, is teaching the class. A primary department has also been organized with Sister Robert Thompson as the superintendent. On Oct. 25 we enjoyed our love feast; 102 members communed as well as nine visitors. Bro. Weaver left Sunday to hold a two weeks' revival at Sunfield, Mich. He was a former pastor at that place. Our men have recently organized a Men's Work organization. Marion McClurg is president; they are planning to hold a father-son banquet in the near

future. The Ladies' Aid also is very busy, as it becomes necessary to meet more often than before. We now have women at the head of the various departments: Sister Perry Bottorff, mothers and daughters; Sister Robert Thompson, missionary; Sister Carl Messick, Bible reading. The women are sponsoring the 1935 Bible reading plan through the Sunday-school, and have a chart with space for seventy names on it, and we hope to fill the chart soon. The work is growing in the Osceola church, both in numbers and in spirituality. Our main problem now is lack of space for efficient Sunday-school work, and the next big project should be a building program.—Mrs. Allen Weldy, Mishawaka, Ind., Nov. 7.

IOWA

Libertyville.—We are, as is customary, having all-day services Thanksgiving. We extend an invitation to those who desire to do so, to come with dinner and spend the day with us in Christian fellowship. We would be grateful to have you come prepared to help us in our day's program. Our elder, Glenn Carr, preached at the Methodist church in Batavia Oct. 21. Our Aid is doing well and is indeed grateful for the opportunity of serving for a sale Oct. 24, at which we cleared \$17. We will soon order another box of Anne Elizabeth Wades products. We find a ready market at this time of year for Jello.—Mrs. Helen Carter, Batavia, Iowa, Nov. 7.

Coon River church elected Sunday-school officers Sept. 30 to carry on the work for the coming year. The superintendent is Earl Reynolds and assistant, Claire Persons. Installation services for the Sunday-school officers and teachers were conducted by Bro. E. C. Trostle on Oct. 7. Oct. 28 our church and vicinity appreciated the play, *What Shall It Profit?* It was given by a group from Panther Creek. We appreciated the cooperation of our community, as all three churches in Pandora dismissed services for the evening and attended the play. The church was well filled and a liberal offering was lifted to help carry on the temperance work.—Mrs. Cbas. Knight, Yale, Iowa, Oct. 30.

South Waterloo.—Since our report in August our church has been enjoying an interesting and varied program. Bro. W. H. Yoder has taken the Lord's Prayer as the basis for many of his morning sermons. Recognition day was observed Oct. 7, when the Sunday-school officers and teachers were installed. Guest speakers at various times were Brethren Spenser Minnich and Ernest Hoff, also Sister Hoff who addressed the Sunday-school. Rev. A. R. Grant, a former pastor of a neighboring Methodist parish, favored us with an inspiring sermon during his stay in the city while attending district conference. Dr. F. A. High, state president of the Anti-Saloon League, also spoke to us. The local W. C. T. U. met the fourth Thursday of the month during the summer in the church parlors. The Loyal Temperance Legion, a junior organization, furnished the program in August. July 22 the Y. P. D. furnished the music for the vesper service, the pastor following with an interesting discourse, *The Quest of God*. The next Sunday night the young people from the Ivester church presented the play, *One of the Nine*. Sept. 3 our young folks enjoyed the hospitality of the pastor and his family which is an annual affair as a farewell courtesy to those who leave for college or other activities, and as a welcome to the teachers of our public school. Several weeks later practically the same group enjoyed an evening of supervised games in the Wallie Miller home. Our Thursday evening study group has been studying the book of Amos under the instruction of our pastor. Following one of these study periods in the home of Bro. Merle Kough and family, a farewell service was held in honor of Brother and Sister E. J. Hoff who left the following day to take up their residence in southern California.—Mrs. W. O. Tannreuther, Waterloo, Iowa, Nov. 5.

KANSAS

Conway Springs church met in business meeting Sept. 30. It was decided that Bro. Quakenbush should be our pastor for another year. He was also elected delegate to district meeting. Bro. Harvey R. Hostetler began a series of meetings for us Oct. 15. He preached sixteen splendid sermons and had a story for the children every evening. The meetings closed Sunday night, Oct. 28. Three came forward and were baptized. We had a good meeting and the church has been renewed in spirit. Pastors and members of other churches in our city cooperated in a splendid way and the community has been much benefited.—Amos O. Brubaker, Conway Springs, Kans., Nov. 8.

Ottawa.—Six letters of membership have been received since our last report. Sept. 21 at the workers' retreat the pastor, Bro. H. H. Keim, Jr., gave a talk. On the evening of Sept. 25 Bro. M. R. Zigler of Elgin paid our church a visit; both his talk and stereopticon views were much appreciated. He was accompanied by Bro. Mathis of Norborne, Mo. Oct. 2 the P. T. A. meeting of Sunday-school teachers and parents was held with Dr. Homan of the Baptist College of our town as the main speaker. Oct. 4 the surprise program was held at the parsonage, at which time every one present took part in the program in some form or other. Almost the entire membership attended at least part of the sessions of the district meeting held at the Appanoose church. On the evening of the 14th Sister Anderson, president of the C. W.'s, conducted a most interesting program on the subject, *The Bible*, after which the young people put on a temperance play, *The Whirlwind*. Also the play, *What Shall It Profit?* will soon be given at a P. T. A. meeting. This makes the twentieth time it has been given and further engagements are being made. Oct. 18 the missionary society held an inspiring meeting on the subject of India. Friday evening there was a supper for all those who planned to attend the

teacher-training class in one of the down town churches. Our pastor is one of the instructors and a number of our teachers are taking the courses. Oct. 21 Rev. Father O'Neil of the Catholic church occupied the pulpit in the Baptist church, talking for the Legion of Decency on the evils of the present day movies. Oct. 28 we held our communion with Bro. DeVilbiss officiating. It was a most impressive service. The young people's class is gaining in attendance with Bro. S. E. Hume as teacher. The junior choir meets each week for practice with Mrs. Hume directing. A nursery department has been added to the Sunday-school. Brother and Sister Keim have accepted a call to Huntington, Ind., but will serve the church at this place until Jan. 1.—Mrs. J. E. Ott, Ottawa, Kans., Nov. 3.

Ozawkie.—Last evening closed a successful revival effort at this place. Bro. L. H. Root of Minneapolis, Minn., came to us Oct. 14 and closed the meeting Oct. 29 with the love feast service. The church had asked him to give a series of fundamental teachings on the New Testament doctrines as understood by the church; this he did in a forceful and convincing way. From the interest manifested it would seem that folks are hungry for the bread of life which is not found in many of the modern evangelistic sermons of today. Three adults were made willing to unite with the church and were baptized. The membership was encouraged and strengthened. Ninety per cent were in attendance at the communion, Bro. Root leading us in the service, assisted by Bro. H. F. Crist. The following evening Bro. Root began a two weeks' series in the Topeka church, to be followed by two weeks at the McLouth church.—H. L. Brammell, Ozawkie, Kans., Oct. 31.

White Rock church met in council in September when officers for the year were elected. Bro. Frank Wagner of Covert is elder; Orville Switzer, foreman; Minnie Warren, clerk; Orville Switzer, Sunday-school superintendent; Lena Switzer, Aid president. We put in a call for district meeting for 1935 which was granted. Sisters Minnie Warren and Myrtle Myers acted as delegates to district meeting. A number of our families were represented at district meeting held at Victor church. Our church had a stand at Old Settlers' grounds and used the money to pay our church dues to the district, Old Folks' Home, etc. Three of our young people attended camp near Abilene. Our plan of a weekly free-will gift to the pastor went over fine. But we are without a pastor at present as the Methodist pastor went to another field and our committee has been unable to secure anyone. Bro. Geo. Merkey of Burr Oak filled the pulpit on Nov. 4 which was much appreciated. The local W. C. T. U. held an all-day meeting at our church, also the county C. E. young people gave us a fine program, both in the interest of temperance. A group held services at an isolated member's home Oct. 28.—Mrs. Katie Myers, Formoso, Kans., Nov. 8.

MARYLAND

Frederick.—On Sept. 1 Bro. M. G. Wilson and family left the church at this place to take up their new pastorate in Cloverdale, Va. During the five years of their stay here they did very commendable work; to this end we wish them much success in their new field. On Aug. 30 the congregation met with them in a farewell service at the church. Sept. 29 our elder, Bro. Marshall R. Wolfe, presided at our semiannual council. The newly elected officers for the coming year are: Elder, Bro. M. R. Wolfe; Sunday-school superintendent, Harry B. Grove; assistant, John W. Wolfe; trustee, Charles Riee; treasurer, Jesse C. Shaver; clerk, Harry B. Grove. Sept. 30 Bro. M. R. Wolfe held an installation service for our new pastor, Bro. Robert L. Sherfy, also for the newly elected officers and teachers of the Sunday-school. The young people held a camp fire meeting one evening in October at Baker Camp on the top of Braddock Mountain, at which time Bro. Sherfy gave them a very inspirational talk. The young people show much enthusiasm about their work.—Mrs. John W. Wolfe, Frederick, Md., Nov. 6.

Locust Grove church held a spiritual communion service on Oct. 27. Bro. W. N. Zabler officiated, assisted by Brethren J. M. Prigel, J. M. Burrall, Ellis Wagner, Wm. Gosnell and the home ministers. Brethren Zabler and Burrall stayed with us until Sunday morning when the former preached an interesting sermon. At our council meeting in September Norman Klein was elected Sunday-school superintendent and Russell Shoemaker, assistant.—Bessie R. Purdum, Mount Airy, Md., Nov. 3.

Reisterstown Mission is steadily growing. Two adults were baptized Nov. 3 without any evangelistic effort, and others seem near the kingdom. One member died within the year. Two others were found who had been baptized here and still hold membership at this place, making the total enrollment of this mission, under the care of Meadow Branch congregation, now thirty-six members of the Church of the Brethren.—Wm. E. Roop, Westminster, Md., Nov. 5.

Sharpsburg.—Sunday night, Oct. 7, was observed as harvest home in the church. One of the largest congregations in recent years filled the church to hear an appropriate message delivered by the pastor. At the conclusion of the service the congregation filled the pastor's car with various donations. Brother and Sister Snider are serving their seventh year here. Sunday morning, Oct. 14, was observed as the annual Sunday-school rally. The principal speaker for the occasion was Prof. E. Russell Hicks, a prominent educator of this section. The new high mark for attendance was overreached at this service, 106 being present at Sunday-school. The love feast and communion will be held Nov. 11.—Ethel Thomas, Sharpsburg, Md., Nov. 5.

Westernport.—We were very happy to have with us for the summer

months Bro. Nevin Zuck of Ephrata, Pa., a student at Elizabethtown College. It was his first pastorate and he proved quite capable of taking care of a church. He visited in many homes and much interest is shown since his work here. July 18 Sister Ida Shumaker gave us another wonderful lecture concerning her work in foreign fields. Sept. 9 the Sunday-school held its annual picnic and all-day meeting at Van Mira camp, Burlington. We also had Sunday-school in the church auditorium for those who could not go. Bro. Newton D. Cosner has started his work here as pastor. Sept. 16 installation services were held for the pastor, with Bro. Arthur Scrogum, the elder of our church, presiding. Bro. Cosner is visiting in all the homes and has added quite a number to our church attendance. He also takes care of the Frostburg church. Beginning Oct. 14 he held a revival and evangelistic meeting, continuing two weeks, ending with the communion. Sunday-school officers for the year have been elected with Roy Harrison, superintendent; Russell De Vore, assistant. The school is growing rapidly this year. Each class has reorganized and elected new officers. The young people's class met at the parsonage Oct. 10 for their monthly meeting. Good interest is shown in this class. They gave a wonderful mission pageant on Sunday night, Oct. 21. The young married women's class sponsored a Dutch supper Oct. 18; from the proceeds they gave \$50 to the building fund. This class has been working very hard for the church and the building fund. The R. G. West Bible class met at the teacher's home Oct. 31 and decided to have a homecoming banquet for all former members of the class. They have set their goal for seventy-five members. They also decided to install a telephone in the parsonage. The Ladies' Aid gave \$20 to the building fund. They held a doughnut fry Nov. 1 and this money also will be given to the building fund. Mrs. N. D. Cosner has charge of the junior B. Y. P. D. this year; she has taught them quite a number of new songs and is keeping the interest of the children. The communion will be on Sunday, Dec. 2, at 6 o'clock in the church auditorium.—Mrs. R. F. De Vore, Westernport, Md., Nov. 7.

Westminster church (Meadow Branch congregation) held an all-day homecoming and dedication anniversary Nov. 4. Eld. Jacob Hollinger of Washington, D. C., delivered the morning sermon in his usual forceful style. In the afternoon Bro. Hollinger and Eld. I. S. Long were the speakers. The evening sermon was given by Eld. Long. Bro. Frank Williar recently gave a stirring address on temperance in the Meadow Branch church, and an illustrated lecture on the same subject in the Westminster church. Eld. W. J. Swigart stopped here on his way to Florida and preached a timely sermon for us in the country house on Oct. 28.—Wm. E. Roop, Westminster, Md., Nov. 6.

MICHIGAN

Florence church met in council Sept. 14. Bro. Geo. Sherck was elected elder; Harry Oxender, superintendent; Mrs. John Dutton, Messenger agent; Mrs. Russell Searer, correspondent. We are thankful to have with us again our pastor's wife; she recently underwent a serious operation. Our harvest meeting was well attended. Bro. David Miller of near Wakarusa gave us two very fine sermons. Twenty-five in our church are reading the New Testament, a chapter a day. We are all receiving a great blessing from it. Our revival meetings start Nov. 11 (which is also rally day) with Bro. Lorrell Weiss of Elkhart as evangelist. The young people of the church undertook a project this year which proved very satisfactory in spite of the dry season. Our pastor, Bro. Sherck, offered an acre of his best land if the B. Y. P. D. wished to use it in raising potatoes. Bro. Sherck also prepared the soil for planting. Each young person who could loaned the treasurer a dollar to buy certified seed, the money to be paid back at the end of the season when the potatoes were sold. Whenever the group met to work the girls prepared supper or refreshments; in this way they also enjoyed a social evening. Because of the low price of potatoes, it was decided to pit them and in the spring sell them for seed potatoes. We hope their returns will be good as they intend to use the proceeds in missionary work.—Mrs. Russell Searer, Three Rivers, Mich., Nov. 3.

MINNESOTA

Monticello.—Bro. Galen B. Ogden who served us very faithfully as summer pastor is now entering his senior year at McPherson College. During August five of our young people and our pastor had the privilege of attending the B. Y. P. D. camp at Eldora, Iowa. They brought back many helpful suggestions. The church convened in council Sept. 20. Officers for the church and Sunday-school were elected at this time. Bro. L. H. Root was reelected elder in charge; he appointed our present pastor, Bro. McNay, as foreman. J. E. Burkholder is superintendent with L. S. Sink, assistant. Bro. A. J. Nickey and wife who have given freely of their services to the church here for a number of years have moved to North Manchester, Ind. We have received six members by letter and two by baptism. We have an active group of young people and an ambitious Ladies' Aid.—Ruby Weimer, St. Cloud, Minn., Nov. 7.

NEW MEXICO

Miami church met in council Oct. 28. It was decided to have all the woodwork, benches, etc., in the church varnished; also that a day be set aside at which time all small repairs shall be made that need attention. Sunday evening, Oct. 21, baptismal services were conducted at the church for two applicants. Our Sunday-school is growing in size and enthusiasm. The new year was started with a get-together social. Besides getting acquainted all were made to realize that the church is the center of our interests.—Saloma Lapp Sotherland, Miami, N. Mex., Nov. 5.

NEW YORK

Lake Ridge church announces the date for dedication of the new church at King Ferry on Nov. 25. Our church will cost approximately \$12,000. We are isolated many miles from any of our other sister churches and have a small membership. There is quite a large field here for willing, spirit-filled workers. The ground is very fertile and the climate most excellent the year round. We sincerely thank our Eastern Pennsylvania churches for what support they have already given us.—Mrs. Avery E. Stoner, Aurora, N. Y., Nov. 5.

NORTH CAROLINA

Mt. Carmel church met in special council Sept. 15. The visiting brethren gave a favorable report. We reelected Bro. W. H. Handy as elder and Bro. Fred Dancy as pastor. Bro. Hoyte Jones was chosen superintendent of the Sunday-school. Our communion was held Sept. 23 with Bro. Handy officiating; he was assisted by other brethren. Eld. N. C. Reed of Mt. Airy, N. C., began a revival Sept. 24 which closed Oct. 7. He was assisted by Brethren Handy and Dancy. Five were baptized and one was reclaimed. Bro. Arnold Jones directed the song services. We feel our church has been built up spiritually. The attendance and interest are very good and the Sunday-school is growing in numbers.—Mrs. L. A. Jones, Scottville, N. C., Nov. 7.

OHIO

Bradford.—This church experienced one of its greatest spiritual blessings recently when Bro. J. Perry Prather of Dayton led us in a two weeks' revival. His strong doctrinal teaching and forceful presentation of truth inspired us for greater activity. To date we have thirty-four accessions; four were reclaimed and received on baptism, with thirty receiving baptism, including a sister who desired rebaptism. Bro. Prather also conducted our love feast service which was spiritual and well attended. We greatly appreciated the cooperation of our adjoining churches during these services.—J. E. Overholser, Bradford, Ohio, Nov. 5.

Center church held some inspirational meetings the first weeks in August, conducted by Bro. C. H. Petry of Mogadore, Ohio. There was good attendance throughout. Four were baptized, two were received on former baptism and two came forward for reconsecration. Aug. 5 a rededication service was held for the new pews, pulpit, frosted windows, piano and painting of the main room. Our love feast was held Sept. 22 with a good attendance and impressive service. A harvest meeting was held the following day, the service being conducted by the ministers present. Bro. J. H. Kahler, the oldest active minister in our district, was the honor guest and gave the main address. Our delegates, M. M. Taylor and Florence Royer, and a few others who attended district meeting gave interesting reports. Our Sunday-school superintendents, G. W. Riemenschneider and LeRoy Dorer, were reelected along with the other officers. We are glad to report an increasing attendance. This year we are using the graded lessons.—Mrs. G. W. Riemenschneider, Atwater, Ohio, Nov. 6.

Cincinnati church met in council Sept. 25. The officers for the new year were elected. Rally day was observed by an all-day meeting with dinner at the church. The members of this congregation are looking forward to a homecoming Nov. 18. Bro. D. W. Kurtz will speak at morning and afternoon services and Bro. A. C. Miller of Johnstown, Pa., will begin his revival services in the evening.—Julia Replogle, Norwood, Ohio, Nov. 4.

Coöperative Brethren church of Columbus, Ohio, just closed a two weeks' revival under the leadership of Dr. C. A. Bame of Ashland, Ohio. While the interest and attendance were not what we had hoped for, yet the meetings were a great blessing to those who came to the services. The boys and girls, as a booster band, did their part toward the success of the meetings by attending each evening and helping in the song service. Bro. Bame preached the word of God in its true purity and simplicity. His messages gave encouragement and hope to the faithful Christian and sounded a clear warning to the sinner, that only Christ saves. Realizing that one of the greatest hindrances to the work here in Columbus is the lack of a Brethren background Bro. Bame explained the fundamentals of the Brethren faith. He made the truth of God so clear that the boys and girls could understand it. As a result six Sunday-school children accepted Christ and were baptized. The seed sown in this community by Bro. Bame during these meetings we are sure will also bring forth more fruit to the honor of Christ in the years to come. It was a pleasure to have the privilege to work with Bro. Bame for the advancement of the kingdom of God and the promotion of the Dunkard faith in the capital of Ohio. We were happy to have had the assistance of Mrs. Bame and their daughter Dorcas for several services. The singing of Miss Dorcas was a spiritual inspiration to all.—D. R. Murray, Columbus, Ohio, Nov. 4.

East Nimishillen church at present is without a pastor. Brethren Elton Petry and S. S. Shoemaker have been bringing us some very timely, spiritual messages. Our communion will be Nov. 17 in the evening, preceded by a week's service; different speakers will bring the messages. We have an interesting Bible study class and prayer service each Wednesday evening. Bro. A. A. Kurtz is our leader. From twenty to forty attend.—Mrs. Russell Uplinger, Canton, Ohio, Nov. 5.

Stonelick.—Our love feast was held Nov. 3 with Eld. Jesse Garst officiating, assisted by Elders R. C. Davidson and John M. Garst. We had a very spiritual feast. Sunday Brethren C. G. Erbaugh and Jesse Noffsinger came for morning devotions and to assist in the day's

service. Bro. Erbaugh had charge of the Sunday-school hour, following which a message was given by Eld. Jesse Garst. In the afternoon we enjoyed a sermon by Eld. Jesse Noffsinger. Community breakfast and dinner promoted fellowship. We appreciated the presence of members who came from other congregations.—Anna Lesh, Goshen, Ohio, Nov. 6.

PENNSYLVANIA

Artemas.—Bro. C. O. Beery of Williamsburg, Pa., labored with us in an evangelistic effort Oct. 21-28. Our own membership is small but we cooperate very nicely with the Christian denomination. Bro. Beery and the pastor made calls in fifty-three different homes in this mountain community. Much personal work was done. As a visible result of these efforts two made their decision for Christ and were received into the church by baptism. A splendid love feast and communion service was held at the close of our meeting.—G. L. Baker, Waterside, Pa., Nov. 6.

Fairchance.—The work at the mission has been organized for the new year and plans are progressing nicely. Bro. C. C. Sollenberger, our elder, conducted a council meeting Sept. 10. We were represented at district conference by our pastor, Bro. Geo. Wright. This fall it was necessary to put a new roof on our church. Bro. Jess Wilson was elected Sunday-school superintendent. The average attendance for last year was 109. Beginning Oct. 1 we started a junior department with Mrs. Wright as superintendent. Mabel Artis is president of the Y. P. D. We plan to use the play, *The Two Builders*, in the near future. Our young people unite with those of the other churches once each month in a New Crusade meeting. We are studying the book of Romans in prayer meeting. The work of the Loyal Temperance Legion is sponsored wholeheartedly by the children. Bro. W. K. Kulp will conduct our revival in January. A social meeting of the entire Sunday-school will be held in the church basement Nov. 16. We appreciate the help of the District Mission Board who sponsor the work here; also the efforts of Brother and Sister Wright who are entering upon their fifth year of service.—Fedora Kissinger, Fairchance, Pa., Nov. 6.

Lititz.—Evangelistic meetings conducted Oct. 7 to 21 by Eld. Frank S. Carper of Palmyra proved a great blessing to this church. Special music provided by groups from neighboring congregations as well as from our own was appreciated. Bro. Carper's sermons were very helpful. Four accepted Christ, and were baptized and enjoyed their first love feast with us Oct. 28. Visiting ministers at the love feast were Elders F. S. Carper, who officiated, John Hershman and Hiram Fry-singer. The leadership training class conducted in the Lititz church for a group of our churches is well attended and very interesting. Brethren R. W. Schlosser and Aaron Breidenstine are the instructors.—Florence B. Gibbel, Lititz, Pa., Nov. 6.

Quemahoning.—Maple Spring church met in council Sept. 29 to elect church officers for the year beginning Oct. 1. Among those chosen are: Elder, C. W. Blough; Sunday-school superintendent, D. J. Lape; Messenger agent, Owen Garkley; clerk, Jennie Thomas; corresponding secretary, the writer. The love feast was held Oct. 14 and the week previous meetings were held every evening. Bro. Galen Blough and Bro. John Graham preaching alternately. The Rosebud quartet of Johnstown rendered a special program to a full house Oct. 7. Bro. Homer Hess of Johnstown has been filling the pulpit since August. Delegates to district meeting held at Walnut Grove were Mrs. Arthur Berkeley and Mrs. Wendell Stutzman.—Mrs. Nora A. Stutzman, Hollsopple, Pa., Oct. 31.

Roaring Spring.—Bro. Geo. L. Detweiler, pastor of the Myersdale church, Pa., began a series of evangelistic meetings in our church Oct. 1 and continued for two weeks, closing Sunday night, Oct. 14. Much spiritual interest was shown by all throughout the meetings. Just prior to the meeting we purchased new song books, Praise and Service, which were used during the meeting. Sister Marian Holsinger, supervisor of music in our public schools, assisted by our chorister, Bro. Jason Brumbaugh, had charge of the choir. Bro. Detweiler also favored with some beautiful solos; all this helped to make a glorious meeting. As a direct result of these meetings seventeen were received into the church by baptism and two renewed their vows. Our love feast was held Sunday evening, Oct. 21; about 310 communed. Our pastor, S. P. Early, officiated. Bro. Earl C. Bowser of Huntington was present also. Our young men's class is planning to join with similar classes of the Altoona (Twenty-eighth Street) and Martinsburg churches in an attendance contest. Plans are being made for a father and son meeting to be held sometime next month.—Mrs. Lena M. Hoover, Roaring Spring, Pa., Nov. 6.

Uniontown.—Sept. 29 our evangelistic meetings began. Bro. M. J. Brougher of Greensburg, Pa., preached eighteen splendid gospel sermons, using as his theme, Jesus Christ the Wonderful. Twelve stood for Christ and on Oct. 17 our pastor, Bro. C. C. Sollenberger, conducted baptismal services at which time ten were added to the church; two await the rite. The following Sunday evening we held our love feast and communion service. Installation services for the church and Sunday-school officers were held on Sept. 30. Twelve of our people were privileged to attend the district meeting at Johnstown. Our delegates were Harry Sumey, Agatha Stewart, Mary Fearer and Eva Wright. Oct. 1 was observed as Fayette County Sunday-school rally day. At that time 325 were present at our Sunday-school. The Men's Work officers met recently and plans are being made for a father and son banquet. We also plan to have a Thanksgiving sermon on Wednesday evening, Nov. 28. About sixty copies of the Gospel Messenger of Oct. 6 were ordered to be distributed among our people who

do not have access to it. We feel this will be helpful as the Board of Christian Education has recommended that in the near future we study the problems of Home Life on Wednesday evenings over a period of six or eight weeks. There will be about five different groups in the discussion. The board has also planned to devote the 6:45 hour on Sunday evening to the study of missions, to begin sometime in February. These meetings will take the place of our school of missions.—Mrs. Alta Loudermilk, Uniontown, Pa., Oct. 31.

TENNESSEE

Lone Star church held their love feast Oct. 13 with Eld. R. P. Pritchett officiating. Visitors were Bro. John Pritchett and wife of Nashville, Tenn. Oct. 21 we were favored with a visit by Dr. and Sister Bosler, missionaries from Africa; they gave two very interesting talks about the work in Africa. Having never had a missionary visit in our church before, we were highly pleased to have them with us.—Mrs. J. H. Bashor, Lawrenceburg, Tenn., Oct. 25.

VIRGINIA

Copper Hill.—July 23 Bro. David Wampler of Boone Mill, Va., began a singing which lasted for two weeks and was enjoyed very much. July 29 the men of the Oak Grove church rendered a program for us. Bro. E. W. Woodie of Greene County, Va., conducted a two weeks' revival for us beginning Aug. 11. His sermons were spiritual and uplifting and were enjoyed by all. He visited in many homes and made many friends; the interest was good throughout the meeting. As a result of his labors twenty-six were added to the church by baptism. Aug. 25 we met in council. Our annual visit was brought together with a good report. Aug. 27 Bro. Joel Naff of Callaway, Va., began a series of meetings at Cross Roads; he preached two weeks and visited in many of the homes. The attendance was good throughout the meeting. As a result of his labors nine were added to the church by baptism. We held our love feast Sept. 22 with Bro. Allen Hoover of Roanoke, Va., officiating. We reorganized our Sunday-school with the same officers. Our next council meeting will be Nov. 24. Seventy-seven members have been added to our church this year, seventy-three by baptism and four on former baptism.—Ruth Shaver, Bent Mt., Va., Oct. 31.

Deerfield.—Bro. J. L. Driver of Sangerville held a two weeks' series of meetings at the Griffin church Oct. 14 to 21. The meeting was well attended with good interest. Bro. Driver delivered strong inspirational sermons. At the close of the meeting Sister Driver came and her presence and help were appreciated. As a result of these services thirteen were received into the church. We feel that the church has been strengthened through the faithful effort of Bro. Driver. Oct. 21 we held our love feast at Griffin with forty-four present. We were glad to have Brother and Sister O. S. Miller of Bridgewater and Sister Chas. Zimmerman of Mount Solon with us. Bro. Miller officiated and also held our council Oct. 20. The following church officers were elected for the year: Clerk and treasurer, D. H. Bright; superintendent, R. F. Griffin; Messenger correspondent, Sylvie Bright.—Sylvie Bright, Deerfield, Va., Oct. 31.

Ninth Street (Roanoke).—Bro. S. A. Harley, Richmond, completed an inspirational revival here Oct. 21. Eighteen applicants for baptism were received and several were taken into the church by letter. The crowds and interest were good throughout the meeting and the personal work done by Bro. Harley and a number of the deacons was very fine. The Sunday-school reorganization resulted in the reelection of Bro. J. W. Drewery as superintendent with E. J. Jacobs, assistant. Although we are a bit crowded in our church school we are anticipating a successful year of work. During the extended illness of our pastor and elder, Bro. Levi Garst, the various organizations of the church cooperated with the local ministers and several visiting ministers in carrying out the program of local church work. In the early summer Bro. Cecil O. Showalter gave his illustrated temperance lecture at our church. Another feature of special interest was a program of music and worship given by Bro. Ryler and his sons of Pennsylvania. Although we feel keenly the loss of the guiding hand of our pastor and elder, we are trying to carry on his work in a manner which will be an honor to his memory. The younger people as well as the older ones are responding readily to the call of new duties and are handling them successfully.—Dotty W. Garst, Salem, Va., Oct. 27.

Red Oak Grove.—Bro. Sam Flory of Sago, Va., was with us in a revival meeting at Stonewall from Aug. 12 to 26. He preached seventeen Spirit-filled sermons and visited in a number of homes. As a direct result of the meeting there was one confession. Bro. Joel Naff of Callaway, Va., conducted a series of meetings at Red Oak Grove from May 13 to 27 and also visited in most of the homes. There were five confessions; four were baptized at the close of the meetings and twelve more have been added to the church by baptism since. We held our love feast at Red Oak Grove Oct. 13 with Bro. Rowe of Christiansburg, Va., officiating.—Mrs. O. R. Whitlock, Floyd, Va., Oct. 24.

Walkers Chapel church recently closed a two weeks' revival meeting with great success. As a result of the meeting thirteen accepted Christ. Bro. J. S. Stephens from Edinburg, Va., was the evangelist and deserves great credit for his work. This church is in Pleasant View congregation and is situated at the foot of the mountain. The section is thinly settled and not much interest was shown prior to the meeting. It has now taken new life which is very encouraging. The Sunday-school has been organized and is growing and much interest is manifested.—Anna M. Rosenberger, Bowmans, Va., Oct. 24.

WASHINGTON

Wenatchee Valley.—During the latter part of the summer infantile paralysis, that dreadful curse of childhood, was brought to our valley. By order of the state board of health children were forbidden to attend services from the middle of August until Oct. 1. Unless one has actually experienced their absence it is hard to realize the importance of their place in the church program. Progress was halted and even the work for the adults lacked life and luster. During that time the annual election was completed, however, and the financial program for the year inaugurated. A different plan for giving was presented this year and although the entire budget is not yet underwritten still the outlook is encouraging. Last Sunday was observed as promotion and rally day. A varied program by the children was well presented and the new officers and their able staff of coworkers were installed. Officers for the year include: Pastor, H. S. Will; elder in charge, Jay Eller; associate, Owen Kintner; Sunday-school superintendent, Merle Travis; associate, Mildred Williams Baker; Messenger representative, Mrs. O. A. Travis. A beautiful and impressive baptismal service closed the program when two girls came into the church. The summer's program has truly been fruitful.—Geraldine Eller, Wenatchee, Wash., Nov. 3.

WEST VIRGINIA

Keyser.—The Egton retreat was held July 27-29 with many of our young people attending. Bro. West held a two weeks' meeting in July which was quite a success. The W. C. T. U. of Keyser rendered a special temperance program in our church on Aug. 6. Aug. 26 Bro. Roy K. Miller preached his farewell sermon to the Keyser church. Bro. C. O. Showalter is our pastor now. Sept. 23 there was a special service for all students and faculty members of our college and high school. The pastor preached on the theme, Education for What? Sept. 30 was rally day with promotion exercises and installation of teachers and officers. The sermon was preached by Bro. Paul S. Daugherty of Pleasant Dale.—Howard Martin, Keyser, W. Va., Oct. 28.

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SWEDEN

Graybill, J. F., and Alice, Spangatan 38, Malmö, Sweden, 1911.

On Furlough

Norris, Glen E., and Lois, 3435 Van Buren St., Chicago, Ill., 1929.

CHINA

Liao Chow, Shansi, China
 Cripe, Winnie, 1911.
 Hutchison, Anna, 1911.
 Oberholtzer, I. E., and Elizabeth, 1916.
 Sollenberger, O. C., and Hazel, 1919.

Ping Ting Chow, Shansi, China
 Bright, J. Homer, and Minnie, 1911.
 Crumacker, F. H., and Anna, 1908.
 Horning, Emma, 1908.
 Parker, Dr. D. M., and Martha, 1933.
 Schaeffer, Mary, 1917.
 Wertz, Corda L., 1932.

Show Yang, Shansi, China
 Clapper, V. Grace, 1917.
 Neher, Minneva J., 1924.
 Smith, W. Harlan, and Frances, 1919.

Tai Yuan Fu, Shansi, China
 Ikenberry, E. L., and Olivia, 1922.
 Myers, Minor M., and Sara, 1919.

Tsinchou, Shansi, China

Shock, Laura, 1916.
 Wampler, Ernest M., 1918, and Elizabeth, 1922.

On Furlough

Metzger, Minerva, Rossville, Ind., 1910.
 Pollock, Myrtle, 520 E. Kansas Ave., McPherson, Kans., 1917.
 Senger, Nettie M., So. English, Iowa, % W. H. Brower, 1916.

AFRICA

Garkida, Nigeria, West Africa, via Jos

Beahm, Wm. H., and Esther, 1924.
 Bittinger, Desmond, and Irene Frantz, 1931.
 Harper, Clara, 1926.
 Helser, Albert D., and Lola, 1922 and 1923.
 Schechter, Elnora, 1929.

Lassa, via Maiduguri, Nigeria, West Africa

Burke, Dr. Homer L., and Marguerite, 1923.
 Horn, Evelyn J., 1930.
 Kulp, H. Stover, 1922, and Christina, 1927.

Marama, via Damatura, Nigeria, West Africa
 Heckman, Clarence C., and Lucile, 1924.
 Utz, Ruth, 1930.

On Furlough

Bosler, Dr. Howard A., and Edith, 11 Fontainebleau Drive, New Orleans, La., 1931.
 Inman, Dorothy M., 1933, 509 S. Wall St., Covington, Ohio.
 Moyer, Edna Faye, Bancroft Hall, Apt. 402, 509 W. 121st St., New York City, 1931.
 Royer, Harold A., and Gladys S., 2210 Lincoln Way, Ames, Iowa.

INDIA

Ahwa, Dangs, Surat Dist., India

Bollinger, Amsey, and Florence M., 1930.
 Royer, B. Mary, 1913.

Anklesvar, Broach Dist., India

Lichty, D. J., 1902, and Anna, 1912.
 Moomaw, I. W., and Mabel, 1923.
 Shickel, Elsie N., 1921.
 Warstler, Anna M., 1931.

Bulsar, Surat Dist., India

Cottrell, Dr. A. R., and Laura, 1913.
 Glessner, Ruth Lucille, 1931.
 Mow, Baxter M., and Anna B., 1923.
 Shumaker, Ida C., 1910.

Dahanu Road, Thana Dist., India

Messer, Hazel E., 1931.
 Nickey, Dr. Barbara M., 1915.
 Swartz, Goldie E., 1916.

Jalalpor, Surat District, India

Miller, Sadie J., 1903.

Palghar, Thana Dist., India

Shull, Chalmer, and Mary, 1919.

Robinson Memorial, Byculla, Bombay, India

Blickenstaff, Lynn A., and Mary, 1920.

Umalia, Broach Dist., India

Miller, Arthur S. B., 1919, and Mae W., 1922.
 Miller, Eliza B., 1900.

Vyara via Surat, India

Blough, J. M., and Anna, 1903.
 Widdowson, Olive, 1912.
 Ziegler, Edward K., and Ilda, 1931.

Woodstock School, Landour, Mussoorie, U. P., India

Blickenstaff, Verna M., 1919.
 Ziegler, Emma K., 1930.

On Furlough

Alley, Howard L., and Hattie, Bridgewater, Va., 1917.
 Brooks, Harlan J., and Ruth, 2546 G St., La Verne, Calif., 1924.
 Brumbaugh, Anna B., Hartville, Ohio, 1919.
 Ebbert, Ella, 1310 West D St., Ontario, Calif., 1917.
 Grisso, Lillian, 1104 Home Ave., No. Manchester, Ind., 1917.
 Mow, Anetta, care of General Mission Board, Elgin, Ill., 1917.
 Stoner, Susan L., 9505 South Cedar Ave., Inglewood, Calif., 1927.

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THE GOSPEL MESSENGER

Vol. 83

Elgin, Ill., December 1, 1934

No. 48



Harē to the call to read this annual Africa number of The Gospel Messenger! The boy Diha, shown ringing an improvised bell consisting of a piece of railroad iron with a stone for a clapper, was one of the first to be baptized at Marama

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The Christmas Offering!

* * * * *

May this Christmastide bring us fresh convictions of God's love as **He Gave His Son Jesus to the World.** God believes in world wide missions. May this "month of gifts" stir us with a deeper realization of our part in sharing this love of God with the whole world. Let us pray God for the larger love, for that impulse at Christmas time which urges us to lay gifts before the Christ for the sake of the entire world.

* * * * *

1. May the pastor, Sunday-school superintendent, missionary society leaders enlist the interest of every member.

2. Be sure to understand the significance and outreach of world wide missions, then tell it to every teacher of the Sunday-school.

3. Explain to the whole congregation what world wide missions men. See Dec. 8 Gospel Messenger. The leaflet, "Will Your Christmas Be Happy?" encourages the spiritual side of Christmas giving. Distribute the leaflet widely.

4. Decide the amount your church ought to give, then work toward that goal.

5. Order your supply of dime folders from the General Mission Board, Elgin, Ill. Distribute them to every department of the church and every class in the Sunday-school.

6. Encourage the idea and strengthen the purpose of giving a dollar in dimes. Well-filled dime folders from every church in the brotherhood would dispel retreat in our mission program.

7. Ask your church treasurer to state your financial standing for the year. Have you met your mission budget (goal) for the year?

8. Make use of the *Christmas Program* material which is made available to you from the General Mission Board.

9. Let the praise of a grateful heart determine the amount of your offering to God.

10. Pray for the extension of Christ's Kingdom throughout the whole wide world.

Heavenly Father, we desire that thy kingdom come and that thy will be done in our hearts, our homes, our country, and in all the world. So relate us and all we have to thy work in the world, that we may count most in thy kingdom. We ask it in the name of Jesus—God's most precious gift to the world. Amen.



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THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

Vol. 83

Elgin, Ill., December 1, 1934

No. 48

EDITORIAL

Africa and America

HAD you ever noticed how much alike they look? They begin and end with the same first letter of the alphabet and the three letters nearest the last one are the same in both. They must be sisters, if not twins.

They are. One God created them, and that statement holds whether you are thinking of the land or of the people. The mountains, trees, rocks and rivers of both continents are composed of the same chemical elements. Both peoples are moved, lured and driven by the same hungers of the spirit.

These ties of spiritual kinship are strengthened for us by the reflection that at this moment our brethren of the missions deputation resume their journeying around this vast African expanse. Having completed their task in the Nigeria interior, they take ship again at Lagos where they had left it, heading southward. Rounding the region of Good Hope they will turn north, and so continue to Mombasa, where a former deputation trio said a sad good-bye to one of their own number. After paying their respects to the memory of Brother Williams they will leave Africa behind them and face eastward toward India. But what innumerable brothers of Americans they will have encircled.

A man of African extraction, of whom you may learn more elsewhere in this issue, was a teacher in one of our summer camps. It was an experiment in discovering which is stronger, race prejudice or Christian brotherliness. It is said the latter won a decisive victory. The appreciation of the dark skinned teacher's ability and character, on the part of the young folks, was so genuine that the teacher is reported to have said he almost forgot that he was black. Which is what the young folks also almost forgot. Spiritual affinities, when once they are awakened and enkindled, are more powerful than physical, even more powerful than physical antagonisms. The latter can be overcome. Indeed,

they dissolve and evaporate in the warm sunshine of mutual understanding.

Personality is the supreme value. Soul stuff is of greater worth than any number of material worlds. Nothing can be given in exchange for it. Rather, everything ought to be given in exchange for a chance to discover it and set it forward on the way to its highest glory. The pearl of greatest price is worth whatever other pearls it costs.

That's why the church is in Africa. This priceless treasure has been found there. What a rush there always is to a newly discovered gold field. Here is something more precious than gold, yea, than much fine gold. The quality, so far as we can see, is equal to anything of the kind in America. And even if it were not, it is entitled to its chance to be the utmost it can become. It needs opportunity. It needs encouragement. It needs understanding sympathy. It needs the gospel of Christ, and the best that America can give to enable it to appropriate that message of good news in the fullest measure.

What Africans have in common with Americans is much more significant than the differences between them. The latter are mostly external, and in so far as they are internal the divergence is in development rather than in capacity. Booker T. Washington, Mordecai Johnson and a host of others are sufficient proof of this. Who knows what may come out of Nigeria? An honest and well meaning man once thought nothing good could come from Nazareth. How terribly wrong he was! Africans and Americans are brothers. Their common Father loves both. So should his children.

Wouldn't you think so, and wouldn't you feel so, if that strange blend of thought and feeling which turned out to be you, had been set down in Nigeria, rather than in Lancaster County or the Miami Valley? It might have been, for all you had to say about it. E. F.

Sharing Observations With the Home Church

Seventh Installment

OCTOBER 2. This day is spent on the train to Jos. It has rained during the night and promises more showers during the day which came in due time. There are oranges for sale along the way, as are also bananas and other fruits. One day we bought a basket of oranges, about ninety-three oranges for six pence, which means twelve cents in our money, and that included the basket too. This seems to be the crime of our modern economic life—the grower scarcely gets his share for the food he produces. But this situation can not always be—for nothing can be permanent that is not right or fair to all. The day closes with a shower followed by cooler weather. We meet Bishop Smith of the Church of England and a few missionaries from the U. S. A. How we are constantly meetings folks who know others we know, and soon we feel we are friends. For four meals I sat at a table on the train opposite a lady who could speak only French. It is most embarrassing when there is no language for a common expression of good manners, though conduct assures one of character or the lack of it in spite of language difficulties. The lady showed herself a lady of character and we trust her table companion gave no impression otherwise to her.

October 3. A fine morning and much cooler. We realize we are now rising in altitude; the air, the outlook and the absence of trees indicate it. Promptly we arrive at Jos and the good people of the Sudan Interior Mission House were there to meet us. What a splendid spirit of fellowship is manifest among the Christian missions almost everywhere! The common cause, the isolation and the emphasis on the primary things of Christianity make this more common in the mission fields than in the home churches. We are soon eating a good breakfast in the Mission House presided over by Miss Robinson. After breakfast we are shown rooms and are soon busy planning for the trip toward Garkida tomorrow—writing, buying, getting traveling paraphernalia in the way of beds, food, water and other necessities for travel in a land without stores, hotels, or houses after the manner of the West. We attend a service in the evening where a few of the Africans who have learned English were instructed in the facts of the resurrection of Jesus. Such a service might be helpful even to an audience anywhere. It is refreshing to hear them sing, say *amen*, and give other evidence of a more than ordinary appreciation of the Christian faith.

October 4. Everybody is up early and we are getting ready for the trip three hundred miles toward our Africa mission field. The trip is to be made in a very good Reo truck. The cost, because of a man friendly to the mission, is to be thirty dollars for the trip, or half price. But how will we get all the baggage, beds,

food and folks into one truck? If you could see the pile of stuff you would feel with us that it is impossible; but with an hour of packing, adjusting, squeezing the baggage and stretching the truck, we are all safely in and on the way. The road is good for Africa. Our first stop is at the government school at Torro, about twenty miles from Jos. Here about forty-five young Africans are in training for teachers; among the rest are two boys from our own mission. We are glad to learn from Mr. Smith, the supervisor in charge, that these boys have made a good record. The course is four years long. The boys are taken without any previous training at all and taught the R's, plus handwork in industry and farming, and methods of teaching. It is a pleasure to see the emphasis on simple and indigenous methods in life and buildings; and for this reason these boys will no doubt find their way back to native villages for teaching and leadership. Proceeding until the noon hour we take lunch by the wayside and then on to a government resthouse for the night's rest and sleep.

October 5. Up for a good breakfast under the spreading trees and on our way. We first planned for a trip of a hundred and forty miles to Damatura, where we were expecting Bro. Heckman to meet us. From Damatura there would be another hundred miles to the Marama station of the mission. But on the way there was a feeling of rain in the air and our truck was making good time; so we began to feel that if Bro. Heckman should get to Damatura in time we would try to push on toward Marama. We arrived at the former place at 1:15 o'clock, quite hungry, and found Bro. Heckman waiting. We soon had a lunch and the mission truck fully loaded with less than half of what we had on our larger truck, and were on the way to Marama by three o'clock. What we could not get in our truck was put onto the heads of about 25 natives. We all left about the same time at three in the afternoon. We arrived at the good home of the Heckmans a little after eight, expecting the carriers on the following Tuesday. What a joy after six weeks of travel and anticipation to arrive at our destination and find ourselves with those of kindred interests and fellowship! This is always a time of rejoicing for a deputation as well as for the missionaries. The good supper that was quickly prepared was enjoyed only second to the feast of fellowship. Only one aching memory disturbed this: how are the loved ones at home and how we wish they might be here too now, since the weariness of the journey is over. We were anxious candidates for the slumber that soon followed.

October 6. Here we are at the new station of Marama, which did not exist six years ago when Bro. Emmert and I visited this field. One is amazed at what has been created in this time! Most of the buildings here are more or less permanent. These are

built of stone and concrete. They have two dwelling houses, a dispensary almost completed in which the deputation is comfortably located, and a school building of this permanent character. They also have several buildings used for school purposes, one of which is also the chapel, built of mud. There is also in process of erection an industrial and store building 60 x 28 feet. This trip permits us to see Africa at the close of the wet season and what an array of beautiful flowers all around the compound, as well as vegetables in the garden and tropical fruits in the young and growing orchard. Again it is evident that with further development Africa might easily become the Southern California of the world. This does not mean, however, that it is that way now; neither does it mean that we should impose modern machinery and methods on this kindly people. This would make them the slaves of the white race. They must be given time to grow in their own way, so that they may have a consciousness of the toil and responsibility necessary in building a civilization; also that they may contribute much that the world needs that is latent in their own life and thinking. Most mistakes in missions grow out of the premature forcing of the comforts and conveniences of the West on a backward people, instead of laying deeply the foundation of Christianity in its hope and sacrifice; its righteousness and faith in a forgiving God through Christ Jesus, such as they may understand and adorn with the best of their own life and thinking. It is a most difficult, but the most glorious task in all the world. But only those who have a practical and living experience of the possibilities of the gospel of Christ in the hearts of men can make such a work the success that it can be. We are persuaded that those in charge of the station are reaching out in this spirit to make the work the success it can be. When one sees the school with 160 enrolled, the industrial work of weaving cloth on many simple native made looms and other industrial training, the evangelistic work in the villages, with the various meetings on the compound, as well as the hundreds who will be coming to the dispensary when completed, it is easy to see how everybody can be very busy in directing and supervising this work which is in the hands of Brother Heckman and wife and Sister Ruth Utz.

October 7. This is Sunday and a beautiful morning too. The outlook is most charming as we are on a plateau of nearly four thousand feet altitude. We are not surprised that our mission was anxious for this location ever since it has been in Africa, which privilege was granted only five years ago. We are expected to preach at the morning service—and how one longs to speak in a known tongue! Our little message must be in the hands of Sister Heckman as interpreter and we trust her to iron out all blunders and make it mean something to these good people. What a joy to look

into the splendid black faces of these people. How orderly and reverent! And how they sing! About 225 or more are present. The preaching service is preceded by an apparently live Sunday-school session in three different classes. The afternoon is given to long and interesting discussions on mission methods and problems, since we could not go to the afternoon services in the village seven miles away on account of a heavy thunderstorm and rain. The evening preaching is done by Brother Helser in their own tongue, and I am sure this must have been a relief from the effort of the morning—and yet I expect they wonder what a white man really thinks about who has not been in Buraland very much, and this curiosity would explain part of their good interest in a message through an interpreter.

October 8. After the rain of yesterday, we discover why the government refuses travel on the roads with car within twelve hours after rain has fallen in the rainy season. The ground here has the stickiness of good Iowa soil, but the color of the best limestone soil of the valley of Virginia. Vegetation would indicate its possibilities and fertility when humus is restored after centuries of burning it off every year. The morning is spent in writing notes and letters and the afternoon in visiting the school, industrial classes and other activities.

It is an interesting sight to see fifty boys making cotton thread out of the raw cotton by their simple hand method, and to watch it slowly go into cotton cloth on handmade looms, all these looms being made by the school boys. After the Bible hour at four o'clock in the school they give a demonstration of music and physical exercise that is as interesting as it is simple. It shows the great gift of the African for rhythm. One marvels at the spirit of music, good humor and coöperation that is shown by these people. The afternoon brought another good rain and it is wonderful to see the beauty of vegetation and floral coloring across the landscape wherever the missionary has brought his seeds and plants to give "beauty for ashes" and change the drab and drudgery of life here to one of plenty and hope!

C. D. B.

As the Editor of Harper's Sees It

THE great trouble with our world is its inhabitants; that they do not love one another practically enough; that they are all too ready to fight for any likely bone that happens to become accessible. That is in accord with the idea that, if the world is coming right at all, it will be through a new estimate and distribution of what is worth trying for and possessing. The way that this seems most likely to come to pass is by a vast outburst of religion, and it is to this that many observers believe our present trials are provided to carry us.—*Editor's Easy Chair, November Harper's.*

ANNUAL AFRICA NUMBER

The Story of My Life

BY RISKU MADZIGA; TRANSLATED BY C. C. HECKMAN

Just how long it takes to nail down a story like this, the reader can gather in part from these sentences from the letter of transmission: "About two years ago when I was on furlough you asked me about getting life stories of some of our native Christians and suggested I try Risku first. I wrote him at that time and he started preparing it. I received this about a year ago as it was sent to America to me, after I had left, and then sent back to me here. I have had little time to work on it the past year but have had it in the back of my mind to do some rainy day, of which we have had plenty these last few weeks." So this story was more than two years in the making and the manuscript crossed the Atlantic Ocean three times.—Ed.

I WAS born in the town of Vizik. My father was a great fighter. Because of this fact the king of Madagali wanted my father to stay with him, but my father did not like to do this as he wanted to have a home of his own. So the king of Madagali tried to persuade him to be his friend by giving him many gifts. By the receiving of these gifts it was necessary for my father to go many times to salute the king. The king's name was Hamayaji and he was always glad to see my father come to salute him and he called him his friend. One time when he went to salute the king, the king told him to come again the day after the morrow. When my father went back at that time the king caught him and tied him and had him circumcised. He gave him a horse, two wives, two servants, and made him one of the chief elders of the village.

During this time I lived with an aunt of whom I was very fond. My father wanted me to go and live with him and he sent a man to take me, but before I could go smallpox killed my father. When my father died, my mother went to live with the man who was her first husband, before my father had taken her away from him. After my father died the king Hamayaji came and burned our town. Then we ran away to another village and stayed there a long time, about two years. Then we went back to the town which had been burned, and lived there for a time. I stayed with my aunt.

Soon one of the king's servants came to my aunt's compound and lied to my people saying that my father had owed the king one bull. So my father's relatives gave him a bull and he took it to the king. Soon after

this I was taken by an uncle to a Fulani woman and sold as a slave. My price was one bull and ninety measures of shelled corn. The bull was killed at once and they gave me the liver to eat. After all the meat was eaten they who had sold me went away and left me. I was about five years old but still I knew they had sold me as a slave.

The person who had bought me was a woman whose father had died and left her many cattle and many slaves. Her name was Janndo. She gave me into the keeping of her chief slave where I made my home, and where I grew up. When I was a good-sized boy he circumcised me. He was to me as my father. He treated me well. Janndo had six children and one of her sons treated me as a slave. He wanted to take me to his house which was about five miles away from the home of the man with whom I was living. His mother allowed me to go. He whipped me, and because I ran back to my former master, he asked me if I thought I could run away from his punishment. There was a man in the town of Madagali who was able to whip harder than any other man. He took me to this man to have me whipped. He gave me many lashes with a hippopotamus hide whip.

At the time when England and France received the German Colony of Cameroons I left my master's house in the fourth month (about August). I made up a story about a lost horse of my master. I went to a village close by and asked if they had seen anything of a certain horse belonging to my master, which I described. They hadn't seen it and I told them I would go on to another village to look for it, but went in the opposite direction to throw them off my track in case I was followed. Here also I inquired for the horse and passed on to the next village. In this way I made my way to Pella. This was about sixty miles from Madagali and there I stayed.

I stayed with a man by the name of Barkindo and his wife Mariama. I had nothing of my own and so I cut grass for his horse and carried wood for the fire. Sometimes I would get a penny for myself. Occasionally when I could get together ten pence to buy a roll of cloth I would make a shirt and sell it for a shilling and six pence. I also learned to build round houses, but for this I did not get pay, except my



RISKU MADZIGA

food and an occasional coin. Then I went to live with Sarkin Hausa and lived as his servant, not his slave. Soon after this another Hausa man reported a debt with Sarkin Hausa and I went to Yola with him to see about it. The debt amounted to thirteen pounds and thirteen shillings. We stayed in Yola a long time to get the debt settled.

On the road home from Yola to Pella Sarkin Hausa heard that a Pabir chief by the name of Ajia Betra had gone to a village by the name of Garkida and established his home there. He heard that it was a very good place and Sarkin Hausa wanted to go there and stay. Since he had had to pay this great debt he had, nothing left except his wife and one servant. I was that one servant. We left Giri, close to Yola, and wanted to get to Song to sleep that night. But it was so far that we got only to Gidan Madugu where we slept. During the night a snake bit my right little toe and it swelled up very big and hurt so much that I was hardly able to walk at all. Sarkin Hausa said the next morning that we would start very early and get to Song. We set off very early, all right, but I wasn't able to go far because my foot hurt me so much. So Sarkin Hausa went ahead and left me alone in the bush road, where I expected to have to spend the night alone. I had been able to walk about seven miles towards Song. The place where I stopped was a place where there were many signs of elephants and I was very frightened. After a while I heard voices coming in the path. Soon several men came along and put down their loads close by me, but they did not see me. I saluted them and said, "Hello." And they said: "Well, here's a man. What's the trouble with you?" I told them about my misfortune and that I was unable to move. They sympathized with me, and since I was having to spend the night there they agreed to stay with me. They were very welcome. They shared their food with me. I found out from them that they were going to make a motor road from Yola to Song. They helped me fix up my bed and brought wood for a fire. That day I saw God's blessings. He was close to me that day. Early the next day about four o'clock they awakened me and asked me my name. I told them I was Risku. They showed me the path to follow to go to Song and helped me start off. They went ahead as they were in some hurry to get started at their work. Even though I left that place at four o'clock in the morning it was sundown by the time I got to Song.

Sarkin Hausa was waiting there for me at the home of another Hausa man and when he saw me he laughed and asked me if I had come. And I told him I had come. Then he said that the next day we would go to Garkida. But I told him I wouldn't be able to go on account of my foot. So when the night was finished he went on and left me there. It was a week before I was



Photo by Clarence C. Heckman

This district chief of Biu is responsible for 40,000 people. The close-up picture shows him in all the glory of his German silver and silken finery. It was some such ruler as this, the king of Madagali, who commanded the services of Risku's father. The picture shown is one of the many interesting ones included in the New Africa Slide set. See page 8.

able to leave Song. When I left I decided to go back to Pella, but when I got to Gola I found Sarkin Hausa there. He had been to Garkida and returned. He said: "I have seen Garkida and it is a very good place. I will send for my wife at Pella and we will go to Garkida to live." He told me that he had found very good farming ground for guinea corn and cassava, and that all other foods were plentiful.

So he sent a man to Pella for his wife and the few small things he had left there and we went to Garkida. All his money was finished and he had nothing to start with at Garkida. His father's servants, which he had inherited on the death of his father, had run away and left him. Only I was left. Even I wanted to go away, but after all he had done for me I was ashamed to go away and leave him.

As soon as we got to Garkida we started to build a

compound. We started a very big farm. We planted corn and sweet potatoes, cassava and beans. That year there was a small famine in Buraland and we took turns going away to buy corn. When Sarkin Hausa went I stayed and hoed on the farm. When I went he hoed.

It had been a long time since I had had a real father and now I thought in my heart of Sarkin Hausa as my father. I had nothing of my own except the mush in my stomach. Sometimes I would go to Bui and sometimes to Hiza. I took skins and leather to sell and with the money I bought corn to keep away the hunger which many people were feeling at that time around Garkida owing to the shortage of rain. In the Hiza towns there were Kilba people living. They were the same tribe as the people at Pella where I had lived first after running away from my master. At that time the Kilbas at Hiza were enemies of the Buras at Garkida. One day I took some leather to Hiza and stayed in the house of a Kilba man. All the men of the village came and crowded around me. They asked me if I was a Garkida man. I told them in the Fulani tongue that I was a son of Jauro Hamayel. Then they talked to one another in their own tongue. They said: "Here is the son of the man at Garkida who is killing us off with his arrows. He even comes here to our houses and shoots us. Come, let us cut his throat tonight and who will know about it?"

They thought I could not understand what they said, but I had lived among the Kilbas at Pella and understood all they said to one another. But I didn't tell them I could understand them. About four o'clock in the afternoon I wanted a drink of water and it was time for me to say my prayers—being a Mohammedan. Then they said: "This is not a Bura man. They don't say prayers like this. This man does as the Yola men do. He prays a long time and the Bura men do, not know how to pray like this. Let's ask him again who he is." So they asked me if I was really a son of Jauro Hamayel. I answered them that he was not my real father but that I was the son of Sarkin Hausa and we lived in the same compound with Jauro Hamayel. Then they said that they knew Sarkin Hausa. Then I heard them say to one another: "We will leave him alone."

After this I stayed a long time with Sarkin Hausa at Garkida. Our farm produced a large crop and the hungry time was finished. Everything we had planted did very well.

One day Sarkin Hausa gave four pence to Garga Ali to buy some early guinea corn called tiksha. But he didn't tell me about it. One day when I went to Mbwi and I saw Garga Ali there and he said: "Here is the corn your master asked for. Give it to Sarkin Hausa. Here also are the four pence and if he doesn't want the

corn give him the money and bring back my corn." So I took the corn and gave it to Sarkin Hausa. Then he scolded me and asked why I had accepted such a small amount of corn as that for four pence. "Have you no care? Are you a fool?" And I told him I didn't know what he had asked of Garga Ali. He only had told me to take it to Sarkin Hausa. Then Sarkin Hausa told me to take the corn to the house. I saw that he was trying to make trouble for me.

That evening he told me I was to go to the Gabin country the next day. This was about twenty miles to the southwest of Garkida. He gave me six shillings. He said that there was a white man there selling things very cheaply. He said I was to buy some tobacco and some meat and bring them to him. It was only a trick to get me away. There was no white man there and there was nothing for sale. As soon as I had left the compound he took the corn Garga Ali had given me and gave it to his wife and she ground it and cooked food and they ate it. I went to the Gabin country and came back. I asked Sarkin Hausa if he had taken that corn back to Garga Ali and he said: "No, I shall not give it to him. How can these Buras sell such a small amount of corn for four pence?" Then I asked him if I should take the four pence to Garga Ali and he said: "No, let's quarrel about it some more." Then his wife said to him: "What's this you say, Sarkin Hausa? You better give the money to Risku so he can take it to Garga Ali, because Risku will be greatly embarrassed about this. Better to lose four pounds than to do this thing. Better pay the money or Garga Ali will say Risku wasted the money when we will know that it is you who has kept the money." Then Sarkin Hausa beat his wife for speaking up to him like this.

All this time I had nothing of my own. Only a shirt

The New Africa Slide Set

This year a new lantern lecture on Africa has been prepared and made ready for the churches over the brotherhood. The title of these pictures and of the lecture is "Sharing Christ With Africa."

Fifty-one pictures have been selected which show development and growth along medical, educational, industrial, social and religious lines. The purpose of the slide set is to reveal the fact that lives are touched and enriched by all the influences set to work by the Spirit of Jesus Christ. Christ's own words, "I am come that they might have life and have it more abundantly," is the theme of the lecture.

In this issue of The Gospel Messenger are found five of the pictures included in the lantern lecture. These pictures speak for themselves. Every picture portrays interesting life situations at Garkida, Marama and Lassa.

Three of these Africa Slide Sets have been made available. Already two are out on full schedules, being sent from church to church. It is hoped that these lectures will be used continuously throughout the coming year. Make your arrangements for the slides with the General Mission Board, Elgin, Illinois.



that was worth a shilling and six pence when it was new, and it was hardly that then. So I took my single shirt and sold it for four pence and took the money and gave it to Garga Ali for his corn. When Sarkin Hausa found out that I had sold my shirt to get money to pay for the corn it made him very angry, and when I went to salute him he would not speak to me. Every day I tried to salute him. One day I asked him why it made him angry that I had tried to do this good thing. I asked him if we did not eat the same food and sleep in the same compound and visit and salute each other. Why did he have to get angry about it? It wasn't worth all the fuss he made about it.

Then I left the only father and mother that I had. When I had determined to go his wife cried and begged me to stay. I didn't take any of the farm produce along with me though half of it was mine as I had shared in all the work. I went to the Pabir country to the west of Garkida and stayed with a man by the name of Malam Ali. He was a leather man. He made amulets and charms for sale. Some especially nice ones he made and gave to the king. He was a Mohammedan and one of their teachers. He began to teach me the Arabic language and to read and write it. At that time the Pabirs were over the Buras politically and everything the Buras could get ahead the Pabirs would steal away from them. They got all their food from the Buras and had to do no physical work at all. It was an easy life.

It was at this time that Malam Kulp and Malam Helsar came to Garkida. We heard that they had come,

The map of our Africa mission field serves also to show the general course of the wanderings of Risku Madziga. The city of Madagali is at the extreme right on the map. Follow the road leading southwest from Madagali and you will find Pela (or Pella); thence northwest to Garkida and Biu. These are four of the places mentioned in Risku's story of his life.

but we were afraid to go and see them. They came to us and asked that some one help them build a house. Then I heard that Sarkin Hausa, from whom I had run away, had gone to help them build. Then they told Ajia Betra that they needed another man to build for them. Malam Ali asked me to go and help them as I knew about building. But I told him I would not go. I said that he had given me a shirt and trousers and I need not work for any white man. Then they promised me that if I went to work for the white men, when the work was finished I could come back to live with them again. Then I said I would go the next day.

The next day was Monday and I went and started to build round houses. I worked for them one week. We built three houses that week. All together I built nine round houses for them. But during the weeks that I worked for these men not once did I see Mr. Kulp nor Mr. Helsar beat any of the men working for them. Everybody had told me that the white men beat everybody to make them work. This was something new to me. I thought about it a great deal. Why didn't these white men beat us? Were they different from other white men in the country? I didn't know why they were dif-

ferent. It was very soon after this that Mr. Helser became sick. They were living in the government rest-house at Garkida while they were getting their own houses ready to live in. It wasn't pleasant to us to know that one of them was sick. The Buras around Garkida were saying that, since they only saw Mr. Kulp, he had eaten Mr. Helser, and those were his clothes hanging outside the house on the rope. But I knew this wasn't true.

When my building work was finished Mr. Kulp paid me five shillings and I went with my money to Kajeffa and lived again with Malam Ali. When the rains came Mr. Kulp took Mr. Helser down the river to Lokoja. When the rains were finished they returned and soon Dr. Burke and his wife came to the mission at Garkida. I helped them build a schoolhouse and a hospital. About the time these were finished three more white men, their wives, and one little child came. These were Mr. and Mrs. Beahm, Mr. and Mrs. Mallott and Mr. and Mrs. Heckman. The little child was Floyd Mallott, Jr. We thought it very strange to see a white child. Soon after this I went back to live at Garkida. I became friendly with many of the white people. I was not afraid of them any more. I helped Mr. Heckman saw some lumber with a great long saw which they called a pit saw.

Soon after this Dr. Burke asked me to come and work with him in the hospital. But I was afraid to do this. Also I was discouraged by my friends in the village. We did not know yet why the white people had come to live among us. A few days later Dr. Burke asked me to come to see him at his house and he explained very fully what the work would be like if I went to work for him. He said: "You will start work at seven o'clock in the morning and work until about nine o'clock. Then in the evening you will come back again and give medicine to the sick people. I will pay you three shillings a week for your work." I told him I would think about it some more. I went home and asked one of the Mohammedan teachers what to do. He said: Risku, if I was able to go and work for the white men I would do so. I am a Mohammedan teacher, but I'd like to work for these white men for they know so much more than I do." That man's name was Alhadji. He was looked up to by all who knew him as a good man and he got his name from having made the trek to Mecca. His real name was Sulimanu.

So I went to work in the hospital for Dr. Burke. One day the doctor wrote down on a piece of paper *a e i o u*, and said I was to learn what these were. All the letters of the alphabet I learned in one day. Every day he taught me some things about God, also to read in the little red Bura primer. I read Mark through, which was the first of the Bible to be translated into Bura. I thought a lot about what I was reading in these books,

but I was not yet ready to follow the teaching. I was not sure it was true. Later the doctor brought me another book in the Hausa language. This was about the lives of Islamta Gaskiya and about Abraham, Isaac and Jacob. This book told me about the Mohammedan religion. I began to be afraid that the Mohammedan religion was not the right one. Then I left off my praying and the fast month and tried to learn more about the Jesus Road. Soon after this I took my covenant to become a Christian. Even today I have not changed my mind and I want to die a Christian man. In Christ's road every man thinks for himself, but in the Mohammedan way one does as the Koran says and this leaves nothing for one's conscience to work out. Wherever one is, there God is with him.

Jika Sunday

BY CHRISTINE M. KULP

Lassa, Aug. 25, 1934

THIS is *Jika Sunday*. Not being a Margi, you do not know what that means; let me explain it to you. *Jika* is an early variety of corn which the Margis plant near their compounds; it ripens very quickly. Now the *jika* is ripe and ready to be cut, but that can not be done until a religious ceremony has been held, when a member



At the first fruits service in 1933. This year the Jika Sunday service was held in the church. Read Mrs. Kulp's unique story of the day

of each household may bring his corn and ask God's blessing upon it and upon the whole harvest. Since Lassa village has become interested in the Christian religion, the people bring their first fruits to the church and have a Christian thanksgiving service therein. This service is to be held today.

Two boys have already started off each beating a large drum. Tum-ti-dum, tum-ti-dum, say the big drums, and the people begin to follow them to the church. We must go too. You would be surprised to

note that we have no best Sunday clothes on, but quite old ones and canvas shoes, mine have been patched with native spun cloth. You will soon learn the reason for such attire. We walk only about 200 yards when we come to a stream. Yes, there is a bridge, but it is too far south, so we just wade through the water. Since this is clear running water it is easy to walk through it. But a few yards further on we come to more water and it is muddy, long grass too, and it is blackened with the mud. Still we walk on trying not to slip in the mud! The worst is yet to come when we reach the swamp which we have to cross. Now the water reaches our knees, it is also muddy, and there are many holes in the soft mud, which we aim to avoid, so our progress is slow. After a mile of this kind of road we eventually reach the church.

The church is well filled already. Some one counted 160 people, but he got no thanks for his trouble as folks argued that there were many more. "Were there not ten people in each mud bench? And how many benches are there?" All are wonderfully quiet, so we begin our service. The preacher calls on all to worship God. We bow our heads and sing, "The Lord Is in His Holy Temple." Then we repeat the Lord's Prayer after the preacher. Then since this is a Margi service we have a Margi song, and sing it in Margi style. We all clap our hands. The leader sings a line of the song and all sing it after him, and so on to the end of the song. I wonder how many of you could sing this wonderful song; it is much more difficult than any in our song books. I would like to hear you try to sing it some day. Then we sing the first Christian hymn which these folks learned from us, "There's Not a Friend Like the Lowly Jesus," and they sing it well and with true feeling. We repeat the Ten Commandments after the preacher, then he leads in prayer, a prayer easily understood by all, because the preacher understands his people and their needs. People are called to bring their offerings of corn and lay them on the altar in front of a wooden cross. The preacher reminds us in a few words that by dying on the cross Jesus showed to all men that God is a God of love and that he is the Provider of all our needs. We sing, "We Give Thee Thanks, O Lord, This Day." The congregation does not know this song very well, as it has only recently been translated, but the members of the school choir know it, so they with their teacher sing a line and all sing it after them in true native style. Again we remind you that we are Margis. A Margi claps his hands when he says thank you for a gift. So we bow down and clap our hands to God. Then the preacher leads us in a prayer to God of thanksgiving for his provision for all our needs, again using such language and thought of the people that all must understand.

The sermon is about the farmer and his farm. A

good farmer watches his farm continually. When weeds and grass grow in it he hoes them out. When the corn grows he greets his friends with the words, "The corn is growing." When it ripens he sees it all, and talks about it. Lassa village is part of God's farm, and God is looking over it. Will he find it any better than it was last year when we had our jika service. All agree that it is better. Is there more and better corn in it? God's corn is love, joy, peace, longsuffering, kindness, meekness, goodness, faithfulness, self-control. Have we more of these in our village than we had last year? What about the weeds, dishonesty, stealing and pride? Have these been hoed out? No one can possibly sleep, as there are responses to the preacher's questions from all over the church. In fact, arguments have to be stopped by the preacher once in a while. Then, of course, there are sand flies in plenty, also big biting cattle flies. The latter have come along with the sheep and goats, which of course followed the herdsmen who came to church. We have no closed doors in our church, only doorways, so even the donkeys, goats and sheep may enter the church and leave their flies behind before they are chased out. Evidently the preacher is quite grateful to some little black toddlers, who are fascinated by his shoe strings; they are contented, so leave their mothers in peace. They keep the flies off the preacher, for he talks on.

Again the preacher leads us in prayer. Our closing hymn is "Happy Day That Fixed My Choice." Folks bring their offerings and put them in a basket. After the preacher asks God's blessing on them and on the people, the service is closed. We all greet each other. In this we are all like Americans, for some folks are here today whom we have not seen for a long time, the rains and bad roads make visiting difficult between the village and the mission.

Thus ends our jika service, but not *Jika Sunday*. This morning we took the first fruits of the fields to God; this afternoon we are coming before him with the fruits that are dearest to his heart. We are crossing the bridge to the school chapel, which is already being filled with people. After a short service we go down to the stream and our preacher baptizes the first Margi Christians, one Higi, also a Bura man and his wife. We have a number of Christians in our mission of other tribes, but these are the first of the Margi tribe, and the Higi boy is the one written of in our last printed letter, the boy from the hill tribes, who we hope will lead his own people after he has learned many things for himself. The service is a very impressive one. While each person comes out of the water and another one enters it, we sing a verse of "Happy Day," and as we leave the stream we sing "The Great Physician Now Is Here," and the voices of the people are heard throughout the village.

It is evening, and again the drums are calling folks to the church for the evening service. Many lanterns have to be used to find the way through the swamp. One of the Christians has charge of the service and we learn through him what the gospel means to him and to his people. Thus ends a wonderful day. You have a share in it, and isn't that share very worth while? The bigger the share you put into it the greater the interest you will get out of it.

Lassa, Africa.

The Human Side of Girls' School Life

BY ESTHER BEAHM

What follows is a part of a letter from Mrs. Esther Beahm of our Africa mission field. The reader will soon discover that this letter deals with the human side of girls' school life.—Ed.

I WANT to tell you a little about my work with the school girls. Just at present I am having to do a bit of weeding, which is a very hard thing to do, although it may have its blessings. By weeding I mean that I am selecting the more desirable girls to keep in school. Last year I took almost all who came, but I felt disgraced when any one came and saw how they had to sleep, almost on top of their bed mates, to all get in. Then, too, with so many crowded together in the space I could not help them as I desired. I wanted especially to teach them better housekeeping. So this year I said to them at the beginning, that when I had fifty girls I would need to draw the line. But who could have the heart to carry out such a threat? I did not, and when I counted noses last I had sixty-five and more coming!

Now I am going to use a new method. Some of the girls stay out a week now and then for no good reason, so if they do not first come to me and tell the whys and wherefores, they can not come back again until we get under fifty, which is not likely any more until the next year begins. So I say there may be some blessing result after all. Already I am having fewer stay at home, so maybe I shall have to say no to some girl who if I could take her in would become a good Christian. When that time comes I do wish I could let some person in our home church, who is not giving all that the Lord wants him to give, do the turning out. I am sure such a one would have more spirit for giving if he or she had to say no to promising girls.

The girls bring from their homes two earthen pots in which to cook their food. The larger one is for cooking the corn mush; the smaller one for cooking the thick soup into which they dip each mouthful of mush before they eat it. There are then two or three gourds, some to use for the cooked food and others large enough to carry water from the river. This year I have asked them to bring their own brooms. The native broom is simply a small bunch of grass tied round with a bit of



Photo by Clarence Heckman

Here is a young African mother and her child. The half of a large hollow gourd covers the baby's head, protecting it from the intense heat of the summer sun. Frequently when the baby cries or frets the mother taps the gourd in measured rhythm until the little one goes to sleep. This picture is one of more than fifty in a new set of slides on Africa. See page 8 for details.

bark. I have always furnished them heretofore, but the dry grass in the brooms makes such splendid kindling, especially in the wet season, that I found when I furnished them they were always all gone. Last year when I had not been in their cook shack for a few days, I found they had pulled so much of the roof grass out for kindling that it would have leaked like a sieve. But I am on to their tricks better now.

The girls are really nice to deal with. The smaller girls are a delight except for an occasional thief who finds it hard to give up her evil ways. We had to send one such home recently after she had received four spanks. At first I had omitted the spanking, and just sent her off home. Then when I went back to the school to inspect their housekeeping, I found a group hunting in the high grass. On inquiry I was told that they were sure this thief had not really gone home, but was hiding until they had gone off to school and then

she would return to take a last go at thieving. So I had two of the larger girls hide, telling them to bring her to me if she came back. It was not long until they brought her. So we took her to the assembled school and gave her a public warning which proved effective.

Garkida, Nigeria, Africa.

The Garkida Church

BY BERTHA ROBERTSON

It is a wonderful testimony to the growth of a church when the congregation outgrows the walls of the house within a few years, and it becomes necessary to build larger and better. This has happened twice at Garkida, Africa.

In the earlier days of the Africa Mission, for quite some time the services at Garkida were held in the chapel of the boys' school building.

Then, as the congregation enlarged, the native Christians manifested the desire to erect a building especially as a church house. After due consideration, the site for the new church building was chosen. It was in the center of Garkida village, on a little knoll under a large tree where in former days it had been the custom to hold services at night in the moonlight.

The African members took counsel among themselves concerning the parts of the new building they could contribute. The center upright pole was contributed by one of the missionaries, but aside from that, all the other building supplies were given by the Africans themselves. The work of building the church was done entirely by the Africans. When finished, the structure was a round, native type of hut, with mud walls and low grass roof. Perhaps it was not so grand, but it was their own; they had built it from the ground up, and they were happy and pleased.

Heavy rains in Africa do their silent, destructive

work, and each year brought its harm to the little Garkida church. The walls were badly washed away, the roof began to sag, and the members began to realize that this, their church building, was only temporary, for it was evident that its days were numbered.

And so after a few years the Garkida members were faced again with the problem of building a new church house. Where should the new house be located? Should it be built in the same place, or should it be more centrally located? Should the same type of temporary building be erected? Or should a larger, more permanent house be built this time?

After considerable deliberation, the congregation at Garkida decided to move the church site to a more central place. They felt that their new house should stand along the motor road, equally distant from the two villages of Garkida and Biu. They hoped that travelers going by on the motor road would stop in for services.

The church members also decided that the materials and work should be donated by the community, the same as had been done when building their former church. Moreover, they felt that others, aside from the Christians, should be permitted to help. And so those who had been working as day laborers for the mission were asked to donate three days' work, or bring in material equal to the value of three days of labor.

The dimensions of the building were to be 25 x 45 feet, and the walls 8 feet high. The long seats were to be made of mud. They were to be 15 inches high, 15 inches wide, and 15 inches apart. The windows were to be arched at the top. The style was to be that common to Moslem architecture. Their new church was to have an entrance at the south end. A central aisle was to lead directly to the pulpit. Whereas in the old church building, anyone might enter from any side, through any opening, over the low mud walls, at



An African Cathedral

Thatched-roofed and low it meekly
stands,
The loving work of loving hands.

A holy hush is in the air,
As though the Spirit's essence there
Had been distilled and entered all
That lay within the sacred wall.

The song is sung, the prayer is said,
The Book, the sermon thence, are read,
While from the wings of Peace out-
spread
The balm of blessedness is shed.

*This picture shows the interior of the
Garkida church.*

any time, now they decided one main entrance would add greatly to the dignity of the worship service.

The erection of this second church became a matter of community interest. For several weeks the work went on. Practically every one contributed to the building of the church. Some of the men donating their work went out to the bush, cut down the palm trees and prepared the rafters, others brought the grass, still others gave the mats for the roof, others dug the mud. The women carried the water and chopped the grass, and both men and women mixed the grass into the mud. After the mud mixture had seasoned, the walls were built, and the women then put on the finishing touches by plastering the walls with fancy designs.

When all was ready for the placing of the roof, much thought and planning were given to the problem of preventing the possibility of white ants eating out their rafters. Regular metals strips for ant-proofing were far too expensive. The price was prohibitive and so they had to find another way. The missionaries owned some gasoline tins. These seemed a possibility if they could be cut into lengths. The tins were donated to the cause and were cut into strips. These strips were placed on top of the wall, just where the roof would have to rest on the wall. The white ant problem was solved.

And thus the Church of the Brethren place of worship at Garkida, was built by the Buras themselves, mostly from materials at hand. It satisfied the longing of their hearts to honor God, although it was made throughout of mud.

Chicago, Ill.

Oriental in American Life

Mission Study Book for 1935

During the past four months four separate programs were prepared for us in our women's missionary groups. These four programs were as follows: Our Mission Girls' Schools, The Church of the Brethren in Africa, The Church of the Brethren in India, The Church of the Brethren in China. Beginning with this new year, six outlines based on the selected mission study book for 1935 will be given month by month in this department of The Gospel Messenger. These outlines are briefly presented here, but the complete "Program Outlines," as prepared by Sister Nora Rhodes, are in mimeographed form and may be had from the General Mission Board, Elgin, Ill. Price 10c. The study book, "Oriental in American Life," at 60c, may be ordered from the same.

PROGRAM I

(Based on Chapter I of "Oriental in American Life")

Chapter I, Transformation of Chinatown

"Prove all things," said the apostle Paul, "hold fast that which is good."

Worship

Hymn—All Hail the Power of Jesus' Name.

Scripture—Matt. 25: 34-40.

Hymn—Awake My Soul in Joyful Lays.

"Christian, dost thou see them
Coming to our shores;
Men from every nation
Knocking at our doors?
Christian, up and meet them;
Meet them ere they're lost;
Save them for the nation,
Save them by the cross.

"Christian, dost thou feel them;
Souls weighed down by sin;
Living in the darkness,
Where no light comes in?
Christian, up and save them,
Save them ere they're lost;
Save them for the nation,
Save them by the cross."

Prayer—Pray for the Chinese who are in America that they may not become discouraged and have a wrong conception of Christianity. Pray for the Chinese and American Christian leaders who are endeavoring to lead these Orientals to a better way of life.

Chapter Outline

"Fortunately for us here in America, our racial attitudes towards Oriental people are still flexible in the main."

1. Give the Foreword.
2. Describe briefly the old and new Chinatown.
3. The new forces at work; see account of the Chung Mei home in "Missionary Review of the World," June, 1934.
4. Tell of the Chinese in America in the early days.
5. Agitation against the Chinese. (a) The Tacoma mob. (b) The San Francisco document.
6. Moral problems in Chinese communities.
7. Tell briefly of good and bad tongs.
8. Exclusion laws.
9. A life story and its sequel.
10. The Church of the Brethren at work among the Chinese in America.

(For information see last year's home mission program prepared for Women's Missionary Societies. Price, 5c per copy. Order from General Mission Board, Elgin, Ill.)

An Adventure in Better Race Relations

I. UNDERSTANDING THE NEGRO

If one would understand the Negro he must live with him and learn something about his education, culture and religion. With this in mind the educational committee of Camp Alexander Mack, Indiana, invited Dr. H. R. White, pastor of one of the Negro churches of South Bend, Ind., to participate in the young people's camp of 1934. He and his wife came and remained in camp throughout the entire period of twelve days.

This was a real experiment in race relations both for the campers and Dr. and Mrs. White. The campers were for the most part quite happy over the opportunity. The Dr. and his good wife were willing to make the adventure, but they did have some feeling of uncertainty. However, after a few days in camp all uncertainty was gone and by the close of camp the experiment had become a reality as far as camp was concerned. The young people no longer were aware of the presence of a man and a woman of another color; they considered them a part of the group in class, at play and at the table. The good doctor said: "I have almost forgotten that I am black."

It has been a long time since any speaker and teacher has received a better response from the young people than did Dr. White. He was a scholar and a friend and in a most acceptable manner presented the life of the Negro as he has struggled to learn and become a citizen of high regard. The most remarkable observation was that in face of the recognition and praise that came as a result of his good work there was a growing spirit of humility and courtesy upon the part of Dr. White. His presence was a real picture in action of a Negro living as he believed the Master would have him live.

After the close of the camp, Dr. White said: "I consider that my experience in the camp at Mack has been the greatest opportunity of my life and that it has been the crowning experience of my ministry." He also said: "I have a new appreciation of the white people and their desire to understand the colored race." The young people found that they had a new appreciation for the colored race and their ability to achieve through education and culture. A goodly number expressed their surprise in discovering what the Negro has done and the contribution he has made to the life of America. They went back home understanding the colored race as few have the privilege.

But one question remains in the thinking of the committee and of Dr. White: Can the same thing happen in every community where the atmosphere of camp is lacking? As for camp, the experiment was a success. We wait to see what the results will be and if some community will be brave enough to get acquainted with the Negro within its gates.

J. Clyde Forney.

Elgin, Ill.

II. OUR CAMP MACK EXPERIENCE

An enrollment of 167 young people on the opening day at Camp Mack, Aug. 14, last, was pronounced by old campers as a harbinger of the most successful camp ever held on that beautiful and historic spot. And this pronouncement proved true during the twelve delightful days we spent there. The enrollment increased to more than two hundred, and embraced young people from six states.

Added to the splendid course of study was a new feature, "The Negro's Cultural Achievements." Through the kind offices of J. Clyde Forney, dean of the camp, with whom I had labored in South Bend for nine years, I was invited to

teach that course and my wife was asked to lead the young women of one of the cabins. I must say here that I feared that my wife would have the real problem, living with and having the closest association with the girls, but after the first two days, I could see them with her about the grounds, some of them holding her hands; and then I knew that the Christian spirit—the spirit of Camp Mack had triumphed.

I was given the forum period of one hour in the forenoon and spoke to the whole group. I began with a brief sketch of my own life and experiences, then traced the Negro's life and culture in Africa, the breaking up of the Egyptian empire and the scattering of the tribes, down to the introduction of American slavery. The gains of the Negro both in spirit and intellect while in slavery and his almost miraculous development during the last seventy years, were stressed in facts and figures under various topical outlines, as it seemed, to the delight of my hearers.

After making four addresses in as many days, the nicest thing that could have happened came to pass, that was the coming to camp of A. D. Helser, the missionary to British Nigeria. He remained with us three days and brought his messages fresh from the African "bush" and recent contacts he had had in his work with the natives. His addresses confirmed all that I had said and emphasized the eagerness of the campers to hear the balance of my story.

The campers were delighted to know of those forces operating from both without and within which have so marvelously developed Negro culture and achievement in America during the past seventy years. Many of the young people expressed the opinion that the secret of better race relations lies in mutual understanding among the various race groups.

That the Negro has accomplished so much in general culture and economics in so brief a period, heavily handicapped as he is, seemed a surprise to the young people. The many congratulations and promises of coöperation from them doubly convince us that our time and efforts at camp were well spent.

No picture of the camp would be complete if it did not show Dean Forney standing in the foreground, ready to lead, eager to help, looking for some one's burden to carry, some one's load to lighten. Intelligent, resourceful, gentle, kind, uncompromising when he sees the right, Dean Forney was the dynamo which kept the wheels of Camp Mack oiled and in constant motion.

(Continued on Page 25)



Dr. and Mrs. H. R. White ably represented their people's cultural achievements at Camp Mack. Dr. H. R. White is pastor of the African M. E. Church of South Bend, Ind. He has studied in a number of the best Negro schools and has been honored with the degree, Doctor of Divinity. He was one time secretary to Booker T. Washington. He assisted him in writing the book, "Up From Slavery." He was honored with the presidency of the Ministerial Association of South Bend for one term.

KINGDOM GLEANINGS

Calendar for Sunday, December 2

Sunday-school Lesson, The Christian as Witness.—1 Thess. 1: 1-10.

Christian Workers' Meeting, Old Testament Messianic Passages.

B. Y. P. D. Programs:

Young People—My Musical Friends.

Intermediates—Why Not?

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Gains for the Kingdom

Five baptisms in the Tyrone church, Pa.

Nine baptisms in the Trotwood church, Ohio, Bro. J. O. Winger of North Manchester, Ind., evangelist.

Nine baptisms in the La Porte church, Ind., Bro. H. A. Claybaugh of Pine Creek church, evangelist.

Nine baptisms in the Oakland church, Ohio, Bro. Martin, pastor-evangelist.

Six baptisms in the Fruita church, Colo., Bro. E. S. Coffman of Elgin, Ill., evangelist.

Three baptisms in the Mountain Grove church, W. Va., Bro. B. W. Smith of Burlington, evangelist.

Four baptisms in the Mt. Olive church, Va., Bro. S. D. Lindsay of Timberville, Va., evangelist.

Seven baptisms in the Detroit church, Mich., Bro. Chas. O. Forror of Brethren, Mich., evangelist.

One baptism in the Kent church, Ohio, Bro. Oliver Royer of Alliance, Ohio, evangelist.

Nine baptisms at the Curry house, Woodbury congregation, Pa., Bro. C. L. Cox of Claysburg, Pa., evangelist.

Three baptisms in the Flower Hill church, Md., Bro. A. L. B. Martin of Baltimore, Md., evangelist.

Eleven baptisms in the Sugar Run church, Aughwick congregation, Pa., Bro. W. H. Hanawalt, pastor-evangelist.

Two baptisms in the Denton church, Md.

Twenty-five baptisms in the Lick Creek church, Ohio, Bro. Dewey Rowe and wife of South Bend, Ind., evangelists.

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Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. D. R. McFadden of Smithville, Ohio, Dec. 10 in the Eversole church, Ohio.

Bro. F. E. McCune of Mt. Morris, Ill., Nov. 25 to Dec. 9 in the Dixon church, Ill.

Bro. John Ellis of Johnstown, Pa., Dec. 3 to 14 in the Conemaugh church, Pa.

Brother and Sister B. M. Rollins of Keyser, W. Va., Nov. 26 in the Ottumwa church, Iowa.

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Personal Mention

Sister B. W. Eikenberry, La Verne, Calif., wishes to thank "her many friends all over the brotherhood for their much appreciated letters of consolation" in her recent bereavement.

Bro. J. C. Beahm, Greencastle, Pa., wishes to join the many others in tribute to the memory of our departed Bro. Levi Garst. He writes: "It was my pleasure to know Bro. Garst as a boy and a pupil. . . . About two years ago I visited a church where he was conducting a revival meet-

ing. He introduced me to conduct the devotions before his sermon as his 'old teacher.' Then and now my memory goes back to his record in elementary school work. He was a model pupil in appreciation of opportunity and painstaking care in the preparation of his daily tasks. . . . In no case have I known the proverb, 'The child is father of the man' to be more true than in the life of Levi Garst."

When Bro. B. M. Rollins of Keyser, W. Va., was visiting in the home of Eld. Harvey Gillam near Fredericksburg, Iowa, Sister Gillam told him that they have been subscribers to the church paper for fifty-four years. They were married in March, 1880, went to housekeeping that spring, subscribed at once for The Brethren at Work and have taken that paper and its successor, The Gospel Messenger, ever since.

Bro. A. W. Adkins of Southern Missouri had been holding meetings in the Panther Creek church of Southern Illinois. So when Brother and Sister Curtis McCauley of that place graciously proposed to bring him along on their visit to the Publishing House, he accepted gladly. We Messenger folks were glad to see them all.

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Miscellaneous Items

Is your congregation planning to take advantage of the economical church club rate on the Messenger? Turn to page 31 for more information.

"**We would like** to correspond with any church that has either old or new used Hymnals in fair condition, which they wish to dispose of. Please state number of books you have and the edition."—Evan Brallier, Chairman Book Committee, Laurens, Iowa.

The West Dayton church will give lodging and breakfast free to all our ministers attending the Federal Council of Churches meeting in Dayton, Dec. 4 to 7, if we receive requests for same not later than Dec. 3. This is the first time the Federal Council of Churches selected a city as small as Dayton. It is a memorable meeting that ought to have many of our ministers in attendance—especially those in the near-by states. On the program are listed some of the greatest preachers in America.—J. Perry Prather, 18 College St., Dayton, Ohio.

Gripping sermon topics do not always come easily at the command of the tired preacher. Here's a list from which one pastor asked his parishioners to select by ballot the ones they would like to have him use: How Can I Free Myself From Worry? The Greatest Sins of Today; The Greatest Virtues of Today; The Modern Use of the Bible; What Amusements Are Christian? Why I Believe in the Young People of Today; What Is Religion For? Let Us Have Peace! What It Means to Be a Christian; Why I Believe in Immortality; Does Foreign Mission Work Pay?

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With Our Schools

McPherson College

Prof. J. A. Blair of the Education and Psychology department was the successful candidate for superintendent of public instruction of McPherson County in the recent election. For some twenty years on the faculty of the college, born to the classroom, uniquely able also in chapel addresses, his leaving is sorely regretted while an earnest of well-wishes attends him.

Dr. Wilhelm Pauck, young native German theologian, teacher at Chicago Theological Seminary, was brought to the campus for two days by the Religious Life groups. An

extra lecture to the faculty on Barthian theology was acceptable in several ways.

Dr. H. C. Englebrecht, author of "The Merchants of Death," lectured Nov. 16 on the lyceum course. Weighted facts in his clear presentation should incite to effective action in the munitions problem and its larger parade ground: war.

The interregnum of no pastor increases the pulpit duties of President Schwalm, Dean Repogle, Dr. Petry, the first-mentioned above, and others. The twelve years' pastoral service of the Richards makes an excellent background.

Homecoming with its accompanying frills and valid ties . . . district meetings, numerous and important . . . forensics well-manned . . . dramatics, on the stage and off . . . some non-tenuous academic threads pervading the whole . . . amid a Christian outlook . . .

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Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

The Living Bible—Chapter by Chapter, by Amos R. Wells. W. A. Wild Co. 343 pages. \$1.00.

Dr. Wells left a number of devotional books, not the least serviceable of which is this one. For daily readings week by week the book offers one chapter a day for Bible reading. In this way the 1,179 chapters will be read in 169 weeks. To each chapter the author gives a name, always preceded by the word "my." Thus each reading becomes personal. But there is always the liberty for the reader to fix his own name to the chapters. Devotional comments accompany the reading of each chapter. These comments are brief, pointed and bear a personal stamp. Again the reader is encouraged to work out his own devotional comments. The reading is to be of the devotional, not a critical nature. Daily food for daily living from the Word of God is the aim. To Ezekiel 33 he gives this title, "My New Heart." The comments are:

"That is what I need, O God, a new heart. Not a new house, nor a new fortune, nor new garments; not new knowledge nor new philosophy; not new achievements even. No; what I need is a new power of achievement, new capacity to enjoy, to bless and be blessed. What I need is a new heart."

Old and young alike will find needed help in daily Bible reading as they follow the suggestions of "The Living Bible" and read from their own Bible the words God has seen fit to leave with mankind.

Child Rights, a Plea for Childhood, by H. K. Ober. 47 pages. Cloth, 75c; heavy paper, 50c.

In his long career as teacher, minister and student of religious education the author has specialized in studying the child, his nature, his possibilities and his rights. In this book he has summed up his conclusions and has put them up in very readable style. Primarily a book for parents, teachers and ministers the contents will be read by young folks with enthusiasm. The six rights for which the writer pleads are: The Right to Be Well Born, The Right to Grow Up in a Christian Home, The Right to Be Understood, The Right to Be Taught, The Right to a Proper Apology, The Right to the Abundant Life. These six chapters along with the introduction, choice poems and bibliography make this new book one of special interest and value in the Christian home. Those who know the author will find his personal

stamp on every page—a quality that always increases the worth of a book.

By the Still Waters, by Vance Havner. Fleming H. Revell Co. 96 pages. \$1.00.

A devotional book of twenty-nine chapters, each of which breathes the spirit of prayer, meditation and assurance. Leads from the din and tumult of the day to quiet thought of God and his goodness. The author takes one to woods, books, birds, to men and women, to boys and girls, and then directs all to God. He so uses Bible passages that they live and become a part of the reader. A strong and simple faith holds throughout. As one reads doubts vanish and fears are put to flight.

The Rite of Baptism, by William Kinsey. Pilot Publishing Company. Price, 15c (paper). 36 pages.

The full title of this little booklet is The Rite of Baptism, a Catechism on Baptism with Other Helps and Suggestions for Those Beginning the Christian Way of Life. First there is a certificate of baptism, as the idea is for each one to have a booklet of his own. Then follow forty questions and answers on baptism put up in the form of a catechism. These cover eight pages. Other pages contain a description of a Christian, the Brethren's Card (with further explanations), The Victorious Life, Choice Bible chapters, the Ten Commandments and the Apostles' Creed. The author has included such material as he has found useful in his pastorate in training those about to enter the church.

THE QUIET HOUR

The Cruelty of Vengeance

2 Samuel 14: 1-24

For Week Beginning December 9

The king's heart was toward Absalom, v. 1

Absalom was in exile because he had killed his half-brother, Amnon. The king had lost two sons, one by death and one by exile (Psa. 102: 7; 2 Tim. 4: 16).

A wise woman from Tekoah, v. 2

One of the most delicate of problems is to deal with the hatreds and quarrels and punishments which society presents. Joab knew that it was a delicate piece of business (Job 28: 16; Prov. 2: 13; 8: 11; Eccles. 2: 13; 7: 19).

The king is faulty, v. 13

The king was quite willing to decide justly in the case of the woman but he had not seen the cruelty in his own family. Thus does vengeance blind us (Gen. 42: 21; Num. 21: 7; Ezra 9: 6).

Vengeance is two-edged

It destroys the joy of him who harbors it. It blasts the life of him upon whom it is worked (Psa. 37: 8; Prov. 14: 17; 16: 32; 19: 11).

Vengeance is futile

It never changes an enemy into a friend. It keeps an enemy always an enemy, only deepening and intensifying his hatred (Eccles. 7: 9; Matt. 5: 22).

Forgiveness

This is the exact opposite of vengeance. The man who forgives is happy, because he has saved his brother, if his brother repents (Mark 11: 25; Luke 17: 4; Eph. 4: 32).

Discussion

Does vengeance ever settle anything? Why not? Why does love work where vengeance will not? R. H. M.

HOME AND FAMILY

Heaven Near

BY ANNE ELLEN KITTLE

In my fancy I can see,
A modest home in Bethany;
An open doorway always there
Where weary and forlorn repair;
A home so peaceful and so blest
By Christ who was a welcome Guest.

My sister, do you always keep
A home where glowing flames can leap?
Where children fair may come to play
And bask within Love's cheery ray?
Then heaven is almost achieved,
Much nearer than your heart believed.

Sugarcreek, Ohio.

How to Keep Christ in Christmas

BY FLORENCE S. STUDEBAKER

In Five Parts—Part One

CHRISTMAS to each of us is just what we make it. It may be a day of happiness, good cheer, sharing and worship; or its opposite, disappointment, lethargy and weariness from overworked nerves, selfishness and failure. The latter picture will be true if we fail to keep Christ in Christmas.

Without a doubt much has been done to commercialize the day. Even in some religious gatherings and celebrations supposed to be in commemoration of the birthday of Christ, one is amazed at the vast numbers who seem to be worshipping Santa Claus instead of the Christ Child. It is for us as Christian professors; as mothers in the home to decide whether we will keep the Christ in Christmas or allow Santa Claus to master our attitudes and teaching.

Several years ago a writer in the MESSENGER related his experience upon visiting a department store and making inquiry for greeting cards. He wished to have cards suggestive of Christ's birthday. Out of six hundred and ninety cards examined, but one had a picture of the Christ Child, one, a star, two showed a manger and eight had pictures of camels. One merchant informed him that the Jews, who crucified the Christ, are the makers of a great per cent of the greeting cards. He suggested that it was a well thought out scheme to substitute everything else for the Christ.

Thus a great deal of money is spent commercializing Christmas, while the real significance of the Bethlehem message is lost in the maze of things. You and I as Christians may counteract the wrong by sending out only those greetings which suggest the real meaning and origin of the day. Sometimes one in haste will write *Xmas*. In school the algebra instructor says *X*

stands for an unknown quantity. Surely you do not intend that to be true concerning your acquaintance with Christ! Then write Christmas so those looking on may be reminded of the Christ whose birth you celebrate.

What should Christmas mean to us as mothers? Is it merely a festival of rejoicing, loaded tables, Christmas tree, rich decorations, with tired bodies as a result and a feeling of relief when it is over?

Has not the coming of Mary's Son put new value on childhood? Do we realize how much our children depend upon us for real happiness? How well I recall the barrenness of that first Christmas as a child of thirteen after my mother had slipped away in death. Yes, there were the usual festivities. The older brothers and sisters came home with their families. There were lovely gifts, more perhaps than at other Christmases I had known. There was an effort on the part of kindly friends to ease the sting of loneliness. But the light and joy had gone out of Christmas planning and preparation because mother, the originator of the loveliest secrets, was gone.

A certain mother approached Christmas with a deep grief which she allowed to rob her of the sweet consciousness of the season. The children went gallantly ahead writing letters to Santa, sniffing round in buffet drawers and on closet shelves and even in the attic. But there were no strange bulging packages, no jolly baking or candy bees in the kitchen, no tree to trim. Something needed to be done.

One day the oldest boy, a lad of ten, after visiting the dime store requested to see his mother alone. He laid a small package containing a silver flower ornament in her lap.

"At first I decided to get it just for you, but I thought you'd like it better if I got it for all of us," he explained simply.

"For all of us." A few simple words, but they broke the ice in that mother's heart. The trust of it—"I thought you'd like it better if I got it for all of us." Mother stood for something in that home and the decorations which her child had so unwittingly laid in her lap had the same effect as pinning a medal on a soldier. Did things happen? Indeed! There were laughter and tears and secrets behind doors and hands over mouths and caperings. Joy once more flowed through that house in an ever-widening stream. Christmas was really coming!

Ways and means were found and the next afternoon father and mother dashed around town in a taxi bulging with bundles. The snow whirled about the corners and lifted the red coat tails of Santa ringing his bell.

"Stop, I want to go home broke," cried the mother and she emptied her purse in the block pot and gave the bell an extra twirl just for luck.

"Woman!" said father, poking his head out of the taxi, "I want my supper."

"Are you sure you got something round for the toe," she asked anxiously as she climbed back in.

"Something round for the toe of every stocking, perfectly round," retorted father.

"That's good," and for the fiftieth time she peeked in the paper sack which held the pink and white peppermint canes. "They are so brittle, I'm afraid to give them a hard look," she laughed. "I can't remember a Christmas when we haven't put a cane in the top of each stocking."

And then a sudden chill swept over her as she thought how close she had come to not having Christmas at all, to say nothing of candy canes. "To think I might have failed these babes," she thought that night as she sat with the silver flower in her hand. "I was deliberately throwing my dark hour on their shoulders, though I would gladly die to bring them up happy and good. And all they were asking me was not to kick down the beautiful thing we've been building together."

Right then and there she learned afresh what every woman should know: that the gay happy things we start doing with our children just for fun become the dependable bricks in the family wall. Children who have been brought up in homes on genuine family fun are seldom lost on the spiritual waste lands. The homes that mean something are the homes where "mamma always loved flowers on the table," or "papa always put a quarter under our pillows when our teeth came out," or "new dimes under our dinner plates on New Year's Eve." These were happy things to look forward to—sure things like the sun rising in the morning.

Franklin Grove, Ill.

(To Be Continued)

What to Pray For

Week of December 1 to 8

SISTER ELIZA MILLER of Umalla, India, sends the following items for prayer:

1. That a revival may come to all our churches in Raj Pipla. (This is the name of the district in which Umalla and Vali are located.)

2. That the responsibility of the salvation of their own people may so be laid on the hearts of all the Christians in Raj Pipla, that they will bear witness in life and deed to the power of Christ in their own lives.

3. That indigenous, volunteer leaders, both men and women, may be raised up in all our churches.

4. Pray for the staff of teachers in the Vali School and Boarding School.

5. That the government may look favorably on the petition sent in for the establishment of a coöperative banking society among Christians of Umalla and Vali.

6. That the women and children may be blessed through the meetings, sewing classes, and various organizations established among them.

7. That the missionary staff may so live and work among the people as to commend the Christ for whom they are giving their lives.

8. Pray for members of the church whose walk and conduct have not been in accordance with the teachings of Christ.

Also pray for Bro. A. S. B. Miller and wife. Bro. Miller has much influence among government men of his territory and they seek him out as a director and guide as they attempt to establish better means of uplifting their subjects.

Supporting the Church Program Three Hours

THE Rock Run congregation, Northern Indiana, has subscribed for a \$100 share of support in the entire Conference Budget. One hundred dollars will support the whole brotherhood program for approximately three hours. This means carrying the work of our missions in India, China, Africa and Europe and the general home program in America. The church has chosen from 9:00 A. M. to 12:00 Noon, Sunday, November 25, as the time for their support to be effective. A suitable program will be given in their church that day.

The 1934 Junior Project

The 1934 Junior Project on Africa is now coming to its close. Two hundred and twenty-five groups of Junior boys and girls have been studying about Africa during the year and have been working to send either gifts of handwork or offerings of money, or both, to our mission stations at Marama, Lassa and Garkida.

In these last months of the year, every week brings packages filled with scrapbooks, mounted pictures, bandages, dressings and other miscellaneous gifts to the mission board office.

These articles are then packed into strong wooden boxes and sent to the mission in Africa. Already two such boxes have been shipped along with the personal baggage belonging to the Bittinger family. Between Christmas and New Year other boxes will be sent.

Over and above such handmade presents, many groups have been sending to the General Mission Board their offerings of money. Up until Nov. 1, \$453.14 had reached the office designated for the Juniors of Africa. This money helps the children over there to remain in school and gives them a chance to hear the gospel story of Jesus. Before the close of the year may these offerings at least reach the amount given last year by the Juniors. That was \$1,687.08.

It is hoped that the groups that have not yet responded this year may do so within the remaining month.

Every Project Leader should rejoice that she is helping to foster the study and spirit of missions among the Junior age group of our church. The General Mission Board wishes to express its appreciation for those who attempt to make missions a vital part of their church program in all age groups.

THE CHURCH AT WORK

Directed by M. R. Zigler, Executive Secretary; Rufus D. Bowman, Director of Adult Education; R. E. Mohler, Secretary of Men's Work; Mrs. Ross D. Murphy, President of Women's Work; Dan West, Director of Young People's Work; Raymond R. Peters, Chairman of Intermediate Committee; Ruth Shriver, Director of Children's Work; H. Spenser Minnich, Secretary of Christian Finance; Ross D. Murphy, representing the Pastoral Association; Ruth C. Sollenberger, Office Secretary.

ADMINISTRATION

The Preacher Impelled to Preach

BY H. S. WILL

Article Supplied by the Pastoral Association

THREE texts stand before me as I think on this subject. The first one is Luke 4: 43. "I must preach the good tidings of the kingdom of God to the other cities also." These words were spoken by Jesus. That word *must* conveys the urgency of an inward compulsion in the preaching of the Master. Prior to this Jesus took as his text at Nazareth these words from Isaiah, Chapter 61:

"The Spirit of the Lord is upon me,
Because he anointed me to preach good tidings to the poor:
He hath sent me to proclaim release to the captives,
And recovering of sight to the blind,
To set at liberty them that are bruised,
To proclaim the acceptable year of the Lord."

Jesus was a Preacher who was impelled to preach.

The second text is Acts 4: 20. "We can not but speak the things which we saw and heard." This is recorded as having been conjointly spoken by Peter and John. It was in a Jerusalem court room. The disciples had spent the night in jail for preaching. Under threat they were warned to preach no more in Jerusalem. Then Peter and John spoke. Upon release we are told that they prayed, and being filled with the Spirit, they preached the word of God with boldness. They were preachers, like their Master, who were impelled to preach.

The third text is First Corinthians 9: 16. "As far as preaching the good news is concerned, that is nothing for me to boast of, for I can not help doing it" (Goodspeed). This passage reveals the secret of Paul's power as a preacher. An inward compulsion mastered him.

Since New Testament days church history records the story of many preachers who were impelled to preach. They are the ones Ernest Bourner Allen calls Men of the Burning Heart. Threats of dungeon and martyrdom did not silence them. They were like Paul—they couldn't help preaching. Silence was to them an agony above any torture. Their hearts had been strangely warmed. They had been anointed and commissioned. No preacher outside their ranks has ever counted much for the kingdom.

Preachers are under fire today. "I have lost my respect for ministers. They are not sincere. They don't believe what they say and they don't practise it either." I heard a man of some ability say that recently. A little later he limited his statement to "some ministers." Preachers are accused of many things. "I always had a feeling that our minister was too professional. He preached because it was Sunday, 11 A. M., and the people were gathered for service, and not because a message was burning on his soul for utterance." A loyal churchman told me that. Frequently I hear the statement that preachers don't preach like they used to and that they don't get the results either. I question if ever there was a time when the ministry was as cultured and scholarly as it is today. I also question if the message of the pulpit today is as effective as it has been in some times past. Something is often lacking. Surely it isn't in the discipline of the intellect. Could it be that it is in the passion of the minister? Could it be that we are ministers who are not impelled to preach, as was the Master? Only a spirit that burns can kindle other hearts. Will anything short of a touch of fire on our ministry consume the fire of criticism which is being projected against the ministry today?

Christ in a Needy World *

Matthew 14: 13-21

December 16

1. **Jesus Had Compassion on the Multitudes.** Matt. 14: 14.
What is the attitude toward the distressed today? Are we moved with compassion or with annoyance?
2. **He Fed the Hungry Multitudes.** John 6: 11.
What can his followers do for the hungry today? How about seeking out and, if possible, removing the causes of hunger?
3. **He Healed the Sick.** Matt. 8: 14-17.
What is our obligation here? See Matt. 25: 36; Jas. 5: 14.
4. **He Was a Friend to Sinners.** John 5: 14; 8: 11; Matt. 9: 2.
5. **His Message Was for the Poor as Well as for the Rich.** Matt. 11: 5.
6. **He refused to Recognize Caste Lines.** Luke 5: 29, 32.
What is the attitude of our missionaries toward caste in India? Is present day caste confined to India? Explain.
7. **His Very Presence Was a Rebuke to Economic Injustice.** Luke 19: 8-10.

Questions for Discussion:

- a. What are the outstanding needs of the world in our day?
- b. Is Christ sufficient for these needs?
- c. Are Christ's followers relating him to these needs as he would have them do?

* From now on the topical outline for your Christian Workers' Meeting will appear in this department of the Messenger. Outlines will be printed about two weeks in advance of the date for their use. This means that the Topical Outlines booklets are to be discontinued, and that beginning Jan. 1, 1935, those now using the booklet should save their Messengers in order to have their outlines. Bro. Ira Frantz has prepared a splendid set of topics for January to June, 1935. We are very happy to offer all Messenger readers this added service.—Ed.

I heard a man once say if a minister *could* quit preaching and follow other work that likely he ought to do it. I can see some justification for the statement. Unless the love of Christ constrains a man to preach his ministry will amount to little. Unless the Spirit of the Lord is upon the minister in his preaching of the gospel his message will not bring much release to those who are in captivity. The ministry today needs a new-old dynamic. The growing complexity of demands upon the ministry and the increasing secular resistance to the minister's message is producing a strain that discourages and breaks. A prominent church leader declared after traveling about the states that he discovered all too frequently among the ministers a feeling of defeat. Spiritual biography from the days of the prophets onward indicates that the dynamic we need consists in a personal Pentecost. Men tarried. They were touched with fire. Henceforth they were impelled. E. Stanley Jones suggests that the church is living, between Easter and Pentecost; between life offered and life appropriated. If that is true of the church, it is because it is first true of the ministers. Who, more than the ministers, set the spiritual temperature of the church? The need is for prophets and priests in our pulpits who are impelled to preach and to pray. Nothing short of this will bring the long sought for and much needed spiritual awakening.

Preachers who are impelled to preach, this spiritual awakening awaits your ascent into the pulpit.

Wenatchee, Wash.

World Wide Missions and Christmas

Announcements concerning Christmas program materials have been sent to superintendents, missionary secretaries and missionary committees. Giving to the Conference Budget has been on the increase throughout the year. Ministers and superintendents have the unique responsibility to encourage the members of the church and Sunday-school to share liberally in the interest of the Christian program at this Christmas.

Annual Reports

Our annual reports are coming in from the churches. However, some churches have failed to report, making a serious delay in publishing the Yearbook. Will every pastor and superintendent make sure that the report is sent to the Secretary of his District Ministerial Board?

CHRISTIAN FINANCE

Stewardship Principles

1. God is our loving heavenly Father.
2. God is sovereign Owner of all created things.
3. As God's son I am a steward over all he has committed to me.
4. As a steward, I acknowledge his creative ownership of all that I have acquired.
5. All that I have acquired, I must faithfully administer so that my life and property may truly represent his personality.

6. To administer righteously, I must honorably acquire, cautiously spend, wisely invest, liberally give, and carefully account.

LEADERSHIP

Whose Job Is It to Train the Leaders?

The important thing is to see that it is done; not who does it.

In many churches, where the superintendent is an alert, progressive person, he will adequately sponsor the program of the training of leaders. In other churches, the pastor will become the real sponsor of this program; the superintendent is either too busy, or not concerned about this problem.

There is an additional reason why the pastor may often be head of the program of the training of leaders. The word of the hour is—training for the total church leadership: deacon, chorister, committee heads, trustees, members of boards, teachers, department heads. Everyone. And if this broader meaning of leadership training is adopted, and your pastor is on the job, he is the natural sponsor of this training program.

In still other churches, a special person may be appointed to sponsor the leadership training program.

The important thing is—to get it done; and the person to do it is the one who will take it earnestly, studiously and painstakingly.

The training of leaders for the church program is being increasingly emphasized as a most vital part of the program. All too many churches are groping along with a handful of overworked leaders—simply because the leadership problem has been worried about, rather than worked on.

Every "leader of leaders" for 1934-35 should adopt for his diligent study Dr. Knapp's book, "Leadership Education in the Church." Dr. Knapp is the director of leadership training for the International Council of Religious Education; and his book is rich in its suggestions for "Leadership Education in the Church."

PEACE

Facts From the Nye Investigation

Mr. Frank Sheridan Jonas, salesman for the Curtiss-Wright airplane company, in a confidential letter for December, 1933, to Mr. Owen Shannon, another member of the Curtiss-Wright organization, has illumined the nature of the armament trade. Mr. Jonas had been working on the sale of airplanes to the combatants in the Chaco, but it seemed at the moment that the conflict might be closing. The Montevideo conference for peace between Bolivia and Paraguay was about to open. The league of nations seemed to be making headway, too. Mr. Jonas, in his letter, said: "Business from that end is probably finished. . . . We are certainly in one hell of a business where a fellow has to wish for trouble so as to make a living, the only consolation being, however, that if we don't get the business some one else will. It would be a terrible state of affairs if my conscience started to bother me now."—Charles E. Zunkel.

TEMPERANCE

Alcohol's Way With Men

In his article under the above title, Dr. Harold C. Miller, M. D., says: "The effects of alcohol are drunkenness and death and exploitation, these three, and the greatest of these is exploitation."

There have been many calls for the free leaflet containing this article, and for a while the stock was exhausted. Now another reprint has been made, so that orders for it may be sent to the Board of Christian Education. The Board will appreciate your sending a small amount in stamps for the outgoing postage on your order.

WORSHIP

Hymns and Carols

The choice of good hymns and carols of tested worth is often a serious matter, either because they are not available in convenient form, or because there is a lack of adequate experience on which the choir director or pastor can base his judgment as to the merits of a hymn or hymn tune. It is of first importance that those in charge of our church music keep as their guide in this matter a collection of hymns and carols that is at once a standard as to excellence, and that is the result of a life-long experience in the music of the church.

"Selected Hymns and Carols" is the result of the late Dean Lutkin's experience in church music as developed during half a century of activity in all parts of our country. The specific object he had in mind in making this collection was to provide a standard by which those in charge of music in our churches might judge the materials set before their congregations. "Selected Hymns and Carols" provides this standard. "Selected Hymns and Carols" contains 77 choice hymns and carols representing the various countries as well as our own. It was the hope of the compiler of this collection that it might be distributed as freely and as wisely as possible, and through the substantial help of close friends of Dean Lutkin, Northwestern University it able to carry out his wishes. The University will send a copy to any pastor or church musician who will send his name and address and his official church capacity, and six cents in stamps. Address Northwestern University, Department of Church Music, Evanston, Ill.

ADULT

A New Study Course

"Problems of Christian Family Life Today," by George Walter Fiske, is a splendid study course for adults which has been recently published. This study course will help us make more vital the home emphasis. One Sunday-school is planning for each adult class to study the problems of the Christian family for six consecutive Sundays. This plan is practicable for both small and large churches. The study course mentioned above is valuable for Sunday-school classes because of the Biblical material it contains. The chapter headings are as follows: Keeping the Family Christian; Maintaining a Home Democracy; Tensions Which Lead to Broken Homes; Family Ideals of Honor, Truth, and Industry; Family Problems in Recreation and Study; Enriching the Family Life and Outlook. You may secure the books from the Board of Christian Education for 40c per copy.

MEN'S WORK

Men's Work in Middle Indiana

Men's Work in Middle Indiana is definitely sponsoring three projects at the present time. They are as follows: (1) Home Missions. (2) Every man a regular attendant at all church services. (3) Every man making a cash contribution toward the Quinter-Miller Auditorium at Camp Mack. The above program should serve as a suggestion to other Men's Work groups, as ways in which they can as a district or region sponsor the work of the church.

WOMEN'S WORK

Two Things to Think About

It is necessary to assemble the material for the new Year-book. Will the district directors please see to it that the official directory is complete and up-to-date and report same at once to Anetta Mow at the Women's Work office in Elgin? Inasmuch, however, as these changes do not occur at the same time in the various districts, please report them as they do occur.

A word concerning the "advisability versus inadvisability" of frequent changes in the official set-up may be in place. Of course, by the "official set-up" we simply mean a group of women chosen for specific and definite service or leadership, which in turn means that these women shall give time and thought to the study of the program and to the needs of the district and the local church. It requires some time for this and also time to bring into practice undeveloped characteristics of leadership. Where a woman manifests these characteristics as well as a consecrated devotion to the cause, I would suggest that she remain in office as long as she continues to function efficiently, or at least for a reasonable period of time. I would not lengthen the term of office beyond that in general practice, but would suggest that a woman who functions efficiently and acceptably to the group which she represents should not be removed for the mere sake of "rotation in office." True, we wish to extend leadership as widely as possible, but an efficient woman has many opportunities to develop and encourage leadership while in office, and this type of woman is always ready and willing to recognize leadership as it is developed and also to call another to serve in her capacity when this seems advisable.

I should like to say a word further to the group that chooses its representative leaders. Always choose on the basis of efficiency, consecration and devotion to the cause. The Lord can bless us in a marvelous way when we work together in this capacity. More than 250 district leaders and 2,000 local leaders all studying the program of the church as it functions through Women's Work—what an army of servants for the Lord—what a force for good in the cause of righteousness!—Mrs. Ross D. Murphy.

YOUNG PEOPLE

Future Plans

"A new person, a new home, a new church, a new community, a new nation, a new world"—that is the suggested procedure for "Christian Youth Building a New World." The special emphasis for young people for the nine months, January to October, 1935, is "Christ in the Life of the Home," the second step in the above program. An outline of topics for the Sunday evening meetings will be printed in "Our Young People." Write-ups on these topics will appear from week to week in the young people's paper, also. Additional helps for making out the programs will be made available.

Plans for young people's work, as outlined by the Young People's Commission, include the special emphasis on "Christ in the Life of the Church" for the year beginning Oct. 1, 1935.

It is the plan that the young people's paper, in addition to the material for the Sunday evening meetings, will include practical suggestions for other phases of the young people's program in the local church. Reports of what other young people's departments are doing will also be given.

INTERMEDIATES

Why an Intermediate Program?

1. Because we have intermediates—there are thirteen thousand between the ages twelve and fifteen.
2. Because our present program is not adequate. The needs are not being met. This is evidenced in the fact that many discontinue Sunday-school and church attendance.
3. Because we can have a better program. It is possible for the Church of the Brethren to develop a very worthwhile program for this age group. To do this we need the support of every pastor and church leader. Many people are saying that intermediates are the most neglected age group in the church. On the other hand, time spent with this age will bring not only more abundant living at present for the persons involved, but will lay a foundation for the years ahead. In many places where the needs of intermediates have been met, more effective young people's work has been done, since these intermediates became young people.

CHILDREN

What Shall We Have for Christmas?

Which shall it be—an orgy of self-conscious entertainment on the part of the children, tired teachers, politely interested audience—or—a service of beauty, of hushed reverence, that all can truly worship in? Let us not have an "entertainment" for Christmas; can we not truly worship, instead?

The old Christmas hymns, the Christmas story with its simple and easily dramatized episodes, the scripture itself—what need for an elaborate program when these are available?

More than one church in recent years, though rich in talent and able to put on a great demonstration, has chosen a simple vesper service of its own fashioning, rather than one borrowed from a bought printed program. Christmas greens, a few stately trees, soft hidden music, candles, these make an atmosphere.

And then there is so much to do with the Christmas hymns. It is so simple to dramatize "We Three Kings of Orient Are"; or "Sleep, My Little Jesus." Or to dramatize the coming of the wise men and the shepherds. And to close with the simplicity of the "White Gifts Service"—what more could be desired?

Such a service will have truly been a commemoration of the birth of a great Man, and not a travesty of excitement with scarcely a thought of the real meaning of his name.

Christmas Hymns

It Came Upon the Midnight Clear
 Silent Night, Holy Night
 The First Noel
 Sleep, My Little Jesus
 Hark! the Herald Angels Sing
 Joy to the World

Christmas Stories

The Scripture
 Why the Chimes Rang
 The Other Wise Man
 The Little Match Girl
 Little Piccolo
 Parts of "The Birds' Christmas Carol"
 Parts of Dickens' "Christmas Carol"

CORRESPONDENCE

WOMEN'S WORK

At the appointed time during the District Meeting of Northeastern Kansas, assembled at Appanoose, Oct. 5-8, the district president, Mrs. L. A. Whitaker, took her place before the large group of women interested in Women's Work for their program. A roll call of the women's groups of the various churches was responded to by each delegate telling about the activities in which her group had engaged during the year, either for the purpose of raising money or for arousing interest in their line of work. Many interesting ideas were exchanged.

Mrs. V. F. Schwalm, our regional director, very ably and interestingly conducted an open discussion of questions that are vital to Women's Work.

A nominating committee presented the following names which were approved by the Women's Work body for the officers of the district for 1934-35: president, Mrs. H. B. Wheeler, 627 S. Maple, Ottawa; vice-president, Mrs. Chas. Larsen, Abilene; director of Aid, Mrs. Clint Stover, Morrill; director of missions, Mrs. J. W. Gorbett, Lone Star; director of mothers and daughters, Mrs. Alda Kauffman, 1528 Central Park Court, Topeka. The secretary-treasurer, who was elected last year for a term of three years, continues her work. We are submitting these names to the columns of the Messenger for the benefit of the women in the local churches. Write to the director of whatever line of work you are interested in, about getting or using material on the same. They will keep in touch with headquarters at Elgin and should be able to give you or tell you where to get the information or material you desire.

Esther Van Dyke,

Secretary-treasurer.

Sabetha, Kans.

THE GREENE COUNTY CLOTHING BUREAU

The crisp autumn air makes us realize that winter is approaching. Most mothers are taking an inventory of their children's needs and getting all in readiness for the cold season. While making these preparations my mind goes back to the mountains of Greene County. I can see the many mothers there walking miles up and down the mountains to the Clothing Bureau. I can see them as they used to gather when I cared for the Clothing Bureau work. Many of you who read this may be glad to gather together outgrown clothing, or some you have laid aside, and send it to Greene County. The school is not in session, but the needs of the mountain families remain and the Clothing Bureau is open to serve them as clothing is sent in. When they hear that a few new packages have arrived, they swarm to the Bureau, hoping they may arrive in time to get their share. If you have children's clothing, shoes, hose, coats, infant's garments, women's clothing or underwear, either new or used, it will be very acceptable. Just send your package to Mrs. E. C. Woodie, Geer, Va., if you send it by parcel post, and to Barboursville if sent by freight. Some of you may have more muslin feed sacks that you can make use of; so pack these together for your friends in Greene.

I often think of the many sisters and Aid Societies who sent such lovely gifts to the school. Perhaps some of you do not know that these same kinds of garments are just as much needed there now as before the close of the school. You see, the families and their needs remain and all your

clothing donations are most appreciated. Look over your clothing supply and if you have some unused garments, send them to Greene County. I used to say as the packages came in and we stored on the shelves the goods not needed for our boarding children, "We have styles of clothing here that cover a century, but it is all desired and purchased by somebody." Even though we give only a cup of cold water in his name, we do not lose our reward.

Manassas, Va.

Mrs. O. R. Hersch.

NORTHWESTERN KANSAS

The district meeting convened in the Victor church Oct. 19-22. The theme of the meeting was Revaluing the Church for the Needs of Today. The talks and sermons were woven around this theme and the inspirational conclusion of all was the confirmation of the old and abiding values of the church we all love so well.

Bro. Geo. Merkey gave the peace sermon, Bro. Ray Waggoner, the prohibition address, Bro. O. H. Feiler, the Sunday morning address, and Bro. R. C. Petry of McPherson College, the education and missionary sermons.

Much enthusiasm and interest were shown in the activities of the church with fine groups of young people, Ladies' Aid and elders discussing the various problems and tasks of the church.

Bro. Roy Crist was chosen delegate to Annual Meeting. The sessions will be held in the Lovewell church next year. The meeting was a source of spiritual strength to all and we praise the heavenly Father for such fine spiritual associations and see in the church the hope of the things we hold dear in our lives.

Lewis Naylor.

Covert, Kans.

FROM SOUTHERN PENNSYLVANIA

The district meeting was held Oct. 30 and 31 in the Hunttsdale church. The elders' meeting convened at 9:30 and continued in session until 6:30 P. M. Officers of this meeting were: Eld. C. L. Baker, moderator; Levi K. Ziegler, writing clerk; H. M. Stover, reader. During the forenoon a program was rendered by the Children's Aid Society Home of Carlisle, under the direction of field secretary, Mrs. L. H. Leiter. In the afternoon a Women's Work program was given with the president, Mrs. L. K. Ziegler, in charge. At this meeting Sister Faye Moyer of the Africa mission field spoke on the subject, The African Pagan Home and the African Christian Home. At 7 P. M. a large audience was assembled for the regular missionary meeting, directed by the District Mission Board, the president, Eld. C. L. Baker, being in charge. Sister Moyer gave a stirring message at this time, stressing the great need of carrying the gospel message of the way, the truth and the life to the confused multitudes of Africa; a great door is open in this land for the gospel message. An offering was lifted for district missionary work of \$147.37.

Wednesday morning the regular business session opened. Eld. J. E. Trimmer was moderator; Levi K. Ziegler, reader; John E. Rowland, writing clerk. Sixty-seven delegates were present, reporting a membership of 6,000 for our district, and twenty-nine organized congregations, including two new organizations which were ratified at this time.

We were happy to receive and welcome into our district Brother and Sister S. S. Blough, now pastor of the Greencastle church. Delegates on Standing Committee for 1935 are Elders J. E. Trimmer, Levi K. Ziegler, A. S. Baugher; alternates, John E. Rowland, C. L. Baker, S. C. Godfrey.

We send in a request for the Annual Conference of 1936 to be held in the Eastern Zone. Our meeting emphasized the observance of Nov. 25 as a day of prayer for our nation and people. Our next district meeting will be held in the Bunkertown church, Lost Creek congregation, the last Tuesday and Wednesday of October, with Eld. H. M. Stover as moderator.

John E. Rowland.

Mechanicsburg, Pa.

NORTHEASTERN KANSAS

District Meeting of Northeastern Kansas was held Oct. 5-8. Ideal autumn weather, an interesting and meaningful program, thoughtfulness on the part of our hosts and a love for the Lord and his cause brought together a large and attentive crowd. Our moderator-elect, Robert L. Sink, brought us the theme sermon on Friday evening after the elders had been in session all afternoon attending to the business of the district.

H. Spenser Minnich of Elgin, Dean R. E. Mohler and Mrs. V. F. Schwalm of McPherson were the leaders on the program from outside our district. Their messages were high calibre material and inspirational as always. Keen appreciation and zest for the kingdom always grow out of the inspiration of such talent and leadership.

Ada Correll, Nellie V. Merkey, Hylton Harman, Howard Keim, Jr., Roy Kistner, L. H. Griffith and L. A. Whitaker challenged us with their messages during the various sessions of our meeting. A very unique and inspiring feature of the program was the young people's part on the program, Saturday afternoon and evening, climaxing with a very impressive play, "Pilgrims of the Way," by the young people of the Lone Star church. The young people were coached by Bertha Ulrich.

One paper was sent to the Annual Meeting. Eld. R. L. Sink was elected as delegate to Annual Meeting Standing Committee with the writer as alternate.

Paul S. Longenecker,
Writing Clerk.

Morrill, Kans.

WOMEN'S WORK MEETING

The annual Women's Work meeting of the Eastern District of Pennsylvania was held in the Akron church, Oct. 18. The opening devotions were conducted by members of the Akron Aid Society. The morning session was devoted to Women's Work. Mrs. M. J. Weaver of Lancaster spoke on The Responsibility of Women in the Local Church, and Mrs. Harvey Ziegler of Annville on Carrying on in Women's Work. We were very fortunate in having Mrs. R. D. Murphy, national president, with us. Her splendid address of the morning inspired the sisters to continue in the work so nobly begun. Mrs. Leah Glasmire of Bareville served as chorister. A group from the Ephrata church furnished several selections of special music. Mrs. Howard Merkey of Manheim led in the noontide prayer. The Akron sisters were very hospitable and served coffee to those who brought lunch.

The theme of the afternoon session was The Home. Mrs. Hannah Eby of Palmyra served as chorister and the Mountville ladies' chorus furnished special music. The opening devotions were in charge of the Lebanon sisters. The following subjects were discussed: Home Making as a Profession for Women, by Mrs. Walter Hartman; Preparing Our Girls for Marriage and Home Making, by Mrs. John I. Byler; The Religious Example of Parents, by Sara Shisler; Christian Hospitality, by Mrs. Waldo Ziegler; Sundays in the Home Group, by Mrs. Annie Schreiber; Pictures and

the Family Culture, by Mrs. Mary Reber; The Home and Its Amusements, by Mrs. Frank Carper; The Use of Leisure for the Enrichment of Life and Personality, by Mrs. Roy Forney.

These messages were well prepared and very instructive. Mrs. Wm. J. Wadsworth, Jr., president of the Women's Work of Southeastern Pennsylvania, brought greetings and gave encouraging words. Sister Murphy again addressed the group. Mrs. John Martin gave a reading, Home. Mrs. A. P. Wenger of Ephrata led in the closing prayer. The offering amounted to \$31.

The World Day of Prayer will be observed by the sisters of the district on March 8, in the Myerstown church. The 1935 conference will be held in the Annville church.

Lititz, Pa.

Florence B. Gibbel.

FROM THE BRETHREN HOME AT GREENVILLE

On Oct. 25 we had our annual love feast. Brother and Sister G. O. Stutzman were with us, Bro. Stutzman officiating. We had a very happy service together. Most of the brothers and sisters were able to be present at the service.

Our surrounding churches have come in and given programs of various kinds. The old folks and children enjoy these programs very much.

Since Oct. 1 the following people have come into the home: Mrs. Clara Halterman of West Alexandria; Mrs. Belle Harshbarger of Pleasant Hill, Ohio. This sister is 80 years old and almost blind. Bro. T. A. Robinson and wife also came in during last month. Two children were also admitted.

The health of the old folks is reasonably good. As Thanksgiving approaches we are thankful for the blessings during the past year.

Greenville, Ohio.

Mrs. Carl McGowan, Matron.

HOWARD N. HARMAN

In the death of Bro. Howard N. Harman the Woodberry church has sustained the loss of one of its most valuable members. At the age of thirteen years he became a Christian and united with the local church. For forty-five years he was a faithful and helpful member. He served in the deacon's office for twenty-five years and was chairman of that board at the time of his death. In addition to his service in this capacity he served at various times as Sunday-school superintendent, teacher, treasurer, member of the choir and chairman of the finance board, which office he held at the time of his death.

Bro. Harman was fifty-eight years of age. He appeared a much younger man. He was characterized by a quiet and friendly disposition. He had very definite convictions but held them with a kindly tolerance. His interests were his home and his church. At least three times each week, for the past five years, he traveled fifteen miles across the city to and from the church to be present at the services. His death was caused by a cerebral hemorrhage, after an illness of ten days.

He is survived by his wife, Sister Cora Geiman Harman, to whom he was united in marriage Sept. 26, 1901. To them were born two sons and three daughters: Carroll, Lester, Blanche, Elsie and Mary. On the last Sunday that Bro. Harman attended church, he and Sister Harman had the pleasure of seeing their oldest son, Carroll, and his wife elected to the deacon's office. Two brothers, Will and Arthur, and

two sisters, Mrs. Carrie Wink and Mrs. Ella Shipley, remain to mourn the death of their brother. Bro. Harman's parents preceded him in death by many years. They were among the first members at Woodberry and were outstanding members.

Funeral services at the home were conducted by Bro. S. F. Rairigh. At the church Bro. Geo. Early and D. Howard Keiper, the local pastor, conducted the memorial services. At the Meadow Branch church and cemetery the services were conducted by Bro. H. C. Yingling and the pastor.

"Well done, thou good and faithful servant," expresses quite appropriately the tribute of esteem his friends and fellow church members felt to pay to the life of Bro. Harman. And the companion words, "Enter thou into the joys of thy Lord," are our comfort.

Baltimore, Md.

D. Howard Keiper.

MRS. PHEBA McFARLEN

Sister Pheba McFarlen, wife of Bro. J. E. McFarlen, departed this life Oct. 17, aged 73 years. Besides her husband she is survived by six children: two daughters, Mrs. E. S. Hartill and Mrs. J. C. Rooney; four sons, Lewis, James, George and John.



She was injured thirty years ago while fighting a forest fire that threatened their home; a falling tree injured her back in such a way that she never walked again. She lived the thirty years in bed or in a wheel chair. During these years she lived for some time in Oregon, and for several years in Spokane, Wash., having lived here, near where she received her injury, for the last eleven years.

She did much of the housework, and while she suffered more or less nearly all of the time, she was always among the most regular attendants at church.

At her request teachers' meetings and prayer meetings were often held in her home. Very seldom did she miss a church service. Her wheel chair was rolled in a small truck and up the mountain to the little white church in the hills. The week before her last illness she attended preaching services every night but one during the week's meetings. Sometimes she was taken from her bed, placed in her chair, and was so glad to be able to go. She always entered into the spirit of worship. She looked forward anxiously, prayerfully for her departure, to be with the Lord. Her life was so full of faith that there was no place left for doubts. Her example of endurance, faith, love and devotion has left a testimony of the Spirit-filled life.

Funeral services were held in Spokane, Wash. Interment in the Riverside cemetery. Services by the writer, John O. Streeter.

Chevelah, Wash.

John O. Streeter.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

McDermott-Gall.—At the home of the writer, Nov. 12, 1934, Bro. Chas. A. McDermott and Miss Elechia Gall.—Ralph R. Petry, Rock Lake, N. Dak.

Heaston-Andrews.—By the undersigned, Sept. 22, 1934, at the home of the bride, Bro. Walter Gordon Heaston and Sister Emma Andrews, both of Modesto, Calif.—J. F. Baldwin, Modesto, Calif.

Sommer-Allen.—By the undersigned, in the Church of the Brethren, Guthrie, Minn., Oct. 12, 1934, Mr. Paul L. Sommer of Danvers, Minn., and Miss Esther May Allen of Guthrie, Minn.—Frank K. Allen, Guthrie, Minn.

FALLEN ASLEEP

Basehore. Bro. Samuel Stauffer, born near Hoernerstown, Pa., Sept. 12, 1848, died Oct. 4, 1934. He is survived by two sons and five daughters. He lived all his life in the Big Swatara congregation where he was a faithful Sunday-school worker. He was strong in the faith of the gospel, for which his church stood. Funeral services at Hanoverdale church by the home ministers. Interment in the Hanoverdale cemetery.—Mrs. J. N. Wright, Hummelstown, Pa.

Berkshire. Sister Tillie Stanton, wife of Harry Berkshire, died in the county hospital after a short illness, Oct. 24, 1934, aged 47 years. She united with the Church of the Brethren over thirty years ago and continued in that Christian relationship until death. Surviving are her husband, two sons and two sisters. Funeral services in the Morgantown church by Bro. Obed Hamstead. Interment in Oak Grove cemetery.—Mrs. S. F. Guthrie, Morgantown, W. Va.

II. OUR CAMP MACK EXPERIENCE

(Continued From Page 15)

I was never more convinced than by my experience at Camp Mack that the American youth wants to know the truth. He does not crave false ideas of race superiority or hereditary power and position, but enlightened and Christianized he would choose to be his brother's keeper. He would give his brother a chance. Camp Mack was a great success and Mr. Forney and the management are to be congratulated.

H. R. White.

South Bend, Ind.

Brubaker, Sister Maria O. Minnich, wife of Bro. Martin R. Brubaker of Cocalico, died Oct. 6, 1934, at her home, of complications. She is survived by her husband, one son and one brother. Services at Middle Creek church by Bro. J. Bitzer Johns and E. M. Dinger. Burial in adjoining cemetery.—Lida M. Zug, Lincoln, Pa.

Clapper, Emanuel, died at his home in Stonerstown after an illness of a few months. He was born at Yellow Creek, Jan. 21, 1866, the son of Geo. and Priscilla (Shuss) Clapper. In youth he united with the church there and was elected to the office of deacon in early manhood. He married Lavina Ward who was also a member of the Yellow Creek church. She survives with eight children, one brother and one sister, also twenty-four grandchildren and three great-grandchildren. He and his wife lived on their farm at Yellow Creek until about twelve years ago when they moved to Stonerstown. Here he continued in the office of deacon and also served on the board of trustees. Funeral services in the Yellow Creek church, Bro. L. R. Holsinger and Bro. S. I. Brumbaugh assisting Bro. David Stayer. Interment in the cemetery at Yellow Creek.—Mrs. C. C. Stapleton, Saxton, Pa.

Coil, Josephine, daughter of Eliza E. and Abram Sherer, born in Allen County, near Spencerville, Ohio, on May 22, 1866; she died at her home near Monticello, Ohio, on Nov. 9, 1934. Feb. 22, 1886, she married W. M. Coil who died Nov. 3, 1926. She leaves two daughters and three sons, fifteen grandchildren, three great-grandchildren, four sisters and three brothers. Her entire life was spent in this community and near her parental home. About thirty-three years ago she united with the Ross Church of the Brethren, of which she was a member at the time of her death. Funeral at New Salem church by A. P. Muselman and C. B. Miller and son. Interment in the near-by cemetery.—A. L. Coil, St. Marys, Ohio.

Forney, Algron Dean, son of B. G. and Sister Anna Mary Forney, died July 27, 1934, at his home in Rothsville. Services at the home and at the Middle Creek church by the writer, assisted by Bro. Graybill Hershey.—Paul B. Myer, Lititz, Pa.

Hamm, Otis, a young man of nineteen, met death by accident while hunting. He had been a member of the Brethren church of this place for several years. Funeral services by Bro. L. R. Holsinger. Interment in Brumbaugh cemetery at Marysville.—Mrs. C. C. Stapleton, Saxton, Pa.

Koontz, Sister Vertie Nancy Jane, nee Cline, died at her home at Weyers Cave, Va., Oct. 6, 1934, aged 57 years. She was the widow of Bro. T. K. Koontz. She spent her younger days in the Middle River congregation. She united with the church at the age of twelve years; she taught a Sunday-school class for many years at Middle River and was a teacher for several years at the Valley church. She had an abiding faith in God's promises. Death was caused by paralysis. She leaves two sisters (both of whom lived with her), one stepson, one stepdaughter and one foster daughter. Funeral services at Pleasant Valley church by Eld. P. F. Cline, assisted by Eld. B. B. Garber. Interment in the Middle River cemetery.—Mrs. M. C. Williams, Mt. Sidney, Va.

Kurtz, Uriah R., was born in Stark County, Ohio, on May 5, 1868, and died at the Mercy Hospital, Canton, Ohio, on Nov. 8, 1934. At the age of eighteen years he united with the Church of the Brethren; about thirty years ago he was elected to the deacon's office in which capacity he served faithfully. On Nov. 24, 1895, he was united in marriage to Cora Kinsley; to this union were born a son and a daughter. On Aug. 30, 1923, Sister Kurtz died, and on Jan. 29, 1934, Bro. Kurtz was married to Lucy Dunlap, who with the son, daughter, two grandchildren, four brothers and two sisters, survives. Funeral services were held at the East Nimishillen church, conducted by the undersigned. Burial in the church cemetery.—M. M. Taylor, Louisville, Ohio.

Lentz, John H., son of John and Anna Light Lentz, born in Lebanon County, Pa., Nov. 11, 1844, died Oct. 14, 1934. Nov. 9, 1865, he married Lydia P. Gible. The following year they started farming on his father's farm. Jan. 2, 1892, he was elected to the deacon's office in the Little Swatara congregation, and his companion being installed the same day. In this office he served forty-two years, up to the time of his death. In 1899 he lost his companion. He is survived by one son, eight grandchildren, nineteen great-grandchildren and seven great-great-grandchildren.—Nathan G. Lentz, Myerstown, Pa.

McDaniel, Sister Martha Ellen, nee Landis, died at her home near Weyers Cave, Va., within the bounds of the Pleasant Valley congregation, Oct. 11, 1934, aged 62 years. She is survived by her husband, J. P. McDaniel, one son, one granddaughter, three sisters and one brother. Funeral services at the Pleasant Valley church by Eld. C. E. Long. Burial in adjoining cemetery.—Mrs. M. C. Williams, Mt. Sidney, Va.

Mitchell, Bro. Jas. A., of Roanoke, Va., died Oct. 8, 1934. He was born in Rockbridge County, Va., Jan. 23, 1867. The first church has lost one of her most faithful members. For about eighteen years he was the teacher of a Sunday-school class. He also served faithfully in the capacity of deacon, having been elected to this office in 1905. He was much interested in the work of the whole brotherhood; within sixteen years he attended fifteen Annual Conferences. He united with the church at the age of nineteen. In 1890 he married Mary Hayslett; he is survived by his wife, six sons and one daughter. Funeral services in the first church by his pastor, the writer, assisted by Bro. D. P. Hylton. Burial in the Evergreen cemetery.—C. G. Hesse, Roanoke, Va.

Negley, Mrs. Sara McGraw, died at her home in Stonerstown after an illness of a few days. She was born at Springfield Furnace in 1853, a daughter of John and Hannah McGraw. She married Andrew Negley on Oct. 30, 1873; he died last February. She is survived by one sister, eight children, twenty grandchildren and fourteen great-grandchildren. She united with the church in 1903 and was the oldest member of this congregation, being in her eighty-second year. Funeral services by her pastor, L. R. Holsinger, in the Stonerstown church. Interment at Fredericksburg in the Brumbaugh cemetery.—Mrs. C. C. Stapleton, Saxton, Pa.

Oaks, Mary Ann, daughter of Michael and Sarah Lamison, born in Bedford County, Pa., March 15, 1836, died at her home at Kidder, Mo., July 22, 1934, at the age of 98 years. March 15, 1866, she married John R. Oaks. To this union were born five sons and three daughters; her husband, two sons and one daughter preceded her. She was baptized into the Brethren church by Eld. D. B. Gibson in 1876. Funeral services in the Altamont Christian church by Rev. Chas. Austin.—C. E. Oaks, Ozawkie, Kans.

Pitman, Mrs. Floda Lee, widow of Geo. B. Pitman, born Oct. 9, 1866, died at her home Oct. 10, 1934. Surviving are three daughters and four grandchildren. Services in the home by Bro. Obed Hamstead and burial in Mt. Union cemetery.—Mrs. S. F. Guthrie, Morgantown, W. Va.

Provo, Mrs. Nellie, oldest daughter of Mr. and Mrs. O. P. Toler, died at the age of 52 years. She was married to Harry M. Provo Dec. 29, 1901. She is survived by her husband, a daughter, four sisters and two brothers. She was a member of the Church of the Brethren and will be greatly missed as she was active in church work and interested in the social welfare of the community. Funeral services by Oscar Fike at the Verdigris church. Interment in Blakley cemetery near Madison, Kans.—Leita E. Quakenbush, Madison, Kans.

Royer, Galen Frederick, son of Jerry and Esther Royer, born at Granger, Minn., March 11, 1919, and died Oct. 2, 1934, near Virden, Ill. He leaves his parents, seven brothers and four sisters. Services at the Virden church by Bro. E. F. Caslow and interment in the Pleasant Hill cemetery.—Lola Brubaker, Virden, Ill.

Runner, Mrs. Rachel Burbridge, died at her home near Fields Park, Oct. 30, 1934, aged 67 years. She is survived by her husband and ten children. She united with the Baptist church many years ago. Funeral services in the home by Bro. Obed Hamstead. Burial in Pleasant Hill cemetery.—Mrs. S. F. Guthrie, Morgantown, W. Va.

Sandy, Emory Rands, born at Fruitland, Idaho, May 31, 1918, died Oct. 5, 1934. Death was the result of an auto accident, which also took the lives of two other young men of the community. When an infant his father died and in 1921 he came to Boise Valley to live in the C. E. Sandy home. At the age of ten years he united with the Boise Valley Church of the Brethren. He leaves his foster parents, two sisters and two brothers. One sister died in 1921. A triple funeral was held at Boise Valley church by H. H. Keim, H. G. Shank and a minister from Boise. Burial in the cemetery near the church.—Mrs. Russell Brockus, Meridian, Idaho.

Smith, Bro. Chas. Nelson, son of Mr. and Mrs. Chas. Smith, died at his home near New Market, Va., on Sept. 8, 1934. He was born Nov. 11, 1910. He joined the church several years ago at the Pleasant Valley church and remained faithful. Another brother died this summer and one a few years ago. Funeral services by Eld. P. F. Cline at the Salem Lutheran church at Mt. Sidney, Va. Interment in the adjoining cemetery.—Mrs. M. C. Williams, Mt. Sidney, Va.

Witman, Sister Nora, died at the home of her parents in Manheim, on Oct. 14, 1934, after an illness of four months, due to complications. She was in her 35th year. Her parents, one sister and four brothers survive. Services at the East Fairview church by the home ministers.—Mrs. H. A. Merkey, Manheim, Pa.

Widder, Bro. Lawrence, died at his home near Mechanicsburg, in the Lower Cumberland congregation, July 14, at the age of 51. Death was caused by blood poisoning, the infection coming from a bruise sustained on his arm while operating a binder during wheat-cutting. He is survived by his wife, two daughters and two sons. He was a life-long member of the church, of a quiet, unassuming manner, but held in high esteem in the community. Services were held at the house by Bro. Henry Miller and Rev. Redding of the United Brethren church. Interment was made in the Mechanicsburg cemetery.—Mrs. O. J. Hasinger, Carlisle, Pa.

Wilder, Lizzie A., was born at Mt. Carroll, Ill., May 8, 1856, and died at Eldora, Iowa, June 6, 1934. She was the oldest child of Lydia and Samuel Sheller. Her parents were pioneers in Grundy County, Iowa, coming here long before there was a Brethren church in the county. She had been a member of the Church of the Brethren since childhood and lived a consistent and faithful Christian life. She is survived by three children, three sisters and three brothers. Funeral in the Ivester church.—Earl M. Frantz, Grundy Center, Iowa.

Wood, Jacob, born March 25, 1888, in Tennessee, died Oct. 21, 1934. He united with the Church of the Brethren in early manhood and remained faithful to the end; he also served as a deacon for many years. Sept. 3, 1911, he married Vivian Hinkle in Indiana. They moved to Kremlin, Mont., in 1912, homesteading northwest of this place; they have lived here ever since. He leaves his wife, his parents, Brother and Sister John Wood, one sister and five brothers. Funeral services in Havre by Rev. Harold A. Shaw. Interment in the Highland cemetery at Havre.—Mrs. C. E. Williams, Kremlin, Mont.

NEWS FROM CHURCHES

ARIZONA

Phoenix.—The women and girls had a covered dish supper and missionary meeting on Sept. 26. We were challenged to put our quota in the mite boxes and to read the Bible according to the schedule in the Messenger. Sept. 30 was rally day and promotion with installation of officers and teachers. The young people had a box social Oct. 3. Sister Susan B. Stoner gave an interesting talk on missions in the morning service, Oct. 14. The Sunday-school officers and teachers had a picnic on Oct. 18. At this time an inspirational meeting was held around the camp fire, led by Pastor Howell with A. A. Watkins, a Methodist pastor, as main speaker. We plan to have our love feast Dec. 2.—Marion Oliver, Phoenix, Ariz., Nov. 12.

COLORADO

McClave church met in business meeting Sept. 29. Church officers were elected for the coming year: Elder, Bro. Chas. Dummond; clerk, Sister Sarah Cline; treasurer, Keith Cline; Messenger correspondent, Mabel Cline; Messenger agent, Bro. John Oxley; Sunday-school superintendent, Mrs. Glenna Arthur. Oct. 7 we held our fourth annual homecoming. Rev. Mundell, pastor of the M. E. church, preached for us in the forenoon and Rev. Stuntz of Las Animas preached in the afternoon. Our C. W. B. has been reorganized with Velma Morris as president.—Mrs. Mabel Cline, McClave, Colo., Nov. 10.

FLORIDA

Leesburg.—A group of members of the Seneca congregation, living in this community about twenty-eight miles from the church, had talked over ways and means for having Sunday-school here. Our elder, Bro. J. H. Morris, presented this to the church and our request was granted. We met Nov. 12 with twelve present to organize a Sunday-school. We will meet for worship every Sunday at 2:30 P. M., in Edgewood Grove, the home of Brother and Sister D. M. Snowberger. Any members coming south to visit are invited to meet with us and any living close are especially welcome to meet with us as often as possible.—Florence E. Myer, Leesburg, Fla., Nov. 14.

Tampa.—Recently we spent some time investigating the activities of our Mennonite brethren in this city. They are especially interested in the children of the foreign peoples, and have an equipment that far surpasses ours, because their brethren in the north support every phase of their work with personal gifts. We are somewhat handicapped because our building is very humble and simple, with exposed rafters and frame work. But in spite of all this our Tampa mission is growing. We have won into our fellowship many natives (called crackers) and they are making active workers. There is a hopeful future just ahead of this Tampa mission church. We know that God is working here and hence we made choice of this city to add our aid to this splendid group of fine consecrated people who love the Lord. If you are planning to visit this land of sunshine, be sure to come to see this wonderful city. There are fewer frosts and storms than in some parts of Florida. Our climate from November to June is most delightful. Our rates in the Brethren tourist home are very low. We are located in the first house off Nebraska Ave., at the beginning of the 5100 block.—J. Kurtz Miller, 815 Conover St., Tampa, Fla., Nov. 14.

ILLINOIS

Hastings Street (Chicago).—Our vacation school under the supervision of Mrs. Viola Gerdes turned out to be another success last summer. Sunday-school promotion day was held on Oct. 7 and it marked the twenty-ninth consecutive year that Miss Elsie Mielow has been present every Sunday in the year. Bro. Merlin Shull, our former pastor, paid us a visit Sunday morning, Oct. 21. A Thanksgiving Day program will be held on Sunday evening, Nov. 25. We will also hold a sunrise prayer meeting on Thanksgiving morning. The first literary meeting of the current season will be held on Saturday evening, Nov. 24.—Eugene V. Schmidt, Cicero, Ill., Nov. 12.

Virden.—We enjoyed very much having the district meeting in our church. After expenses were all paid we had a surplus and this was given to the local church treasury and the Women's Work. On Sept. 30 installation services were held for all Sunday-school officers and they are entering into the work with new zeal and enthusiasm. The different departments have resumed evening services with Mrs. I. J. Brubaker, children's director; Mrs. Guy Kessler, Y. P. D. adviser; E. E. Brubaker, adult leader. Sept. 1 Brother and Sister Caslow started upon their sixth year of service here. We appreciate their untiring efforts for us and for the church. We are glad they had the opportunity to attend the pastors' conference at Chicago from which they brought us interesting reports. The B. Y. P. D. has given the play, What Shall It Profit? in eight different congregations. At our love feast Oct. 10, with Bro. Caslow officiating, each one present received a spiritual uplift. At this time we used our new communion service, recently purchased. We are planning for a revival campaign next fall. Since our last report one has been received into the church by baptism and one by letter; three letters have been granted.—Lola Brubaker, Virden, Ill., Nov. 12.

INDIANA

Arcadia.—We met in council Oct. 4. Russell Showalter was chosen pastor and elder for the coming year; Dallas Barnhizer, clerk; Clar-

ence Mosbaugh, treasurer; the writer, correspondent and Messenger agent. We met for our fall communion on Oct. 20. Visiting ministers were D. W. Bowman, who officiated, J. S. Aldredge and Moses Smeltzer. Oct. 21 Bro. R. N. Leatherman of Union City, Ind., began a two weeks' series of meetings which was both interesting and helpful to the church. Bro. Leatherman made many visits and left a good impression on the community. Eleven were baptized, all young in years. Our Aid Society has been doing commendable work the past year; each month we hold a food market, the proceeds going towards the expenses of the church.—Sarah Kinder, Arcadia, Ind., Nov. 12.

Mexico.—Our church visit was held Oct. 18 with Bro. Harley Fisher delivering the sermon. We received six members by letter. On Oct. 22 Bro. Edw. Stump, pastor of Second church of South Bend, began our series of meetings. We had very good attendance and great interest was shown during these meetings. Baptismal services were held for two young mothers. On Sunday evening, closing our revival, eight were born into the kingdom by baptism. Our annual love feast was held Nov. 5 with Bro. Stump officiating. Several of our ministers held communion for some who were sick.—Margaret E. Swan, Mexico, Ind., Nov. 12.

North Liberty church held an enjoyable love feast Oct. 27 with Bro. T. G. Weaver officiating. The Aid held a union meeting with Pine Creek Nov. 8. The topic used was The Three Mission Fields, and an offering was taken for Sister Cripe. Our Sunday-school is on the upward trend. The Union Center B. Y. P. D. gave their prohibition play Oct. 28 at our church for which we thank them.—Mrs. John Markley, North Liberty, Ind., Nov. 14.

IOWA

Council Bluffs.—Revival meetings were held from Oct. 15 to Oct. 28, by Bro. B. M. Rollins and wife. Seven were received into the church on the last day of their meeting. A love feast was held on Nov. 8 and it was enjoyed by all. Several members from Missouri Valley and from Omaha partook of the feast with us. The Women's Work council, which meets the first and third Wednesday afternoons of the month, elected their new officers for the coming year. The council board met and outlined the program for the meetings. The young people are starting this week to practice for a Christmas cantata, "The Lost Carol."—Fern Snethen, Council Bluffs, Iowa, Nov. 12.

KANSAS

Hutchinson church met in the early part of September and reorganized for the coming year; not many changes were made in officials. During the summer months we cooperated with two neighboring churches and held union outdoor services on Sunday evenings. A number of our young people attended camp at Abilene in July. Bro. Schwalm gave the address on our harvest day. Our people served meals at the state fair ground in September and cleared about \$125. Our pastor, Bro. Luckett, was retained for another three years; just now he is in a meeting at Sabetha, Kans. Our revival will begin Nov. 26, an exchange meeting with Bro. Davis of Independence. A number of our people enjoyed district meeting held in the Monitor church. We very much enjoyed the temperance play given us by a group of the Monitor young people a short time ago. Just now the men are making an effort to beautify the lawn of the church. All of our big trees are dead and must be replaced. We have a supply of new song books for which we are very thankful.—M. Vivienne Moyer, Hutchinson, Kans., Nov. 12.

Morrill.—Bro. W. C. Sell of Dubois, Pa., came to us Oct. 11 and began a revival continuing until Oct. 28. He labored earnestly each evening and brought us spirit-filled messages that upheld the Christ and challenged hearts for the more abundant life. There were special features each evening in story and song. In company with our pastor many homes were visited and good interest prevailed throughout. As a direct result of these earnest efforts twelve were baptized and one was accepted by letter. A most fitting climax to these meetings was the baptismal service on Oct. 29 followed by a spiritual love feast and communion with Bro. Sell officiating. We feel hearts have been revived and strengthened to greater efforts for his kingdom.—Mrs. R. E. Eisenbise, Morrill, Kans., Nov. 10.

Topeka.—Our series of meetings closed on Sunday, Nov. 11. Our evangelist, L. H. Root, of Minneapolis, Minn., brought us real gospel messages and through his earnest and untiring efforts, eight were baptized and two were reclaimed. We will long remember Bro. Root and the good work he did for our church. We are meeting in the homes for prayer each Wednesday evening during the winter. We have organized a Women's Work society which includes three groups. Sister Dora Whitaker is general president, with Laura Lewis president of the Aid; Aldia Kauffman, mothers and daughters; Icy Marker, missionary. We plan to furnish programs on some of the Sundays when our pastor, Bro. Roy Kistner, of Sabetha, can not be with us.—Mary M. Smith, Topeka, Kans., Nov. 12.

Washington Creek church met in council Nov. 10. Church and Sunday-school officers were elected for the coming year: Elder, Bro. L. H. Griffith; trustee, Bro. C. M. Hoover; clerk, Sister Mary Kingery; Messenger agent and church correspondent, Sister Elizabeth Postma; treasurer, Bro. Everett Kingery; Sunday-school superintendent, Bro. C. M. Hoover. An effort is being made to secure a pastor and the ministerial committee, Bro. Clarence Hoover and the writer, will be glad to correspond with any ministers who are desirous of obtaining a country pastorate with partial support. The Washington Creek church will celebrate its fiftieth anniversary in September, 1935, and

plans are being made for a homecoming of all who have ever been associated with the church. The Sunday-school work is progressing nicely and the attendance is keeping up well even though we have no preaching services. Bro. L. H. Griffith, who for several years has been doing the pastoral work, has had to resign because of failing health. The church has appreciated his services and interest and we hope he will soon be restored to health and strength.—Elizabeth Postma, Lone Star, Kans., Nov. 14.

MARYLAND

Beaver Dam church held its regular fall council on Sept. 1. The deacons gave a report of the annual visit and we reorganized the Sunday-school for another year, electing J. R. Klein, superintendent. D. O. Metz and N. E. Bohn were elected delegates to the joint district meeting of Eastern and Middle Maryland at San Mar. Our love feast was held on Sunday, Oct. 28. Eld. Chas. Stover preached the examination sermon in the morning and officiated in the evening service. Elders Wm. Baker and Elmer Schildt were also with us for the love feast.—David R. Stoner, Keymar, Md., Nov. 12.

Westminster.—On Tuesday evening, Sept. 25, Mrs. Quincy Holsopple of Royersford, Pa., gave an inspiring address to our mothers and daughters' group. The missionary society is having an interesting meeting each month, using the programs prepared by our national director. Our society had the pleasure of cooperating in the interdenominational institute of missions held in Westminster the first and second of November. Sept. 30 the Y. P. D. presented the play, *What Shall It Profit?* to an appreciative audience. They repeated the play in four different churches of the community and also at a temperance mass meeting a few days before the election. Bro. F. E. Williar of Daleville, Va., who spent the past four weeks in this county in an intensive temperance education campaign, gave his illustrated lecture at our church on Oct. 14. Oct. 25 the Aid Society entertained the New Windsor and Sams Creek Aids. The seventy-five present enjoyed a day of Christian fellowship, quilting part of the day and concluding in the afternoon with a short program. Nov. 4 the church held a homecoming and dedication anniversary service, dividing the day's program into three sessions, besides having a fellowship supper. Bro. J. H. Hollinger of Washington, D. C., brought the message at the morning service. Bro. Hollinger and Bro. I. S. Long gave inspiring addresses in the afternoon and Bro. Long preached at night. There was also special music at each service. A Bible institute is to be held Nov. 29 to Dec. 2 by Bro. F. F. Holsopple of Washington, D. C.—Mrs. H. Edgar Royer, Westminster, Md., Nov. 10.

MICHIGAN

Battle Creek.—The church work here under the pastorate of Brother and Sister Mallott has been progressing steadily. They have been with us as part-time workers for the past year; during this time we have made some improvements in our church building, thanks to our newly organized men's club. At our September council meeting Bro. Homer Klingman was chosen Sunday-school superintendent for the coming year. The first two weeks of October Bro. Russell West of Indianapolis, Ind., conducted revival services from which much spiritual good was gained by all. Fifteen new members were added to our church membership list. For Bro. West's inspiring messages and our new members we are grateful. Our fall love feast marked the close of the meetings with Bro. Harley Townsend officiating.—Mrs. M. Burroughs, Battle Creek, Mich., Nov. 14.

MISSOURI

Deepwater church met in council Oct. 28. Officers were elected as follows: District Board of Administration, elder; Sister Erma Argabright, clerk; Bro. Fred Adkins, treasurer; the writer, Messenger agent and correspondent; Bro. Jas. Varner, president of C. W. Society. The B. Y. P. D. officers were elected with Sister Erma Argabright, president; Women's Work president, Sister M. F. Varner; Men's Work president, T. B. Skaggs. A promotion service was held the first Sunday in October, promoting four from the intermediate department to the young people's class. A young married folks' class has lately been organized which has created new interest in the Sunday-school and an increase in attendance is shown. Sister Alfred Fahnestock is president of this class. An installation service was held by the pastor Nov. 7.—Mrs. W. R. Argabright, Deepwater, Mo., Nov. 10.

Fairview church met in council Nov. 10. Two officers were elected to fill the place of one deacon who has served the church for many years as insurance agent and trustee. We regret very much to letter out the deacon and the only young minister except the elder; he is past seventy and not able to attend church and see after affairs properly. So we need a shepherd and we are praying that some good minister will locate here near the Fairview church, and assist us in the Sunday-school and church work. We are in need of leadership very much. If any brother is interested in making such a change, correspond with J. B. Hylton, Ava, Mo.—Mrs. J. B. Hylton, Ava, Mo., Nov. 14.

NEBRASKA

Beatrice.—Our church held the annual homecoming Sept. 30 with a large attendance at both morning and afternoon services. We had a business meeting Oct. 30 at which time the officers were elected for the following year. Bro. Swigart Miller was reelected minister and also chosen elder. Bro. E. J. Kessler was reelected as Sunday-school superintendent. After this meeting we had a pound social for Bro. Miller and his family. We wished to show our appreciation for their faithful services since they have been with us. Our attendance the

last several months has been increasing.—Mrs. Cleo Tuttle, Beatrice, Nebr., Nov. 10.

OHIO

Lower Miami.—On Oct. 28 we closed a successful two weeks' revival conducted by R. H. Nicodemus. His lessons from the book of Hebrews were indeed spiritual food for all. Representatives from East Dayton, Happy Corner and Hamilton churches furnished special music which was appreciated. As a direct result of the meetings twelve have been received into the church by baptism. Our love feast on Oct. 27 also was a spiritual meeting. Bro. Parker Filbrun officiated. Other ministers who assisted were R. H. Nicodemus, John and Lawrence Garst, H. A. Priser and Clarence Priser. The B. Y. P. D. of Montgomery County held an interesting meeting at our church recently. We are planning a Thanksgiving service to be rendered by the men of the church.—Blanche E. Furrey, Dayton, Ohio, Nov. 10.

Pleasant View.—During the summer our B. Y. P. D. enjoyed several outdoor vesper services. Worship took on new meaning as we sat about on the ground in the quietness of the twilight. July 15 our young people entertained a district B. Y. P. D. rally. This was one of four held in the district, the climax coming at the annual Thanksgiving B. Y. P. D. conference. Sept. 16 our pastor conducted a consecration service for the new officers and teachers of the Sunday-school who took their places Oct. 1. Sept. 23 we observed our annual rally and promotion day. Those who were promoted received certificates and those going from the primary to the junior department also received a Bible as a gift from the Sunday-school. On homecoming day, Sept. 30, Eld. J. J. Anglemeyer of Williamstown was our guest speaker. He brought us two spirit-filled messages. We closed our revival Oct. 14, conducted by Bro. R. N. Leatherman of Grand Junction, Colo. The messages were inspiring and helpful to all. As a direct result fifteen were born into the kingdom and the whole church has been strengthened and given new courage to go on. Bro. Leatherman officiated at our love feast held at the close of the revival.—Mrs. I. C. Paul, Lima, Ohio, Nov. 12.

Swan Creek church met in council Aug. 28. Bro. H. H. Hendricks of Bryan was secured as pastor to begin Sept. 1. A choice was made for Bible School superintendent, Bro. David Eberly being reelected. Sept. 9 Sister Faye Moyer, our returned missionary from Africa, gave an inspirational message. Our elder, Bro. J. F. Hornish, directed an installation service for our pastor and wife on Sunday morning, Sept. 16. Sept. 30 the pastor conducted an installation service for the Bible School officers and teachers. The Ft. Wayne gospel messengers who broadcast every Sunday morning over WOWO were with us Sunday afternoon and evening, Sept. 30. They gave inspirational messages in song, music and sermon to large audiences. The following evening the pastor began revival services which proved to be very spiritual and uplifting. We closed with baptismal services on Oct. 18 and the communion on the following evening. As a direct result five were received into the church by baptism, three on former baptism and the lives of many were reconsecrated to God. Visiting ministers for the communion services were Bro. R. R. Hatton and our elder, J. F. Hornish, who directed these services.—Mrs. Nancy E. Dixon, Wauseon, Ohio, Nov. 10.

White Cottage.—July 29 many of our people joined Olivet in their all-day meeting. Bro. A. D. Helser of Africa and Bro. Otho Winger of Manchester College were the principal speakers of the day. Aug. 12 we held our Sunday-school picnic in the grove near the church. All the morning services were held in the grove, followed by a picnic dinner. A social time was enjoyed in the afternoon followed by the B. Y. P. D. with an appropriate topic for an outdoor meeting. We had no evening services during August aside from the B. Y. P. D. The Y. P. D. had charge of the evening service, Sept. 2, presenting an illustrated lecture, showing Bible pictures. Bro. J. D. Zigler of Ankenytown brought the message both morning and evening, Sept. 9, also the evening of Sept. 16. Bro. Freeman Ankrum of the Brethren Church, who with his family has lately moved into our community, brought the message the morning of Sept. 16. Sept. 10 at a special meeting of the members we extended Bro. Zigler the call to be our pastor. He and his family moved into our parsonage Sept. 20. We expect to finish paying our church deficit this week. Our prayer meetings have been resumed after two months' vacation. Bro. Zigler is a good leader and these Bible topics are both interesting and instructive. The group meeting between Olivet and our Y. P. D. is growing in interest as was manifested in the Halloween social held here Oct. 29, when an organization was effected with Willard Winegardner of Thornville, president. The Danville group put on the temperance play, *What Shall It Profit?* in the M. E. church here Oct. 23. The two churches in the village joined in sponsoring the play. Brother and Sister Weber closed their five-year pastorate with us Sept. 1 and went to Chicago to further their education. We met in council Oct. 2 with Bro. Clyde Mulligan in charge. He has been our faithful elder for several years, but since he is taking up the pastorate at Hartville, Ohio, we chose Bro. Zigler to be our elder. The Allied Youth held their group meeting in our church Nov. 6; we are glad to see our young people taking an interest in this temperance work. Six of our people attended the group Sunday-school institute at Owl Creek Nov. 3 and report an inspirational meeting. Oct. 14 Bro. C. H. Deardorff gave us an inspiring sermon in the morning and installed Brother and Sister Zigler as pastors. Over fifty of our congregation gathered at the parsonage Nov. 16 to give the pastor and family a welcome to our community.—Mrs. J. F. Shrider, South Zanesville, Ohio, Nov. 10.

PENNSYLVANIA

Philadelphia (First).—Oct. 7 the rally day committee gave a program including all the departments of the Sunday-school. This also was promotion day, a great day for the school. In the evening we observed national recognition day for Sunday-school teachers. This was quite a unique service. Bro. Roland L. Howe gave the address. Sunday morning, Oct. 21, Bro. Ross D. Murphy preached a timely sermon on The Movie Made Children. In the evening Bro. Murphy exchanged pulpits with Bro. Mahon, pastor of the Brethren Calvary church. The fall love feast and communion was held Nov. 4; it was a real spiritual feast to the soul. Bro. Murphy officiated, assisted by the home ministers.—Mrs. Wm. H. B. Schnell, Philadelphia, Pa., Nov. 12.

Roxbury (Johnstown).—While our pastor was in an evangelistic campaign at Meyersdale, the latter part of September, our home ministers preached three sermons and the B. Y. P. D. put on one program. Our thirty-fifth anniversary of the organization of the church here, the forty-first anniversary of the building of the first Roxbury meetinghouse and our homecoming, all in one, came off as was planned. Oct. 16 the Westmont church gave the program, which consisted of selections by their choir, a short history of their church since its organization in 1916, by W. H. Rummel, one of their ministers, and a sermon by L. B. Harshbarger, a former pastor, on the theme, Going Forward With Christ. A sister gave a reading. The pastor, A. C. Miller, was away in a revival. Oct. 17 the Pleasant Hill church had charge of the services, their choir rendering a number of selections with Grant E. Weaver, the pastor, bringing the message on the theme, The Things That Can Not Be Shaken. Ordo Fletcher opened the meeting and Elsie Berg gave a reading. Oct. 18 the meeting was in charge of the Walnut Grove church, with their pastor, J. A. Robinson, discoursing on Facing the Future, and their choir giving the music. Oct. 19 G. B. Royer, pastor of the Morrellville church, preached on Burning Bushes—God Present Everywhere. S. S. Blough made the opening prayer. A number of members from these churches were present on their particular night. Sunday, at 11 A. M., the message was brought by L. R. Holsinger, Woodbury, Pa., who was called to the ministry here, his subject being Treasures New and Old. The afternoon service was opened by Arthur Rummel, who spent his boyhood days here; a historical talk was given by the writer and the main address was given by H. Q. Rhodes of Berlin, Pa., who was also called to the ministry here. A letter from H. E. Blough, a former pastor, now located at Emporia, Kans., was read. In the evening after the prayer by E. D. Blue, who was also elected here, our pastor, T. F. Henry, spoke on A Cloud of Witnesses and Our Future Task. All these services were inspirational and helpful. Our church was represented at the district meeting at Walnut Grove by Sisters Mayme Livingston, Harriet Noon, Emma Haynes, Daisy Gilbert, Mary Mishler, Alma Hoffman and Mary Bloom. A number of others from our church also attended these excellent meetings. We enjoyed a very pleasant and spiritual love feast Oct. 28, led by the pastor. Two weeks before was our rally day when the children gave a program, which was followed by a few well-chosen remarks by our newly elected superintendent, D. G. Seese. Some changes have been made in the heads of the various departments of our Sunday-school. Among the many historical items of interest brought out during our anniversary, perhaps a few should be noted. Since our organization thirty-five years ago, nine ministers have been elected; thirteen moved in, fourteen moved out (including pastors) and three died. Seven were ordained to the eldership, and four took up pastorates in other congregations; present number, six. Thirty-one deacons were elected; four moved in, eleven died, three were elected to the ministry, and five moved out; present number, fifteen. Revivals were held almost every year, and about twenty-seven evangelists labored in our pulpit, some of them several times. During the first fifteen years more than a thousand people were added to the membership. In 1915 the congregation was divided into three, West Johnstown (now Roxbury), Pleasant Hill and Morrellville. In 1916 Viewmont (now Westmont) also became a separate congregation. At the time of the division the membership was well over a thousand. Since we began publishing directories in 1917, 539 have been added by baptism, 166 by letter and 17 by former baptism; we lost by death, 112; by letter and otherwise, 273. The first Roxbury church was built in 1893; it was enlarged and made suitable for love feasts in 1899; in 1909 it was again enlarged and modernized; in 1930 it was destroyed by fire, and the present church was erected. In 1915 the parsonage was built.—Jerome E. Blough, Johnstown, Pa., Nov. 5.

Stonerstown.—Prior to Oct. 1 two removed to another congregation, one was taken by death; six were admitted by baptism and one by letter. The annual rally and home gathering was held Oct. 1. A beautiful sight met our eyes as we entered the church that Sunday morning. The finest of flowers, fruits and vegetables were displayed in decorative style, besides which were material gifts for the Morrisons Cove Home for the Aged. Bro. Paul Stayer's talk was principally to the Sunday-school teachers. Prof. Kenneth Morse delivered the morning message which was quite timely. The Wineland singers from Martinsburg assisted with quartets, solos and a musical reading. Bro. D. I. Pepple delivered the evening sermon. The total offerings for the day were \$63; of this amount \$30 was sent to the Morrisons Cove Home. The Sunday-school attendance was 198. Previous to our love feast we had sermons during the week by the following brethren: Oct. 29, Bro. A. R. Coffman, whose subject was Able and Willing; Oct. 30, Bro. F. B. Statler on The Costliness of Being a Christian; Oct. 31, Bro. D. O. Cottrell on The Bible (illustrated by slides of the Holy Land); Nov. 1, Bro. I. B. Kensingor on The Never Changing

Christ; Nov. 2, Bro. E. M. Detwiler on The Shadow of the Cross; Nov. 3, Bro. Jos. Clapper. These sermons were very much appreciated and very effective. Six persons were baptized. The love feast was held Nov. 4, being conducted by our own pastor, L. R. Holsinger, and the deacons.—Mrs. C. C. Stapleton, Saxton, Pa., Nov. 12.

Upper Conewago.—Our church feels it has been greatly strengthened through the revival meeting held at the Latimore church by Bro. John C. Zug of Palmyra, evangelist. He visited in many homes and made many friends while here. Three were received into the church by baptism as a direct result of his helpful sermons. Four young men from Palmyra furnished us with special music during the meetings. Our love feast brought the meetings to a close Oct. 20 and 21. Bro. Zug officiated at the evening services and also preached for us Sunday morning. Bro. Samuel Gearhart from Shady Grove had charge of the Sunday-school hour. We are planning to hold a Bible institute at the Berlin house in the near future and an all-day meeting at the Latimore house Dec. 9. Our Thanksgiving services will be held at the Hampton house the morning of Nov. 29. A special joint Sunday-school meeting was held in the New Fairview congregation Oct. 21. The York, Codorus, New Fairview and Upper Conewago schools feel strengthened through these meetings and report a greater interest. The next meeting will be held in the Upper Conewago congregation in the spring.—Bertha E. Hull, East Berlin, Pa., Nov. 5.

Yellow Creek church met in a business meeting Oct. 17. E. Paul was elected superintendent of the C. W. meeting. Our love feast was held Oct. 28 with Eld. Geo. Batzell officiating. Dr. J. Edgar Skillington of the Methodist church gave a temperance lecture on Nov. 4 on the subject, The Drink Evil Up-to-Date. The men's chorus of Southern Morrisons Cove furnished the music.—Mrs. Bertha Snyder, Hope- well, Pa., Nov. 5.

SOUTH DAKOTA

Willow Creek.—The church work at this place is moving along with Bro. Grant Tooker as our pastor for another year. Our Sunday-school began its new year's work with Lena Heagley as superintendent. Every one is taking hold with renewed interest. A number of new pupils have enrolled already. Our pastor conducted a helpful installation service for all the Sunday-school officers. On rally day W. K. Bishop, an able Sunday-school worker, gave us a splendid talk. Chas. Loomis is Messenger agent. The Aid has been unusually active the past year, with Lizzie Tooker as president; she was reelected for the coming year. We have been very much disappointed in not having an outside minister with us this summer as we had planned. However, a recent message from Bro. L. H. Root was rather encouraging; perhaps he can be with us soon and if so we will have our communion services at that time.—Mrs. Harry Loomis, Wetonka, S. Dak., Nov. 10.

TENNESSEE

Mt. Valley church met in council Nov. 3, with Eld. Ray Wine presiding. Elders Ray Wine and Glenon C. Brown were elected co-elders and pastors for the coming year. Sunday-school is progressing nicely under the leadership of Bro. Henry Gaby as superintendent. Our love feast was Oct. 6. We enjoyed the presence of many visitors from several different churches at that time. Bro. Guy Presley of the Limestone church gave an inspiring sermon on Sunday. The district Women's Work held their regular meeting in our church Oct. 27. We are planning an all-day program for Thanksgiving Day. The Men's Work, Women's Work, Young People's Department, and the Children's Work will each render a program presenting accomplishments for which we are thankful. Our church adopted the following goals for the coming year: an earnest effort for the spread of the gospel of Christ; a greater personal contact with each member; a more adequate financial system; the putting on of a "go-to-church" movement; a more efficient program of work in our various departments. We are glad to announce that Eld. William H. Wine is somewhat better at this writing and has returned to his home after spending five weeks in the Takoma Hospital in Greenville, where he has been undergoing treatment.—J. Lee Wine, Baileyton, Tenn., Nov. 12.

VIRGINIA

Boone Chapel.—July 8 Bro. J. B. Peters of Wirtz, Va., came to us for a week's meeting. Interest and attendance were splendid throughout the meeting and as a direct result eight were added to the church by baptism. On Aug. 5 we held a special meeting for the purpose of deciding about our pastor. The vote was unanimous to retain Brother and Sister Flora for another year. Our field worker, Bro. H. C. Eller, met with our young people Sept. 9 to reorganize and plan for more and better work. Sept. 30 at the regular council our Sunday-school was reorganized. Wm. Martin who has so efficiently served as superintendent for several years was reelected. Bro. J. A. Naff was reelected elder for another year. Arrangements were made for our love feast which was held Oct. 20. We were glad to have with us at this time Bro. F. B. Layman who assisted in the services and brought us a spirit-filled message at the morning service on Sunday.—Mrs. T. G. Adams, Sago, Va., Nov. 3.

Mt. Horeh.—Bro. John Showalter of the Ministerial Board and Bro. John S. Crumacker of the Mission Board paid us a friendly and helpful visit Oct. 27 and 28. The former officiated at our love feast and the latter preached the next day. Twenty-nine were at our love feast. Several applicants will be baptized next Sunday. Our elder preached for us last night. Many are enjoying the Messenger through the kindness of the House.—Edna Elgin, Columbia, Va., Nov. 5.

Mt. Olive church met in council Oct. 14. Church and Sunday-school

officers were elected for the coming year; few changes were made as most of the officers were reelected. Bro. S. D. Lindsay held a week's meeting which closed last Saturday evening with the love feast. Much interest was manifested in the meetings. Four were baptized and others are much interested. We were favored by splendid music led by Bro. Jos. Tusing. The love feast was well attended. Bro. Lindsay officiated, assisted by Bro. Olen Lentz.—C. F. Kohn, Quickshurg, Va., Nov. 14.

Mt. Vernon.—The congregation recently purchased a dwelling in Stuarts Draft to be used as a parsonage. Bro. Sherfy and family were given a pound shower by the congregation when he started his work here. Aug. 1 Bro. E. F. Sherfy who had served the Daleville congregation for six years came to Mt. Vernon to assume pastoral charge of the work here. On Aug. 3 with Eld. C. B. Smith in charge there was an impressive service for the installation of the pastor. Sept. 30 we held an installation service for our newly elected officers and teachers of the Sunday-school. At our last quarterly council we elected church officers for the coming year: Elder, C. S. Smith; church clerk, Guy Stump; Sunday-school superintendent, Carl Grove; treasurer, Raymond Grove; B. Y. P. D. president, Helen Kimble. With the pastor doing the preaching and Mr. Kirby leading the singing we began a two weeks' revival. Weather was fine, crowds and interest excellent, the Holy Spirit was with us and eleven were added to the church by reconsecration and baptism. Others are to come by letter. By recommendation of the local Board of Christian Education the Sunday-school, which has been growing in interest and attendance, has organized a children's department with Miss Hope Sherfy in charge. The B. Y. P. D. cabinet recently decided for a nineteen point credit goal on the district standard. They are fostering a Bible reading group according to the denominational plan for 1934-35. Our women's council is active with all three departments organized. In response to an appeal from the Orphans' Home and the Ladies' Aid at Timherville, a church offering was lifted and our women sent two new comforts and other goods of which the Home is in need. We appreciate the good work and untiring efforts of Bro. Sherfy and his family here in our church and community and feel that their influence for the good will be realized by all who come in contact with them.—Mrs. A. M. Powell, Waynesboro, Va., Nov. 3.

WEST VIRGINIA

Moorefield.—The members of the Moorefield congregation of Walnut Grove church met in council Oct. 5. We met Sunday evening, Oct. 7, for our love feast. A group of young folks from Bridgewater gave a temperance play on Saturday night, Oct. 6, entitled What Shall It Profit? This was enjoyed by a very large crowd. We had our revival the first two weeks of May; there were ten conversions during that time.—Esta Wratchford, Moorefield, W. Va., Oct. 27.

Morgantown church closed a successful two weeks' evangelistic meeting Nov. 4 conducted by Bro. Ernest E. Muntzing and wife of Clarksburg, W. Va. There were twenty-one confessions, twelve of whom have been baptized up to the present time. Three have been received by letter. Bro. Muntzing gave us spiritual and inspiring messages each evening. A fine spirit of coöperation prevailed not only among our members but other churches as well. Special music and stories also added to the interest of the meeting. As an appreciation of the faithful efforts of Brother and Sister Muntzing the Queen Esther class and families gave a fellowship supper for them one evening. The church has been greatly strengthened and encouraged in Christian service. It was decided to have our love feast in the early spring. Many of our members are following the chapter-a-day Bible reading program, beginning in October with Proverbs. Nov. 11 Bro. Arthur Durr of Masontown, Pa., delivered an earnest message in the interests of the Anti-Tohacco League which was much appreciated. In the evening the Christian Workers' group gave an interesting Armistice program followed by an appropriate sermon by our pastor, Bro. Obed Hamstead.—Mrs. S. F. Guthrie, Morgantown, W. Va., Nov. 14.

Mountain Grove.—We have experienced an uplifting revival conducted by Bro. B. W. Smith of near Burlington. He preached in all fourteen impressive sermons and as a result three were received into the church by baptism; one awaits the rite. Bro. Smith had the young folks enter a contest of reading Bible verses. The winner received a very nice Testament and each of the others a pencil from Bro. Smith. They were all very well pleased and we hope the reading may have a lasting effect on their lives.—Ora M. Slabaugh, Horseshoe Run, W. Va., Nov. 12.

WISCONSIN

White Rapids church met in members' meeting Sept. 26. The following officers were elected for the year: Elder, O. L. Harley; clerk, Geo. Keim; trustee for three years, Noah Heestand; treasurer, Ernest Werner. The matter of the new roof was discussed and left in the hands of the trustees. Enough money has been raised to huy new roofing; the work will be donated. Sister Nettie Senger while visiting here brought us the Sunday morning messages; one was on China's Quest for God. On Sunday evening she gave her lecture, showing pictures of the work being done by the missions. Nov. 7 Brethren Heckman, Leatherman and Funderburg of the Mission Board stopped here and gave us a service. Brother and Sister Harley were sent as delegates to the ministerial conference held in Chicago recently. An Aid Society will be organized Nov. 21 to carry on the work that was being done by the women of the Bible class.—Mrs. Pearl Kulp, Wau-saukee, Wis., Nov. 12.

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came in, and found her dead, and, carrying *her* forth, buried *her* by her husband.

11 ²And great fear came upon all the church, and upon as many as heard these things.

12 ¶ And ²by the hands of the

Rom. 15. 19.
2 Cor. 12. 12.
Heb. 2. 4.
1 ch. 3. 11.
& 4. 32.
1 ch. 4. 18.
John 9. 22.
& 12. 42.
& 19. 38.
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THE GOSPEL MESSENGER

Vol. 83

Elgin, Ill., December 8, 1934

No. 49



Suggestions for Universal Bible Sunday

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GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

Vol. 83

Elgin, Ill., December 8, 1934

No. 49

EDITORIAL

Men Must Build

WHEN one considers the variety and persistence of the elements of decay in our modern civilization he is surely tempted to pessimism. For the constructive things which one would do, seem so insubstantial in view of man's indifference or consuming selfishness.

And yet, what utter desolation would soon result but for the work of those who strive against the forces of decay! How soon not only the life of the community would sink lower and lower, but even civilization fail!

So it all comes back to this—that men must build. The individual life is colorless without discipline and the achievement of self-control. While as for the social group, it is redeemed and liberated by those who struggle upward and onward even though in one lifetime but little seems to be accomplished.

Whatever the times, our final hope is with the men who feel they must build. They are the seers and prophets who do not fail in faith. They are the ones who advance the kingdom of God.

H. A. B.

When We See too Much

THE good woman of the house found a package of drinking straws by the mail box. Who had brought them she could not guess. That evening she confided the mystery of the drinking straws to the good man of the house. He had no solution, but vowed that he would find out what he could. The next day this good man told his druggist about the drinking straws.

"Do not use them," advised the druggist. "They are probably doped! One never can tell what he will find on his doorstep these days."

These words were carried back to the good housewife. And now what should be done?

The following Sunday in the Sunday-school class the woman who had found the straws told about her find, also what the druggist had said. Naturally the class

was plunged into a study about what should be done concerning this latest menace to the community.

Then a mother in Israel arose and said: "I put those straws by the mail box. So far as I know they are not doped. Once when I was ill this good woman brought me some drinking straws. I just thought she might like some for her own use."

So the mystery of another good deed was solved and the community saved, even for those who see too much.

H. A. B.

The Old Book Still Grips

WORD has come to me that the "strange class" I told you about Sept. 22, has actually taken up the study of the Bible. Isn't it interesting how the Old Book succeeds in reasserting its claim to human interest in the face of so much to distract attention? "As for the Bible, it still has enormous circulation, still is the best seller of all books printed." And our authority for that statement is not the American Bible Society but the current issue of *Harper's Magazine*.

There must be a reason. There is. It fills a "long felt want," a want never more deeply felt than now. Indeed it is peculiarly fitted to fill the want which presses upon the hearts of the people now with extra acuteness. For it knows well the bitter meaning of depression. It was born of struggle with adversity. In this book the souls of men and women who passed through fire and flood are turned inside out. And in that picture we see the reflection of our own souls. We see them battling with despondency and doubt. We see how hard it was for them sometimes to keep on believing that life is good, that this universe cares what becomes of them. And then when we see how triumphantly they came through it all, the sight is strengthening beyond ability to tell. It fills our want because it filled the want of people just like us long, long ago.

The Old Book holds its grip on human hearts because it is both a cry for help and the answer to that cry. It frankly admits that a horse is a vain thing for safety and by implication all that a horse symbolizes. With equal frankness it tells us that a curse rests on whoever trusts in man. It shows man at his wit's end, exactly where we are today. It shows man without God a miserable and helpless creature and it shows man with God in dominion over all his works. In a word this Book shows man, in the desperation of his utter helplessness, reaching out after God and finding him.

But this is not the strongest claim the Old Book makes on our hearts. That claim is this: It shows God reaching out after man, and finding him. It shows us not only that God is but what he is. It shows us the God who was in Jesus Christ. It grips us because it has relief for us when we are overwhelmed with guilt. And because, when we are not thus overwhelmed it shows us that we ought to be, and how our broken spirits can be healed. It much more than shows us God. It shows us the seeking, loving, forgiving God. It shows us the God our burdened souls cry out for. It shows us God in Christ reconciling us to himself.

Why does the Old Book still grip our hearts? There is no mystery about that. It has the Twenty-third Psalm in it and the Fourteenth Chapter of John. We want guidance, comfort, strength, forgiveness, and it shows us an open door to all of these.

We do well to set part one day to do honor to the Book which is a lamp unto our feet and a light unto our path—every day.

E. F.

How the Hurt Can Be Healed

WHEN the great souled Kagawa saw what his country was doing at Shanghai and the terrible wrong of it came home to him, he said: "Again have I become the child of an aching heart, carrying the burden of Japan's crime, begging the pardon of China and of the world with a shattered soul. Again am I a child of sadness."

Something like that is the experience of every disciple of Jesus who takes upon his heart the misery of his wronged fellows. And how can he be a disciple of Jesus and not do that? "If any man would come after me let him . . . follow me." Of course, but right there's the difficulty. It makes the heart ache to follow him closely enough to be seeing constantly the burdens of men, and hearing their cries for relief.

Well, let it. No, don't just let it but take the ache with you into your quiet hour of silences with God. Not in an effort to shut out the world's hurt and to find in forgetfulness your personal comfort. You ought not forget for long. You should go for light and strength, wisdom to know the best way to help and courage to follow that way. Thus you will know the

secret of that strange paradox, a deep, quiet peace sanctifying and sweetening the sadness enfolded by it.

And in the very joy of it you will go out again into the crowded ways of life and take up your share of the world's burden. Your share? Remember Paul's words, "As much as in me is"?

The solution of the problem is in what has been called alternation between service to man and communion with God, but may better be regarded as the fusion of these two halves of an ideal Christian experience into the perfect whole. Which once again invites the obvious reflection that the love of God and one's neighbor is the answer to every question about duty and happiness.

E. F.

"To Be" or "To Have"

DR. SLABAUGH recently gave a chapel talk in which he pointed out that the Semitic language had no verb "to have." Possession was expressed by the verb "to be" and the dative case. On the other hand, the English language has the verb "to have" and uses it with a vengeance. We even use this verb where all other languages use "to be"; we say "have been."

Since language is the expression of thought, it is also the product of the mental attitude, or philosophy of a people. Our extravagant use of the verb "to have" is an index of our attitude toward life. We count success in the terms of material possessions, instead of the concepts of being, of character, and personality. From infancy to maturity, the child is bombarded with ideas of possession of material things, rather than taught to think and dream of being and becoming a personality whose supreme value lies in character.

When I was a boy I read a magazine called *Success*. It was filled with biographies of men of success. But in almost every instance the story was of a poor boy who now is worth his millions, or at least has a job, or an office, paying an immense salary. Can we not change this false idea and teach success in terms of personal excellence, rather than material possessions?

It used to be a common remark, "Every man has his price." It is not true, of course, for there are many men and women who will not sell out or give up their callings where they receive a bare living, to gain riches at another task, even if the task is perfectly honorable. But the frequency of this fact—that men will do that which means material profits—is the plague of our civilization. This is not limited to the rich, the common man is as guilty as the wealthy.

Now comes communism, and Marxian socialism, and various political panaceas, all promising material prosperity. The church must quit lamenting the material depression and overcome the spiritual depression which paralyzes all life. "To have" or "to be," that is the question.

D. W. K.

GENERAL FORUM

Room for Jesus

BY VERA I. EMMERT

There is never a day so dreary,
Or never a day so long
That it can not be made more sunny
By the lilt of a cheerful song.

There is never a storm cloud gathered
Or a grief too heavy to bear,
Unless there's a beam of gladness
In a rainbow shining there.

There is never a life so lowly
Or a heart too crowded with sin,
That there isn't room for Jesus
To pardon and enter in.

Freeport, Ill.

The Treasures of Age

BY EZRA FLORY

"The hoary head is a crown of glory, if it be found in the way of righteousness" (Prov. 16: 31).

"But it shall come to pass, that at evening time it shall be light" (Zech. 14: 7).

DOCTORS tell us we are as old as our arteries. But any man is as old as he thinks he is, for age is not a matter of years at all, but of hopes, of ambitions, and of faith.

Holmes wrote of age in "Over the Tea Cups." He has an interesting description of middle life and old age. He says: "At fifty your vessel is staunch, and you are on the deck with the rest in all weathers. At sixty the vessel still floats and you are in the cabin. At seventy you, with a few fellow passengers, are on a raft. At eighty you are on a spar, to which possibly one or two or three friends of about your own age are still clinging. After that you must expect soon to find yourself alone, if you are still afloat, with only a life-preserver to keep your old, white-bearded chin above the water."

Children like to tell their age and are pleased to have you guess them older than they are. But who ever heard of an aged person being pleased in that way? Have you ever guessed a man or woman five years below his or her age and noticed the joyous expression when he or she straightens to say, "I am eighty-four"?

We like to know that Cato learned Greek at eighty; that Goethe was writing Faust at eighty; that Michelangelo was working on St. Peter's at eighty-seven; that Titian was painting at eighty-nine; that Humboldt worked until he was nearly ninety; that Bancroft reached the same age; that Jefferson, Tennyson and Bismarck lived to be eighty-three; that Bryant, Newton

and Franklin died at eighty-four; that Oliver Wendell Holmes was eighty-five, Carlyle was eighty-six and Gladstone was eighty-nine.

The good Book promises old age as the fruit of good living. Age can be made a thing of delight by filling the life with useful knowledge; by being anchored to some wholesome responsibilities; by keeping friendship in good repair; and by careful use of the old machine which is the body.

One of the treasures of age is wisdom. Works of imagination may belong to youth, but in the fields of history and philosophy age wins the palm.

Another treasure of age is that of memory. The feet may go slowly to new joys; the eye may be dim to new sights; the heart may respond slowly to new emotions, but swing open memory's halls and old songs and laughter will again be heard.

Another, even more precious, treasure of age is character. Character is the precipitate from the stream of conduct. That which is left behind is of real value in passing years. In the nature of things, no character can be so well rounded and so nobly developed as that resulting from age. Napoleon was brave in the battles of Jena and Austerlitz where he was the hero, but when overcome and sent a prisoner on the lonely island of St. Helena he was crushed, ill-tempered and morose. It takes a great soul to make place cheerfully for another. It is poor wine that grows sour with age. Character, like fruit, must have frost to ripen it. God lets some grow old to show the world that he can sustain them and make them sweet and ripe.

Perhaps the greatest treasure of age is *hope*. The relation of man to his Maker grows more intimate with advancing years. If God lets some stay after three-score years and ten, it is that these may show his might to the generations that follow and prove, "At eventide it shall be light."

Sterling, Ill.

A Notable Anniversary

The four hundredth anniversary of the publication of the translation of the Holy Bible by Martin Luther

BY GEORGE WILLIAM BROWN, D. D.

General Secretary, American Bible Society

UNIVERSAL BIBLE SUNDAY, commemorating as it does this year the four hundredth anniversary of the publication of Martin Luther's translation of the Bible, offers Protestantism an opportunity to recognize its indebtedness to the great German reformer's large part in helping to make "the open Bible" a reality.

Among Luther's many noteworthy achievements it is difficult to determine what was his greatest contribution to the development of Protestant Christianity. Certainly his scholarly translation of the Bible stands out as

one of his great works. It is still largely used by all German-speaking people of whatever faith throughout the world as the popular translation and interpretation of the original, and it will probably continue to be used throughout the future. Because of its significance it has seemed appropriate to the American Bible Society to designate the four hundredth anniversary of its publication as the theme for Universal Bible Sunday on December 9.

In commenting on Luther's translation, completed in 1534 after more than a dozen years of labor, Dr. Abdel Ross Wentz, professor of Church History in the Lutheran Seminary at Gettysburg, has written: "It is scarcely possible to overestimate its significance. . . . It is valuable on two counts: its own intrinsic worth, and its pioneer character. . . . It became and has remained one of the great classics of German literature. . . . Its clear, vivid, picturesque style captivated readers and hearers everywhere. . . . Simple without ceasing to be elegant, plain without ceasing to be eloquent, and incisive without approaching the bizarre, Luther's Bible clearly marked a new era both in literature and religion."

Students of literature have not been tardy in enthusiastically praising this notable translation. Goethe, whose influence on German literature was probably only second to that of Luther, regarded it as one of the marvels of all literature that Luther could so completely master the great variety of style among Bible writers and could so "cast into one mold the poetical, the historical, the hortatory and the didactic note."

Luther's primary purpose was of course religious. "His chief motive," according to Professor Wentz, "was to make it possible for the people to drink directly from the fresh fountain of spiritual truth. . . . He understood better than anyone else who has tried it, how to adapt vivid words and phrases to the lofty subject so as to convey the genuine religious tone that characterizes the original writings. His religious intuition enabled him to plumb the depths of the Biblical writers, and his intimacy with human nature enabled him to express the truth with facility and incisiveness. His spiritual genius united with his great literary skill to reproduce the atmosphere of prophetic and apostolic message so that the people of his own day were constrained to exclaim: 'We hear them speaking in *our* tongue the mighty works of God.'

The American Bible Society, in sponsoring Universal Bible Sunday, is making appropriate material available to approximately 100,000 pastors in America for their use in anticipating and observing Universal Bible Sunday, knowing that in the celebration of the Luther anniversary not only will fresh interest in the history of the Bible be aroused but new stimulus given to its use.

New York City.

Obedience

BY ROBERT HENRY MILLER

WE of the west do not like the word. It smacks of slavery. Obedience is the virtue of the underling. The strong command. Let the weak learn to obey.

This attitude fails to take into account the fact that obedience is of different kinds. When one obeys a selfish tyrant, the whole procedure is unworthy. The motive may be fear or a selfish desire to share in the spoils of tyranny. The result is injustice: decay which comes of luxury on the one hand and starvation which comes of poverty on the other. This is but one kind of obedience, unfortunately the too prevalent kind.

Men should not be blamed too severely, therefore, if they have formulated their notion of obedience from this unhappy experience. One could hardly expect it to be otherwise. If they have been exploited when they have obeyed, it is inevitable that they should look askance upon all authority which asks for their obedience.

But not all authority is of this tyrannous sort. There are powers which seek to rule because they seek to *give* and not to get. They are beneficent rather than parasitic. Law and obedience are insisted upon because only so can they bestow their gifts.

The life of every parent is a parable of this truth. How is a father to give to a son the benefit of a wisdom and experience greater than that of the son? There is but one way by which he can do it. He must tell his son what ways are right and his son must obey his directions and walk in the right ways. The father gives a law. The son obeys it. In obeying it the son walks in the wisdom of an adult.

Our principle is illustrated again in the everyday intercourse of men. A physician friend of mine visited a patient and prescribed for him. Later the patient consulted a quack, giving no heed to the physician's orders. My friend said, "How can I help him if he will not do what I tell him?" Unless the patient obeys the physician is powerless. We might think of God as speaking the words of my physician friend: "How can I help them if they refuse to do what I command them to do?" He can not.

Law and obedience are the transportation system by which the blessings of God are brought into our lives. Our disobedience jams the traffic, with the result that our lives are left in poverty.

When we look upon the physical world we meet with another striking illustration of our principle. There is one condition upon which nature will serve us, giving us light, power, pleasure. That one condition is that we learn and obey her laws. Every advance in science and invention is a new lesson in obedience. Nature does not argue the obligation. She rewards

those who obey; she leaves in poverty those who do not. There is a grand note of authority in the silent ultimatum with which nature asks us to obey.

Law is the expression of a will to give. The essence of law is helpfulness. The spirit of law is love. Law is the offer of those who *have* to give to those who have not.

Obedience, therefore, is the acceptance of what God offers us in his law. By obeying a Greater we appropriate his greatness. By being subject to those who are superior we acquire the attributes that make them superior.

The following scriptures unite the two great ideas of *obedience* and *vitality*; they show that obedience is the road to security and power. "Honor thy father and thy mother; *that thy days may be long upon the land which the Lord thy God giveth thee.*" "My son, forget not my law, but let thine heart keep my commandments; for *length of days and peace and life* will they add unto thee." "Children obey your parents in the Lord, for this is right. Honor thy father and thy mother; which is the first commandment with promise; *that it may be well with thee, and that thou mayest live long on the earth.*"

Jesus' obedience to the Father's will gave to him the strength which we get from food. "My meat is to do the will of him that sent me and to finish his work."

As our wills become subject to the will of God, his power is given unto us. In the garden Jesus prayed, "Not my will but thine be done." On the mount of ascension he said, "All power is given unto me in heaven and on earth." These two utterances of our Lord reveal the meaning of perfect obedience. It is the secret of life and power.

North Manchester, Ind.

Headlights

BY ARLO GUMP

DURING the last few weeks I have had an unusual amount of trouble with the illumination system on my old Ford. First of all the headlights jarred out of focus, so that one beam of light trailed a row of telephone poles and the other sought the other ditch in cross-eyed fashion. I had to guess at my driving into that dark alley straight out in front. Then a few nights later the battery connection came loose and all my lights burned out—even the tail light, so that I became a sort of stumblingblock to all who followed in the rear.

As a final thrust one of the new bulbs burned out on bright and one on dim, so that I appeared to be winking slyly at those whom I met.

All of this light trouble has rather amused me—like an experiment. It seems very like this left eye and

right eye business and this lack of seeing or "Where your treasure is . . ."

But I had my light system fixed yesterday for the small sum of two dollars.

Churubusco, Ind.

Boozing Back Prosperity

BY H. H. HELMAN

THE Treasury Department and the code authority for the distilling industry report that the drinkers in this good old United States are not bringing back prosperity as rapidly as certain ones promised. In fact, in spite of the need for revenue, these bibbers of spiritous liquors are not drinking half as much as was consumed before prohibition. The pre-Volstead records stand in striking contrast with the post-repeal records. The drinkers have fallen down and millions of gallons of distilled liquors are in storage awaiting a more thirsty public. Prosperity is not being boozed back as many had hoped.

Now the distillers and the government are in a quandary. The former declare the revenue taxes are keeping drinkers from consuming liquor. They also claim illegal liquor has stolen much of their trade. Contrary to *wet prediction* the bootlegger stayed on after repeal, according to another *wet statement*. These same fellows claim the bootlegger sells two gallons to their one. If Uncle Sam listens to these fellows he must reduce the taxes on their wares and at the same time spend thousands and thousands to stop the bootlegger. And that won't booze back prosperity at all!

At any rate, since the figures are in the legal distillers are preparing for a smaller consumption of liquor from now on. They have moved down the estimate for the succeeding year just about half, making it 36,000,000 gallons. The normal pre-Volstead consumption was about 84,000,000 gallons per year. The importers also were disappointed. Foreign distillers sent us some 8,364,000 gallons during the first six months of repeal. Over half of it is still in warehouses and that isn't helping any to booze back prosperity. Being in the warehouse is worse than being just around the corner.

Thirteen years of prohibition did some things that prohibit the possibility of boozing back prosperity. Temperate habits can be formed in that time, among a generation of young people. Prohibition taught older people that money spent for drink can be used for much better purposes. It changed the thinking of others. Altogether it set back the cause of intemperance so definitely that the distillers and importers are surprised and chagrined. Meanwhile the government is taxing for revenue other commodities known to bring more certain results, and isn't saying much any more about boozing back prosperity.

New Carlisle, Ohio.

MISSIONS AND CHURCH SERVICE (CONFERENCE BUDGET) THERMOMETER

The mercury shows cumulative receipts by months.

Two Years Ago

Amount Raised
Year Ending Feb. 29, '33

This Year

Amount Raised
Year Ending Feb. 28, '35

Conference Budget \$275,000

Feb. 100.0% \$201,114

Jan. 72.5% \$145,799

Dec. 62. % \$124,690

Nov. 55.3% \$111,320

Oct. 50.5% \$101,510

Sept. 46. % \$ 92,359

Aug. 42.7% \$ 85,915

July 39.5% \$ 79,455

June 35. % \$ 70,515

May 12.3% \$ 24,799

April 7.4% \$ 14,888

Mar. 4.4% \$ 9,048

Nov. 50.7% \$102,095

Oct. 47.1% \$ 94,262

Sept. 41.1% \$ 82,277

Aug. 37.6% \$ 75,364

July 33.8% \$ 67,600

June 30. % \$ 59,813

May 10. % \$ 20,151

April 7. % \$ 14,132

Mar. 3.6% \$ 7,387

Annual Conference has authorized a BROTHERHOOD missionary and service program. Estimated cost of the complete program is \$275,000. Our giving for the year ending Feb. 28, 1933, \$201,114 seems, by earnest efforts, attainable this year. The Brotherhood program is going forward on this basis. Let us strive this year or as soon as possible to reach the full \$275,000. At least let us have the joy of running the mercury over the top of this \$201,114 goal.

Measuring My Church

WHAT kind of a church do we want our church to be? This is a good question for every member to ask. We want one that has the mind of Christ and is zealously ministering to our world. The Conference Budget thermometer is a good indicator of church interest.

Annual Conference has authorized a general missionary and service program estimated to cost \$275,000. In recent years we have carried a reduced program. Conference Budget contributions last year totaled \$183,847. Two years ago we gave \$201,716 and three years ago, \$233,379. Considering the present status of finance and our spiritual tone it seems that we can surely give this year the same as two years ago, \$201,716. Therefore, the thermometer is graduated on this basis and let us all work to spill the mercury over the top when the year ends Feb. 28, 1935.

East and West of the Mississippi

Of the 27 districts each of the Mississippi, 22 have increased in giving for the eight-month period, March 1 to October 30, this year. Of the 22 districts west of the Mississippi 12 have increased for the same period. The drought was most severe in the central west as is evident by giving records.

A Comparison of Regions

For the eight-month period, March 1, 1934 to October 30, compared with the corresponding period of 1933, the regions have made records as follows:

Eastern region 21 per cent increase. Composed of the five Pennsylvania state districts.

Southeastern region 26 per cent increase. Composed of Maryland, Virginia, West Virginia, Tennessee, North and South Carolina and Florida and Georgia.

Central region 19 per cent increase. Composed of Ohio, Indiana, Michigan and Illinois.

Central West region one-half of one per cent decrease. Composed of Iowa, Kansas, Missouri, Nebraska, North Dakota, Oklahoma and Eastern Colorado.

Western region 7 per cent increase. Composed of California, Oregon, Washington, Idaho, Western Colorado, Western Canada and Texas and Louisiana.

Advance

For the past few years when retrenchment seemed necessary we heard the slogan, "Keep the Church Serving." The spirit of this year is not to cut the church work down more nor merely above water, but rather to advance. Let every congregation participate in the Christmas offering for World Wide Missions and in this way pave the way for a victory celebration when the thermometer bursts over the top next February 28.

HOME AND FAMILY

Dreams of Long Ago

BY G. E. WEAVER

I was dreaming, only dreaming
Of the days long, long ago.
Near threescore and ten years have passed
But in dreams no time we know,
So perhaps it was but lately,
Say only the other day,
A barefoot boy was making good
Just mixing his work with play.

Fishing in the winding brooklet
Shaded by the willow trees,
Plowing under the oaten stubble
And fighting the bumble bees . . .
Watermelons and strawberries
And peaches and apples fine,
'Til in happy dreams I'm living
Back home on the county line.

Dreaming of the little schoolhouse,
Only about two by four,
And the teachers, too, God bless them
Forever and ever more.
Long ago these blessed teachers
Called the roll for the last time.
Now the angels sing their praises,
Led by choristers sublime.

That the world moves on as ever
Is no fancy dream of mine
When we compare the ox-team pace
With the rapid airplane line.
We dream of childhood days again,
And it gives untold delight,
And listen to the radio,
Unseen nightingale of night.

No more buggy rides with sweethearts,
Still that fine bay horse of mine
Takes me back to happy dreamland
And that "Old Sweetheart of Mine."
And a mother there is waiting
For her wandering boy, I know,
Waiting in that blessed dreamland
Of the days of long ago.

Pomona, Calif.

How to Keep Christ in Christmas

BY FLORENCE S. STUDEBAKER

In Five Parts—Part Two

No season of the year lends itself so beautifully and generously to this treasury of the spirit as Christmas. Here you may build foundations of family life sunk deep in love and affectionate customs.

"I think Christmas is silly," exclaimed a man with hard lines about his mouth. The next minute he was

saying, "Mother always made pecks of those old country cookies at Christmas time. The kitchen was fragrant for days. I can smell them yet." And the hard lines were gone.

A lady once related how her father jokingly withheld her toys on Christmas morning and placed a tissue wrapped cherry sprout on her plate. With sobs of disappointment the child refused to be comforted when the father, seeing his mistake, produced the real toys. That bitter experience carried over into adulthood with impressions that will never be erased. Memories of other sweet Christmases are lost in the wrangling sting of that cruel joke. Now, in preparing Christmas for her own eight-year-old daughter the mother must fight resolutely to keep the Christmas spirit aglow in her life.

Other cruelly thoughtless folk have placed coal or rock in stocking to fool children. One child, upon being told of such cruelty, burst into tears, crying: "Oh, I hope I never get too big for Christmas." God bless her! There's danger in never getting big enough.

If we as mothers expect to keep the Christ in Christmas we must take care that we cherish most tenderly the foundation of family customs, for year by year the loving association goes on, the charming little things that make living real.

Let us bring it home to ourselves. Beware of imitating the mother who almost robbed her precious flock of a joyous Christmas because of grief. You might be tempted to say: "Children, don't expect too much. Father is out of work"; or "The salary has been cut. This will have to be a depression Christmas." Of course that doesn't take away the cold fact that there will be less funds to use. But do shield the innocent expectant children. Shelter their Christmas spirit under the bigness and warmth of your mother heart. Plan as you have never planned before, little new surprises, handmade after bedtime things, that will bring greater joy because they are different from other years.

* One woman declares that the happiest Christmas she ever had came during a strike when it was not deemed sensible to do any holiday spending. She cut tissue paper into squares and formed them into the skirt of a paper doll to hang by her father's mirror. He used an old-time razor and liked shaving papers. A case for her mother's doilies was made by her own hands from lovely gingham patches found in the work box. She says: "From things lying around the house father made me a sled and painted it blue and put my name on it. Oh, wonderful, and it snowed! The house shone like a bride and smelled of fragrant pine and ripened Christmas cake. We even washed the begonia leaves and polished all the silver. We were so happy together to be warm and to be fed. And then in the evening mother lighted the big red candle and left the shades up. In actual cash our Christmas cost exactly twenty

cents, ten for tissue paper and ten for the candle. But considered purely as a heart warmer, a million dollars couldn't have done more."

Let us share with one mother four Christmas vows which may help us to keep Christ in Christmas.

"I will be more appreciative," she says. "I am never half as enthusiastic in my thanks as I ought to be. I am sure to receive things I do not want and can not use. Can I show forth the loving spirit of the Christ by making my little givers happy in the way I thank them? How much appreciation means to a child!"

A noted writer relates the story of how one Christmas time in his early childhood he had no money to buy a gift for his teacher. So he spent every spare hour for weeks before Christmas whittling out a beautiful wooden canoe. The night the gifts were being distributed from the tree at the schoolhouse, he slipped through the crowd to be near so that he might enjoy seeing her open his Christmas gift. Alas! He had wrapped and tied the package with hands that were none too clean. Christmas was forever embittered to the little boy by the thoughtless, unappreciative remark of the teacher as she hastily tucked the package out of sight in her bag, saying: "What a dirty mess these kids can make of a Christmas package."

Another vow the mother makes is: "I will be unselfish." Shocking, isn't it, to think of a mother being selfish at Christmas time. But it is a temptation to do all the giving and deprive the child of sharing the sacrifice. A mother who was singularly successful with her children in making them feel kindly toward the poor and those in distress began when they were still wheeled about in the baby carriage to talk to them about giving.

"You and I are taking these cakes to a lady who is too lame to bake for herself," she would say to the child, tucking a little box of frosted cakes into the carriage. "Mother loves to make cakes for Mrs. Lore." Sometimes the baby cried for the cake but was consoled with something else. A relative often reprimanded the mother for showing the gift, but the mother wanted her children to learn to give up for the pleasure of others. In time the child would learn that the joy of seeing an old lady rejoice was reward enough for not eating the cake, and besides the mother always pointed out that a frosted cookie was waiting for the baby at home.

Franklin Grove, Ill.

(To Be Continued)

Good Reception

BY A. H. RITTENHOUSE

God's great broadcasting system on the wave length of LOVE is on the air all the time, with a variety of programs to meet all human needs. There are two sta-

tions that offer much interference with good reception. One is FEAR, the other HATE. But perfect love casteth out fear and John says, "If a man say he loveth God and hateth his brother, he is a liar." With the antennæ of faith reaching up into heaven the Christian may with proper tuning receive marvelous messages of joy, peace and rest any time, day or night. This world's troubles oftentimes produce much static that mar good reception, but it is a helpful thought that just as with a turn of the dial we can tune out undesirable broadcasts of Marconi's invention, so we can tune out undesirable broadcasts from the stations of FEAR and HATE. The channel to the station of LOVE is always clear. We need only be concerned about the proper reception. And it is a marvelous thought that each Christian may be one of a great chain of broadcasting stations linked to the parent station to relay the wonderful messages to those in his area.

If we are tired of jazz, crooners and patent medicine advertisements, why not try tuning in on the Divine station of LOVE?

Mount Morris, Ill.

"Except Ye Become As—"

(A Lesson in Two Acts)

BY CHESTER E. SHULER

ACT I

Scene: Darkened bedroom of Junior. Father asleep in next room. Mother "just away."

Time: 2:30 A. M.

Junior: Daddy! Daddy!

Daddy: Yes, Junior. What is the trouble?

Junior: It's so dark here. I wondered if you were still over there.

Daddy: Yes, I am right here.

Junior: But it's so dark.

Daddy: Try to sleep, sonny. Then you won't see the dark.

Junior: All right, daddy, I'll try. But, daddy—"

Daddy: Yes, what is it?

Junior: You—you can love *right through the dark*, can't you?

Daddy: Yes, dear boy, daddy can love through the dark.

Junior: I'll go to sleep now, daddy.

ACT II

Scene: Daddy's bedroom. Daddy still awake—thoughts "on things above."

Time: Five minutes later.

Daddy: Loving Heavenly Father: I thank thee for the lesson sent through my little child. I thank thee that thou dost love even when everything is dark. I now rest in thy love. Truly, thy peace passeth understanding. I will lay me down in peace and sleep.

Newport, Pa.

WORLD WIDE MISSIONS

CHURCH OF THE BRETHREN

1934

BY ANETTA C. MOW

THE CHURCH IN THE HOMELAND

<i>Membership</i>	150,000	<i>Home Mission Points Aided by General</i>	
<i>Congregations</i>	1,031	<i>Mission Board</i>	49
<i>Districts</i>	49	<i>Districts Aided by Home Mission Funds</i> ...	24
<i>Ministers</i>	3,000	<i>* Annual Budget Expense</i>	\$25,021.27
		<i>* Annual Aid to Districts</i>	\$13,703.12

THE CHURCHES OF THE BRETHREN IN OTHER LANDS

1934

	India	China		Scandinavia		Africa
		North	South	Denmark	Sweden	
Work Began	1894	1908	1916	1877	1883-'84	1922
Mission Territory	7,000 sq. mi.	7,000 sq. mi.				6,000 sq. mi.
Number of People for Whom Responsible	1,200,00	1,300,000				2,000,000
Membership	5,213	1,705	150	68	102	160
Organized Churches	19	4	1	2	5	3
Districts	2	1		1	1	1
Native Ministers	18	2	1	3	6	
Native Elders	8					
* Annual Budget Expense	\$33,405.76	\$18,658.20	\$484.47	\$148.17	\$2,774.62	\$12,802.93

MISSIONARY ROSTER

	India	China		Scandinavia		Africa
		North	South	Denmark	Sweden	
Pioneer Missionaries	W. B. Stover and Mary Bertha Ryan	F. H. Crumpacker and Anna Emma Horning	E. S. Moyer and Lela Martha Shick Moy Gwong	Christian Hope Enoch Eby Daniel Fry		H. S. Kulp A. D. Helser
Mission Work Began	1894	1908	1916	1877	1883-'84	1922
Number of Missionaries since Opening Mission	100	69	5		14	36
Missionaries Deceased	15	5		4		2
Missionaries in Service	40	29			2	20
Missionary Ministers on Field	7	8			1	6
* 1933 Annual Support of Missionaries	\$24,916.89	\$15,274.52			\$1,928.93	\$11,743.12

* Data from June 3, 1934, Gospel Messenger.

MEANING OF WORLD WIDE MISSIONS

The Church at Work

THE supreme aim of world wide missions is to make the Lord Jesus Christ known to all men as their Divine Savior and to reveal his loveliness to them until they become his disciples. The great task is to make him known. This is accomplished through every uplifting agency known to the Christian church which brings Christ's abundant living to mankind, whether at home or abroad.

The aim of foreign missions is to plant Christianity indigenously in the life of each nation, to establish in each land a native church that shall be of the soil, rooted in the tradition and life of the people, fitted to its customs and institutions; a church which shall be self-propagating, self-supporting and self-governing.

And the aim of home missions is to instil Christian ideals and principles into every detail of our American

life, to strengthen weak churches, and to encourage churches everywhere to live up to their high mission.

The Church of the Brethren is engaged in the task of revealing God's love through Christ to the peoples of the world.

India

The Church of the Brethren has been in India since 1894. Our territory is in the Bombay Presidency on the central western coast and covers an area about sixty miles wide and two hundred miles long. We are responsible for nearly two million people and more than two thousand villages.

By the close of 1934 the membership of the Church of the Brethren in India stood at 5,360. On the average, one hundred and fifty people have entered church fellowship each year since mission work began. Nineteen organized churches with eighteen native ministers and eight Indian elders, represent the numerical strength of the church after forty years.

INDIA: Young men's camp at Jitali. Turn to your Oct. 13, 1934, copy of "Our Young People" and read again the account of the young men's camp in a village near Anklesvar. Photo by Edward Ziegler.

The constant hope has been that the Indian church become indigenous (of the soil), that within itself be the strong driving force which will carry on the work of the kingdom within its own areas, that it become the spiritual home of the people, that it be the center from which the gospel of Christ spreads out to the surrounding villages. The years bring the fulfillment of this hope and endeavor.



Africa

The Church of the Brethren began its work in Africa in 1922. We are located in Nigeria in West Africa. The territory covers more than 6,000 square miles and includes 200,000 people for whom we are immediately responsible, with a surrounding field of six millions still untouched.

The membership in the Africa Church of the Brethren numbered 160 plus by the close of 1934. Within this beginning period of twelve years the number of those uniting with the church has averaged 14 a year. There are three organized churches.

There is a deep assurance that the Christian cause will win in any land when indigenous men and women become so committed to the attractiveness and power of the gospel of Christ that they rejoice to pass it on to their families, neighbors and tribes. The African church is growing because men are willing to cut their own living wages almost in half in order to tell the joyous tidings to outlying villages.

North China

The Church of the Brethren has been in North China since 1908. The territory occupied by our church in North China is in the Shansi Province and extends over an area of 7,000 square miles. The non-Christian population in this area

numbers 1,300,000. By the end of 1934 the membership of the North China Church of the Brethren numbered 1,775. On an average, 70 people entered the church each year during the past quarter of a century. There are four organized churches in North China.

Gradually the church emerges and gathers strength and comes to self-consciousness. The native church comes into its own when it desires to assume full control and finds itself capable of so doing. The greatest joy known is when nationals become the genuine exponents of the Christian cause. Our church in China is experiencing more and more this joy.

South China

The work of the Church of the Brethren in Sunning District, South China, is almost entirely indigenous in character. The Mission Board gives a small support to the work. Chinese men who unite with the Church of the Brethren in the Chinese Sunday-schools of America return to their homes in China and become members of the church of South China.

Scandinavia

Since the years 1877 and 1883 the Church of the Brethren has been at work in Denmark and Sweden.

AFRICA: Group gathered at the riverside for a baptismal service at Garkida. Clarence Heckman did the baptizing. Dr. H. A. Bosler greeting the new-born Bura girl, Mrs. Bosler and Miss Moyer close behind, and Mrs. Helser at the extreme left. This rite of baptism always commands attention of the other Christians and the non-Christians who come to watch. Picture sent by C. Heckman.



CHINA: A group of Chinese Christians and their friends. How simple is their organization and yet how well they carry on their services. Picture by W. Harlan Smith.



While in Denmark our work is maintained in the northern section of the country, in Sweden it is carried on in the southern part. In 1934 membership in the two congregations in Denmark stood at 68; while in the four churches of Sweden, 102 were on the church roll.

Phases of Work

The heart of man is touched in different ways and God is revealed in many and varied phases of life. Some men understand God's love best when their physical bodies are healed and strengthened, and so our mission has its hospitals and dispensaries. Others feel God's kindness when they learn how to farm and raise enough food for their sustenance; hence the mission has its agricultural and industrial work. Some people must be taught and lifted to higher levels of living and thinking before they can comprehend the meaning of Christ's life; therefore the mission has its schools. And again there are those who hear God's call through the voice of the evangelist who travels in and out among their humble homes, and so the mission gives itself to evangelistic service.

These four phases of mission work in all their growing forms have been the methods by which the Church of the Brethren has sought to introduce the living Christ to the peoples of other lands.

Missionaries

The total missionary personnel of the Church of the Brethren during the past forty years numbers 224. Eighty-two of these have been men, eighty-two mar-

ried women, and sixty have been single women. Twenty-six missionaries have been called to their eternal home. In the year 1934, 92 names were on the list of active missionaries, either on the field or on furlough.

America

In our own homeland, world wide missions help to strengthen churches which struggle to maintain themselves in especially needy areas. In 1934, 41 such churches were aided by mission funds either by assistance in support of the pastor, or by help in payments of interest on church debts.

The Italian Mission of Brooklyn, New York, receives special help from the Home Mission Fund. Several churches over the brotherhood are doing outstanding work among Chinese, Jews and Mexicans. Although they are self-supporting and give of their offerings toward other mission work, nevertheless all the more for those very reasons should they be mentioned among the church's Home Mission points.

HOME MISSIONS: Chicago Chinese junior girls doing handwork in a Daily Vacation Bible School. In order to be able to attend such classes the girls need to bring their baby brothers and sisters along to class. Photo by Alie Eisenbise.



America for Christ is a ringing call today. The Orientals are at our door, they are within our gates by the thousands. America must be won for Christ for the sake of these peoples.

One of the most urgent and immediate tasks of the church in this land is to create a Christian relationship between the white population and the Negroes, the Italians, the Filipinos, the Chinese, the Japanese, and any other nationalities living among us. America can not mistreat or ignore the foreigner within her borders and expect to win foreign lands to Christ.

Mission Administration

In the church, administration is that intelligent devotion and supervision that maintains growth, harmony and the spiritual purposes of the work.

The church, through Annual Conference, chooses its boards, who in turn select the secretaries, and commits heavy responsibilities to them. These belong directly to the church. There are more than 1,000 congregations in the church. They need boards and secretaries to carry out their program. Caring for the church's gifts, desires and needs becomes the duty of the office force. The General Ministerial Board, the Board of Christian Education and the General Mission Board strive diligently to inform, to educate, and to inspire the churches.

In the office of the mission secretaries and treasurer, three very definite phases of work are carried on, namely: administrative, editorial and promotional. With world problems coming in from foreign fields, as well as from homeland churches, the general secretary is kept busy, whether in the office or among the churches. The educational and promotional secretary knows no end to the editorial work which is shared with the churches through the columns of THE GOSPEL MESSENGER and other church publications, in leaflets, in letters and through inspirational and educational literature.

The home secretary keeps in close touch with every district of the brotherhood. He visits many churches, educating and encouraging to higher levels. The treasurer provides for proper credits for all gifts to the work, and keeps exact and accurate files and records of all business matters.

Headquarters

General Ministerial Board, 22 South State Street, Elgin, Illinois.	General Mission Board, 22 South State Street, Elgin, Illinois
Board of Christian Education, 22 South State Street, Elgin, Illinois.	

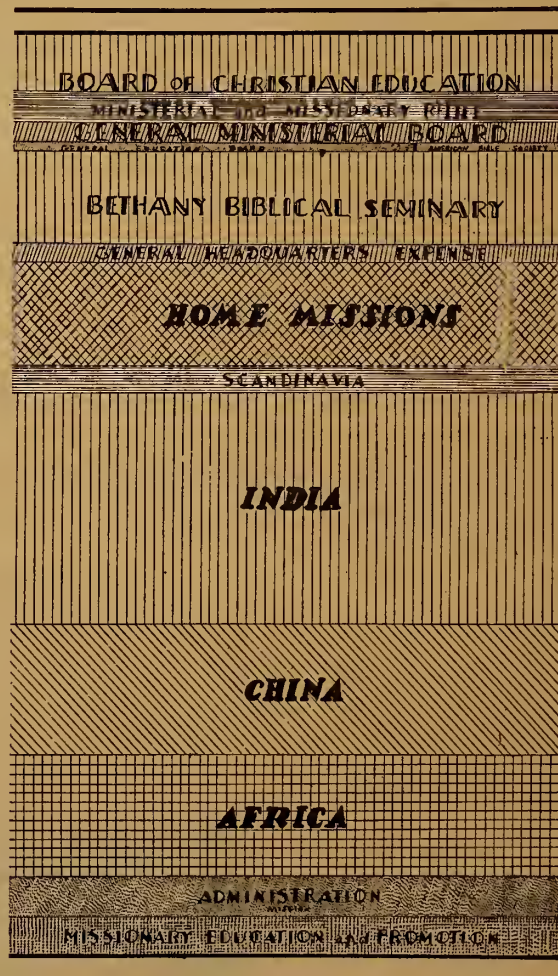
The Unfinished Task

The task of the Church of the Brethren is not finished, neither in foreign fields nor in the homeland. The only way to make Christ known is for the Church

of Jesus Christ to share financial support and coöperation of the churches.

How Can You Help?

1. Pray for the success of the kingdom of Christ.
2. Contribute regularly and systematically to your local church and to the whole church budget.
3. Coöperate sympathetically with every effort which uplifts and with every agency that spreads goodwill.
4. Live a wholesome, abundant, spiritual life, for the circles of influence radiating from our lives reverberate even in other lands.



EXPENDITURE OF THE CONFERENCE BUDGET DOLLAR

(For Year Ended Feb. 28, 1934)

1. Board of Christian Education	7.0%	\$ 12,811.24
2. Ministerial and Missionary Relief	4.2%	7,764.38
3. General Ministerial Board	1.9%	3,493.97
4. General Education Board	3%	582.33
5. American Bible Society	1%	194.11
6. Bethany Biblical Seminary	10.6%	19,410.96
7. General Service to the Churches	3.0%	5,567.99
8. Home Missions	12.9%	23,634.05
9. Scandinavia Missions	3.0%	5,621.36
10. India Missions	26.6%	48,845.48
11. China Missions	12.7%	23,261.48
12. Africa Missions	11.3%	20,806.42
13. Missionary Administration	3.9%	7,180.29
14. Missionary Education	2.5%	4,679.79
		\$183,847.85

What to Pray For

Week of December 8-15

IN the last letter from Brother and Sister Ernest Wampler of Tsinchou, China, they speak of their year's work as follows: "The last of March we started our evangelistic tent and our spring evangelistic program. We did not hire any extra helpers. Our church repair program here in the city, which started about the same time as did our special evangelistic campaign, caused us to be exceedingly busy. The staff, with myself, felt that we needed to put the tent in the field again, and all were willing to put forth this extra effort in order to promote our program here at Tsinchou. Along about the last of May we had a big rally and dedication service."

Turn to your MESSENGER of Aug. 25 and reread what Sister Wampler has written concerning their "New Church Home in Tsinchou." Even as they began the remodeling of the place which was to be their church home, the Christians met for prayer and invoked God's blessing upon their undertaking. Do not fail to read what she says about every evangelist in the territory, both man and woman, giving a month's salary to start the payments.

Two other interesting articles from the Wampplers are to be found in the MESSENGERS of Aug. 25 and of July 14, one, "The Cost of Faith," and the other, "Old Brother Fan." Both of these accounts give us an insight into the kind and degree of spirit manifest in their work. Read these again and you can pray more definitely for Brother and Sister Wampler and all their staff of workers.

Concerning their wool work, Bro. Wampler writes: "We have far more applicants for students than we can take care of, and these poor people welcome this as a great blessing to their community. Our Christian leaders consider the wool work a great opportunity for opening the doors of our church work. They no longer consider our gospel message just words. They feel that through this work we are really saying to them, 'Go and be clothed and fed,' and that we are helping them most by showing them the way to do this."

Check Your Missionary Spirit With This

"It takes overwhelming situations, too great for us singly, to conquer, to deepen our acquaintance with God and to make possible the manifestations of his superhuman energies."

If Christ be lifted up he will draw, not only men, but their stored up personality, their money.

"And after that, Jesus himself sent out by means of them from east to west the sacred and imperishable message of eternal salvation" (Mark 16: 24, Moffatt).

"Some time ago a dear relative called to see me, and before he left he made me a present of a ten-dollar bill,

saying, 'Use this for something you like real well.' Of course, I thanked him a lot and appreciated the gift ever so much. I studied a good deal what to get with it. But don't think I could get anything that would give me as much pleasure as to give it to be used in the missionary cause. So I will enclose my gift to be used for the gospel and the saving of souls in the foreign field. May God's blessings go with it."—*A sister in California.*

Junior Work Program

To Be Used in Connection With the Junior Project

Theme: Getting and Using Money.

Hymn: Jesus Calls Us O'er the Tumult.

Call to Worship:

"Now life calls me to a quest,
To live, to love, to work, to play,
To serve, to sacrifice, to pray.
He calls, and he shall have my best."

Scripture: Matt. 6: 19-21; 1 John 3: 17, 18; 1 John 4: 20.

Prayer: Pray for hearts that desire money only that it shall be a blessing and joy to everyone.

Illustrations

A little girl who was an orphan and was cared for by an aunt while her younger sister, Viola, lived with another relative, was given a pocketbook containing a dollar bill. "Oh, my!" she exclaimed upon seeing the money, "Now I can buy a doll for Viola!"

A boy was given some money and went down town to spend it. On coming home, his mother was quite proud of him when she saw that while he had bought some things for himself he also had purchased something for his home—a new coal shovel, for he had noticed that one was needed.

A neighbor woman left her glasses at a friend's house. The friend asked her son to take them to the neighbor. He did so and the woman who owned the glasses offered him ten cents for bringing them. The boy would not take the money, for he said he was happy to do the favor for her.

Discussion

How to Get Money

(1) What are the right ways of getting money?

As gifts from parents.

As gifts from friends.

By earning it.

By finding it (when owner can not be found).

(2) What are wrong ways of getting money?

By stealing.

By cheating.

By ways which do not give fair value in exchange.

How to Use Money

1. Think before spending money.

2. Use it first for most important things.

3. Spend a fair amount on own pleasure.

4. Use for some definite cause.

5. Give to enoble other lives.

Devotional Thought

Help me—

"To love some one more dearly every day,
To help a wandering child to find the way;
To ponder o'er some noble thought and pray;
And smile when evening falls—this is my task."

Hymn: O Master, Let Me Walk With Thee.

KINGDOM GLEANINGS

Calendar for Sunday, December 9

Sunday-school Lesson, The Christian as Teacher.—Matt. 7: 24-29; Acts 18: 24-28.

Christian Workers' Meeting, Ethical Ideals of Jesus.

B. Y. P. D. Programs:

Young People—Book Friends Worth Knowing.

Intermediates—How Much Courage.

* * * *

Gains for the Kingdom

Three baptisms in the Harrisburg church, Pa.

Four baptisms in the Root River church, Minn.

Two baptisms in the Black River church, Ohio, Bro. Arthur Dodge, pastor-evangelist.

Three baptized and one received on former baptism in the Cerro Gordo church, Ill., Brother and Sister Wm. E. Thompson of Dixon, Ill., evangelists.

Twenty-three baptisms in the Fostoria church, Ohio, Bro. C. W. Warstler of Bellefontaine, Ohio, evangelist.

Eight baptisms in the Free Spring church, Pa., Bro. J. A. Buffenmyer, pastor-evangelist.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. R. N. Leatherman of Grand Junction, Colo., Dec. 3 at La Motte Prairie church, Ill.

Brother and Sister O. H. Austin of McPherson, Kans., Nov. 28 to Dec. 16 in Thomas church, Okla.

Bro. R. E. White of Naperville, Ill., Dec. 10 in the church at Brethren, Mich.

* * * *

Personal Mention

Bro. P. Stein Hockman, Hoy, W. Va., writes us that he will be available for other evangelistic engagements after Jan. 1.

Bro. A. C. Miller, Johnstown, Pa., changes his address to 379 York St., Pottstown, Pa. He began pastoral work at Pottstown last Sunday.

Missionary Lillian Grisso, on furlough from the India field, was a last week-end visitor at the mission rooms. She is to be back a little later to assist a while in office work.

Bro. H. Spenser Minnich, after taking his family down to Southern Ohio for a Thanksgiving Day together at the paternal homestead, thought he might as well take in some of the Federal Council sessions at Dayton. Seems like a worthy idea. No doubt a goodly number of our Ohio people and some others are doing this.

Missionary Susan Stoner, who is scheduled to sail for India, Jan. 7, writes: "I would like to ask if any members or friends have children's encyclopedias, such as Compton's Pictured Encyclopedia, Our Wonder World, and other such volumes, that they might care to donate to Woodstock School. I should be delighted to take several such sets out, if they are available. I can assure folks they will be used, practically every day in the classrooms." Any such books should be sent to her as soon as possible at 9505 S. Cedar Ave., Inglewood, Calif.

Sister Josephine Hanna, Flora, Ind., wishes us to inform Messenger readers that the song rights to her poem, "Love's Song of Songs," published in our issue of Nov. 17, are reserved. The poem is in the hands of a composer.

Western Pennsylvania has chosen Elders M. J. Brougher, J. A. Robinson and C. W. Blough as Standing Committee delegates to the Winona Lake Conference, with Elders C. C. Sollenberger, G. E. Yoder and H. Q. Rhodes as alternates.

Will Bro. Fike and wife of Southern Missouri and Sister Eshelman of Northeastern Ohio please forgive the Messenger's neglect to identify them more exactly? In spite of this apparent indifference we really were glad for their visit.

Bro. Perry L. Rohrer of the Bethany faculty and the staff of advisers to Chicago courts, has been seen about the halls of the Publishing House lately. The answer is that he has written a book and wants somebody to print it. We do not know too much about it yet but we are risking a guess that it will make interesting reading.

Bro. H. C. Early says, writing from Sebring, Fla., Nov. 27: "Things are getting lively here now. Many of our people coming. Large number expected, around a thousand. Our local people are fine. Church spirit unusually fine. Our people cut a considerable figure in the town, and more tourists of our people than of any other of the churches. Sebring is the Dunker Mecca." Bro. H. K. Ober is scheduled for a meeting there in February.

Last Saturday morning, Dec. 1, came a sad word by cable from our China mission field. It told of the death by apoplexy of Missionary Winnie Cripe. That was all. Sister Cripe went to the field in 1911 and was stationed at Liao Chow. Her fellow workers there as well as her family and friends in the homeland will have the sympathy of the whole church. **Later**. Her brother, Pastor Charles C. Cripe, Bremen, Ind., wires us that a memorial service will be held at Pine Creek church, North Liberty, Ind., Sunday, Dec. 9, 2 P. M.

Brother Bonsack said in his letter of Oct. 24, without suspecting that you would get to see it: "Bro. Brubaker is a good pal. He gets lots of kick out of everything from watching an operation to fixing a Ford car. Bro. Miller is a Christian gentleman of grace and dignity. Both are fine pals and splendid to work with." They are scheduled to reach Bombay, January 26. If you would like to send a word of appreciation or greeting to any of these three good men, address it in care of L. A. Blickenstaff, Robinson Memorial, Byculla, Bombay, India. That is, if you mail it before Christmas.

* * * *

Miscellaneous Items

Grand Rapids church, Mich., will hold its love feast on Dec. 10 at 7:30 P. M.

Dixon church, Ill., will hold its communion services on Monday evening, Dec. 10.

Love feast at the Church of the Brethren in Middletown, Ohio, Saturday, Dec. 8, 7 P. M.

Is your church planning to take advantage of the special rate on the Messenger where not less than seventy-five per cent of the resident Brethren families are subscribers? Others are inquiring about this economical plan. Let us hear what you are planning. See page 2 for this week's announcement.

Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

Iron, Blood and Profits—An Exposure of the World-Wide Munitions Racket, by George Seldes. Harper and Brothers. \$2.50. 397 pages.

"The most sensational story published since the War," they say, but it is a story of fact supported by documentary evidence. On page 227 I read the story of the beginning of the money interests of J. P. Morgan only to be told that at its foundation was the sale of 5,000 condemned and obsolete guns to the government during the Civil War. The government sold these guns to Morgan at \$3.50 each and bought them back at \$22 each and they were shipped to General Fremont who understood that he was getting new and efficient guns, but the soldiers who used them learned otherwise. Of course, there was fraud and bribery in the transaction, but it well shows how men make money trafficking in war materials.

Throughout the book one meets repeatedly evidence showing how politicians and munition makers have conspired to spread reports of impending wars, have combined to bring on wars and have made the making of profits the first consideration in war. How this worked in the World War, protected enemy property during the World War and prolonged the World War is shown on many pages. Here is the kind of exposures needed, if the world is ever to wake up and discover how the advocates of great military preparation hold nations in their grip and make it necessary that eighty per cent of our national expenditures go towards paying for past wars, supporting our present army and navy and providing for future wars.

American Preachers of Today, by Edgar DeWitt Jones. Bobbs-Merrill Company. Price, \$2.00. 317 pages.

Here is a discussion of thirty-two of America's great and living preachers. The list includes Protestants, Catholics and Jews. You have pictures of fundamentalist and modernist preachers. There is no attempt to paint these preachers as angels nor to pass by their strong points. One sees them as they are, as they work among men. And that is the chief value of this valuable presentation of our great preachers. As a minister you get a glimpse of other preachers at work. You see them in the homes of their people, in their study, selecting texts and subjects, gathering material, reading, meditating, praying, and finally organizing what they have gleaned into next Sunday's sermon.

You see their hobbies. No two are alike. They are as unlike in their methods as they are in personal appearance. They vary as much in their pulpit habits as they do in theology. As you read you forget their theology and become interested in the men themselves. One makes much of pastoral calls; another makes few or no calls. One relies much on his assistant; another uses no assistant. One is a polished orator; expounding the gospel is another's strong forte.

The author is himself a keen discernor of men, and knows most of these preachers personally. His simple yet forceful style will help every preacher who reads these pages.

The Beloved Physician of Teheran, by Isaac Malek Yonan. Cokesbury Press. Cloth, \$1.00; paper, 60c. 117 pages.

The title of the book did not appeal to me, nor the author of whom I had never heard. But the clean and honest face of Dr. Sa'eed, Khan, did appeal and so I started to read.

In reading I soon discovered that as a young man the subject of the sketch bade fair to become an unusual character. By birth and training he became a leader among the Moslems, being one of their great teachers. The story of his coming in contact with the Christian mission, his gradual discovery of the character of Christ and of the Bible, his determination to remain a Moslem, and finally his full surrender to Christ, which meant he would probably be put to death—all this was fascinating. And then as he turned all his power toward the enlightenment of his own people, his skill as a physician and his force in evangelism simply made him stand out as an unusual testimony to the abiding power in Christian missions. To see how this man was changed by the power of Christ, and to follow him in his great labors will awaken every reader so that he will want to do his full share in helping to carry the gospel to the ends of the earth. To read the life story of such a follower of the Christ will lead every open-minded reader to rethink missions in the light of the great commission and will drive out any and every suggestion that the day of missions is over. A challenging book for those who really want to know what missions can do when the spirit of the Christ is given a chance to work in and through men.

THE QUIET HOUR

Finding God in Sorrow

2 Samuel 15: 24-29

For Week Beginning December 16

An old idea

They thought that God was present only at Jerusalem or where the ark was. There they always came to meet him. They claimed that "this mountain" is the place where men ought to worship (Deut. 4: 39; Psa. 139: 8; Prov. 15: 3; Isa. 66: 1; Jer. 23: 24).

A great disaster and sorrow

Absalom had rebelled against his father, driving his father into exile from the capital (Isa. 25: 8; 35: 10; 51: 11; 60: 20; 65: 19).

The old idea of God was too small

A God who dwells only in one city, who meets people only in the presence of a certain gold covered box is not the God for a broken-hearted, exiled father (Ex. 33: 22; Psa. 57: 1; Isa. 25: 4; 51: 16; Matt. 23: 37).

An adventure

David said, "If God is pleased with me he can protect me in exile. If he is displeased with me I am not safe even in the holy city and in the presence of the ark" (Jer. 6: 27; Eph. 5: 10; 1 Thess. 5: 21; 1 John 4: 1).

God is everywhere

Neither in this mountain nor yet at Jerusalem. Wherever there is an open heart, there God abides (Num. 12: 8; Deut. 34: 10; 2 Chron. 20: 7; James 2: 23).

Inner, not outer

Not at some particular place, not with some particular piece of furniture or form of worship, is God to be found, but with those whose heart is perfect toward him (1 Chron. 29: 8; Jer. 17: 10; 23: 24; Amos 9: 3; Zeph. 1: 12).

Discussion

Give examples of sorrow in which the sufferer found God.

R. H. M.

THE CHURCH AT WORK

Directed by M. R. Zigler, Executive Secretary; Rufus D. Bowman, Director of Adult Education; R. E. Mohler, Secretary of Men's Work; Mrs. Ross D. Murphy, President of Women's Work; Dan West, Director of Young People's Work; Raymond R. Peters, Chairman of Intermediate Committee; Ruth Shriver, Director of Children's Work; H. Spenser Minnich, Secretary of Christian Finance; Ross D. Murphy, representing the Pastoral Association; Ruth C. Sollenberger, Office Secretary.

ADMINISTRATION

Pitfalls in Preaching

BY LEVI K. ZIEGLER

Article Supplied by the Pastoral Association

THE minister is in his pulpit. Let us turn the critical eye upon him for a moment. I shall let some one else say something about his professional mastery and success.

There are pitfalls in preaching. Any extreme position or practice, I think, may be thought of as a pitfall. There is the pitfall of both preaching and praying too long. There usually is a reason when the folks say the preacher is too "long-winded." The long prayer is less impressive it seems to me than the brief, earnest prayer. Then there is the sermon that is habitually too deep, and therefore over the heads of the folks. And there is the other extreme of the shallow and habitually sensational sermon. The sermon should be bread and water to the hearer.

Yelling is a pitfall. Noise can not take the place of spiritual content in preaching. At one place on the margin of a certain preacher's sermon manuscript he had written, "Thin here, holler." It has been said that a well known preacher used to say, "When I have nothing to say I holler."

There are ministers who scarcely ever preach but that they knock and scold. That is a bad habit. It destroys more than it builds. It discourages more than it encourages. It is very inconsistent to knock the church and church members in particular, and then expect the unsaved to come into the fellowship of the church.

Sometimes ministers are twitted about getting sermons out of the "barrel." Sometimes a busy man is justified in doing this if he works his material over and freshens it up. It is a bad habit usually. It is the lazy minister's habit. The growing minister will do very little of it. In fact, some men throw away their sermon outlines after they have used them once. This point should have fuller treatment. There is something to be said on both sides.

Then there is the pernicious pitfall of repetition where a minister uses a different text, to be sure, but says the same things over and over in the same way.

Poor preparation of the sermon is usually inexcusa-

ble. If I were in the audience I think I would rather hear my minister read his message in full than to feel that perhaps he has given no particular thought to the thing he is attempting to present. Too many notes closely followed are not as bad as no notes at all if the result is simply beating the air, and sermonic hodge-podge. This is not to say that the illy prepared message has no good in it. And I hasten to say that the presence of sermon notes is not at all an evidence in itself or a guarantee of sermonic excellence and oratorical perfection. There must be a man behind them.

The pitfall of preaching on hotly controverted themes is a serious one. It tends to breed confusion rather than to establish in the faith.

There is constantly the temptation for the minister to discuss current social, economic, and religious trends as such, rather than preach a vital, dynamic, freeing gospel which will give courage and guidance to a perplexed, almost despairing humanity.

Mannerisms such as unmeaningful gestures, forced bodily poses, peculiarity in the tone of voice, lounging

God With Us *

John 1: 1-18

December 23

1. "They Shall Call His Name Immanuel." Matt. 1: 23.
2. Jesus Was God. 1 Tim. 3: 16.
 - a. Existed before the world was. John 17: 5.
 - b. Existed in the form of God. Philpp. 2: 6.
 - c. The Word became flesh. John 1: 4.
 - d. One with the Father. John 14: 9; 10: 30.
 - e. God manifested in the flesh. 1 Tim. 3: 16.
3. Jesus Was a Man.
 - a. His favorite title for himself was "the Son of Man." Matt. 25: 31.
 - b. He divested himself of heavenly glory. Philpp. 2: 6-8.
 - c. He began life as a babe, grew up normally, and died.
 - d. He was subject to hunger, weariness, temptation, pain. Heb. 4: 15.
4. The Purpose Was to Bring Men Back.
 - a. Man was lost. Isa. 53: 6.
 - b. He came to save the lost. Luke 19: 10.
 - c. Love prompted it. John 3: 16.
5. He Is with Us Yet. Matt. 28: 20.

Questions for Discussion:

- a. What does it mean to us personally to have God with us? See John 14: 23.
- b. Are there evidences among mankind as a whole of the presence of God with men? See John 16: 8-11.
- c. Does the attitude of his followers have anything to do with the power of God's presence among men?

* From now on the topical outline for your Christian Workers' Meeting will appear in this department of the Messenger. Outlines will be printed about two weeks in advance of the date for their use. This means that the Topical Outlines booklets are to be discontinued, and that beginning Jan. 1, 1935, those now using the booklet should save their Messengers in order to have their outlines. Bro. Ira Frantz has prepared a splendid set of topics for January to June, 1935. We are very happy to offer all Messenger readers this added service.—Ed.

on the pulpit, pacing the rostrum, and such like, attract to the man and detract from the message.

What and how, then, shall the minister preach? His message should be as high as the will of God; as deep as God's love; as inclusive as the Word of God; and as broad as human need.

One of our own ministers, early in his career adopted three rules for preaching which I want to pass on to you: Have something to say; say it as interestingly as possible; stop when you are through.

Waynesboro, Pa.

LEADERSHIP

Planning for a Workers' Conference—the Wrong Way

Among the various ways of helping church leaders to grow, the workers' conference (or old-fashioned teachers' meeting) is a valuable one. Like everything else, it must be done right if it goes across.

Groups of teachers when asked why the traditional teachers' meeting often died a slow death always reply, "It wasn't planned for!"

Thinking negatively first, what kills a workers' conference?

1. Failing to announce the workers' conference ahead of time, or long enough for busy people to get it on their calendars.
2. Beginning late.
3. Running overtime.
4. Using up all the time discussing business matters that could be handled by a committee.
5. Using only one kind of method to get ideas across, either all lecture or all discussion, thus avoiding variety.
6. Emphasizing your pet hobby of the moment, forgetting the needs and interests of the group who are being led.
7. If having a discussion, allowing several people to monopolize the time, drifting from the central point of the discussion.
8. Forgetting that participation is a law of learning; and allowing two or three people to do all the leading in the workers' conference.
9. If there are several parts to the evening's program, allowing one part to run over, thus stealing the time that belongs to another part.
10. The "leader of leaders" failing to keep a creative edge to his planning of these programs and allowing it to lapse into a routine and a rut through sheer failure to plan.
11. Overworking the leaders so hard that the workers' conference is just one thing too many to go to.

Next week some positive suggestions for building a program will be made.

"Every church training every leader."

WORSHIP

A Commission on Worship in Music was appointed by the Board of Christian Education as follows: P. L. Huffaker, A. F. Brightbill, George Detweiler, H. L. Young, P. H. Halladay. A meeting of this Commission will be called soon to make plans for the music program of the church.

Books on Worship are in the Loan Library as follows:

Worship in the Sunday School—Martin

Worship for Youth—Stacy

Training the Devotional Life—Weigle and Tweedy

Junior Worship Materials—Burgess
Training Juniors in Worship—Jones
Worship Training for Primary Children

Ten cents in coin or stamps will bring one or two of these books to you for two weeks. The user is expected to pay the return postage also.

PEACE

Facts From the Nye Investigation

Soley and Company, Ltd., the British firm controlling the sale of the world's largest store of small arms and machine guns, was represented in testimony as actually "belonging to the British war office." This company found it impossible, for diplomatic reasons, to attempt to sell these arms to Bolivia, so the company called on its American affiliate, the American Armament Corporation, to arrange a method whereby the arms might be sold either to an American or to a Columbian dummy and so resold to the Bolivians. And we discover the Du Pont company used its British affiliate, Imperial Chemical Industries, Ltd., to get around the American embargo on war shipments to the Chaco combatants.

What devilish connivance is practiced by these, "The Merchants of Death"!

No wonder those brought to the stand in the investigation want to bring it to a close or hush up the facts! Let's have the investigation go on. Write individual letters to Senator Nye to bring pressure for the continuance of the investigation.—By Charles E. Zunkel.

CHRISTIAN FINANCE

For the Every Member Canvass

Question: Should we put on an every member canvass this year?

Answer: Yes, most emphatically. The temper of the church is such that it will respond to the right sort of approach.

Q.: What is the right approach? A.: The spiritual.

Q.: What do you mean "spiritual"?

A.: The whole approach should emphasize the program of the church, not its needs. The canvass which presses obligation carries a secular handicap and is deficient in blessing. The canvass which boosts the program of the church, brings satisfaction and blessing.

Q.: How can we spiritualize the canvass?

A.: Instead of the old type of pledge card, with its somewhat legal promise to pay, use the volunteer type. Combine with it, if possible, pledging of service, attendance, etc. People who can not as yet pledge money can pledge other very worth-while things.

Q.: The pledge card alone will not spiritualize the canvass, will it?

A.: No. All canvass letters and publicity should show the real reasons for giving. For example, the salary of the minister is in the budget, not that he may get monthly salary checks, but that the Word may be preached. Coal is in the budget, not that the coal dealer may have his bill paid, but that the house of God may be efficient for its spiritual purpose, and so on.

Q.: Are there other ways to spiritualize the canvass?

A.: Yes, indeed. The quickest way is to put the canvass on in a communion service. Many churches have tried this with astonishing success.

Q.: Would you mention money at the Lord's table?

A.: If the canvass is put on not to get money from people to pay bills, but to assure a program in and for the name

of Jesus Christ, the program can be very fittingly presented at the table. Money becomes incidental.

Q.: Do you think all churches should put on a communion-canvass service?

A.: By no means. It is, however, a thoroughly efficient method in presenting quickly the spiritual side of the canvass.

Q.: What other canvass-types are there?

A.: There is the regular visitation type, where carefully trained canvassers go into the homes to solicit pledges to the program of the church.

Q.: Do you not think this is a good type?

A.: When properly put on, the best type. These days, however, the difficulties of putting it on are very great. No pressure is desirable just now, and canvassers need to have the quintessence of tact and sympathy.

Q.: Are there other types than the visitation and the worship?

A.: Yes, there is the so-called volunteer type in which the people, after proper cultivation, bring their pledges to the church either at services or at other designated times during the week, sometimes at a congregational supper or during the church office hours.

Q.: Is this type effective?

A.: It has been worked fairly well by some well-organized and alert organizations, but it requires much more of a follow-up.

Q.: Do you think that a possible canvass by mail should be overlooked?

A.: The canvass by mail is the most impersonal of things, the one type that committees just now ought to reject. It will get the willing people who will happily subscribe to the program of the church anyhow. But it will not reach the indifferent, the careless, the non-givers, or nonmembers. Personal contacts are essential in all Christian work.

Q.: What should be the extent of the publicity for the canvass? As little as possible or as much as possible?

A.: As much as possible of the right kind. It should be sufficient to make every member "canvass-conscious" and sympathetically disposed toward it.

Q.: Is there anything new that has recently been tried?

A.: One pastor divided his men into groups, invited a group per night to the parsonage, talked over the program, gave them coffee and doughnuts, and sent them out disposed to broadcast the church's program.

Q.: Would you use young people in any way?

A.: They should be given a distinct place in the canvass. Many churches are now giving the young people's groups a definite share of the church's quota and responsibility for underwriting in the canvass. This is designed not to exploit them and get their money, but to educate and train them for future leadership.

Q.: Would you canvass people who have lost money and those who are without work?

A.: Certainly. Wonderful results have come in churches where service-pledge cards have been used enabling people to contribute time, work, enthusiasm, and other things beside money.

Q.: Would you call people's attention to the pay-up if they are behind?

A.: Yes. This is highly important. It should be done in a very tactful way, of course, and with all due consideration.

Q.: Would you cancel pledges under certain circumstances?

A.: Yes, indeed. If there is real need for it, let the church move in the matter frankly and lovingly.

Q.: Do you think the time has come to ask people to return to a higher level of giving?

A.: Yes, with some qualification. Church people ought to be the first to respond to the impulses toward betterment and higher national morale and in loyal support of the church as a morale institution and a redemptive enterprise. Secular pressure to this end is not advisable.—Adapted from Everyone (Presbyterian).

WOMEN'S WORK

Projects for Women

"The town of New Windsor, Carroll County, Maryland, prepared an exhibit last summer which made the county aware of itself and brought the citizens of New Windsor to a realization of their part in the commercial web of the world."

The above quotation appeared in the Junior Red Cross Journal and referred to an international trade exhibit projected by some of our own girls and supervised by Sister Bixler. This project featured a "shoe" with the words: "Many countries contribute to your shoe," with the names of the countries, twenty in number, listed below. Opposite the name was the part of the shoe contributed by that particular country.

Any group of girls with some wise and helpful supervision might develop projects of this nature or in other fields of interest, the purpose being to enlarge their vision and deepen their understanding of the interdependence of men.

We request any one who knows of interesting projects or practical demonstrations related to any phase of Women's Work to describe same and send to Sister Mow for appearance on these pages of the Messenger.

MEN'S WORK

Local Men's Work Projects

The following are some of the men's work projects undertaken by the men of the Walnut Street church, North Manchester, Indiana.

I. Membership and Church Attendance Committee

On this committee there is a director and five key men. Each key man is responsible for one of the five districts of the church. Under the key man there are a number of scouts. Each scout is responsible for a number of men, no scout having more than twelve men. The scout is supposed to keep an accurate church attendance record of the men for whom he is responsible. He reports to the key man and the key man in turn to the director. So that a complete and accurate record of each man's church attendance is kept. These record cards are then filed with the pastor. It is also the purpose of this committee to feel the pulse of the entire church. Several additional duties were placed upon the committee: (1) to report sickness, (2) to report the names of people who have moved into the church district and those moving out, (3) to report any conditions which the pastor and the church organization ought to know. Also there will be a follow-up campaign for those who are not attending church regularly. An effort will be made by the committee to find the reason and the Men's Work organization will endeavor to remove this cause and thus increase the church attendance.

II. Church Balcony Project

There has been a balcony in the church building here for years which has been very unsatisfactory. In fact, it would have been very dangerous in case of fire. The trustees challenged the Men's Work organization in this way. If the men would furnish the labor, the material could be bought out of the repair fund of the church. We accepted the challenge. About one hundred dollars' worth of labor was donated. The project was completed in a week's time. We now have a balcony which is comfortable for seeing and hearing the church service and no fire hazard. This cost the church budget nothing for labor. Men will still work together with their hands for the Lord's cause. Many men who could not donate time, hired another to go in his place.

III. Transportation Work

There is this year as well as in preceding years a committee of men working under the Mens' Work organization whose duty it is to furnish transportation to the aged and others who have no means of getting to church services. This has been a very effective committee.

IV. Helping a Seminary Student

It was found that food would be accepted as part payment of the board of one of our young men who is at Bethany in the seminary. So a committee under our organization is gathering food and transporting it to Bethany to help this young man. Already one load has been taken.

Note.—We have nothing yet to boast of but some very satisfactory results have so far been attained. Other projects will be taken as opportunity affords.

CHILDREN

A Local Director's Working Program for the Year Ahead

You will feel the need of actually making a beginning somewhere—soon. Here are a few practical projects that can be carried on in a director's first year, while she is at the same time carrying on her own growth program:

1. Make a survey of your church program by using one of the International Standards, either—

Standard B for the Church School.

Standard for Beginners' Department of the Church School.

Standard for the Primary Department of the Church School.

Standard for the Junior Department of the Church School.

Out of this survey draw up plans for improving the weak spots in your school.

2. Visit a half dozen churches—better and not as efficient as your own.

3. Get personally acquainted with the needs and problems of all the children's teachers in your church. Go out of your way to win their friendship the first year. Direct help can come later—and must always be graciously given.

4. Study your community—your school, movie, P. T. A. organization, home life—anything that is affecting children for better or worse.

5. Have at least one fellowship supper, workers' conference, or get-together meeting of all the children's workers in your church before the end of the year.

6. Have some personal contact with children throughout the year.

7. Carefully plan and follow your own personal program of growth.

INTERMEDIATES

I. Why an Intermediate Program?

Because intermediates are in one of the most strategic periods of life; yet they are perhaps the most neglected.

Many changes are taking place in the life of an intermediate. Physiologically there is very rapid growth. This makes muscular coordination very difficult, and as a result we have the "awkward age." This is the age of the onset of puberty. This of course brings about many changes. These conditions bring about a very definite psychological change.

The individual is no longer a child. He is in the transitional stage—from childhood to adulthood. The fact that he is neither calls forth many adjustments. At this period persons begin to do more thinking for themselves. It is more difficult for parents or leaders to direct the activities of this age. Intermediates are forming some very definite ideas of their own. They do more thinking than some people recognize. To be the most effective one must recognize this factor. These two changing conditions bring us to a third.

Socially, theirs is a changing world. Up until this period of life a large per cent of time outside of school has been spent at home and with the neighbor children. Now gradually the world is enlarging and many new influences are coming into the life of the individual. Many of the values which have been taught in the home are now being questioned. In this larger environment people have a different set of values, and this causes the intermediate to be torn between two conflicting values or cultures.

When pastors and church leaders come to realize these conditions, and the many difficult adjustments that must take place within this period, more effective work will be done. The intermediate work must be strengthened.

YOUNG PEOPLE

Three Hard Questions

Almost everywhere I go grown-ups, some much older than I, ask me hard questions, such as these:

"How can we interest our young people?"

"What can we do to help them?"

"How can we hold them to the church?"

These are good questions, but I am nearly always more interested in the questioners. Some of the latter have tried their last best, and failed, and tried again. Some are just lazy; others see it as a small matter, and don't care much. In many cases young people are like sheep without a shepherd.

These questions are simple, but the answers are not simple, nor easy. There is no bag of tricks, or book of rules that will answer them. There are no patent medicines—three bottles containing a sure cure.

Young people's work is hard work. It is more than that—it is an engineering problem. It is a task big enough to make humble any who tackle it, but once we see it thus—if we care enough—we will give it all we have. Then we will seek the best help we can get everywhere else. No one has a right to "monkey" with a young life.

A good scripture for any of us is: "Simon, lovest thou me? . . . Feed my lambs." In this space each week will appear something intended to help toward greater effectiveness in that intricate and difficult task.

CORRESPONDENCE

HEART THROB NUMBER FIVE

Recently it was announced that the Chinese prayer meeting would be held at 808 Harrison Street, Oak Park. When we arrived at this place, what was our surprise to find a new, beautifully decorated and fully equipped restaurant, called The Golden Tree Inn. It was the opening day and the proprietor, Mr. Chin, had invited the Chinese weekly prayer group, which is composed of both Chinese and Americans, to hold their prayer meeting as a dedication service for the opening of his business.

Mr. Chin is a Christian, and like Paul, he is "not ashamed of the gospel of Christ." Though a few customers were still at the tables, we sang "Glory to His Name" and some other good old hymns. Then pastor Lee, a young man who is in his second year in Wheaton College and who is also pastor of the Chinese church in Chinatown, read a part of the sixteenth chapter of Proverbs, and used as a basis for his remarks the third verse, which reads thus (Goodspeed's translation): "Commit your business unto the Lord and your plans will prosper." After a season of prayer, Mr. Chin said: "I appreciate very much that my brethren and friends came to help me dedicate my new business. I was seeking and praying for a long time before the Lord led me to this place. I want my business to be a light house to this community. I want the people here to know that I am a Christian and that Christ is the head of my business."

There were thirty-four present and after the prayer meeting he served dinner to all of us. This was the first time that I ever saw a business dedicated with a religious service. It is the more significant to me in that the proprietor was not one of our American Christians, but a Christian from a foreign land. May God bless Mr. Chin and may he ever be a true representative of our Master.

Chicago, Ill.

Allie Eisenbise.

THE RIGHT BOX TO STRIKE ON

After reading two articles in the daily paper, both dealing with horrible crimes, easily traced to intemperance, Mrs. — put the paper aside. On her way to the kitchen to start dinner she talked to herself. "Mrs. —, what is wrong? There is surely something wrong. The Church of the Brethren, as many others, has always stood for temperance. For years our people have been fighting against intemperance, and yet the evil is still causing so much suffering and disgrace. What is wrong? Can it be possible that there is a lack of proper teaching in Christian homes? When one considers Gideon and his little band it seems there should be force enough among Christians to remove this mountain."

With those thoughts whirling through her mind Mrs. — reached for a match to light the gas. Finding the box empty, some matches were procured from another box from an adjoining room. After striking the heads off four matches, she discovered they were safety matches, and had been struck on the wrong box. There was something lacking on that box, for a light stroke on the right box gave immediate results. Resuming her monologue, Mrs. — continued: "Yes, we have been striking and striking. Saloons have been smashed into, no doubt making more enemies than friends. Bootleggers have been shot down, only to break one of the commandments. Customers have walked into

stores and refused to patronize them any longer because beer was sold there. But the wise merchants, in order to hold the dry trade, moved beer out, putting it just across the fence, so to speak. Meanwhile they laughed up their sleeves, getting their beer profit just the same. If there is something lacking, what is wrong?"

Then precious words that fell from the lips of our Lord and Savior came rushing into this woman's mind. No doubt they are favorite scripture texts to many of our Gospel Messenger readers. Some of the texts were: John 15: 1-7, 14, 16, 18, 26; Matt. 17: 20, 21. The woman of our story is wondering who can find the right box to strike on.

Washington, D. C.

Rebecca Garber Kindig.

LED TO THE LIGHT

While reading the Messenger and seeing how many of our writers are trying to raise the spiritual standard of the church, I was made to think of one of the most wonderful conversions of which I have ever heard. Being an eye witness, and being called on to help, gave me a perfect knowledge of the wonderful power of God and his sure answer to prayer. I saw God's promise fulfilled: "If you shall ask anything in my name, I will do it" (John 14: 14).

Just about twelve years ago there was a woman by the name of Florence Rigbey in Decatur, Ill. She was attending an open air meeting in Center Park, when she heard something that made her stop and think. She had been brought up in a non-Christian home and had never thought of God before, in the way of becoming a Christian. She went home and began to pray for light and guidance. She prayed all night. The next morning she remembered that her mother had given her a Bible about eighteen years before as a Christmas present. It had made her angry and she had put the Bible into an old plunder box and hid it in the basement of her home. She searched until she found this Bible. She tried to read, but did not know one book from the other. Then she began to pray for God to show her where she could find what she needed to know. After praying she opened the Bible to the place which gave what she wanted to know. She prayed all during the week and read in her Bible.

On Saturday morning her neighbor lady came in to call on her, and she told of her condition. The neighbor invited her to go with her to a neighboring church that evening. She went and attended the meetings again and again. She went to the altar but to no avail. The preacher told her that she was saved, that she should tell it to the people; but she would not for she felt that she was not saved.

She went back on Sunday evening but she told me that she could not stay, something seemed to be telling her not to stay. She went home and began praying for guidance and she prayed all through the night. Then on Monday morning, after her work was done, she took her Bible and knelt down and prayed again, saying, "Now, Lord, you know that I am yours and I must be saved. I don't know where to go; you must lead me where you want me to go."

Now there were people of different churches living on three sides of her, and a church just across the street. She closed her Bible, stepped outside on the walk and said, "Lord, I am yours and you must lead me." She was led, she did not know by what means, to a small house where she had never been before. An invalid, Bro. Boone, lived here. She had never heard of the Church of the Brethren and had never met any of them before. She was invited to come in. She did so, then told how she came to their home. The two old people became somewhat nervous and could

not tell the woman what she wanted to know. So they arranged for a meeting that evening and sent for the writer and two sisters. We made all matters clear and plain after two hours of reading and praying.

On Wednesday evening at our prayer meeting, after two hours of reading and explaining, she decided to be baptized on Sunday morning. Bro. J. W. Lear came to Decatur and baptized the woman. She was a faithful worker for two short years, when God called her home.

I write this to let some know, who may be doubtful, that God will answer prayer if we are willing to be led by the Holy Spirit, as was this sister. My experience with God for nearly sixty years has proven to me that if you do not want God to make use of you, do not ask him. If you ask in faith he will surely call you into service. I know by experience for I have tested my loving Lord and he has tested me. I know he will answer prayer now as he did in the time of Paul and Silas: through prayer they shook the old Philippian prison to pieces. He will shake the shackles of sin from every sin-lost soul if we pray with faith in God.

Decatur, Ill.

D. W. Cripe.

"LORD, INCREASE OUR FAITH"

It was marvellous in our eyes to see what we have seen here at our house. One of my roomers got sick. Her husband called the doctor. When the doctor examined her, he found a growth about the size of a grapefruit in her side. She had been suffering for several days with intense pain.

The doctor happened to be a Christian man. So after the examination he said that an operation was necessary; or if the sick woman was a Christian, the Lord could heal her.

"Yes, I am a Christian," she said, "and believe the Lord will heal me, if it is his will."

The doctor said: "If I were you, I would call for the elder of the church to anoint you and pray for healing."

The husband stopped his work to obey God's word (Jas. 5: 14). A time was set for the healing service. At the appointed time a portion of scripture was read and the sick one anointed with oil and the laying on of hands. Her pain and fever instantly left her. The next day, Sunday, the doctor came and made another examination. He said: "You are all right; get up from the bed, go to church and give your testimony, that the Lord has healed you." The sick woman went to church, sang a special song and is now praising God for victory.

Amanda B. Snyder.

Miami, Fla.

NORTHERN ILLINOIS AND WISCONSIN WOMEN'S MEETING

The women of Northern Illinois and Wisconsin met in their annual district conference at Naperville, Ill., Saturday evening, Sept. 1.

The meeting was held in the high school gymnasium, where we were also served with a delicious plate lunch.

Mrs. H. Spenser Minnich led the women in a hymn of thanksgiving and praise after which the report of the secretary-treasurer was read and accepted.

Mrs. F. E. Mallott, the president, presided at the meeting as we sat at lunch.

Due to the pressure of other duties imposed upon two of the officers, Mrs. Mallott and Mrs. Ralph White, resigned and an election resulted as follows: President of Women's Work, Mrs. John Price, Oregon, Ill.; Director of Mothers and Daughters' Association, Mrs. A. S. Kreider, Milledgeville. Mrs. D. D. Funderburg was reelected Director of the Aid Society.

Thirteen churches responded to roll call with brief reports of their activities and Mrs. Mallott commended the group for their success in raising their quota for the national project.

We were fortunate in having as our guest speaker, Miss Minerva Metzger, who has spent twenty-one years on the China mission field. Her address was very interesting as were also the pictures which were passed around the group.

Special music was furnished by the ladies' quartette from Elgin. Next year the meeting will be held at Lanark, Ill.

Mrs. P. F. Eckerle,
District Secretary.

Lanark, Ill.

AT THE SCHOOL FOR THE BLIND

I attended the school for the blind, located at Vinton, Iowa, from June 5 to July 13. This was a very interesting experience for me. The institution dates back to about 1858, but for the last eight years only have special terms been given to those who lost their eyesight after they finished their high school education. This year there were nineteen men and seventeen women. The men ranged in ages from twenty-five to seventy-seven; the women from twenty-three to seventy-three. We were taught typing, basket making, reading by the Braille system, making rugs, and many other articles. Braille is difficult when one lacks a sensitive touch. This system had its origin in France and is now the standard language for the blind in France, Germany, England, United States and Canada. Children are taken through the grades just the same as in the common schools, but they are given five years of high school. Board and laundry are paid for by the state. All the expenses one has are transportation and doctor bills. As a rule four terms are all they allow adults to attend. Of the nineteen men who attended this summer, sixteen of them smoked; but it was not allowed in the buildings. One day I asked one of my roommates if he were a Christian. He said he was not, but that he thought he would join a broad-minded church. I said, "What do you mean by broad-minded?" He told of a church in his city that had rooms for card playing, dancing, and beer drinking. I guess there are plenty of churches that allow these things. I trust that the time will never come when any of our churches will give way to these devices of Satan.

A. M. Sharp.

Fredericksburg, Iowa.

CHILDHOOD PHILOSOPHY

The house seems so still tonight as the children are already in dreamland. While sitting a bit with my thoughts, I marvel at some of the depths of childhood thinking and expression. It seems to me that Miriam is so rich in her expressions lately, and I wonder that a child of five years has so much religious thought.

While watching me clean a chicken she said, "Oh, mother, there is the heart and is that the soul (pointing to the liver)?"

A few weeks ago while getting ready to go to church for Y. P. D. district rally, we had the buns to take for a wiener roast, and Miriam said, "Are we going to have a wiener roast love feast?" I wish each church member looked forward with as much anticipation to a love feast as do our children. Both Miriam, five years old, and Harold, eight years old, felt it a great sacrifice to stay at home with their mother last spring when she could not go to the love feast. Harold said, "Don't forget to bring me some communion bread then." Of course, they do not get the

full meaning, but the love feasts make their good impressions on children.

Harold was sick several months ago and could not go to church. He said, "Grandmother, will you take my offering to church today?" How splendid it would be if each church member would take or send his offering to God's house each week!

Yesterday Miriam forgot where she had put her marbles—a whole bag full. As she was watching me bathe baby she asked where I thought her marbles might be, and then said: "Wouldn't it be too bad if you would lose baby—if you put her somewhere and forgot where you put her?"

Mrs. O. R. Hersch.

Manassas, Va.

HARRY F. COFFMAN, M. D.

Harry Franklin Coffman, M. D., son of David W. Coffman, was born in the picturesque Valley of Virginia near Woodstock, March 28, 1883; he died Oct. 10, 1934. At Mans-



field, Ill., Sept. 28, 1915, Doctor Coffman married Ruth E. Swartz, who was born in Pike County, Ill., March 10, 1892, daughter of John J. and Mary (Elliott) Swartz. He became a member of the Church of the Brethren in 1903 in Virginia.

His great-grandfather, Adolph Coffman, a German ancestor, moved from Pennsylvania to the Valley of Virginia about 1785. Reuben A. Coffman, grandfather of Dr. Coffman, a native of Shenandoah County, Virginia, was a slaveholder before the war and devoted his entire life to his plantation. He married a Miss Hollar, and they were parents of fourteen children.

David W. Coffman, father of Dr. Coffman, was a native of Shenandoah County, had a common school education, and for some years followed farming, but later took up railroad service with the Baltimore & Ohio at Cumberland, Md., and now resides at Washington, D. C.

Dr. Harry F. Coffman lived in Shenandoah County, Virginia until he was about twenty years of age. He attended the country schools, the New Market High School, and in 1909 graduated from the Alleghany Academy at Cumberland, Md. In the fall of 1909 he entered the University of West Virginia Medical School, finished his course in 1911, and took advanced work in the College of Physicians and Surgeons at Baltimore (now the University of Maryland), where he graduated in 1913.

Doctor Coffman in March, 1914, became assistant medical examiner for the B. & O. system, with headquarters at Cleveland. On June 3, 1917, the railroad company transferred him to Keyser, W. Va., where he continued similar duties until April 1, 1918, at which time he began the general practice of medicine. During the World War he was one of the medical board of five members comprising the advisory board in Keyser. He was a member of the Phi Kappa Psi medical fraternity.

His death came after several months of ill health. Death was due to septicæmia (blood-poisoning), following a dental infection.

He is survived by a brave, devoted widow, who was Miss Ruth Swartz of Illinois; four sons, Harry Jr., Ralph, Joseph,

and Charles; one daughter, Mary Elizabeth; also by his father, one brother, and three sisters.

The writer knew Dr. Coffman but six weeks before his death. This scripture came to him as he thought of Dr. Coffman: "He saved others, himself he can not save." How true that is, physically speaking.

The funeral was conducted at the home by Eld. B. W. Smith, assisted by the writer. Interment at Queenpoint Cemetery, Keyser, West Virginia.

Keyser, W. Va.

C. O. Showalter.

A HOMECOMING SERVICE AND TREASURED MEMORIES

On Aug. 5 last it was my good pleasure to attend a homecoming service in the church of my childhood and early manhood days—Longmeadow church near Hagerstown, Md. In the morning the regular Sunday-school and worship services were observed and I preached at the latter. Dinner was served at the church and the homecoming service convened in the afternoon. This spacious country church was filled to its utmost capacity by members and friends, both resident and from neighboring churches; also from other denominations. In November, 1929, I conducted an evangelistic meeting in this church.

Formerly the Longmeadow church was a part of the Beaver Creek congregation and at that time there were six preaching points and usually five ministers, including Bro. Daniel F. Stouffer, the presiding elder. Two all-day council meetings and two love feasts were held each year. In the spring one council meeting and a love feast were held in the Beaver Creek church, and in the autumn similar meetings were held in the Longmeadow church. The annual visit to the members by the deacons was made prior to the spring love feast, and these feasts were always held on a Saturday evening, preceded by three services during the day—two sermons on general doctrine and then the examination sermon. Among the outstanding elders of that day in evidence at love feasts were: David Long, Eli Yourtee, Daniel Wolf, Scott W. Reichard, Nicholas Martin, David Ausherman, Geo. S. Harp, S. H. Utz, Wm. Koontz, Ephraim Stoner, J. F. Oller and Jacob Snider. These devoted brethren would travel many miles by horse and buggy or train at their own expense to attend love feasts. Even many laymen and friends would travel many miles to attend here and there, and beds were kept in the loft of the churches to lodge them over night. Many were entertained in Brethren homes in the community. Well do I remember that we children at home exchanged our beds for a bed on the floor to accommodate the visitors.

Will you permit a brief reference to my own conversion and induction into the Christian ministry? On Nov. 28, 1891, Bro. D. F. Stouffer, our elder, began a series of meetings in the Longmeadow church, near my parental home. Sometime during the day following the Sunday morning service, Bro. Stouffer was taken ill and Bro. W. B. Stover, just out of Mt. Morris College, happening in the neighborhood, volunteered to continue the meetings. At the close, on Dec. 13, my brother-in-law, another young man and I were received into the church by baptism administered by Bro. A. B. Barnhart, of sacred memory. Just as I was about to step into the baptismal stream, my brother in the flesh, Wm. A. Anthony, also a minister, stepped up to me and putting his hand on my shoulder, said: "Brother Fred, this is the best step you have ever taken. God bless you." These words still live in my soul and are a constant inspiration to me in my Christian living. I was then eighteen

years of age and am the only one of the three, then baptized, still living.

I taught public school in my native county for two years, and while thus engaged I was called to the ministry. This was at a love feast in the Longmeadow church, during my absence in October, 1893. My school was nine miles away and I drove that distance with horse and buggy because I never failed to attend a love feast in my home church. While hitching my horse in the church yard, my dear father was the first person to approach and tell me what had happened. Later I was officially informed of my election and then the struggle was on for me to consent to accept the office. Eld. Stouffer in a fatherly way admonished me to be "a man of God" and accept the office. I was installed just prior to the love feast service by Eld. David Long of the Manor congregation. As a layman and the assistant superintendent of the Sunday-school, I made my first public prayer in the Longmeadow church in the spring of 1893 and preached my first sermon in the Mt. Zion church near Mapleville, Md., in the spring of 1894, using for my text, Eccles. 12: 1. This church was also commonly known as the Fahrney church and the cemetery near by is the burial place of our beloved and widely known Eld. Daniel F. Stouffer.

My call to the ministry gave me a new vision of life and my plans for the future were changed. After teaching one more year, I entered Juniata College and completed the three-year normal English course in two years. Since that time I have devoted the greater part of my life to pastoral and evangelistic work.

It is now thirty-nine years since I went in and out in the Longmeadow church. Upon entering this plain church, I noticed that the "preachers' table" and the "deacons' bench" are no longer in evidence. Instead, a platform and modest pulpit have supplanted them. I noticed also that the pews are no longer arranged in four separate blocks, as formerly, for the division of the sexes as members and nonmembers of the Brethren church. They are arranged in two blocks lengthwise in the church with a main aisle, and both sexes regardless of membership sit together during a worship service. On this occasion Mrs. Amy F. Bally, nee Shoemaker, was present and made a pleasant reference to this feature in her excellent address. She and I were school children together.

On that beautiful August day, I stood once more in a meditative mood at the graves of my sainted father and mother and many pleasant memories of them flooded my mind. I also visited the graves of two brothers and two sisters and other relatives. I visited my birthplace close by and other places of interest to me in the community. Many I knew forty years ago have passed away. Others have taken their places, so that in the main the people are strangers to me. Even some of the physical environments are strange.

My heart was touched by the solemn yet beautiful sentiment of the poem written by Bro. B. C. Whitmore entitled, "The Home Coming," as it appeared in the Gospel Messenger of Feb. 24, 1934. I read this poem at our homecoming service because it so truthfully portrayed the spiritual life and problems of the Beaver Creek congregation of more than a generation ago. Three stanzas are appended below. This congregation was divided several years ago into the Beaver Creek and Longmeadow congregations with Bro. S. F. Spitzer and Bro. H. R. Rowland, elders in charge respectively.

"Many old friends are gathering today,
In the portals of the old home church,
To recall the things of the days gone by,
And the pages of memory search.

"Some pages tell of the joyous days,
When souls were born again,
And others tell of some solemn days,
When black horses and hearses came.

"Some pages are sealed till eternal dawn,
And time shall be no more;
Till then we'll watch and wait and pray,
To meet on that blissful shore."

Baltimore, Md.

F. D. Anthony.

GOLDEN WEDDING ANNIVERSARY

Nov. 6, 1934, Elder and Sister John S. Fike celebrated their fiftieth wedding anniversary quietly in their home at Eglen, W. Va. Fifty-four of their relatives and friends spent the evening with them. The group compiled a booklet reviewing their lives from childhood to the present time.

Eld. Ezra Fike led the group in a devotional prayer after which Eld. Emra Fike gave a short talk using Love as his theme. Mrs. Alva Harsh then sang a solo, and the entire group joined in singing favorite hymns. Refreshments served consisted of cake, candy and cocoa.

Mr. and Mrs. Fike were the recipients of many beautiful gifts. Mr. Fike gave a very fitting response of appreciation to their many friends, and also told briefly of the many happy experiences of their long married life. The friends departed wishing them many years of happiness together.

Petersburg, W. Va.

Mrs. Alva Harsh.

FALLEN ASLEEP

Abshire, Emily, wife of Jacob Abshire, aged 87 years, died Oct. 8, 1934. She was a member of the Church of the Brethren and a lifelong resident of the Bethlehem congregation. Funeral services in the home by J. A. Naff and N. C. Peters. Burial in the family cemetery.—Hylda Peters, Boone Mill, Va.

Appleman, Sister Susan, daughter of Adam and Nancy Pote, born at Bakers Summit, Pa., Sept. 24, 1851, died Oct. 5, 1934, at the home of her son in Bakers Summit. June 18, 1871, she married Geo. H. Appleman; he died thirteen years ago. Six sons and three daughters survive with a number of grandchildren, two brothers and one sister. She was a member of the Church of the Brethren for many years and was devoted and consecrated to the church she loved. Funeral services in the Holsinger church by Eld. D. I. Pepple. Interment in adjoining cemetery.—Barbara S. Frederick, Woodbury, Pa.

Bentz, Sister Margaret Throne, was born Nov. 22, 1861, in Huntington, Ind., and died Oct. 28, at the home of her son, John Throne, in Pomona, Calif., following several months of illness. Funeral services were held in the La Verne church of which she was a member, by Eld. Edgar Rothrock, assisted by Eld. A. O. Brubaker. That night her son, Paul Throne, left with the body for the former family home at Red Cloud, Nebr., where services were held in the little country church which she attended for many years. Interment was made by the side of her first husband. She is survived by her second husband, Ephraim Bentz, two daughters, three sons, six grandchildren and one great-grandchild.—Grace Hileman Miller, La Verne, Calif.

Berkebile, Sister Sarah, of Wauseon, Ohio, died Oct. 28. She was born in Cambria County, Pa., Aug. 3, 1843, of Pennsylvania Dutch parentage. She was the daughter of Eld. Abram Stutzman of Johnstown. She became the wife of Eld. David Berkebile on Feb. 27, 1864. They soon emigrated to Delta, Ohio, where they established their home on the farm and ministered to the needs of the church and community. Besides caring for her parents in their old age she raised her family of eight children and one orphan girl. The needy were never refused a meal nor denied a night's lodging. For weeks and even months at a time some of the poor of the church found in her home a haven of rest. All her children are Christians; two of her sons became ministers—Stephen was a missionary to India and D. G. is pastor of the Harris Creek church of Southern Ohio. Though she had passed her ninety-first milestone she never lost her zeal for Christ and the church. Funeral services were conducted by Brethren J. A. Guthrie and H. H. Hendricks in the church where she had worshiped for over fifty years.—D. G. Berkebile, Bradford, Ohio.

Book, Samuel Walter, was born Aug. 5, 1917, and two months later was adopted into their home by H. Roy and Mable Book. Nov. 5, 1934, while plowing with a tractor he met instant death in an unwitting accident. For sixteen months he had been a loyal member of the Church of the Brethren. Surviving are his parents and one sister. Funeral services in Panther Creek church by the writer.—O. E. Messamer, Adel, Iowa.

Bowser, Lavina C., daughter of Wm. and Catherine Fuls, born in Montgomery County, Ohio, Oct. 23, 1867, died Aug. 30, 1934, near Trot-

wood, Ohio. Jan. 22, 1888, she married Emanuel Bowser. She leaves her husband, nine children, twenty-one grandchildren and two great-grandchildren. She with her husband united with the Church of the Brethren at Eversole, May 17, 1923, and lived a faithful and consistent life till death. She was the youngest child of a family of nine and the last remaining. Funeral services in the Eversole church by Bro. John Fidler, assisted by Bro. John Root. Interment in Frissels cemetery.—Anna M. Landis, Brookville, Ohio.

Broughman, Bro. Robert L., died at the hospital, Roanoke, Va., Nov. 7, 1934, aged 26 years. He was a member of the Church of the Brethren. He is survived by his mother, four sisters and five brothers. Funeral services in the Buchanan Baptist church by Eld. H. A. Hoover, assisted by Rev. Murray of Buchanan. Interment in the Fairview cemetery at Buchanan.—Mrs. O. N. Camper, Buchanan, Va.

Dresher, John N., son of Nicholas and Margaretha Dresher, was born near Springfield, Ohio, May 21, 1855, and passed away at his home in McPherson, Kans., Nov. 11, 1934, at the age of 79 years, 5 months and 20 days. His father and mother came to America from Germany more than a hundred years ago and settled in Clarke County, Ohio. He is one of a family of thirteen children, five of whom still live: P. W. Dresher and Anna King of North Hampton, Ohio; Mary Leatherman, Springfield, Ohio; Carrie Funderburg, New Carlisle, Ohio, and C. E. Dresher, of La Verne, Calif. Oct. 18, 1879, he was united in marriage to Sadie J. Frantz. To them four sons and one daughter were born: G. C. of Canton, I. L. of Lyons, Mrs. Pearl Brandt of Holmesville, Nebr., C. H. of McPherson, and O. S. of Denver, Colo., all of whom were with him at the time of his death. There are ten grandchildren. This worthy father and mother had traveled life's road together for fifty-five years. They came west in 1881 and settled near Lyons, Rice County, Kans., in 1886. There they established their home, helped build a community, and, with sixteen others organized the Kansas Center church. In 1909 they moved to McPherson where the home still remains. Funeral services at McPherson, Kans., conducted by the writer and V. F. Schwalm.—J. J. Yoder, McPherson, Kans.

Eckert, Annie S., daughter of Wm. and Fietta Reber, died at the hospital, Reading, aged 65 years. She married Aaron Eckert in 1888. She is survived by her husband and two brothers. She united with the church in her early years and was a faithful member. The anointing service was requested before she went to the hospital. Funeral services at the Richland church by Elders Michael Kurtz and Chas. Ziegler. Interment at the Tulpehocken cemetery.—Eva A. Bollinger, Richland, Pa.

Gibble, Sallie, daughter of Jonathan and Mary Meyer, born May 7, 1850, in Berks County, Pa., died at the home of her daughter, Leah Breidenstine, Oct. 4, 1834. She married Nathan P. Gibble Aug. 26, 1869; her husband preceded her Dec. 1, 1919, and her oldest daughter on May 9, 1930. She is survived by two sons, two daughters, twenty-two grandchildren, forty-four great-grandchildren and four great-great-grandchildren. She became a member of the Church of the Brethren June 5, 1870. She and her husband were elected to the deacon's office Jan. 30, 1886. Services by Elders Michael Kurtz, Samuel K. Wenger and Aaron Heisey. Interment at Heidelberg cemetery.—Eva A. Bollinger, Richland, Pa.

Gibson, Mary L., widow of B. H. Gibson, died Sept. 7, 1934, aged 75 years. She was a faithful member of the Church of the Brethren for a number of years. She is survived by five daughters, nineteen grandchildren and eight great-grandchildren. Funeral services in the home by H. C. Eller and N. C. Peters.—Hylda Peters, Boone Mill, Va.

Harlacher, Bro. Wilson B., born Feb. 2, 1841, died Nov. 5, 1934. His wife, who before marriage was Miss Margaret C. E. Walter, preceded him nearly twenty-nine years ago. He was a Civil War veteran and the last remaining one in this borough. He was a faithful member of the Church of the Brethren, being a deacon and a charter member of the church here. He possessed a congenial disposition and this coupled with his exemplary Christian life will cause his passing to be sincerely regretted. Surviving are six children, seven grandchildren, four great-grandchildren, one sister and two brothers. Funeral services at Mummerts meetinghouse near East Berlin by C. L. Baker and J. E. Myers. Interment in the adjoining cemetery.—A. P. Hetrick, Hanover, Pa.

Hartsough, Saloma, born Oct. 11, 1845, died Nov. 9, 1934, at the home of her daughter, Mrs. Jesse Eisonhour. She was the third of twelve children of John and Catharine Geyer; a brother and a sister remain. She married Jos. Hartsough, a minister, Feb. 20, 1877. To this union a daughter and a son (H. L. Hartsough) were born. She became foster mother of five children, of which one remains. Early in life she became a member of the Church of the Brethren and remained faithful. Funeral services at Bethany church by Bro. Frank Kreider, assisted by Brethren A. E. Clcm and Raleigh Neff. Burial at Union Center.—Mrs. Bertha B. Weybright, Syracuse, Ind.

Ikenberry, Bro. Benj. Walter, born Aug. 28, 1875, in Franklin County, Va., died Oct. 15, 1934, at his home in La Verne, Calif. He leaves his wife, son and three daughters, two brothers and two sisters. Funeral in the La Verne church by Pastor Galen K. Walker, assisted by Eld. Edgar Rothrock. Interment in the cemetery near La Verne. For the past twelve years he and his wife spent the winters in La Verne and summers on their apple ranch at Wenatchee, Wash., in order that their children might attend college. She and the family would spend the entire school year here and Mr. Ikenberry would join them in October. En route to La Verne he was seized with what proved to be a fatal heart attack and died three hours after reaching here, turning an anticipated family reunion into an hour of sadness. He was an active

member of the church from boyhood.—Grace Hileman Miller, La Verne, Calif.

Imler, James Arthur, son of Franklin and Esther Imler, born near Woodbury, Pa., Dec. 30, 1880, died at his home in Roaring Spring, Nov. 6, 1934. Aug. 4, 1902, he married Lucy Ida Smith who died Aug. 24, 1919. Two sons and three daughters survive with five grandchildren and two sisters. He was a member of the Lutheran church. Services in the Woodbury church by Rev. Naugle and Eld. D. I. Pepple. Interment in the Replogle cemetery.—Barbara S. Frederick, Woodbury, Pa.

Kegerreis, Clara, nee Bubb, born June 14, 1859, died Sept. 22, 1934. She was preceded in death by her husband, John Henry Kegerreis. She united with the Church of the Brethren Jan. 21, 1906. She leaves three sons, two daughters, eighteen grandchildren and seven great-grandchildren. Services by Elders Michael Kurtz and Chas. Ziegler at the Heidelberg church. Interment in the adjoining cemetery.—Eva A. Bollinger, Richland, Pa.

Keith, Nancy Jane, wife of Mike Keith, died Sept. 6, 1934, at the home of her daughter, Mrs. D. C. Shelly, Lima, Ohio; her age was 77 years. She united with the Church of the Brethren fifty years ago and was true to her God and the church until the end; she was recognized as a devout Christian. Her husband preceded her two years ago. She leaves two sons and two daughters. Funeral services at the Alger M. E. church by the writer, assisted by Eld. A. P. Musselman.—J. L. Guthrie, La Fayette, Ohio.

Knepper, Nellie Ellen, daughter of Mr. and Mrs. Samuel Thomas, born March 17, 1894, in Henry County, Ohio, died Oct. 11, 1934. May 21, 1915, she married Clyde E. Knepper. She leaves her husband, two sons, five brothers and one sister. She made her peace with God in 1917; she fought the good fight of faith and was interested in spiritual things. She lived all her life in the community where she was born. Funeral services in the Sand Ridge church by the writer. Interment at the North Ridge cemetery.—J. L. Guthrie, La Fayette, Ohio.

Minnich, Ora Leroy, son of Leroy and Etta May Minnich, was born at La Verne, Calif., March 29, 1910, and died Oct. 11, 1934, the victim of an automobile accident, near the head of Red Rock Canyon in Kern County, Calif. Funeral services were held in the La Verne church, of which he was a member, by Eld. Edgar Rothrock, assisted by Eld. Galen K. Walker. The young man is survived by his father and two sisters.—Grace Hileman Miller, La Verne, Calif.

Oberholtzer, Bro. Samuel Andrew, born July 13, 1874, at Tracy, Calif., died Sept. 22, 1934, at his home in La Verne, Calif. He is survived by his wife, four sons, one daughter, eight grandchildren, four brothers and three sisters. Funeral services in the La Verne church by Pastor Galen K. Walker, assisted by Eld. Edgar Rothrock. Interment in the Evergreen cemetery near La Verne. Bro. Oberholtzer was a lifelong member of the church and always active. He was elected to the ministry as a young man and served in many pulpits, for a number of years at a mission church in Colton, Calif. He also was a pioneer music teacher in La Verne College and served as chorister of the church. Not only the church but the community has sustained a great loss in his death. For a number of years he was police court judge; here his work was most constructive, especially in dealing with youthful offenders.—Grace Hileman Miller, La Verne, Calif.

Patterson, Sister Hannah (nee Ecker), died Oct. 18, 1934, aged 92 year, 1 month, 7 days. She was born in North Coventry, Chester Co., near Pottstown, Pa., and spent her entire life in this section. As a little girl she attended the Coventry Brethren church school, and had been a faithful member of the Coventry church for over seventy years. Until the past two years when health prevented, she had missed scarcely a Sunday service for many years. She is survived by one daughter, six grandchildren, three great-grandchildren and one great-great-grandson. Funeral service in the Coventry Brethren church in charge of her pastor, Bro. Trostle P. Dick. Interment in the East Coventry Mennonite cemetery.—Mrs. Albert D. Hartley, Pottstown, Pa.

Wells, Florence H., born Jan. 21, 1883, near Blacksburg, Va., died Sept. 14, 1934, in her home at Nokesville, Va. When twelve years old she became a member of the Christian church. In 1909 she married Nathan M. Wells and in order that they might worship together, she united with the Brethren Church in 1916. In 1913 the family moved to eastern Virginia but only in recent years to Nokesville. She was a faithful worker in the Aid Society and in the Sunday-school. She leaves her husband, two sons, one daughter, one grandchild, her mother, two sisters and three brothers. Funeral services from the Nokesville church by A. K. Graybill, assisted by Alvin Klinc. Interment in the Valley View cemetery.—Mrs. Walter Francis, Nokesville, Va.

Williams, Bro. Nathan, born at Mt. Olivet, Ohio, Nov. 29, 1844, died at Omaja, Cuba, Nov. 9, 1934, lacking but twenty days of completing ninety years of life. Bro. Williams and family were Friends until after he went to Cuba, where he united with the Church of the Brethren more than twenty years ago. He was a devoted Christian. He had lived in Ohio and other states, and finally went to Cuba twenty-eight years ago. He was married three times, his third wife surviving him. Three sons and two daughters remain, besides a number of grandchildren and great-grandchildren. He was looking forward to the completion of his ninety years; in his last letter he said, "It will not be long till I get my congratulatory letters, if I live nearly a month yet." The letter was written ten days before his death. Services and interment in the American cemetery at Omaja, Cuba.—Grant Mahan, Ilmestead, Fla.

NEWS FROM CHURCHES

CALIFORNIA

Calvary.—On Sunday, Nov. 4, the Calvary church celebrated its tenth anniversary with a homecoming and other special features throughout the day. Elder and Mrs. Edgar Rothrock of La Verne were with us, Bro. Rothrock giving the morning address. Special music was provided under the direction of Dr. Ackley. In the evening we enjoyed the largest communion that our congregation has ever held. Many visitors from neighboring churches were with us, and a large number of our own membership were present. Bro. Rothrock presided at the service. We have recently formed a men's organization and a women's missionary society. More about the activities of these bodies will be given later. The men are sponsoring a father and son banquet for the evening of Nov. 23, at which James E. Davis, chief of police of the city of Los Angeles, will be the speaker.—B. H. Van Dyke, Los Angeles, Calif., Nov. 14.

Fresno church has entered a new era of progress under the capable leadership of Bro. B. F. Waas who came Sept. 1 from Elgin where he had been pastor. Bro. Waas has been busy becoming acquainted with his parish and meeting the members. The church is appreciating the splendid sermons which our pastor has been presenting. Oct. 1 we began a three months' trial of the unified service. The worship period begins at 10 followed by the sermon. After this the members leave quietly for the various classes. The class period lasts from 11 to 11:50. One result of the new program has been an increase in the church school attendance. Furthermore, we have overcome a duplication of worship periods which was true under the previous program. It appears that the trial will prove so successful that the plan will become permanent. The Women's Work of the church is progressing with the program of the new church year. The four circles meet once each month in the homes of members. The women's auxiliary, composed of the members of all four circles, meets once a month at the church for luncheon and a program. The budget of the auxiliary has been set at \$450. Last year the same budget was exceeded by nearly \$75. The women are contributing a great deal to the work of the church. The Altruistic class recently sponsored the purchase of a mimeograph for the use of the church. This has enabled us to have the Sunday order of worship printed and has eliminated the making of announcements during the worship period. The future looks bright for the work here.—Mrs. J. E. Jones, Fresno, Calif., Nov. 17.

La Verne church is making plans for various Christmas projects, three public programs, one each by the Sunday-school, directed by Mrs. Verna Cooney Edmister; the church choir, directed by Prof. Ralph Travis; and by the La Verne College choral union, directed by Prof. B. S. Haugh, assisted by Mr. Travis at the organ, this being a rendition of Handel's Messiah. The Sisters' Aid Society is enjoying the unique experience of having Modena Minnick Studebaker's mother share Modena's letters, telling all about their experience in London and Edinburgh. All rejoice in the fact that her husband, Dr. Lloyd Studebaker, has passed all his examinations given at Edinburgh and is now fully qualified legally to practice in any English governed country. La Verne College is enjoying a good attendance this year and many of the students are affiliated with the church program; these young people conduct a wide awake Christian Endeavor Society.—Grace Hileman Miller, La Verne, Calif., Nov. 17.

Pomona church met in business meeting and elected the following officers for the year: Elder, J. A. Brubaker; pastor, A. O. Brubaker; church clerk, Mrs. Grace Horner; Messenger agent, N. N. Garst; church correspondent, G. E. Weaver; church treasurer, J. E. Throne; Sunday-school superintendent, Burtram Betts. The Ladies' Aid and Dorcas club are quite busy with their various activities. The Y. P. D. under the leadership of Bud Hinzle is showing a remarkable increase in attendance and interest. The Board of Religious Education is working to coordinate more fully all the activities of the church. Our pastor served as chairman of the committee in charge of the summer union services and this fall was chosen president of the Pomona ministerial association. The Boy Scouts have been organized about two years. Darl Bowsel has been at the head since its organization. A new course is being offered at present. Our junior orchestra is rendering splendid and appropriate music at our Sunday-school opening exercises. Bro. Ray Cullen, superintendent of the La Verne schools, recently gave a splendid address on The Objective of the Sunday-school Teacher.—G. E. Weaver, Pomona, Calif., Nov. 17.

COLORADO

Fruita church met in council Sept. 19 when church and Sunday-school officers were elected for the coming year. Bro. John Austin is Sunday-school superintendent and Bro. Willis Neff, assistant. Bro. Ralph Hoover was recently ordained to the eldership and is now our presiding elder. Our revival which was conducted by Bro. E. S. Coffman of Elgin, Ill., was quite successful. The six applicants for baptism were baptized by the pastor, Bro. B. King. Our midweek Bible study and song service is proving very helpful and inspiring. The pastor has charge of the Bible study and Mrs. King gives music instruction and directs the song service. The pastor speaks over the radio, station KFXJ, Grand Junction, every Sunday evening at 6 o'clock. The love feast was held Sunday evening, Nov. 18. The

members are preparing to attend the district meeting which convenes at Appleton, Nov. 30 to Dec. 2.—Clara Austin, Fruita, Colo., Nov. 19.

ILLINOIS

Canton.—At our recent election Bro. I. J. Gibson was elected elder; the writer, church clerk and correspondent; Mrs. Cecile VanSyckel, Sunday-school superintendent. A communion service was enjoyed by the congregation Sunday evening, Nov. 4, with our elder in charge. Ministers from out of town have been brought in to lead our church service as we do not yet have a resident pastor. Nov. 11 the Woodland young people brought us that fine message, What Shall It Profit? The Aid Society has been successful in serving chicken suppers.—Mary Rohrer, Canton, Ill., Nov. 17.

Cerro Gordo.—Oct. 7 Brother and Sister Wm. E. Thompson of Dixon, Ill., began a two weeks' revival which was spiritual and uplifting. Each evening a large number of children enjoyed the story told by Sister Thompson. The evangelists and our elder, Bro. I. D. Heckman, called in most of the members' homes as well as in other homes in the community. As a direct result three were received into the church by baptism and one on former baptism. Oct. 22 a large number enjoyed the communion service with Bro. Thompson officiating. Our church was represented at district meeting by Sister Edith Eller and Bro. Noah Stalder. At a special council meeting in September all church and Sunday-school officers were elected with Bro. D. M. Henricks as superintendent of the Sunday-school. A Thursday evening prayer meeting has been started with good attendance. The young people will present the play, What Shall It Profit? the last Sunday evening in November.—Eunice Heckman, Cerro Gordo, Ill., Nov. 21.

Girard.—Nov. 7 we held our love feast with the pastor, Bro. Kenneth C. Bechtel, officiating. Oct. 31 at a business session reports of the committees were given and the church officers for the year were elected. I. J. Harshbarger was chosen as elder; H. V. Stutsman, clerk; G. S. Watson, treasurer. At a former meeting our Sunday-school officers for the year beginning Oct. 1 were elected: Chas. E. Gihble, superintendent; Forest Clardy, assistant. The first Sunday in October our pastor conducted an installation service for the officers and teachers. A basket dinner was served and after an hour of fellowship Sister W. B. Stover brought us an interesting and instructive message. Oct. 21 the play, The Conversion of the Honorable Mrs. Ling, which we had presented at the Women's Work program at district conference, was given in the Girard church to a large and appreciative audience. The union service is to be held Thanksgiving evening in the Christian church. Our pastor will bring the message.—Mrs. H. V. Stutsman, Girard, Ill., Nov. 19.

INDIANA

Bethany.—Bro. Chas. Oberlin of Peru was with us Oct. 29 to Nov. 4 and gave us strong gospel sermons. Two came to the church and the members were helped. Special music by adjoining churches was much appreciated. Sister Velma Miller of New Paris conducted the song service. Our home talent also furnished special music. Bro. Frank Kreider is our elder for the coming year. We redecorated the interior of our church before the meeting. Sunday-school is progressing with Bro. Harold Whitehead, superintendent.—Mrs. Bertha B. Weybright, Syracuse, Ind., Nov. 19.

Blissville.—Our revival conducted by Bro. J. Edwin Jarboe of Syracuse closed Nov. 11 with twenty-nine converts. Several of these were baptized while some renewed their church fellowship. This was a wonderful revival. A large crowd came out each evening and many were strengthened in their Christian faith. Large delegations from neighboring churches came and presented messages in song which we appreciated very much. Myrtie Mishler of Roann conducted our song service each evening in a pleasing way.—Mae Pippenger, Plymouth, Ind., Nov. 21.

Indianapolis.—Bro. Floyd E. Mallott of Chicago came to us Nov. 8 for a series of lectures, centered around the theme, The Church and the Kingdom. These were very much appreciated. The climax was on Sunday, Nov. 11, for our homecoming which was well attended with delegations from visiting congregations. This program will be followed by another series of lectures in January by some of our outstanding speakers. Our pastor, Bro. West, has charge of the morning devotion broadcast over WKBF at 6:30 for the week of Nov. 26 to Dec. 1, with a special program on Thanksgiving morning. A Christmas program is being prepared with music directed by Mrs. West.—Omer I. Cripe, Indianapolis, Ind., Nov. 19.

La Porte.—Since our last report the church here has experienced a spiritual and uplifting revival conducted by Bro. H. A. Claybaugh from Pine Creek church. As a result nine were received into the church by baptism and one awaits the rite. Our love feast followed on Oct. 6. Sept. 9 we held an all-day harvest meeting at the church with a basket dinner at noon. Sister Rose Shively from Plymouth gave us a talk in the afternoon and an offering was taken for Bethany. Nov. 18 Bro. Zunkel from Michigan City preached for us here and Bro. Kenneth Murphy went to Michigan City to fill the pulpit. Thanksgiving evening we are to have services with a program at the church. The sewing and quilting department of the Aid voted to meet each week during the winter at the church. The Aid sent two of our young men, Floyd Rensberger and Larmar Yazel, to North Manchester to attend the state young people's conference. They brought back a good report of the meeting.—Mrs. Nathan B. Cross, La Porte, Ind., Nov. 20.

Muncie church appreciated the presence and the message brought by some of the brethren in the last few weeks. On Oct. 7 we were favored with the presence of Dr. and Sister Howard A. Bosler, returned missionaries from Africa. Bro. Bosler gave a very interesting and instructive lecture on the customs and habits of the people of our mission field in Africa. Oct. 28 was the time set for our love feast. Bro. Perry R. Hoover delivered a very inspiring sermon in the forenoon services. He officiated at the love feast in the evening. Other ministering brethren present who aided in the services were Brethren I. E. Weaver, V. B. Browning, Walter Replogle and Ora Zirkle. We appreciated their presence and help as we did the presence of other visiting members. On Nov. 18 Brother and Sister B. F. Summer, returned missionaries from our foreign field, were with us. Bro. Summer delivered a spiritual sermon full of gospel truths from the text, "If any man be in Christ he is a new creature." We are pleased to have with us again our young minister, Bro. Willard Shively, and his wife, they having spent the last year in Bethany Seminary.—Geo. L. Studebaker, Muncie, Ind., Nov. 21.

IOWA

Salem church experienced a great refreshing revival under the able leadership of Brother and Sister B. M. Rollins of Keyser, W. Va., who came to us Oct. 28. The house was full the first night and interest and attendance increased thereafter. On the last night the building was crowded to capacity. Brother and Sister Rollins endeared themselves to the church and community by their zeal and religious fervor for the Lord. The evangelist delivered nineteen strong, forceful sermons with a heart-searching appeal. He also spoke in fourteen public schools and preached three times each Sunday. All of his sermons were appreciated for their sincerity. Sister Rollins conducted the song service and the children's hour; the evangelist also gave a chalk talk before each sermon. During the two weeks Brother and Sister Rollins visited in the various homes of the community which was an inspiration to all. The meeting closed with an all-day meeting and baptism. Six were baptized including one whole family which was united in the church.—Etta Riley, Corning, Iowa, Nov. 17.

KANSAS

Wichita.—Our pastor, J. H. Elrod, and Bro. Paul Brandt of South Beatrice church, Holmesville, Nebr., exchanged pulpits for a two weeks' revival meeting. One young girl gave her heart to Christ during this revival. At the close of the meeting 103 communed, with Bro. David Heckman officiating. About 300 young people and adults of the Southwestern District met at our church for a sectional young people's conference, the second Sunday in September. Bro. Schwalm, president of McPherson College, delivered the morning address. Dinner was served in the church basement and a tour of the city of Wichita climaxed the day. Sept. 29 we enjoyed a homecoming service. Bro. Brandt preached the morning sermon and a special program was given in the afternoon. At this time the church history was read; Bro. Samuel Brown, a charter member of the church, discussed What the Church Has Meant to Me, and Bro. H. F. Crist gave a splendid talk. A fall festival, sponsored by the young people, will be given Nov. 23, the proceeds to go toward the Crumpacker project.—Orpha Highbarger, Wichita, Kans., Nov. 20.

MARYLAND

Denton.—Sunday, Sept. 23, is a day long to be remembered, for it was homecoming day as well as the twenty-fifth anniversary of the organization of the Denton congregation. Folks came from Maryland, Delaware, Virginia and Pennsylvania. The welcoming address was given by Bro. J. W. Krabill; the sermon of the morning by Eld. W. M. Wine. Interesting church experiences, reminiscences and the singing of favorite hymns were enjoyed in the afternoon. Bro. Jos. Rittenhouse of Easton, Md., gave the evening message. Oct. 16 we had the pleasure of having the Students' League of many nations (sixteen students) of the Practical Bible School of New York give an inspiring program to an audience of over 600 people. During this service twenty-nine young people pledged their lives for definite Christian service. Oct. 21 the annual rally day service of all the Churches of the Brethren on the eastern shore of Maryland and Delaware was held in this church. Inspiring programs were given morning and afternoon with a fellowship lunch at noon. The eastern shore group of the Mar-Dela B. Y. P. D. had charge of the evening service which was indeed a climax for a day of spiritual feasting. The main feature of the program was a play given by the Easton group entitled The Changing Home, portraying the change that takes place when Christ comes into the heart. Oct. 23 the mothers and daughters' organization of the church served a Chinese supper from which they realized a profit of \$65. Sunday evening, Nov. 4, we held our communion with Bro. J. W. Krabill officiating. Bro. Norman J. Seese preached the preparatory sermon in the morning. The Elizabethtown College Volunteer Band gave us a splendid program Sunday morning, Nov. 11. In the evening our women's missionary society gave interesting reports of the evangelistic, educational and medical work being done on the foreign field. Since our last report two new members have been taken into the church by baptism.—Mrs. C. A. Pentz, Denton, Md., Nov. 20.

Flower Hill.—The work here is progressing nicely. The brethren have cleaned up the cemetery and church grounds. Bro. A. L. B. Martin of Baltimore, Md., was secured for a series of meetings which began Oct. 14 and continued for two weeks. In this meeting Bible

teaching and right living were especially stressed. Three were received by baptism—a father, mother and twelve-year-old son. The pastor, Ellis H. Wagoner, accompanied Bro. Martin in visiting in the many homes. The membership was much pleased with Bro. Martin's simple and plain way of teaching the New Testament doctrines. Nov. 11 the annual love feast was held. Ministers present were Elders Jos. Bowman, Wm. Baker and Ellis H. Wagoner who officiated.—Jesse P. Weybright, Detour, Md., Nov. 17.

Monocacy.—Our fall love feast was held on Nov. 3. Visiting ministers were Elders Wm. Baker, who officiated, Bernie Bowers and Chas. Flobr. We had a good, spiritual feast. The Sunday morning services were in charge of Brethren Bowers and Baker.—Elsie A. Eigenbrode, Rocky Ridge, Md., Nov. 17.

Piney Creek church met in council Aug. 11. The deacons brought in a good report of their annual visit. We had the ministerial board with us. The church saw fit to have Bro. Geo. Bowser reinstated in the ministry. Bro. Maurice Bowers was reelected as prayer meeting leader. The B. Y. P. D. meeting is doing a good work. The church decided to hold a two weeks' meeting starting Sept. 30 and ending with the love feast. We held our meeting with the home ministers in charge, except for a few nights when some visiting brethren preached for us: Bro. Wm. Roop from Meadow Branch congregation, Bro. Leonard Flohr, Bro. T. S. Fike and Bro. John Weybright from Thurmont. There were two converts. Our love feast was well attended. Ministers present were Bro. Miller and his son, Bro. Roop, Bro. Prigel, Bro. Burrall, Bro. John Weybright. Bro. Wm. Roop preached an inspiring sermon in the afternoon; the other brethren gave us some very good thoughts. On Sunday morning we had with us Bro. Miller and his son, Bro. Burrall and Bro. Baker. They all gave us very good talks. Oct. 21 Bro. Zobler gave a fine talk to the young people and also for the older folks.—Mrs. Birnie L. R. Bowers, Taneytown, Md., Nov. 17.

MINNESOTA

Root River.—Since the last report four have been added to the church by baptism. Our Sunday-school is moving along nicely with Ernest J. Burkholder as superintendent, and Harry Monro, assistant. Dec. 6 we expect to hold a Sunday-school conference at this church, with the Lewiston and Fredericksburg churches. In the evening we will have our communion service.—Cora M. Ogg, Preston, Minn., Nov. 21.

Worthington.—Nov. 4 the services at the church were devoted entirely to a farewell to Elnora Schechter, daughter of Elder and Mrs. Joshua Schechter, who will return to her post as a medical missionary in Africa. Sister Schechter has spent the past two years on furlough, during which time she spoke in most of the churches of Worthington and surrounding communities, giving her experiences on the foreign field. She also did special nursing in the Worthington clinic. On Sunday afternoon a program, sponsored by the local missionary committee, was given including expressions of appreciation from those with whom she has come in contact in her work as nurse and missionary. There was a good delegation present from the Brethren church at Sheldon. Bro. Ralston from there gave an address on Stewardship at the morning service. At noon a community dinner was enjoyed at the church and altogether a very pleasant day was spent. Sister Schechter is spending several weeks in Chicago and will sail about Dec. 7 in company with Brother and Sister Bitteringer.—Mrs. H. H. Hauenstein, Worthington, Minn., Nov. 21.

MISSOURI

Kansas City.—The First church promoted a dinner for the benefit of McPherson College on Oct. 18. The dinner was sponsored by the Ladies' Aid and proved to be a success, \$25 being realized. It is now the intention to make this an annual benefit event.—Mrs. Allen S. Keltner, Kansas City, Mo., Nov. 19.

OHIO

Black River.—Our pastor, Bro. Arthur Dodge, conducted a week's revival and as a result two were baptized. The meeting closed with an all-day love feast on Oct. 27 at which time Bro. Wilmer Petry from Pittsburg, Ohio, preached two interesting sermons and assisted at the communion. Dr. Bosler, missionary from Africa, spent a day in our community and gave an interesting talk at the church and a display of African art. A group from the Danville church under the leadership of Bro. Phillips will give a temperance play at the Chatham school auditorium Nov. 25.—Mrs. Charlotte O. Reinke, Spencer, Ohio, Nov. 22.

Fostoria church enjoyed a very splendid period of revival services beginning Oct. 28 and closing Nov. 11. Bro. C. W. Warstler of Bellefontaine, who conducted the services, gave nineteen very forceful sermons. As an immediate result, twenty-three were baptized and the church in a general way strengthened spiritually. Our song leader, Effie Nichols, was responsible for the good music which was enjoyed throughout the services. The meetings were splendidly attended, the house being filled to capacity on several occasions. On Monday, Nov. 12, Sister Katie Whitmore, our oldest member, in her 90th year, was laid to rest in Fountain cemetery. On Sunday morning, Nov. 18, one letter of membership was read. Love feast was held the evening of Nov. 18. Bro. A. P. Musselman, pastor of Lima church, Bro. N. I. Cool of Lima and Bro. Geo. Garner, pastor of Black Swamp church, were present, Bro. Musselman officiating for the evening. About 135 communed at the church; ten at an additional service held at the Old Folks' Home. Immediately preceding the communion, special business

meeting was held at which Robert Byerly was chosen as a minister and duly licensed by the church.—Mrs. M. S. Dull, Fostoria, Ohio, Nov. 21.

Kent.—The attendance and interest here have kept up well throughout the summer months with a higher average than the previous year. Due to an exchange agreement between the Alliance and Kent churches, our pastor, Bro. A. H. Miller, assisted them in a pre-Easter series of meetings; then Bro. Oliver Royer, the pastor there, was with us in a series of meetings from Oct. 21 to 29. The attendance and interest were excellent from the beginning and Bro. Royer preached splendid sermons. One aged man was received by baptism. Oct. 21 we had an all-day meeting. The house was filled at each service. Our pastor, Bro. A. H. Miller, preached in the morning. In the afternoon a member of the District Ministerial Board was present and the church voted to install Bro. Elmer Brumbaugh into the ministry. Installation services were conducted by Bro. Oliver Royer. The love feast was held on Monday evening, Oct. 29.—Mrs. Averie Brumbaugh, Ravenna, Ohio, Nov. 17.

Lick Creek.—Oct. 28 Bro. Dewey Rowe and wife from South Bend, Ind., came to our church to hold a two weeks' revival. That day we had an all-day meeting with communion in the evening. Bro. Rowe officiated. Sister Rowe conducted the song services. We were favored with special music from adjoining congregations. Brother and Sister Rowe visited in the homes of many, both members and non-members. He preached eighteen sermons and presented the gospel every evening in its truth and simplicity. He also told stories to the children which they were eager to hear. During the meeting 470 boys attended and 325 girls. Bro. Rowe presented the boys with a certificate of achievement. Nov. 9 ten visiting ministers were present. Nov. 11 Bro. Rowe and Eld. John Sponcer anointed two aged people. Twenty-five accepted Christ and were baptized. Bro. Rowe baptized twenty-four after services Sunday evening. Nov. 14 one more came, wanting to be baptized; one was reclaimed. Bro. H. H. Hendricks baptized the last applicant on Wednesday. The sisters of the Aid presented Sister Rowe with a beautiful quilt. Five families of the Dunkard Brethren promised to come back.—Minerva Kintner, Bryan, Ohio, Nov. 21.

New Philadelphia.—Sunday morning, Feb. 25, Bro. D. W. Kurtz was with us and delivered his interesting sermon, "Ideals of the Church of the Brethren." On Sunday and Monday evening he delivered two of his great and inspiring sermon-lectures. Services were held in the First M. E. church, with nine Protestant churches coöperating. Our pre-Easter services centered around the theme of "Calvary." An Easter pageant was given on Sunday evening by all departments of the Sunday-school. Mother's Day was filled with special activities. A consecration service for babies, at which time three little ones were brought by their parents and presented unto the Lord, was a part of the morning service. A special program in honor of mothers was presented jointly by the intermediate and B. Y. P. D. societies in the evening. June 10 H. H. Nye, member of the faculty of Juanita College, delivered a much appreciated sermon. He and his family were passing through the city en route to the Ames Conference. Children's Day was observed June 17. The Sunday-school presented the program to a large audience on Sunday evening. Bro. Martin Krieger of Sugar Creek filled the pulpit on June 3 in the absence of the pastor who was conducting an eight-day musical festival and evangelistic meeting at the East Nimishillen church. Rev. P. M. Holdeman, United Brethren minister of Dover, Ohio, conducted the church services on Aug. 5 while our pastor and family were attending the ministers' conference at Camp Harmony and visiting home folks at Westminster, Md. Our B. Y. P. D. and intermediate societies enjoyed the fellowship and inspiration of the Ohio state C. E. "Progress" convention held in our city June 26-29. It was, indeed, a rare opportunity for the youth of our church. About 1,800 young people of Ohio were registered as delegates. Our societies won recognition and were awarded a loving cup by the local convention committee for their reproduction of the "Progress of the Church in Ohio" in the parade. Union vesper services, sponsored by the ministerial association, were held at the park during July and August. The theme this year was "The Ten Commandments." Our church conducted the services on July 29. Bro. Young delivered the sermon on the fifth commandment—"Honor thy father and thy mother." More than 500 people attended these open air union services each Sunday evening. The fall church program was resumed in September with renewed spirit and interest. The Sunday morning service from Easter to September was unified. Church worship and sermon preceded the teaching of the Sunday-school lesson in classes. It proved to be quite a success, and the reaction was that the morning church services ought to be conducted in a unified way continuously. Church attendance increased twenty-five per cent during that period. Sept. 30 was promotion day in the Sunday-school. And in the evening an impressive candlelight installation service for officers of the B. Y. P. D. was conducted by our pastor. Rally day was observed Oct. 7. Installation service for officers of the church and Sunday-school was held at the close of the morning service. A fitting sermon, "Seeking to Excel," was given for the new officers. Bro. Jesse Gibbs, newly elected Sunday-school superintendent, began his work with an enthusiastic spirit. Already many classes are catching his enthusiasm, and the attendance has begun to increase. The Aid Society has been faithful in its work. They recently showed their loyalty to the church program by providing funds for the expense of sending our pastor and wife, Brother and Sister Young, to the ministers' conference held at Bethany Biblical Seminary, Chicago, the week of Oct. 17-24. On Oct. 30 the B. Y. P. D. sponsored a Halloween social

for families of the church and community. This was one of the best socials held in recent years; there was plenty of fellowship and fun and the impromptu program provided wholesome entertainment.—Mrs. Ida R. Geiman, New Philadelphia, Ohio, Nov. 20.

Oakland.—Oct. 28 the mothers and daughters' organization held a meeting at the church to which the fathers and sons were invited. The meeting was in charge of the president, Mrs. V. L. Bright. After a short program our pastor, Bro. H. B. Martin, gave an impressive address. Oct. 30 the Sunday-school workers' conference of the Southern District of Ohio was held in our church. Bro. I. G. Wine, pastor of the Covington church, gave two addresses, one before and one after the supper hour, using as his subject, Fishers of Men. Both addresses were forcefully given and stressed the responsibility of the teacher in knowing God's Word. Nov. 11 we began a week's revival in charge of our pastor. The interest and attendance were good. Bro. Martin preached the truth in great power. Nine were baptized and one accepted on former baptism. The church has enjoyed another spiritual feast through these revival efforts. Last May a father, mother and two of their sons united with the church by baptism. Nov. 13 an all-day women's meeting was held in the church. After dinner there was election of officers followed by a missionary program. Dec. 28-30 the young people's conference of Southern Ohio will be held in our church.—Mrs. V. L. Bright, Greenville, Ohio, Nov. 19.

Painter Creek.—On the eve of Oct. 27 our church enjoyed a happy fellowship-together in remembering the suffering and death of our Savior. It was a joy to have our new members with us for the first time in this service. Bro. I. R. Beery of Pleasant Hill directed our thinking in the evening service and also brought us the message in the morning following the Sunday-school period. Our Sunday-school began the new year Oct. 1 with Bro. Raymond Eberwein as superintendent and Bro. Jesse Baker, assistant. Armistice Day passed with us by having our minds directed to the awfulness and uselessness of war and how we may work to avoid such waste of life and means that war brings. Saturday evening, Nov. 17, D. W. Kurtz gave a wonderful and inspiring message on the "Three Choices of Youth." It was equally helpful to old and young and many of the things he said will not be forgotten. We wish he could be heard in every community. Sunday afternoon, Nov. 18, our church entertained the Franklin-Monroe township Sunday-school convention, with Bro. Chas. L. Flory and Rev. Hygema of the Mennonite church as the principal speakers. In the evening the young people of the two townships held their convention here also. They gave an interesting program to a full house.—Mrs. Levi Minnich, Greenville, Ohio, Nov. 20.

OKLAHOMA

Oklahoma City.—Our love feast was held Nov. 16. Practically the same officers as last year were elected to carry on the Sunday-school work this year. Ladies' Aid officers were chosen, the president being Mrs. D. J. McCann. The women are doing their best to lift the tax load; they have doughnut sales twice a month and food sales at the court house, each netting about \$8 to \$10. The regular attendance is about fifteen.—Mrs. W. Stanley Myers, Oklahoma City, Okla., Nov. 22.

PENNSYLVANIA

Aughwick.—Bro. W. H. Hanawalt of McVeytown, pastor of this congregation, held a revival campaign at Sugar Run which lasted two weeks. The church met in council Oct. 13 and the following Sunday was the opening service of the revival meeting. Bro. Lawrence Ruble of Spring Run brought the message one night. The services were interspersed with special music and were very interesting. The many prayers of the Christians resulted in much good and eleven new members were added to the church by baptism on Oct. 27. The love feast which was held Saturday evening following was conducted by Bro. Emory Huntsman of Clover Creek. He also preached on Sunday morning to a large audience. Bro. Hanawalt preached the closing sermon Sunday evening.—Mrs. Mary E. Whitsel, Three Springs, Pa., Nov. 20.

Big Swatara.—Our annual harvest meeting was held Aug. 25 when Eld. Ira Gibbel preached for us. During the summer and fall months six young people have been received into church fellowship by baptism. Our Sunday-school officers were elected: superintendents at Paxton, Brethren Geo. Frysinger and John Kauffman; Hanoverdale, Samuel Schiffer and Christ Groff. Our revival which was held the last two weeks in September, closed with two confessing faith in Christ. Eld. H. B. Markey was the evangelist. Oct. 27 we held our love feast with Eld. S. S. Eshelman officiating.—Mrs. J. N. Wright, Hummelstown, Pa., Nov. 10.

Covebury.—Oct. 21 the love feast and communion service was conducted by our pastor, Bro. T. P. Dick, assisted by Sister Madeline Taylor of Alum Bank, Pa. This service was largely attended and a truly spiritual feast. Miss Sara Shisler, returned missionary from Africa, gave a most enjoyable talk Sunday, Nov. 4, the evening service being of a missionary nature, sponsored by the women of the church. An Armistice service was held Nov. 11 with a timely and helpful sermon by our pastor. Nov. 18 the church school enjoyed a letter from our Bro. Stover Kulp and family, missionaries in Africa, read by Bro. Kulp's mother. We are now planning for the Christmas program, Our Gift to Our King.—Mrs. Albert D. Hartley, Pottstown, Pa., Nov. 19.

Elizabethtown.—The remodeling of our church building, begun in August, is nearing completion, and arrangements have been made for an all-day service on Sunday, Dec. 2. Eld. Desmond Bittinger and

family who will return to their field of labor in Africa early in December, will participate in the services. Eld. Bittinger will preach the dedicatory sermon and Eld. S. H. Hertzler will give a historical sketch of the congregation's development. During the afternoon, besides the musical numbers and greetings from other churches, Eld. Jno. Zug of Palmyra is scheduled for a short sermon in the German language and Eld. Geo. N. Falkenstein for a sermon in English. The evening session will be devoted to the missionary phase of the church work and Sister Bittinger will bring the main message. The love feast and communion service will be held Sunday, Dec. 16. The Y. P. D. of the East Fairview congregation recently rendered an excellent program at the college chapel, occupying an entire Sunday evening service. The choristers of the church are putting into operation a well planned musical program. An organized chorus is working on some special Christmas music. The junior chorus sang at the evening service of Nov. 18. The deacons have completed the annual church visit, prior to the church council to be held Dec. 6.—Mrs. Mary B. Reber, Elizabethtown, Pa., Nov. 19.

Glade Run.—A union revival, including five denominations and seven congregations, began in our community Oct. 22 and continued until Nov. 4. Good interest and a fine spirit of cooperation prevailed throughout and our entire community was stirred. Nov. 8 our pastor, Bro. Nedrow, began a pre-communion service with a few adjoining pastors assisting. Nov. 11 we held our fall love feast with 116 surrounding the tables. Our Sunday-school and church attendance has been keeping up to normal under the leadership of our newly elected officers. At our council meeting Sept. 29 officers for the Sunday-school and church were chosen as follows: Sunday-school superintendents, Roy Morrison and Paul Claypool; Messenger agent, Ida Bowser; clerk, Roy Morrison; treasurer, Clark Bowser.—Mrs. Carman Bowser, Kittanning, Pa., Nov. 17.

Harrisburg.—Sept. 16 the B. Y. P. D. presented a playlet, The Calling of Samuel. On the same day three were received by baptism—a father, mother and daughter. A Board of Christian Education was formed consisting of five members, the pastor, J. E. Whitacre, being included. Wm. Willoughby, Jr., was elected president of the B. Y. P. D. This society held several outdoor services this summer which proved very beneficial. The fall love feast was held Nov. 11 with 235 taking communion. Bro. A. L. B. Martin of Baltimore, Md., preached the examination sermon in the morning; he also spoke in the afternoon. Bro. Martin and Bro. H. K. Ober officiated at the love feast. Our rally day was held Oct. 14 with Bro. J. I. Baugher of Hershey, Pa., as the guest speaker. The men and women's Bible class won the attendance banner; in the children's department Bro. Fike's class won the banner. Our pastor held evangelistic services at West Goshen, Ind., Oct. 15 to 29; during his absence the pulpit was filled on Oct. 21 by R. R. Baugher in the morning and H. K. Balsbaugh in the evening. Oct. 28 Bro. Olonzo Fike brought us a fine message in the morning and in the evening the Elizabethtown Mission Band rendered a fine program. Nov. 4 in the evening Bro. D. W. Kurtz, president of Bethany Biblical Seminary, gave us an inspiring lecture on The Three Choices of Youth. Nov. 8 the men and women's Bible class presented a fine program on the theme, Youth and Age. Nov. 17 and 18 we enjoyed a feast during our institute of missions. One speaker was Faye Moyer, missionary to Africa, who at present is doing advanced work at Columbia University; her talks at every session were very inspiring. We also had with us A. B. Dipeolu, a native from the Lagos region, Africa. He is a young man of twenty-eight, has been pastor of the largest colored church in Chicago and at present is pursuing advanced work at the New York University; he will return to Africa next year. We also enjoyed fine talks by H. K. Ober and Dean A. C. Baugher of Elizabethtown College. Music was furnished by groups from our neighboring churches.—Mrs. E. M. Byrem, Harrisburg, Pa., Nov. 21.

Lebanon Sunday-school was greatly blessed because of its rally day service held Sunday, Oct. 28. After our regular Sunday-school period a recitation was given by Mary Elizabeth Edris. Two girls from our junior department favored us with a dialogue. The mixed quartet of the Annville church rendered very ably and appropriately several selections of music. Bro. Raymond R. Baugher from Harrisburg, Pa., was the speaker for the occasion and was introduced by Bro. Lester Royer. Bro. Baugher's message was timely and very inspirational. The closing devotions were in charge of our elder, Nathan Martin. Last, but not least, the offering showed splendid results. The rally day budget amounted to \$169.41 which was accumulated during the year. The cash offering which was contributed on rally day amounted to \$351.60, making a total offering of \$521.01 for our rally day. The Lebanon Sunday-school decided to place the offering in the church building fund.—S. L. Lehman, Lebanon, Pa., Nov. 12.

Long Run.—Bro. John Byler of Lititz, Pa., brought the message on Nov. 4, using the subject, Sons of God. Love feast services were held Nov. 10 and 11. Brethren Samuel G. Meyers, Jonathan Reber and Nathan Martin were the speakers. Their subjects were as follows for the afternoon service: Keep My Commandments, God and Downward Steps. The morning subjects were German, Hiding in Thee, by Bro. Reber; Pray Ye Therefore, by Bro. Martin. Services will again be held on Sunday morning as usual.—Mrs. Quinton A. Kunkle, Lehighton, Pa., Nov. 14.

Lower Cumberland.—Boiling Springs observed family day on Sept. 23, with almost one hundred in attendance. Music was rendered by quartets and a quintet. One of our ministers gave a tin can object lesson. Recognition of the oldest person present was made, the age being eighty-four. An address was given on The Adult and one on The

Youth. Oct. 7 our love feast was held at the Mohler house, with about eighty-five participating. Visiting brethren were Daniel Bowser, Wm. Murphy, J. E. Trimmer, R. L. Schlosser, L. R. Dettra, J. E. Rowland, C. B. Sollenberger and J. R. Hershman. These brethren brought to us real spiritual messages. At our last church business meeting the matter of dividing the congregation into two separate bodies was considered. A paper was sent to district meeting, was approved and delegates seated. One body is to be designated as the Boiling Springs congregation and the other as the Lower Cumberland congregation. Brethren Walter Cocklin and Henry Miller represented the Lower Cumberland congregation and Robert Cocklin and Otho Hassinger the Boiling Springs congregation. Officers for the Boiling Springs congregation were elected as follows: Elder, B. F. Lightner; secretary, J. F. Carr; treasurer, C. W. Trimmer; Messenger agent and corresponding secretary, the writer. Bro. A. C. Baugher of Elizabethtown conducted a Bible institute at Boiling Springs on Nov. 3 and 4, which was quite interesting and instructive, being based on the book of Job. Nov. 11 Bro. J. Ervin Gnagey of Brooklyn, N. Y., brought both morning and evening messages in a clear, convincing manner, enjoyed by everyone. Nov. 18 we expect Bro. M. R. Flohr of Leesburg to be with us.—Mrs. O. J. Hassinger, Carlisle, Pa., Nov. 14.

Myerstown church met in council Sept. 1. Sept. 16 Bro. Ira Gibble preached our harvest home sermon. Bro. Ray Kurtz from the Richland church spoke to the young people Sept. 23. He gave us an inspiring message on Life. Sept. 30 we took part in the joint conference on welfare work sponsored by the District Board of Religious Education, held at the Meyer house, Fredericksburg congregation. Sunday morning, Oct. 14, Bro. Samuel Wenger from Midway congregation gave us a welfare sermon. At our young people's meeting Sunday evening, Oct. 14, Bro. Caleb Bucher inspired both young and old with his message on Cobwebs. During church service that evening Brethren Rufus Bucher and Michael Kurtz preached for us. Oct. 21 six members of the Student Volunteers from Elizabethtown College gave us a splendid program. Sunday evening, Oct. 21, Bro. Michael Kurtz brought us a missionary sermon. Dec. 2 we are expecting to open a series of meetings with Bro. Frank Carper from Palmyra as evangelist.—Elizabeth Shally, Myerstown, Pa., Nov. 10.

Palmyra.—On Sept. 23 Eld. D. I. Pepple of Woodbury, Pa., preached for us in the morning service. In the evening our young people presented the play, What Shall It Profit? At the request of the W. C. T. U. of our town they gave it at a later date in the Lutheran Parish House. Nineteen of our young people attended the young people's conference at Elizabethtown College in August. Our semiannual love feast was held on Nov. 4 with services all day. Elders A. P. Wenger and B. W. Ebersole were present, the latter officiating. Nov. 5 Eld. J. A. Robinson of Johnstown began our revival meetings, closing on the night of Nov. 18. The attendance and interest were excellent throughout the two weeks. Many neighbors and friends of other denominations attended and seemed deeply interested. Bro. Robinson preached sixteen inspiring sermons. As an immediate result sixteen accepted Christ.—Sallie Gray, Palmyra, Pa., Nov. 19.

Pittsburgh.—November was chosen as our rally month and thus far has shown real progress in many ways in our church activities. One improvement is that of the program of the finance board. A deputation of young people was sent out by this board to bring a greeting from the church to the scattered membership. This plan brought not only their gifts but their presence in the services. Then the pastoral letter in every home previous to the love feast brought this church family together in communion—a most impressive service in which the pastor was assisted by our ministers. A fellowship benefit supper Nov. 16 brought together over 125 from our community and membership and netted the finance board about \$30. The Y. P. D. is holding regular meetings; also a rally of one of the adult classes of young men and women showed a marked increase of attendance Sunday. Nov. 25 will be rally day and a program for the service is being arranged. Our Aid Society which heads the Women's Work has been a valuable source of financial aid in these depression months. The weekly bulletin has been reinstated by the efforts of our pastor, Eld. N. M. Shideler, and is a real asset to the interest of our services.—Mrs. Elizabeth Barnett, Pittsburgh, Pa., Nov. 19.

Sipesville.—Sept. 23 the Sunday-school officers were elected for the new year, Geo. Maust being reelected superintendent. The church met in regular council on Oct. 2 and elected officers for the year. The financial board gave an encouraging report of the system they planned in securing funds for the reduction of the parsonage debt. It looks as though this debt will be substantially reduced this year. At present our church is without a pastor. Among those who have filled the pulpit lately are John Clawson, W. C. Detrick, A. J. Beeghly, A. C. Miller, C. W. Blough and Q. A. Holsopple. Bro. C. W. Blough began a week's meeting Oct. 29 and closed with our semiannual love feast Nov. 4. Bro. Blough's messages were forceful and inspiring and the church was much benefited.—O. P. Thomas, Sipesville, Pa., Nov. 16.

Woodbury.—The Sunday-schools of our congregation have reorganized with the following superintendents for the year: Woodbury, Bro. Paul A. Stayer; Curry, Sister Alice Baker; Holsinger, Bro. Isaac Snoeberger. Oct. 14 Bro. C. L. Cox of Claysburg began a series of meetings at the Curry house and closed Sunday morning, Oct. 28. As a result nine accepted Christ and were baptized. Bro. Cox officiated at our love feast at the Woodbury house on Sunday evening, Oct. 28. Bro. Stienberger of Yellow Creek filled our pastor's appointments during his absence in evangelistic work. Oct. 21 our congregation met in business session.—Barbara S. Frederick, Woodbury, Pa., Nov. 17.

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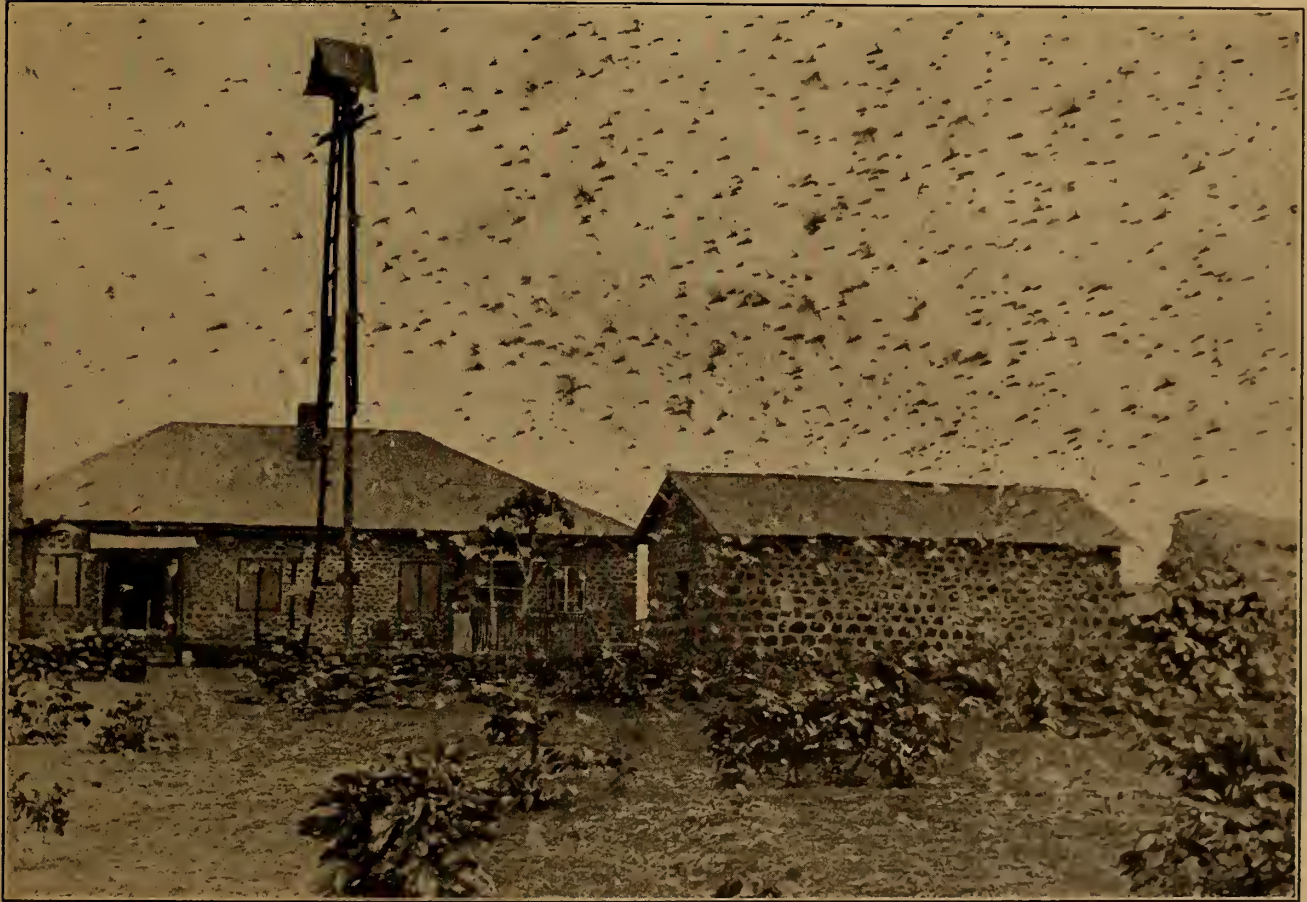
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A Swarm of Locusts at Marama, Africa. Photo by Clarence Heckman. See Bro. Bonsack's Article in this Messenger

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OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

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EDITORIAL

If We Only Had the Means

How wonderful to contemplate what we would do if we only had the means! No one would suffer for want of life's necessities. Every church that needs a pastor would have a good one, modern building equipment with a beautiful auditorium, plenty of Sunday-school rooms, kitchenettes and everything. Our seminary, colleges and mission fields would cease their continual teasing us for needed funds, since they would all be heavily endowed. If we only had the means!

Perhaps we really think so, but God knows the truth about us. Like Jesus at the passover (John 2: 23-25), he does not trust himself unto us too much, for he knows what's in us. He knows that more means would not make us love more. And that what we do with the scanty means in our possession is a true index to what we would do with means more abundant.

What a man does depends upon what he is. And what a man would do in other circumstances depends upon what he would be in those other circumstances. And what he *would be* depends upon what he *is*. Indeed that dependence is so close that any appreciable difference between the "is" and the "would be" is extremely improbable. All of which comes to exactly this: That beautiful dream of what we would do if we only had the means is made of mighty thin air. Unless we are actually "doing our bit" now. "He that is faithful in a very little is faithful also in much."

E. F.

The Good Costs So Little

THE things which destroy men have to be bought and paid for; while the good costs so little, often scarcely more than the will to choose it.

This thought came to the writer recently while figuring on the cost of our church paper. At two dollars per year the cost of the weekly visits of the MESSENGER is less than that of a spool of thread, a candy bar, or a

red apple! At the new church club rate the weekly cost is scarcely more than half as much.

When the good costs so little, why not choose it? You can do some non-subscribing brother a good turn by showing him that good homes need a good paper.

H. A. B.

The Cry and the Response

Jesus would have passed by them but they cried out, and he came to the boat, and the storm ceased (Mark 6: 48).

HAD they not cried out, he would have passed by. He does not force himself upon folks—even in their distress. Unless they cry out—he will go his way. But he was near to help; ready to help; and able to help. He waited for their cry. This is the way of the Lord.

Even so—will we trust in "Men and Measures," or will we cry out in our distress—like a child in the night—helpless and needy, with nothing but a cry? When will we recognize our own need, and cry to him? He is near, ready, able. Then the storm will cease. God does not "do all"—he waits for a cry. Man can, at least, do that much. When we get over our egotism, our snobbishness, our trust in men, measures, and machines, and recognize that life is only from above, and cry to him, then we are in a position to hear his voice, and receive his message of peace and comfort. Jesus did not row the boat for them, they could do that themselves. But they needed courage, confidence, guidance, direction. He answered their cry.

The world is in tension and discord. God does not force himself in miracles and catastrophes upon us, and make us behave. He respects our freedom, our personalities. He passes us every day and will continue to pass us, till we cry unto him—as a nation, as a people. We still look to arms of flesh, party schemes and promises, laws and commissions, all on a low material level, to bring about prosperity—as though that were our only need. Materialism, materialism, is our god. Over

700,000 people voted in a great state for a man—not because he stood for God, but because he promised to end poverty. Of course, we need “food and clothing,” but we are not therewith content. Luxury and its accompanying vice, destroyed old Babylon, the largest city in human history. That great city had 20,000,000 people. But the wealth of the world, which poured into her, only corrupted her; it did not redeem her. The strength of a nation lies in the quality of her people.

God has not forsaken his people, but he is waiting for their cry. As long as they depend only upon material means, and human wisdom, he can do nothing. For he made man like himself, a person with the power of choice. He passes us daily, able, ready, and solicitous to help as soon as he hears the cry of his people.

D. W. K.

The People Who Stand By

THERE are a good many of them and it is not wise to overlook them. Indeed, is it not to help them that we have been set down here in their midst?

Jesus so regarded his own mission. A certain incident in his ministry came vividly to mind when a talented and devoted young woman confided to me her pained surprise, that the program of the evening had gone forward without prayer. That is, there had been no call to prayer, no audible praying, no time set apart for this. The discussion had been begun without a period of opening devotions. She supposed, she said, that it was understood that each person would manage this matter for himself. But she was not happy over it. She wondered. So did I.

It made me think of something in the experience of Jesus. He was standing in the presence of human distress. He had gone with two broken-hearted sisters to the grave of their brother. Their friends and some curiosity seekers too had gone along. The situation called for prayer, so Jesus thought. He prayed, noticeably, audibly. He knew his Father always heard him, he said, implying that he needed not to have said these words. He knew that his Father had already answered the unspoken prayer in his heart. But he explained he said it for the sake of those who stood by.

The incident is worth pondering. It may be that the leaders of the meeting referred to were already so completely in tune with the Infinite that there was no need for special effort in that direction. We should be slow to judge. It may also be that assemblies need to be taught not to make spiritual communion dependent on spoken words and set forms. Ritual always does tend to become formal. The point needs watching. But other things need watching also. One can easily be deceived as to one's own personal needs. And it is a serious thing to put a stumblingblock in another's way. Worse than to be sunk in the sea with a millstone

around your neck, according to very expert testimony.

The preparation of the heart is from the Lord, and religious devotion is not the same thing as periodic praying, especially not the same as praying aloud. Yet the latter does have its values and sometimes very special ones for the people who stand by.

E. F.

It Refuses to Fade Out

THAT “Fading Phase of Family Life” the editor talked about so glibly a few weeks ago, has quite a lot of fading to do yet before it is all gone. In some sections at least it is still holding its color well. But isn't it worth a too careless or incomplete statement now and then, to get such a worth-while comeback as this Oklahoma woman gives us?

“Your editorial [the first] on page 3 of Nov. 17 MESSENGER calls for a reply. There are many Brethren in rural communities who will feel as I do that you are not informed on the subject, as I feel it is not fair to our people. You do not live in rural communities so you do not hear of it.

“I wish to tell you about one case in our neighborhood the past summer. When the wife of Bro. —, our Sunday-school superintendent, was sick all this year the women pieced a quilt and quilted it. They furnished goods and sewed for the family before school began in September. The men furnished the gas and did Bro. —'s plowing. Fifteen tractors did a day's plowing for him, all in one day. . . .

“My husband's brother — — lost his home by fire this summer. The Brethren and neighbors and business men of — — all contributed to help them with clothing, food and money generously. . . .

“These are not isolated cases but will give you some light on the subject. The Brethren are not the people who publish their good deeds, so do not tell you about them. I am not writing this for publication but only to show you that the church is still helping the needy, and I could tell of many such cases.”

And so could many another reader tell us of many such cases of bearing one another's burdens, and so fulfilling the law of Christ. We see and hear so much of selfishness and greed—the newspaper headlines are filled with this sort of thing—that we do too easily forget how much of genuine brotherliness there is everywhere. The “salt of the earth” has by no means all lost its savor.

Naturally we feel a certain temptation to try to explain just what we meant and did not mean in that single sentence, not well enough guarded against misunderstanding. But let that pass. We are too glad for this fresh testimony to the reality of “the greatest thing in the world” not as a beautiful phrase alone, but as a comforting fact in the life of our times.

E. F.

GENERAL FORUM

A Prayer

Dedicated to the Deputation and All Missionaries Abroad

BY MODENA MINNICH STUDEBAKER

Lord God above who reigns o'er all,
Look down in mercy at our call;
Wanderers are we, o'er land and foam,
Far from loved scenes and from our home.

Protect us now from harm and cold
As thou didst keep thy men of old,
And never let us slip or stray
From out thy fold of love away.

Full well we know where'er men go
The same skies bend, the same stars glow;
Enfold us here that we may know
Thy great love still shall o'er us flow.

Then bring us home, O God, we pray,
Home to the ones we've loved away,
That together we, thy name may sing
And praise thee, our Eternal King!

London, England.

Sharing Observations With the Home Church

BY C. D. BONSAK

Secretary of the General Mission Board

Eighth Installment

OCTOBER 9-11. These were three busy days of deep interest with the Field Committee and others. While many of the problems discussed would be of general interest, especially those in regard to mission policy and procedure, yet they were associated with differences of personal adaptation and opinion in this meeting that would make public discussion unwise. Besides, the very harmonious conclusions reached rest on future developments that would make publicity now most premature.

We do want to record that in this conference there was manifest the most gracious spirit amid very convinced differences of opinion and personal adaptability. There was the frankest statement of differences in feeling and judgment concerning each other, and in the presence of each other, that only Christian missionaries tested and true could make. There was no mud-slinging at all, and less personal bitterness than I have ever seen in any similar conference with such differences. In fact, there was high personal regard, both spoken and implied, that reflected honor and evidence of Christian experience. It was really stimulating to one's faith in the gospel to influence men, to witness such a conference.

I want to add that there were no differences on any fundamental Christian truth. The Africa Mission is

a unit in the propagation of evangelical Christianity and for the doctrines of the church that sent them forth. Neither does there seem to be much difference of opinion in policy of work as to the best way of reaching the desired end of creating a church in Africa. The difference seems in temperament and adaptability, the relative importance of institutions and their place and use in laying foundations for permanent and growing indigenous churches in Africa. Sometimes these things are stimulated unintentionally by gifts, influence and methods insisted upon by groups or members in the local congregations at home. There are at least enough angles to make the problem complex. It also requires years of experience to come to certain conclusions as to important things in building most successfully Christian churches in the mission fields. Likely every good missionary today, if he or she could begin his or her work over, would do very differently. Just such cumulative experience makes administration and guidance to the work both necessary and difficult as the years go by. Among the problems that constantly come to the front are such as: What is the wise use of foreign money on the mission field? How much can we use and advocate western methods in building a church? It is much easier to do as we are accustomed to, but this requires an increasing amount of foreign money and postpones the day of a self-supporting and self-propagating church. With such a rapid turnover of missionaries as in a three-year term in Africa, there must be a united purpose in method or else the program is constantly changing. These only indicate some of the problems over which there may be constant annoyance. There are abundant reasons for disagreement, many more than in the established churches at home, and the sooner we all understand this fact, the sooner we can be helpful in sympathy and prayer for light on their problems.

October 12. Up early to help the committee members get off to their various stations. Then we go with Nurse Utz to see one of her patients twelve miles away. Again we are impressed with the wonderful outlook from this plateau. It is indeed a fine location. We see the patient, who is a Mohammedan man in middle age and very ill indeed. This is also a village from which many boys come to the Marama school. We inquire in the homes of these boys and do not return until noon. In the afternoon some photographs are taken of the work around the station and then we walk to the surrounding villages, where the Heckmans are well known. We call at eight or ten compounds. What a kindly people these black folks are! How we wish we might speak a word to them, but we can only touch their beards and smile, with at least this one thing in common. To see their hospitality, joy and gladness in their straw and mud huts one wonders if happiness in-

creases with the responsibilities of civilization! But of course we would not and could not go back to this primitive life. Neither do they want to remain ever thus; for this reason they gladly accept the friendliness and Christianity of the white man, even though it may require years for its firm rooting in their own lives and characters.

October 13. We are glad to know that there are at least nine asking for baptism in the church. The morning is spent discussing the many things necessary to make one a proper candidate for baptism in a land like this. Here again one can never be too cocksure of what is best. We believe, however, that here as well as at home, it is easy to postpone unduly this rite. More depends upon the teaching before, and especially afterward, than anything else. We have an increasing feeling that we should follow baptism with sympathetic, definite teaching. Indeed, all worship should lead helpfully in this direction. The afternoon is used in a visit to one of the outstations to see a school in action with a promising young African in charge. This is in the village of Ngwa. On arrival we find the school adjourned and everybody gone to the farms to help fight locusts. Even on the way out we passed through great clouds of these devastating pests. They can be seen on the horizon as great brown clouds. If they can be kept moving there is no harm done; if they alight the crops are soon ruined. It is easy to see the importance of everybody trying to keep them moving, and it is generally considered a humane necessity to join the community in saving the crops. We were impressed with the cleanliness, order and other evidences of efficiency about the school, even though all had gone. Returning we called out of courtesy on the District Chief. He is a nominal Mohammedan. He is responsible to the Nigerian government for 40,000 people: to collect taxes, adjust differences, keep up roads and maintain order in general. He has eleven wives, which is just seven more than any good Mohammedan is allowed! But he is a most kindly gentleman, very much interested in and helpful to the Marama Mission Station. One in his position could be much against it if he cared to be. He has a very large compound with many houses, among which one might easily get lost. But these houses are simple mud ones with straw roofs, like those of most of his fellow citizens, except that they are somewhat larger and much cleaner than many. His kindly hospitality will long be remembered because of its simplicity and evident sincerity.

October 14. A beautiful Sunday morning. Our minds are stirred much by some rumors and letters resulting from our conference and recommendations thereof, with the Field Committee. But we must await for more information. At 8:30 o'clock we assemble for baptism in a stream near the compound. Here Bro.

Heckman most impressively administered baptism to five, two being a young man and wife—the first man and wife to be baptized together in the Africa mission. There were five others expected, but since everybody was out chasing locusts in the neighborhood, these five young men were forced by the exigencies of the occasion to share in this task. In fact locusts were most numerous over our heads during the service. We then repaired to the chapel where I attempted to talk, with Sister Heckman as interpreter, to the Christians of the station as well as those baptized in the morning on how to make the Christian life a success. None of us can estimate the struggles to be met by these native Christians where they continue to live in pagan environment; yet it is this very struggle that makes them often the saints that some of them become. The morning service is not so largely attended because of the locust; but Bro. Brubaker gives a most stimulating talk on how the Christ can give the change and completeness of beauty and character to any of us, if we follow him completely. We are hindered from going to the afternoon service because of heavy rains. The evening service is addressed by one of the older native Christians who has an outstation from Garkida. He seemed to have the very strict attention of the audience. One could not risk judgment as to the merits of the address or its final effect on the hearers, but one does feel hope indeed to see these native leaders admonishing each other in the things of the gospel of Christ.

October 15. The afternoon of this busy Monday is given to a more careful and leisurely inspection of the work in the schools at Marama Station. One appreciates the hard work reflected in the several new books that have been written and printed since our last visit. Mr. Edim, the teacher who has recently joined the staff from the Calibar mission, shows very strong ability as a teacher. One has increasing hope in the African people to see the progress made by such teachers. He is ably assisted by four boys who have been trained here in our own school. There are 160 enrolled and a few less in attendance today. The worship period following the day's session is impressive. No one will ever forget the enthusiasm and rhythm of their singing. Following this the boys organize several games for our interest. Perhaps nowhere else, as in a well directed game, is character displayed and coöperation fostered. They show both. The British District Officer was in the neighborhood and the Heckmans had invited him to dinner for the evening. We are glad for this hour of fellowship with a government officer. He is appreciative of missions and quite ready to help the mission wherever possible. Like all Britons, he is interested in the progress of America and what is happening as to the effect of the repeal of the Eighteenth Amendment, the NRA and other efforts to recover equilibrium.

October 16. By arrangement we are up before 5 A. M. to start on a horseback ride twelve miles distant to Birni, another outstation where two young men, one a teacher and the other a dispenser, are working. It is well to follow up this contact in these later years and one is impressed with the progress being made. Yet few realize the time and patience necessary in the first ten years of such an outstation. The village chief called to pay his respects and showed interest in what is taking place. The school and the dispensary both gave evidence of careful work and progress. Perhaps some might imagine that a twenty-four-mile ride in a tropical sun is a gala occasion. But if we should describe the road, with mud, rocks, high grass, through cornfields, over turbulent streams and other impossible places for any horse unaccustomed to it, you would quite understand why a bath on return was a necessity and a night's sleep more than welcome; to say nothing of removing ticks and other vermin which sometimes discover a white man's tender hide. Bro. Miller has proven a loyal and courageous traveler, but at the solicitation of our hosts he was urged to refrain from this trip.

October 17. Up for a busy and typical day at a mission station. After breakfast we inspect the work of a cotton gin operated by hand and are amazed with its splendid work. Then it is reported that the mail has come! Hurrah, letters from home at last, just seven weeks and two days after leaving loved ones. But we must not complain for Columbus had it worse than that! Anyhow they are most welcome and are devoured with thanksgiving that all are well. Then our Africa District Chief comes to pay his respects. A dozen horsemen and more footmen, with flags, banners and every array of his royal position are evident. Bro. Brubaker makes a moving picture of this unusual scene and we hope many may see it sometime. Then until noon to an important conference on most vital matters that concern the work. After lunch we proceed to pay our respects to a near-by village chief with his seven wives. Following this salutation we proceed under his leadership to visit an unusual canyon and waterfall about four miles from Marama. If such a magnificent freak of nature were in the States, it would soon be made a source of income and public attention. But here it is unknown, even to many near by. We shall all remember the terrific climb to get away from the canyon, as well as the horseback ride home to avoid approaching rain. To the participants this was equal to Sheridan's ride, even if it was less important and its thrill unexpressed in poetry. The evening is spent getting some final facts about the station for record as to property, personnel, progress and outlook, for the time has come to move on to other stations.

The Family Altar of Prayer

BY H. K. OBER

FOSTERING the spirit of prayer, reverence and devotion to our heavenly Father is one of the basic activities of every Christian family. Blessed is the home in which the children have never been permitted to know other than a praying, trusting earthly father and mother from the time of their earliest recollection. Blessed are such parents who in their daily program have a definite place for leading the family in prayer. Such exercise on the part of sincere parents will not only be the source of a larger growth and enrichment in their individual lives, but will also create a basis for a deep and abiding impression upon the plastic and impressionable lives of the children in such homes.

Dear reader of mature age, if you could sell for a cash consideration the blessed memory of hearing father's and mother's voice in sincere prayer and praise, would you sell? I can hear you answer with emphasis: "No. Such a rich heritage shall not be taken from me, even if it were possible." All of us cherish the sweet memory of the saintly spirit of our parents, which was always at its best when expressed in the mellow language of praise, petition and adoration in prayer at the throne of grace.

The time for the observance of a worship period in the Christian home must be determined by the circumstances. No set rule can be laid down. But it is important that a definite time be set apart when the entire family can engage in worship. In the early days it was almost the universal practice to call the family (including servants and visitors) to prayer in the morning before breakfast. With rural families this was especially the acceptable time. The influence of beginning the day in this spirit can not be fully estimated. In the well-ordered home, to be tardy meant keeping the whole group waiting. Such tardiness was not repeatedly tolerated and in such administration gave opportunity to develop a promptness which in itself may well be considered an excellent by-product.

In these days of varied program on the part of the different members of the family it may not be practical to use the morning hour. As stated before, each family should try to fit into the circumstances of its own surroundings. Some find the noonday meal hour the most convenient and best adapted. Others, perhaps in the largest number, find the evening most easily accessible to all the members of the family. Whatever the time when all the members of the family can be present, that time should be chosen.

One of our prominent Christian mothers finds that in the morning immediately after the morning meal is finished, is the preferable time with her family. Others prefer the time just before the meal. In the home of

one of our outstanding mothers, a small bell is used to call the family to prayer and the children are trained to heed promptly the sweet tones of the call to prayer. They are taught from early childhood that the sound of that bell means to lay aside all toys, to leave off doing any work in which they may be engaged and come quietly and reverently to their regularly assigned seat for this special prayer-period.

The Program of the Family Prayer-Period must also be left very largely with the individual home, although there are some general items which are found in every family prayer service, and are here suggested:

1. Singing the church hymns as a feature of the family prayer-period is very important. The child growing up in a Christian home in which a hymn is used in practically every prayer service, will learn many of the great hymns of the church so thoroughly that forgetting them later in life is almost impossible. How rich is the memory of a child which from its early preschool days just naturally learned hymn after hymn! The writer recently met with a little boy three years of age who sang the first stanza of several of the great hymns of the church; among them was the hymn, *O Worship the Lord in the Beauty of Holiness*. Of course, this little darling had a special aptitude to sing, but the fact remains that because of the frequency of repetition, he will have fixed indelibly in his memory a number of the hymns of the church which will grow richer and richer in meaning to him as the years increase.

2. *The Place of the Bible* in the program of the family altar should be taken for granted. The reading of the Scriptures in a reverent and worshipful attitude of mind can not help but have a large influence in the lives of the children, as well as of the older ones, who daily turn to the Word of God for spiritual guidance.

As soon as the children can read fairly well, they should take part in reading the scripture used as a lesson. They should also be encouraged to commit memory verses and use them frequently. When the family sits together at the time of family prayers, it is an excellent practice to have each one repeat a verse or two of scripture either before the hymn or after the hymn, if a hymn is used.

The one who leads in the prayer should adapt the language of the prayer so as to make it possible for the children to follow in thought; therefore the language should be that of simplicity and directness to God.

3. The opportunity for suggestive guidance of the children on the part of parents is exceptionally well offered either before or after family prayers. Who can measure the influence upon the child life in a home where the leader says: "Now shall we make this a great day for God and for each other? The heavenly

Father has given us this new day. We surely must make this a great day for him and for each other. By doing well our tasks as they come to us, we shall make this a good day. So let us go."

The prayer hour is also an excellent time to teach forgiveness and the proper way to apologize. When the children, older as well as younger, have spoken unkindly or have offended one another, the family prayer-period is just the natural and normal place to assist each member in being reconciled whole-heartedly to each other, by the proper spirited direction of the godly parent.

Elizabethtown, Pa.

"Whatsoever Things Are Honest"

BY WILLIAM H. SHORT

Director Motion Picture Research Council

"PRODUCTION (at Hollywood) of a series of six two-reelers stressing the moral that 'crime doesn't pay'" was announced in the film press of Oct. 6. The implication was that these pictures will be useful contributions to the campaign against crime in which the country is engaged. It has long been a stock defense of crime movies that they stress the eventual ill-fate of the criminal and that this deters from crime. Many have doubted its validity. Until lately no one has known the facts with certainty. The finding of the Payne Fund Studies—made at six of our universities through a period of four years—is that crime and delinquency can not be seriously discouraged in this way and that the idea it can is dangerous and should be abandoned.

In an extensive study of delinquents and criminals, Blumer and his associates were unable to find a single instance "where an individual was completely deterred from a delinquent career through the influence of motion pictures," although innumerable crime pictures had been made with this as a professed purpose. The nearest approach they discovered was a short-lived caution and restraint when criminal careers were shown as unattractive and dangerous, or when punishment for crime was graphically portrayed.

Blumer found, on the contrary, that young delinquents might ignore the punishment shown in a crime picture and get from it only "new ideas of how to pull a job or fool the police," or a keen sense of "the jolly-go-lucky times" enjoyed by the gangsters; that instead of thoughts of reform, their minds might be busy with thoughts of how criminals shown in the picture could have avoided their mistakes and successfully "outwitted the law"; and that punishment shown in a picture frequently caused intense resentment against the law and those who enforced it. In a word, punishment for crime in the movies appears to be even less success-

ful as a deterrent from crime than it has shown itself to be in actual dealing with flesh and blood criminals.

The Payne Fund Studies did find pictures that created impulses toward right living in both normal children and delinquents. They were generally pictures that "play up themes of family affection or religious duty"; pictures like *Beau Geste*, *Abraham Lincoln*, *Over the Hill*, *Street Angel* and *Little Women*, not like *Scarface* and *Little Caesar*. Of several hundred boys who said that at different times motion pictures had made them want to do "good things," only six per cent said that gangster and crime pictures had ever had that effect. In this regard the studies fully justified the confidence that from immemorial experience church and home have learned to place in right example and in appeal to the noblest sentiments of the race.

For fifteen years crime has been the central theme of twenty-seven per cent of feature films; more than four out of five have portrayed some sort of crime; and the entire output has averaged about four crimes to the picture. It seems clear that from this no harvest except one of crime and of crime-tolerance can be obtained. Experienced teachers and parents well know that the power of attention and reasoning of young children is not equal to the task of connecting up the incidents of a long film drama into a connected whole, and of drawing a moral from it; but that the child's mind is busied with the bits of action seen on the screen and that he tends to accept these as "behavior patterns" to be imitated. If children pay any attention to the retribution at the end of the film, it can have little

I Am Your Community

A Message to Parents

By P. R. Hayward

I am Your Community.

I am your neighborhood, and the group of neighborhoods, in which your children are growing up.

I am the concentrated habits and ideals of the people among whom your lot is cast.

I reach out many and invisible hands and lay them every hour upon the plastic soul of your child.

The neighborhood newstand; the conversation in the pool rooms; the attitudes to law and to the police; the standards that select and approve your moving pictures; the ideas and practices of religion—these are mine, for I make them.

Through these I set the temper and the standard of social life into which you thrust your child and to which you must trust him.

To you I am largely unknown.

You say that I do not count.

You believe that a wise home life will make me of none effect.

But unseen, and in spite of you, I work my will upon you and your child.

Until you make me safe the world is unsafe for the child—yours or another's.

I am Your Community.

connection in their minds with the wrongdoing shown in the episodes that went before. Readers of the Payne Fund Studies likewise know that admiration for the handsome, dashing and suave criminal shown throughout the film story is not outweighed by punishment at the end.

Whether the legend that crime pictures can successfully combat crime grew out of a sincere belief that it was so, or out of a desire to justify Hollywood's preoccupation with crime, it is now high time that it be exposed and given up.

If I Could Begin Over

BY T. RICHARDSON GRAY

IF I could go back to the "land of beginning again," doubtless I would correct many errors, wrongs, turn from many lures and pitfalls. How much of failure, heartache, and shipwreck of life we all would avoid. The tragedy of a wrong start has saddened many a whole life. If we could begin again perhaps we would ask, "Why am I here? What is my mission? What is the road to success and happiness? Whither am I bound?" What wisdom, what a harvest of good accompanies a wise start in life. Personally there is one thing I would not change or reverse, viz., my early seeking of the Lord. "Seek ye the Lord while he may be found," which is to say, "They who seek me early shall find me." This personal seeking is often overlooked by our church schools. Recently I asked a school how many were seeking the Lord, and not one responded. What an oversight this is. Many fine, intelligent young folk, fed up on religious education, surfeited with scripture teaching, with story and picture illustrations, are yet sadly lacking in experience of personal salvation. Yes, if I could go back I would again seek the Lord in early life.

Heart Conversion. This is another experience, comprehended in the foregoing, which I would not change if I could go back in life, a heart conversion, rather than an intellectual or head experience. For "with the heart man believeth unto righteousness," which is far more than a mere assent of the mind, or intellectual belief. Today many youth know much about God, but do they know God? That which has not the heart has not the man. "The world through wisdom knew not God," for the reason that only the heart can know God. Here, it appears, the church is weak, making the head outstrip the heart with the result, a regrettable dearth in conversions, and too often a graduating out of the church school into the world. This seeking the Lord with all the heart is quite unlike some "decision day" experiences, a real battle, this praying through: "Striving to enter in at the strait gate" is an unforgettable struggle, but one knows when he is in. But let none doubt his conversion on the ground that his experience differs in

this regard from another; only let it be the heart; for it is love that clings, endures, carries on, and will not let me go, for "he that loveth knoweth God, and is born of God." Yes, if I could return to the "land of beginning again," I would seek a heart conversion.

Church Membership. I would join a church at the time of conversion, if I could begin life over. Here Satan seems to play his trump card; he would persuade the convert not to anchor. "Don't join the church," he whispers to the soul, and many there be that fall for it.

The Chief Shepherd's idea was to gather his own into the sheepfold, for care, nourishment, protection, thus affording the best chance to keep saved, opportunities for service, and a favored place among the redeemed. How incongruous to think of joining Christ, separated from his body, the church. We are not sure but that which keeps one out of the church militant would prevent one's entrance into the church triumphant. "Love me, love mine," is Jesus' teaching. "If I am a Christian, I have always been one," said an aged saint, a life-long church member, blessed by church contacts, songs of heaven, dear associations, sacred memories and loved activities. As I write I vision a sweet little girl of seven or eight years who with tears of happiness responded to my gospel call years ago. Her tears, her evident joy and a beautiful child sentence impress me still: "I don't see how anyone can help loving Jesus," this while her sweet face glowed with heaven's light, recalling the words—

"As the sun in all his state
Illumined the eastern skies,
She passed through glory's morning gate,
And walked in Paradise."

Finally. As I can not return to the "land of beginning again," I would do the next best thing, viz., I would start now, "just as I am," just where I am. It may be late, too late for certain Christian activities, but I would start now. I recall such an one, a friend who at the advanced age of eighty-seven years, set out for the city "whose Builder and Maker is God." Long since he had missed the morning glories, his sun dipped toward the horizon. "Am I too late?" Indeed too late to bear a cross, but not to follow Christ "through the gates into the city." He regretted having missed what might have been a long life of enviable service. And now bereft of kindred, and friends of the long ago, his earthly house crumbling, he would avail himself of the eleventh hour mercy offer of a "building of God, eternal in the heavens." When I last saw him he was ninety-six. He had discarded the staff that had "stayed the tottering steps of age," for one fashioned from the cross of Calvary. I breathed a prayer: Late, yes, but the gate was still ajar. I would start now, tarry not, for "now is the accepted time."

Edgewood, Iowa.

Two Brotherhoods

BY I. N. H. BEAHM

THERE are many brotherhoods abroad among men. But two in particular are up for consideration in this simple discussion. Some months ago in Pennsylvania a thoughtful minister of Brethren faith urgently requested me to write a differentiating and expository message for our readers on the Brotherhood of Man and the Brotherhood of Jesus.

The brotherhood of man is the sympathetic and altruistic feeling of all members of the human race. It is that philanthropic spirit that unites all peoples into one group. It is a feeling of growing interest and prevailing tendency among people. There are signal barriers to its full development. Pride, envy, revenge, avarice, selfishness, covetousness, hate, greed, love of money, love of strong drink, love of the world, ambition and all inordinate carnalities are obstructions to its widespread and universal prevalence. It certainly must be a kind of divine and all-pervading communism.

It is on the march today and yet we are far from the goal. However, its fine feeling is manifested in helping the losers in Boston, Baltimore and Chicago fires—in blessing those who fled from floods in Johnstown, Galveston, and along the Mississippi—in confronting the earthquake sufferers of San Francisco, Sicily and Japan—in feeding the famine stricken of India and war stricken of the Near East. Its kindly hand has reached out to shelter the poor, to feed the starving, to clothe the naked. In times of pestilence and epidemic its gracious hand has been busy. The Red Cross, the Salvation Army, the community chest speak its language. Benevolent and charitable institutions tell of its activities.

The brotherhood of man is the good Samaritan of the race. It suffers with all human suffering. It desires to help the needy everywhere. It frowns on plutocracy and aristocracy. Human brotherhood was never greater than today. Yet the unregenerate and cultured and altruistic heart can do all these things. The fascinating and persuasive oration of Sherwood Eddy at a general Conference at Winona Lake lingered within its borders on the great peace issue. A mighty pacifist was he that wondrous day with the Brethren. He dwelt effectively on the destruction of war in property, in morality, in human life. He showed war to be foolishly uneconomic and terrifically cruel.

The brotherhood of Jesus goes deeper. It is all these and transcendently more. The rich young ruler could say, "All these have I kept from my youth up," yet he could not or did not obey Jesus. He lacked the one thing.

In the brotherhood of Jesus all members or brothers are born again, born of the Spirit, to see the kingdom;

born of water and of the Spirit to enter—born not of silver and gold but of the precious word of God—born from above. He is a new creature. For him, old things are passed away, all things are become new. The brotherhood of Jesus is not simply by social and economic reformation and high human relations; but it is one by and through regeneration and the new birth. It is a purely divine relationship, and therefore a human relationship as well. We love man by way of God, and we love God by way of man. It is a question of close communion with man to reach God. When Christ is found within us, we live the Christ life. It is heaven among men. It is a divine brotherhood. It underlies and overlies and completely changes the objective of the human brotherhood. It is a sacred and holy brotherhood. "If we walk in the light as he is in the light, we have fellowship with one another and the blood of his Son cleanseth us from all sin." Open communion or loose communion is a misnomer. Close communion with God and man is salvation.

War in the sense of civil and national belligerency in bloodshed is sin. Christians as such dare not and can not go to war. Do not go to war for the sake of social and civic reform. Such is contrary to the brotherhood of man. Still more, do not go to war in the brotherhood of Jesus. It is sin.

One should quit the use of tobacco or refrain from its use for the brotherhood of man, for the sake of cleanliness, economy and health; and still more for the sake of the brotherhood of Jesus. Dare the church say it is a sin? Why not? It would be easier to handle from the brotherhood of Jesus. War, organic secrecy, jewelry, tobacco habit, alcoholic liquor as a beverage, following foolish fashions of the world, and unrighteous ambitions in rank, in prestige, in office-building and in business should be dealt with by preachers, not in the sense of mere law enforcement but as sins. The minister has no limit in his preaching wheresoever sin abounds.

When John, the great forerunner of Jesus, preached against the marriage of Herod, he dealt with it as a sin. He lost his head, but he did not lose his job for he still preaches the divine brotherhood.

The minister of the sacred gospel must not preach politics as such, yet he must denounce sin everywhere. The minister's range of topics and of their treatment is absolutely without limit through the brotherhood of Jesus in denouncing all sin and unrighteousness on the one hand and giving exposition and application to all truth and righteousness on the other hand.

Paul was set not simply for preaching social and moral and economic reform, but he was set for the preaching of Christ and him crucified.

This simple presentation of these two brotherhoods

is revolutionary to many preachers. Yet every minister of the gospel should sacredly observe. Let the social and moral and economic reformer continue to blaze away from his educational rostrum and through the fluency of his beneficent pen. But let God's ministers of the holy Word do more. Let them preach the brotherhood of Jesus through the regeneration and the new birth. Let them bathe the truth of Jesus in a sea of light and clothe his obedience to God in a robe of righteous splendor. Let them preach the kingdom of Jesus. Let them preach the new and spiritual kingdom of our Master Jesus so that all may see and enter. The kingdom of Jesus is a spiritual realm. It is the King's highway of holiness—the divine brotherhood—the brotherhood of Jesus.

Nokesville, Va.

Joy in Service

BY G. THOMAS

THE crowning glory of life is joy in Christ Jesus. In him only does man find assurance of faith out of which flows the eternal joy of delight in being well pleasing to God. Such joy softens the sorrows of life and lightens its burdens. It makes service a delight and the tasks of life a pleasure. No discouragement can kill it or evil tongue destroy it. It is that blessed grace which brings out the best possibilities of a life and ripens them into full fruit bearing.

To be fruitful, is required of all believers in Christ Jesus. It is the law of life in him. To meet this law one is set apart in him as his own and led by his Spirit to do his will. His will becomes a joy and not a grievous duty. "I delight to do thy will," sang a man after God's own heart. That is the thing most needed in these days in the churches. Too many members excuse themselves when confronted with the things the church is called upon to do. "And they all with one consent began to make excuse."

No one should excuse himself when called to serve, but in the humbleness of his soul accept the call joyously. Then, and not till then, will the church be glorious in the sight of men and multitudes of sinners be led to believe in Christ Jesus. The believer who believes so helplessly as to make of the service he is rendering a complaint finds no joy in the thing done. It is the task well done that brings joy. And no work is done so well as the work one enjoys.

That is the secret of the rapid growth of the apostolic church. And if the Church of the Brethren is to go on growing in numbers and prospering spiritually we too, by God's grace, must search out that secret and make it our very own. There is no other way. Modern methods may help, but the call is back to service in

Christ after the way of the apostolic method. In the early days of the church, believers went everywhere teaching men how to find salvation in Christ Jesus. The doing of this so filled them with joy that they were full of joy even when suffering under the fiery trials through which they were called upon to go. How God blessed them and crowned their service with joy in the Lord! And that service included also all the other activities of the church of the living God. They were so overjoyed in the service of Christ that that joy solved the financial problem as well as the social problem of the church of their day.

Here is our cue. Shall we take it? If we do our joy in service will likewise solve the problems of the church of our day. It will solve the teacher problem of the Sunday-school. It will solve the church attendance problem. It will solve the financial problem of the church. In short, it will solve every other problem of service facing the believer in Christ Jesus.

Let us then, both laity and clergy, be up and doing with a heart filled with joy "for the kingdom of God is . . . righteousness and peace and joy in the Holy Spirit."

Goshen, Ind.

To an Old Hat

BY ARLO GUMP

WE had a play practice that night which involved a number of men of the community. They came to the schoolhouse shortly after the evening meal. There were farmers, teachers, mechanics, and all the other groups that resided in the country and the town. Curiously enough every one of them came without his hat, but since I had a rather rough-clad part in the performance I brought along the oldest hat I could find. Indeed it was a rough old bit of felt tattered and torn, covered with grease, and seasoned with sun and rain. No doubt, every fellow there had one at home that looked as bad or worse, yet before the evening was over every man in the group had perched the old wreck upon his head to present some little pose for the gratification of the rest of the party. The hat was the center of attraction for most of the evening. After the others had gone I found the old friend and took it home. It was more decomposed than ever, but was filled to the crown with thoughts.

I guess you are wondering what this incident has to do with anything of value. You may contemplate your own answer. I wore that venerable "thinking hat" this morning while I worked and it set my thoughts to hurrying. I wonder what would happen if a man wore his religion to the places where he usually leaves it at home.

Churubusco, Ind.



MISSIONS

This Department

Conducted by

H. Spenser Minnich



Worshiping the Mother of Wealth

BY HAZEL MESSER

ABOUT seventeen miles from Dahanu is a temple erected to the goddess, Mahalaxmi. Every year, in March or April, according to when the moon becomes full, a big festival is held at this place. From miles around, thousands of people gather for the offering of their sacrifices. The temple is located in a beautiful wood, at the base of a mountain. And here in front of the temple in a pit the sacrifice is offered. The temple itself is quite large, but has only the one main goddess, and two lesser ones. These idols are anything but pretty. In fact, they are hideous; and are painted a vivid orange color, as most of the idols through this section of India are colored. Mahalaxmi is only a head and shoulder form, and she is covered with a very pretty silk sari, trimmed with tinsel braid, and has seven rubies set in her forehead. On her head is a silver crown. The one she usually has on is only imitation silver, but she has one of real silver which is put on for special occasions, such as the festival mentioned above. She also has a number of saris, all of pretty silk and bright colors. These have all been given to her by different worshippers, and from time to time the temple keeper changes them. Above her and all around through the temple are bells, and as people come in to worship they ring these bells. Perhaps they think the goddess is sleeping and they must waken her; or perhaps they just like the sound and think it lends a little more distinction to their worship. Anyway, be that as it may, they ring the bells on entering the temple. Also in this temple is a big drum, and the priest uses this to call the people together for worship in the evening. The temple is not clean inside, because before her they offer "ghee," which is clarified butter, and then they burn it, and it makes the floor look rather bad. Also the same kind of red powder which they put on her forehead is smeared before the goddess on the floor, and a design of white chalk is usually drawn in front of her. On the walls are some pictures of various other gods, but they look old and dirty, and the walls themselves could stand a coat of paint.

To this temple to offer sacrifice come thousands of people every year. Years ago, people thought they obtained more merit by walking to the festival. But now many motors make the trip several times a day, and people go the quickest way possible. They come early, build little huts of dried bamboo poles, roofed with dried grass. They do all their living and cooking in these little huts. Shopkeepers from various places come and set up their shops, and venders of all kinds are seen at this place. This year there was a small circus there too. In years past, it was purely a religious festival, but now it is like a fair. The circus was well attended this year, and the snake charmers and fortune tellers, too, came in for their harvest. We had our medical motor there, as well as the magic lantern and a tent for the literature. We did a good business in selling tracts and gospels. We hope many lives were touched. Although we can see no immediate results, we pray there may be fruitage in the future.

On the day of the full moon, the big sacrifice was made, and on that day the grounds were thronged. In the evening the sacrifice was lighted in the pit. The sacrifice consisted of thirty five-gallon tins of "ghee," and two big cart loads of cocoanuts. These were emptied into the pit, and the fire started. It burned all night, and groups of people danced about it. From time to time more "ghee" and cocoanuts were added to keep it burning longer. It was a sight to see all these people thronging around the temple, but it was a sad sight, because they might have been thronging into the churches of the true God if they had only known. Some of the Methodist people were also there, and with their two lanterns, and ours, every evening in three different places the Story of Christ was being told, and during the day all over the grounds were Christian meetings, and people came to the tent for literature. Much literature was sold, and many heard the gospel who perhaps never before had heard about it, and many heard it again who had heard it many times before. Pray with us that these contacts may bear fruit. Pray that the people who heard the story of Jesus may not forget it, and that it may continue to grow in their hearts.

Dahanu, India.

What to Pray For

Week of December 15-22

In less than two months Nettie Senger expects to be on her way back to China. Her furlough time has been filled with study and visitation of a number of churches. As she returns to China she will again devote her life to the people in the country districts. Out among the village folk who have so few opportunities and so little to brighten their lives, the touring evangelist

brings a wonderful message of helpfulness and cheer. Not easy is the life of the woman missionary who spends hours on donkey back, traveling from village to village, who enters into the life of the villagers so completely that she shares their frugal meal and appreciates their meager accommodations, and who practically becomes a native in order that by all means she may win them for Christ. It is one thing to speak words, and another to show people just how they may help themselves and improve their own conditions. These poor people of the countryside need the gospel of Jesus Christ in all its practical forms. Just as in the daily ministrations of Jesus, the hungry were fed, the sick healed, and the blind given their sight, so today these folk in the far away places need to be shown the better ways of doing their work. Pray for Sister Senger that she may be able to be a great blessing in her ministry.

News From the Field

CHINA

Liao Chow

Elizabeth W. Oberholtzer

Girls' School; Vacation Days

Miss Cripe reports: "Our schools closed July 6 and all the girls went to their homes. The court seemed quiet and lonely but it was a good time to have necessary repair work done in and about the building.

"Some of the girls were busy at home helping their parents and getting ready to return for the fall term. Seven girls went out with four lady teachers from our girls' and women's schools in country Vacation Bible School work. They organized into three teams and held schools in six villages, some near the city and some in outlying districts a day and a half from Liao Chow. It was the first attempt at this kind of work in most of these villages and in some places people were very much afraid of these Chinese workers, so much so that parents refused to have their children bring home the handwork from the classes. The people grew more friendly before the girls left. It takes time to assure these country folk that we come to do them no harm but to bring a message of joy and peace.

"After the girls' return they came in to make their report and it was gratifying to see their joy and enthusiasm when telling of their experiences—not all pleasant ones—but they had found the joy of service and were happy. One young teacher who had just finished the Training Class for Kindergarten and Religious Education for children said with some enthusiasm: 'I just love this work and hope that the time may soon come when I can spend all my time helping children out in the villages.'"

School Days Again

Aug. 20 was our opening day, but four days before the girls began coming back. Some came two or three days' journey riding mules. The girls forded rivers that get quite high and swift during the summer rains. Several of the girls had fallen from the mules' backs and had cuts and bruises. One little girl's head was cut so badly by a fall from her animal in a rocky river bed, that she needed to go daily to the hospital to have the wound dressed. But even with these hardships the girls are all glad to come to

school. It is a happy day when they come back and fill up the rooms again and a joy to see them reunited like one big family. We often wish you people at home—especially the Women's Work organizations that are supporting our Girls' Schools—could share with us some of these happy days!

At the end of the first week in our new term we have an enrollment of one hundred and ten including the kindergarten. There are still several to come in. We hope this may be another year of opportunity and blessing to many as they came in daily contact with Christian teaching and influence.

Missionary Children Return to School

The children all had a good summer vacation at home and are glad to be going back to their North China American School at Tung Chow. It seems almost like home to the older children, but will be new to three of our missionary children as this is the first year for Helen Smith, Haven Crumpacker, and Alberta Sollenberger. We pray that all the children may keep well and do good work during this school year.

The Hospital

Miss Wertz writes: "While on a tour to the country villages this summer, Bro. Sollenberger was taken sick with typhoid fever. The early stages of his illness presaged a very severe attack, but through Dr. Wang's efficient service, Bro. Sollenberger is now well on the way to recovery. We think he will be able to leave the hospital in another week.

Sickness Among Children

There has been a great deal of dysentery among the Chinese children this summer due to the unusually hot weather before the rains came in the middle of July. A number of children have died. The baby boy of one of our deacons took the disease. After about a week of illness he was brought to the hospital, but it was too late to save the little life. The child was given a Christian burial—an almost unheard of thing for a child so young in this land. (The Chinese do not have funerals for children.) After the sermon by Pastor Chang, Mr. Wang, the father, gave a very impressive talk to the people gathered around, telling how this innocent child is now in the heavenly Father's care. A trusting faith like this on the part of those who have come to know God's loving care and tenderness makes a missionary's cup of joy overflow.

Shou Yang

Frances S. Smith

Shou Yang Vacation Bible School

A Vacation Bible School is a common thing in America, but Shou Yang knew nothing about such a school until in July of this year. About twenty boys and girls attended, even coming through the rain a few times. Misses Clapper and Neher together with three volunteer teachers successfully carried out an interesting and helpful program from nine to twelve A. M., each day. Rewards were given to several pupils for perfect attendance and to those who memorized the daily Bible verse. At the close of two weeks' work and play the parents and friends listened to a program given by the children.

An Aid Society at Work

The Aid Society took advantage of this program as an opportunity for selling their knitted goods, cotton garments,

and toys which had been in the process of making since the midwinter sale. About \$10 was realized from the sale of the goods, which to the Chinese is quite a large sum. This money is to be used in helping any who are in need and worthy of help.

Neighboring Missionaries

Mr. and Mrs. Engebretsen and little daughter Gudren, who are Norwegian missionaries in Shansi, came here fifteen months ago, planning to stay throughout the summer. Mr. Engebretsen was completely broken in health and could only speak with his wife for five minutes at a time. The doctors recommended that he live at a place that was high in altitude and rather dry. Shou Yang could furnish both the requisites so they came here. The three months lengthened out over several more. Recently they bade us farewell, leaving for their native land. They have been an inspiration to us all and Mrs. Engebretsen a help in the work here. Her faith has been severely tried through these lonely months of her husband's illness but she comes out of it all with a smile and praising the Lord.

Evangelistic Work

Miss Chao, a former school-teacher here, accepted an invitation to do evangelistic work in Shou Yang County; she began work in August with a full program in the forenoons, teaching individual women and girls to read. Her pupils have confidence in her ability to teach and her zeal for the Jesus doctrine is contagious. In the afternoons she with Miss Clapper visits in the homes in the cities and near-by villages with the message of salvation.

School Work

The Shou Yang primary school opened on Aug. 15 with Miss Clapper as principal and two lady teachers. There are fewer boarding pupils this year due to the dearth of ready cash. If the child eats at home, one more mouth fed from the large family kettle is not so noticeable. The enrollment is around forty.

This year there are eight pupils from Christian homes in the government school in the city, taking their higher primary and high school work. They find the environment in that school quite a contrast to what they have enjoyed at the church school. Three teen-age girls in particular have decided to continue their prayer life even to returning thanks for their food in the presence of the non-Christian fellow pupils. Various remarks intended to intimidate them have been made. Pray that their lives be true and thus a light for their Savior.

In an effort to reach more women and girls in the city a weekly mothers and daughters' meeting has been instituted for the purpose of discussing hygiene, child training, and religion in the home. Thus far several women have come who do not come under church influence.

Death of Mrs. Ho

Recently we were again reminded that our pilgrimage on this earth is short and our home is in heaven. Pastor Ho's wife left this earth to enjoy a better life where sickness and trouble are unknown. Mrs. Ho, though only twenty-eight years old, has had poor health for several years, suffering from tuberculosis of the lungs, although this summer she showed no signs of it being active. One Thursday evening she led the prayer service for the women on the mission compound. The next day she took ill with a high fever. Just a week later she succumbed to the disease. Her two little children, four years and ten months, and a stepson were left motherless and the husband had to play the role of both father and mother. The service of the de-

ceased was a uniquely Christian meeting—such a contrast to the non-Christian ones. Ordinarily a feast is immediately planned for the funeral day and gifts are in place from the friends too. Mr. Ho broke the centuries old custom and had no feast. He had pretty white paper flowers made, one of which was presented to each person who attended the funeral. These were worn during the service and taken home afterward to be kept in memory of Mrs. Ho.

Bro. Smith led a short open air service at the home at which most of the local church people were in attendance. At the close of this service Bro. Ho asked for the privilege of speaking. A husband in China is supposed to show no sign of grief at the death of his wife, but in this case it was most difficult for him to speak or suppress his grief. He said that the hardest thing for him to bear in his wife's death was the fact that through the week of her illness he could not talk with her. She had been quite deaf and illness always intensified the deafness. He wanted to speak comfort to her and also to beg her forgiveness for the unkind things he had said and done since they had lived together. He also said that if he had known she was to be taken from him so soon he surely would have been more considerate of her. So he took this opportunity to exhort us all to "give the flowers to the living." It is not thought proper for a man to follow his wife's coffin to the cemetery, but here again he broke the custom. The filial sons and daughters are required to lean heavily on green willow sticks and mourn loudly as the procession moves, but this time the little four-year-old girl led, carrying a cross on which were written appropriate scriptures. The stepson followed behind the coffin carrying a wreath of pretty flowers. There needed to be no pretense at mourning as all felt genuinely sad.

Work in the North River Section

Miss Neher has just returned from a month's work in the North River District and reports the following:

"For some years the North River section of our field has been a rather neglected district. This district suffered more severely in the Boxer year than any other part of our field. Since it is said that 'the blood of martyrs is the seed of the church,' we believe that there is seed buried there that has not yet sprung into life. For this reason our evangelistic band is doing intensive work in this region this year. Having spent two and a half months there this spring we felt it most worth while to return again for several more months. I have just returned from a month's work with the Band there and feel that our concentrated effort in that place is beginning to bear a bit of fruit. Before we began work there last spring the Christians of the section were cold and critical. Dissension was rife among them so that they were not even able to meet together for a worship service. Now they are beginning to warm up. One Christian has started family worship in his home. Another who has been living in sin has found the way of the transgressor hard and is manifesting a change in attitude. He has been a prayerless Christian, but he is now learning to pray. Praise God! A number of women and girls in the town of North River are praying to the true God, thanking him for food and using simple prayers that have been taught them. The method of our evangelistic band is this: One member conducts a class in the thousand characters while the others go out on preaching tours. This past month the Band has been visiting regularly a circuit of villages and it is most encouraging to find a few people in each of these villages who are showing a real interest in the good news. In all the villages where there were Christians who died for their

faith, we find a general recognition of the worth of the gospel of the true God, but a fear of what it would mean for them to become Christians. Some say, 'If it had not been for the terror of 1900 all this section would now be Christian.' Others say, 'Yes, the gospel is good, but who dares to believe?' Still others ask, 'If God is true, and your gospel is true, why did not God protect the people who believed and worshiped him?' The seed is there but doubt and fear are hindering its growth. It is our prayer that the Spirit of our living God will clear away these hindrances and give courage and insight which will make it possible for these dear ones to find their way to the feet of our Savior. Some of these people are the sons and daughters of the martyrs, and should long ago have found joy and happiness in the Savior had this field not been neglected. Pray that the Lord's power may be released upon this section so that many souls may bring glory to his name."

AFRICA

Lassa

H. S. Kulp

Heavy Rains

The rains at Lassa have been exceptionally heavy this year. In August alone we had over 19 inches. To date we have had about 53 inches, which is 20 more than we had last year.

School Begins

School began for the new school year on July 31. About 150 are enrolled. Some 30 or more are girls. Prospects are good for a good school year.

First Fruits

The annual first fruits service was held on Aug. 25. This was the best ever. It is now the third year for holding such services. For this village it takes the place of a heathen ceremony which formerly was conducted before the corn could be harvested.

In the afternoon of the same day five were baptized. Two of these were from the Margi tribe and one from the Higi tribe. These are the first of these tribes to be baptized.

On the following Sunday three young married women, formerly Moslems of the Fulani tribe, made a public profession of Christianity. Praise God for all these first fruits, a promise of the full harvest that one day shall be gathered for him.

Nurse's Services in Demand

Nurse Horn is finding her services more and more in demand. Besides caring for the Hospital and Dispensary, the women of the village are calling for her services at the time of childbirth. She also has two motherless infants under her care.

Are You Afraid of Snakes?

Africa is noted for its snakes. Here are a few true stories. The other night just as Nurse Horn was putting one of her infants to bed on the veranda, she placed the child on the veranda wall to adjust his garments. Suddenly she spied a foot or so away a large snake crawling along the wall. She got the child in his bed and called for a club and the snake was soon dispatched. Mrs. Kulp entered a little hut back of our house at midday. Something dropped from the roof onto her shoulders and ran down her arm. She thought it was just a harmless lizard, scores of which are about in the daytime. But as it ran out the door, to her immense horror, she realized it was a poisonous snake.

KINGDOM GLEANINGS

Calendar for Sunday, December 16

Sunday-school Lesson, The Christian and the Lord's Supper.—1 Cor. 11: 23-34.

Christian Workers' Meeting, Christ in a Needy World.

B. Y. P. D. Programs:

Young People—The Meaning of Christmas for a Young Person.

Intermediates—About Africa.

* * * *

Gains for the Kingdom

Sixteen baptisms in the Nanty-Glo church, Pa., Bro. A. J. Beeghley of Somerset, Pa., evangelist.

One baptism in the Claysburg church, Pa., Bro. C. L. Cox, pastor-evangelist.

Nine accessions to the Upper Lost River church, W. Va., Bro. M. Guy West of Bridgewater, Va., evangelist.

Six united with the Bethel church, Ill., Bro. Chas. Forrer of Brethren, Mich., evangelist.

Four baptisms in the Silver Creek church, Ohio, Bro. G. A. Snider of North Manchester, Ind., evangelist.

Two accepted Christ at Largent, W. Va., Bro. P. Stein Hockman of Hoy, W. Va., evangelist.

Ten baptisms in the Springfield church, Ohio, Bro. J. W. Fidler of Brookville, Ohio, evangelist.

Four baptisms in the Detroit church, Mich.

Twenty-two baptisms in the First church, Roanoke, Va., Bro. Levi K. Ziegler of Waynesboro, Pa., evangelist.

Six baptisms in the Nampa church, Idaho, Bro. C. H. Hinegardner and E. J. Glover, evangelists.

Fourteen baptized in the Hollidaysburg church, Pa., Bro. R. Paul Miller of Pottstown, Pa., evangelist.

Eighteen baptisms in the Lower Stillwater (Happy Corner) church, Ohio, Bro. D. R. McFadden of Smithville, Ohio, evangelist.

Eight baptisms in the South Loup church, Nebr., Bro. L. A. Walker of Omaha, Nebr., evangelist.

Six baptisms in the Locust Grove house, Nettle Creek congregation, Ind., Bro. R. N. Leatherman of Grand Junction, Colo., evangelist.

Seven baptisms in the Happy Hill church, Mo., Brother and Sister O. H. Austin of McPherson, Kans., evangelists.

One conversion at Petersburg, W. Va., Bro. Alva Harsh, pastor-evangelist.

Two baptisms in the Akron church, Ohio.

Twenty-four baptisms in the Troutville church, Va., Bro. McKinley Coffman, pastor-evangelist; four other baptisms.

Two baptisms in the New Bethel church, Va., Bro. Flora, pastor-evangelist.

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Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Brother and Sister B. M. Rollins of Keyser, W. Va., Dec. 10-23 in the church at Worthington, Minn.

Bro. Edgar Rothrock of La Verne, Calif., Dec. 2-16 in the Hermosa Beach church, Calif.

Bro. D. H. Snader of Akron, Pa., Jan. 6 in the Akron church, Pa.

Brother and Sister O. H. Austin of McPherson, Kans., Dec. 23 at the Big Creek church, Ripley, Okla.

Bro. D. W. Kurtz of Chicago, Ill., Dec. 23 to Jan. 6 in the Elkhart City church, Ind. The love feast on Jan. 7 at 7:30 P. M.

Bro. Ralph R. Hatton of Toledo, Ohio, Jan. 7 in the West Eel River church, Ind.

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Personal Mention

Bro. James Greenawalt of Denver, Colo., uncle of our own Fred of the press room, was a recent visitor at the Publishing House.

Bro. J. J. Scrogum's new address is 420 Center St., Elkins, W. Va. He writes: "We are enjoying our pastoral work here. Yes, we are well and busy and happy in the work of the kingdom."

Word has been received of the passing of Grace Ziegler, sister of India missionary Edward K. Ziegler. Grace was the daughter of Eld. Harry H. Ziegler, and a niece of Bro. Warren Ziegler, foreman of the shipping department of the Brethren Publishing House.

Dr. D. W. Kurtz is scheduled to speak at the Four Mile church of Southern Indiana, Saturday, Dec. 15, 7:30 P. M.; Sunday, Dec. 16, 9:30 A. M. and 2:00 P. M. Pastor E. R. Fisher says adjoining churches are cordially invited. There will be a basket dinner on Sunday. The time used is Central Standard.

When the Austins begin their campaign at Big Creek, Okla., Dec. 23, it will be their fourth evangelistic effort in Bro. Austin's old home church. You will appreciate this comment: "We are still enjoying our work. . . . Do not know just how long we are going to be able to keep up. Our twenty years of work in the evangelistic field without a home is beginning to tell on us."

Missionary Susan Stoner's sailing address is Los Angeles, Calif., care of S. S. Tatsuta Maru, N. Y. K. Line, sailing Jan. 7. You may write her there but please do not send to that address the children's encyclopedia she told you about last week. If the books are not already on the way they should be hurried right along to 9505 S. Cedar Ave., Inglewood, Calif.

Did you know the Gospel Messenger had a branch office in Edinburgh? Neither did we. But Bro. D. R. Hanawalt, Akron, Ohio, seems to find some old and interesting treasure every time he searches the attic. This time he sends us a book entitled "The Call of the Bride and Other Gospel Papers," by W. T. P. Wolston, bearing on the title page as clear as can be the imprint of the "Gospel Messenger Office, 7 Bristo Place, Edinburgh."

It was in one of those intimate "wish you were here" messages with which travelers are accustomed to delight their less fortunate back home friends. The author was Bro. H. Spenser Minnich, writing last week from the Federal Council meeting at Dayton. "Fervent evangelism is a foremost subject. Many of our leading Southern Ohio ministers in attendance. Thursday, 5. P. M., we have a denominational meeting to consider our own church work."

The Standing Committee delegate to the Winona Lake Conference of 1935 from Western Colorado and Utah is Eld. Ira H. Frantz.

Bro. Ernest F. Coffman continues his evangelistic work in the Northwest. He is now with the Newberg church of Oregon; next in order are Albany and Portland, Oregon, and Wenatchee, Wash. He may be addressed during this period as follows: Until Dec. 23, care of J. A. Barrett, R. F. D., Newberg, Ore.; then until Jan. 9, Albany, Ore.; then until Jan. 27, care of F. H. Barr, 6813 N. Michigan Ave., Port-

land, Ore.; then until Feb. 11, care of Harper Will, Wenatchee, Wash.

Bro. James A. Sell of Hollidaysburg, Pa., has only one more to go until he enters the nineties. No formal celebration had been planned for the eighty-ninth anniversary Nov. 23, but many friends called to extend their greetings. In the evening devotions were conducted by Bro. D. B. Maddocks of Altoona, two granddaughters provided a solo and the reading of a paper written by Bro. Sell, members of the Hollidaysburg choir sang several numbers. We quote from Bro. Sell's paper: "I do not recall a time in all these years when sickness caused me to take my bed. . . . My life seems to be a paradox—I grow younger with the advance of years. I never stopped and permitted the world to get away from me. I . . . am still hopeful of better days to be."

Rev. Archibald Forder, more commonly known to our people simply as A. Forder, formerly of Jerusalem, recently residing in England, passed on from human sight Nov. 14 last. Mr. Forder was guide for the W. R. Miller party of tourists in 1910-11 and was familiarly and affectionately known by them as "Abul Jerius," Arabic for "Father of George." His name is cherished by them with special tenderness because it was to him they owed their lives in that terrible experience with the Arabs at El Kerak, which many of you have heard described by Bro. A. C. Wieand or other members of the party. Years ago Mr. Forder lectured in this country and was entertained in a good many Brethren homes. He contributed to our periodicals, chiefly Our Young People. For the news of his passing we are indebted to Bro. Ralph W. Miller of Chicago, son of our well remembered Bro. W. R. Miller above mentioned. Our more

Three Things About Christmas and Missions

First. Program material, offering envelopes, dime cards, posters, readings and stories—these have been supplied from the General Mission Board to help local churches have a successful Christmas occasion. But these things are of value only as two other aspects of the situation are considered.

Second. The terrific, pressing needs of human beings at home and abroad confront Christian people. We can not escape facing them. They are essentially the same as in Jesus' day—hunger for light, for truth, for a vision of the face of God, for relief from the burden of sin and for the physical necessities of life. Go through the New Testament; just see the situations for they are concrete ones. Today, as then, we have the lepers, the blind, the hungry, the exploited, the folk who fall among bandits, and those who have turned bandit. People still die untimely deaths at the hands of the witch doctor.

Third. The third thing to realize is that through the ministry of faithful missionaries and Christians at home, God is bringing redemption to large numbers of people. When we are discouraged with slow progress let us think how many needs have been met. The gospel of Christ is being applied to life in many places. Through the ministry of our missionaries people are redeemed, healed, comforted, recreated and put on the highway to God. Last Christmas E. Stanley Jones wrote: "It was said that the wise men after visiting the Babe in the manger, went back another way. No one can really see Christ and go back the same way." Life has become different for thousands of people because of our mission work. This should hearten us as we decide what we can give in this year's World Wide Christmas Offering.

widely known Bro. D. L. Miller, brother to the last named, was often associated with Mr. Forder in his travels in the Holy Land.

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Miscellaneous Items

Those who have been licensed or installed to preach, but whose names do not appear in the Yearbook, when writing for Gish Books should always include a written statement from their pastor, elder or clerk stating when and where they were set aside to the ministry. It is needful to do this in order that the books may be promptly and properly sent.

The Edgewood church, near New Windsor, Md., will be dedicated Sunday, Dec. 16. The day's services include Sunday-school at 10 A. M., dedication at 11 A. M., local addresses at 2 P. M., preaching at 7:30 P. M. It is expected that Dr. F. F. Holsopple of Washington will preach the dedicatory sermon and the sermon in the evening.

"Golden Rule Week," Dec. 9-16, is nearly over but it is not too late to keep right on practicing that rule. We agree that "observance should include the actual living of the Golden Rule—doing for others what we would have others do for us if conditions were reversed. This will naturally include the giving of material help where it is urgently needed." We agree also that "Golden Rule Week this year should be a contribution toward a spiritual revival in the home and the community."

THE QUIET HOUR

The Last Words of King David

2 Samuel 23: 1-7

For Week Beginning December 23

The man who was raised up, v. 1

They did not forget the goodness of God to David, their king (Deut. 4: 9; 6: 10; Psalms 9: 17; Isaiah 51: 3; Jeremiah 3: 21).

The Spirit of the Lord spake by me, v. 2

When a man speaks the eternal truth he knows that back of his words is more than his own authority. It is God who speaks through him (Luke 1: 15; 4: 1; Acts 2: 4; 4: 8; 7: 55; 11: 24).

The Rock of Israel, v. 3

The old king who had ruled forty years and won many battles knew that the strength of a nation is God (Deut. 32: 4; 1 Samuel 2: 2; 2 Samuel 22: 47; Psalms 18: 31; 28: 1; 62: 2; 94: 22).

He that ruleth over men must be just, v. 3

How simple! How fundamental! How all-inclusive! It requires wisdom, insight, patience, and courage to be just (Psalms 103: 6; Zephaniah 3: 7; John 5: 30; Romans 2: 2).

Ruling in the fear of God, v. 3

There is a place for godly fear even in our day. There are things which the wise men will fear to do (Deut. 10: 12; Joshua 24: 14; Ecclesiastes 12: 13; Isaiah 8: 13; Matthew 10: 28; 1 Peter 1: 17; 2: 17).

An everlasting covenant, v. 5

He has made with us also an everlasting covenant, a covenant of love (Jeremiah 31: 31; Matthew 26: 28; Hebrews 8: 10; 12: 24).

Discussion

Why are last words of loved ones so warmly cherished? Is it wise and right that they should be prized thus? Can you call to mind important last words of other great men and women?

R. H. M.

HOME AND FAMILY

It Destined Is

Free translation of "Es Ist Bestimmt in Gottes Rat," by Feuchtersleben. Translation by Ora W. Garber, Conway, Kans.

In God's world-plan it destined is
That from the dearest that is his
Each one of us must part;
Though there is nothing in life's course
That drives sharp pain with greater force
Into the human heart.

Select a rosebud from the mass
And place it in a water glass,
Still you must know
If in the morning blooms the rose
'Twill surely fade before day's close;
Its charm must go.

If God to you a love has given—
A precious gift, a gift from heaven—
Your own, to keep;
It soon must be that on a bier
You'll lay that love you hold so dear;
Then weep, yes, weep.

Only you must surely know
That in humanity's ebb and flow,
When loved ones from each other go,
They say, though saying it brings pain,
"Good-bye—until we meet again."

How to Keep Christ in Christmas

BY FLORENCE S. STUDEBAKER

In Five Parts—Part Three

IN some homes children grow up with the thought that it is a great condescension to do anything for the unfortunate, but the wise mother makes her children feel it is a privilege. How many mothers speak constantly during the Christmas season of what the child is likely to receive, rarely of what he ought to give!

If you would keep Christ in Christmas have a large place in your Christmas plans this year for your children in order that they may know the blessedness of giving. The things they give away need not be expensive gifts, but the thrill of planning, of keeping a secret, of sharing one's blessings with another will bring real and lasting joy into their lives.

What a queer vow is this one: "I will resolve to be happy." How strange to utter an expression like this at Christmas time. But it is a busy season and a hard one on mothers. How often these words fall from our lips: "I'm so tired of all the flurry and excitement of preparation, I can not enjoy Christmas Day. I'll really be glad when it's over and we can settle down."

Such an experience is a natural consequence if we as mothers allow the holiday with all its festivities to bear down upon us without being ready for its duties. Half

the weariness and lethargy of Christmas Day is the result of overworked nerves—too many tasks to do and too little strength to meet them. A mother in such physical condition is not likely to enter whole-heartedly into the singing of Christmas carols with the family. The spirit of peace and goodwill has been crowded out of her thinking in her desire to do for others.

Perhaps it is too ideal to hope for, but let us give it a trial this year. Include in your Christmas preparations a plan for Christmas housekeeping. Plan menus well ahead for the week, giving preference to the meals that can for the most part be prepared right after breakfast. Casserole dishes and meat loaves all lend themselves to these refrigerator meals.

When making up shopping lists, have one general one for staples, and another for perishables needed on specified days. Give a thought as well to the emergency shelf for unexpected entertaining; and, besides the Christmas cake, have on hand cookies of good keeping qualities. With the house thoroughly cleaned the week previous, the linen freshened, silver polished, the personal wardrobe in readiness, we mothers may let the housekeeping routine fade into the background while we yield to the holiday mood prevailing throughout the house. By all means eliminate unnecessary work so that you may be free to join the family in trimming the tree, packing and delivering baskets for the poor and all the things you so long to do but for which you never have time.

Above all things do not add to the burden of an overworked sales girl in a crowded store by leaving the last minute gift until the day before Christmas. The sharp elbows of belated Christmas shoppers poking into sensitive ribs or backs do not tend in the least toward promoting peace and goodwill in your heart.

Then the final vow of the little mother was: "I will honor the Christ Child. For me the day's significance lies in its Christian celebration. I will therefore in planning for the day plan to honor consciously the One whose day it is and help my children understand and appreciate the significance of Christ's birthday."

A mother has a great privilege and opportunity in the Christmas season to help her children to an appreciation of real values. Prepare to give your children the best, the cream of the Christmas spirit by having on hand a generous stock of Christmas stories. The wise mother makes much of the old, old story in Luke 2. Make a game of committing the Christmas carols. A bit of time each day will aid the mother in memorizing the general favorites among our fine Christmas hymns. This will prove a real joy not only in the home in teaching the little ones to sing, but also in the church where as all mothers know tiny destructive fingers forbid the use of the family hymn book.

In our home the family sing and story hour with

Christmas as the central theme is a part of the program every evening while the tree is standing, and no amount of coaxing can induce one of us to leave the sweet fellowship for some tawdry pleasure. It is a part of the warp and woof of our Christmas dreams.

Franklin Grove, Ill.

(To Be Continued)

"Good-Bye"

Selected by Mrs. J. Z. Gilbert, Los Angeles, California

WHEN your children are out of sight, do you worry about them? When they have left for school, do you question their safety? When they stay away later than the time you expected them home, do terrible thoughts of what may have befallen them flit before your imagination?

Just how few times have they been in danger when beyond your watchful care? On the other hand, how innumerable the times when they were safe and sound? Have you ever stopped to think how many minutes of agony you have suffered for your dear ones when time proved that there was absolutely no foundation for your having been so troubled?

Fear is bred of uncertainty, but does our ungrounded suspicion about their welfare make them safer? On the contrary, our thoughts usually being dire ones, if mere suggestion can endanger our offspring, they must walk right into our mind pictures.

We can train by teaching, advising, preparing and warning them, but sooner or later there is a line drawn beyond which we can not accompany our children. We want them to be self-reliant, decisive, and well able to meet every situation they encounter. All our training should have their final self-determination in mind. And when we have done all there is to be accomplished to teach a child to stand alone and command respect from the rest of the world, we should have no cause for worry.

And this brings us to the kernel of our discourse. We realize we are marauders of our own health and nervous system by carrying on. It also stands to reason that with the limitations of the human mind we can not do it all. Then, is there not something to ease the anxiety of the conscientious parent?

May I explain what came to me as a glorious inspiration a while ago, and has helped me immeasurably in watching my three children leave, and knowing them to be guarded. I never neglect to say "Good-bye" when they go from the house. Not "so long," or "See you later," or "Ta-ta, honey." No farewell like that when my children go on without me. "Good-bye" means "God Be With You," and as my lips repeat the words "Good-bye," my mind dwells on the thought "God Be With You," and, trusting in him who is well able to take care of the job, I release them to his care.

My children say "Good-bye" to me when they leave, having been taught that when they do so, they are commending their mother unto the care of the All-High, and that nothing will befall her during their absence.

Since putting this practice into effect, I have been spared from the maledictions of that demon worry, for I see the utter needlessness of being so enslaved to a phantom. I am filled with trust and assurance—provided I have sent each child off with an old-fashioned "Good-bye."

Stop! Look! Listen!

BY GEORGE W. TUTTLE

"The desire of the wicked shall perish."

VERY striking are these words upon the perishing of desire in the wicked. Are not sinful desires suicidal? Do they not burn out the body? Are they not ball-and-chain to the mind? Do they not destroy the soul?

Sinful desires remind me of the breech-burned gun of my youthful days, the gun that I overloaded. There was no guess about the recoil for it was almost as destructive at one end as at the other. Even so desires useful of themselves, and God-given, may be overloaded until they become self-destructive.

The flowers of sin bloom only in the early stages of the downhill road. The alkali of sin soon destroys them, root, branch and blossom; then we company only with the dead ashes of our desires and hopes. A fine salesman of my acquaintance began to give rein to his appetites and desires. No doubt Satan chuckled and said, "Got him started on my toboggan slide now!" The story could be told in few words: First chapter; sales-ability and good success. Second chapter; drink-disability and loss of customers. Third chapter; passions unchained and wife deserted for another woman. Fourth chapter; two dead bodies and one revolver found on the banks of a peacefully flowing river. Murder and suicide! Desire, body and soul had all perished!

Mark you that over-indulgence of desire is often suicidal even in desires innocent of themselves. Said a good lady to me: "When a child I was extremely fond of honey; it seemed as if I could never get enough to satisfy me. Well, one day when my mother was absent I ate so much honey that it made me sick. My desire for honey vanished; I have never cared for it since that day." The admonition of Paul, "Let your moderation be known unto all men," is good advice for meat and drink, as well as for words and deeds.

The desire of the righteous shall shine brighter and brighter unto the perfect day. May we not cry out, exultantly, "I shall be satisfied, when I awake, with thy likeness?" What we stand for now we shall receive hereafter. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

Pasadena, Calif.

THE CHURCH AT WORK

Directed by M. R. Zigler, Executive Secretary; Rufus D. Bowman, Director of Adult Education; R. E. Mohler, Secretary of Men's Work; Mrs. Ross D. Murphy, President of Women's Work; Dan West, Director of Young People's Work; Raymond R. Peters, Chairman of Intermediate Committee; Ruth Shriver, Director of Children's Work; H. Spenser Minnich, Secretary of Christian Finance; Ross D. Murphy, representing the Pastoral Association; Ruth C. Sollenberger, Office Secretary.

ADMINISTRATION

The Kind of Churches Pastors Are Looking For

BY S. J. MILLER

Article Supplied by the Pastoral Association

THE pastoral problem is not easily solved. There is as much variation in the requests of ministers looking for pastorates as there is in that of churches looking for pastors. However, the rank and file of the pastors in the Church of the Brethren are consecrated men and women who desire to give their best in whatever places they may find themselves. Likewise, the churches are tolerant toward the pastors.

There are a few fundamental considerations that underlie the placement of pastors. Practically all of the requests coming from candidates for pastorates may be found under one or more of these considerations. What, then is the character of the church for which the pastor longs and prays?

The church is composed of individual members. These individuals vary in characteristics of temperament, intellect, personality, social and financial standing, and religious experiences. The sum total of these qualities in the group go to make up the genius of the church, by which it is known in the community. The church, in this respect is like a family, a community, or a state. It is known by the life of the group, rather than by that of any one individual.

The minister who is looking for a pastorate naturally is looking for a church that is ideal in so far as the membership is concerned. The Second Epistle of Peter expresses this ideal not only in so far as the individual member is concerned, but also applies it to the group: "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to kindness charity." To the extent that any one of these qualities may be lacking, the pastor's effort to build the congregation are hampered, for those who are looking on readily detect the state of the spiritual life of the congregation, and lack of spiritual life in the congregation minimizes the ability of the church to do efficient work in building for the kingdom of God.

The hardest work that falls to the lot of the pastor is that of unifying a congregation where the spiritual life is at a low ebb. The cause of dissension, division

and low spirituality lies in lack of appreciation of the ideal state set forth by Peter. The consecrated pastor's desire always is to build rather than to repair. However, it may many times be necessary to repair in order that constructive work may be done in building the church. It is to the credit of many of our fine pastors that they throw themselves into this hardest of tasks, that of unifying the membership and giving them a larger vision of the Christ. A unified, devoted, consecrated membership is the first desire on the part of a pastor seeking a place in which to work.

Again, pastors are looking for pastorates in churches where the church buildings are located to the best interest of all the members concerned, as well as a possibility of building the congregation out of the community. The more scattered the membership, the greater the drain on the pastor's energy and the more difficult the task of building up the church.

It is only natural that there should be adequate financial support, in whatever way it may be given, to provide for the pastor's and his family's living, commensurate with the life of the membership and the surrounding community. A pastor can not do his best work when he is hampered by less than this.

More and more pastors are looking for churches where the physical equipment is adequate to the needs of the congregation, and in harmony with the surrounding community's standards of life, unless it be in mission centers, among the poor and neglected, where

With Christ Through 1935

Ephesians 6: 10-20

December 30

1. **The World Needs Christ as Much in the Days of Mussolini and Hitler as It Did in the Days of Cæsar Augustus.**
 - a. Much of the world is still in darkness. Matt. 4: 16.
 - b. His own have not yet fully received him. John 1: 11.
 - c. The innocent still suffer at the hands of the oppressor. Matt. 2: 18.
 - d. Selfishness rather than love still dominates our human society. Matt. 7: 12.
2. **We Are Commissioned to Carry On What We Began.**
 - a. In preaching the kingdom. Matt. 10: 7.
 - b. In suffering persecution. Matt. 10: 16-18.
 - c. In "feeding the sheep." John 21: 15.
 - d. He still leads, we must follow. Matt. 28: 20.
3. **Christ's Program.**
 - a. Is for the salvation of all men. John 3: 16; 2 Pet. 3: 9.
 - b. Is for all of man. Eph. 4: 13; Matt. 5: 48.
 - c. Means cross-bearing. Matt. 16: 21-25. What is the connection between vicarious suffering and social redemption?
4. **Will We Follow Him Through 1935?**
 - a. Will we keep the path of righteousness?
 - b. Will we follow ALL THE WAY? It is not enough that we "keep the path"; we must "reach the goal."
 - c. Name some incentives for following Christ even in "the way of the cross."

it should reflect a higher appreciation than that which is reflected in the life of the people. In fact, no matter what the standard of the community, the house of God ought to make an appeal for higher things. A church with unpainted walls, surrounded by weeds or unkept lawn, with the inside showing neglect, can not appeal to the æsthetic sense of the young people who are being educated in beautiful surroundings in our public schools.

The good, the true, and the beautiful are the three graces which go hand in hand, to make for noble Christian living. The Christ-filled life ought always, everywhere, to reflect them in word, in thought, and in deed.

La Verne, Calif.

Pennsylvania Regional Boards' Conference

The Annual Regional Boards' Conference for Pennsylvania was held in the Lewistown church, Nov. 23. There were various general and departmental sessions during the day culminating in a banquet program early in the evening. The children's work directors had a session the next morning. The delegates, forty in number, represented most of the general and district boards that belong to the conference. Each district in the region was represented, and many leaders of the entertaining congregation also enjoyed the inspiration and fellowship of the meeting, which was greatly enriched by the presence and help of Bro. M. R. Zigler and Sister Ruth Shriver of Elgin, and Bro. Raymond C. Peters of Chicago.

Practically every interest of the general church program was ably presented by carefully selected leaders, and vital problems of the hour were frankly faced. The conference seemed to preach the gospel of an integrated program for the local church, as well as for the district and general brotherhood, and expressed a desire that Pennsylvania may make her proper contribution to the latter, through a sympathetic response to the appeal of the General Conference Moderator, Dr. C. C. Ellis. Bro. M. J. Brougher, and Bro. M. Clyde Horst were reelected as chairman and secretary, respectively, and the questions of the time and place of the next regional conference were referred to a committee.

LEADERSHIP

Planning the Workers' Conference—the Right Way

1. The "leader of leaders" should make a thoroughgoing study of workers' conferences before even suggesting that one be started in church. One leader took three years to think and plan before launching his program. Dr. Vieth's book, "Improving Your Sunday School," has several chapters on workers' conferences in it; there are many other similar ones.

2. Sell the idea of a workers' conference to the strategic leaders first.

3. The first one must be successful; the impression will last for months to come.

4. Have a set night in the month that is understood by everyone.

5. Have a set time to begin and to close, and stay by it. Don't begin late.

6. If you have a two-hour conference, don't allow more than ten minutes per night for strictly business items.

7. Keep in mind that there are as many methods for

teaching leaders as for teaching anyone else; let your every year's program express a rhythm among the following: stories, dramatization, music, discussion, pictures, prayer, play, book reviews, eating together, watching a demonstration of how it is done.

8. Build the program on the actual needs of your leaders, so far as you can.

9. If there is a discussion, let it be led by some one who has mastered discussion technique.

10. If your group is large enough, break up the evening into several parts, allowing a period for age group or departmental conferences. Do not allow one period to run into the time of another.

11. Above all, as leader of leaders, make this task your important one. Do not be satisfied to do it the way you did last time. Refuse to accept failure in making it go.

12. Build up a workers' library of new books—not outdated ones; and see that your workers are provided with the most worth-while magazines for the work. Both books and magazines will become a part of your workers' conference.

WORSHIP

I Am Your Hymnal

I am your Hymnal.

I spend my days in the rack in front of you or on the seat beside you. I am always at your command.

When you reach for me I am always there, ready to open at your will.

By the mystery of the printer's art I have snared the wisdom and the idealism of the ages and hold them in store ready to let them leap, at your will, from my pages to nestle in your responsive heart.

The beautiful vision of the poets, the heart throbs of the mystics, the dreams of the prophets, and the constructive purpose of the social pioneer—all these are mine—to be made yours.

Men of your own faith, and those of other great faiths, broaden your life as they speak to you through me.

By the strange art of printed signs and symbols great music has been captured as it overflowed the souls of the musicians of all time and is released from me to tremble in the air about you and enter your life.

I am your Hymnal.

(By P. R. Hayward. Taken from The Epworth Herald and used by permission.)

CHRISTIAN FINANCE

The Christian Acquisition and Use of Money

The Christian acquisition and use of money must be considered primarily in the light of the teachings of Jesus on material possessions and his commandment to love our neighbors as ourselves. The implication of these teachings should be recognized in their application to individual life, to social relationships, and to the economic system in which we live in America, in that the economic is the most difficult area in which to be Christian. If these teachings of Jesus are to be taken seriously, the privileged classes, the leaders of labor, the whole people must be animated by the coöperative spirit. The service of the common good must take precedence over the seeking of private gain. His teachings bring us face to face with the motives, methods and purposes of the acquisition and use of money as they relate to character; the extent to which money or things helps or hinders personality, brotherhood and spirituality.

We Must Face Anew Such Questions as These:

What are the teachings of Jesus about wealth?

How do the way we actually do things for money and the ways we use it compare with the ethical intent of our lives?

Can the ethics of Jesus and the ethics of present-day society be reconciled?

Can industry operate on the basis of goodwill, coöperation and the enhancement of human values?

Do the spirit and teachings of Jesus furnish the fundamental principles for guidance both in personal living and for the reconstruction of society?

How vital is the stewardship goal: Christianizing the whole idea of property in business, in industry and in personal living?

Next week, further discussion of the foregoing subject. For this and the five discussions to follow we are indebted to the Commission on Stewardship of the Congregational-Christian churches.

PEACE**Facts From the Nye Investigation**

At the opening of the senate investigation, the Du Pont company sent out a 42-page booklet explaining that it had nothing to gain from war orders. Yet, it is revealed that this company actually had war orders in the amount of \$1,245,000,000 during the World War. These orders enabled it to pay to its officers bonuses of more than \$17,000,000 during that period, dividends on \$100 par value stock of 458 per cent between 1915 and 1918, and buy controlling or dominant interests in Remington Arms, General Motors and explosive manufacturing companies in many other countries. Yet, in an attempt to discredit this impartial investigation, Mr. Irénée du Pont declared it was "engineered by communists."

What a price humanity pays for this "bloody traffic" that is conducted for profit!

Let's have the investigation continue! Write your letter of appeal to Senator Nye, now, if you haven't done so.—By Charles E. Zunkel.

WOMEN'S WORK**Books for Women**

Just recently two good books which the women will enjoy have been added to the loan library. These books are:

"And So He Made Mothers," by Margaret T. Applegarth.

"The Fine Art of Motherhood," by Ella B. Robertson.

All who know Margaret Applegarth's reputation as a story-teller will realize that this is an excellent book. If you are looking for stories, proverbs, programs, and suggestions for women's meetings or for mothers and daughters' meetings this book is one you ought to have in your own library. The price of the book is \$1.50. Knowing that few women would be able to buy the book and have it for their own, this fine collection of program material is being placed at your disposal by putting it in the loan library. Thus you will be able to call for it and have it in your possession for two weeks, on the one condition that you pay postage both ways.

"The Fine Art of Motherhood" is another splendid book. Most excellent suggestions for talks at women's meetings are to be found in this book. Some one has called it a Book of Proverbs because it contains so much wisdom for

both young and old regarding the bringing up of children.

With two such books on the shelves of the loan library, the women over the brotherhood would do well to keep them in circulation all the time. They are for your use, so call for them and use them and enjoy them.

Again may your attention be called to two other books for women which will be most helpful in your mission study work:

"Orientals in American Life," by Palmer. Price in paper, 60c, in cloth, \$1.

"Japanese Women Speak," by Michi Kawai. Price, 75c and \$1.

"Orientals in American Life" is the book which has been selected for regular mission study for our Women's Work missionary society groups this year. Quite a number of groups have ordered the book and are using it as their textbook. However, there may be some women who will never have a chance to see it unless they get it through this loan library arrangement.

The wonderful little Japanese woman, Michi Kawai, is now in the United States speaking to the women of the churches and is doing untold good as she preaches the doctrine of love and goodwill. All who have heard her, love her and are eager to read and study her book. You may not have the opportunity to hear her, but you may let her speak to you, and to your church through you, if you order the book from the library here.

If you do not have a Brethren Loan Library booklet which gives the list of books available, write to the Board of Christian Education for one. If you wish to own any of the books mentioned, you will find it convenient and economical to order through the Brethren Publishing House, Elgin, Ill.

YOUNG PEOPLE**Concerning Human Engineers**

Those who would become electrical engineers have to study and experiment a great deal before they can hope to do much in their field. They have to know much about materials with which they work and the natural conditions with which they must reckon. It is similarly true of civil, mechanical and other engineers.

When we come to "human engineering" the "materials" are much more complex than copper wires, magnets, coils, currents, the laws of electricity and such. And they are not standardized. No two human beings are alike.

He who would do young people's work well must reckon with all of these factors (and some others).

1. The **young people** themselves, as they are now and with their abilities, purposes and problems.
2. Their **heredity**, for some family strains aren't so good, and even the good ones have defects.
3. Their **homes** from which they come. The way of living which these young people have has largely developed out of their early home life.
4. Their **associates**, pals or friends. Sometimes these are more powerful for good or evil than all organized forces directed to change them.
5. **Churches**—your own and all the others in the community and all their activities.
6. **Schools**—as they are in your community.
7. **Good form**, or the accepted customs and attitudes for young people in your community.

8. **Movies**—if there are any in your town.
9. **Beer parlors**, taverns and road houses if you have them.
10. **Radios**, papers, magazines, songs and books available to your young people.
11. **Automobiles** and good roads—or the lack of them.
12. **American trends** in the winter of 1934-35.
13. **World movements**.
14. The **laws** of human life and learning.
15. The **power of God**, including the things we can explain, and those we can't.

If you ignore any of these factors, your work with young people can not be what it ought, for there ought to be at least one good and wise and experienced human engineer in every local church.

INTERMEDIATES

II. Why an Intermediate Program?

Because intermediates must be saved for the church. Surveys show that at the age of twelve Sunday-school pupils begin to be more irregular in attendance. For this reason more attention should be given to this department. It will mean that the local church must study its own conditions and develop a more effective program. It is doubtful if the intermediate work will improve in our churches to any great extent until there is a greater appreciation of the importance and need of this department. Leaders must recognize that criminal traits are developed within the individual in childhood or early adolescence. This means that many of life's habits are being formed during this age. Effective work in this department will bring more abundant living to intermediates now as well as in the future. Work with intermediates is preventive, later much of it is reconstructive. For instance, it is very difficult to get a person to quit the habit of smoking. It is much better to work with the intermediate and help to prevent the formation of the habit.

We must dignify intermediate work, show that the energy of a person can well be spent with this very important age group.

CHILDREN

The Junior League Program, 1934-35

"Shall we have Junior League in our church?" It all depends. Are your children receiving adequate character and religious guidance from their homes, their school and the Sunday morning session of the Sunday-school? If they are, don't overfeed them!

If on the other hand, all or part of the above agencies are failing to do their part, it might be wise to have a Sunday evening session, or perhaps your adults and young people are meeting in a departmental session, thus making logical a similar meeting for the children.

How is Junior League different from other church sessions with children? It is not different; it is more of the same thing! There are about twelve different methods, or types of activity that can be used with children—stories, handwork, discussion, music, prayer, study, hiking, memory work, pictures, service projects and the teacher's personality! All of these methods are good methods to use in any type of session—Sunday-school, Junior League, Vacation School. The important thing is our goal—what are we trying to do with these boys and girls? The methods are secondary.

There are several good sources of program material for Junior League programs:

1. The Children's Leader Magazine—90c per year. This magazine has a department called "The Junior Society" with week by week programs. It also has a missionary program once per month that fits with our own denominational project. Topics for 1935 are as follows:

March and April—God the Creator of All Life
 May—Our Friends, the Japanese
 June—Earning and Using Money
 July—Adventures in Sharing
 August—What Shall I Read?
 September—What Is Beautiful in My World?
 September—Why Should I Go to School?
 October and November—Home Mission Study
 December—Making a Happier World

2. The Elementary Magazine—\$1.00 per year. This magazine also has a "Junior League" department. Topics for 1934-35 are as follows:

October—Learning Some Great Hymns
 November—Makers of Peace
 December—Sharing the Christmas Spirit
 January and February—Jesus Working with God
 March—How Christian Leaders in Japan Work with God
 April—Learning More About Our Church
 May and June—Making Friends with Orientals in Our Country
 July and August—Appreciating the Out-of-Doors Through Poetry, Pictures and Hymn Studies
 September and October—Making and Keeping Rules

If additional materials are needed, consult the Junior Elgin Loan Library list for 1934-35, for hymnals, books of stories, or whatever else you may need.

Most Junior Leagues wish to promote the Junior League project; and details of the 1935 project will be given in the next issue.

CORRESPONDENCE

IT IS LONELY WITHOUT HER

Tuesday morning, Nov. 8, 1932, my dear wife, M. Alice, passed away, and how lonely it is without her. We were married in Union Bridge, Md., Dec. 23, 1886, where we resided until April of 1890. Then by the advice of her physician we went to Colorado, locating in Denver, which was our home for forty years.

Alice united with the Church of the Brethren in her early twenties and was a loyal member. However, her health would not permit her to take an active part in work. At the time of locating in Denver, the nearest church was at Hygiene, Colo., more than fifty miles from the city. We attended services at different churches, but greatly missed the fellowship of our own people.

When the Mission Board of Northwestern Kansas and Eastern Colorado established a mission in the city, our home was the home of the visiting members. We entertained many of the dear ones who have passed on. Having no children of our own, it was one of the greatest pleasures of my wife to have some one with us. Ours was also the home for the young folks of the church. Alice took great pleasure in entertaining them. They called us Father and Mother Caylor.

Alice never enjoyed good health. In April of 1930 she re-

marked that she did not think she would live much longer, so wanted to return east to be with the home folks when the end came. We arrived in Maryland, June 1, 1930 and located in Westminster.

Feb. 22, 1932 we called the doctor. After an examination he gave no hope of recovery. Alice lingered until November but was not confined to her bed all the time. She was a great sufferer and longed to go home. She quietly passed away on Nov. 8. Nov. 13 we laid her body in the cemetery at the Pipe Creek church near New Windsor, Md. How true are the words of Eliza Cook:

"When the faintest glimmering trace is gone
And all of light is fled—
Then, then does memory, sad and lone,
Call back the dear ones dead."

Baltimore, Md.

H. F. Caylor.

FINDINGS OF THE ANNUAL MEETING OF THE NATIONAL COUNCIL OF PREVENTION OF WAR HELD IN WASHINGTON, D. C., OCTOBER 18 AND 19, 1934, AND EMBODYING POLICIES WHICH ARE RECOMMENDED TO AFFILIATED ORGANIZATIONS

Published by Request of Board of Christian Education

In the grave world situation in which we find ourselves we are encouraged by the fact that while many of our recommendations of last year have yet to be realized, five of the policies of our last year's program have become the official policies of our government:

1. Repeal of the Platt Amendment.
2. Recognition of Russia.
3. Embargo on the shipment of arms to Bolivia and Paraguay.
4. Senatorial investigation of the armaments industry.
5. Membership in the International Labor Organization.

For the ensuing year, with full recognition of the importance of removing the causes of war, and all the causes of war, we are convinced that the urgency of certain issues calls for our action along the following lines:

1. Nye Investigation

Appropriation of such additional funds as are required to carry on the work of the Nye Committee for Investigation of the Munitions Industry until all the facts are known. The traffic in arms now menaces the foreign policies of democratic governments and the peace of the world.

2. World Court

Immediate ratification of the World Court Protocols with no obstructive reservation.

3. League of Nations

(a) Appointment now of an official diplomatic representative to the League of Nations in order to regularize our existing practice of consultation with the League.

(b) Early statement by the United States of the terms upon which we will join the League of Nations.

(c) Our full participation in the signature campaign initiated by the League of Nations Association, with a view to our early membership in the League with the necessary reservations on sanctions.

4. Disarmament Conference

Support of the Disarmament Conference to the end of achieving:

- (a) A Permanent Disarmament Commission with the widest possible supervisory powers.
- (b) International supervision of the manufacture and traffic in arms.

(c) Limitation of all armaments and the abolition of aggressive weapons including military and naval airplanes.

(d) Study of methods for the internationalization of civil and commercial aviation as a necessary accompaniment to the abolition of military and naval airplanes.

5. "National Defense"

Revision of the military and naval policies of the United States to conform with the principle enunciated by the President on December 29, 1933, that no nation should "permit any of its armed forces to cross its own borders into the territory of another nation," a principle the execution of which does not require the assent of other nations differently situated from ourselves.

6. Oriental Exclusion Act

Repeal of the Oriental Exclusion Act and the placing of Oriental peoples on the quota basis.

7. Profits and War

Careful study of the extent to which the causes of war are bound up with our economic system and the commercial motive, the influence of which, in the language of the Nye resolution unanimously adopted by the Senate, "is an inevitable factor in considerations involving the maintenance of the national defense."

8. Organization of Peace Action Committees

Organization of Peace Action Committees in recognized political units for the purpose of bringing their political representatives to the support of measures for the prevention of war and the promotion of peace.

9. 1935 Naval Conference

The present naval conversations and the 1935 Naval Conference must be made to succeed because a naval race is one of the greatest menaces to peace. To this end we urge upon our government the extension to this conference of the "good neighbor" policy which achieved such notable results at Montevideo. We further urge that our government seek the abolition of battleships, airplane carriers and submarines as "weapons of aggression," which it is our government's declared policy to abolish, and the limitation and reduction of remaining categories of naval armaments.

10. Amendment of Philippine Independence Act

We repeat our recommendation of last year that the tariff arrangements with the Philippines be made reciprocal and equitable, that the naval base there be abandoned, and that we negotiate with the other nations to assure perpetual neutralization of the Islands.

11. Tariff and Financial Policies

We again condemn the present state of economic warfare which is ruining all nations and promoting the progressive disintegration of our civilization itself. We regard interdependence as the central fact of our times to which all national policies of the United States be adjusted to conform with this far-reaching principle.

12. Illusions of Neutrality

We believe that reliance for peace upon the maintenance of neutrality in a war in which major powers are involved is doomed to disappointment because trading with the belligerents leads to the sinking of our ships and eventually to war. Nor do would-be neutrals escape the war-engendered epidemics, which took fifteen million lives in the World War in countries where there was no fighting, neither can they escape the economic depression that inevitably follows war. Our nation will best serve itself and the cause of peace, not by seeking neutrality in war but by coöperation for the prevention of war.

13. Supreme Rights of Conscience and Military Drill

We note with approval the rising tide of opinion and action, especially in the churches, to maintain the supreme rights of conscience. We reaffirm our findings of previous years with regard to these rights, and urge that they be still more vigorously defended by all religious groups and by individuals (a) through seeking revision of our citizenship requirements, (b) through making military drill optional in educational institutions where it exists, and (c) through aiding students who seek exemption from compulsory drill because of conscientious objections. We further declare our opposition to the entire program of military training in educational institutions as being a systematic cultivation of the military mind and the perpetuation of a type of education which, when tested by its physical, moral or intellectual results, does not justify its cost.

14. Universal Draft Plan

We protest against any plan or proposal which confirms substantial profits in war even while opposing surplus profits due to war, and, in conscripting the farmer on his farm, the laborer in the factory and the preacher in his pulpit, reverses a policy as old as our nation and seeks to fasten upon the whole American people the rigors of military regimentation both in times of war and in times of peace.

ANOTHER HOUSE PARTY

While others are looking to new deals, or socialism, or communism, or EPIC as the cure for our ills, I am finding much interest in that distinctly and fundamentally spiritual movement which has as its aim to bring all things into subjection to our Lord by bringing to bear upon individuals the convicting and converting power of the Holy Spirit, binding them together in a first-century Christian fellowship, and using them to bring others under the same domination, and so on in geometric progression, thus changing every institution in the world from the inside. Those who think that the Lord promised more than he can fulfill when he uttered John 14: 12, 13 and Acts 1: 8 can hardly accept such a program as being possible, but others do. A recent Oxford group house party at the Mission Inn, Riverside, Calif., furnishes interesting evidence on this subject.

This last one began Thursday evening, Oct. 11, and lasted through Sunday. The first day was for ministers—Thursday evening, the general meetings beginning after dinner Friday evening. My own attendance began Friday morning and lasted until Saturday noon, when I had to prepare for my own appointments on Sunday.

The ministers' meetings were not largely attended. There were not more than thirty, I think, but the meetings were very practical. The leading figure there was Bishop Harris of San Diego, Episcopal Church, who gathers as many as 100 young people into a group in his own home to sit in close spiritual fellowship. These he sends out in teams into all adjacent territory for life-changing. There are about 250 Groupers in and around San Diego, and Bishop Harris is recognized as the leader. On the request of a visitor at one of his recent home meetings, he took a census of the religious affiliation of the young people present, all of whom had made their surrender to Christ. In addition to members of the principal Protestant denominations, they found 6 Roman Catholics, 10 Christian Scientists, one Mormon, one Jewess—and a lot of university-trained, American born, white pagans such as are being turned out in such great numbers from our schools each year. One of these, a girl with a number of university degrees, a scientist aspiring

to rank with Milliken and Einstein, came rushing into one of the meetings all excited over a wonderful book she had found in the Bible—as enthusiastic over it as any girl could be over a new novel—and the book was Ephesians! She had never heard of it before, thought it a great discovery, and seized every opportunity through all that meeting to talk about Ephesians.

Leaders and speakers in all meetings were chosen in team meetings after a "quiet time," and there was a wide variety of talent, mostly laymen. One of the best talks was made by a fourteen-year-old high school girl from Long Beach. A large number of young people were present, and they had one meeting of their own. On Friday evening, a minister by whom I sat remarked on the fact that any person present could, with the money spent there, have had a very pleasant week-end outing at any number of the pleasure resorts available in this section; yet they were present at a religious meeting without any of the usual entertainment features designed to draw people—not even music, and no eloquent addresses, and no emotional excitement—just deep, quiet, but happy absorption of a highly charged spiritual atmosphere, and a whole-hearted sympathetic response to quiet, thoughtfully related experiences of the changes made in individual lives and in homes by the grace of God.

Whatever doubt was in my mind as to the vitality of the movement has been thoroughly dispelled by this meeting and the many reports of victorious spiritual experiences. Anything that can mend broken homes and lives is in demand and will be dispensed as widely as possible.

Pasadena, Calif.

Paul Mohler.

MYSTERY BABYLON

And upon her forehead was a name written, "Mystery, Babylon the Great, the Mother of the Harlots and of the Abominations of the Earth" (Rev. 17: 5). In the New Testament the word "mystery" means a spiritual truth which can not be discovered by mere reason, but which is now revealed, although its full comprehension is beyond our finite understanding. (See the System Bible Study.) The gospel is called a mystery, Eph. 3: 9; Col. 1: 26. We can distinguish between the Babylon under consideration, and literal Babylon, by this word mystery, because there are no mysteries concerning literal Babylon.

Many words in the Bible do not always mean the same thing; thus in Rev. 17: 2, we read, "With whom the kings of the earth have committed fornication"; yet this can have no other meaning than spiritual fornication. It means the uniting of the world with mystery, or ecclesiastical Babylon, for a sinister purpose; this purpose may be political, financial, or both.

I have known, for the last thirty-five years, that large financial interests have controlled many of the churches, but thank God, not all of them. This control of the churches by financial interests has come to me more vividly within the last year, for I have heard so-called ministers of the gospel utter things which I knew were untrue, and all in the interest of predatory wealth.

How do I know that mystery Babylon and the political and financial interests are united? I know by reading the 18th chapter of Revelation. When Babylon falls, it is the kings of the earth, the merchants, and those who own the ships in the sea, who will weep and wail. Why will they weep and wail? Because no man buyeth their merchandise any more. In other words, they can no longer use the ecclesiastic system to help them pile up

wealth, at the expense of the common people. The financial interests have for the last hundred years used the churches to further their selfish interests.

In closing, let me say we are commanded to come out of this Babylonish ecclesiastic system. (See Rev. 18: 4.) So I understand that if any one is connected with any ecclesiastical body which has joined forces with the big financial interests, it is that person's duty to come out of her. But you ask, "Where will we go?" That is up to you.

Hawthorne, Calif.

W. F. Gillett.

MINISTERIAL MEETING

The fortieth annual ministerial meeting of Eastern Pennsylvania convened Nov. 7 and 8 in the East Petersburg church with Bro. J. N. Cassel as moderator. The general theme was Able Ministers of the New Testament.

On Nov. 7 the following topics were ably discussed: How May the Minister Secure Inspiration, J. H. Longenecker; How Should the Laity Inspire Him, Sara Shisler; How Should His Inspiration Affect the Laity, C. W. Gible; The Unserved, W. N. Zobler; The Growing Versus the Outgrown Minister, S. H. Hertzler; A Prayerful Watching Minister, Simon G. Bucher; A Watchful Praying Minister, Clayton Gehman; Interpreting the Signs and Meeting the Needs of the Times, Frank Carper.

On Wednesday evening E. S. Kiracofe delivered an educational address and A. S. Baugher gave the missionary address.

On Nov. 8 these topics (founded on 2 Tim. 3: 10, 11) were discussed: Doctrine and Manner of Life, Hiram Kaylor; Purpose and Faith, Nathan Martin; Longsuffering and Charity, Norman Musser; Patience, Persecution and Affliction, Ben G. Stauffer; The Able Ministry and Its Gifts: Minister, Norman Frederick; Pastor, H. K. Ober; Evangelist, R. P. Bucher; Administrator, Michael Kurtz.

The whole purpose of the meeting was summarized in the following text, Eph. 4: 12, 13. The meeting of 1935 will be held in the Harrisburg church, Pa.

S. H. Hess.

Royersford, Pa.

WHEN SILENCE IS NOT GOLDEN

Whenever and wherever one journeyed this fall in our beautiful valley he heard the same moan. On the street, in the barber shops, stores, churches, lodges, public gathering and as friend met friend in conversation the theme was the same. "Our apples are going to be ruined if this weather keeps up. They are going to be ripe soon, but with these warm nights they have no color, woe is me, woe is me." It rose in an increasing reverberating tide. Meetings of leaders voted to appeal to the government. Telegrams were sent to the officials that since they could not change the weather they might at least change the color code. Fruit of pale colors should not be barred from the standard packs. When the reply was "no," the murmuring swelled.

Then over night came a change in the atmosphere. A chill could be felt in the dawn. Immediately the orchards displayed hues of red. The cheeks of the apples turned pink, then deepened into scarlet, crimson and maroon. The fruit was as fine as any, on a par or above the average of other years. Not yet satisfied, some began to complain that now the fruit was so nearly ripe, if a hard frost should come the apples would all loosen on their stems and drop before enough help could be secured to pick them.

Now the harvest is over. The fruit was a beautiful glossy shade, good enough to satisfy the severest critic. No kill-

ing frost descended; the fruit was all picked in due season. The Thanksgiving season is here. Are we chronicling a great praise meeting where thanks echoed from coulee wall to coulee wall? Would that it were so!

One week we heard plenty of complaints that even the Creator is against us, but following we heard no voices raised in "The Lord is good to us," or "Praise God from whom all blessings flow." So flagrant was this neglect that the pages of the public press carried an article calling the attention of its readers to the omission. We are thankful for men of public influence who use their influence for good in whatever avenues are open to them. But as Christians we had failed in our duty. How ready we sometimes are to register blame and complaint, but how often we are silent when we should have spoken in praise and thankfulness!

Wenatchee, Wash.

Geraldine Eller.

CONCERNING THE MINISTERIAL PROBLEM

I notice in the Messenger of Nov. 24 a call for a solution of the ministerial problem. The writer does not know that he is able to solve the problem, but would like to offer a few thoughts that may prove helpful. Bro. Minnich speaks of the sacrifice that some of the old ministers have made. I know it is true; some have made great sacrifice in preaching the gospel without remuneration. However, as for myself, I have no complaint to make, but I feel very thankful I am still able to preach and to do some other church work. I am now nearly seventy-six years old and my wife is seventy-two.

It seems that about all the churches and mission points in the Tennessee district are supplied with preachers. But only a few are receiving what might be called a compensation. As to the financial part of the ministerial problem, I will say that the best solution I can find is tithing, unless each member would follow Paul's instructions to lay aside on the first day of the week as the Lord has prospered him. If every member gave a tenth of his income, we would have all the money the church needs for foreign and home missions and plenty left to pay all our preachers a living compensation after all other church expenses were met. The greatest problem is getting the church to adopt the tithing system and carry it out.

I believe that the Church of the Brethren is one of the greatest institutions in the world, and it seems to me that every member ought to do everything possible for its progress and encouragement. I regret that our church ancestors did not make tithing a part of our church program and did not instruct those entering the church in reference to their duty along this line. It is not too late yet, but it will be harder to do the work that has been neglected so long. In conclusion let me insist that we do more preaching along the line of giving for the cause of missions. I pray that all of us may see the need of giving and consider the blessings we will receive therefrom temporally and spiritually (see Mal. 3: 10).

Jesse D. Clarke.

Jonesboro, Tenn.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Falk-Long.—By the undersigned at his home, Oct. 2, 1934, Glenn D. Falk, Fort Hill, Pa., and Anna Belle Long, Garrett, Pa.—Guy E. Wampler, Salisbury, Pa.

Good-Huffman.—By the undersigned at the parsonage on Sept. 17, 1934, Mr. Emmett L. Good and Sister Frieda Irene Huffman, both of Rileyville.—A. J. Caricofe, Luray, Va.

Collins-Dearolf.—By the undersigned, at the parsonage, Nov. 17, 1934, Albert W. Collins and Sister Pearl Lillian Dearolf, both of Norristown, Pa.—Wm. J. Wadsworth, Jr., Norristown, Pa.

Smith-Kintner.—Mr. Alva Smith and Miss Beth Kintner, both of Logansport, married at the home of the officiating minister, Bro. J. J. Johnson, Nov. 10, 1934.—J. J. Johnson, Logansport, Ind.

Brubaker-Neher.—In the Live Oak church on Oct. 21, 1934, by the father of the groom, George W. Brubaker of Live Oak, Calif., and Josephine Neher of La Verne, Calif.—W. R. Brubaker, Live Oak, Calif.

Wilfong-Wampler.—By the undersigned at the home of the bride's parents, Mr. and Mrs. J. F. Wampler, Nov. 21, 1934, Herman Lee Wilfong of Kingmont, W. Va., and Thelma Wright Wampler, Weyers Cave, Va.—Guy E. Wampler, Salisbury, Pa.

FALLEN ASLEEP

Bechtel, Dore, son of Simon and Mary Ellen Bechtel, born in Knox County, Ohio, June 3, 1878, died Nov. 17, 1934. A number of years ago he united with the Church of the Brethren. He is survived by his mother, one brother and one sister. Funeral services by Eld. G. S. Strausbaugh at the Owl Creek church at Ankenytown.—Mabel E. Strausbaugh, Columbiana, Ohio.

Beck, Harriet Chronister, died Nov. 8, at the home of her daughter, Mrs. Joseph Branstetter, Phillipsburg, Pa., aged 74 years. She was a native of Warrior's Mark Valley and a descendant of one of the pioneer families of that valley. Her husband, John Beck, preceded her in death many years. She is survived by three daughters. For a time the family home was near Franklin Grove, Ill. She was a life-long member of the Church of the Brethren and faithful to her vows. When living near Warrior's Mark, their home was always hospitably open to those who would come to attend services at the Cross Roads church. Many remember her kindly ministrations at such times. The funeral was held from the Cross Roads Church of the Brethren, by the undersigned, assisted by Bro. W. S. Long of Altoona. Burial in the cemetery adjoining.—John R. Snyder, Tyrone, Pa.

Christner, W. S., born Sept. 18, 1854, in Saltlick township, Pa., died Nov. 14, 1934, at his home near Ypsilanti, Mich. Most of his life was spent in Pennsylvania; he moved to Illinois in 1901 and to Ypsilanti in 1922. June 10, 1884, he married Miss Emma Weimer who survives with six children, fourteen grandchildren, two great-grandchildren and one sister. He and his wife celebrated their golden wedding June 10, 1934. He joined the Church of the Brethren with his wife at the Jacobs Creek church, Mt. Pleasant, Pa., in 1894; he had been a loyal member and a subscriber to the Messenger ever since uniting with the church. Funeral services by the undersigned and interment at Saline, Mich.—Arthur O. Mote, Detroit, Mich.

Cline, Martha J., daughter of Axiom and Lavina Byrum, born in Carroll County, Ind., Feb. 27, 1849, died Nov. 14, 1934. Dec. 8, 1867, she married Geo. W. Cline; to this union were born two sons and four daughters. Their home was established on the farm near Flora. In 1896 they moved to Flora where she had since resided. May 1, 1913, the husband was called by death; a married daughter also preceded her. When sixteen years of age she united with the Church of the Brethren. For about sixty-nine years she lived and served faithfully and devotedly in this fellowship. She had been confined to her home for the past six weeks, but was in failing health for several years. On Oct. 22 she was anointed. Surviving are two sons, three daughters, eleven grandchildren, seventeen great-grandchildren, one great-great-grandson, one brother and one sister. Services in the Flora church by the writer and burial in Maple Lawn cemetery.—Ray O. Shank, Flora, Ind.

Cline, Sister Nannie, daughter of Michael and Sarah Cline, born April 13, 1872, died Oct. 28, 1934. She lived all her life in the bounds of the Mill Creek congregation, Va. In early life she joined the Church of the Brethren and lived a most consistent life. About twenty-nine years ago she took training in the Garfield Memorial hospital, Washington, D. C., and became the first registered nurse in Rockingham County, Va. In later years she largely gave up nursing in the care of and devotion to her mother. She was a woman of the highest moral and spiritual character, a woman at once generous, strong, tactful, loving and true. She is survived by her mother, six sisters and five brothers. Interment in the Mill Creek church cemetery. Funeral by the writer, assisted by Brethren C. E. Long and B. B. Garber.—I. S. Long, Baltimore, Md.

Fry, Mary (Finkenbinder), born in Stark County, Ohio, Nov. 23, 1844, died in the home of her son, A. J. Fry, Omaha, Nebr., Oct. 22, 1934. Her companion preceded her in death May 22, 1908. They united with the Church of the Brethren in 1864. She was the mother of five children, three of whom survive. She was a very devoted Christian, her last days full of hope. Services by the writer in the Omaha First Church, also in Red Cloud, Nebr., where interment was made.—Homer Caskey, Omaha, Nebr.

Hand, Catherine, relict of Michael Hand, died June 15, 1934, aged 88 years. She was one of the oldest residents of Tyrone. Funeral service from the home, in charge of the undersigned. Burial in Eastlawn cemetery.—John R. Snyder, Tyrone, Pa.

Hand, Lemuel, son of Michael and Catherine Hand, died Nov. 3, 1934, of apoplexy. He was 66 years of age. Funeral from the home of a brother, Edward Hand, Tyrone, in charge of the undersigned. Burial in Grandview cemetery.—John R. Snyder, Tyrone, Pa.

Hardy, Carol Arlene, only daughter of Mr. and Mrs. Fred Hardy, was born Dec. 29, 1930, and died Nov. 22, 1934. She had been bedfast since May of this year. She leaves father and mother and one brother. Services at the home by the writer. Interment in Greene cemetery.—C. E. Schrock, Greene, Iowa.

Landis, Sister Ida Elizabeth, daughter of Samuel and Mary Teeter, born Aug. 27, 1866, died Sept. 3, 1934. Aug. 19, 1894, she married Daniel A. Landis who died June 22, 1927. Two sons and one daughter survive with six grandchildren, two sisters and five brothers. Early in life she became a member of the Bear Creek Church of the Brethren. For thirty-seven years she attended the Eversole church where she had been a faithful member. Funeral services in the Eversole church by Bro. John Root, assisted by Brethren H. A. Priser and Wm. Hollinger. Interment in the Eversole cemetery.—Anna M. Landis, Brookville, Ohio.

Metzger, Wm. Henry, son of David and Kathryn Metzger, born in Montgomery County, Ohio, Oct. 1, 1856, died at his residence in Flora, Ind., on Nov. 17, 1934. When he was four years old his parents moved from Ohio to Clinton County, Ind. He spent seventy-four years in this part of the state. Nov. 30, 1876, he married Miss Anna Metzger. The family lived in the country until about thirty years ago when they took up residence in Flora. He was a faithful member of the church for nearly sixty years. For forty-four years he served efficiently as a deacon and was always ready to do his part in both church and community work. About three years ago during a period of illness he called for the anointing and was restored to health. His companion and son preceded him, also one brother and two sisters. Surviving are the daughter-in-law, two granddaughters, two great-grandsons. Services in Flora church by the writer and burial in Maple Lawn cemetery.—Ray O. Shank, Flora, Ind.

Mohr, Sister Catherine, daughter of Isaac L. and Mary Lamborn Snyder, born in Bedford County, Pa., near Bakers Summit, March 16, 1868, died at her home near the same place, Sept. 23, 1934. Oct. 16, 1902, she married Eld. Ferdinand Mohr who survives with one son, a granddaughter, one brother and one sister. At the age of thirteen she united with the Church of the Brethren. She was a regular church attendant and a Sunday-school teacher in the Holsinger church for many years. During her illness she called for the anointing. Services at the home by Eld. D. I. Pepple, assisted by Eld. D. T. Detwiler. Interment in the Holsinger cemetery.—Barbara S. Frederick, Woodbury, Pa.

Myer, Amanda Carolyn, daughter of John M. and Sarah Fellows, born in Carroll County, Ind., Sept. 2, 1873, died at the family residence near Burlington on Sept. 29, 1934. Nov. 6, 1892, she married Lewis Myer. To this union were born six daughters and three sons. Except for a sojourn of eight years in Flora, her entire life was spent in the community of her birth. About thirty-five years ago she united with the Church of the Brethren; in this fellowship she served faithfully until death. A few days before her departure she was anointed. Surviving are the husband, seven children, twelve grandchildren. Services in the Bachelor Run church by the writer, assisted by Eld. Wm. Angle. Interment in Burlington cemetery.—R. O. Shank, Flora, Ind.

Nash, Jerome, was born in Ingham County, Mich., Jan. 24, 1855, and died at his home near Beaverton, Mich., Aug. 9, 1934, aged 79 years. He was married to Alta Chilson Sept. 19, 1885. To this union were born four sons, three of whom died in infancy. Brother and Sister Nash united with the Church of the Brethren about twenty-five years ago, and have since proven themselves staunch and faithful servants of the Lord. Their union was an unusually happy one, and their home was a haven of quiet peace and comfort. Funeral services were conducted in the home at Beaverton and in the M. E. church at Maple Rapids, by Eld. Perry A. Arnold. Interment in the cemetery at Maple Rapids.—Olive Miller, Beaverton, Mich.

Robenstine, Emma Augusta, daughter of Ezra and Jane Lutz, born June 8, 1857, in Jo Davis County, Ill., died Nov. 6, 1934. Her parents moved to this community when she was about two years old. Her long life was spent in and near the vicinity in which she passed away. She married Urias Robenstine, Oct. 19, 1873; her husband and one son preceded her. In 1882 she became a member of the Church of the Brethren. Thus she spent about fifty-two years in Christian service. She was sincerely devoted to her Master and remained faithful and loyal to the end. She leaves five sons, four daughters, thirteen grandchildren, eleven great-grandchildren, two brothers and four sisters.—Geneva Kurtz, East Akron, Ohio.

Shingler, Mrs. Margaret VanAllman, died July 7, 1934, at the home of her daughter, Mrs. Clyde Wills, at Northwood, Pa. She was born at Orbisonia, Pa., Sept. 3, 1864. Aug. 5, 1886, she was married to Howard Shingler, who died several years ago. Funeral was held by the undersigned from the home of John Miller, Tyrone, with burial in Grandview cemetery.—John R. Snyder, Tyrone, Pa.

Sprenkle, Jos. W., son of Mr. and Mrs. Peter Sprenkle, died Oct. 11, 1934, at his home in Detroit, Mich., after eleven years of illness, aged 69 years. He married Lucie Ness June 10, 1883. He joined the Church of the Brethren in Detroit, April 21, 1930. He leaves his wife, one son, daughter, two grandchildren, three great-grandchildren, one sister and a brother. Funeral services in York, Pa., by M. A. Jacobs. Interment in Green Mt. cemetery. A memorial service was conducted in the Detroit church by the undersigned.—Arthur O. Mote, Detroit, Mich.

NEWS FROM CHURCHES

CALIFORNIA

Empire.—The Stanislaus-Merced Bi-county Christian Endeavor Union held its twenty-sixth annual convention at Empire, Nov. 9-11. The theme of the meeting was Can I be a Christian in such a time as this? And the convention verse: "I can do all things through Christ which strengtheneth me." State leaders who contributed to the program were: Dr. Paul C. Brown, field secretary, Los Angeles; Roy Creighton, field secretary, Los Angeles county union; Jane McCullough, regional vice-president, Fresno; Emma Ruth, intermediate superintendent, Reedley; Ida McCullough, junior superintendent, Fresno. On Saturday evening a banquet was served in the basement of the church. The Fidelis group of the Women's Work organization had charge of the serving of the banquet and other meals.—Mae Kappler, Modesto, Calif., Nov. 25.

Hermosa Beach.—Bro. Geo. Carl, our part-time pastor, and wife are here now; he is preaching for us and they are busy calling. Our revival meeting will be conducted Dec. 2 to 16 by Evangelist Edgar Rothrock of La Verne. This will be followed by our love feast on Monday evening. Our church observed homecoming on Nov. 18 with quite a number of former members taking part in various ways in the services. Three visiting ministers gave short talks during the morning service. Bro. Chas. Fager of Texas spoke of The Abundant Life; Bro. Zimmerman, a former pastor, spoke of seeing Jesus and helping others to see him; and Bro. J. Z. Gilbert, a former elder, spoke of earlier work here and its blessings. Following the basket dinner a program of music and talks was enjoyed by all.—Mrs. Vinna Bowman, Hermosa Beach, Calif., Nov. 26.

FLORIDA

Arcadia.—Nov. 18 our elder, Bro. H. A. Spanogle, conducted the morning service and gave us an inspirational discourse. He shortened the morning service to give time for a members' meeting. It was decided to make an effort to procure the services of an evangelist for a series of meetings after the holidays. Our love feast will be observed on the first Sunday following Thanksgiving, that date being chosen as the time for our love feast each year. Bro. C. L. Trump, who is associate elder as well as pastor, presides at our monthly workers' conference, held on the last Wednesday night in the month. At these meetings we discuss ways and means of building up the work, consider briefly the Sunday-school topics for the coming month and hold a short prayer service. The meetings prove beneficial to all.—Cloe Herren Tracy, Arcadia, Fla., Nov. 24.

Miami.—We held our regular monthly meeting Nov. 18 in Ft. Lauderdale at the home of Brother and Sister C. E. Schuldt. The former taught an interesting Sunday-school lesson. Bro. Simon Richardson then preached an inspiring sermon. There was a basket lunch and the social hour followed. Members were present from Ft. Lauderdale, Miami and Homestead.—Doris Lavon Price, Miami, Fla., Nov. 24.

Okeechobee.—There was one more baptism in our church following the close of our revival in June. On Oct. 22 we elected new officers for the Sunday-school, Elmer Pearce being chosen superintendent. Nov. 4 Bro. H. C. Early from Dayton, Va., preached for us in the morning. In the afternoon our congregation met in a joint council with Bassenger for the purpose of organizing the two churches as one body, separate from Sebring. Heretofore the two were mission points under the Sebring church. Officers elected were: Elder, J. H. Garst; clerk, Mrs. Ruth Trumble; treasurer, Ruby Bass. The two churches, which are eighteen miles apart, will be known as the Bassenger-Okeechobee church; each has its own meetinghouse. Nov. 4 the Bassenger young people gave a temperance play, What Shall It Profit? Nov. 18 we met again in members' meeting when we unanimously voted to retain Bro. Lininger for a period of six months or until a pastor can be located here. We need a man who is able to support himself partly and take care of the work at both places. Brother and Sister S. W. Bail from Arcadia were admitted by letter recently.—Mrs. Victor Domer, Okeechobee, Fla., Nov. 27.

IDAHO

Nampa.—We recently had a feast of good things in this church. Several brethren who were touring stopped with us, because our church is on the Old Oregon Trail. The young people under the direction of Marie Blickenstaff put on the play, The Two Builders. Our former pastor, A. P. Becker, who suffered a nervous breakdown, has been in this vicinity for several months trying to regain his health. He filled the pulpit one Sunday morning and preached to a full house. Our homecoming Oct. 28 was largely attended. On the same day evangelistic services were begun by C. H. Hinegardner of Twin Falls; he was assisted by E. J. Glover, pastor at Payette. The meetings were ably carried on for two weeks against many odds. As an immediate result six were baptized. Our love feast was held the 16th. Bro. Coffman, general evangelist, tarried one night on his way to Oregon.—H. H. Keim, Nampa, Idaho, Nov. 24.

INDIANA

Locust Grove.—Nov. 5 Bro. R. N. Leatherman began evangelistic services at the Locust Grove house of the Nettle Creek congregation.

From the beginning there was good attendance, the meeting closing on Nov. 18 with a full house. The sermons were very spiritual and we hope that great results will come from them. As an immediate result five came forward during the services. Nov. 25 was set as the day for the baptismal service and on that day the sixth came forward and all were baptized.—John A. Miller, New Castle, Ind., Nov. 26.

KANSAS

Fredonia church enjoyed a successful revival campaign Oct. 30 to Nov. 18 with Bro. W. C. Sell of Du Bois, Pa., evangelist, and Wilmer Ikenberry of Quinter, Kans., in charge of the song service. Interest increased nightly with Bro. Sell's timely and forceful sermons. Children's services and special music added much to the meetings. As a result eleven new members were received into the church and later three others made the decision and were baptized. The love feast was held Nov. 19 with a goodly number of the members participating.—Helen Sell, Fredonia, Kans., Nov. 27.

Lone Star church on Nov. 25 closed a two and one-half weeks' meeting which was conducted by Brother and Sister Oliver H. Austin. The Austins needed no introduction to us as it was their fifth meeting in this immediate community. From the first the attendance was excellent until the last week when the roads became almost impassable because of rain. Two nights we were unable to have services and several nights only those in walking distance were able to attend. As usual, the Austins gave us of their best; Bro. Austin's sermons were practical and heart-searching and Sister Austin's work as music director and story-teller was greatly appreciated. There were seventeen accessions to the church—six by baptism and eleven by letter. For all of these we are very grateful. Several of the C. C. C. Camp boys attended regularly and manifested a deep interest. Everyone who was permitted to be in the services received a rich spiritual blessing and an incentive to be more zealous in the Lord's work. We held our love feast on Nov. 28 and on Thanksgiving we had service with dinner at the church.—Mrs. C. B. Fishburn, Lone Star, Kans., Nov. 27.

McPherson.—In the absence of a regular pastor the program of the church is moving along nicely under the leadership of our elder, Bro. J. J. Yoder, and the various committees of the church. The pulpit has been occupied largely by local men who have been giving us challenging spiritual messages. Others who have assisted are James Elrod, Wichita; W. T. Luckett, Hutchinson; C. E. Davis, Independence, Kans., and Ray Zook, Elkhart, Iowa. Prof. A. C. Voran directs the church music. The spiritual interest of the college students is very evident from the large attendance at the Christian Endeavor meetings. Many college students remain for the preaching hour. Rush and Helen Holloway have charge of the high school C. E. Interest and attendance are growing in this organization. Neva Root and Opal Marchand direct the junior C. E. The Women's Work began the study of the mission book, Orientals in America, on last Sunday evening, and will continue for four consecutive Sunday evenings. They are also holding a bazaar and fellowship dinner on Dec. 7. Beginning Nov. 25 the council of promotion is launching a program to increase the attendance at all church activities. The assistance of every member is being solicited to assure success in this undertaking. On this date Dean R. E. Mohler will bring the Thanksgiving message and an offering will be lifted for home missions. Nov. 22 the members with their families and friends of the community gathered at the church where a birthday fellowship supper was enjoyed. There were four long tables representing the four seasons of the year. Each table was beautifully decorated to represent their particular month. One special table was decorated with white chrysanthemums and white tapers in black holders for the honored guests over seventy-five years of age. Paul Sargent was in charge of the program. Speakers of the evening were J. J. Yoder, V. F. Schwalm, and Dean R. E. Mohler. Each season dramatized some Bible story. A birthday offering was taken by months which amounted to nearly \$175. This occasion promoted a fine fellowship and goodwill offering.—Mrs. J. Hugh Heckman, McPherson, Kans., Nov. 24.

Verdigris church met in business meeting Sept. 23 when officers for the year were elected. Bro. Oscar Fike was chosen elder; Leita E. Quakenbush, clerk; Bro. G. E. Shirky, Sunday-school superintendent; Ella Gariott, Aid president. Loran Quakenbush acted as delegate to district meeting. A number from our congregation attended district meeting at Parsons. Bro. Chas. Miller from Garnett, Kans., began a two weeks' series of meetings for us Nov. 4. He gave us splendid sermons and we feel very much helped spiritually. He also gave several talks and stories to the children. Two were baptized. Bro. Miller is now conducting a meeting at Gravel Hill. Our love feast will be the evening of Dec. 3.—Leita E. Quakenbush, Madison, Kans., Nov. 27.

MARYLAND

Baltimore (First).—On Oct. 30 the ladies' class gave a luncheon for the mothers and daughters of the congregation. This occasion concluded a period of indecision as to the advisability of forming a mothers and daughters' organization. Sister I. S. Long gave a very helpful, practical talk on the subject; after further discussion it was decided to organize. The following officers were elected: President, Sister M. A. Long; secretary, Sister Gladys Miller. Sister I. S. Long was appointed director of Women's Work. At the above meeting the class gave the pastor, Bro. I. S. Long, and his wife a kitchen shower. On Nov. 11 our regular fall love feast was held, with 114 communicants.—Elizabeth Rinchart, Baltimore, Md., Nov. 26.

Long Green Valley church met in council Nov. 17. The love feast date was set for June 8. Many favorable reports were given by the regular committees. The church finances for the closing year have been quite satisfactory—about the usual quotas being given for home and foreign missions. Delegates to the Fahrney Memorial Home made a favorable report for the annual donation and visitors' day at the Home. Our contribution was mainly in cash. Bro. Melvin Gunther and wife were installed in the office of deacon. Election of officers for the coming year resulted as follows: church clerk, C. P. Breidenbaugh; treasurer, J. C. Breidenbaugh; Bro. Wm. E. Roop, reelected elder for a term of three years beginning Jan. 1. Members were also chosen on regular committees. Ida Breidenbaugh is Messenger agent and correspondent.—Mrs. J. C. Breidenbaugh, Long Green, Md., Nov. 26.

MISSOURI

Happy Hill.—Brother and Sister O. H. Austin came to this church in a series of meetings. As a direct result of the meetings seven were received by baptism. The evangelists endeared themselves to the people in this community—Bro. Austin with his fearless way of presenting gospel truths, with his messages to children and young people through song, and Sister Austin by her stories. The latter also led the song service and taught the children a number of new songs. Members of other churches of adjoining communities cooperated in a fine way in attendance and helping in song.—Zilpha Erfkamp, Rich Hill, Mo., Nov. 26.

Shelby County.—Bro. J. H. Mathis from Norborne, Mo., came to us and gave a very helpful and spiritual meeting on Oct. 15. At the close of services he held a members' meeting. Miss Grace Early will come and be with us during the summer. We pray that God will bless the efforts put forth here by our Mission Board. Bro. Mathis brought with him our uncle and aunt, Mr. and Mrs. Thos. Nickleson; we very much enjoyed their visit. We have Sunday-school regularly when weather and roads permit. Just now they have started grading the road from Leonard to Cherry Box; later it will be graveled. This goes by our church and will be a great benefit to us.—Mrs. Esta Folger, Leonard, Mo., Nov. 26.

NEBRASKA

Bethel.—Sunday, Nov. 18, was a day long to be remembered by this community, as we celebrated our first annual birthday Sunday. V. F. Schwalm of McPherson, Kans., delivered a stirring address in the morning. At the noon hour a banquet was held in the church parlors. Bro. Kinzie introduced friends from Carleton and Shickley. Various ones of our own number also contributed to the fine program of music and speeches. Short talks were given by Clarence Sink of Sabetha, Kans., and L. E. Detweiler of Clay Center, Nebr. In the evening the young people presented the play, *The Two Builders*, which was preceded by the reading, *Home*, by their teacher, Mrs. Earl Bowers. One hundred sixty-five birthdays were registered. Birthday offerings were received from Bro. Flory of Elgin, Ill., and Dale Rothrock of Toledo, Iowa. Special offerings were given by other groups and the total was \$88. The young men of Bethel met in October to complete the organization of their group, choosing Amos A. Hoffert as their president. Bro. Kinzie is their sponsor. Eleven were present at a second meeting held in November. The Sisters of Service enjoyed a Thanksgiving lesson prepared by Mary Bowers. A hearty welcome was given to the new members who have come into this group since promotion day. The group now numbers about twenty-four. The B. Y. P. D. is enjoying meetings each Sunday evening in the church parlors. During this hour the adult department has open discussions on various timely subjects. The Good Will class gave a farewell social in the church parlors honoring the Amos Hoffert family who are leaving for their new home at Seymore, Mo. Mr. Hoffert has been teacher of this class for several years and he and his family will be greatly missed in the community. Parts are being given out for the Christmas pageant, *Dawn in David's City*, which will be directed by Mrs. Merle Graves.—Inez Lichty, Carleton, Nebr., Nov. 26.

South Loup church enjoyed the fellowship of several visiting families this summer, among whom were Brother and Sister Mitchell Stover of Waynesboro, Pa., Brother and Sister Carl H. Welch of Clifton, N. C., Brother and Sister I. C. Snavely of Haxtun, Colo., Brother and Sister Arnie Wright of Chico, Calif. The messages brought by these brethren were inspiring and helpful. John Kelly and Galen Barkdoll served as delegates to the district meeting at the Octavia church. The young people of South Loup won the district trophy this year—a beautiful picture of Christ in Gethsemane. This trophy is given to the group carrying on the most activities during the year. Oct. 21 Bro. L. A. Walker of Omaha began a two weeks' series of meetings. On Nov. 4 eight were baptized and four received as associate members. Bro. L. L. Meck of Octavia was with us on this occasion and the church being favorable, Bro. John Kelley was installed in the ministry and Bro. Galen Barkdoll was advanced to the eldership. Early in the summer Bro. Jas. Ward was granted license to preach. In our Sunday evening service we are now beginning special study of the life of Christ. Attendance and interest are increasing and we are greatly encouraged.—Ruby E. Cherry, Kearney, Nebr., Nov. 26.

NORTH DAKOTA

Berthold church met in council with Eld. D. T. Dierdorff presiding in the absence of Eld. J. Boe. All church and Sunday-school officers were elected: Bro. Dierdorff, elder for the coming year; Sister Mary Huber, church clerk; Bro. O. Huber, trustee for three years. During

the winter we will have preaching once a month and Sunday-school every Sunday. Our school does not gain in attendance as we would like to have it, but since our last report several have moved away. The weather is ideal for this time of year.—Altha Mahugh, Berthold, N. Dak., Nov. 28.

Cando-Zion.—The churches are entering upon the various activities with new zeal. A special musical program was presented on Oct. 21 and again at the Ellison church on Nov. 11. On Oct. 26 nearly all our Sunday-school officers and teachers attended the county supper-conference in the Methodist church at Rock Lake. We are joining in the Bible reading campaign for juniors, intermediates and young people's groups. This is being conducted by the state council. On Oct. 28 we had our annual harvest meeting. The program was different than usual since this is the fortieth anniversary of the church's organization. The junior-primary missionary project was brought to a close. The church met in council Nov. 8 with Eld. G. I. Michael in charge. The following officers were elected: Elder, Mark Burner; clerk, Bro. S. W. Burkhart; treasurer, Bro. Albert Clark; Messenger agent and correspondent, the writer. Bro. Royer Meyers was re-licensed. Two letters were received. The general committee is busy making plans for district meeting to be held here in 1935.—Mrs. Lloyd R. Maust, Cando, N. Dak., Nov. 27.

OHIO

Ashland (First).—The annual joint meeting of the Ashland Dickey, Maple Grove, and First church Aid and missionary societies convened at First church Oct. 18, with seventy-two ladies in attendance. A picnic dinner was served at noon. A program presented during the afternoon session stressed a strong missionary spirit. Each society has a definite program of work outlined for the coming year. Our local society is putting on a study of our church history in addition to regular proceedings. At present we are busy with meeting the demand of local need. Mrs. Clara Kreider is president; Mrs. Maud Fackler, secretary. Interest in church and Sunday-school services continues unabated. Our pastor, Bro. Deardorff, has been offering a series of Sunday evening discourses on the subject, "Home." One was received by baptism; one restored to fellowship; five certificates of membership accepted since last report. We face the year 1935 with very encouraging prospects.—Oma Karn, Ashland, Ohio, Nov. 28.

Lower Stillwater (Happy Corner) church has just closed a most successful series of evangelistic meetings conducted by Bro. McFadden of Ohio. He preached the Word without wavering. The weather was ideal and the crowds were splendid from the start. As a result nine adults and nine Sunday-school children were baptized and one was received from the German Baptist church. Neighboring churches brought us special music which was highly appreciated. We held our quarterly council Oct. 27 and our love feast Nov. 3 with Bro. McFadden officiating.—Altha M. Bowman, Dayton, Ohio, Nov. 22.

Silver Creek.—Bro. G. A. Snider came to the church Oct. 13. Our communion service was held on this date with Bro. Snider officiating. He began evangelistic meetings on Sunday evening, Oct. 14, and continued until Oct. 28. The last evening of the meetings a program in narrative and song was given, *The Prodigal Son*. Bro. Snider gave us good practical gospel sermons. Four were added to the church by baptism and the church was strengthened. Our Sunday-school has good attendance and interest.—Mrs. Ottie Fisher, Pioneer, Ohio, Nov. 26.

Springfield (N. E.).—April 22 the women's missionary meeting was held in the afternoon. May 16 the mothers and daughters had a banquet followed by a brief program. May 27 we had Mother's Day services in the morning and Father's Day service in the afternoon. June 4 the Vacation Bible School began, continuing until June 17 when an exhibit and program were given by the pupils. July 1 we had an all-day communion meeting. July 8 the beginners, primaries and juniors rendered a Children's Day program. July 13 we held a council meeting for the election of church school and church officials for the new year. July 14 the annual church school outing was held at a park in North Canton. July 15 the mothers and daughters' meeting was held. July 29 the juniors and intermediates held their Children's Day services. Sept. 1-3 the annual B. Y. P. D. conference of North-eastern Ohio was held here. The main speakers were Calvert C. Ellis, Kermit Eby and Ora De Lauter. Sept. 17 Bro. Petry, our pastor, went to East Dayton for a two weeks' revival meeting. Sept. 30 promotion day services were held, and on Oct. 7 there was installation of church school and church officers. Oct. 14 our pastor, Bro. C. H. Petry, handed in his resignation. He expects to fill the Akron pulpit beginning Jan. 1. Oct. 28 Bro. J. W. Fidler of Brookville, Ohio, began a two weeks' revival meeting here. Nov. 10 the Sunday-school institute was held at Eastwood mission. Nov. 11 was the closing service of the revival meetings and on the following day we received ten new members into the church by baptism. In the evening our communion service was held. Nov. 18 was the mothers and daughters' meeting. Nov. 20 a special council was called to decide our pastoral question.—Lois A. Young, O. Geneva Kurtz, East Akron, Ohio, Nov. 26.

West Charleston.—The work here has been progressing nicely since last report. We held our quarterly council on Sept. 12. Bro. Walter Hlawke and Bro. J. C. Flora were elected pastor and elder respectively. Bro. Everett Hoy was elected Sunday-school superintendent with Bro. Wray Barnhart assistant. On Sunday evening Oct. 21, the young people of the Sidney church gave a missionary play at this place. Our young people have organized, with Virginia Senseman as president. The young people are furnishing one-half of the Sunday

evening services. On Sunday evening of Dec. 1 they expect to entertain the young people of the township with a dinner and program. The women of the church now have a mothers and daughters' organization. This organization held a public auction on Oct. 31 from which was cleared \$121. They are planning to remodel the basement of the church. The junior class returned the income from dimes given to them last spring for missionary work. This is their junior project work for the Africa mission. They brought in \$6 and took part in the missionary program given by the young people.—Margaret L. Hawke, New Carlisle, Ohio, Nov. 26.

OKLAHOMA

Thomas.—From Nov. 28 to Dec. 16 we plan to be in a revival with Brother and Sister O. H. Austin in charge. A love feast will be held Dec. 17 at 7 P. M. Education day was observed in October and an offering taken for McPherson College. Members of the church and the Sunday-school gathered at the home of the pastor, Bro. A. L. Williams, on Nov. 13 to remind him of his birthday. Sunday-school officers for the year were elected Oct. 1. R. E. Gripe was again chosen superintendent. Ruby Cripe is president of the B. Y. P. D. Intermediate and primary organizations have been effected for Sunday evening meetings with Haven Hutchison and Alice Cripe as sponsors; the latter was appointed supervisor of children's work. The men and boys, under the leadership of their president, R. B. McAvoy, recently gave a program from the Messenger of Oct. 6 on the theme of Home; this was interesting and helpful. The Men's Work also supervised the growing of a ten-acre cotton patch this year. The Ladies' Aid is finding work to do as it can. Our hymnals are to be repaired by the young people this winter.—Haven Hutchison, Thomas, Okla., Nov. 24.

PENNSYLVANIA

Claysburg.—Two of our young people, Viola and Verna Miller, attended Camp Harmony, while a number of adults were able to attend during assembly week. Aug. 12 a splendid group of the young people from circuit No. 2 held a rally in our church with an afternoon and evening session, the program consisting of special music, short talks by the young people and two splendid addresses by Bro. A. E. Wilt of Altoona. At the evening session Alvin Cox, son of our pastor, was licensed to the ministry. Sept. 30 we held our rally and homecoming

service. We spent the entire day in worship and fellowship together. After the church school session Eld. D. B. Maddocks of Altoona brought us a timely message. C. C. Ellis preached to a full house in the afternoon. At the vesper service our pastor, Bro. C. L. Cox, brought some worth-while lessons on the subject, Victor or Victim. Eld. D. I. Pepple of Woodbury preached the evening sermon. The men's chorus from Roaring Spring assisted in the afternoon service and a men's chorus of thirty voices from Mountain Dale was with us in the evening. Oct. 1 the pastor began a two weeks' evangelistic service. One was added to the church by baptism, while the entire church was strengthened spiritually. Oct. 14 we held our communion service; our pastor officiated, assisted by Brethren Samuel Weyant, Taylor Dively and Alvin Cox. Nov. 25 was observed as a day of prayer; a number of our folks gathered in the church in the afternoon and engaged in silent prayer, meditation and Bible study. A union Thanksgiving service was held in our church on Nov. 28. Rev. J. G. Grimmer, pastor of the Grace Reformed church, preached the sermon while others assisted in the service. Our Men's Work organization has been rendering some worth-while service; having lately finished the church floor they are now planting evergreens and beautifying the grounds.—Harry D. Miller, Claysburg, Pa., Nov. 26.

East Fairview.—Nov. 25 we closed a two weeks' evangelistic meeting with Bro. Robert L. Cocklin in charge. In spite of five similar meetings being held in our community during this period, our attendance was splendid. The seating capacity in our church is almost 700 and five nights the church was filled. The Word was preached with power in a convincing manner. Three stood for Christ and the faith of the believers was strengthened. At our love feast Oct. 13 a number of ministering brethren were present. Bro. C. B. Sollenberger of Carlisle officiated. The following morning Bro. S. G. Bucher preached for us. Thanksgiving services were held with the home ministers in charge.—Mrs. H. A. Merkey, Manheim, Pa., Nov. 27.

Free Spring.—July 22 we had the pleasure of having Sister Ida C. Shumaker with us; she gave an interesting talk on the conditions and needs in India. Aug. 12 the young people's mixed chorus of the Spring Run church gave a fine program in reading and song. Sept. 8 we held our Sunday-school outing at the McAllisterville community park. Three young people attended the conference held at Elizabethtown College in August. The writer and Richard Shirk were delegates to the Sunday-school convention held at Chambersburg. Aug. 26 Bro. R. W. Schlosser called on our pastor and in the evening preached an inspiring sermon at our church. Our pastor, Bro. J. A. Buffenmyer, has held evangelistic meetings at Newville, Mt. Olivet and the home church. Much interest was manifested in our meetings, the church being filled every evening. As a result of the meetings eight were received into the church by baptism. We held our love feast Oct. 7. Sept. 30 Bro. Otho Hassinger and his mixed quartet from Boiling Springs presented The Prodigal Son in story and song. Bro. Ira Shirk was our delegate to district meeting. The Sunday-school and Ladies' Aid purchased a piano for the church which was dedicated Nov. 18 by our pastor. Special music was furnished by the Richfield quartet. Evangelistic services are in progress at the Van Dyke mission point, conducted by Bro. M. A. Jacobs of York.—Mrs. R. W. Bashore, Thompsonstown, Pa., Nov. 26.

Holidaysburg.—The church here has been moving ahead rapidly. The Sunday-school attendance has been over 100 per cent for the past several weeks. The revival meetings conducted by Bro. R. Paul Miller were very successful. Fourteen were baptized. The love feast on Nov. 11 was the largest ever held here. Eld. Jas. A. Sell celebrated his eighty-ninth birthday on Nov. 23. He and his wife are in fine health and he still does some preaching. The young people from the Tyrone church presented an excellent temperance play here on Nov. 15. The missionary play which our local young people presented recently was very successful.—Wesley Bruhaker, Holidaysburg, Pa., Nov. 24.

Nanty-Glo.—We have just completed a two weeks' evangelistic campaign with Bro. A. J. Beeghley from Somerset as our evangelist. The meeting began Sunday, Nov. 11, and closed Nov. 25. We received sixteen into the church by baptism and two reconsecrated their lives to Christ. We had a fine spiritual meeting and would recommend Bro. Beeghley to any church desiring a capable evangelist.—Chalmer C. Dilling, Nanty-Glo, Pa., Nov. 26.

Tyrone.—The regular quarterly council was held the early part of October, at which time the church officers were selected for 1935. Reports given showed a steady growth in the church. Oct. 7 was observed as rally and harvest home day. As a part of the morning service over seventy were awarded attendance recognition certificates and seals for the Sunday-school year just closed. The use of weekly individual offering envelopes for the Sunday-school is meeting with increased favor, and is favorably affecting the weekly church giving. A group of young people of the congregation, under the direction of Mrs. Paul Kimmel, the temperance superintendent, and Miss Carrie Snyder, presented the play, What Shall It Profit? Oct. 28 and Nov. 5 here, and at Holidaysburg, Nov. 15. Requests have come for presentation at other places. The fall love feast and communion service was held Nov. 11 with a splendid attendance and a spiritual atmosphere prevailing. Special services were held three nights preceding, in charge of the pastor. As a result five adults were received into the church through baptism. A special study of Revelations is being made in connection with the mid-week services, with an average attendance of over thirty.—Wilbur O. Snyder, Tyrone, Pa., Nov. 19.

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VIRGINIA

Central Church of Roanoke held its fall council Sept. 10, at which time Bro. Guy West was called to the pastorate of the church. In accepting the call, he requested a leave of absence for one year in order to attend Yale University. He plans to begin his pastorate here about the middle of June, 1935. During the Christmas vacation he expects to be with us the last two Sundays of December and the first Sunday of January. Our church is sponsoring a tithing program during the months of November and December. So far the results have been very gratifying. It is hoped the interest will grow so that all

will desire to continue this tithing program, and that our entire membership may join our ranks. At a previous meeting church and Sunday-school officers were elected. Bro. C. S. Ikenberry was reelected as elder, Bro. D. P. Hylton continues as chairman of the executive board and pastor-in-charge until the coming of Bro. West, and Bro. P. E. Faw was elected Sunday-school superintendent, with Bro. W. C. Ikenberry as assistant. The Women's Work is going forward this year with new courage and consecration. Spiritual growth is being emphasized for 1934-35. The program themes for the first six months will be Christ in the Home, and Missions. In October our young people's department closed a very successful and beneficial year, being awarded third place at the annual recognition service. We feel the young people deserve credit in this respect since the present organization is not yet two years old. One feature which the young people enjoy especially is the sectional round table meeting which meets at Central every two months. At this time the different organizations broadcast their activities and special attention is given to worship and recreational leadership. In October the young people's department assisted in the Youth Alliance week of services. These meetings were held in the Greene Memorial Methodist church. Bro. D. P. Hylton was the speaker representing the Brethren church. At our fall reorganization meeting it was decided to place a representative of the young people's department on each one of the major church committees, except the executive board. This proves to be a constructive move. At present the young people's department is anticipating a service project in the form of Thanksgiving baskets to be given to the poor, in conjunction with the mission work of the city.—Mrs. W. N. Montgomery, Roanoke, Va., Nov. 24.

WASHINGTON

Olympia church observed rally day Oct. 7 with a program given by the Sunday-school classes. Our goal was set for 150 attendance in Sunday-school but it reached 187. Oct. 21 the four coast churches met in a Sunday-school and Christian Workers' convention at Ajlune. Nov. 11 the district board of administration met in Olympia to plan the work of the district: Bro. Shock of Spokane, Bro. Holmes of the White Stone church, Jay Eller of Wenatchee and Ida Shockley of Outlook. Bro. Shock brought the message of the morning.—Mrs. Rachel Michael, Olympia, Wash., Nov. 27.

Seattle.—Sister June Yearout conducted evangelistic meetings in our church from Sept. 30 to Oct. 17. The attendance reached the largest of any meetings held here for many years. The interest in her soul-stirring messages will never be forgotten. Sister Sellers, our pastor's wife, has organized a junior chorus. Under her leadership our young people are manifesting a splendid interest in church music. At the suggestion of our pastor it was decided that we have our homecoming and love feast on Nov. 18. A full day's program is planned with a basket luncheon at the church. A special effort has been made to get both the non-resident and the resident members to attend these services.—Effie D. Roop, Seattle, Wash., Nov. 21.

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came in, and found her dead, and, carrying *her* forth, buried *her* by her husband.

11 ² And great fear came upon all the church, and upon as many as heard these things.

12 ¶ And ² by the hands of the

Rom. 15. 19.
2 Cor. 12. 12.
Heb. 2. 4.
* ch. 3. 11.
& 4. 32.
* ch. 4. 18.
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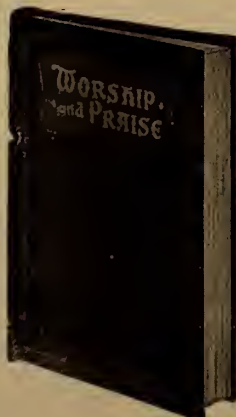
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THE GOSPEL MESSENGER

Vol. 83

Elgin, Ill., December 22, 1934

No. 51



MACHI KAWAI, AN AMBASSADOR OF GOODWILL

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 Photo by E. G. Hoff

THE MESSENGER IN OUR HOMES

A Good Paper for Good Homes

What father would buy poisoned milk or bread for his children?
 What mother would set rotten food before her little ones?

Certainly no sane father or mother would knowingly let such things happen. Yet, something like this does happen even in the best of homes today!

How often the printed lie slips through the closely guarded door!
 How often the brightly colored advertising page calls our children to the ways that lead down to death.

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OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

Vol. 83

Elgin, Ill., December 22, 1934

No. 51

EDITORIAL

To Find Riders for Horses

IN the name of the King of Assyria the officer in command offered Hezekiah two thousand horses if he could find riders to put on them. The story is not complete but apparently he did not find them. There is more power lying around now than we know how to control.

Horses are useful but not unless well ridden. They may be dangerous, even destructive. They are the symbol of the vast unbridled forces which advancing knowledge has let loose in our modern world, and which threaten to destroy us. They will, unless we can set riders on them.

Character, Christian character, is the only rider that can hold them and guide them and make them serve mankind. To incarnate this precious product in men and women, and so to set riders on these wild horses of unregenerate energy—this is work enough to command all our strength.

E. F.

What He Said They Need

A PASTOR of the middle west came in the other day, sat down and talked. I wanted him to tell me what the folks out his way need, and he told me. What do you guess he said? Courage. They've lost their grip. They don't know how to take hold again, or whether it is worth while to try.

This man is going to help them. The fact that he sees so clearly and correctly what the trouble is promises well for the future. The sympathetic understanding which he offers them, the sacrificial spirit in which he shares their burdens, and the good cheer with which he lives and moves and has his being in their midst will give them the new courage which they need.

The best part of it is that this attitude on his part will help them to see that after all life's finest values are still within their easy grasp. They need this vision

very, very much, a few of them especially. For these are too tightly wedded to the profits they failed to make this year. Perhaps this good leader can show them the greater riches they could have.

Then they'll all take courage and go on together.

E. F.

With Christ on Christmas Day

IN a time when we are thinking so much about Christ in the home, why not think also of just what it might mean to have Christ as the honored Guest this Christmas Day? If the reader is agreed, let us try to sketch in three scenes: the home in which the Master lived; the home in which we live; the modern home in which Christ is a welcome Guest.

Now if we are to reconstruct the home in which Christ lived, it is interesting to recall that he had four homes. His first home was in Bethlehem where he was born; the second in Egypt, his home in exile; the third at Nazareth where he grew to manhood; the fourth at Capernaum where he seems to have established headquarters after his rejection at Nazareth. But in any case it is to Nazareth which we must go for the best glimpse into the home of Christ.

Going back in time, and imagining ourselves arriving in Nazareth, we discover that it is one of the minor villages of Galilee. It stands just off a main commercial highway of the day. Nazareth is nestled in a cup-like vale formed by sheltering hills. Next we find that the home of Jesus is that of a workingman of his time. For we must remember that Joseph doubtless at first went north to Galilee because in that land there was much work to be had. There new cities were building, trade booming and population on the increase. Here Joseph found work, and here Jesus went with him to the daily task. These were the years when Jesus began to know his Galilee—its people, its homes, its needs.

But there came a day when the good man of the

home died. Was Joseph killed in some builder's accident? Of course we do not know, but his untimely passing brought tragedy to the home we would visit at Nazareth. Whatever the cause of his death, new responsibilities fell upon the shoulders of Jesus and his mother. And may we not find here the secret of his understanding of the widow's plight, of his appreciation of a woman's place both in the home and in public life? Whatever we infer, we know that these were some of the days he increased in wisdom and stature and in favor with God and man.

We must remember, too, that the home of Jesus, even in quiet Nazareth, was far from as sheltered as it might seem. From the tops of its encircling hills one could see many of the hundreds of cities and villages of teeming, busy Galilee. Near-by ran the roads from the East to Egypt. From Nazareth more than one prodigal son found his way to Roman Capernaum, the Greek cities of Decapolis, or the Phœnician seaports to the west. Against this humble home in Nazareth there beat all the insidious influences of the pagan Greco-Roman world. This home had to face at first-hand, a paganism the mere revival of which has threatened the stability of the modern home.

Let us turn now from the home of Christ to the home of today. That is, let us shift from the first to the second scene. From what has already been said it is clear we shall have to change fewer properties than many suppose. In two thousand years the superficial aspects of life have changed immensely. But basically man's problems are the same. We ride in autos or airplanes, talk over the telephone, listen-in to the news of the world over the radio. But what does it matter if men do live in modern houses, wear somewhat different clothes, or eat more concentrated foods? The ancient problems of shelter, clothing and food remain! For the average person the mental strain of modern living conditions is probably greater than that of earlier times; and yet, who would want to go back and try carpentering, farming, fishing or politics in the Galilee of New Testament times!

Since the ancient and the modern home have basic problems in common, let us change the scenery again, this time showing Christ in a modern home. What spirit will our homes have to show to put the Master at ease?

First of all, it is a comfort to feel that we can be at ease with such things as we have. His was a simple, wholesome home. It was one where father and mother worked. It was one where there must have been skimping at times to meet the needs of growing children. Recall that they of Nazareth said: "Is not this the carpenter, the son of Mary, and brother of James, and Josés, and Judas, and Simon? and are not his sisters here with us?"

And then if there should be trouble or sorrow we shall not have to hide it from our Guest. He knew sorrow, disappointment and extra responsibility. If we will, we can let our Guest become a Friend indeed. And we can be sure that he will counsel wisely. He will counsel a courageous, trustful outlook, with the will to share in the work of the world.

Finally, as for home ideals, remember what Christ had to say about the worth of personality and the purity and strength of the inner life. The nobility of character which he set up as the ideal was not the product of a sheltered, impractical mind. In populous, prosperous, cosmopolitan, pagan Galilee he saw the whole range of human experience epitomized. He saw clearly what was necessary for the true happiness of man. Hence we should welcome Christ into our homes on Christmas Day—and every day. The spirit of his Nazareth home will bless ours also.

H. A. B.

Keeping Up Personal Power

You remember that strange Christian mystic of India, Sadhu Sundar Singh who disappeared some five or more years ago in the mountain fastnesses of Tibet, and has not been heard from since. An illustration of his, preserved and put into a personal memoir by his lifelong friend, C. F. Andrews, is good for any day and especially good for ours.

"The streams in the Himalaya Mountains, as they rush forth from the pure white snows, cut their own course. Each one has its own appointed path which it follows down the mountainside. That rushing torrent of pure water from the heights is the true symbol of the Christian life as it comes direct from Christ himself.

"But when the same waters reach the plains, they carry the mud along with them, and their tributaries are diverted into channels by artificial means, forming irrigation canals. These, too, have their uses, but they depend on the streams which flow from the mountain heights for their perennial supply of fresh and living water."

Just so, he went on to say, there may be the need of organizations formed by men to make the Christian life spread itself far and wide among the masses of mankind. But the pure rushing streams from the mountain heights must never be allowed to run dry.

What a timely word for times when old methods fail us and new ones disappoint us. Are the channels open from the heights of God to the hearts of men? I mean, especially, the hearts of men and women who use methods old or new. The power can be developed and communicated through persons only, individual persons. It has a Personal Source and is mediated through personal instruments. But it can not be unless contact is maintained.

E. F.

GENERAL FORUM

Not as They Thought

BY KENNETH MORSE

Not, as they thought,
Borne down from heaven in a
Chariot of fire;
But as a Child
With tiny face and hands, he came,
The world's desire.

Not wrapped in purple robes,
Clothed in a cloud, nor gilded in
The high sun's glare;
But, Lord of love,
His only glory was a star, and a
Song in the air.

Not, as they thought,
To rule as king, to crush and kill
With sword and knife;
But, as they learned,
To bend his back, to bear a cross,
To die for life!

Saxton, Pa.

Christmas Hope

BY MAUD MOHLER TRIMMER

OUT of the sin, sorrow and sordidness of modern life there shines a gleam of hope. The ancient day of Christmas is growing less pagan and increasingly Christian.

When the world was rich in gold and given to orgies of spending, Santa Claus was more real to little children, and indeed to many grown-ups, than the holy Babe of Bethlehem, whose birthday was the cause of the mad celebration. Santa Claus was credited with the deluge of extravagant, ill afforded gifts heaped on the children. He was the center of the programs not only of the day schools but of too many Sunday-schools. Songs were sung in his honor. Men dressed to represent him stood in department stores, dispensing little gifts and impossible promises to boys and girls. And although Sunday-school teachers told the story of Jesus, it was pale beside that of the beneficent Santa Claus described by father or mother in the home.

What a change has been wrought in a few years! We still have the good saint, but more and more children are taught that he is a delightful make believe, not to be taken seriously, but thoroughly enjoyed; or that he is merely the personification of the Christmas spirit. And he no longer holds first place in these United States. For one day at least, in my state, and I suppose in many others, Jesus Christ has first place in public attention. We have kept our Christmas greens, and indeed our whole business section is decorated with trees

and garlands, but they have taken on a Christian significance.

Everywhere during the whole holiday season Christmas carols are sung. We hear them over the radio, in the public schools and here by companies of children parading the streets under the direction of the Recreation Department of our city government. In California we have outdoor pageants depicting events in the infancy of our Blessed Savior and scenes in the daily life of Bethlehem. Our schools now give magnificent religious programs in which sacred music is rendered and tableaux show the Wise Men, Shepherds, Holy Family and Angels slowly appearing out of the misty blue. We read of similar programs in other states, except of course, that due to climatic conditions, they must be presented indoors.

Not only do we have a more sacred observance of yuletide, but there is also more of the true Christmas spirit of unselfish, unannounced sharing. So many are in want these days that helping those we can seems like trying to empty the ocean with a dipper. And those who have part time employment (and who has full time?) are so burdened paying taxes and interest and principal on debts incurred in prosperous times, and this with a reduced income, that it takes clever management to save money to give over necessary expenses. Yet with such discouraging conditions, more and more is being given to charity, mission work and evangelism. True, compared to the amount given in prosperity, the sum total seems meager, but such is not the case. In proportion to the incomes of today, gifts are greater than ever before and are made cheerfully at a sacrifice with no thought of return. Christians and good Samaritans are giving a much larger per cent of their incomes.

Another thing that should cheer us is the fact that people in general are thinking more about God. The distress of the nation has demonstrated that there is a power above the strength and wisdom of men, and that human beings can not always control their destiny. From talk on the streets, in the shops, from the platform; from the writings of economists and the editorials of daily papers and magazines, it is evident that the nation is conscious of having sinned and being out of harmony with God. There is a new yearning for spiritual things. Not all of this will last, to be sure, but much of it may abide. Even Christians are growing alive to the fact that they have fallen far short of their possibilities. It is to be hoped they will also become aware of their opportunities.

All of this is hopeful. It means that the time is ripe for Christians to get in their work and make it count. What time could be better than the birthday of the Babe of Bethlehem for each Christian to rededicate his life to the service of our Lord so that his daily conduct

and speech will hold up the blessed Redeemer for the world to see and love? Only by knowing and following Jesus can the nations of the world rise to peace and happiness.

Long Beach, Calif.

"His Name Shall Be Called . . . Counselor"

BY OLIVE A. SMITH

SOME of us find it a bit difficult, at this year's Christmas season, to fix our attention on the usual details of the holiday's observance. We can not escape the feeling that we, with the rest of the so-called Christian world, have somehow failed to grasp the essence of the matter. Gifts and dinners, programs and pageants, the singing of carols and trimming of trees, all are well enough, as far as they go. But looking through and beyond these things for something which will, just now, express more fully our world need, we think of Isaiah's word concerning the Savior to be born: "The government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace."

We think of John Morrison, who embodied the prophecy in his beautiful song of Christmas:

"His name shall be the Prince of Peace,
Forevermore adored,
The Wonderful, the Counselor,
The great and mighty Lord."

We have heard of bereaved parents or companions who had such a convincing sense of the nearness of their lost ones that they prepared the customary place at the dinner table, or kept the vacant chair always in place. I remember hearing of a certain group of business men who, when surrounding their council table for the discussion of the matter in hand, reserved the chair at the head of the table for "The Unseen Guest." Thus they attempted to make more real the spirit of Christ.

Jesus at the council table! Could there be a more vital idea for the center of world thought on this Christmas Day, 1934? Conversely, what will become of us if we persist in ignoring him at these council tables? It is a tottering civilization which, this year, goes through its accustomed forms of Christmas observance. Unless the world can take the Bethlehem manger seriously enough to make the Prince of Peace the chief adviser at its council tables, it would almost seem that the usual Christmas forms are futile. We have tried everything else, but Christianity has never really been tried. No more fitting prayer could be offered, at this season, than the prayer that we might, in all our personal and national affairs, make a thorough trial of the principles of life embodied in the life of Jesus.

Among the causes which fixed Dec. 25 as the day of

Christmas celebration was the faith that the winter solstice is the most important part of the year. The heathen nations believed it to be the beginning of renewed activities of nature and of the gods. What do such nations now proclaim as their belief concerning the entire Christian program?

There is, of course, a wide divergence of belief, but those who would stamp out religion in Russia say that it is an "opiate." An entire generation is being reared, in that country, absolutely devoid of any religious faith. Parallel influences are controlling the thought of many other nations. Yet the words of prophecy stand. He who was born in the Bethlehem manger must some day be exalted at the council tables of the world.

Still more reassuring was the angelic promise to Joseph: "Thou shalt call his name Jesus, for he shall save his people from their sins." The word *sin* is one of the most unpopular words in the language today, but what shall we call this medley of crime, want and injustice? The sooner we acknowledge both, the fact of personal and social sin, the sooner we will be able to make a permanent place for the Counselor foretold by the prophet. The sooner we recognize the need of a social salvation plus personal salvation, the sooner we will acquire that spirit of brotherhood which will enable us to put into operation the program of love which began at the Bethlehem manger. On this Christmas Day let us all take him as our Counselor.

Topeka, Kans.

What the Ames Resolution on Peace Means

BY KEBMIT EBY

THE Church of the Brethren has traditionally stood for peace. In recent years a renewed effort has been put forth to educate the youth of the church in the significance of this position. As a part of the program, they have been asked to sign a pledge committing themselves against any support of war. At the Ames Conference, the church in its resolutions took a position incorporating all that Dunker youth asked. Today, the church is united on the "sin" of war.

The next war—if there is a war—will start where the last one ended. This, at least, has been the history of wars. One of the interesting developments in the last war was the complete mobilization of each nation taking an active part. Men went to the front, girls worked in factories, old men and boys tilled the fields. This process of mobilization started by a system of propaganda which convinced the nation, and each citizen within the nation, that theirs was a righteous cause. The process of mobilization started with the psychological and ended with the physical. Each citizen believed that he was fighting to defend his home, that all enemies were brutal, and that their cause, being the

righteous one, would triumph in the end. Defeat finally came to the Germans when their morale cracked under the drive of a fresh and militant America. The major task in the last war centered in the task of keeping up the will to win; no effort was spared in its achievement. Most authorities on the "next war" believe that a greater effort will be made to mobilize the national sentiment needed. If this is true, several significant developments may be expected concerning which members of pacifist churches should be aware.

Membership in the Church of the Brethren means that each member is opposed to the use of war as a means of achieving the policies of his nation; that because of religious, economic, social, and other reasons he is unable to give intellectual assent to the war system. Having come to this conclusion, he refuses to support his government when to do so goes contrary to his conscience. The assumption of such a position automatically places one in opposition to the government at war. It is a situation in which there is no neutrality, no grey, simply white or black. The mere intellectual assent to a pacifist position amounts to intellectual sabotage, for it implies an unwillingness to go with the group. As we noticed in the beginning, the success of war depends on the intellectual and emotional support given it, as much as on the material. Hence, the pacifist position is the first step in blocking the successful termination of the war. Furthermore, the greater the number of those who take the position of opposition, the greater the danger to them as individuals. A few pacifists could be tolerated as religious fanatics; many pacifists become a stumblingblock to the war machine, and, as such, they must be removed quickly. Frankly, members of a pacifist church should know that such a position may mean their removal from society, loss of jobs, persecution, and even death. The only hope in a pacifist move lies in the possibility of it becoming a mass movement of such proportions that no government would dare risk annihilating it entirely.

The Star of Bethlehem

BY MYRA BROOKS WELCH

O'er the Judean hills so long ago
The hand of the oppressor and the yoke
Of bondage, fraught with misery and woe,
The need for a deliverer bespoke.
Noondays there were when dark'ning clouds hung low;
Midnights there were when never light shone through—
Then from the eastern sky the silver glow
Of a strange star swung haply into view.
Its light-beams bridged the backward turning years
To Eden's gate with flaming sword a-swing,
And *Via Dolorosa* bright with tears,
Shone forward to the palace of the King.
From broken hearts, no darkness since can bar
The healing radiance of that lovely Star.

La Verne, Calif.

Membership in the Church of the Brethren is not a passive act. It puts one on record as an opponent of war. It classifies one as a public enemy in war time, along with enemy aliens, deserters, labor and professional agitators. An alert and vigilant war department keeps on its records lists of the members of all such groups, and makes provisions for their safe-keeping in war time. Should there be an extraordinary increase in the numbers of such groups, plans for their internment in various detention camps would undoubtedly be made, as has already been done for alien Japanese in Hawaii.

At the outbreak of the World War, Jean Jaures, a socialist opponent of the war, was assassinated. To-day it is believed that his death was planned to remove from the scene one who could aid in the opposition to war. Pacifist leaders should be prepared to meet a similar fate. Even in peace time, such a position may be a handicap for one who has political ambitions, particularly in a nation dominated by American legion sentiment.

Many people today are opposed to war for economic reasons; they believe wars are the result of capitalistic greed, and that only fools would sacrifice their lives for munition makers and international bankers. Laborers, particularly communist, contend that laborers have more in common with brother laborers in neighboring countries than with capitalists in their own. Increasing numbers in this group increase the possibility of a successful sabotage of the war system. But it also increases the danger for those in the pacifist camp. The governmental supporters of the war are not apt to draw fine distinctions between those who oppose war for religious and intellectual reasons and those who oppose it for economic ones.

The statement in the resolution concerning the refusal to support war by the payment of taxes adds to the similarity with the left wing labor groups who oppose international war for economic reasons. The only distinction remains in the mind of the pacifist who ignorantly thinks that refusal to give economic support is non-aggressive in its opposition to the government at war. It is, in fact, a most dangerous form of obstruction. Since this is the case, a pacifist should be willing to accept the logic of his position and refuse all economic aid for support of war. To put the case simply, no Dunker farmer dare ask his son to support the position of the church by risking death in opposition to war when he is guilty of selling his farm produce at a profit. Wheat is as vital to war as soldiers, and we dare not refuse the former and advance the latter.

Finally, we must face the fact that even relief means support of the war system, for it releases others from the necessity of affording relief, it encourages the soldiers who are in need of relief, it gives support to the

war by rehabilitating wounded for further service, it denies simultaneous aid to the enemy—no government would permit relief for its enemy. Relief supplies are secured by independent funds; thus direct economic aid is given which would otherwise not be supplied. More seriously than any of the above is the intellectual support which relief gives. To be consistent, we must intellectually sabotage the entire system even to relief and bravely accept the consequences.

Ann Arbor, Mich.

Sharing Observations With the Home Church

BY C. D. BONSAK

Secretary of the General Mission Board

Ninth Installment

October 18. According to custom in Buraland, it is quite the proper, if not the necessary thing, to greet the chief of your village, or rather "salute" him as the Buras say. One grows a bit tired of this overmuch courtesy, as it is monotonous, and when one can not talk and is likely to err in motions that may leave the wrong impression, one can not get enthusiastic about it; but the world over we just must do a lot of things, simply because they have been done before. So today we must go to Biu twelve miles away and salute the big chief of the whole Biu Division. This man is responsible to the government for roads, taxes and other interests for about eighty-five thousand people. He is a large, kindly African and a Mohammedan—though like some Christians his religion is of a mild type. His wives are almost too numerous to count. He gets a rather large salary, yet his style of house and manner of life are much like the people he serves. From Biu we go to see Lake Tila. Here is a remarkable body of water that lies in the crater of an extinct volcano. It is a beauty spot, though the water is inhabited by many crocodiles, as more than a dozen lazily floated into the water as we approached. These crocodiles are revered by the natives and to shoot one would ban us from the country. This is a severe blow to the junior member of our party who loves the excitement of a gun. Soon we are back for lunch and making plans for the services of the evening. A baptism is to take place at four P. M., followed by the love feast at six. There were eight baptized, all boys and men, making thirteen since we are here at this station. The love feast will long be remembered, especially by those of our group who never had such a privilege. In these services which lead us to the closest bonds of fellowship we see the race question in another light. It is a real thrill to eat native food and wash the feet of a black man who is as hungry to find the spirit of Christ in a world of selfishness, even as we all. Then, too, the silence and reverence, the sincerity, the prayers, the singing, all give one a bit of rebuke for certain mis-

givings that enter all our minds about mankind being hungry for God. There were forty-six who communed, thirty-one of whom were baptized here since four years ago when the work was opened, all of which indicates much hope and progress. It is not easy, neither too good, to hurry the work in these early days. Time for teaching, for testing sincerity and understanding, is all so necessary for those who only recently have begun to see the Light. But on the other hand there are hope and surprise, when we find a courage and faith that are so often lacking, "even in Israel."

October 19. After two weeks at Marama, we start today to Garkida. Again we are impressed with the value of this station, so beautifully located on a plateau. It is a populous community with about 40,000 Bura people. It is twelve miles from the government headquarters on a good road and the best spirit of coöperation and appreciation exists between the mission and the government. Here the Bitingers and the Heckmans have builded the foundation for an apparently successful and growing work. Now Ruth Utz is taking over the medical work at the recently completed dispensary to the memory of Dr. Robertson which was given by the government for that purpose. As we begin the journey of forty miles to Garkida, one is first impressed with the good road as compared with six years ago. Then it was almost impossible for a car to travel at all; now, thanks to a sympathetic government, there is a very good road with culverts and bridges over most of the streams. In the second place we are impressed with the increasing humidity and therefore discomfort by dropping about 1,500 feet in altitude. On arrival we find that the African teacher had arranged about 250 of the school boys and girls on either side of the road as we approached. This is an interesting sight itself in their uniformity and courtesy of action in welcoming us to the compound. This was planned by the school without suggestion from any missionary, which only says in other words, that a native church is more than glad to see any representatives from the home church come to see them. This was further emphasized when Bro. Beahm informed us that a delegation was coming to the house as soon as we were washed and cleaned up a bit, to have a service of prayer, singing and fellowship. As we listen to some of these talks and prayers by the native Christians who were sent by the native church to extend their welcome, we are impressed that if the home church could feel and see what we were doing, they would rejoice in every sacrifice that was ever made to maintain the work. It is more apostolic and inspiring than anything we have recently seen, when about thirty men and women come into our presence, sit on the floor and pour out their hearts in thanksgiving and welcome. After about ten minutes they retire as quietly and reverently as they

come and three humble representatives of the home church are even more humbled as they feel they have not seen "such faith, no not in Israel." The afternoon is spent at the home of the Beahms, where a couple hours of good fellowship are enjoyed getting acquainted with their work and telling about the many things in the homeland and church of mutual interest. The evening prayer meeting will long be remembered because of the splendid attendance of over 200 in a new church erected by their own hands and at their own expense, which is comfortable and leads to worship. This is one of many evidences of progress since six years ago; buildings are better, equipment abundant, gardens more fruitful, increasing tropical fruits of every variety, and above all increasing strength and numbers in the growing Christian church.

October 20. After breakfast with Sister Harper we accompany Doctor Burke to the Leper Colony for our first tour of inspection and witness the treatment by injection of medicine. These injections are given every five days. Here are about four hundred lepers being cared for by all the modern medical help for these unfortunate people, plus the Christian teaching and kindness that is quite as necessary as the medicine. What a sight to watch these hundreds of toeless and fingerless victims of one of the world's oldest and perhaps most loathsome disease! Yet there is much cheer in their faces, because they are in the midst of the only hope they have. The government has given the land for the colony, plus money to erect the hundreds of mud and straw huts. The Leprosy Associations of Britain and America furnish medicine and other helps and comforts. The work in the colony consists of segregating the cases of various conditions and stages of development; of giving comforts to those who may be homeless; of segregating children from leprous parents, if they permit it at all; of giving medical care and treatment to all cases; of providing farms, schools, church and various classes in religious teaching; and of maintaining and giving every kindness and care so far as personnel and means permit. One can only be deeply moved as he looks upon all ages and conditions who thus suffer, and thank God that so much can be and is being done for their help and healing. We then visit the mission gardens along the river. Here the missionaries each have a garden which totals five acres. Almost every conceivable vegetable and tropical fruit is growing. The soil is a rich river loam and is watered by a system of wells in the dry season. Pineapples, bananas, oranges, grapefruit, mangoes, papaya, tomatoes, beans, carrots, and most vegetables grow abundantly. This means health and good food for the missionaries and work for the natives. It also means that any pity upon the part of the home folks that missionaries do not get enough to eat is wasted sympathy. On

the other hand it does not mean that missionaries do not have serious problems to confront and many sacrifices to make, if they do their duty; but these experiences are in entirely different areas from the matter of food and a place to live. Being full moon, we spend the evening in one of the near-by villages by the compound of the village chief, where one of the native Christians preached what Bro. Beahm said was an excellent sermon. Perhaps a hundred people gathered and the attention was reverent and the night beautiful.

October 21. This was a beautiful Sunday morning in Buraland. After breakfast with the Beahms we go to a village near by and call on many of our Christian friends with Sister Harper. What a joy to find that a few talk English, for visiting without some means of communication is most difficult. Yet to see increasing cleanliness and sanitary improvements in their homes, as well as increased joy and hope in their faces is enough to reward us. Then with Bro. Beahm I attempt to talk to the fourteen boys and men who are going to the villages for services during the day. We asked for a show of hands for those who were here six years ago and all responded. This shows some permanence in the line of these workers among whom we would expect some backsliding. Later in the morning service following Sunday-school Bro. Brubaker gave a good sermon on the cross which was appreciated by the probable 300 present. The next service is at three in the afternoon at the Leper Colony where I attempt to offer a bit of hope to these unfortunates. This is followed by much visiting again among the villages in the two miles from the Leper Colony to the mission compounds. The day closes with a service in prayer and song at Miss Harper's led by Bro. Miller. Such evenings in a mission station are always helpful where heart touches heart. Bro. Miller always touches vital Christian truth in his talks and the fellowship this evening was exceptionally interesting to all as we surveyed the heritage and church we serve.

October 22. The day is planned to visit the schools. We find an attendance of 273 for the day. The elementary school is planned on a four-year basis, but the course often takes more years to complete. Reading, writing, arithmetic, hygiene and Bible are the basic studies in this school. There are a few who take further work in preparation for teaching and a few students are trained for teachers according to government standards and at government expense. The work seems well in hand, the attention very good, the grading carefully done and order observed and the schedule well balanced, so far as we were able to judge. The daily program closes with a chapel service at 3:30 at which time Bro. Miller talked to the school in a most helpful way. Then followed a game of soccer ball between the boys of the hospital and those in school oth-

erwise employed, which soon closed because of a heavy rain, which lasted late into the night and may prove to be the last rain of the season, so many of our Bura friends think. To see nearly three hundred black boys and girls at their tasks learning to think, to work and to live the more abundant life is an inspiration. Their work is not so much advanced, neither should it be, as in the West; but to see the growing orderliness, increasing character as displayed in the physical exercise, the self-control on the playground, the willingness to share their faith in Christian service is sufficient reward to the many who have put into this work a lot of labor and love through the years.

October 23. This is market day in Garkida, which occurs on Tuesdays and Saturdays. But before we go we make an inspection of the hospital erected to the memory of Ruth Royer Kulp, the first of our workers to give her life on the Africa mission field. It consists of one permanent building of stone and concrete, well equipped for operating and other medical and office needs; two large mud and straw buildings, equipped for rooms for patients, with dispensary, and many other similar smaller buildings. While the season is light in this department, yet dozens up to hundreds come daily for medicine and counsel to meet their great physical suffering. At the market we find about a thousand people milling around, selling corn, beef, fish and dozens of native articles from rouge to earthen pots. There are many smells and many sights. Concerning an article of food one of our party asked, "How can they eat that stuff?" Beahm replied, "It is still not as bad as some things we eat." So it is only a matter of taste after all, and each can have his choice. But here is a commercial and economic center of activity that came with the white man and his money that we trust can be directed through the years into a Christian business enterprise, rather than into a "den of thieves." One of the native Christians was using the opportunity to preach to the crowd, though attention seemed more on the activities of the market than on the message of life. How human nature is alike across the world! In the afternoon Bro. Brubaker addresses the school on China, and the progress of missions there, which was apparently much appreciated, after which we visited the girls' dormitory, where about fifty girls live and attend school. To see them singing at their grinding and preparing their food was quite interesting. But with the habits of centuries where girls have been used as the tools of men and the burden bearers of society what a task it is to surround this group with the wisest guidance and protection for the womanhood that must some day come! But progress is being made.

October 24. This is letter writing day, for tomorrow the mail man starts to the post office a hundred miles away on foot. We are unaware of news in this coun-

try for mail facilities have not reached that state of advance; but we are spared the imposition of advertisers and the tragedies always found in the lower strata of society. So again there are compensations for every discomfort and inconvenience. But the very life we live demands that we go forward at any cost for every enemy of life and the kingdom must be put under the feet of the King.

Monthly Financial Statement

Conference Budget

During the month of November contributions for the Conference Budget and agencies within the budget totalled \$7,816.43. Total cash applicable to the Conference Budget for the year beginning March 1, 1934, \$102,079.28, detail as follows:

	For the month	For the year
General Mission Board	\$6,121.33	\$ 60,635.30
Board of Christian Education	92.76	2,676.03
Bethany Biblical Seminary	621.10	5,823.02
General Education Board		62.69
General Ministerial Board		44.42
Men's Work		85.30
American Bible Society		17.98
Undesignated funds	981.24	32,734.54
	\$7,816.43	\$102,079.28

General Mission Board

During November contributions were received by the treasurer of the General Mission Board as follows:

	Receipts	Total rec'd since 3-1-34
World Wide Missions	\$1,562.84	\$13,714.92
Student Fellowship Fund		681.51
Women's Work Project	427.29	5,889.18
Home Missions	999.92	1,829.57
Greene County, Virginia, Mission		12.00
Foreign Missions	126.48	2,783.50
Junior League Project	141.03	596.17
B. Y. P. D. Project	5.00	450.89
Home Missions Share Plan		70.81
Intermediate Project		36.60
J. B. Emmert Memorial Fund		5.00
Men's Work Project		188.58
India Mission	16.00	895.91
India Native Worker		45.00
India Boarding School	80.00	296.21
India Share Plan	265.00	1,324.81
India Hospitals		48.65
India Missionary Supports	773.06	10,050.86
China Mission	9.21	320.23
China Native Worker	9.47	71.17
China Share Plan		212.50
China Hospitals	12.25	26.85
China Missionary Supports	650.91	6,003.42
South China Mission		162.00
Sweden Mission		20.00
Sweden Missionary Supports	50.00	995.00
Africa Missionary Supports	728.51	7,895.21
Africa Mission	233.11	5,538.11
Africa Share Plan	31.25	438.31
Africa Leper		32.33
Conference Budget	856.24	32,352.38
Conference Budget Designated for—		
Board of Christian Education	92.76	2,676.03
Bethany Biblical Seminary	282.85	2,897.13
General Education Board		62.69
General Ministerial Board		44.42
American Bible Society		17.98
Conference Budget Share Plan	125.00	382.16

The following shows the condition of mission finances on November 30, 1934:

Income since March 1, 1934	\$ 83,062.24
Income same period last year	84,408.94
Expense since March 1, 1934	118,189.21
Expense same period last year	105,685.53
Mission deficit November 30, 1934	40,716.17
Mission deficit October 31, 1934	36,169.97
Increase in deficit during November, 1934	4,546.20

HOME AND FAMILY

The Christmas Fireside Dream

BY IRVIN H. MILLER

By the fireside I sit and dream
Of that wonderful story of old,
Till over me its glories stream
And all of its beauties unfold.

I see the light of long ago
Streaming o'er Bethlehem's plain,
I see the manger, rude and low—
I hear the angels' glad refrain.

I see the Light of ages there,
The spotless Child, the infant King,
While wise men with their incense prayer
To him, their rarest treasures bring.

I see a trail that leads afar,
Down through the mighty flood of years;
Above it shines the Christmas star,
A light to bless this vale of tears.

That wond'rous light, I see tonight,
Above the restless multitude;
It shines again, with lustre bright,
As once it lit the manger rude.

Oh, heedless throngs, who seek for peace,
An empty world is calling you;
Behold the Light which ne'er shall cease,
To guide you in the pathway true.

To those who struggle on the way
With a weary step and slow,
The message comes this blessed day
As once it came long years ago.

How bright the light that shines tonight
From windows of the rich and poor!
How sweet the music, soft the light
That streams from out the old church door!

While fire light shadows go and come,
And evening chimes sound from afar,
I know there shines above my home
The bright and glorious Christmas star.

Norristown, Pa.

Holly Days

BY ADA SELL

"Holly days are here again,
The mistletoe brings cheer again,
We're full of Christmas cheer again,
Holly days are here again."

THUS parodied Gordon, as he ran up the walk leading to the House of Lyons. Yes, everyone called it that. Two ageing maiden ladies lived there, and what they hadn't tabooed and made ultimatums about wasn't worth either.

Positively no Trespassing. Don't run through this yard. Tradespeople use back doors. Dogs and cats not allowed. Delivery boy, put packages on pine table, do not cross the kitchen and muddy the floor.

Taboo, taboo, taboo! When Janet had arrived to visit for the first time her Aunt Hester Lyons and Aunt Lucinda Lyons, the taboos had amused her. Surely the aunties did not mean all the silly don'ts. But Janet soon found out they were meant in dead earnest. What had seemed a source of amusement to her very quickly turned into a source of the blues. How could she stand to spend the winter in such a shut-up, fenced-off environment? Had she known more about her aunties than their sweet-sounding all right letters had disclosed, Janet would never have come to visit them. But a fleeting thought struck her: she would never have met Gordon.

How one's thoughts waste time! For years it had been Janet's wish to visit Aunt Hester and Aunt Lucinda. The very names, though a trifle dignified, suggested to Janet all she lacked and had always coveted—comfort, nice clothing, luxuries, culture. Face to face with her aunt's home, Janet saw the illusion of her earlier imaginings. The two old ladies refused to allow themselves comfort, seldom purchased a new piece of apparel, banned luxuries, and their culture was of a shallow nature.

Janet indeed wearied of the constant ringing of bells, meant to send herself scurrying upstairs, downstairs, to back rooms, to front rooms, and to basement or attic.

"Aunt Hester, who ran steps for you before I came?" questioned Janet nicely.

"There you are; young folks are never satisfied! Nothing to do all day long, and she doesn't wish to run a few steps!" expostulated Aunt Hester, two red spots showing in her cheeks.

"If I've been up here answering your bell once, to-day, I've answered it twenty times, auntie dear!" remonstrated Janet gently. "Not to say anything about answering Aunt Lucinda's rings. I've tried to write to mother, and it seems I can't ever get the letter ready to mail."

"She needs half a day to write a letter! My! My!" gasped Aunt Hester with a look of horror well-feigned.

"I'm going out with Gordon to hunt holly, Aunt Hester; I'll be back by supper time. Gordon's eating supper with us. Good-bye!" flashed Janet, finishing the last half of her speech loudly while dashing down the stairs.

"But wait! See here! I need some one to get me the paper at five. And to call up Dr. Bliss. And . . ."

"Mary said she'd take you the paper! I'll call Dr. Bliss as soon as I get back. Good-bye!" sang out Janet merrily.

Mary, maid-of-all-work in the kitchen, had her hands up in consternation at the inexplicable escape of Janet. But before Janet had quite reached the outer door, Mary patted her kindly and pushed a paper of lunch into her hands.

"I'll be back to supper, sweet!"

"Yes'm, but climbin' mountains makes a lively hunger for young 'uns."

"Thanks, dear!" sang out Janet as she closed the back door and twinkled at Gordon.

"It worked, Gordie! Thanks for the suggestion! I could never have done it alone. But I don't see how I could stand to do it again," said Janet, finishing with a sigh.

"It will be easier the next time, dear! Race you to the top of the first mountain, Jane!"

"Right-o!"

Almost abreast the goal was reached. Then followed an invigorating hike, searching for holly. Bright eyes, rosy cheeks, smiles, were some of the by-products for Janet; the muscles of Gordon's arms showed big and strong as he broke off branches. His eyes showed no signs of dissipation. His manly stride and bearing proclaimed him a fine specimen of young manhood.

Having secured all the holly they desired, the two sat on a tree trunk, felled by last summer's storm. Mary's sandwiches tasted fine. It was while sitting there that Gordon saw Janet's eyes clouded over.

"Blue again, Jane?"

He seemed to prefer Jane to Janet. The way he said it made Jane flush. The question held reproof. At first unable to find answer, Janet soon was given words by her welled-up feelings.

"You can talk! You aren't penned up in a dreary house with two chronic neurotics! If I only had the fare, I'd start home tonight! We don't have much, but at least we have happiness!" burst out Janet.

"Then you do have much, Jane," said Gordon.

"How does Mary stand it, year after year, dear?" continued Gordon.

"She's better than I. That's how, I suppose," said Janet, breaking down.

With his arm encircling the sobbing girl's waist, Gordon told some of his observations, observations he had made, making pastoral calls.

"I do believe the bravest heroes are those who are shut in with querulous, demanding invalids," affirmed Gordon. "Take Miss Emma who gave up being married ten years ago to wait on her helpless father; she never complains to others, although I imagine she has her secret Gethsemane. There's Houston Smith, engaged but feeling the responsibility of financing the home for his mother and sisters."

"You mean I have nothing to complain about?"

"Very little, if anything, dear. Rather think of the

cheer you might bring to the two lonely old people."

Janet felt rebuked, and rightly so. She resolved to put herself last for a while, and was really glad she had not gone home. She did not mean to stay in the House of Lyons the whole day long, but while there she meant to serve and serve cheerfully.

"Besides, if you're going to marry a preacher, you know a preacher's wife is called on to do lots of things," added Gordon.

"I'll try," said Janet sincerely.

Before the supper was over Gordon had Aunt Hester and Aunt Lucinda both laughing as they had not laughed for many a day.

"Sing that tune I heard you sing when you came for Janet," begged Aunt Lucinda.

Janet could not believe her ears. She had had no idea that Aunt Lucinda had seen any difference in the coal-truck noises and Gordon's singing. It all went to prove that song is contagious. To Lucinda Lyon it meant reminiscences. She herself had given up love to wait on Sister Hester.

The four of them were singing Christmas carols as Janet played the old harp. Thus Christmas peace descended upon the House of Lyons.

Altoona, Pa.

How About Our Christmas Cards?

BY MRS. J. Z. GILBERT

WHAT greetings do we send on our Christmas cards? Simply a meaningless picture and a wish for a "MERRY CHRISTMAS"?

Cards for this lovely season should be selected with more than passing concern else we seem to overlook the message of joy brought to the world by the coming of the "new-born King"—the message every Christian should gladly carry to the world. It is so easy to buy cards hastily from the thousands that are thrown upon the counters. It takes more time to select with care, and too it usually costs a little more to purchase cards of a different sort. But is it not time and money well spent?

About a year ago a lady called to show me her cards, hoping to secure an order. After looking over her supply I told her as kindly as possible that I would be glad to buy from her, but that she had none with a single message, not even a picture to indicate the coming of a Savior for the world.

With a significant smile she said: "Oh, so few people believe that story anymore that we do not carry such cards."

"Then," said I, "if this be true, we who believe the story should be all the more careful to send out cards bearing the message to others; and I as a Christian woman should take care in the selection of such cards even though they may cost more." We passed a

few further remarks and then the lady went her way, each of us expressing a kindly wish for the other.

Not long ago she came again to say that she was selling real Christmas cards this year and would be around soon. Very recently her husband was making deliveries in our community and mentioned to me the fact that they were being quite successful in selling cards this year.

Whether or not it may be a matter of commercial concern *only* to them, yet it is gratifying to believe that many people still hold sacred the story of the Christ Child's birth.

Los Angeles, Calif.

How to Keep Christ in Christmas

BY FLORENCE S. STUDEBAKER

In Five Parts—Part Four

BUT some one asks in alarm: "What of Santa Claus? Are you going to leave the old saint out in the cold?" No, Santa, has his place, under one condition. Do not misunderstand. He must never, never in any sense supplant the Christ Child.

In an age when parents and teachers are striving to have everything in surroundings and occupations prove constructive to the child, it is a shame to build up a carefully nurtured belief for five or six years with the knowledge that its eventual shattering will cause hurt. It is harmful to the child's faith in his parents for him to learn from other sources that there is no Santa Claus while the home stoutly affirms his actual existence.

Children's loves and faiths are more deeply rooted than most people realize. These roots are tender and injury to them sometimes leaves everlasting blight on future attitudes. Parents should tread lightly when they demolish any structure the child has built, whether it be of blocks or sand, of confidence or affection.

During their first years most children believe absolutely in the jolly saint as a real person, and parents should be prepared to answer the child's questions and soften disappointments before their doubts are weakened. If a new and finer structure is provided before the old one is destroyed, the child himself will cast aside that which he has outgrown without harm. The mother who tells her child from babyhood that Santa Claus is the spirit of Christmas giving finds that her child has no structure to be destroyed.

Santa should be explained to the child as the symbol of Christmas giving, just as Jack Frost is the spirit of winter weather. Children may love him as a Christmas fairy, planning on his coming as merely the prompter in the hearts of loved ones from whom the gifts actually come. One mother when telling her child about Santa explained that only those who love us give us gifts. Red is a symbol of love so Santa's dress is that color.

"Why," exclaimed the child, "I could play Santa, too, if I had a red suit!"

"You do not need a red suit; you need only two things," answered the mother.

"What things, mother?"

"Love in your heart is one thing; to be able to keep a secret is another."

"Why, I have those already. I could play Santa Claus now."

"Of course you can. You know the towel you are embroidering for grandma and the bookmarks you made? You have been working at them because you love people and want to make them happy. You have kept those secrets."

"Oh, mother, I am Santa Claus. He is that feeling in my heart that makes me glad and sing when I give somebody something, isn't he? Oh, it's going to be fun this Christmas!"

Another story related in *The Children's Leader* several years ago tells how seven-year-old Betty, while waiting for the time to arrive to dress for the Christmas party, was told by a boy down the street that there is no Santa Claus. Betty was amazed and her fears confirmed further when a gust of wind drew mother's door open and there on the bed lay a beautiful, silken clad sleeping doll. The child forgot the warning not to enter the room and ran eagerly forward for closer inspection. The tag read: "To Betty, with love, from Santa."

"Why, it is for me," she cried. "Why didn't moth-

"Help Senator Nye!"

BY RUFUS D. BOWMAN

The senate hearings on the munition industry are on. These words are written on Dec. 8 and the hearings are to continue two weeks more. At that time the funds will be exhausted which were granted for this investigation. The Senate Committee has discovered a mass of material that cannot be completed with the funds allotted.

Senator Nye plans to ask Congress for more funds when it meets in January. He wants to show the Senate that the American people are interested in the continuance of this inquiry into the munition business.

What can we do to help continue these senate exposures of a business that has helped and is now helping to create wars?

1. Write to Senator Nye at once expressing your interest in the continuance of this inquiry and your hope that an additional appropriation can be secured from congress.

2. Put on the drama in your church, B. Y. P. D., or college, entitled, "This Munitions Business." It has been prepared by the National Council for Prevention of War and can be secured through the Board of Christian Education, Elgin, Ill. Price, 10c a copy or \$1.00 for 12.

3. Write to the senators from your state showing your interest in the appropriation of additional funds for this investigation.

Washington, D. C.

er tell me about it? He wasn't to come till Christmas Eve and this is three days before."

When big sister helped her dress for the party Betty asked many questions, tactfully omitting her discovery of the doll. If Santa came to the party where would he stay till Christmas Eve? What would he do with his reindeer?

Then Bobby, a poor lad from the neighboring tiny grey house, ran into play with Betty a few moments before she went to the party.

"My mother says Santa Claus will bring me some new mittens but she isn't sure," said Bobby. "Father has been sick so long he couldn't paint the house and it's such a little house, maybe Santa won't see it. Mother said she was afraid it wouldn't do any good to hang up my stocking this year."

"Not hang up your stocking!" Betty was amazed and horrified.

"Mother says she doesn't think Santa can come to our house this year," repeated Bobby very soberly, then added, "I—I th—think perhaps there isn't any Santa Claus."

Betty's world whirled. No Santa Claus! There it was again. "Oh, yes, there is," she argued, bravely. After some discussion Betty hurried to the party fully determined to see Santa personally and remind him about Bobby who was poor. At the church the games and songs were so delightful that Betty forgot her fears until she happened to slip into the hall for a drink of water. One of her teachers was speaking in a near-by room.

"There, Dr. Ames, you make a fine Santa Claus. Even your own daughter wouldn't know you. Here let me pin your beard on with this safety pin."

Betty stood transfixed. Dr. Ames was the minister and Harriet the little daughter her own age. She was strangely troubled and ran back to the room as fast as she could go. Sure enough when Santa came in later, Betty looked and right under his chin was a big fat safety pin. She took her present with tear-dimmed eyes and a polite "Thank you."

If there was no Santa now she could not tell him about Bobby. And yet, maybe it was really Santa 'cause there's a fireplace in the room. In a flash she was out the door and racing down the hall. She pushed open the door and there stood Dr. Ames pulling off his big boots. A long white beard dangled from a table.

"Why, Betty," he exclaimed as the sobbing little girl slipped into his open arms. "What is the matter?" And then she poured out the whole story about the boy down street, about Bobby and the doll.

"Everybody knows there isn't a Santa . . . mother . . . teacher . . . and even you." And Betty cried as if she had lost something very precious.

Franklin Grove, Ill.

(To Be Continued)

Smiling

BY J. H. LONGENECKER

It is a fine characteristic to be wearing a smile. Many are doing this through a long life of varied experiences, not only in days of prosperity and sunshine, but also in days of adversity and sore trials. They do this because this fine gift came to them innate and inborn; made doubly strong by divine grace and Christian training. Folks of this disposition have a host of friends, for it is contagious.

A number of sisters were busily engaged in preparing for a religious meeting in a country home when all at once they were informed that "Hannah is coming." The faces of all present immediately lighted up, and by the time greetings were exchanged the entire group was all sunshine and smiles, because of this godly woman who came from a humble home, and who herself was always happy in the Lord, and happy on the way.

In a life of this kind there is not much room for pouting. Such a soul will unconsciously bear gladness and good cheer to many who are burdened and who are in great need of help and comfort.

Since it costs so little, when we meet our friends, to speak a kind word, with a smile and a countenance lighted up with divine joy and the Holy Spirit, and since such an effort is so far-reaching, and may be of such an uplifting nature, it is indeed worth while to cultivate this fine trait in our Christian life and to manifest the same in our homes and to all with whom we come in contact.

Many have stood at the side of the casket, viewing the remains of a dear departed friend and have noticed the smile still on the face. And if such fell asleep in the Christian faith their friends could turn away with the blessed assurance that God's children will have a glorious meeting where there is joy and smiling in the better country.

Palmyra, Pa.

Christmas Eve

BY LEO LILLIAN WISE

It was the day before Christmas and Carrie Reed felt as if she would lose her mind. During the months and months of striving to make every penny do the work of two, yea of three at times, it had not been quite as bad as it was right now.

"Why," she muttered to herself softly, "it just makes me sick to pick up a newspaper and see the words *Buy for Christmas*, as if I wouldn't turn my purse inside out if I could! And not just for toys and books either! I would buy every one of the children warm underclothes and stout shoes." Here she paused to wink back unruly tears as she thought of the thin shoes her four darlings were wearing. Then she re-

sumed: "And blankets for their beds. And for Dan, the best husband in the whole world, the things he needs! And, oh dear Lord, *you* know I don't mean to be crabbed and mean, but when I see some folks having the things, just common things, that I covet for my own, it is hard to keep sweet and smiling!"

Right then her head was bowed for a moment as she steadied herself against the table for one unseeing moment. "But, to hear the children clamoring to go up town to see the community tree and hear the program tonight seems like a mockery to me. How can I go?"

Busy mothers haven't much time to stand and ponder upon the inequalities of affairs, and Carrie Reed didn't waste time. Swiftly, with practiced hand she finished her tasks for the supper when five hungry members would be trooping in.

"Say, mom," Jimmie was spreading his bread with delicious jam, "we're going to the program tonight, ain't we?"

"Please, mom!" three other voices pleaded, while Dan looked at her questioningly.

"Oh, I expect so," and she tried hard to keep the grudging note out of her voice.

"Goody," and four youngsters bent to their plates to eat their supper without delay. The two little girls did the dishes, while the two boys tidied up the living room, tasks their mother oftentimes had to remind them of.

Carrie did not realize the picture she and her family made as they stood waiting for the program to begin. To begin with, there was Dan, a tall and slim-faced father with the look of responsible judgment upon his face; there were the children, straight, erect little bodies, shining faces, stray curls peeping out from beneath the caps they wore; lastly, Carrie herself, a heroic little figure, love in her eyes, the brooding mother who cares for her own. It was small wonder that here and there in the crowded throng there were those who scarce took their eyes off the family group. There were those who smothered sighs as they thought of days gone by when they too had gone with a small family and watched together some event. One woman pressed nearer, a young woman, who had lost her family, and somehow found comfort in the sight of another woman and her flock.

A signal, and a violinist stepped forward and the strains of O Little Town of Bethlehem stole softly upon the crisp, snow laden air. The great crowd hushed to an intense silence. As the strains died away, little Edith whispered to her mother, "Mom, you could almost see it, couldn't you?" And Carrie hugged the child close.

Then came the reading, rather the telling of the old, old scene, word for word as Luke gives it, by a white-haired minister; so well did he know the words that he needed not to look at his Testament held in his

hand. As he said, "among men of goodwill," something seemed to grip Carrie. There! That was what she needed—*goodwill*! Of course there are inequalities, injustices, hates, despairs, but men of goodwill must carry on in the meaning and spirit of that night when Jesus was born in Bethlehem.

Carols rang out; every one joined in; one didn't note quavering voices nor flatted notes nor off keys, because he was out under the open sky with the Christmas tree, a towering pine with the lighted star at its top and gleaming all the way down with tiny twinkling lights. One somehow felt that God was in his heavens and all was right. Tomorrow would bring the daily stress and the turmoil, the questions and the aching depths, but just then strength was being given and received.

The Reed family walked silently home; even the least one was still. And as they entered the warmth and enclosing shelter of their home Carrie said softly: "Tomorrow we will tie bits of suet upon the branches of the trees for the birds to eat."

"Mother, that is the Christmas spirit," answered Dan, the best husband in the world.

Bellefontaine, Ohio.

Necessities

BY MRS. A. D. FLORY

Necessities sure, who asks any more
In times of depression, when we go to the store?
But the question to me is: Can we agree
On just what is needed for you and for me?

Good food surely we need; too much is bad indeed;
For then to the doctor you go in full speed.
The same with the land and houses you prize,
Too much of either is very unwise.

But the joy we give to a little child
Is oft rewarded by a loving smile.
For the toys that are given in the Christmas way
Bring happiness often for many a day.

The kite may soon break, but so may the heart
If nothing is given that joy will impart;
The toy balloons, how quickly they perish,
But that's not so bad as the heart we cherish.

Now dainty clothes we all love to see,
And rompers for baby to be in his glee;
But the time that you spend on frills and laces
Might better be spent in jollier places.

But the doll and the tree, the ball and the wreath
And all of the toys that love can conceive,
Must come in their places, or great is the risk
That we've made a mistake in making our list.

Now just one thing more, of that give full measure;
The more love we give, the greater our pleasure.
No money can buy it, so who should deny it,
The Gift of all gifts, to our Savior today?

Glendale, Calif.

KINGDOM GLEANINGS

Calendar for Sunday, December 23

Sunday-school Lesson, The Christian Home.—Luke 2: 8-19; Eph. 6: 1-4.

Christian Workers' Meeting, God With Us.

B. Y. P. D. Programs:

Young People—Coöperative Christmas Program.

Intermediates—"Love Came Down at Christmas."

* * *

Gains for the Kingdom

Twelve baptisms in the Union house, Fredericksburg church, Pa., Bro. Paul Meyer of Lititz, Pa., evangelist.

Four baptisms in the Clover Creek church, Pa., Bro. A. R. Coffman, pastor-evangelist; two more baptisms on Nov. 4.

Seven baptisms in the Buffalo church, Pa., Bro. John E. Rowland of Mechanicsburg, Pa., evangelist.

Two baptisms in the Verdigris church, Kans., Bro. Chas. Miller of Garnett, Kans., evangelist.

Six baptisms in the Lone Star church, Kans., Brother and Sister O. H. Austin of McPherson, Kans., evangelists.

Fourteen baptisms in the Fredonia church, Kans., Bro. W. C. Sell of Du Bois, Pa., evangelist.

One baptism in the Okeechobee church, Fla.

Eight added to the Walnut church, Ind., Bro. J. S. Alldredge of Anderson, Ind., evangelist.

Eight baptisms in the Buena Vista church, Va., Bro. A. C. Miller of Johnstown, Pa., evangelist; four baptisms at Concord, Bro. Showalter, pastor-evangelist.

Sixteen baptized and one received on former baptism in the East Dayton church, Ohio, Bro. Chester Petry of Mogadore, Ohio, evangelist.

Seven baptisms in the Pine Creek church, Ind.

Two baptisms in the Spring Grove church, Blue Ball house, Pa., Bro. David Snader of Akron, Pa., evangelist.

Fourteen baptized in the Spring Creek church, Iowa, Brethren B. M. Rollins and O. J. Messamer, evangelists.

Three conversions in the Mohican church, Ohio, Bro. Oliver Royer of Alliance, Ohio, evangelist.

Four baptisms in the Keyser church, W. Va., Bro. C. O. Showalter, pastor.

Three accepted Christ in the Green Tree house, West Green Tree congregation, Pa., Bro. Norman K. Musser of Columbia, Pa., evangelist.

Six baptisms in the Locust Grove house, Nettle Creek church, Ind., Bro. R. N. Leatherman of Grand Junction, Colo., evangelist; seven baptisms previous.

Three baptisms in the Mt. Joy church, Pa., Bro. J. H. Graham of Windber, Pa., evangelist.

Six baptisms in the Sams Creek church, Md.

Seven baptisms in the Beaver Creek church, Md., Bro. John Glick of Bridgewater, Va., evangelist.

Four baptisms in the Rock House, Ky.

One baptism in the Painter Creek church, Ohio.

Ten joined the West Milton church, Ohio, Bro. D. G. Berkebile of Bradford, Ohio, evangelist.

One baptism in the Rockwood church, Pa.

Two added to the Montebello church, Va., Bro. W. E. Cunningham of New Glasgow, Va., evangelist.

One baptism in the Haxtun church, Colo.

Three baptisms in the Glendale church, Ariz.

Eleven baptisms in the Detroit church, Mich., Bro. Chas. Forror, district evangelist, in charge.

Two baptisms in the Canton church, Ohio.

One baptism in the Pine Creek church, Ind.

Seven baptisms in the Poplar Grove church, Ohio, Bro. Chas. Flory and wife of Piqua, Ohio, evangelists.

Two baptisms in the Allison Prairie church, Ill.

Three baptisms in the Conestoga church, Pa.

Three baptisms in the First South Bend church, Ind.

One baptism in the Thurmont church, Md., Bro. M. R. Wolfe of New Windsor, Md., evangelist.

* * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Rufus Bucher of Quarryville, Pa., Jan. 7 in the Williamsburg church, Pa.

Bro. J. H. Cassady of Washington, D. C., Jan. 27 in the Canton church, Ohio.

Bro. J. A. Robinson of Johnstown, Pa., Jan. 1 in the West Dayton church, Ohio.

* * *

Personal Mention

Eld. John F. Frantz of Wabash, Ind., writes: "In regard to placing the Messenger in 75% of the resident families, we expect to reach that goal." What are you expecting to do?

Bro. Paul Daugherty, Pleasant Dale, W. Va., will be glad to serve the churches in evangelistic meetings next summer. He has not been in pastoral work since September and will welcome correspondence from any church desiring a pastor.

Driving through—why not stop and see the Publishing House and the folks? They did—Pastor Arthur L. Warner and wife of Polo, Ill., with their "in-law" brother and sister, Bro. C. C. Myers and wife of Argosville, N. Dak.

Bro. J. E. Steinour, pastor of the Belvedere church of Los Angeles, sent us by air mail a copy of his message, "Christ Before Bethlehem," delivered over KFI under the auspices of the Los Angeles Church Federation. Even so it was too late to be included in this Christmas number. Devoted chiefly to Christ's preëxistent activities it had this fine culminating thought: "When I think of his birth, the incarnation, I rejoice that God in Christ came to earth and united with the human race to redeem us back into fellowship with himself. . . . He is a great Savior. He is my Savior. Is he your Savior too?"

Pastor John Wieand writes us about the Prayer Day service, Nov. 25, in the Bow Valley church, Arrowwood, Alberta. We quote: "Each person gave a talk on the assigned topic and conducted the season of prayer following. There was a musical interlude between each pair of hymns—opportunity for going and coming and a transition from one theme to another. . . . No pressure was exerted for fasting or continuous attendance, yet no less than twenty per cent of the resident membership was present throughout the six and one-half hours. Others departed for a while and returned. Some who tire easily did not get tired there. Youth, with good appetites, did not get hungry."

Missionary Lucile G. Heckman, writing Oct. 22 from Marama, Nigeria to Dr. C. C. Ellis in acknowledgment of his letter to the mission, had this paragraph of general interest: "The deputation spent their first two weeks here with us at Marama. We can't be too grateful to the church at home for sending them to us. The immediate good is great and the future increased understanding of our problems will I am sure make the visit worth many times over what it has cost." You will also be interested in finding in the correspondence section, page 25, a copy of the letter

which the native church at Marama sent in reply to the letter of Dr. Ellis. Written by the young man whose name is attached, it carried forty-seven other signatures.

Bro. J. D. Zigler, pastor of the White Cottage church of Northeastern Ohio, writes us of the progress of the work at that place. Among recent accessions was a Presbyterian minister, Rev. E. E. Neff, whom Bro. Zigler had the pleasure of baptizing Dec. 1. Two days later at a specially called council of the church, Bro. Neff with his wife, already a member, was installed into the ministry of our church, Eld. C. H. Deardorff of Ashland officiating. The Neffs have had not only broad academic training but large pastoral experience, mostly among the mountain people of Kentucky. In five years' work there they "built two churches, organized six outpost Sunday-schools, visited three thousand homes and received a hundred and fifty into the Presbyterian faith." They were heartily welcomed into Brethren fellowship.

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Miscellaneous Items

District Workers' Conference for Middle Indiana will be held at the Roann church, Dec. 29, beginning at 9:30 A. M.

Ministerial Institute of Northeastern Ohio will be held in the Hartville congregation, Dec. 26-28. A fine program is in prospect.

"**Tinker Creek church** makes progress. A letter distributed to the membership on Dec. 9 reveals this fact." So it does, sure enough. It shows healthy gains in giving, in Sunday-school attendance, in church membership. The latter was 204 in 1932; 246 in 1933; now it is 262. All debts are paid, with a Dec. 1 balance in the treasury. "The answer to this improvement is that some have increased their giving by dedicating a tenth of their income to the Lord." You want to know where Tinker Creek is? About two miles northeast of Roanoke, Va.

After telling how he enjoyed a certain communication which appeared in the Messenger and was rather severely criticised by some, our correspondent adds this interesting comment: "Should it be more trying on the stand pat brethren to see such articles in the Messenger occasionally than for the brother that craves a change? . . . I enjoy a variety. What appeals to one does not to another. We go after what we like, the bee for honey, the buzzard for carrion, not casting reflection on any. I do like those good old brethren." Well, he'd better like them, for he happens to be one of them himself.

Manchester College again invites ministers and their wives to come to Manchester, Jan. 1, with their sons and daughters as they return from the holiday vacation. Walnut Street church members will furnish lodging and breakfast free. A fellowship supper and program at the local church will be had on Jan. 1 and a program Jan. 2 until shortly after noon. Some of our church workers from the districts, Elgin, Chicago and Manchester, will lead and give addresses. Please let us know that you are coming so that lodging can be provided.—L. W. Shultz, North Manchester, Ind.

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Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

Let's Stay Married, by Perry L. Rohrer. The Elgin Press. Price, \$1.50. 160 pages.

The author's purpose is to help the married to make proper adjustments where differences arise, and to help the un-

married to consider wisely the choice of life partners. As a consulting psychologist the author has had a wide experience in attempting to keep together or bring together estranged wives and husbands. His book is the outgrowth of a serious study of many cases of marital differences. His method is to state real situations and to follow this by summaries and suggestions for adjustments. Throughout the entire book he is frank, concealing nothing. Of the many concrete cases he has studied he has seen fit to group all under nine heads: Jealousy, The In-Laws, Sex, Disappointment in Love, Age Differences, Increased Incomes, Personal Appearances, Religious Differences, and Social Differences. The style is smooth, easy to read and readily understood. Some would prefer that the chapter on "Sex" had not been written so extremely frank; others will consider it just right. Dealing with nasty conditions the author naturally was forced to dwell on unfortunate situations. His solution for the way out is wholesome when he gives advice. If those unhappily married will be helped to a better understanding of one another, and if those about to be married will be enabled to avoid pitfalls that have ruined other homes, as the result of reading "Let's Stay Married," the author's purpose in this treatise will be realized. Strange as it may seem, one learns that poverty seldom destroys the home. On the other hand, wealth has ruined many homes that otherwise might have been happy.

THE QUIET HOUR

Loyalty

2 Samuel 23: 13-17

For Week Beginning December 30

And three of the thirty went, v. 13

These are David's mighty men. The three made this venture for their leader while they were together. Men are braver when in the company of those of like mind and purpose (Psa. 119: 63; Mal. 3: 16; Acts 2: 42; Philpp. 1: 3; 1 John 1: 7).

David was an exile from his home, v. 14

Times of adversity call forth the latent heroism which is in men (Lev. 26: 16; Deut. 28: 48; 32: 24; Psa. 16: 4; Isa. 8: 22).

David thinks of home, v. 15

David never lost his love for the humble home out of which he came. It is the little man who turns proudly away from his humble origins (Isa. 48: 9; 1 Pet. 3: 20; 2 Pet. 3: 9).

Three mighty men break through the host, v. 16

Loyalty does not wait to be driven to its duty. These men heard David sigh, and they were off. Loyalty is always on the lookout for something to do. It has a keen eye to find just the right thing to do (Deut. 5: 29; 2 Chron. 11: 16; Neh. 9: 8; Psa. 57: 7; Jer. 24: 7).

He poured it out unto the Lord, v. 17

It is easy to be loyal to a man like that. He does not demand. David did not ask for a drink from the well at Beth-lehem. Such a leader is always eager to give, not to get. Men naturally rally to his banner (John 13: 35; 21: 16; 1 Cor. 13: 1; 1 John 3: 14).

Discussion

Is it easier to be loyal to a person or to an institution? Which type of loyalty is preferable? Why? Can one express his loyalty to a person through membership and service in an institution?

R. H. M.



MISSIONS

This Department
Conducted by
H. Spenser Minnich



Behind the Statistics

BY ANNA B. MOW

"THE church has too often guided its policies and formed its judgments without regard to inner experience. It has been interested in externals and not in the inward experience of people. Its educational program has suffered from this same external way of doing its work and judging its results. It has often kept records and reports covering only external things. It has counted the offering without attempting to weigh the motives that prompted the givers. It has kept faithful record of the attendance without having any record or any evaluation of what the results of attendance have been." (From *Young People's Method in the Church* by Hayward and Burkhardt.)

I want to tell a few of the things that do not come into the table of statistics.

The other week there were eight baptisms at Khergam. One was that of a boy from a Christian family. The other seven were indigenous neighbors who came because of the power of the life witness of their Christian neighbors. Of these seven one was an Arya Samajist, a young man of some twenty. He was formerly much opposed to Christianity. He had been an earnest idol worshiper but he found no satisfaction in that worship, so he became an Arya Samajist and sought truth and satisfaction in reformed Hinduism. Still he was not satisfied. A mission library was opened in the town several months ago just across from his sweetmeats shop. He became friendly and later took a New Testament and read it. He said one day: "When I read that the truth grew in my heart. . . . This is what I have been seeking. So I have decided I must be baptized." And so he came. The day he was baptized he ate dinner in the same home I did. He was telling me his joy in finding the truth at last. I asked: "But won't you receive persecution now?" He answered: "Yes, of course, but what of that?" Then I remembered that the kingdom of heaven is like unto a man who is a merchant seeking goodly pearls, and having found one pearl of great price, he goes and sells all he has and buys it (Matt. 13: 45, 46).

One morning one of the Bible school women came

to me with a story of being slandered by another Bible school woman. I heard her story, then sent for the other woman and heard her side. Both of these women are young and grew up in non-Christian homes without any opportunity to go to school and are just now learning to read. But their husbands had Christian and school advantages. Soon the two women were both talking and each tried to make me believe the other the worse. I soon perceived that the problem was not the matter they had fought over the day before, but the real trouble was that they had felt enmity for each other for years. So I told them we would pay no attention to what had happened the day before, for judging in that matter would not help, but we would talk about the real trouble which was lack of love. Then I talked to them about how God is love, how Jesus revealed that love, and how he said: "By this shall all men know that ye are my disciples, if ye have love one to another." I talked to them about their responsibility to learn to be true examples of God's love, for only thus could they help their husbands in the Christian work they have to do. Then we prayed together. After we prayed they half way smiled at each other, but how difficult it was to give up the hard feelings of years. Then again each began to justify herself because the other had told lies about her. One asked, "How can I love her when she treats me like that?" I told her: "You can't—unless you have God's love in your heart. Human love does not go that far. If you hate you hurt yourself more than the one you hate. You each are responsible for the condition of your own heart. Ask Jesus and he will give you a change of heart." To see those two young women stand there—battle grounds for the spirits of love and hate—tore my heart. I seized a hand of each, saying: "Look here, sisters, I know this is so. I have seen it happen and I know how much of a miracle it takes, but I know it is possible for God has helped me to love people whom I did not feel like loving." Then they began to weep. We talked some more about what it means to be a real witness for Jesus; then I put their hands together and told them to go back to their homes and be real witnesses to the power of God's love to dispel hard feelings of long standing. All of a sudden they threw their arms around each other and stood thus a moment, then turned to me with glorious smiles on their faces and started down the road together. I went to the other side of the house to watch them as they disappeared out of sight, still with locked arms. I felt as if we were looking into the holy of holies. And I had to think of all the "Christian leaders" with Christian backgrounds and teaching who did not have love in their hearts and who had not yet experienced the power of God's love in their hearts, while these two ignorant women found the miracle Jesus came to perform.

I have seen one of our Indian leaders under fire. I

overheard a man in the clutches of hate threaten him with all kinds of revenge and harm. I have seen this man of God "meet abuse with blessings, persecution with endurance, and slander with gentle appeals" (1 Cor. 4: 12, 13, Twentieth Century version). The grace of God in this man's life is a mirror that brings shame to me. If some one is unkind to us it is so easy to desire revenge and rejoice in any ill that comes to the one we do not love.

Our statistics involve numbers, but I wonder if God's statistics are not according to the measure of the love of God in our hearts?

"Love is long-suffering and kind;

Love is never envious, never boastful, never conceited, never behaves unbecomingly;

Love is never self-seeking, never provoked, never reckons up her wrongs;

Love never rejoices at evil, but rejoices in the triumph of truth;

Love bears with all things, ever trustful, ever hopeful, ever patient;

Love never fails."

Bulsar, India.

Youth and Religion Movement in China

BY MINOR M. MYERS

AT the National Convention of the Young Men's Christian Association held at Shanghai in January, 1934, an urgent need was felt for greater religious emphasis and effort among the young men of China today. It expressed itself in the following way: "There are certain specifically religious activities, which provide so much greater possibility for the realization of profound spiritual experience that they can not be omitted or allowed to take secondary place in our program. These include: Individual and corporate worship; the study of the Christian faith; the sharing of group fellowship; unselfish Christian service."

Youth is living in a changing world. And it feels a despair over the breakdown of idealism, feels a loss of faith in man and human nature. Everything is challenged, authority in religion as well as in other areas of life. The so-called religious program of the church and the Young Men's Christian Association does not attract youth.

On the other hand there is a widespread and passionate interest in truth, a hatred of all insincerity and sham. There is an aroused desire for social justice and human welfare. Young people show a deep-seated yearning for something in Christianity that will point the way out of the present chaos.

This attitude prevailing among the youth of China presents a distinct challenge to the Christian forces because,

"1. Youth in despair, with anxious, worried hearts, is an easy prey to emotional evangelism. We need an

educational evangelism to guide and educate youth into normal emotional life—so they will use their emotional strength in service to their fellow men.

"2. Young people in their present helplessness, as well as national leaders, are calling the nation to repentance and self-examination. This is preparing our people for the sternest lessons of truth which heart-searching messages can bring. On the surface the nation's greatest problems seem to be economic and political—but at heart they are spiritual.

"3. To teach youth what service really means. The present youth enthusiasm for service must be religiously inculcated if it is to be permanent.

"4. Young people are seeking for a great cause to which they can devote themselves. This cause can be found only in loyalty to Christ and the spread of his kingdom here on earth.

"5. We must demonstrate in this age of science the superiority of the spiritual over the physical. Steinmetz said shortly before his death, 'The greatest discoveries in the coming generation will be in the realm of the spiritual.'"

In the light of these needs and the challenge to the Christian forces in China, at its 1934 convention the Young Men's Christian Association unanimously adopted a resolution inaugurating a youth and religion movement. The purpose of this movement is to present the Christian challenge to youth today, and the time will extend over a two-year period.

The main emphases are: (1) Strengthening of leadership by deepening the spiritual life and broadening the social vision of association workers. (2) Investigation and study of youth needs in local fields. (3) Help youth discover and apply the full meaning of Christian discipline for the individual and for society. (4) Stimulate greater coöperation between the Y. M. C. A. and the church.

Dr. Sherwood Eddy's visit this fall in intensive evangelistic efforts in ten or more cities is a part of this work among educated youth. The churches are co-operating in helping make this movement successful. In Tai Yuan a personal work committee has a nice group of volunteers organized and is busy at the job, not only as preparatory to Dr. Eddy's meetings, but for continuous Christian exercise and service. A committee for follow-up work is organizing groups and arranging for leaders of young people's classes and activities. Those responsible for promoting and guiding this movement have started a weekly prayer circle for those interested. Maybe the readers of the MESSENGER would like to share in this fellowship of prayer and with us join in some of the following petitions:

"For China, that the challenge of Christ may meet a ready response among her leaders, moulding the ideals for the new life of the nation; that her leaders

Christmas Greetings To Our Missionaries



The Church in America remembers you always, but especially at this Christmas time. We realize that you are away from the American hearthstone. You will be missed by loving relatives here. What a blessing is the power to project our thoughts across the seas at this sacred time.

Missions is the expression of the high and noble purpose of the Christian church, to give Christ as a great blessing to all people. How we do put our trust in you to personally represent him so that all men are drawn unto him! We confess that we in the home church have often failed you in not living up to the high ideals you have carried into your work.

Will you accept our Christmas wishes and extend them to the peoples among whom you live and work? It was said that the wise men, after visiting the Babe in the manger, "went back another way." Our prayer is that at this season many will see Christ and henceforth take the new road.



The Board on its own account desires to send you greetings, but realizing that we are only the connecting link between our one thousand congregations and the mission field, we send these Christmas good wishes in the name of the whole church.

GENERAL MISSION BOARD.

may wisely and unselfishly serve the people and the people loyally support their leaders in these days of internal and external danger and of creative opportunity in the life of the nation.

"That the Christian youth of China may be strengthened in their faith and Christian ideals; that their numbers may be greatly increased during this coming year; and that the church may be endowed with sympathy, wisdom, patience, humility, untiring hope and courage in its task of assimilating the youth who come for guidance.

"That they may stand fast in one spirit, with one soul striving for the faith of the gospel; that, they may embody in their own lives the highest ideals of Christ; and that all plans, literature, and meetings may be prepared with one purpose only in view, that of glorifying Christ and his kingdom among the youth of China.

"That the many groups of youth over the country who have had some knowledge of and contact with Christianity may with God's help find the way out in this period of great difficulty and perplexity; and that many of them may have the unspeakable joy of accepting Christ as their Savior and publicly acknowledging him as their Lord and Master.

"That in the great enterprise of love, our Father's will may be done as perfectly as in heaven; and that through these leaders the ministry of Christianity and

challenge of Christ to the youth of China may achieve its maximum effect."

Tai Yuan Fu, Shansi, China.

What to Pray For

Week of December 22-29

THERE are times in all of our lives when we need to pause and think back in reverence and appreciation on those who have passed on before. Such hallowed memories help to mellow our hearts and make us resolve anew to be more kind and gentle; they stir up deep desires within us to live more nobly in the coming days. Lives of great men and women all remind us that we can make our lives sublime, and departing leave behind us, footprints on the sands of time. Lives of missionaries given in sacrificial service in distant lands have ever challenged new generations to similar action. Let us pray that the lives of our own faithful missionaries may challenge us and our children and our children's children to fuller service for our Christ.

"For those who love truly never die,
Though year by year the sad memorial wreath,
A ring and flowers, types of life and death,
Are laid upon their graves.

"For death the pure life saves,
And life all pure is love; and love can reach
From heaven to earth, and nobler lessons teach
Than those by mortals read."

THE CHURCH AT WORK

Directed by M. R. Zigler, Executive Secretary; Rufus D. Bowman, Director of Adult Education; R. E. Mohler, Secretary of Men's Work; Mrs. Ross D. Murphy, President of Women's Work; Dan West, Director of Young People's Work; Raymond R. Peters, Chairman of Intermediate Committee; Ruth Shriver, Director of Children's Work; H. Spenser Minnich, Secretary of Christian Finance; Ross D. Murphy, representing the Pastoral Association; Ruth C. Sollenberger, Office Secretary.

ADMINISTRATION

An Adventure in Coöperation

Times have changed! Many people are still living who remember the long drive with horse and buggy to the Annual District Meeting. Sometimes the trip required a half day, but there were occasions when it took a full day or more. The districts were originally laid out for convenience in travel and administration in the horse and buggy days, but the primary reason for this type of organization has long since passed. Changing conditions, therefore, suggest the idea of certain changes in organization.

A basic principle in church organization is this: The unit of organization should be large enough to provide adequate leadership and finance but not so large as to make effective administration and supervision impossible. When judged by this principle, many state districts are too small and the general brotherhood, comprising most of North America, is too large. It seems imperative that some new unit be developed through which our church program may be more effectively administered.

For a half dozen years or more, a movement has been developing in the southeastern part of our brotherhood to weld together the thirteen state districts lying south of Pennsylvania and east of the Ohio and Mississippi Rivers into a working unit, commonly known as the Southeastern Region. A Regional Council of Boards has been organized, composed of one official representative of each district and the members of our General Church Boards who live in the area, with certain other representatives from men's, women's and youth organizations. The council meets annually at the time of the regional conference and an executive committee functions for the Council of Boards throughout the year.

The Regional Council of Boards has looked forward from its beginning to the time when it could employ a full time Director or Field Worker. Due to the splendid coöperation of our General Boards at Elgin and the hearty response in the several districts, this goal was realized Nov. 1 in the employment of Bro. Walter M. Kahle, Troutville, Va., as our first Regional Director. He is now at work in the region and he will give his full time to promoting the interests of the church throughout the region.

Our Regional Director will serve as the promotional agent between our General Boards and the several District Boards. He will interpret the policies and program of our General Boards to the several District Boards and will assist the District Boards in carrying on their work. It will be possible for him to hold conferences with District Board members and with ministers, Sunday-school workers, men's and women's organizations and with youth leaders in each district about every three months. Definite goals will be established and careful check and report will be made on each quarterly visit.

The specific goals for the first year are as follows:

1. To improve the ministerial and pastoral service in each

district. There will be frequent discussion groups to consider aims and objectives and methods. A definite program of training will be provided in our camp conferences and by means of special training schools for ministers.

2. To assist the churches in establishing improved methods of finance. Effort will be made to have District Boards and local churches undertake a serious study of the Biblical teaching of stewardship and approved methods of tithing and systematic giving. Definite tithing goals will be encouraged and it is hoped that giving to all church causes may be increased throughout the region.

3. To stimulate greater interest in young people's work and to interpret the program of the church to the youth of each district by means of quarterly round tables and other

Christian Workers' Topical Outlines

Introduction

From now on the topical outlines for your Christian Workers' Meeting will appear in this department of the Messenger. Outlines will be printed about two weeks in advance of the date for their use. This means that the Topical Outlines booklets are to be discontinued, and that beginning Jan. 1, 1935, those now using the booklet should save their Messengers in order to have their outlines. Bro. Ira Frantz has prepared a splendid set of topics for January to June, 1935. We are very happy to offer all Messenger readers this added service.—Ed.

In these outlines for the first half of 1935 we again follow the plan of related topics for each month.

Suggestions for future outlines and criticisms of these will be welcomed by the author. Write in care of the Brethren Publishing House, Elgin, Ill., to reach me not later than early April.

Important. See to it at once that all available copies of the special "Christ In the Home" issue of THE GOSPEL MESSENGER in your congregation are preserved for use in these programs. This issue is dated Oct. 6, 1934. With the idea of extending the influence of this excellent number by a review and further study, I have made frequent references to it in these outlines, one lesson being based on it entirely.—*Ira H. Frantz.*

God Made a Good World

Psa. 104

January 6

1. **Light Is Good.** Gen. 1: 4.

Sunlight is fatal to bacteria.

Both disease and crime flourish in darkness.

2. **The Uneven Surface of the Earth Is Good.** Gen. 1: 10.

3. **The Vegetation on the Earth Is Good.** Gen. 1: 12.

For both utility and beauty.

4. **The Movements of the Planets Are Good.** Gen. 1: 18.

5. **The Animal Life Is Good.** Gen. 1: 21.

6. **The Completed Creation With Man as the Crowning Achievement Was Pronounced Very Good.** Gen. 1: 31.

For Discussion:

- a. Indicate features of the earth which favor men's well-being and happiness.
- b. Indicate features of the created earth which men need to combat.
- c. Show that these may also be for men's good.
- d. If you were making a world, are there ways in which you would make it different?
- e. Since man was made in the image of God, what does this suggest about the possibilities for good in our race?

types of activity. Great interest has already been manifested, and in several districts the youth organizations have made great advance in their several departments of work.

This regional effort is being undertaken in the spirit of adventure. This type of organization is new in the Church of the Brethren, but it has been followed with good results for many years by most of the Protestant denominations. The plan provides for systematic guidance and professional supervision in each of the districts and with a good supply of earnest volunteer workers, we are looking forward to a period of great advance along all lines throughout the region.—Minor C. Miller, Chairman, Regional Council of Boards, Bridgewater, Va.

PEACE

Facts From the Nye Investigation

Strange methods are employed to encourage trade in this international traffic in arms. It is now a matter of record that the United States department of commerce was responsible for supplying China with a flying school to train Chinese army aviators. United States officers were supplied to instruct in that school. This is another method used to encourage an "infant American industry."

Shall selfish groups continue to manipulate even the policies of government to create occupations and profits, and thus be a major factor in international tension?

Shall we take the private profit out of armaments as a step toward the curing of this present curse?—By Charles E. Zunkel.

CHRISTIAN FINANCE

Christian Acquisition of Money

1. In Industry

(a) The worker in a factory who follows the teachings of Jesus must be motivated primarily by desire to serve his fellow workers and his employer rather than by the desire for selfish advancement.

(b) The employer, likewise, must be motivated by a desire to serve his customers and his employees rather than to build up values for himself. Under the teachings of Jesus, what share can such an employer reserve for himself? Is there a legitimate difference between men in the scale of needs?

2. In Commerce

As in industry, the Christian employee and employer should be motivated by love of each other and of their customers which should raise in the mind of the owner of the enterprise difficult problems concerning his right to profit when the latter can be realized only through reducing wages or diminishing service.

3. In Professions

Ideally, if not in practice, in most professions the service motive outweighs the profit motive. Certainly this is true in large measure of the ministry, in professions like medicine, nursing, teaching and social service. It is less noteworthy in some other professions.

Must not the Christian professional man or woman expand this service motive and restrict the profit motive?

4. From Investments

The person who lives on the income from investments is faced with an exceedingly difficult problem by the teachings of Jesus. In the first place, there is the problem of the conditions under which the income is earned by the enterprise represented by the investments. In the second place,

there is the problem of how the owner came into possession of the investments. This would include, for example, the question of whether the money set aside for these investments should have been spent for less fortunate persons or for worthy causes needing support, instead of for the benefit of the investor. The teachings of Jesus are particularly searching when applied to this form of income. (See Matt. 18: 23-35; Luke 9: 25; and Luke 12: 15.)

Problems

1. Is the wealth that comes to a man his, or is it a trust fund?
2. What is the relation of riches to character?
3. What is covetousness? What do the Scriptures teach concerning it? (See Ex. 20: 17; Psa. 10: 3; Mark 7: 20-23; Luke 12: 15-21; 1 Cor. 6: 9-10; and 1 Tim. 6: 10).
4. Has one a right to receive as large a salary as he can get?
5. What is your answer to the man who says, "You can not mix religion and business?"
6. How far is it possible for one man to practice the Golden Rule in industry when others may not be doing it?
7. Where shall we begin in the matter of Christianizing industry and conducting business to the glory of God and the welfare of the worker? (Next week—The Christian Use of Money.)

LEADERSHIP

Jesus as a Group Leader

(From Horne—Essentials of Leadership)

1. His was a prepared leadership.
2. His was a tempted yet victorious leadership.
3. He chose the members of his group.
4. He did things that made his group believe in him.
5. His was the leadership of companionship.
6. He engaged the members of his group in instructive conversation.
7. He individualized the members of his group.
8. He gave them work to do.
9. He set them the missionary example.
10. With conviction and courage, being sure of his ground, he allowed them to practice the religiously unconventional and defended them in so doing, thus offending the hierarchy.
11. He had a great purpose for his group.
12. He made them feel free to come to him with their difficulties.
13. He gave them his personal blessing.
14. He asked them questions.
15. He taught them clearly the profound truths of life.
16. He accepted a notable social courtesy from one of his group.
17. He had an inner circle of most intimate friends.
18. He took a vacation with them.
19. He put heavy responsibility upon his group members.
20. His ear was open to their suggestion.
21. He received their worship.
22. He knew within himself the thoughts of their hearts.
23. He challenged their personal loyalty.
24. He warned them against the betrayal and denial.
25. He used what the disciples had and he used them.
26. He gave them the right attitude toward opposition.
27. He practiced good citizenship.
28. He called for an expression of judgment concerning himself.
29. He showed them his glory.

30. Knowing no fear himself, he was able to quiet their fears.

31. He laid the content of the future before them and prepared them for it.

32. He rebuked their lack of faith and cultivated their trust.

33. Some of his teaching he designed especially for his little company.

34. He and his company did not conceal their emotions from each other.

35. He and they had an intimate bond of attachment for each other.

36. He drew his lesson material in part from incidents as they arose.

37. In time of peril he escaped not, but suffered himself to be betrayed by one of his associates.

38. They ate together as friends.

39. He used an object lesson in teaching them the lesson of humility.

40. In his leadership, there was a remarkable combination of freedom and dignity.

41. He established himself in their memories.

42. He prayed for them, also for those who should believe later through their words.

43. As a leader, he showed no resentment against his enemies.

44. He provided for the members of his company when he could no longer provide for himself.

45. He rejected the use of physical force.

46. As risen Lord, he began at once to practice his teaching that where two of them were gathered together in his name, he was in the midst.

47. He convinced his company of his rising from the dead.

48. He loved them after death.

TEMPERANCE

"One Year of Repeal," a significant article by John Haynes Holmes, which appeared in a recent issue of "The Christian Century," is now available in pamphlet form from the Board of Christian Education, at 5c per copy. It is a splendid analysis and description of the present state of repeal. Send for your copy of this 24-page pamphlet which is now being reprinted for the third time.

ADULT

A Study Course on the Home

Start the new year with a study course on the home. Many of our churches have the Sunday evening meeting for young people. It is a vital thing in the life of our young people. Wouldn't it be likewise worth while for the adults to meet on each Sunday evening for several months to study the problems of the home? One of our strong churches is planning such a program. The parents will meet at seven o'clock and have their study course until eight. They will then go into the regular church service. We commend this program to other churches.

Suggestive study courses:

"Problems of Christian Family Life Today," by Fiske.

"The Training of the Children in the Christian Family," by Weigle.

WOMEN'S WORK

Goodwill Toward Men

(See Cover Page Portrait)

When our Savior was born in Bethlehem of Judæa, the angel choir sang the glad, glorious refrain, "Glory to God in the highest, and on earth peace, goodwill toward men."

God so loved the world that he gave unto the children of men his Son to impart goodwill to all the world. Christmas is "good news" for "all people."

Since that first Christ Day it has been the growing concern of thoughtful Christian people that all people may have the greater experience of the glory, joy, peace and goodwill heralded so long ago by the angels. Glory, joy, goodwill and peace—these cover the range of the highest and the deepest aspirations and needs of the human race.

And so it is that there are those who act as his ambassadors of goodwill. There are those who have no greater joy than to bear his message of love to others.

Have you heard of Miss Michi Kawai? Do you know that today Michi Kawai, the greatest woman leader in Japan, is touring America with a thrilling message of goodwill? By looking at her picture on the front cover of this paper, we can not fail to see the purpose of her visit. The deep desire to unite in love and understanding the people of her land, and the people of America, is seen shining in her face.

Her visit has been called a prayer pilgrimage. She is here under the auspices of the Foreign Missions Conference of America. She comes simply, humbly, prayerfully. Her message to America rings with the theme of love, peace and goodwill. Hear her words: "Love brings responsibility; love demands sacrifice; love can not live alone; it calls for friendship. Where love is, peace abides. Envy, fear, hatred, war can never come within its citadel. Love expands in mutual understanding and goodwill. What a glorious privilege you women of the West and we of the East have, to follow those heroes who prayed, worked and died for a 'new heaven and a new earth,' where there abideth peace."

Michi Kawai's father was a Shinto priest who was converted to Christianity when his daughter was twelve years old. The family suffered many hardships because of this step. Michi was placed in a Christian school and she soon proved herself an exceptional and excellent student. Upon her graduation, she won a scholarship to Byrn Mawr College in Pennsylvania. After finishing her college course she returned to Japan and worked with the Japanese National Y. W. C. A. Later on she fulfilled one of the deep aspirations of her life when she established her own school for the daughters of the first families of Japan.

"Japanese Women Speak" is a recent book written by Miss Kawai. Many mission study groups among the churches of America are using this book for their study this year. Out of her wide knowledge of her own people and from her deep Christian experience, she has written this message with the purpose of showing how the freedom of Christian women of Japan is affecting the life of the land. All who have heard her speak wish to study her book. She has no greater desire than to bring about the spirit of international goodwill and peace, first in the hearts of her own countrymen, and then between them and other lands.

Blessed are the makers of peace and the heralds of goodwill. At this season may the angel chorus bring to every heart anew the great, glad tidings: "Glory to God in the highest, and on earth peace, goodwill toward men."

YOUNG PEOPLE

More About Engineers

The work of an electrical engineer is exacting when he is working under hard conditions on a difficult project. But if he keeps his head clear enough to think and his physical energy up, he can be at least fairly effective no matter how he lives otherwise.

Not so with the spiritual engineer. How he lives is not merely important—it is the most important factor, and it is always so. What he is himself is the biggest part of his plans and methods when it comes to effectiveness with young people.

Some years ago a missionary to India was preaching in English to some educated Indians. They were listening attentively while he was telling the gospel of Jesus Christ. Suddenly one of his hearers stood up.

"Wait a minute," he called. "Can you honestly say that our Christ saves you from sins that afflict us? If you can, go on. If not, stop."

"What are those sins?" the speaker asked.

The Indian replied promptly, "Lust, bad temper, covetousness, jealousy, worldliness and pride."

The missionary was thoughtful a moment; then he looked up. "Yes, I can honestly say that he does save me from those sins."

"All right," the Indian encouraged, "go on."

Two good scriptures for young people's workers are: the story of the beam and the mote in the eye; also this advice to Peter, "When thou are converted, strengthen thy brethren."

INTERMEDIATES

Loan Library Books for Intermediates

It is difficult for a person to be an effective leader without reading. It is interesting to note that almost all outstanding people read a great deal. We are constantly enriching the Loan Library. We are anxious that these books will be used by a larger number of people.

Following is a list of intermediate books:

Boys Who Made Good—Wallace.

Building a Girl's Personality—Cavan and Cavan.

Church Work With Intermediates—Finn.

Developing Personality in Boys—Boorman.

Everyday Adventures for Intermediates on Pioneer Trails of Christian Living (a series of study leaflets).

Fireside Stories for Girls in Their Teens—Eggleston.

Girls Who Made Good—Kirkland and Kirkland.

Group Leaders and Boy Character—Gregg.

Growing into Manhood—Dickerson.

Intermediate Loose Leaf Library (22 leaflets) as follows:

Games, Songs and Stunts for Boy Groups.

Stories for the Camp Fire.

Outdoor Busy Work for Boys.

Pep Talks for Boys.

Guiding Principles in Vocational Guidance.

"Lost" and Other Campfire Stories.

The Boy and Modern Psychology.

More Stories for the Camp Fire.

The Laws of Learning and Character Development.

Work With High School Boys.

Nature Lore in Camp.

Group Games for Everybody.

Some Be's to Be.

Exploring Boy Facts.

Training Camp Leaders.

Dividends.

Camp Pageantry, Simple Dramatics and Camp Fire Stunts.

Little Leads to Leadership.

Building Miniature Airship Models.

Hand Craft Projects for Camp and Club.

Club Handicraft Projects in Leather.

Self-Starters for Boy Leaders.

Intermediate Method in the Church School—McKibben.

Leaders of Youth—Harris.

On Being a Girl—Gibson.

The Organization and Administration of the Intermediate Department—Harris.

Project Lessons on the Gospel of Mark—Wadhams.

The Psychology of Adolescence—Tracy.

The Psychology of Early Adolescents—Mudge.

Singing Pathways—Dickie.

Story Telling to Live Wire Boys—Miller.

Understanding the Adolescent Girl—Elliott.

You and Your Boys—Redding.

The Call Drum—Entwistle and Harris.

Forty Missionary Stories—Eggleston.

Gold Mountain—Payne.

How Far to the Nearest Doctor?—Dodd.

In the African Bush—Schwab.

CHILDREN

The Pastor and the Children's Program

What does a pastor owe to the children's program?

1. **Does he know children?** Do at least a few children know him well enough to think of him as friend, and to enjoy being with him?

2. **Does he have a philosophy of Christian character education?** Character education as a field of knowledge and work is rapidly leaping to the fore. The educator, the social worker, the psychologist, and the psychiatrist, are taking a scientific approach to the problems of character and personality building; the minister can not afford to do less!

Here are a few tests of the minister's knowledge as an educator. Run over the following list of stock in trade of the educator and the psychologist and see whether you feel at home with them—maladjustment, creative experience, retreat from reality, integrated personality, introversion, scientific spirit of inquiry, complexes and neuroses, habit formation.

How is your stock-in-trade? Could you sit down and discuss intelligently with the school leaders of your community the best ways for making boys and girls good?

3. **Does he know the public school's goals and program of character education, and is he able to judge whether or not the school is doing an adequate piece of work?** More specifically, has he read the first seventy pages of the 1932 Yearbook of the Department of Superintendence, N. E. A., on Character Education?

4. **Is he coöperating** in current movements to make the movies less a menace for children?

5. **Is he seeing** to it that there is an adequate program of parent education in his community?

6. **Has he gone a step further** and made sure that his young people are being adequately guided in their life choices, as future parents?

7. **Is he actively supporting** the Child Labor Law, if it has not already passed in his state?

8. **Is he an ardent supporter** of the public school program

in these days of depression, when the school has its back to the wall?

9. **Does he know** that, either through his own hands or another, every leader of children in his church has the right curriculum, the right helps, money to buy materials, encouragement in a moment of distress?

10. **Is he the ideal** in the community whom the children can cherish as their hero, and like whom they want to be when they "grow up"?

CORRESPONDENCE

A LETTER FROM MARAMA, NIGERIA

See under "Personal Mention," page 16

To the Brethren in Christ Jesus: How are you? Are you well? If you are well, we are happy. We have received the salutation which you sent to us with our brethren, Mr. Bonsack, Mr. Brubaker and Mr. Miller. It was a great pleasure to us. Also it made us most happy that you should remember us. We were very happy to receive them, too, and we praise God that he brought them safely to us. They have given us much godly counsel. We have received everything which God put it into their hearts to say to us, just as though we were one with them. For the flesh of the body is different, but the spirit is one. We are happy because of this. And we wish to send a salutation to our brethren, too, that they may hear from us and that they may know that we are joyful because they have remembered us.

I, a school boy who am a slave of Christ Jesus, have written this message to you. May the Holy Spirit be with you and with us. This is the whole message which God has given me to write. May he be with us all. Amen.

Anjikwi Malgwi.

WESTERN COLORADO

The Western Colorado Brethren displayed a fine spirit of loyalty in their district conference. This was even the theme of the meeting that convened in the First Grand Valley church. It began with a ministerial meeting Thursday night, Nov. 29, and closed with a stirring sermon on, "The Validity of Prayer," on Sunday night, Dec. 2, by President V. F. Schwalm of McPherson College. Bro. Schwalm's coming was greatly appreciated and his timely and spiritual addresses pleasingly tuned our hearts with divine realities.

The business of the district was cared for Friday night. Officers elected to preside were: the writer, moderator; J. E. Hornbaker, writing clerk and J. A. Austin, reading clerk. The annual reports especially showed a healthy missionary activity and fine women's work. Ira H. Frantz was elected member of the Standing Committee for the General Conference of 1935. W. T. Brumbaugh, merchant in Fruita, was elected trustee of McPherson College, to fill the vacancy caused by the resignation of Ira H. Frantz, who has served in that capacity for a number of years. By a standing vote the congregation expressed their regret of the planned departure of Bro. Frantz for other fields of usefulness.

The peak of the conference was felt Sunday afternoon. "Hollywood or Puritanism—Which Way Shall We Go?" was the challenge of the hour as presented by Bro. Schwalm. A report of our Regional College at McPherson, Kans., followed, when leaders of the conference sensed the opportune time to ask financial aid for the college. The results were most gratifying and, indeed, surprising: \$74.00 was given in cash, \$109 pledged, making a total of \$183 for

McPherson College. How wonderful it would be if such a spirit and revival of giving would permeate all of our brotherhood conferences for the cause of the kingdom!

In our isolation (near the Utah border) we rejoice over the interests that these brethren are taking in the general brotherhood program. Group meetings were held Sunday evening for youth, Women's Work and Men's Work. Each meeting seemed to demonstrate an eagerness to do what they can in the kingdom. Last July forty-five young people, mostly from the Fruita and First Grand Valley churches, attended the young people's camp on Grand Mesa. Many are attending our Brethren schools. The women of the First Grand Valley church had an income of over \$400 last year and, by the way, without making the house of God a place of merchandise. Already we are getting favorable responses toward the project of getting the Gospel Messenger in at least 75% of the Brethren homes in the district.

Our churches are located along Route 50 and in a very scenic valley of the Rockies. We always appreciate when brethren stop as they travel west or east. We invite more to do so.

Bernard N. King.

Grand Junction, Colo.

MISHLER GOLDEN WEDDING

The golden wedding of Jacob W. and Anna M. Mishler was celebrated at their home in La Verne, Calif., Nov. 13, 1934. Their four daughters and families were present. They were: Mr. and Mrs. Earl M. Shryer and children, Thelma and Loren; Mr. and Mrs. J. B. Bowser and sons, Max and Kenneth; Mr. and Mrs. A. T. Housman; Dr. and Mrs. C. R. Myers. The family dinner was followed by a short program. One of the numbers on this program was an original poem written for the occasion by Mrs. M. S. Frantz of Empire, Calif. Eighty-one friends called to congratulate the happy couple. Many gifts and cards were received which were very much appreciated.—Mrs. E. M. Shryer, Lindsay, Calif.

JAKE AND ANNA MISHLER'S GOLDEN WEDDING

It is evening and the room is cheery bright,

With a log in the fireplace giving forth a rosy light,

Mother in her cozy chair and father sitting near;

Their life is at twilight with nothing to fear.

Hush! Father's speaking soft and low;

And we, his children, should listen—so:

"Mother, 'tis the eve of our wedding day: fifty years together!

And our love has held us close through every kind of weather.

To me you are the fairest of the fair,

Merry eyes, cheeks like roses, silver-tinted hair.

Give me your hand, my darling, as in days of yore,

And I will whisper to you, 'I love you,' just once more.

"Tonight, sitting here by my side,

You are more precious than when a bride.

Our house now is finer by far,

The furniture better, we own a ear,

But richer in love can no house be,

Than was the little sod house on the Kansas prairie.

"Some days were long and hard to bear,

Common food to eat, plain clothes to wear.

And when you helped to gather the fuel,

With a song on your lips, I was no fool,

For then I knew I was a lucky lad;

My heart was cheered and I was glad.

"Sorrow came to our home one day—

Our tiny rose-bud was taken away.

But you were brave, as brave could be,

Saying, 'God knows better than we.'

Then heaven blessed us one day in December,

When Edna came; don't you remember,

"How proud we were to see her there

With big brown eyes and coal-black hair?

And daughters arrived until there were four.

We had enough. We didn't need more.

Once I even thought, O what joy,

If only Almo had been a boy!

"But you said, 'Jake, I think this is best,
For little girls look sweeter dressed.'
So I milked cows until my hack was bent,
While you sewed and sewed to your heart's content.
How you managed it I do not know,
But they all grew up and each had a beau—

"And chose for us four sons, straight and tall.
Say, our grandchildren, aren't they dear?
Hope there will be a new one next year.
God sure has been good to you and me
To give to us such a fine family.
Let's pause and thank him as never before,
And may we be together many years more."

—Mrs. M. S. Frantz.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Nutter-Stowell.—By W. A. Deardorff, Nov. 16, 1934, Bro. Willard Nutter and Alvera Stowell.—C. N. Hogan, Rice Lake, Wis.

Rubright-Cox.—On Nov. 30, 1934; by the undersigned, Mr. Arthur C. Rubright and Miss Jeanetta Cox, both of Rock Falls, Ill.—Ezra Flory, Sterling, Ill.

Hildreth-Myer.—On Nov. 24, 1934, by the undersigned, at the First Church of the Brethren, Bro. George L. Hildreth and Sister LaVona Myer.—James M. Moore, Chicago, Ill.

FALLEN ASLEEP

Crumpacker, Mary C., wife of Eld. Samuel Crumpacker, was born near Roanoke, Va., Aug. 11, 1843, and died Sept. 5, 1934, at the age of 91 years. Sister Crumpacker was the daughter of the late B. F. Moomaw and Mary Ann Moomaw. She was one of the few who united with the church in the teen age, being eighteen years old; she lived a consistent Christian life for seventy-three years. Her home was one ever remembered for its hospitality. She gave much encouragement to her husband, who spent much of his time serving the church. She is survived by five children, two daughters, three sons; twenty-one grandchildren, and eleven great-grandchildren. She is also survived by two brothers, Eld. D. C. Moomaw and C. A. Moomaw, of Roanoke. Her active church life was in the old Botetourt congregation. The old Valley church was her home church where she worshiped many years. Her deep interest in the church was measured in many ways. One striking feature was that she, with her family, was never late to church, regardless of bad roads or stormy weather. Her life was a beautiful symphony. Though her light was dimmed these latter years and much affliction was endured, yet she lived on with the hope of her sunset which brought a reunion with her loved ones. Funeral services were conducted at the Cloverdale church by the writer, assisted by M. G. Wilson and F. A. Myers.—C. S. Ikenberry, Daleville, Va.

Cullison, Mrs. Alice, daughter of the late Peter Trimmer of the Marsh Creek congregation, died Nov. 7, 1934. Funeral services in Gettysburg, Pa., by the undersigned, with interment in the Friends Grove cemetery.—W. G. Group, East Berlin, Pa.

Durance, Mrs. Lucy, died Sept. 22, 1934, at her home at Bassenger, Fla., aged 68 years. She was a faithful member of the Church of the Brethren for several years. She is survived by three sons, one daughter, several grandchildren and brothers. Funeral services by Bro. L. L. Lininger with interment in the Bassenger cemetery.—Mrs. Victor Domer, Okeechobee, Fla.

Jordan, Regina Belle, daughter of Emanuel and Salome Truhee, born Jan. 17, 1873, died Nov. 10, 1934. She married Willdner T. Jordan March 12, 1893. Her husband and a daughter preceded her. She united with the church at an early age and faithfully served her Lord until death. She had been affiliated with the East Dayton Church of the Brethren since its founding. She leaves three daughters, two sons, eleven grandchildren, one great-grandchild and one sister. Funeral services at the East Dayton church by Bro. J. O. Garst.—Ada Klinger, Dayton, Ohio.

Kao, Nellie (Steeple), died at her home near Kalispell, Mont., Oct. 18, 1934, aged 36 years. She was born in England and came to America while young. She accepted Christ early in life and was baptized in the Church of the Brethren. She lived a true Christian life. She married Guy Kao, a minister in the Church of the Brethren. She leaves her husband, two children, two adopted girls, her mother and two sisters.—Mrs. Minnie Fry, Whitefish, Mont.

Kaufman, Anna, wife of M. J. Kaufman, died Nov. 19, 1934, aged 65 years. She suffered from paralysis for over a year and died in the Windber hospital where she had been a patient for ten weeks. Her home was near Davidsville. She was the daughter of S. P. and Mary Beam Zimmerman. She was married twice; her first husband, Wm.

Koontz, died fifteen years ago. In 1926 she married Mahlon J. Kaufman who survives with four stepchildren, one sister and two brothers. She joined the Quemahoning congregation in 1879 and was a faithful member and an active worker in the Aid Society. Services in the Maple Spring church by H. Q. Rhodes. Burial in the adjoining cemetery.—Mrs. Nora A. Stutzman, Hollsopple, Pa.

Kline, Emanuel, born May 18, 1862, died at his home in Union Deposit, Pa., Oct. 20, 1934. He married Mary Baschore fifty-four years ago; she survives with five children, sixteen grandchildren, five great-grandchildren, two brothers and three sisters. He was a faithful member of the church and served as deacon for thirty years. Funeral services from the Hanoverdale church by Elders Thos. Patrick and Amos Kuhns. Interment in the Hanoverdale cemetery.—Mrs. J. N. Wright, Hummelstown, Pa.

Lewis, Joseph Andrew, born Aug. 29, 1859, died Oct. 8, 1934. His wife preceded him about seven years ago; three sons and three daughters remain. He was a member of the Church of the Brethren about forty years. Funeral at the Pine Grove church by Eld. Emra T. Fike.—Loretta V. Diehl, Oakland, Md.

Light, Sister Sarah, born Sept. 25, 1851, died Nov. 8, 1934. She leaves six children, thirty-five grandchildren and thirteen great-grandchildren, also one brother. Services from the Union meetinghouse by Elders E. M. Wenger and S. G. Meyer. Burial in the adjoining cemetery.—Annie L. Weaver, Lebanon, Pa.

Meyer, Sister Elizabeth, daughter of Isaac Meyer, born Oct. 3, 1860, died Oct. 22, 1934, at the home of her sister-in-law. She was the last of the family. She was buried at the Union meetinghouse. Service by the home ministers.—Mrs. Annie L. Weaver, Lebanon, Pa.

Read, Omar, son of Geo. and Roseann (Newcomer) Read, born June 15, 1861, at Polo, Ill., died Dec. 7, 1934, at his home near Homewood, Kans. He is survived by his wife, three sons, two daughters, two grandchildren, two brothers and two sisters. Funeral services by the writer, assisted by Howard H. Keim, Jr., in Ottawa, Kans., and burial in the Fouts cemetery near Ottawa.—W. B. DeVilbiss, Ottawa, Kans.

Sellers, Bro. Samuel, died at the home of his son, N. S. Sellers, in Black Rock, Pa., Nov. 14, 1934, aged 80 years. He had suffered the past six months with a broken hip. He is survived by his widow and seven children; two sons are in the ministry and one is a deacon. Three children preceded him. He lived his entire life in the hounds of the Black Rock church where he had been a consistent member for many years. Funeral services in the Black Rock church by Bro. C. Geiman and the writer. Interment in adjoining cemetery.—Geo. M. Resser, Manchester, Md.

Sowers, Peter, died at the Neffsville Brethren Home, Nov. 20, 1934, aged 88 years. Several nieces and nephews survive. Services at Bareville church by Brethren D. S. Myer and A. M. Hess. Interment in the cemetery near by.—Addie A. Myer, Leola, Pa.

Stegall, Bro. Frank, died in his home in Council Bluffs, Iowa, Nov. 21, 1934. He had served as deacon in the Church of the Brethren more than twenty years. He was the father of five children; they with his faithful companion mourn their loss. Funeral services were conducted by the writer. Interment in the Memorial Park cemetery, Council Bluffs, Iowa.—Homer Caskey, Omaha, Nebr.

Steingass, Virginia Ruth, oldest daughter of Mr. and Mrs. Wm. Steingass, born Feb. 17, 1917, died Oct. 28, 1934. In December, 1926, she accepted Christ as her Savior, uniting with the Church of the Brethren. She took advantage of every opportunity for spiritual growth and development. She also called for the anointing which was administered. She leaves father and mother, four sisters and one brother. Interment in the church cemetery.—Mrs. Geo. Bishop, Defiance, Ohio.

Stover, Annie E. Wolf, born April 26, 1852, at Hagerstown, Md., died Nov. 27, 1934, at her home in Morrill, Kans. She moved with her parents to Lanark, Ill., in her early teens where she grew to womanhood. During this time she accepted Christ and joined the Church of the Brethren in which faith she lived until her death. She was married Dec. 5, 1872, to Ben Stover who preceded her Aug. 18, 1932. They located near Morrill on a farm in 1881 and moved to town in 1912. She leaves four children, a brother, sister, seven grandchildren and six great-grandchildren. Services at the church by her pastor, assisted by Rev. J. C. Wilson. Interment in the Morrill cemetery.—Paul S. Longenecker, Morrill, Kans.

Stroupenhaur, Mrs. Elizabeth, born May 18, 1853, died Oct. 24, 1934. She is survived by three sons and four daughters. Funeral at the Union Chapel, Green Point, by Eld. Edw. Wenger and Irwin Heisey.—Mrs. Annie L. Weaver, Lebanon, Pa.

Wakefield, Mattie A., daughter of John and Hannah Van Dyke, died Nov. 21, 1934, at the age of 74 years. She was born Sept. 4, 1860, at Cleveland, N. Y. She married Ira C. Wakefield Dec. 25, 1880. To this union were born eight children, of whom two sons and four daughters survive. Interment in the Lincoln Memorial mausoleum.—Mrs. Fred C. Williams, Portland, Ore.

Whiteman, John Thos., born in Garrett County, Md., Sept. 30, 1895, died Nov. 16, 1934. He united with the Church of the Brethren, Georges Creek congregation, in August, 1924. June 10, 1918, he married Miss Naomi Durst; to this union were born one daughter and four sons who survive with his parents, six brothers and three sisters. Funeral services at the home by Bro. Newton D. Cosner from the Westernport church. Interment in the Laurel Hill cemetery at Moscow, Md.—Anna M. Weir, Lonaconing, Md.

NEWS FROM CHURCHES

CALIFORNIA

Pasadena.—Quite a change was made in officers and teachers at the September election. Bro. C. M. Heckman is our general superintendent. Teachers and pupils took up the work with renewed zeal after the summer vacation. Our young minister, Bro. Vernon Heckman, was relicensed and is now in Bethany Biblical Seminary, for further preparation in the ministry and in music. The women's missionary society reorganized with Miss Emma Rohrer as president. We have splendid attendance at our meetings, and the visiting committee, appointed each month by the vice-president, is doing much good. Miss Susan Stoner and Mrs. Harlan J. Brooks have given us fine messages from India. Pastor Eisenbise gave a series of lessons at the prayer meeting hour on "Christ and Human Suffering" that was much appreciated by those in attendance. Oct. 21 the Pilgrim Players presented the drama, Zaccheus the Tax Gatherer, to a full house. The Ladies' Aid Society is very busy getting ready for the pre-Christmas bazaar. The Heart-Sister group of sixty-six decided to carry on with their messages of cheer and goodwill. Aunt Fanny Light, one of our aged sisters who suffered a fractured limb recently, seems to be progressing very nicely. One has been received by letter since the last report. There have been no deaths in our membership for over a year. Beginning in January we will adopt the unified service plan, with preaching at 10 A. M. and church school immediately following.—Lucy L. Mohler, Pasadena, Calif., Nov. 28.

CANADA

Bow Valley.—Installation services were conducted by our elder, Bro. J. H. Brubaker, on Sept. 30, for the new teachers and officers of the Sunday-school. During the absence of our pastor, the last two weeks of September, while on a visit to the isolated members in the far north, Sister Wieand and our elder filled our pulpit. We held our communion service Nov. 10. We had a very impressive and helpful service. Bro. J. S. Culp officiated. Over 100 surrounded the Lord's tables. We observed Remembrance Day, Nov. 11, with an all-day service and basket dinner. In the evening Bro. Glen McCune of Irricana, a newly licensed minister, brought us the message of World Peace and the young people's part in it. He left some very thought-provoking questions in our minds. Our district Bible school opened Nov. 6 with a fair attendance and exceptional interest. The instructors are our pastor and wife, Brother and Sister Wieand, and Sister Esther Long Crawford. We observed the Prayer Day Nov. 25, beginning at 10:00 A. M., with a thirty-minute prelude before the Sunday-school hour. At 11:30 the service began again and lasted until 4:30 without a break. There were fourteen speakers and the program moved on smoothly to its close. Many stayed the entire service. The evening service began at 7:00 with thirty minutes' prayer service and a challenging sermon by the pastor to close an impressive day. Surely we came from the services of that day with a closer fellowship with God, and a high resolve to eliminate sin from our lives and to step out for him. We have begun midweek services on Friday nights, owing to evening classes of the Bible school on other nights. We are studying a general survey of the Old Testament with our pastor as leader. We have appreciated the large number of visiting brethren from adjoining churches in our own services the past few weeks. We are working on our Christmas program.—Mrs. S. M. Burger, Arrowwood, Alta., Nov. 30.

DISTRICT OF COLUMBIA

Washington City.—Bro. Rufus Bowman preached his first sermon as our new pastor on Sept. 9. On Sept. 26 a reception in honor of Brother and Sister Bowman was given at the church. H. K. Ober of Elizabethtown College was our rally day speaker on Oct. 7. The service was well attended. We held our regular fall business meeting on Oct. 15. Among the church officers for 1935 are Bro. J. H. Hollinger, elder in charge; Bro. W. O. Grapes, Sunday-school superintendent, and Mrs. J. H. Hollinger, church correspondent. The men's organization conducted the services on Oct. 28, with Dr. Fred Wampler as speaker. Our fall love feast and communion service, on Nov. 4, was unusually well attended. Our pastor officiated and all felt greatly benefited. A mission study class under the auspices of the women's society started Nov. 9. It is being taught by Mrs. Rufus Bowman and is studying the book, "Orientals in American Life," by Albert W. Palmer. A stewardship play, "What Lack I Yet?" was presented by the young people on the evening of Nov. 18. The annual fathers and sons' banquet on Nov. 21 was addressed by Bro. Rufus Bowman. Our pastor preached the sermon at the union Thanksgiving service at the Metropolitan Presbyterian church. The installation of Jacob Replogle and Virgil Weimer into the Christian ministry will take place on Dec. 9. Both the interest and the attendance are steadily increasing in our church and we feel that we shall have a most successful winter season.—Mrs. Goldie Williamson Wine, Washington, D. C., Dec. 4.

FLORIDA

Tampa church held its semiannual communion on Sunday evening, Dec. 2. Our elder, Bro. A. D. Crist, officiated, assisted by resident ministers. In the morning Bro. J. Kurtz Miller preached an excellent sermon on self-examination. Under the auspices of the Sunday-school a series of slides is to be shown Sunday evening, Dec. 23; our young people will have charge of music appropriate for the occasion. The ministerial board has decided that our elder shall invite Bro. I. N. H. Beahm to hold a revival for us early in 1935, the time to be announced later.—Sarah H. Lauver, Tampa, Fla., Dec. 4.

INDIANA

Beech Grove.—Our love feast was held Oct. 13 with Bro. E. L. McCullough officiating. Brethren E. O. Norris, C. H. Hoover, Moses Smeltzer, Carnie Carpenter and Jos. Shepherd were also present. We held a week's revival meeting before our love feast which was well attended and the church was spiritually built up. We had a different minister and chorister each night, which proved very successful. Thanksgiving was observed by a fine praise service and dinner at the church. We met in council Dec. 2. Bro. Max Jones was elected Sunday-school superintendent and Sister Vernie Beaver, assistant. Nov. 18 our B. Y. P. D. gave an interesting temperance program. They are also preparing a Christmas program.—Vernie Beaver, Pendleton, Ind., Dec. 3.

Huntington church met in council Sept. 27, and elected church and Sunday-school officers for the coming year: Bro. Edward Kintner, elder; Bro. E. E. Hoon, superintendent; Bro. J. D. Groff, assistant superintendent. Delegates elected to district meeting were Mrs. J. B. Bailey, Mrs. A. C. Emley and alternate, I. B. Wike. The woman's missionary society met at the home of the president, Mrs. Robert Risinger. We had a very interesting meeting and it was well attended. As our pastor has moved to Cleveland Heights, Ohio, the pulpit has been supplied by several visiting brethren: Ivan Ikenberry, Paul Weddle, J. O. Groff, Paul Ertzinger and Otho Winger, I. B. Wike and Robert Schumm of Huntington College. Our love feast was held Oct. 21. Elders present were Bro. Kintner, Bro. Wike and Bro. Gilbert with Bro. Gilbert officiating. We are looking forward to the coming of our



A CHRISTMAS THOUGHT....

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new pastor, Bro. Howard Keim, from Ottawa, Kans. Nov. 18 our elder, Bro. Kintner, preached for us at both morning and evening services. In the afternoon the men's organization had an interesting program followed by a banquet.—Mrs. Mary C. Bailey, Huntington, Ind., Nov. 30.

Middletown.—We met in business council yesterday afternoon. Bro. Carl Rarick assisted Bro. Miller in the work we had to do. Two deacons were elected, they with their wives being installed. The brethren were our Sunday-school superintendent, Bro. Harold, and Bro. Floyd Spearman. Bro. Miller will be retained as elder until September. Bro. McCullough talked for us yesterday morning. He goes to Beech Grove part of the time for evening services. Bro. Zirkle talked in the evening. We had a short program before preaching services last night, given by Brother and Sister Denlinger and family. We want to have a Christmas entertainment. The church has purchased three chairs for the rostrum. Our Sunday-school is progressing nicely; we had over fifty in attendance yesterday.—Florida J. E. Green, Middletown, Ind., Dec. 3.

Nettle Creek.—During the past six months this congregation has experienced many happy events. We rejoiced at different times when precious souls made application for baptism; seven were thus taken into the church and horn into the kingdom through baptism. One brother was eighty-seven years old. We enjoyed a wonderful love feast on Oct. 20. Bro. Estle McCullough of Middletown brought us two spirit-filled messages during the day, preparing our hearts for a glorious love feast in the evening. Bro. B. F. Summer officiated, plainly explaining each step of the service. More than 265 communicants surrounded the tables. Nov. 5 Bro. R. N. Leatherman began a revival at the Locust Grove house, closing on Nov. 18, having delivered eighteen spiritual sermons. These meetings were well attended, interest was splendid and much good was accomplished. As a result six were received into the fold by baptism on Nov. 25. The White Branch house has been undergoing some changes: a basement has been made and a furnace installed. Next Sunday Bro. E. R. Fisher will bring the morning message and in the afternoon a dedicatory service will be held.—Mrs. O. D. Werking, Hagerstown, Ind., Dec. 5.

Pine Creek.—Since our last report seven have been added to the church by baptism. A baptismal service by moonlight was impressive. Our communion was held Oct. 19 with three nights of preparatory meetings held by our pastor, Bro. H. A. Claybaugh. Nov. 21 the Sunday-school officials and teachers met in the annex for a workers' conference. Fern Price, director of children's work for Northern Indiana, was the principal speaker. The older people's classes of the Sunday-school were responsible for our Thanksgiving service which was held in the evening. An intermediate group has been organized for the Sunday evening meetings with Sister Carrie Herbster directing the work. This group with the three other departments—the juniors under the supervision of Sister Mabel Meyser, the B. Y. P. D. with Sister Claybaugh as sponsor and the Bible lessons for adults led by Bro. Claybaugh, make our Sunday evening meetings quite interesting for all ages. The result is a large attendance of young and old for the sermon later in the evening. We were again made to feel that after all we know little of how long or how short our time on earth may be. Just two weeks ago we had read to us a long letter from Sister Winnie Cripe in China. She spoke of being so tired. Today we learned of her sudden death by apoplexy. A memorial service is being planned for Dec. 9.—Myrtle Walters, North Liberty, Ind., Dec. 3.

Spring Creek.—The quarterly council was held Dec. 3. Church officers were elected for the coming year. Bro. Landis who has served us so faithfully during the past several years was again chosen elder; trustee, Elliot Miller; treasurer, Lee Mishler; clerk, Lloyd Ross; church correspondent, Mrs. Irene Slater. The church felt the need of having the church paper in each home, so we are sending it to each one and paying for it out of the church and Sunday-school treasuries. The Ladies' Aid is assisting in the work. Our harvest meeting and homecoming in September was well attended. Bro. Mark Cripe spoke in the forenoon and Bro. Deaton in the afternoon. We are planning to have a revival meeting about the last of April. Bro. Mark Cripe of the South Whitley church will have charge of the services and our pastor, Bro. Landis, will exchange with him later in a series of meetings. A communion will be held sometime during the meeting. Our Aid Society has been doing splendid work and much interest is shown. Officers for this organization will be chosen Dec. 13.—Mrs. Ada Mishler, South Whitley, Ind., Dec. 5.

KANSAS

First Calvary church had its council meeting Nov. 13 to elect officers for 1935. Bro. Frank Hopfinger was in charge, as our elder was not present. Bro. Keltner was reelected elder; Bro. Hopfinger, pastor and treasurer; Bro. Jesse Kalebaugh, church clerk and Sunday-school superintendent; Bro. Henry Wright, assistant superintendent. Nov. 29 we had a good Thanksgiving service when Bro. Hopfinger gave us a fine sermon.—Jesse Kalebaugh, Kansas City, Kans., Nov. 30.

Ottawa.—Nov. 9 the father and son supper was held at the church. We enjoyed the presence of several visitors at our Sunday morning service Nov. 11, among them Brother and Sister Dan West who have located among us; their presence and help are much appreciated. Nov. 25 our annual Thanksgiving service and basket dinner were held. After the Sunday-school session a short varied program was given. The decorating committee deserves great credit for the manner in which they displayed the bountiful fruits of the earth; later these things were placed in gift boxes for the needy and shut-ins. In the

evening the C. W. hour was led by Bro. DeVilbiss on the subject of Worship, followed by a sermon by Pastor Keim especially for the young people. Tuesday evening the young people enjoyed a chicken fry at the church. Thursday morning the union Thanksgiving services were held at one of the downtown churches.—Mrs. J. E. Ott, Ottawa, Kans., Nov. 30.

KENTUCKY

Rock House.—Thanksgiving Day we had with us our pastor, Bro. Lester Heisey of Laura, Ohio, Bro. Walter E. Hawke of New Carlisle, Ohio, and Bro. H. M. Coppock of Cincinnati, Ohio. They drove over 300 miles in one day to be with us over night; we also had services Friday morning. They then went to the Wolf Creek church for a service Friday night. We feel we received a great blessing and spiritual uplift from the messages they brought us and from our association, fellowship and worship together. The brethren from Ohio seemed to be well pleased with the work here, especially what has been done on our church house. The labor has been donated by the members and others. We had a "working" on Thanksgiving Day and also a nice dinner at the church prepared by the sisters; this was enjoyed by all. Our plan to buy the floor for our church is this: we will borrow the money for one year and buy the flooring; then each member will pledge to put into the treasury each month whatever amount he is able to give to pay off the debt. Four have been added to our church by baptism since the last report.—Mrs. Emma Conley, Heisey, Ky., Dec. 4.

MARYLAND

Beaver Creek.—Oct. 27 Bro. John Glick of Bridgewater, Va., began a revival service continuing until Nov. 11. He labored earnestly each evening and brought spirit-filled messages that upheld the Christ and challenged hearts for the more abundant life. A great effort was made to visit the homes not only of the congregation but the community. Through Bro. Glick's earnest and untiring efforts seven accepted Christ as their Savior and were baptized. Our communion service Nov. 3 was one of the most impressive and spiritual we ever had. Bro. Glick officiated. We were also glad to have the following ministers with us: Brethren Kline, Elmer Rowland, E. C. Woodie and Earl Mitchell. On Thanksgiving evening a service was held at San Mar chapel. The sermon, delivered by Bro. A. B. Miller of Hagerstown, was much appreciated by all present.—Katie M. Fahrney, Mapleville, Md., Dec. 4.

Sams Creek.—June 3 an all-day dedication service was held. The work which had been done included remodeling of the hall, new front entrance, wire for electric lights and for display bulletin board. The hall was given a new name—Baile Hall—in commemoration of Abner Baile who was one of the pioneer workers at Sams Creek church. Abner Baile and Peter Engel started the first Sunday-school in the old schoolhouse which stood where the new one was built. This now is the hall. Bro. John A. Garber of Washington, D. C., delivered the dedicatory sermon at 11 A. M., which was appreciated by a full house. At 2 P. M. Prof. L. H. Brumbaugh of Westminster, Md., delivered the message and in the evening Prof. Wm. Kinsey of New Windsor, Md., gave a helpful message. Aug. 5 we had our homecoming. Prof. L. H. Brumbaugh delivered the morning message to a full house. The afternoon was for the homecoming proper, with addresses by invited speakers from the community. At 7:30 a two weeks' evangelistic meeting began. A sermon-address with lantern slides was given by Bro. Wm. Kinsey. The Sheets evangelistic singers of Baltimore furnished special music for all these services. The speakers for the first week were neighboring pastors of different denominations who also furnished the music. For the second week services were in charge of Bro. L. H. Brumbaugh who delivered nine inspiring messages. There was special music each evening by choirs of neighboring churches. As a result of the meeting six were baptized and the membership and community were much helped. At the council meeting Sept. 9 Bro. E. C. Bixler was elected elder for two years. Eld. W. E. Gosnell made the report of the church visit as he spent a day with each of the seven deacons. Bro. S. Jenkins was elected Sunday-school superintendent. Bro. Wm. Kinsey has been an inspiration, preaching for us every two weeks; he also teaches the young people's class and his work is greatly appreciated. We held our communion service on Oct. 6. Bro. J. J. John of New Windsor, Md., officiated; he also gave us a timely address on Sunday morning.—J. M. Wagner, New Windsor, Md., Dec. 5.

MISSOURI

South St. Joseph church held her communion the 10th. Eld. J. H. Mathis and wife and Sister Grace Early of the Rockingham church, Eld. Frank Vanpelt of Wakenda church and Eld. E. W. Mason of the Bethany church were with us. Bro. Mathis officiated and his wife led the song service. We had a very nice quiet meeting, enjoyed by all. On Sunday following, Brethren Vanpelt and Mason conducted our morning services while Bro. Mathis and wife conducted services for the North St. Joseph church. Sister Early gave helpful service to the Sunday-school. Our church is well organized for the coming year. We had the pleasure this fall of having Brother and Sister Oscar Baldwin of Yakima, Wash., and Brother and Sister M. L. Huffman and wife and two children of New Market, Va., visit us. We are planning on Eld. W. A. Deardorff and wife beginning a revival meeting for us about the 23rd of next month, to continue through the holidays. It was a pleasure to meet our good editor, Bro. Edward Frantz, at our late district meeting and listen to helpful discourses.—E. N. Huffman, St. Joseph, Mo., Nov. 30.

MONTANA

Whitefish.—Bro. A. R. Fike and wife came to this church Nov. 4. They visited in all the homes and held our council meeting. They did some preaching, baptized two and closed the meetings on the 15th with a love feast. Bro. Fike was chosen elder for one year and Mrs. R. E. Cripe, Sunday-school superintendent.—Mrs. Minnie Fry, Whitefish, Mont., Nov. 30.

OHIO

East Dayton.—One Sunday evening in June Mr. and Mrs. Wade, the superintendents at the Connecting Link Training Home, Dayton, Ohio, gave us some interesting details of life in prison; they also showed pictures of the penitentiary at Columbus and men's reformatory at Mansfield. At our September council Bro. Henry Barnhart was elected Sunday-school superintendent. Our revival meetings were held the last two weeks in September by Bro. Chester Petry. A wonderful message was given each evening. Representations from Happy Corner, West Dayton and Beaver Creek furnished special music which was appreciated. As a direct result of these meetings sixteen new members were baptized and one received on former baptism. Bro. Petry stayed over till Monday evening for our love feast. Nov. 17 Bro. Kurtz gave us a message on Three Choices of Youth. Thanksgiving morning we held a seven o'clock service. Half of our offering went to home missions and half to our furnace fund. A new furnace was installed which is almost paid for.—Ada Klinger, Dayton, Ohio, Nov. 30.

Mohican church held her communion service Sept. 22 with an all-day meeting. Bro. T. S. Moherman officiated. Other ministers present were Brethren Brubaker, Horst, Showalter, Helm and Dessenberg. On Oct. 7 at our harvest meeting Bro. D. E. Sower delivered a message on how bountifully the Lord has blessed us. An offering was taken for home missions which resulted in the church meeting her goal. Oct. 20 our members' meeting was held. Bro. C. H. Deardorff was chosen elder in a former meeting but could not accept. Bro. D. R. McFadden was elected to this office. Brethren Deardorff and W. L. Dessenberg were with us on Oct. 20. Bro. Christopher Sower was then given a minister's license for one year, and on Nov. 4 he delivered his first message. Nov. 11 Bro. Oliver Royer came to hold a two weeks' revival which resulted in three conversions. Baptismal services will be held Dec. 9.—Mrs. J. F. Imhoff, Wooster, Ohio, Dec. 4.

Poplar Ridge.—On Aug. 26 Sister Faye Moyer, missionary on furlough from the African field, gave us an interesting address. Sept. 9 our annual homecoming was held with large attendance both morning and afternoon. Prof. Shutz of Manchester College was the guest speaker. Sept. 30 Bro. Virgil Finnell gave us a temperance address. Nov. 12 Bro. Edw. Stump of South Bend, Ind., evangelist, began a two weeks' meeting which was very inspiring and uplifting. On the last Sunday evening of the meeting Bro. John Winger and family of North Manchester came as a surprise, and the family furnished special music which was greatly appreciated by all. Our congregation is looking forward to the district meeting in March, 1935.—Mrs. Geo. Bishop, Defiance, Ohio, Nov. 30.

Prices Creek.—Oct. 27 and 28 the church enjoyed another communion season. The contributions of Bro. D. W. Kurtz and Bro. H. B. Martin were most helpful. Our people as well as those from adjoining churches were much inspired by the splendid and timely messages. Our church still enjoys the old-fashioned all-day Saturday sessions and by 10:30 about 350 were present to hear Bro. Kurtz's first message. Luncheon was served to about 400. The consecration and expository messages brought by our brethren were quite impressive, preparing our thoughts for the day's climax, the communion hour. More than 500 were present for the sunrise worship and breakfast on Sunday. Miss Treva Swink, superintendent of the junior department, and the pastor gave a story lesson and an illustrated talk to the children during the children's hour. This was followed by Bro. Kurtz's last message, challenging us to better safeguard the church's greatest asset, our children. The Sunday-school offering, amounting to \$35.31, was given to Bro. Kurtz. We appreciated very much the presence of many members from adjoining congregations, also ministers and their wives. Bro. Kurtz also spoke at the Trotwood, Poplar Grove and Salem churches. The Prince of Peace oratorical contest, sponsored by the Ohio council of churches is provoking increased interest among our churches and schools this year. Six of our young people participated in the local try-out. First place was awarded to Leland Emrick and second to Edgar Petry. Twelve churches and schools of the county will send contestants to take part in the silver medal contest to be held Dec. 9. For the past several years the Prices Creek church has had the largest group of local contestants in the county.—H. Jesse Baker, West Manchester, Ohio, Nov. 30.

Toledo.—On Sept. 11 our regular council meeting was held and we had the election of Sunday-school officers. It was decided to have three organized departments in our school this year. Bro. Henry Torrence was elected superintendent, with Roy Eberly assistant, in our adult young people's department of four classes. Sister Blanche Miller was elected superintendent, with John Van Dyke assistant, in our junior-intermediate department of five classes. Mrs. Naomi Hatton was elected superintendent of the children's department with Mrs. Fern Thornton, assistant; five classes. On Sunday, Sept. 30, fifty-one officers and teachers were installed by the pastor, and fifty-four scholars were promoted from the various classes and departments. Bro. Elmer Marks gave a challenging talk to the teachers and officers. On Oct. 7 rally day was observed with 220 present and a rally day program. Twenty-nine persons were awarded certificates and seals for perfect attendance in the Sunday-school the last year and two

years. Our new Sunday-school building is of real help in our work here at Toledo; it is in use for prayer services, Sunday-school activities, etc., nearly every night in the week. The Lord has been good in helping remove the debt on the building which cost nearly \$1,200; the debt now stands at some less than \$300. We praise the Lord that this money was not raised by suppers, socials, bazaars, etc. For the past fifteen months there has been not one supper, social, etc., in the First church. A father and son mixer sponsored by the Men's Work was held on Nov. 26 with eighty-eight fathers and sons present. Nov. 28 a Thanksgiving service was held. An offering of \$10.64 was taken for the District Home Mission Board. Dec. 4 the council meeting was held. J. F. Hornish was elected elder for the ninth consecutive year. Henry Torrence was chosen church clerk and Mrs. Vada Burrows, general treasurer. The pastor's quarterly report showed the following: sermons preached, 29; number of persons who called at parsonage for interviews to arrange church work, etc., 324; average attendance at Sunday-school, 173 (the largest for any quarter during the past eight years); average attendance at morning church service, 142; average attendance at evening church services, 250; average attendance at midweek prayer service, 35. During the quarter one year ago the total of persons in the various activities of the church and Sunday-school was 6,180; this year it was 9,554, for which we praise the Lord. A revival was held Oct. 21 to 28 by our elder, J. F. Hornish, and on Nov. 8 seven were baptized by the pastor. Our Christmas program will be Sunday evening, Dec. 23, our candlelight service, Dec. 30. The pastor will begin a revival meeting Jan. 7 in the West El River church, Ind. The revival meeting in our church will be during February, the ministerial board to secure an evangelist.—Ralph R. Hatton, Toledo, Ohio, Dec. 4.

West Milton church has just closed a two weeks' series of meetings with the love feast, conducted by D. G. Berkebile of Bradford, Ohio. The meeting was very enjoyable as well as profitable. Ten young people joined the church. We were pleased to have with us delegations from Pleasant Hill, Georgetown and Friends Center churches.—Lu Wenger Oaks, West Milton, Ohio, Dec. 4.

OREGON

Grants Pass.—Sunday, Oct. 28, Sister June Yearout of Boulder, Colo., started a revival meeting here, which continued four weeks. Besides one being baptized and one coming back into the church, everyone who attended received a great spiritual blessing from the old-fashioned gospel sermons. By hearing June and becoming acquainted with her, everyone, especially the young people, should resolve to live more consecrated lives for the Master, as she has so willingly set the example before us by so wholeheartedly giving her life and work to him. At the close of our revival, Nov. 23, a very spiritual love feast was enjoyed. At our Christian Workers' hour Nov. 11, a cantata, "Lost, a Coin and a Boy," was presented to a large audience. Sister June Yearout went from here to the Ashland church where she is now engaged in a revival.—Mary Harlacher, Grants Pass, Ore., Nov. 27.

PENNSYLVANIA

Buffalo.—At our council meeting Sept. 24 the following officers were elected: Reno Hoffman, Sunday-school superintendent; Mrs. Willard Showalter, Messenger agent; Mrs. Wm. Boop, church clerk. Bro. David Strickler was chosen delegate to district meeting. We purchased new song books, Triumphant Service Songs, which were used during our meetings Oct. 1 to 14. Bro. John E. Rowland of Mechanicsburg was the evangelist. We appreciated the special music during the meetings by the ladies' quartet of the Lewisburg Evangelical church and others. Seven were added to the church by baptism.—Mrs. Mervyn W. Mensch, Mifflinburg, Pa., Nov. 30.

Clover Creek.—Our church experienced a spiritual and uplifting revival conducted by our pastor, Bro. A. R. Coffman, from Sept. 2 to 16. As a direct result four were received into the church by baptism and another expressed a desire to live closer to the Lord. Sept. 30 we entertained the B. Y. P. D.'s of circuit No. 3 at their semiannual rally. There were discussions of various types of interest to the young people. The speakers were Bro. Paul Robinson, Bro. Kenneth Morse and Bro. Raymond Sollenberger. Bro. E. K. Sollenberger was re-elected general superintendent of the Sunday-school with Bro. D. E. Shriver, assistant. Installation services for Sunday-school officers were held Oct. 14 by our pastor, Bro. Coffman. Our love feast at the Clover Creek house was held Nov. 4. Bro. Samuel Weyant of Claysburg held three inspiring meetings prior to and officiated at our love feast. Two more young people were baptized Nov. 4.—Mrs. J. H. Fornwalt, Martinsburg, Pa., Nov. 30.

Fredericksburg.—A revival meeting started at the Union house Sept. 23 and continued until Oct. 9. Bro. Paul Meyer of Lititz preached some inspiring messages. Twelve confessed Christ during the meeting and were received into the church by baptism. Oct. 20 and 21 our love feast was held at the Meyer house. Brethren J. H. Longenecker, Daniel Bowser, Harvey Frantz, Allen Becker and Paul Meyer brought us some interesting and spirit-filled messages. Baptismal services were held on the day of the love feast.—Annie L. Weaver, Lebanon, Pa., Nov. 30.

Hanover.—At our council Sept. 26 the following were elected: E. E. Baugher, superintendent; Claude Miller, assistant. Delegates to district meeting, J. E. Myers and Geo. Shriver. Oct. 7 the Sunday-school was reorganized and a goodly number were promoted. Oct. 14 special recognition for perfect attendance was given, using the Robert Raikes system. There were forty-eight awards of which twenty-four were

for a period of three years. Bro. Otho Hassinger preached the preparatory sermon and officiated at our love feast Oct. 21. The day was a feast of spiritual things. The offerings amounted to \$32.55, \$20 of which was donated by the Ladies' Aid. Nov. 25 E. S. Kiracofe of Elizabethtown College gave an address on Youth and the Church. The program was sponsored by the Willing Workers' class of the Sunday-school who also furnished special music. Dec. 2 J. I. Baugher of Hershey, Pa., preached a thought-provoking sermon on New World Builders for the Quest of a New World. A Bible institute will be held by Prof. A. C. Baugher of Elizabethtown College on Jan. 5 and 6. —A. P. Hetrick, Hanover, Pa., Dec. 3.

TENNESSEE

Johnson City.—At our business meeting in September, Bro. W. H. Swadley was reelected elder; Mrs. Lena Sells, treasurer; Mrs. Angie Watson, clerk; John Sherfy, Sunday-school superintendent. A fine group of young people, under the direction of Bro. Robert Sherfy, from the Relief church, N. C., gave a program in our church. We were glad to be able to give them a program on Thanksgiving evening. Our young people enjoyed a fellowship supper in the church basement on Oct. 26. They have secured funds to buy 100 copies of "Worship and Praise," to replace our present hymn books. Bro. M. C. Shull, the pastor, attended the meeting of the field workers of the Church of the Brethren held in Chicago. He conducted a revival in November at a rural church near Marion, Va. Plans are being made for the ministers' and young people's conference to be held at our church Dec. 26-28, which promises to be a wonderful meeting. Among those appearing on the program are Paul H. Bowman, W. H. Kahle, R. B. Pritchett, M. C. Shull, Mrs. Amy White, Mrs. M. C. Shull, and John B. White, director.—Mary R. Allison, Johnson City, Tenn., Dec. 1.

VIRGINIA

Antioch.—Aug. 23 the ministerial meeting of the Northern District of Virginia was held at the Antioch church, Woodstock congregation. Some very fine talks were enjoyed by those present. Aug. 29 Bro. C. O. Showalter of Keyser, W. Va., gave an interesting illustrated lecture on temperance. Our Sunday-school officers were elected for the new year with Bro. David L. Wakeman, superintendent, and Bro. Joe Harpine, assistant. Oct. 7 Bro. L. S. Miller of Harrisonburg, Va., came to us for a two weeks' meeting. The church was richly blessed by having Bro. Miller with us. Two male quartets, one from Trout Run and one from Bro. Miller's home church, gave us special num-

bers; also the colored folks from the C. C. C. camp and the colored church in Woodstock sang for us. The last Sunday of October Bro. Bucklew and Brother and Sister Riggleman were with us in the evening services. The Antioch church is a very old church; it was built before the war between the states, but had been closed for about ten years due to lack of interest and scattered membership. It was remodeled and rededicated Nov. 15, 1931. Since then there has been an evergreen Sunday-school and preaching two Sunday evenings each month.—Mrs. Zelia M. Wakeman, Edinburg, Va., Dec. 5.

Fairfax.—Since the last report Bro. Jesse Ziegler of Bridgewater, Va., held a two weeks' meeting in the Dranesville house; one confessed Christ. Bro. Ziegler's efforts were greatly appreciated by the Dranesville people. The annual visit was made in September with a good report. The church met in council Nov. 14 in the Oakton house. Bro. Howard Mason was elected to the ministry and Sister Hazel Showalter was licensed to preach. A father and son banquet will be given Nov. 20.—Mrs. Annie L. Miller, Fairfax, Va., Nov. 18.

Jeters Chapel.—Our church and Sunday-school are progressing fine. We just closed our revival meeting conducted by the pastor, Mrs. S. B. Broughman. There were nine confessions. We expect to have our love feast in the near future. Our Sunday-school is planning for a Christmas program by the children.—Mrs. Edna St. Clair, Vinton, Va., Nov. 21.

Johnsville congregation held its fall council Nov. 10. Bro. E. Barton presided in the absence of our elder, H. S. Spradling. Officers for the church were elected as follows: elder and pastor, H. S. Spradling; secretary, Mrs. Wilbur Hylton; treasurer, Sam Brillhart; Messenger agent, Mrs. John Giles; correspondent, the writer; Sunday-school superintendent, Wilbur Hylton; assistant, Grover Wheeler. The young people of our church have been giving an interesting program each Sunday evening. These have been well attended and quite a bit of interest is shown.—Clyde Starkey, Catawba, Va., Nov. 30.

New Bethel.—At our last quarterly meeting Brethren Flora, Eller and Naff took charge. They gave us some very good talks. It was voted to retain Bro. Flora both as elder and pastor for the coming year. Three deacons were elected for the church: Dave Owen, Lester Owen and Sam Owen. It was decided at this time to have the communion. During the summer Bro. Flora held our revival with Bro. Wampler helping him each evening with a singing class. The two brethren also conducted a Bible school each morning during the two weeks. They were assisted by Leah Flora. This was only for the smaller children. The school closed with a picnic for the children and a short program at night, showing some of the work they had been doing. Two were baptized into the church. The young people are holding their meeting each Sunday evening with good programs and large crowds. Our Sunday-school has been doing good work this summer. The communion was held Oct. 27 with Bro. John Flora in charge. Bro. Wampler led the singing. Bro. Hoy also was with us and gave a message the next morning.—Mrs. I. S. Owen, Whittles Depot, Va., Nov. 30.

Roanoke (First).—Aug. 1 Bro. Hartsough, pastor of North Manchester church, Ind., brought a wonderful message on The Prodigal Son, which we appreciated very much. Sunday morning, Sept. 2, Bro. John Showalter brought a message from the words, I am come that ye might have life in abundance. In the evening Bro. Martin gave the message. Sept. 5 one of our group, Miss Virginia Via, gave a message on the Early Life of Paul. Oct. 3 was parent and teachers' night. The superintendent of each department gave a talk on the work for the coming year. Our evangelistic meeting began Oct. 14 and lasted through Oct. 28. The evangelist, Bro. Levi K. Ziegler, pastor of Waynesboro church, Pa., gave us fourteen constructive and spiritual sermons. Twenty-two have been baptized, two came by former baptism and three await the rite. Five have come forward since the meeting. Our love feast was held Oct. 28. Our pastor, Bro. Ziegler, and home ministers officiated. Nov. 11, Armistice Day, our pastor gave a peace sermon in the morning; in the evening a play was given. A mother and daughter banquet, sponsored by the home enrichment department, was held Oct. 11. After the supper a program was given on the theme, Building the Home Beautiful. Covers were laid for 200 guests. The Men's Work group served the tables. A class in nursing began Nov. 13, sponsored by the home enrichment department; the class meets once a week in the church.—Mrs. Irvin Wray, Roanoke, Va., Nov. 24.

Timberville.—Sept. 1 marked the beginning of the fifth year of our present pastoral program. On Sept. 16 we were pleased to have with us Bro. Wm. J. Wadsworth, Jr., of Norristown, Pa., who brought an inspiring message. Sept. 28 the young people held their annual autumn social. Our church school has been reorganized with Bro. Lester Huffman as general superintendent and Mrs. L. M. Clower as superintendent of the children's division. Rally day was observed Oct. 7, at which time the officers and teachers of the school were installed by an impressive service in charge of Miss Mareta Miller. During the same service the pastor presented to our retiring superintendent, Bro. L. M. Clower, a set of books, a gift of the church school, as an appreciation for his services for a period of fourteen years. Our harvest offering was held on Nov. 1. This offering consisted of livestock, poultry, fruit, vegetables, handwork, etc., and resulted in the amount of \$450, including \$100 from the Ladies' Aid. This was turned over to the building fund to apply on the church indebtedness. The pastor held a revival at the Mt. Olivet church from Nov. 4 to Nov. 9. As a direct result of the meeting four were received into the church by baptism on Nov. 10. Love feast and communion were held the same evening with Pastor Lindsay and Bro. Olan Lantz officiating. The young

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people presented the drama, picturing the beginning of the Church of the Brethren, on Sunday evening, Nov. 4. Armistice Day was observed on Nov. 11 with a program in charge of the young people and children, followed by a sermon by the pastor. Sunday evening, Nov. 18, we again welcomed Bro. Byron S. Flory in a stereopticon lecture showing scenes and life of China where he had been as a missionary. We are now working on our Christmas pageant to be presented by members of the church school.—Mrs. Samuel D. Lindsay, Timberville, Va., Nov. 19.

Troutville.—Our revival meetings with our pastor, Bro. McKinley Coffman, as evangelist began Oct. 24 and continued until Nov. 11. Twenty-one sermons were delivered and as a direct result twenty-eight stood for Christ, of whom twenty-four have been received into the church by baptism. Bro. Coffman's sermons were spirit-filled and inspiring. The attendance and interest were good throughout the entire meeting. Mrs. Coffman gave a story to the children each evening. Brother and Sister Lester Huffman of Roanoke had charge of the song service. Special messages in song were enjoyed from time to time. Nov. 23 a reception for the new members was held. The program consisted of music and games and quite a large crowd enjoyed this social time. Since our last report four others have been received into the church by baptism.—Frankie Showalter, Troutville, Va., Nov. 27.

WASHINGTON

Ellisforde.—Aug. 14 we enjoyed having with us Bro. Harlan Brooks, who gave us an illustrated lecture on India. Aug. 18 our love feast was held with our pastor, Bro. Lee Crist, officiating. At our September council Bro. Vern Stern was reelected elder and Sister Verbeck, general superintendent of the Sunday-school. Aug. 17 our Ladies' Aid gave an ice cream social or lawn party, raising \$23 for the church building fund. During the apple harvest they also gave three chicken dinners to the packing house crews, taking in \$108. This money is also for the building fund. The Aid canned four barrels of fruit this season for the Washington Children's Home and one barrel for the deaconess hospital at Wenatchee. Our young people recently gave a program and pie social in the schoolhouse and raised \$23 for new song books which we needed very much. We hope to be able to complete our church building this fall; all of the inside finish work is yet to be done. We are grateful for what we have been able to accomplish during the past year; so far we owe nothing on our building. Bro. Lee Crist was unanimously elected as pastor for the coming year. He has filled a place in our church and community that we feel perhaps no other could have filled so well.—Alice Rotbrock, Tonasket, Wash., Nov. 24.

Yakima church met in a business meeting Nov. 7. Bro. Enoch Faw will be our elder again this year; Bro. E. A. Cable, superintendent. Since our last report one has been added to the church. Brother and Sister Coffman who have been our pastors for several years have gone to Bethany to attend school. Bro. B. Suttle is at McPberson College. Bro. Faw gave the examination sermon Sunday preceding our love feast on Saturday evening.—Katie Baldwin, Yakima, Wash., Nov. 12.

WEST VIRGINIA

Upper Lost River.—Since our last report the church has been very busy; all phases of the work seem to be moving along very nicely. We observed Mother's and Father's Days with fitting programs directed by Sister Gay Mathias. Aug. 29 we had an all-day singing when a large crowd was present. The B. Y. P. D. meets each Sunday evening. We have exchanged programs with the Methodists and United Brethren at this place. Aug. 28 Bro. M. Guy West of Bridgewater began a two weeks' meeting which was a joyous occasion. The house was filled to overflowing each evening. There were nine accessions. We held our love feast on the 8th. Sister Marjorie Seehorn of Bridgewater led the singing which was inspiring. W. D. Walker held a two weeks' meeting at New Dale with great success, winning twenty souls for the kingdom. Oct. 28 a group of temperance workers from Virginia gave a play, *What Shall It Profit?* Nov. 4 Bro. Cecil O. Showalter gave a lecture on temperance, using slides. This we think was beneficial as our little place of Mathias on the following Tuesday voted dry.—Mrs. Sadie E. Mathias, Mathias, W. Va., Nov. 26.

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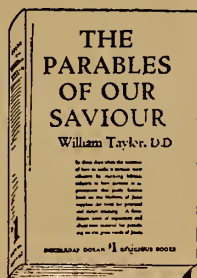
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THE GOSPEL MESSENGER

Vol. 83

Elgin, Ill., December 29, 1934

No. 52



TWO HUNDRED AND FORTY-SIX YEARS YOUNG

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OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—Editor

"THY KINGDOM COME"

H. A. BRANDT—Assistant Editor

Vol. 83

Elgin, Ill., December 29, 1934

No. 52

EDITORIAL

Outside and Inside

"DARK morning," she said quite casually.

"Yes, another gray day," he answered. And was it something in his tone, something suggestive of an opportunity to give his day a better start, that determined her reply?

"Outwardly," she said. "It doesn't need to be that way inside."

And it wasn't "that way inside," thanks at least in part to her thoughtful word and the sunshine which she radiates regardless of the color of the day outside.

What great truth hides in little words, such as "it doesn't need to be." So many things are that would not need to be. We could so quickly change them.

Gray days to glad for instance, if we gave more heed to hearts and less to clouds.

For a man is, not as the weather is, but as he thinketh in his heart.

E. F.

The Vitality of Religion

Is religion a force in the spiritual life of our times? This is the question that world famous Albert Schweitzer set out to answer in a series of lectures recently delivered at English colleges. Back from the gloomy forests of French equatorial Africa, Schweitzer gave an equally gloomy answer.

But is the outlook for current religion as dark as the sage from Lambaréné paints it? We do not think so. We judge that it will not be long before Schweitzer is once more at his mission station, again refuting out of his own experience any implication that religion is without force even in the life of a genius.

The nub of Schweitzer's contention seems to be that the religion of our day has lost its authority or power in the world of reality. As proof, he reminds us that the spirit of religion met the spirit of war and was overwhelmed thereby. Has not Abrams shown in *Preach-*

ers Present Arms just how the very elect were captured by the spirit of militarism? Yes, but now comes Van Kirk with *Religion Renounces War*. Here is a thesis which can not be true if religion is as powerless as some would have us believe.

All of which leads us to say that true religion has an Antæan quality, or the power to gather new vitality through crisis after crisis. Religion has its ups and downs in the thought of peoples, but again and again what it seems to lack in authority is more than made up for by the challenge of the still small voice. H. A. B.

What 1934 Is Saying to 1935

THE net yield of 1934 for human weal or woe can not be measured now. We are too close to it. And it is too close to the years just before and after. Their substance runs together. We can not delimit sharply the output of any single year, least of all a year so enmeshed in the intricacies of mighty movements as this year has been. We need not try. But we can watch the steady marching of events and trends and ask which of them are just now most deserving of attention. We want to name two such.

By far the most meaningful product of the period—but let that wait till we have looked at the other one, for it too is significant and is most in the public eye. We refer to the great social awakening, the new uneasiness about "the forgotten man," the tremendous effort to "establish justice" and so fulfill the promise of the preamble to the constitution, as well as the beautiful dream of an old time country preacher-statesman called Micah.

The recent Dayton meeting of the Federal Council of Churches took cognizance of this with an emphasis which shows how deeply the church conscience is disturbed. Some of its pronouncements we plan to show you shortly in these columns that you may judge the matter for yourself. A member of the President's

cabinet makes occasional speeches which sound for all the world like the sermons of an Old Testament prophet. The times are driving home the bitter truth that we have all been too complacent, too comfortable, in the presence of great wrongs and, worse still, that the church has been guilty of doing business with the profits of injustice. How can we go on mockingly bringing gifts to God's altar, while the cry of brothers who have more than aught against us rings in our ears?

Are you prepared now, after so hearty an endorsement of the social gospel and recognition of its urgency—are you prepared for what we were about to say two paragraphs ago? Can you believe that we mean it? By far the most meaningful product of the period is the increasing pressure for proclamation of the gospel of individual salvation. You can not agree? You had not noticed it? We refer to the pressure of events more than of voices, yet the voices are not wanting. They too increase in number and intensity. The high class magazines have been telling of the crisis in character, of religion and recovery. Leaders in the world of business have been seeing and saying that institutions are as strong, only as strong, as the character of the men who manage them. That modern minded pulpit firebrand, "Standing-Room-Only" Stidger, has gathered into a book—though this he did with remarkable prevision a couple of years ago—the conversion stories of all types of men in many walks of life. Leaders all in important spheres of influence they all say it was their personal experience of God that made them what they are. Men of the Great Redemption is the significant title of Stidger's narrative.

The call of the closing year is for more men of that stamp. It is the scarcity of them that explains the failure of so many noble experiments. There is the loss of the Eighteenth Amendment and the relapse into alcoholism. There is the breaking up of the peace parleys and the threat to peace from Japan and from Central Europe. There is the failure of the NRA to bring industry into a satisfactory state of fair play for everybody. General Johnson says it's dead. He ought to know but may not. The conception was fine but the task was impossible. The making and working of the codes ran into conflict with too much unregenerate human nature. There are not yet enough owners and managers and stockholders and laborers who love God with all their hearts and their neighbors as themselves to operate so gigantic an enterprise successfully.

Thus it is that the very urgency of the problem of social justice makes more acute the problem of personal righteousness. You can not make much headway in getting men to establish right relations with each other if they have not settled the question of their own relation to life itself. Why are they here? Why do such things as human beings exist? Does a man's life con-

sist only of the animal satisfactions he can extract from it? Is there something better in store for him? If so, what? This primary and eternal question must be faced and answered. It doesn't matter whether you call it by some high flown philosophical term like the attainment of cosmic consciousness, or fall back on the simpler old time revival word of getting right with God. The fact remains and it is vital. It is fundamental. We can not redeem our civilization materially unless we redeem its citizens spiritually.

If we turn to our church activities strictly so-called, the answer is the same. Enlargement and strengthening of local churches, more sacrificial support of our missions abroad, meeting the demands for future leadership—everything waits upon men and women whose hearts God has touched.

Upon these men and women progress in every good thing depends. The making and multiplying of such men and women is the supreme need of the times and therefore the supreme task of the church. The great first work of the church is with persons, finding them, regenerating them, inspiring them, consecrating them. The message of the old year to the new is: See that you get *this* done.

E. F.

Borrowed Treasures

MISS MICHU KAWAI of Japan, one of this country's greatest women educators, spoke in Chicago recently. She emphasized the fact that mutual advantage would accrue by a freer exchange of our treasures. The United States borrowed the chrysanthemum from Japan, and now we produce more beautiful, more gorgeous chrysanthemums than Japan. But Japan borrowed the rose from us, and loved her new treasure so much that she cultivated the rose till she produces the finest in the world.

Japan borrowed our Christianity, and produced Kagawa, one of the finest products of modern Christianity. Why should not the States borrow some of Japan's spiritual treasures and cultivate them to a new perfection? She did not mention any, but I suggest *Japanese courtesy*. How much we could learn from Japan in courtesy!

Anyone who travels sees the excellencies and also the defects of people. But the outstanding defect of American culture is the lack of courtesy. We have a lot of goodwill, but we lack thoughtfulness and skill in expressing it. The adequate expression of our goodwill would enlarge, deepen, and purify this virtue. A running stream purifies itself; but a quiet pool becomes stagnant just because it is quiet and inactive. America needs a vocabulary of courtesy, which should be taught in home, school, church, and in all social life. We can hardly overcome the natural tendency to selfishness unless we practice courtesy, which is an art, the adequate expression of goodwill.

D. W. K.

GENERAL FORUM

New Year

BY IRENE HECKER

The years, the years, the sad, the happy years
That lie behind us in the fast receding past!
They call to us through time and tide and distance
With mem'ries glad and dark that always last.

Some brought us joy that all our dreams transcended,
Some brought sorrow deep and black within their train;
And some brought sweet, new cares, and love resplendent;
While some brought tears, and sighs, and bitter pain.

And now a new year lies so fresh before us,
With plans new-made, and dreams of hopes fulfilled.
What shall it bring to us—our heart's desires?
Or disappointment, or gay days all laughter filled?

Ah, this we know—Whatever comes tomorrow,
And be it bright and glad, or dark with fear,
Our Father cares for us through joy and sorrow—
Whate'er he sends he'll ever keep us near.

Mt. Morris, Ill.

Go Forward With God

BY J. J. YODER

Abstract of the Chairman's Address to the Council of Boards,
Oct. 31, 1934

THIS group of men and women should sound the note of courage and hope to the church for a forward going program, planning for and expecting bigger things to do and to be done in the near future.

We must cease to retrench. We must have no more reduction of money or of program or of workers. We must plan a vigorous offensive all along the line. The work for the Lord's kingdom is the supreme need of the hour and deserves diligence on the part of the workers. The church is organized for work. The machinery is simple but thorough enough to do excellent work. We understand it because we have used it. Let us use skilfully and efficiently what we have and go on.

Let us seek to unify and harmonize all the forces of the church. This body is representative enough geographically and departmentally to do so. The program considered here must lead toward a unified and intelligent church interest throughout the entire brotherhood. I feel that the work of the church was perhaps never in better shape to go on than now, but it must be pushed ahead and made to grow stronger and to widen in influence. We must not to be satisfied with present attainments.

It is my hope that we will have some time in this conference to do constructive thinking and planning for a more vigorous and extensive program of evangelism and soul-saving. There is no other way whereby men can be saved than by the Jesus way. It can not be done

by legislation or by political or economic reforms. If the human factor remains selfish and unregenerate it is fruitless. Too many are expecting a godly society from men and women without God. This can but lead to disappointment. A saved society is made up of saved men and women. The fruits of the Spirit come through living by the Spirit and walking by the Spirit. A noble and godly character is not an accident.

For this work the church is specifically responsible and it is the church's chief and fundamental work. Nothing will so deepen the spiritual life of the church and enlarge the kingdom of heaven as a church-wide program of evangelism. It will be a great day for the world when this work of evangelism is laid on the hearts of the young people of the church in a way that will challenge them, as did the great and fine Student Missionary Volunteer movement of several decades ago.

We close, as we began, by urging that whatever the boards here do and plan be forward going and challenging.

McPherson, Kans.

Closer Union With Christ

(A New Year Thought)

BY REBECCA FOUTZ

A CLOSER union with Christ should indeed be the aim of every Christian. Each year should find us a little nearer to him, a little more as he would have us to be. Paul said that he had not yet perfectly attained but was pressing on. That should be our goal too. So it is well to think on it at the start of another year.

What does it mean to come closer to Christ and how can we do it? Let us consider it from the standpoint of the names of Christ.

First, he is Savior or Redeemer. He redeems from sin. He saves from that which will destroy spiritual life. Christ is ready and anxious to do this—he has never failed in being true to this name—but are we letting him save us from the sins of heart and flesh? It is only as we are willing to do this that we can come in closer union with him.

Another name is Counselor. Isaiah gives him this name. Who is really your counselor? Is it Christ, his Word and the Holy Spirit or is it the wisdom of the world? The psalmist says, "Walk not in the counsel of the ungodly."

If Christ is to be our Counselor, the teachings of the Sermon on the Mount as well as the rest of the Word must be more of a reality in our lives, must be the principles which govern our actions. May we make a real advance in this respect during the year.

A third name is Lord. This means one who rules. Is he in truth Lord to us? Will we do for him what we will not do for anyone else? No matter how the

weather is, we go out for our own affairs, but do we do as much for his service? Professing Christians will sit out of doors in heat or cold, even in bad weather, to see games of sport, but how about doing the like for Christ or the church? We use our bodies and our time and our means in ways which we would not sacrifice for Christ.

In all the affairs of life we have to meet the question—for whom will I the most readily do things? Its answer, in our actions, will reveal if Christ is Lord to us.

If we are to make any progress in the attainment of the goal, like Paul we can have only one purpose each passing year—that is to live for Christ, to possess Christ. Such a single aim would steadily bring us in closer union with Christ, and the natural, the inevitable result would be more consecration. This is the only way to get it.

With more consecration there would be more witness bearing and clearer light shining; a more effective prayer life; a deeper concern for the unsaved as well as for our fellow Christians; no neglect of using the means of grace as provided in the ordinances or of meeting in the house of worship; there would be more sharing of ourselves and our means; and our talents would be used only to advance Christ's kingdom.

The thing that should give us great encouragement in this high endeavor of closer union with Christ is the fact that it is the only real and worth-while thing in the world, hence the only thing worth striving for. Paul could not see his aim in retrospect and thus see it proved, as we can; but he did not need that for his faith in Christ.

The material things are so much with us, seem so important here—too often the most important. The spiritual oftentimes seems elusive, unreal and abstract. But let us see how Paul's standard of values has been vindicated.

The great cities which he knew and where he labored, with their wealth, idols, possessions, learning, art, pleasures and athletics, have passed away. They are only a matter of history and today men dig in the earth to find them. But Christ, the gospel and the things Paul taught are *living*, vital forces. They have endured.

So it will be with us. The temporal things—possessions and pleasures—may seem more desirable now. But the spiritual will not only last while time does but will be ours through eternity, for our reward then will be according to what we lived for here.

If the close of this year finds us still living, may it also find us closer to Christ, a year advanced in attainment of the goal Paul set and for which he lived. May Christ be more Savior, Counselor and Lord to us than he has ever been before.

Philadelphia, Pa.

What Causes War

BY KERMIT EBY

I. National Policies

IN this day of education for peace, of emphasis on internationalism, and pacifism we often neglect to mention the fundamental cause for war—conflict of national policies. Let me illustrate—for many years Prussia and England fought side by side against France. However, with Germany's commercial and naval expansion, she and England increasingly came into conflict, in Africa, in Persia, in Turkey. As a result, England allied herself with France and settled her difficulties with Russia.

Perhaps the best modern example is in "The Far East." There Japan is determined to be master. She insists that she is responsible to keep the peace. This is nothing new. In taking this position, she is only reiterating what America has so long emphasized in the Caribbean, under the Monroe Doctrine. America, unwilling to tolerate any interference in the above region, should be able to understand what Japan wants. But she does not. Today, we are unwilling to concede Japan a navy equal to our own; for to do so would mean that Japan could close the "Open Door" in the Far East. In other words, Japan could monopolize the trade in Manchuria and North China. Such a monopoly would mean the forcing out of Standard Oil and other American businesses. The recent notes to Japan concerning oil illustrate the point. The situation then is as follows: Either America will accept Japan's position of dominance or she will build up a navy twice as big as Japan's, fight a Pacific War and perhaps coerce Japan into accepting our position concerning the rights of American business.

Those of us who want peace in the Far East must answer this question sooner or later: Do we want peace more than the present advantage our position gives us? We can not have both.

Ann Arbor, Mich.

Where the Records Are Kept

BY E. E. NEFF

THE calendar deceives us. There is a record whose pages our fingers do not turn monthly. We live in two worlds. In one we keep our reckoning by the zodiac; in the other the reckoning shall keep us by cycles embracing all worlds. There is a heaven over us we do not see, though its stars shine upon us by day and night. There is a fathomless meaning in things. Eyes with which we have given no exchange glances look upon us. Ears into which we do not speak catch our words and record them beyond recall. Hearts untouched love us.

There is a low murmur of the distant sea no earthly

tones can imitate. Sweetness in the singing of the birds the deep forests hush. Melody in the song of the choir we hear not: low voice of heavenly sweetness lost amid the louder strains. Pathos in the sermon our dull ears do not catch, and a hidden tear in the eye which sanctifies the prayer.

We are on a mission of discovery. Humanity breathes toward the unknown. The spring of life sets our hearts throbbing for purer worlds inhabited by sweeter souls.

The currents of life should be deepened. Thought, faith and love are too superficial. The meaning of things is missed; events must wait a century for interpretation. We are lost in the form of things which determines nothing. It is the spirit that quickeneth.

Life is not weighed by noise. The reckoning is kept in the land where reigns the quiet of the dead. The giggle and parody of life insult our souls and mock our destiny. We are not specters—life is serious and real. Ours may be poor, humble and mean, but it is our all. With it alone we "confront eternity." We must dig its currents deeper. Earth hides the truth from the foolish; it reveals God to the wise. We must think.

There is an illusion in years. We count life imperfectly by the ticking of the clock. It is suicide to live by the almanac. Life may be compressed into a single solemn, sweet day. It is the ticking of the heart-watch, deeper than that of the vest pocket, that measures our equipment for eternity. Out of dreams we stalk into profounder mystery. The deal we can not see tells the hours. Heaven keeps the scroll on which is inscribed the unchangeable record. We await the summons to the courts above. Our Elder Brother stands by our side. Both worlds rest upon his shoulders. He is our Advocate.

Quicksand, Ky.

"In Remembrance of Me"

BY G. H. VAN DYKE

A Prayer for Remembrance

OUR heavenly Father, when we remember what Jesus our Messiah has done for us, and what we have done for thee, we too, "Can not so much as lift our eyes unto heaven." For thou wast willing to suffer all things for us, willing to receive the jeers and snubs of the best men, to have thy name cast forth as evil, to bear a bad reputation among thy brethren that thou mightest show us how to live. Thou who wast willing to drink the gall and taste the bitterness of the garden, to receive the scourging, the mockings, the condemnation-trial, the crown of thorns, didst bear the cross for our sakes.

Thou didst endure the nails, thirst, the spear, but most of all the disfavor of God, that we, just such as

we, might receive life and joy and peace and fellowship in God. Yet, we who forget so often just when we need thee most, forget thee who asked us not to forget. How could we ever forget thee! Yet, alas, how often we do! And in forgetting, sin against thee who never forgot us in all thy sorrow. How can our forgetting ever be forgotten by thee?

Jesus Master, we would not forget thee so often—thou who didst offer to be with us always. We would keep thy love for us close in our hearts so that the charm of thy presence may tie us close to thy side, that the wound would remind us constantly of thy love for us and of our need of thee. We ask thy forgiveness in Jesus' name. Amen.

Winona Lake, Ind.

Keeping Silence

BY EZRA FLORY

How often I thought I would speak a helpful word and then did not do so! Then I tried to persuade myself that I was just the same for having intended to do so. Now I am persuaded that expression of some kind is necessary in order to know the reality of anything. Jesus knew this psychology when he provided symbols of expression lying in the very center of great teachings—baptism, feet-washing, the bread, the cup, which are baskets to carry truth but not the truth itself.

The unexpressed tends to become the nonexistent even when the delusion is cherished that we develop our belief more than others by silence. This law is inexorable. I thought a kind word was due my friend. I did not speak it. Love died.

Nothing is sadder than to see men and women go on for years, refusing to commit themselves to any utterance of their faith, thinking some day they will be stronger to do so by means of delay. They seldom do it. The power of expression dies for want of use. For the time comes when it is impossible and we can not do it if we would. It would be better to stammer and do it imperfectly than to permit a dumb devil to quietly have possession and paralyze the soul.

One drops away from prayer always telling himself, "I feel just as I used to feel." He is sure his faith in God is just as strong as ever. He does not mean to grow cold.

Christ was absolutely accurate in unceasing demand that men should commit themselves. Paul was right when he said, "With the mouth confession is made unto salvation." The psalmist said that it was a bad thing to hide God's testimonies within the heart or conceal his lovingkindness from the great congregation.

If love never comes out of the mouth, this is proof it never was there. John Wesley was feeling that faith was the way of salvation and was trying to think his

way up to preaching about it when a friend told him the way to do it was to preach about faith until he had it. He did this.

Something done has great power to make you think. "He that willeth to do his will, shall know," said Jesus. Every one of us has good words to say. Today we can rid ourselves from lifelong regret by expressing in some direction the good word that is in our hearts to utter. We must express it or it will perish.

Sterling, Ill.

Laughing

BY J. H. LONGENECKER

THE former article on smiling prompts me to write this one on laughing.

Solomon says: "A time to laugh" (Eccles. 3: 4). From this we infer that laughing at times may be proper and approved, while at other times it is out of place and sinful. Then some one has pointed out how to laugh. "A fool lifteth up his voice with laughter, but a wise man doth scarce smile a little" (Eccles. 11: 20). German rendering is, "Ein Narr lacht überlaut, ein Weiser lachelt ein wenig."

Solomon also says, "As the crackling of thorns under a pot, so is the laughter of the fool." In both cases the noise may be loud, but of short duration. This is so often true of the frivolous laughter of the world. Abraham and Sarah both laughed; but with becoming modesty and not with a loud outburst characteristic of sinners or fools (Gen. 17: 15-17; 18: 12-15).

In the study of this subject I was deeply impressed to find how little is to be found on laughter in the sacred record. According to Alexander Cruden there are about 420 references in the Bible on joy and rejoicing and less than forty on laughing and laughter. There is not a single case given where any one of the prophets was engaged in laughing. Neither is any to be found where Jesus or his twelve apostles laughed. This can not be said of his ambassadors of our day.

It is said that some years ago a minister delivered a sermon in the morning that through the power of the Spirit brought conviction to one who needed a Savior. This burdened soul managed to be at the same place where the minister and others were staying for dinner. He hoped to obtain help and relief; to his sorrow he found that the Christian fellowship turned into light-mindedness, laughter and frivolity in which the minister also took part. The burdened soul did not receive the needed help but turned away with a feeling of bitter disappointment and unbelief. Yes, there is a time to laugh, but evidently this was not the proper time, or perhaps not in the proper manner and the result was sad indeed. Ministers will do well to guard against levity in the homes where they visit and especially in the sacred hour of the sanctuary services. There have

been cases where there was an outburst of laughter by the congregation through an unguarded remark of the minister. Yes, there is a time to laugh. This time should be wisely chosen and the manner of it such as becometh the servants of God (Luke 6: 25).

Palmyra, Pa.

God's Faith in Man

BY IDA M. HELM

WE may reason and argue and question why our belief in God is justifiable. But did we ever take time to stop and question why God believes in man? The Psalmist questioned, "What is man, that thou art mindful of him? and the son of man that thou visitest him? For thou hast made him a little lower than the angels."

"And God said, Let us make man in our image, after our likeness." The life in man is a spark of divinity breathed into him by God. God showed his faith in man when he made him a free moral agent. Man must choose whether he will coöperate with God or whether he will take a contrary attitude to his will.

God gave man dominion "over all the earth." He has surrounded man with vast forces that he may use as he chooses, either for good or evil—coal, gas, iron, water, fire, air, sunshine, gold. It all depends on man's choice whether he will use them for good or bad, for peace or war, for the upbuilding of races, of nations, of homes, or for destruction.

When man was "dead in trespasses and sins" Jesus was willing to come into this world of sin and take on himself the form of a man, to suffer and die a shameful death on the cross in man's stead that man might live. David said in Psalms 103: 10: "He hath not dealt with us after our sins; nor rewarded us according to our iniquities."

God loves the sinner but not his sins. He showed faith in man by giving him a plan of forgiveness and salvation; and by giving him the Bible to study and the Holy Spirit to lead into all righteousness.

God has given into man's hands the titanic task of carrying the gospel into all the world and to every creature. Do we love God? We love him because he first loved us. All this is a mighty urge to us to lay hold on God's confidence and love and fulfil the mission on which he has sent us. His promise is, "Lo, I am with you alway."

"I know not where his islands lift
Their fronded palms in air;
I only know I can not drift
Beyond his love and care.

And thou, O Lord! by whom are seen
Thy creatures as they be,
Forgive me if too close I lean
My human heart on thee!"

Ashland, Ohio.

HOME AND FAMILY

My Daughter, My Son

BY ESTHER CANFIELD MOSER

A daughter came into my life,
A rose for my garden of love;
I cherish her there in that garden,
My gift from the great power above.
I've made her my pal and my comrade;
No sweeter comradeship could be
Than ours in its fullness and beauty.
She's sister and daughter to me.

Then a son came unto me,
The dreams of life came true, you see.
I bore the pain for love of him
And stitched with joy and care
The little garments he should wear.
I kissed away the night
When first his eyes beheld the light.
He's brother and son to me.

I hope as my hair turns to silver,
As earth and its care fade away,
Our hearts will draw closer and closer,
As heaven draws nearer each day.
God grant us an endless communion
Above in his garden so fair,
The bloom of this earthly communion,
For ever and ever up there.

Madison, Wis.

On New Year's Eve

BY ELIZABETH R. BLOUGH

SARAH EDWARDS radiated cheer and happiness. Dressed in a simple dress, with some soft white stuff close up to her throat, she was the beloved wife and mother. The afternoon had been gray and cold; in the evening, fine snow sifted down from a leaden sky. It was a snow so light that it seemed like a breath, but that would in time go through coat or overcoat. Sarah was standing by the window when some one came up the front walk. She hastened to open the door; there stood an old neighbor, who refused to come in. He spoke hurriedly, pleadingly: "Annie is awful sick . . . if you'd just come over for a spell."

"Why, Abner, yes; I'll go right with you." She walked with him down the back road which led to Hanby's house. In the white moonlight, Sarah was grieved to see the ruin everywhere. There was a misshapen fruit tree with gaunt dead limbs; the posts which had been raised for roses and grapevines were overrun with honeysuckle vines. Where order and beauty and a living, growing house and home had been ordained there was this desolate place.

Before they went into the house, Abner said hesitantly: "I don't know whether you'll understand. Annie won't talk to me an' I am afraid she's dying. She

blames me for our Clara's running away to get married."

"Oh, I am very sorry," replied Sarah. When she came into the sick room, Annie's sister who was caring for her said, "I'll leave you alone with Annie." She placed a chair for Sarah, then went out. Sarah took Annie's hand in hers and the sick woman began her story. "I am in awful trouble. I've hated and blamed Pa for more than a year because our Clara never had anything she wanted; no fun, no clothes like other girls. I am afraid to die; I can't talk to him now; I've hated him so long."

"May I pray with you?" asked Sarah. Then she prayed for a special blessing on Annie and her family, that the spirit of Christ might dwell there. After the prayer, she said: "Annie, the Lord needs you here to help Abner and your children. There are only a few more hours left in the old year. I should be afraid to carry a grudge or hatred into the new year."

Annie's eyes were closed; she lay quiet for a little while; then she whispered: "Call Pa."

He came at once and knelt by her bed. He was one of those inarticulate souls who find it difficult to give expression to their feelings. Brokenly came his confession: "I've been to blame, if you could forgive me."

A sob broke the stillness. "An' I've mistrusted you an' hated you—forgive—" gasped Annie. And so the reconciliation was effected. Abner tried to thank Sarah, explaining: "It seemed as if we couldn't get right; there was so much wrong." They had traveled the long, disagreeable, unprofitable way of anger and hatred through dreary days.

Sarah could hardly wait to see the glowing logs in her own fireplace. Sallie welcomed her with: "Mother, I do believe you'd walk away from my wedding, if a neighbor called for you. And the worst of it is, they know it and impose on you. Here are some sandwiches." Sarah sat down by the small table, glad for the homey fragrance of coffee. Glad, when the man who came in with his spectacles pushed high on his forehead placed his hand over hers and took the seat beside her. She had known the touch of that hand for over forty years.

She told him about the Hanbys: "Oh, Lawrence, Annie is better; I believe she will get well. But I do believe when people in a home hate each other, it brings sickness. Abner had had work, all he could do. You know their sagging window frames, the paint peeled away—"

"Yes, I know. But here is Philip, at last," and Lawrence put the Hanbys out of mind. Their two children were a joy. Sallie was vibrantly, thrillingly alive; Philip, just twenty-one and unspoiled. How proud they were of him! They were secure in the love and faith which made of their home an abode of peace.

"We must close the old year with prayer," murmured Sarah.

The new year comes to us all challenging our faith and our love. Is there sufficient for the demands made upon us? We can not turn over a new leaf and begin a new sheet. Its first entry is always the balance carried over from the past. Is it profit or is it loss? Whichever it is, we must be honest with those about us. If we are in debt, we must pay, pay to the last cent. The mere closing of the merchant's books does not pay his debts; neither does it take away his obligation to do so; but it does show him where he stands. We should audit our own past; we linger sadly over the mistakes, failures and sins. Like a thread from a shuttle selfishness has been woven into deeds until pride and self will have wrought harm to those whom we should have shielded from all injury.

The past is immutable; we can depend on it. Only in the new year lies all of the hope of redemption that we shall ever know. We are facing forward with Christ, our Helper. Love and expiation may redeem what seems to be wreckage. New Year's Day is a white day, a day of sureness. Charles Lamb says of the bells which peal out the old year: "I begin to know its worth as when a person dies." When the lights are turned on, we face the new year; it is unknown, uncharted but somewhere in it we shall find happiness.

Hatfield, Pa.

How to Keep Christ in Christmas

BY FLORENCE S. STUDEBAKER

In Five Parts—Part Five

WITH Betty sitting on his lap, Dr. Ames talked to her and this is what he said:

"You know, Betty, the reason we have Christmas today is because of that first Christmas long ago when God gave his best Gift to us and the little Baby Jesus was born in Bethlehem. You know the story, how his mother, Mary, laid him in a manger for a cradle because there was no room for them in the inn. You know too how the angels told the shepherds and how the shepherds hurried to Bethlehem and worshiped the Baby Jesus there. You remember the wise men and the gifts they brought. It is the birthday of Jesus Christ we celebrate each Christmas. We can not present our gifts to the Baby Jesus as the wise men did, and so we give to others. In giving to others we give to Jesus. After all, isn't it far more fun to give something to somebody else than to receive something from some one, even from Santa Claus? When we give to others we are like Santa Claus. We are Santa Claus, aren't we? You say Bobby may not have a visit from Santa this year? Why not surprise him? Why don't you be Santa to Bobby this Christmas Eve?"

And Betty did play Santa to Bobby; red mittens, toys and all. On Christmas Eve as mother tucked her into bed, Betty said: "You know, mother, when I learned there wasn't any Santa Claus, I cried; but now I understand how it is, for I am Santa Claus."

The gifts which we stuff in stockings or pile under trees or send through the mail or carry ourselves to our friends are the sign of those other presents of gold and frankincense and myrrh which the wise men of the East laid beneath the star at the feet of the Bethlehem Babe. What better way to keep the Christ in Christmas than to imitate the beautiful self-sacrificing spirit he manifested while on earth, that daily giving of ourselves which would bring real happiness?

In some lives pleasure preëmpts the place of happiness. The former is tawdry and cheap. It covets silver and gold apparel. Happiness is more expensive and less showy. It covets the "best gifts." Happiness requires that its possessor have a good conscience—an appreciation of truth and beauty and a mind balanced by a belief in the love and justice of God. Let us not think of tawdry pleasure when we plan Christmas for our families. Let us think of the real thing.

Some one has said that a house with a home celebration going on in it is like a man with a rosebud in his coat lapel; there's promise in it. It's going somewhere. Birthdays, Thanksgivings, Christmases, New Years, all the holidays and special days are rich in material for the mother who wants to leave echoes of love in the souls of her children. Love itself is beautiful, but love expressed is more beautiful still.

Stop a moment and think of the glory of it. God did not sit up in heaven and content himself with loving the world. He did something about it. He sent his own Son and let a woman be a bearer of the Gift. In these cold days of facts and figures, this lovely bit of emotion is still left intact. The Christmas spirit defies chemical analysis, formulæ and rationalization. Thank God, it is the eternal childhood of the world.

What a Christmas this would be for the whole world if every one of us would wrap up that secret worry; that canker of resentment; that bit of black depression; that impatience, malice or hatred which we have carried around willingly or unwillingly with us for so long. And having wrapped it up that we should place it at the feet of the Christ Child and go away and leave it there to be transformed into a priceless offering of self-sacrifice and self-abnegation.

And if in that same secret place of our hearts we should lay down the bits of patience, kindness and gentleness we want to pass on to others this year, they too may be magnified and glorified by contact with our highest sense of good.

To do these things would be a celebration worthy of the Christ whose anniversary day it is. To do this

would keep the Christ in Christmas, thus bringing to ourselves and others joy and satisfaction and peace. For Christmas is to each of us just what we make it.

"Keep Christ's name in Christmas. In his natal day
Let no worldly revel dispute the Christ Child's sway;
'Tis the holy season that marked the Savior's birth
Not for greed or folly, but for peace, goodwill on earth.

"Pride and greed and envy, weary toil and care
Are no part of Christmas; they have no meaning there;
They who change his birthday into a sordid thing
Have not learned the lesson of the coming King.

"Peace, goodwill and glory, friendly hands stretched wide,
Light and song and beauty should mark our Christmastide;
Grateful hearts receiving God's Gift, his choicest gem—
Thus we'll keep the birthday of the Child of Bethlehem.

"Keep Christ's name in Christmas, Christ the new-born
King,
Christ who came to mortals, life divine to bring,
Christ, the world's Redeemer, honor him alone,
Keep Christ's name in Christmas, give the King his own."

—By Lydia Hughes Bourne.

Franklin Grove, Ill.

When New Year Comes

BY ADA SELL

"WHEN New Year's Day comes this winter I'll not make any silly resolutions!" declared Emily as she banged down her books.

"That was one you broke, dear," said grandma gently.

No answer from the pouting girl.

"I wish you would learn to be less noisy, child; those noises from banging doors and books about might not rack your young nerves, but some folks might mind a bit," continued the white-haired lady, all the mother Emily had.

"We—ell, I might make one resolution, Gran, about being less noisy, but I'll not write it down, or even call it a resolution, Gran!" Emily decided with lips tightly compressed. "I get tired of the way Miss Anne makes us do in Sunday-school—always has us hunting our faults and writing them down, always coming in with New Year resolutions in black and white; always . . ."

"Wait!" demanded grandma gently; "you're tired. You can't appreciate the good qualities of Anne Brant; everyone concedes her nobility of character; if you don't like all its manifestations, I'm sure you can keep New Year resolutions without pen and ink notations of them. You can, but would it be as easy for some of the rest of the class to do so?"

No answer from Emily, only a restless thumbing of "Best Short Stories."

"Emily, I notice more and more your unwillingness to keep within bounds, just because they are bounds. I

don't think you are really bad, or want to be, but you want no one to say to you, 'Do this' or 'Don't do that.'"

"You're right, Gran, but what can I do about it? I simply can't bear the idea of writing down New Year resolutions, and I'm not going to this year. It's too stuffy, anyway."

"Get your wraps and take Enid for a good hike up the Knob. Breathe deeply; forget all about everything but the beautiful day, the crisp air. Let God through nature talk to you, just as though you were in a primitive world, and there never had been any restrictions to come under, no do's or don'ts. Then come to me, dear."

"Yes, Gran."

When Emily returned, the worried furrows had left her brow. Her step was firm, her appetite ravenous, her disposition sunny. She had forgotten, with youth's blessed aptitude for forgetfulness, her petulance of the afternoon. After the supper had been cleared away, grandma called to Emily, who seated herself on a footstool at grandma's feet, her head on grandma's lap.

Grandma had the Book. She read the account of Jesus in Gethsemane. The silver-haired lady and the young girl both felt the terrible struggle Jesus had felt in trying to do his Father's will. "Let this cup pass from me. . . . Not my will but thine be done. . . . Father, forgive them; for they know not what they do."

Struggle, weakening, triumph, love, forgiveness—words from the blessed book that had often, often been read in Emily's hearing, but were impressed upon her consciousness anew, a consciousness very sensitive, ready to receive instruction. What to her had become almost hackneyed from repetition took on new and throbbing life.

Emily wept as she had not done in many a day. She saw how foolish had been her rebellion. She who had a happy home, a lovely grandma, church and Sunday-school associations, many friends, to dare to resent Miss Anne's suggestions to write down New Year resolutions!

Emily went to Sunday-school on New Year's Day with a light heart, and a page of typing paper.

"Emily, may we hear one or two of yours? Now, girls, if there's anything intimate you do not wish to share with us, it is just all right," admonished Miss Anne sweetly.

"No secrets here, Miss Anne!" declared Emily stoutly.

The girls laughed. They did enjoy Emily so much, except now and then when the usually happy girl was in the "dumps."

"I'll try to make less noise, except when noise is in order.

"I'll not try to get out of the supper dishes.

"I'll play the piano for Sunday-school if they want me, and take a topic in young people's meeting if asked.

"I'll not torment Miss Aines in typing.

"I'll help grandma all I can Saturday mornings, so she won't have so much to do when I'm at the game in the afternoon.

"I'm going to accept Christ and try to walk in his way."

There was not a dry eye in the class after Emily finished her resolutions. Miss Anne slowly used her neat handkerchief and tried to keep her voice from breaking as she asked the girls a question.

"Are there any of Emily's resolutions the rest of you would like to add to your list? I think they are especially good."

"The last, Miss Anne," said Marie happily.

"The last," echoed Mary.

"So will I," said Jane.

"And I," said Margaret.

The class was won for Christ. God put more stars in a crown for a silver-haired lady.

Altoona, Pa.

1935

BY ROSA M. BENNETT

WITH the holiday season at hand we are forced to think of the rapidly approaching year—the year 1935. There is no doubt that the future generations in coming years will study events now happening, because we live in an epoch-making age, a history forming period of time.

The average individual will not come upon these events in a way that will make them spectacular to him. Although they are not happening to him in a tangible way, they are affecting his life in ways both perceptible and imperceptible.

Then what may we expect of this coming year, this year of 1935? Joys? Yes, many. Sorrows? Yes, too many. Life is forced on us overwhelmingly at times. Often we are faced with problems almost too difficult for us to solve. Sometimes we are almost afraid even to try to find the solution, yet we will continue to face these problems of life, not only in 1935, but in the years to come.

Often our joys are where we make them; some we unexpectedly find, and there are many, many of them eagerly awaiting our notice. The great Father has given us a whole world full of beauty, so full it can not hold it all. It bubbles forth so that all who stand with outstretched hands, uplifted hearts and eager minds can have it simply for the taking.

For who can stand in the woods and see the brilliant flash as a scarlet tanager makes its quick and erratic

flight through the trees and bushes, and not feel an answering flame in the heart?

For who can walk through the moss laden forests of the south when the waxy cream-white magnolia is in blossom and not feel the purity of God's love descending like a choice blessing?

For who can see a lovely mountain stream following its course, sparkling with joy when the sun peeps through the leaves, hurrying between fern-covered banks, rushing over rocks and stones, so busy, so bright and so full of gladness, and not have the feeling that God is at hand?

True, the tanager has his enemies, enemies that would break the frail, beautifully feathered body, or would steal the precious eggs; but bravely he sits near his nest singing such notes of pure joy and happiness one knows he has learned them from some angelic choir.

True, the lovely magnolia may be growing near a noisome swamp, reptiles may clamor over its roots, but it continues to open those perfume-laden petals, filling the countryside with never-to-be-forgotten sweetness.

True, the laughing mountain stream will eventually blend with some great muddy river, but as it goes tumbling over the rocks it gives joy to all who see, quenches the thirst of the wayfaring dog, dampens the roots of near-by vegetation, gives drink to the bee, and a home to the shy little fish.

So do we go on and on. We sometimes think we pause, but that is only because we are looking at the little rut in which we have placed our feet. Only when we get out in the wide open road do we realize that we are moving forward with all the rest of God's universe. Nor do we want to stand still—not when there is so much that needs to be done, not when a world is crying for both material and spiritual help.

If we feel depressed and sad we do not feel like helping others. It is true that we have dump heaps, garbage piles, refuse and hideous signboards disfiguring our beautiful land, but it is also true that May brings the lovely snow trilliums, that spring covers the trees with tender greenness and sweet blossoms, and if we are looking at the loveliness of the "wood's lilies," or the trees in their spring finery we can not see the man-made monstrosities.

So with our innermost thoughts. The prayer life we live, the desire to help others, the love of God in our hearts will crowd out the depressing thoughts, the hatred, the malice and ill will.

Let us, for the coming year, have as our watchword, *love*, our slogan, *service to others*.

Copley, Ohio.

A man who is educated in mind but not in morals is a menace to society.—Theodore Roosevelt.



MISSIONS

This Department

Conducted by

H. Spenser Minnich



A Rural Life Conference in India

BY A. S. B. MILLER

THE Church of the Brethren Mission in India was privileged to entertain the first Inter-Mission or Inter-denominational Rural Life Conference ever held in the Bombay Presidency. Representatives of the different missions and churches of the Bombay Presidency met at Anklesvar on Sept. 4 and 5 when fifty-nine regular attendants of eleven different missions and churches met for this two-day conference to discuss together problems relating to rural life. Indians and non-Indians enjoyed two days of fellowship in meeting together, eating together and living together.

The conference was fortunate in having the Rev. J. Z. Hodge, General Secretary of the National Christian Council, and Dr. J. W. Pickett, one of the special secretaries of that same council as speakers at this conference. Mr. Hodge spoke especially about the progress which has been made throughout India and Burma in rural work, and also about the possibility of helping to improve rural conditions through coöperative banks, coöperative marketing associations and other coöperative projects. His wide experience, his deep sympathy for and study of rural conditions, along with his Scotch wit, were much appreciated by the conference.

Dr. Pickett brought to us two fine messages out of his study of the Christian mass movements in India. He has made a thorough and scientific study of these movements in ten different areas of India, which makes him an authority upon this subject. His addresses at the conference dealt particularly with the "Advantages and Dangers in Mass Movements," and "The Reconstruction of the Villager as the First Step in a Program of Rural Uplift." We were made to realize three things concerning these movements:

1. The great possibilities in leading people to Christ en masse.
2. The great blessings which the churches have enjoyed through these mass movements.
3. The wonderful regeneration which has taken place in the lives of thousands of people as they have come into a living relationship with the Christ through the Christian church.

None could but be impressed with these addresses. The entire study has been made with the one purpose of finding the truth about these movements.

Other speakers of the conference were from the Bombay Presidency. The subjects were: "Religious Education for Village People," "Materials in Religious Education Among Children," "Accomplishments in Rural Reconstruction at Kosamba" (a rural center of the Baroda state under the direction of the Y. M. C. A.), "Experiences in Managing a Village Coöperative Bank," "Women's Work in the Villages," "Training of Village Leaders," and "How the Rural Pastor and Teacher Can Be Helpful in a Program of Rural Reconstruction." Each of the above subjects was thrown open for general discussions and questions. This made the conference a place for sharing experiences and problems.

It should be mentioned that this conference came into being through the appointment of a Rural Reconstruction Committee from the Bombay Representative Council. The committee was appointed one year ago and the conference was planned by that committee.

The good folks at Anklesvar had a very difficult task to handle such a large group of people for those two days, but it was the testimony of all who attended the conference that they did it in a remarkably efficient way. All expressed their great appreciation of the fine hospitality of the hosts and hostesses, and their great pleasure in having the privilege of seeing the work of the Vocational Training School and the School of Practical Arts. Also, there was a unanimous opinion that a similar conference should be held in this Presidency each year. This indicates something of the interest in the great rural problem and shows something of the inspiration and help which was received from this conference.

Umalla, India.

What to Pray For

Week of December 29-January 5

THIS present time is a most busy and propitious season for evangelistic and educational work at the Gardikida Station. And the medical staff is kept busy too, because so many people come down with pneumonia at this time of the year.

Many are the patients who come to the leper colony and to the hospital. Whole families come to the Gardikida hospital and live there during the time of treatment. This makes an excellent point of contact in telling the good news of the gospel. Dr. Burke needs your prayers as he gives of his strength and skill to heal sick bodies, as well as sick souls.

Because the crops are now in, the attendance at school is greatly increased. As Bro. Beahn wrote in

one of his articles, this is the time when they have that delightful disease in the schools known as "swollen attendance." An overflowing enrollment means heavy responsibility for all the missionaries who are teaching in the schools or superintending the school program.

Also because the harvest time is over, the people are found in their compounds, rather than away in their fields. Hence this time of the year gives the desired opportunity of visiting in the homes throughout the villages. Over the week-ends, as the schools are closed, the missionaries and the pupils get out in the villages as much as possible, and thus many contacts with the people are made. Pray for the Beahm family, and for Miss Harper in their work, both in the schools and in the villages.

These have been days of great inspiration to the native Christians because the deputation has been with them. Deep and lasting impressions were made on the hearts of the young Christians five years ago when Brethren Emmert and Bonsack visited them, and now fellowship with Bro. Bonsack, as well as with the others of the team, deepens their feeling of gratitude and appreciation for the church in America.

As the Helsingers and the Bittingers and Miss Elnora Schechter return to the field and take up the work, pray for them that they may be sufficient for the task.

Juniors Love to Give

It was William Carey who said, "Attempt great things for God." Even children can do this when they are inspired to make the attempt. The following quotations, from letters which have accompanied their offerings, tell how children can do great things for the kingdom of God when they have leaders who know how to interest them in the program of the Lord's work.

Junior Group in Middle Indiana

Enclosed please find a check for \$54 which is for the Africa Junior Project from the Juniors at — church, Middle District of Indiana. The young people's class gave the children ten quarters last spring and this is the result. The children, mostly, raised chickens. One little boy did so well, he had \$10 to send to Africa. These children were all very happy to give their money and they voted to try to do better next year for the Junior children in China. The church encouraged the children, and we feel they are doing a good missionary work.

Signed: Treasurer of the Church.

Christ Jesus said: "Blessed are the children, for of such is the kingdom of heaven."

A Junior Group in Eastern Pennsylvania

We had our closing program for our Junior Missions Project last evening. Each child had a part. We had a short address and a lot of singing. We had a number of African curios in the room, and the atmosphere of our meeting was decidedly African and most inspiring.

We have a total of sixty dollars to send in. We had twelve in the group this year. One envelope had a five-dollar bill in it, earned by keeping rabbits. Another envelope contained four one-dollar bills, earned by caring for rabbits also. Still another had four one-dollar bills, made by raising a puppy and selling him for three dollars, while the other was raised by running errands.

It warms one's heart. If a twelve-year-old child can give a five-dollar bill in one offering, what might be given by older people? We teachers of children hold the future missionary program in our hands.

We are sending scrapbooks and bandages as part of our handwork project.

Signed: Teacher of the group.

Oriental in American Life

Our Mission Study Book for 1935

Beginning with the month of January, many of our women's groups began the study of "Oriental in American Life." Six outlines based on this book have been prepared by Sister Nora Rhodes to help in the study of the book. These Program Outlines are in a form ready to be sent out to all who wish them. They are 5c apiece. The study book is 60c.

PROGRAM II

(Based on Chapter 2 of "Oriental in American Life")

Chapter 2—What About the Japanese?

"If God in Christ is to reach the hearts of men and mould the life of nations, he must do it through human beings—there is no other way."

Worship

Hymn—In Christ There Is No East or West.

Scripture—Luke 10: 25-37.

Solo—Help Us to Help Each Other, Lord.

Prayer.

Hymn—O Master, Let Me Walk With Thee.

Chapter Outline

"No nationality represented in polyglot America is making a greater sacrifice to educate their children than the Japanese."

- (1) The Japanese family.
- (2) Chinese and Japanese contrasts.
- (3) Agriculture.
- (4) Describe briefly the Gentlemen's Agreement.
- (5) Tell the purpose of the Japanese language schools.
- (6) Japanese industriousness.
- (7) Assimilation.
- (8) Buddhism in America.
- (9) The American outlook.

The Hon. Yosuke Matsuoka, one of Japan's leading statesmen and her representative at Geneva last year, is largely the product of mission work in America. After some time as a school boy in the Oakland mission he was transferred to Portland where he was the secretary of the little Japanese church. With the aid of friends he was able to graduate from the University of Oregon. Last year on his way home from Geneva, he was in Portland on Palm Sunday and preached the sermon in the Japanese Methodist church there. He made the church a present of money to provide suitable rooms for the young people.

The problem of renting or buying homes in the better sections of a city is another difficulty with which refined second generation Japanese are confronted. In Los Angeles, a splendid newly wedded couple, the husband a professor

in a university and his wife a graduate nurse, had to move five times in three months before they could find an apartment where the neighbors did not object.

Consider this statement: "Americans first! Wherever a Japanese applied for work, he was met with this reply: 'Veterans first. Americans who are not veterans second. No foreigners employed until all Americans have work.'" Could this happen in your community? In your state?

Although the bulk of the Japanese population is in the Pacific coast states, New Hampshire is the only state in which no Japanese are resident. Where are the Japanese in your state?

If you should associate with members of another race do you believe you would lose your social status in the community? If so, why?

News From the Field

INDIA

Raj Pipla State

Eliza B. Miller

Cholera Epidemic

Several months ago our state was invaded from the southeast by an epidemic of cholera. So far it has been confined chiefly to that region. A few isolated cases have appeared in various villages; but we are glad to report that the death rate has not been high, due to the vigilance of the State Health Department. This department has kept on the job by warning the people of danger, inoculating the people in infected areas and giving orders about sanitation as it applies to food and the water supply. In all the villages, posters have been put up ordering the cleaning out of wells, cleaning the roads and compounds about the houses, keeping flies off the food, against eating vegetables and fruit not fresh, and warning village officers to inform headquarters at once in case of any outbreak anywhere. The government order goes on further to say that all necessary precautions will be carried out regardless of superstitious beliefs and ignorance on the part of the people. So people are saying: "What is happening that the sarkar (government) is taking such an interest in village people?" They further say: "This is due to the missionary influence in the state, that has ever been the pioneer for health and happiness and salvation."

In the new day that is coming to the villages through rural reconstruction, even non-Christians are using the expression "missionary spirit" in connection with those who expect to devote themselves to this work. The Rt. Hon. V. S. Srinivasa Shastri, one of India's modern patriots, in addressing rural workers at a meeting recently said: "It is not much use for townsmen to go occasionally into the villages and make speeches there. An age-long tradition, an age-old mentality has to be changed, and this can be done only by people who have a real missionary spirit." The missionary has set the pace for service and self-sacrifice to which the honorable gentleman refers. Who better than the missionary knows all about those age-long traditions and that age-old mentality? For that is what reformers have been up against all through these years. They rejoice in every effort that helps in the breakdown of these barriers to progress, to health and to higher levels of living.

Due to the cholera several of our village schools are closed. Because of several cases in these villages our school groups at Taropa, Kamasgam and Jamoli have received anti-cholera injections by the health officers. So far none of our Christian people have been victims to the disease.

A Sewing Class Spreads the Gospel

Come to our sewing class in the Umalla school; you will find industrious and interested girls eagerly working on little garments. There are both beginners and those more advanced. Here is Esther, making a little bag that is the first sewing for the beginner. How the girls like the little bags to tuck into the belts of their skirts, in which pencils, pebbles, pennies, etc., are put away. Here are Sundar and Kamala; they are learning to make buttonholes today. What a time they have keeping the stitches straight and in getting the knots at the proper place! They are practicing on separate pieces of cloth until they know the process well enough to make the buttonholes in the garment. Here is Lilavati, a Brahmin girl, daughter of the local railroad station master. What a time she has keeping her attention on her work long enough to make even one straight stitch. Everything is funny to her and she wants to laugh at everything that happens! Here comes a frisky puppy that wants to play; here comes an old hen with a brood of chickens about which the average Indian child takes little concern because chickens are such customary attachments to a household. So Lilavati gets on slowly. Here is Diwali. (Diwali is also the name for the Hindu New Year.) She is a new girl. What pains she takes! Nothing but her sewing attracts her attention. She has come with unkempt hair because her mother is a busy field woman and has not made it a habit to pay much attention to the child's head. What a lot of talk the sewing class creates in the homes! The girls take home little samples of their sewing and show it to friends and neighbors. The whole town knows that on Friday morning there is sewing in the mission school around the corner of Main Street. In Brahmin homes, in farm homes, in Bhil homes, in Potidar homes conversation between mothers and daughters, sisters, neighbors and friends brings fellowship because a group of girls has found a new industry in their lives.

Come to Prayer

Come to morning prayers in the women's group on the front veranda at the Umalla Mission House. When the little train comes puffing in from the east it's the sign that it is time to go to prayers. Here comes Malibai with a baby in her arms, leading a little toddler by the hand. A third child is walking behind. Here comes Harkhibai, an old woman without any teeth, but a big talker! She is a widow and lives with her only son, who works on the little railway. She has been a Christian since the days of Bro. McCann. How she can pray! There is always a song in her heart that she likes to sing. Today it may be "The Heavenly Railway"; another day it may be "Come, Come, O Lord, Into My Heart." She can not read, but she has stores of songs and scripture "laid up in her heart" that give her peace and joy. And so we might go on and tell something interesting about every member of the group, but that is not the main thing. The object in their coming is to pray. They pray for their children, for their neighbors, their friends, for the unsaved, for the sick in our midst and those coming to the dispensary, for absent ones, for wayward ones, for the church and all its activities, for strength to overcome temptation and for ability to grow in grace and in the knowledge of the Lord. It's a time of refreshment after which they tarry for exchange of experiences common to all. And are you in the homeland forgotten in their prayers? Never. Those of you across the seas who pray for us, who give of your gifts and who remember us are in the thoughts and prayers of these earnest women.

KINGDOM GLEANINGS

Calendar for Sunday, December 30

Sunday-school Lesson, Tests of a Christian.—1 John 5: 1-12.

Christian Workers' Meeting, With Christ Through 1935.

B. Y. P. D. Programs:

Young People—Ways of Facing the New Year.

Intermediates—Making Our Dreams Come True.



Gains for the Kingdom

Three baptisms in the Ottawa church, Kans.

Three baptisms in the New Freedom house, Codorus congregation, Pa., Bro. Amos Kuhns of Union Deposit, Pa., evangelist.

Twenty-four baptisms in the Mercersburg church, Pa., Bro. W. N. Zabler of Lancaster, Pa., evangelist.

One baptism in the Germantown church, Pa.

Five baptisms in the Farmington church, Del.

Fifteen baptisms in the Lower Lost River congregation, W. Va., at New Dale, Bro. W. D. Walker of Mathias, W. Va., evangelist.

Two baptized and one reclaimed in the Guthrie church, Okla., Bro. D. D. Fleishman of Big Creek church, evangelist.

Seven baptisms in the Middle District church, Ohio, Bro. I. R. Beery of Pleasant Hill, evangelist.

One baptism in the Peters Creek church, Va., Bro. Levi Ziegler of Waynesboro, Pa., evangelist.

Eleven baptisms in the Pleasant Hill church, Ohio, Bro. Ivan Erbaugh, pastor-evangelist.

Six added to the Defiance church, Ohio, Bro. L. V. Young of Bellefontaine, Ohio, evangelist.

Seven baptisms in the Mt. Pleasant church, Pa., Bro. A. J. Beeghly of Somerset, Pa., evangelist.

Four baptisms in the Mt. Olivet congregation, Pa., Bro. J. A. Buffenmyer of Bunkertown, Pa., evangelist.

Twenty-two baptized in the Ottumwa church, Iowa, Brother and Sister B. M. Rollins of Keyser, W. Va., evangelists.

One baptism in the Portland church, Ore.

Twenty-three baptisms in the Prairie View church, Kans., Brother and Sister H. L. Ruthrauff of West Wichita, Kans., evangelists.

Thirteen baptisms in the Peru church, Ind.

Two baptisms in the Wenatchee Valley church, Wash.

Two baptisms in the Mt. Pleasant church, N. Ind., Bro. Geo. Swihart of Roann, Ind., evangelist.

Seven baptisms in the Bear Creek church, Ohio, Bro. G. G. Canfield of Plymouth, Ind., evangelist.

Seven baptisms in the Annville church, Pa., Bro. David Snader of Akron, Pa., evangelist.

Twelve united with the Center church, Ind., the pastor in charge.

Eleven baptisms in the Garden City church, Kans., Bro. Harvey Hostetler of Rocky Ford, Colo., evangelist.

Fourteen baptisms in the Fredericksburg church, Pa., Bro. Paul B. Myer of Lititz, Pa., evangelist.

One baptism in the Weston church, Ore., Brother and Sister E. S. Coffman of Elgin, Ill., evangelists.

Nine added to the Yellow Creek church, Ind., Bro. Adam Miller of Kent, Ohio, evangelist.

Nine baptisms in the Cedar Creek church, Ind., Bro. R. N. Leatherman of Grand Junction, Colo., evangelist.

Seventeen baptisms in the Union Center church, Ind., Bro. Edw. Stump of North Liberty, Ind., evangelist.

Eighteen baptisms in the Thomas church, Okla., Brother and Sister O. H. Austin of McPherson, Kans., evangelists.



Personal Mention

The J. H. Long home in Quinter, Kans., is in sorrow. Nov. 26 last Sister Long passed on from earthly sight. Bro. Long is reported to us as in a very critical condition. The family asks an interest in your prayers.

Bro. Ira D. Scrogum, who heads the Home Study Department of Bethany Biblical Seminary, thinks Edgar A. Guest was right in what he said about the home in a recent issue of the Radio Guide: "Against a good home influence, no outside influence can prevail. When fathers and mothers enjoy being parents and stay close to their children, they need fear no seductive stranger. Neither radio nor book nor picture show nor anything else is to be feared where the home life is happy and the instruction sound. . . . I should say as a general rule, good parents have good children."

Bro. Harold Snider, pastor at Martinsburg, W. Va., lacks four years of being half as old as Bro. Jesse D. Clarke of Jonesboro, Tenn. But he heartily endorses the suggestions of the latter in our issue of Dec. 15. Here's a sample of his vigorous style: "Many are the times in my short period of eight years in the ministry I have seen men fight such issues as the envelope system, or its kin, because they knew full well it would divulge their miserly giving before the Lord. . . . If the program of our great institution, the Church of the Brethren, stagnates amidst untold opportunities, it is because men love their gold more than they love God. Thank the Lord for such devout old brothers as Jesse D. Clarke. I only wish the church had more of them."

Missionary Nettie M. Senger, scheduled to return to her work in China in February, has been about the offices of the Publishing House for several days. Some of us have had opportunity to look into her thesis on Chinese Womanhood, a most thorough and painstaking piece of research, now practically completed. Perhaps she will later share with you some of the most interesting results of her study of what a woman's life is like in China.

Two Hundred and Forty-six Years Young

(See Picture on Cover Page)

The ages of the three men shown in this picture total 246 years. Yet their outlook on life is a challenge to us all as we face the uncertainties of a new year. Bro. Franklin Royer (reader's left) was a resident of Elgin for a number of years. He worked in the Brethren Publishing House for sometime. Graybill Royer, his oldest son, has been foreman of the press room for all of thirty years. The second man from the reader's left is William Beery, best known for his varied and valuable contributions to the music of the Church of the Brethren. Many of our older readers who visited the House will remember a delightful scene—William and Adaline Hohf Beery reading proof together. The man at the reader's right is Eld. James A. Flory, father of former missionary Raymond C. Flory. Bro. Flory's lifelong interest in education in general, and in self-improvement in particular, is an inspiration to all who know him.

Missionaries Dr. and Mrs. Lloyd R. Studebaker will sail from Hamburg, Germany, Jan. 12 for Africa where they may be addressed at Garkida, Nigeria, West Africa, via Jos. They have been in Scotland and England where Bro. Studebaker has been doing post medical work in further preparation for service in Africa.

* * *

Miscellaneous Items

He liked it. He said it "is worth far more than you are asking for the paper for an entire year. Wish all our people could read the article and pass it on to others, even those who are not members of the Church of the Brethren." By an interesting coincidence that is exactly what we wish. If enough people wished that it could be true.

From Cedar Rapids, Iowa, Dr. S. B. Miller writes: "Our church attendance is in a healthy condition, and we are hoping to keep up the good work and even increase attendance all along the line." How much the members at Cedar Rapids are interested in church growth is further evidenced by the fact they are working hard to get The Messenger in at least 75% of the resident families. See page 2 for details of the special offer on the Messenger.

* * *

Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

Junior Surprise Sermons—With Hand Made Objects, by Arnold Carl Westphal. Fleming H. Revell Company. 139 pages.

For some time the author has been a favorite contributor to Church Management. His articles dealing with sermons to children have been greatly appreciated by pastors who know the value of winning the children early. Throughout he stresses the surprise element and appeals to the eye of the child as the best way of holding his attention. He offers 24 sermons and with each tells what articles to make to present them forcefully. Shears, paste and paper are among the simple materials used to illustrate the truth presented. The author's hope is that the study and use of what he offers will so open the eyes of even the common pastor that he will be able to pick up all around him ideas from which to develop new themes and new material in his ministration to the children of his parish. This book is unlike others in many ways.

The Teaching and Preaching That Count, by James M. Gray. Fleming H. Revell Company. \$1.50. 153 pages.

In this new book James M. Gray gives us the fruitage of his long and rich experience in presenting Bible teachings. His aim is to write and speak as the preacher should who really wishes to know the will of God as revealed in the Bible. It is needless to say that the method is expository and that nothing frivolous is contained in these pages. One finds three general divisions to the treatment: First we have the treatment of four New Testament themes. This is followed by five chapters dealing with Old Testament subjects. The third part deals with times and seasons in which we have a chapter for the new year, one for July Fourth, one for Thanksgiving, a Christmas Message, and the last chapter with its message for watch night. Older ministers may be too set in their ways to follow Dr. Gray, but certainly young ministers will be greatly helped by studying his method, if they wish to learn the secret of his long years in expounding the Bible.

THE QUIET HOUR

The Quiet Hour

For about ten years our Quiet Hour outlines have been contributed by Bro. R. H. Miller, formerly pastor of Walnut Street church, North Manchester, Ind., now Professor of Bible in Manchester College. At his own urgent request he has been relieved of this service. His brief and pointed questions and suggestions have been enjoyed by many. The plan for these weekly devotional studies during the coming year is somewhat different. There will be a theme for each month, a particular phase of which will be studied each week of that month. For the arrangement of subjects and contributors the Messenger acknowledges its indebtedness to Secretary M. R. Zigler. The schedule for the next nine months is as follows:

January: Christ in the Home—Galen B. Royer.

February: Our Neighbors and Their Home Life—Ross D. Murphy.

March: The Deepening of Our Spiritual Life—M. Clyde Horst.

April: A Closer Walk With Christ—Harper S. Will.

May: God in Nature—J. Clyde Forney.

June: Our Annual Conference—Burton Metzler.

July: The Church—J. A. Robinson.

August: My Church and I—J. Perry Prather.

September: How to Meditate—Calvert Ellis.

* * *

The Creator's Purpose in Making the Home

Theme for January—Christ in the Home

PREPARED BY GALEN B. ROYER

Read Gen. 1: 27-31

For Week Beginning January 6

All the earth was—is a wonderful revelation of Jehovah's creative power. He himself "saw that it was good." But all the earth, including Eden, did not reveal Jehovah's love. Then he made man, established the first home; and his sole purpose was to reveal infinite love.

That home! Perfect, beautiful, sinless! A fit place for a holy God to come down in the cool of the day and have blessed fellowship with a man and his wife created in his own image and likeness.

Among the God-given traits Adam had "dominion" to be used to show forth godlikeness. In my regeneration I am a "son of God" and am expected to live and do on that high plain of sonship. My home is to make heaven visible on earth. Anything less than that falls sadly below God's creative purpose in making the first home.

Has my ideal for my home been the full purpose of God? Have I used my best endeavors to reveal heaven's love within my own home circle? Is my home to all within its walls a Garden of Eden restored? Is it a place where Jehovah delights to walk with me and talk with me and tell me I am his own?

A Prayer: Dear Lord, bless my home. Help me make it a sanctuary revealing heavenly love—a place where thou art worshiped in spirit and in truth. Make its influence lift and bear others' burdens. Let all the sweet and tender things of life center in my home. I ask not for wealth or ease or freedom from sorrow; but I do crave the faith that endures and the love that never dies. In Jesus' name. Amen.

THE CHURCH AT WORK

Directed by M. R. Zigler, Executive Secretary; Rufus D. Bowman, Director of Adult Education; R. E. Mohler, Secretary of Men's Work; Mrs. Ross D. Murphy, President of Women's Work; Dan West, Director of Young People's Work; Raymond R. Peters, Chairman of Intermediate Committee; Ruth Shriver, Director of Children's Work; H. Spenser Minnich, Secretary of Christian Finance; Ross D. Murphy, representing the Pastoral Association; Ruth C. Sollenberger, Office Secretary.

THE MINISTRY

The Pastor as an Example in Giving

BY EZRA FLORY

Article Supplied by the Pastoral Association

SOME one thinks a minister should study as much as a professor, call as often as a doctor, speak as much as a lawyer, and give as much time to church work as a business man does to business. But these are not all the essential marks of a minister. He should, for one thing, quit trying to run the world and give attention to the way God wants to do things in the church. He must ever remember that in all things he is to be an ensample.

Listen to Paul's counsel: "We did not eat bread without pay, but in labor and travail, working night and day, that we might not burden any of you; not because we have not the right, but to make ourselves an ensample unto you, that ye should imitate us." Again, "Be thou an ensample to them that believe, in word, in manner of life, in love, in faith, in purity." In discussing the subject of meats offered to idols, Paul passes over to the Christian principle of support of teachers and ministers. He said: "Jesus ordained that they that teach the gospel should live of the gospel." Then immediately he waived all his privileges in such teaching and proceeds to tell how he labored with his own hands in view of a greater privilege.

It is unnecessary to call attention to the splendid methods of giving in the Old Testament, nor to the terse sayings of Jesus. David said: "I will not offer to God that which costs me nothing." His religion meant that much to him.

Jesus saw the motive in giving and said of a poor widow: "She hath given more than they all."

A pastor should be given sufficient to enable him to give, for as goes the leader, so goes all the giving. Nothing arouses others to strive to a high goal like the example of the leader. This does not mean that the amount given needs to be reported. Somehow people find it out when giving is done in the right spirit.

Some one said recently: "I thought I could not spare ten dollars for the church. Our children need clothing. We are in limited circumstances and have several obligations to meet soon. But I saw the great need. I prayed and gave. And what do you think,

forty dollars which I had not foreseen in the least, came in three days."

Nothing is so powerful as example. Nothing is more fundamental than the fact of God. Since there is a God who cares, and supplies the channels of productive giving, may we not as pastors have enough faith in God to lead others in the grace of giving? We need sound teaching upon this subject. We shall not fail in a time of need. God needs means and has entrusted to us much as stewards. But Christians need the grace of giving more than it is needed by God. The pastor's example is potent.

Sterling, Ill.

CHRISTIAN WORKERS

Adapting the World to Men's Needs

TOPIC PREPARED BY IRA H. FRANTZ

Psalm 24

January 13

1. God Told Man to Subdue the Earth. Gen. 1: 28.
2. Noah Provided Against the Forces of Nature. Gen. 6: 14; 7: 4, 5.
3. Some of Man's Efforts Have Been Vain. Gen. 11: 4ff.
4. Abraham and Isaac Dug Wells. Gen. 26: 18.
5. Ships Conquered the Barriers of the Sea. 1 Kings 9: 26.
6. Temples Were Built for Worship. 2 Chron. 2: 4.
7. Modern Science Continues to Subdue the Earth.

- a. Electricity has always existed, but only recently has man made it a servant.
- b. Good roads, automobiles, railways, steamships, and airplanes have subdued distances.
- c. Famine has been conquered (in civilized lands) through machinery and improved plants and animals.
- d. Disease has been subdued by sanitation, medicine, and surgery.

Questions:

- a. In what ways would we like to see the world still further adapted to human needs?
- b. In view of Gen. 1: 28 what should be the Christian attitude toward scientific discoveries?
- c. We know not how long men shall yet inhabit the earth, but while they do it is their duty to make on it a physical environment most conducive to happiness and righteousness.

EVANGELISM

The New Year

This Christmas season has lifted us again to the reality of Christ and his presence in the world. If Christ has been born again in our lives, we will clearly hear his words, "Ye are my witnesses." Immediately we will look into the future. Nearly all Christian bodies in America set aside this period of the year to "witness." During this period let every congregation make a special effort through the agencies of the church to invite every non-Christian in the community to accept Christ and the fellowship of the church, recognizing that Easter and Pentecost are only a few weeks away. The last Annual Conference requested the churches of the brotherhood to give special attention to Evangelism. January 1 to Easter should be used definitely for that purpose.

ADMINISTRATION

Your Loan Library

Several years ago the General Boards at Elgin started a loan library for the use of workers in local churches. Each year new books along various lines are added to the original collection. The additions this fall bring the total number of books to over 500. A new leaflet has just come from the press which lists these books, including the ones just added. Your request on a post card will bring a copy for yourself or enough so that each of your Sunday-school teachers and local church workers can have a copy. They are free. Order yours now.

PEACE

Some Facts Every Patriotic Citizen Should Know

The Manchester faculty, which has been commissioned to study the great question of peace, is actively at work. Turn to page 21 and read the article under the above title. These facts were circulated in the city of North Manchester by placing them in automobiles at three different hours on a day not long ago. They were also passed out in our local church school of that college town.

Dr. C. Ray Keim is chairman of the faculty committee. Beginning next week a series of articles by Dr. Keim will appear in this column. Watch for them. The first is, "Peace: A Peculiar Dunker Doctrine."

MEN'S WORK

A Project for January—Ladies' Night

This could well be an annual affair at which time the women of the church meet with the men for a social occasion. The program should be such as will point toward a closer coöperation between the two organizations in the promotion of the entire church program. Both men and women should participate in it. The meal may best be planned by each local group. A "covered dish" luncheon generally works well if properly planned, or possibly the men may wish to take full charge of this part of the program.

WOMEN'S WORK

Looking Toward 1935

The thought of peace on earth and goodwill toward all men is still in our hearts. The new year is just before us to do with it as we will. It will be our choice to walk in the high way rather than in the low, to keep our courage high rather than cast down, to have a heart big enough to take in others in our community, in our country and in our world rather than to center thoughts and efforts on self.

The privilege will be ours in the year just ahead to lay hold of new spiritual truths, to know more of our Father's children in other lands and to know the Orientals within our borders. In these last we may have a sympathetic interest developed by using our text, "Orientals in American Life," the first outline of this study appearing in the Dec. 1 issue of the Messenger. It will be our choice to use the book, or to leave it unread and our interest and sympathy go unchallenged. It will be our privilege to take part in the World Day of Prayer on March 8, the complete announcement appearing in next week's issue, or this invitation to prayer may go by unaccepted and a blessing missed. These and many other opportunities will be in store for us in the new year that is awaiting us. May each today of 1935 bring peace and satisfaction in a task well done, and may each tomorrow be radiant with hope.—Nora M. Rhodes.

WORSHIP

Week of Prayer for Churches

January 6-11

Through its department of evangelism the Federal Council of Churches is providing topics for a week of prayer during the first days of the new year. The suggested time is Jan. 6-11, but the topics are such that they may be used at some other time if that is more convenient. The underlying theme is that of our undeveloped spiritual resources. In any case the following topics provide suggestive materials for worship services. Most Protestant groups are coöperating and it is hoped that many churches of our fraternity will find it possible to share in the blessings of this week of prayer.—Ed.

Sunday, January Sixth

OUR UNDEVELOPED SPIRITUAL RESOURCES

In the Practice of the Presence of God

Scripture References—Psalms 46: 10; Mark 6: 31; 1 Kings 20: 40; Matt. 26: 36-46; 1 Kings 19: 9-14.

Call to Prayer—That the "deep may call unto the deep" in us.

Praise and Thanksgiving—

For the truth that our heavenly Father hears and answers prayer.

For the access to God that is as free to the humble as to the great; to the solitary as to the multitude.

For the knowledge through Christ and the Scriptures that God is a loving and a seeking Father.

Penitence and Confession—

That too seldom we have turned aside from daily tasks for meditation and prayer.

For our unwillingness to listen to and believe in the "still small voice."

That we have been so often guilty of "much speaking" in God's presence.

That many times our prayers have been too selfish to be acceptable to God.

Prayer for Ourselves—

That we may practice daily meditation and prayer.

That we may examine our own hearts in undisturbed times of silence.

That our prayers may be more inclusive, remembering always the needs of our world and the interests of the whole Christian church.

That in prayer we may confess our own sins rather than the sins of others.

Prayer for Others—

That in these perplexing times the church may increasingly discover the power and the wisdom of God.

That in more homes there may be the "practice of the presence of God" in daily family life.

That a portion of the new leisure possessed by many today may be dedicated to deepening spiritual life.

That there may be an awakened interest in church attendance and that the presence of God may become more real through public worship.

Monday, January Seventh

OUR UNDEVELOPED SPIRITUAL RESOURCES

In an Enlarged Christian Fellowship

Scripture References—John 10: 7-18; Acts 10: 1-35; John 12: 20-24; 1 Cor. 3: 4-9.

Call to Prayer—That we may always see the encompassing "clouds of witnesses" 'round about us and working with us for the coming of the kingdom of God.

Praise and Thanksgiving—

For the sense of comradeship in Christ with men of other ages and in every land.
 For the testimony of varied experience in the Christian life.
 For the measure of coöperative spirit there is in the church around the world.
 For the growing desire for Christian unity.
 For the deepening recognition of one another's Christianity.

Penitence and Confession—

For our failure to work and pray with Jesus for the unity of his church.
 For the prejudices that we have had in our households of faith.
 For the pride that has led us to boast of denominational superiority.
 For our unwillingness to coöperate more fully with other Christians in the great causes of Christ.

Prayer for Ourselves—

That we may further an enlarging Christian fellowship in the local congregation.
 That we may learn to appreciate the worth of other Christians and Christian churches.
 That we may speak favorably of them and work coöperatively with them.
 That we may be led to discover ways of sharing their interests and their tasks.
 That we may say "Our Father" when we pray.

Prayer for Others—

That the blessing of God may be upon all sincere Christian believers of every name.
 That God's Spirit may guide all coöperative tasks and programs of the Christian church, both at home and in all other lands.
 That all followers of Christ may place the universal interests of the church above the denominational and local.

Tuesday, January Eighth**OUR UNDEVELOPED SPIRITUAL RESOURCES****In Being Our Brother's Keeper**

Scripture References—Luke 10: 25-37; 2 Samuel 19: 24-30; Luke 2: 5-13; James 2: 1-4.

Call to Prayer—That we may discover the quality of understanding that enables one to put himself in another's stead.

Praise and Thanksgiving—

For Jesus Christ, who teaches us brotherliness by incarnating it in his own life.
 For the increasing emphasis the church is giving to brotherhood.
 For the reproduction in us of the spirit of Jesus' love.
 For the manifold expressions of Christian brotherhood exemplified in these days of distress and need.

Penitence and Confession—

For the neglect to minister as "angels unaware" to human need along our way.
 For the love of comfort that would not be disturbed in the presence of others' pain and want.
 For our oftentimes indifference to widespread human suffering.

For our race prejudice and narrow nationalism that has prevented us from being brotherly to other peoples.

Prayer for Ourselves—

That we may have the eyes of Jesus to see the world's need.
 That we may have the wisdom of Jesus to meet that need.
 That we may practice the gospel of kindness and helpfulness.
 That the spirit of Jesus may enable us to enter sympathetically into the problems of others.
 That we may see the best in others and have the power to call it out.

Prayer for Others—

That the church may increasingly possess the "mind of Christ" toward the less capable, and the more unfortunate.
 That the nations of the world may practice the spirit of Jesus in these days of suspicion and misunderstanding.
 That God will bless and prosper all agencies and causes which minister to the needs of men and are working for the establishing of brotherhood in the earth.

Wednesday, January Ninth**OUR UNDEVELOPED SPIRITUAL RESOURCES****In the Life and Experience of Other Christians**

Scripture References—Ruth 1: 15-18; John 13: 15; 1 Cor. 10: 6; Hebrews 11: 32-40; 1 Peter 2: 21.

Call to Prayer—That we may catch the secret of great souls in their communion with God.

Praise and Thanksgiving—

For brave and adventurous Christian souls who have lived in the church.
 For the records of good men and women left for our inspiration and advantage.
 For the Holy Scriptures that preserve the experiences of great men of faith.
 For the revelation of God in the life of Jesus Christ, our Lord.
 For the reproduction of Jesus' spirit in our fellow-Christians whose lives have helped determine ours.

Penitence and Confession—

For our lack of knowledge of spiritual biography.
 For our lack of trust in the power of spiritual influence.
 For our failure to set a good example.

Prayer for Ourselves—

That we may be led into contact with great lives who are about us.
 That we may always prefer the society of the good.
 That we may live intimately with the Master of all life—Jesus Christ.
 That we may remember that the spirit we reveal is more important than anything we say or do.

Prayer for Others—

That men may open their minds to goodness outside their own circles of faith.
 That the church may have the riches of faith realized in all its various communions.
 That the wealth of riches of grace found in Christ may be made known to all mankind.
 That public officials and teachers and leaders of youth may make noble living attractive.

Thursday, January Tenth**OUR UNDEVELOPED SPIRITUAL RESOURCES****In Building Understanding**

Scripture References—2 Cor. 5: 18-19; Matt. 18: 15-16; Matt. 5: 23-24; Epistle to Philemon.

Call to Prayer—That each one may become an ambassador of goodwill.

Praise and Thanksgiving—

For the remembrance of the reconciling love of God in Christ for us.

For the devout men and women we have known whose lives were devoted to better understanding between others.

For the organizations and agencies that are making for peace among men.

For the increasing desire for international peace.

Penitence and Confession—

For the hard criticisms of others we have made.

For our narrow patriotism that has created chasms between ourselves and other nations and races.

For the foolish pride of race and color that has hurt God's other children.

Prayer for Ourselves—

That God may give us the shepherd heart for the "other sheep."

That we may see beneath the artificial differences between men to their fundamental unity.

That we may think and speak well of all who differ from us, whether in race, color, or creed.

That each Christian worker may say with John Wesley, "The world is my parish."

Prayer for Others—

That the reconciling spirit of God may possess all men.

That other peoples may not act so that we cannot keep from despising them.

That the instruments of international goodwill may be strengthened and supported.

That the churches, increasingly, may become builders of understanding and goodwill around the world.

Friday, January Eleventh**OUR UNDEVELOPED SPIRITUAL RESOURCES****In Taking Jesus Seriously**

Scripture References—Luke 22: 23; Luke 6: 46; Luke 9: 61; John 13: 37; John 21: 22; Phil. 3: 7-9.

Call to Prayer—That we may be willing to pay the price of reproducing Jesus' Spirit.

Praise and Thanksgiving—

For the life-giving principles of our Lord Jesus Christ.

For the men and women who have dared to reproduce Jesus' Spirit in a hostile world.

For the satisfaction of living strenuously, seriously, and earnestly according to the life of the Master.

For the lives of those who have taken Jesus seriously.

Penitence and Confession—

For our attempts to substitute forms for sacrifice.

For the manner in which we have often followed Christ "Afar Off."

For calling ourselves Christians when we bore no "prints of the nails."

For being careful about mint, anise, and cummin, and neglecting the causes of social justice and brotherhood.

Prayer for Ourselves—

That God may give us a new vision of the meaning of the cross.

That we may have a new sense of values in life seen through the eyes of Jesus.

That the spirit of the martyrs may live again in us.

That the passion of social righteousness found in the prophets may consume us.

That the winning of others to Christ may be a constant concern.

Prayer for Others—

That all men may find that spiritual security which exists alone in living adventurously.

That the spirit of "safety first" may be put away from Christian thinking.

That followers of Jesus Christ our Lord may grapple intelligently with the ideals of Jesus as applied to their personal environment.

CORRESPONDENCE**SOME FACTS EVERY PATRIOTIC CITIZEN SHOULD KNOW**

Contents of a bulletin circulated at North Manchester, Indiana. Bulletins were placed in cars and also distributed at church services. See under PEACE in Church at Work department.—Ed.)

The Nye Munitions Inquiry in our Senate has uncovered one of the greatest menaces to our country and to the peace of the world that has ever been revealed. Here are some of the facts:

The munition makers of France, England, Poland, the United States and others have sold Germany one hundred million marks' worth of war materials since Hitler came to power, while the papers of all these countries called upon their own people to vote for more armaments to match Hitler's (gotten, largely, from the nations, themselves).

The munition makers, through newspapers and our army and navy publicity, raise the cry every fall, "Look Out for Japan," getting us excited enough to vote huge military appropriations. Last year these tactics netted them the Vinson Bill, calling for \$700,000,000 for the navy, if deemed necessary; the Japanese, by the same kind of cry, got \$281,000,000 from their people to match us. Fourteen years ago Franklin D. Roosevelt wrote an article in "Asia" stating that there never could be a war between the U. S. and Japan—but he signed the Vinson Bill!

In 1932 the DuPonts sold Japan the use for three years of a secret process for making nitrogen from the air, at the price of \$900,000. Yet at the same time our papers pointed out how dangerous Japan is to us. How patriotic are the DuPonts if they sell a process so valuable in war to the country their own interests play up as our most dangerous enemy? They must be wrong in one case or the other, or both. We think in both.

During the World War the English captured a cannon from the Germans and now have it mounted as a souvenir. On one side are engraved the names of the soldiers who took it; on the other the firm that made it—Vickers, the great English munitions makers!

In that same war the French munitions makers were obliging enough to sell the German makers scrap-iron and

other materials, via Switzerland. When they needed chemicals, etc., the Krupps and other Germans returned the favor by supplying them, via Switzerland.

Senator Nye and others assert, on documentary evidence, that both the French and the Germans refrained from firing on the other's munitions factories if they were within range during the World War.

When Irene DuPont was asked by Nye's investigators the other day if he did not think their increasing of their profits from six to fifty-eight millions a year and their securing a return of 400% on their capital during the war was excessive, DuPont said he thought not, for if it had not been for their work, we would be a German colony today! Now, Mr. DuPont, we know what saved us! Thank you! But, Mr. DuPont, as Senator Nye pointed out, your patriotism did not keep you from selling munitions to the Germans during the war.

Our navy does not mind advertising the munition makers' wares. A warship of our fleet was very useful on one occasion when it arrived in Turkey just in time to display to the Turks (our late enemies!) an antiaircraft gun which munitions' agents were trying to sell the Turks. The display of the gun on our warship turned the trick! The sale was made. If Turkey is ever opposed to us again in a war they will have a chance to use it!

Senator Nye said (in a speech at Dayton, Ohio, Dec. 5, 1934) that if war occurred on any large scale whatsoever, and we were involved, as we likely would be, we would have to face the munitions made by our own makers and sold over the whole world to anybody who wants to buy them. Yet, as Nye points out, these same interests are telling us how dangerous our neighbors are and how much more of their goods we need to be protected from those to whom they have sold already.

Nye states further that the freer the blood of our boys flows on the battlefield the greater are the profits of these "merchants of death." This is tragically true!

The delegates of the U. S. to the Geneva Conference of 1925 first met in conference with the munition makers. The Shearer case is notorious. No wonder disarmament conferences fail!

Our Electric Boat Company, makers of our submarines, sued the German shipbuilders, after Nov. 11, 1918, for royalty on our patents which the Germans used to make submarines during the war. They asked for \$17,000,000, and a German court actually awarded them \$125,000. Krupps, the German gunmakers, sued Vickers (English) for royalty on a fuse that the English used against them in the World War. Vickers settled by giving Krupps stock in a Spanish company which Vickers controls.

The armaments makers of the world work in close cooperation, irrespective of national lines. When DuPonts can not get the business, a British associate gets it and divides with the DuPonts. The Electric Boat Company does the same kind of business. A DuPont agent recently was interviewed in Japan while the agent was supervising construction work for Mitsui, the Japanese munitions trust. Here is the worst ring of international racketeers that ever afflicted this earth!

Do you want the Nye inquiry to go on and give this damnable business a thorough airing and introduce legislation to stop it? If so, write your senators and urge them that this shall be done. Just a line will be enough. If you wish to hear this discussed or to get literature on the subject, the un-

dersigned commission (at Manchester College, North Manchester, Indiana) will be glad to help you.

Nye says, "How long will the munition makers continue this nefarious business? As long as we continue to be monkeys." But, do we need to be monkeys? What happens depends upon you!

Pass this on to others!

General Peace Commission of the
Church of the Brethren.

C. Ray Keim, Chairman.

L. W. Shultz, Secretary.

O. W. Neher.

FAREWELL TO THE BITTINGERS

We experience many partings with friends, but probably none so impressive, or so full of meaning, as a farewell on board ship, when some must go and others must stay.

The date set for the sailing of the Bittingers—Desmond and Irene Frantz Bittinger, and little Stanley and Patty—was Dec. 7, at midnight; or to be more exact, 12:01 on the morning of Dec. 8. On this night they set sail from New York harbor with their faces turned toward Nigeria, W. Africa, after a busy furlough of a year and a half, spent with a host of friends in the U. S. A.

On Friday, Dec. 7, a number of cars filled to capacity found their way over various routes to the metropolis, to be present when the last farewells were said, and the boat sailed out of the harbor. The majority of these cars and passengers, numbering about twenty-five persons in all, were from Elizabethtown, Pa., where H. M. Frantz and family have their home, and where the Bittingers had been spending the last few weeks at home, prior to sailing.

The Elizabethtown church appreciates these good folks so much, not only because of their special interest in them as a family, and the close fellowship during the months of furlough; but also because of the inspiration received from their helpful talks, both personal and public. One of the most impressive of these was at the farewell service in connection with the rededication of the Elizabethtown church on Dec. 2, the Sunday before sailing. On this occasion Bro. Bittinger preached the dedicatory sermon in the morning, and Sister Bittinger gave the main address in the evening. Both were very much appreciated. The evening service closed with a short farewell service which many of us will not soon forget.



Upon arriving in New York, some went at once to the wharf where the German steamship, the Hamburg, lay docked and waiting. The family car was there early, for there were many details to attend to in the transfer and checking of baggage, looking after passports, tickets, and the like. Others, arriving later and some earlier, made arrangements first for the night, or visited elsewhere; but all found their way to the Hamburg at Pier No. 84, and thence to Cabin No. 212, between the hours of eight and eleven, where there were many exchange greetings, much last-minute visiting, and going to and fro in seeing the inside set-up of a great ocean liner; and also much elbowing and jostling of some of our German neighbors from across the seas.

At 10:45 to 11:00 things settled down to calm and quiet in the Bittinger Cabin No. 212, and adjoining Cabin No. 211, where Sister Elnora Schechter was comfortably located. She is returning to Nigeria with the Bittingers. As many as could get in were crowded into the Bittinger cabin, while others remained in the hall outside. The hour had come for a short farewell in prayer and song and scripture, and there were many heartfelt responses.

Soon after this short service, some last farewells were said, and some took their leave of the boat. Others lingered and visited a bit longer. But eventually all had to say, "Good-bye." And how the last fond good-bye's were put off! We heard many a "God bless you," and many promises to pray and faithfully hold the ropes.

Finally it was 11:45 o'clock. Resounding through the halls came the signal in German which means that all visitors must leave and cross the gang planks to the wharf opposite. From here we could witness the departure if we wanted to wait.

Soon we heard the clang of chains and hoists, and the rattle of gangplanks being lowered; and now and then a sonorous blast from the boat's big horn, a signal that the time to leave had almost arrived. The boat's last ties to earth were being severed!

There were many on either side now—many on the decks of the ship looking back, many on the wharf looking out. There were many exchange farewells, and much waving of handkerchiefs. In the dim light on deck, we could just make out our good friends—Desmond, with Stanley in his arms; Irene, with Patty; both children wrapped in blankets for the night was bitter cold; and Elnora Schechter, standing to Irene's right. It was such a scene as lingers long in the memory, and which ones does not try to forget.

The hour, one minute past twelve, arrived. The great ship moved! Some hurried to the far end of the pier to see the great liner, with her cargo of human freight, move slowly out of the channel and down the Hudson River. It was an impressive scene—the many lighted windows in the great bulk of a ship, which glided slowly over the water through midnight darkness! One was reminded of Tennyson's "Crossing the Bar" and of the words: "And may there be no moaning of the bar when I put out to sea." But how differently folks react to the same scene! Some in such a crowd laugh and shout loudly, while others very quietly turn away with tear-filled eyes, and face homeward.

But one car of folks, not yet satisfied, slipped down one of the city's busy, but now quiet, streets to the peak of Manhattan Island. From this vantage point the father and family of Sister Bittinger viewed the outgoing ship as it glided down the bay and out of sight.

How like life was this sailing of a ship that carried loved ones from the home port to a foreign shore! But this one

carried them not to a quiet shore and rest, but into the heat and toil of Christian service. It was at the Master's command that they went, and this brings peace to their hearts and to ours.

"Peace, perfect peace, with loved ones far away?
In Jesus' keeping we are safe, and they."

Anna Wolgemuth,
Member of the Missionary Committee,
Rheems, Pa. Elizabethtown Church.

GROWING INTEREST IN CHURCH AFFAIRS

It would take the two boys about two hours to walk down to the mail box and back, over a lonely mountain trail, but they begged to go, and I left my work and went with them. The object of their interest was the "Messenger," although they are but eight and ten years old. They had heard the first and second installments of Bro. Bonsack's account of the deputation's trip, and were anxious to hear the next.

Perhaps it was because Leo had joined the church several years ago at La Verne during revival meetings conducted by Bro. Leland Brubaker that they were so interested. Perhaps it was because Leo and Leonard were told that this group of church leaders had been appointed to go to the mission fields, and that they would see Minneva Neher. They were at the harbor when she came home from China and were allowed to visit the boat and her state room when she left; or perhaps it was because they knew Bessie and J. W. Fox when they were our guests for ten days before they sailed for India that these two boys were so eager for the next installment. For they have prayed for the missionaries many times since they went to India. They were told that the deputation would see these ideal heroes of their childhood days.

Although these little boys have spent the past seven months in the John Brown School in Arkansas, far removed from our church, and are now with us in the High Sierra Mountains of Northern California, they are vitally interested in the leaders of our church and in a very intimate way with the characters and writings of various people of the Messenger staff.

When we returned from the mail box, tired and hungry, they wanted to hear the third installment, even before supper. They are now counting the days until the next Messenger will arrive.

Elsie L. Neher.

Quincy, Calif.

CHURCH IMPROVEMENT

"A burning question in the minds of the Pleasant View church members during the after part of the summer and early fall was: What shall we do with our church house? The building was badly in need of repair.

Several call meetings were held and a committee appointed to consider plans for improving the church house. The committee was also to solicit both members and friends to find out how much cash could be depended upon. The committee's report being favorable it was decided to tear down the church building and rebuild.

The work was started Nov. 13 and at this writing much of the preliminary work towards building has been accomplished. Quite a number of trees have been pulled, the excavation for the basement has been completed, the inside of the church has been torn out, the windows removed and the roof torn off. The basement wall of cement blocks is nearing completion. We have had much inclement and rough weather since the start of the work but considerable progress has been made. The building will be 36 by 46 feet including Sunday-school rooms.

There is one general committee with sub-committees superintending the work which is being done by the brethren and friends. The young people and the Ladies' Aid are helping to raise funds towards the building. Oct. 29 the young people realized about \$40 for the build-

ing project. On the evening of Dec. 5 the Ladies' Aid, with the help of the young girls and some of the brethren, served a turkey dinner at the chamber of commerce rooms in Hutchinson. The receipts after expenses were paid were about \$120.

At present our services are held in the township hall which has been secured for the purpose. The primary department of the Sunday-school convenes in the empty store building in Darlow.

Our pastor, Eld. E. F. Weaver, who has been with us a year, is a student at McPherson College. He and his wife and daughter spend the week-end in our midst.

Darlow, Kans.

Mrs. Barbara Showalter.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Spitler-Walker.—By the undersigned at his home, Nov. 24, 1934, Bro. Truman L. Spitler of Camden, Ind., and Sister Reba Walker of Galveston, Ind.—W. C. Stinebaugh, Huntington, Ind.

Pinkerton-Sprinkle.—By the writer, Dec. 1, 1934, at the home of the bride's parents, Brother and Sister Newton Sprinkle, Mr. Herman Pinkerton and Sister Leota Sprinkle.—W. C. Stinebaugh, Huntington, Ind.

FALLEN ASLEEP

Cox, Allen, son of Wm. and Mary Cox, born Nov. 18, 1858, died in Elkhart, Ind., Dec. 8, 1934. He is survived by five sons and two daughters, four stepchildren, twelve grandchildren and one great-grandchild. Funeral services in the Goshen City church, Ind., by the writer.—J. H. Fike, Middlebury, Ind.

Cripe, Allen, died Dec. 2, 1934, at his home in Houlton, Ore. He was born in Clinton County, Ind., July 28, 1861. He married Lydia Shively at Cerro Gordo, Ill., on July 3, 1887. He is survived by his wife, five children, thirteen grandchildren and two brothers. He had been a resident of St. Helens for the past eighteen years, having come in 1916 from Eureka, Calif.—Mrs. Fred C. Williams, Portland, Ore.

Detrick, Susan Warner, born April 10, 1893, the youngest daughter of John and Mary Warner, died Nov. 11, 1934. She accepted Christ as her Savior when fifteen years of age and received much comfort in her faith during her years of affliction. She received the consolation of the anointing service several times. Aug. 10, 1910, she married Elmer Detrick. There remain the husband, five sons, four daughters, two grandchildren, three sisters and one brother. Services in the Bradford church by Eld. S. E. Porter and the writer. Interment in Harris Creek cemetery.—J. E. Overholser, Bradford, Ohio.

Dickerson, Sister Elsie, daughter of J. Delbert and Mary Curry, born Dec. 19, 1901, died Dec. 6, 1934, at a hospital at Harrisonburg, Va. She is survived by her husband, J. Edd. Dickerson, three sons, five daughters, two stepdaughters and one sister. She was anointed on Thanksgiving Day. Funeral services at the Branch church by Eld. J. L. Driver, assisted by Eld. J. M. Foster. Interment in the church cemetery.—Stella V. Wine, Bridgewater, Va.

Eberly, Daniel F., son of Elias and Sarah Fessler Eberly, born Feb. 28, 1857, at Adamstown, Lancaster Co., Pa., and departed this life Dec. 1, 1934, at the home of his daughter, Alice Keller, Octavia, Nebr. He was married June 5, 1886, to Catherine Geib. In 1888 they moved to Butler County, Nebr., where he had since resided. He had been a member of the Church of the Brethren forty-four years. He is survived by two daughters, Mrs. Alice Keller and Mrs. Fannie Shenk, both of Octavia, six grandchildren and four brothers, Jacob and Abraham of Pennsylvania, John of Chadron, and Ezra of Norfolk, Nebr. Services in the Octavia Church of the Brethren, conducted by the writer, assisted by Bro. L. L. Meek. Interment in the Octavia cemetery.—Homer Caskey, Omaha, Nebr.

Eye, Sister Barbara Jane (Waggy), died Nov. 29, 1934, near Richmond, Va., at the age of 80 years. Her husband, C. Frank Eye, died twenty years ago. She had been an invalid for a number of years. For some time she had made her home with her daughter, Sister Lulu Wine, but for the past twenty-two months had been with another daughter, Mrs. Ida George, near Richmond. She is survived by one son, four daughters, twenty-six grandchildren, several great-grandchildren and five sisters. Funeral services at the Branch church by Eld. J. M. Foster, assisted by Eld. A. S. Thomas. Interment in the church cemetery.—Stella V. Wine, Bridgewater, Va.

Heeter, Mrs. Glen, daughter of Andrew and Susan Auker, lived her entire life of fifty-three years in this community. She was a faithful member of the Manchester church. She was the mother of three daughters and one son. Funeral services at Manchester church by the writer.—H. L. Hartsough, North Manchester, Ind.

Herbst, Louise C., widow of Jacob Herbst, died Nov. 5, 1934, aged 78

years. She is survived by six sons and four daughters. Services in the Pleasant Hill church by Bro. S. B. Myers. Interment in the adjoining cemetery.—Esther B. Hartman, York, Pa.

Johnsonbaugh, Mrs. Sarah, aged 89 years, died at the home of her granddaughter, Mrs. Ross Martin, following a brief illness. Surviving are a brother, one sister, five grandchildren and fifteen great-grandchildren. She was a member of the Nettle Creek church near Hagers-town for over sixty years. Services at the Nettle Creek church by Bro. Walter Werking and W. D. Bowman. Burial in the Nettle Creek cemetery.—Icy Nelson, Anderson, Ind.

Kline, Harry, born in Frederick County, Md., Jan. 4, 1869, died at a hospital, Dayton, Ohio, Dec. 5, 1934. He married Emma Zellers in 1888; she died Jan. 11, 1914. Nov. 4, 1915, he married Lydia Leathley. Early in life he became a member of the Baptist Church in which he served as deacon and teacher of a men's Bible class. In 1917 he was baptized into the Church of the Brethren. He leaves his wife, two sons, two daughters, one stepdaughter and eleven grandchildren. Services by the writer. Interment in the cemetery near by.—Hugh Cloppert, Dayton, Ohio.

Leese, Sister Emma, born March 18, 1900, died Dec. 11, 1934, following an operation for appendicitis. She and her husband became members of the Brethren Church a few years ago and have remained faithful. She leaves her husband, five children, father, two brothers and one sister. Funeral services in the Black Rock church by C. Geiman and N. S. Sellers. Interment in the cemetery adjoining.—N. S. Sellers, Lineboro, Md.

Nichols, Bro. Oliver C., born April 28, 1852, at Brownsville, Md., died at the home of his son-in-law and daughter, Mr. and Mrs. Keys, in Panora, Iowa, at the age of 82 years, 7 months and 7 days. He was married to Susan V. Brown of Frederick County, Md., who preceded him March 6, 1921. He is survived by three children, five grandchildren, eight great-grandchildren and one brother. He united with the Church of the Brethren soon after coming to Iowa in 1874. He served in the deacon's office for many years and was a loyal servant of the church, always ready to do his part. Funeral services at the church near Panora by the writer, assisted by S. L. Shenton.—Irving Haughtelin, Panora, Iowa.

Nine, Sister Anna M., daughter of Chas. Nine, born July 31, 1884, died Sept. 29, 1934. She joined the Church of the Brethren when twelve years old. She was a great sufferer and an invalid for about twenty-four years but was very cheerful. She did much reading of the Bible and was a regular reader of The Gospel Messenger.—Mrs. Homer S. Diehl, Eglon, W. Va.

Peden, Herman Seth, second son of Frank and Katie Peden, born at Brooklyn, Ind., on July 28, 1892, died at a hospital at Rice Lake, Wis., Nov. 28, 1934. While hunting deer he was struck by a stray bullet and died three days later. He was married Oct. 14, 1931, to Hazel Cramblet of Eau Claire. He leaves his wife, father and mother and two brothers. Services at the home church by Bro. Oscar Diehl. Burial in the community cemetery.—Howard Peden, Mondovi, Wis.

Stehman, Bro. Isaac S., born Feb. 23, 1873, died Nov. 19, 1934. He is survived by his wife, one daughter and one grandchild. He was a faithful church member. Funeral services at the Lancaster church by Bro. M. J. Weaver and Bro. H. B. Yoder. Interment in Peters-burg cemetery.—Mrs. Henry Bucher, Lancaster, Pa.

Stermer, Sister Lizzie, died at her late home in Manheim, on Nov. 16, 1934, aged 76 years. She worshiped with the Brethren for many years but was only received into church fellowship a few years ago. She is survived by one son and four grandchildren. Services at the East Fairview church, where burial was made, by the home ministers.—Mrs. H. A. Merkey, Manheim, Pa.

Taylor, Sister Linna Adeline, wife of Calvin Taylor, died in the Robertson Hospital after a short illness, Dec. 7, 1934, at the age of 30 years, 11 months, 4 days. She united with the Spring Branch, Mo., Church of the Brethren at the age of eight and continued in that Christian relationship until death. Surviving are her husband, two little girls, one son, father, mother, seven brothers and one sister. Funeral services by the undersigned. Interment in the Citizens cemetery.—J. F. Baldwin, Modesto, Calif.

Thompson, Ray W., son of D. Thompson, Gladys, W. Va., born Sept. 6, 1918, died Nov. 29, 1934. He leaves father, mother, one brother and three sisters. He joined the Church of the Brethren under the preaching of Eld. H. C. Sanders. Funeral in the Gladys church by V. L. Bennett, assisted by J. J. Scrogum. Burial in the Gladys cemetery.—J. J. Scrogum, Elkins, W. Va.

Wampler, Sister Jennie, daughter of Eld. Wm. and Sister Hannah Wine Harvey, born near South English, Iowa, Nov. 7, 1878, died at her home near Jasper, Mo., Nov. 26, 1934. When she was eleven years old the family moved to Jasper County, Mo., which had since been her home. She married Daniel H. Wampler, who preceded her June 28, 1934. She is survived by one son, two daughters, eleven grandchildren, two brothers and two sisters. She united with the church in early life and remained faithful to the end. Funeral services in the Paradise church by Rev. Roy Bowers, Methodist. Interment in the Paradise cemetery.—Mrs. Annie W. Holmes, Tonasket, Wash.

Workman, Francis E., born Jan. 24, 1875, died Dec. 7, 1934. He is survived by his wife. He asked to be anointed before he died. Services in the home by Brethren M. J. Weaver and H. B. Yoder. Interment in Greenwood cemetery, Lancaster.—Mrs. Henry Bucher, Lancaster, Pa.

NEWS FROM CHURCHES

CANADA

Vidara.—Our Sunday-school began its new year's work with Bro. E. C. Swihart as superintendent and Sister Mae Palmer, assistant. Under the direction of the District Mission Board, Sister Esther Mary Gault is assisting with the work of the church at this place. The interest and response are very encouraging.—Nettie Strycker, Consul, Sask., Dec. 7.

COLORADO

Haxtun.—Since the report of our revival meeting one more has been baptized. Teachers were recently selected for the various Sunday-school classes with but few changes. For some time our pastor has been conducting a class of instruction on Saturday afternoons for anyone desiring to attend and especially for teachers and new converts. The young people gave a pleasing peace program on Sunday evening, Nov. 11, consisting of readings and musical numbers. The Ladies' Aid has resumed meetings and work, beginning Nov. 1. On Thanksgiving evening an appropriate program was carried out, with all the adult Sunday-school classes contributing something. It consisted of musical numbers, readings and a short play presented by the high school class, called Then and Now. Once each month a fellowship dinner is held at the church for all those having birthdays during that time. The junior missionary band met at the home of their teacher, Mrs. I. C. Snively, on Dec. 1 and made two scrapbooks to be sent to the Africa mission. On Sunday evening, Nov. 25, Prof. M. Theo. Y. Hanun, who is doing extension educational work, gave a lecture on Russia. He recently visited that country and spoke on various situations there as he found them. The Methodist congregation dismissed their service in order to attend.—Mrs. Warren D. C. Wood, Haxtun, Colo., Dec. 8.

Haxtun.—Recently a new class of young married folks was formed with Bro. A. C. Heaston as teacher. Our young people and those from the Sterling church had a joint meeting here on Sunday afternoon, Dec. 9. A pleasing program was carried out. The church met in council Dec. 3. A decision was made to set aside the Sunday-school offering of the first Sunday in each month to create a fund to be used for missions. Our pastor, Bro. I. C. Snively, handed in his resignation at this time to take effect June 1. The result of our election of officers follows: Bro. Roscoe Baker was reelected elder; trustee, E. L. Ramsey; treasurer, S. O. Switzer; clerk, Mary Bamford; Messenger agent, Mrs. Lilly; correspondent, the writer.—Mrs. Warren D. C. Wood, Haxtun, Colo., Dec. 11.

DELAWARE

Farmington.—On Sunday morning, Dec. 2, Sister Ruth Shriver and Bro. M. R. Zigler of Elgin, Ill., and Brother and Sister Norman Seese of Denton, Md., were with us. Sister Shriver spoke during the Sunday-school hour, following which Bro. Zigler preached. Bro. Seese had charge of these services. It is a great inspiration to hear these church leaders. On Thanksgiving evening the M. E. church held a union service with us, the Methodist pastor conducting the service. At the recent Sunday-school election Bro. Henry Fike was chosen superintendent.—Mrs. H. G. Baker, Bridgeville, Del., Dec. 13.

FLORIDA

Sunnyland church met in business meeting Sept. 27. Bro. J. D. Reish was retained as elder for another year; Sister Reish, clerk; Sister Esther Hoak, Sunday-school superintendent; Bro. R. L. Stokes, assistant; the writer, Messenger agent and correspondent. Nov. 1 a junior delegation contest was sponsored by the county W. C. T. U. Some fine readings were given. Sister W. E. Swank is doing a good work in directing the children. Nov. 3 the Bassenger young people gave us a play, What Shall It Profit? which was enjoyed very much. It was also timely—just before our election. We are happy to say our township went dry. We are glad for the interest and attendance in Sunday-school since the weather is getting cooler. We decided to call for the district Sunday-school convention to be held next May. Nov. 8 the church gave our pastor, Bro. Reish, a surprise party. About seventy-five neighbors and friends, including some from Sebring, gathered to help celebrate his birthday.—Mrs. Anna Rigler, Lake Istokpoga, Fla., Dec. 11.

IDAHO

Nampa.—Following are the newly elected officers of the church: Elder, C. A. Williams; pastor, Mark Schrock; clerk, H. H. Keim; Messenger agent, Mrs. Elmer Sell; treasurer, J. W. Blickenstaff. The budget for 1935 is about \$2,500. The debts are all paid and we have a balance in the treasury. We are making a drive to get the Messenger into 75 per cent of the families.—H. H. Keim, Nampa, Idaho, Dec. 7.

ILLINOIS

Allison Prairie.—Our business meeting was held Sept. 21 when Sunday-school officers were elected for the coming year. The superintendent is Adam Jellison and assistant, Hugh Frye. Our communion service was held on Saturday evening, Oct. 28 our young people gave the play, What Shall It Profit? They also gave it at the La Motte Prairie church and the Methodist church at Pinkstaff. Four of our young people gave the peace declamation contest on Nov. 4. Jacob

Elder won the contest. The junior department under the leadership of Meda Jellison gave their program and brought the money earned by the quarters that were given them. Their offering amounted to more than \$21. On father and son day the Sunday-school presented a playlet, Wake Up, Dad. Bro. Ritchey baptized two into our church; one has been received by letter. Two of our young people attended the district meeting at Virden; they received much inspiration and gave interesting reports on Sept. 9. The church unanimously voted to retain Bro. Dolar Ritchey as our pastor; he will move here in the spring.—Ola Frye, Lawrenceville, Ill., Dec. 11.

INDIANA

Anderson church met in council and elected officers for the coming year. Warren Wimmer is superintendent of our Sunday-school; Tom Childs, trustee; Icy Nelson, Messenger agent. We had a spiritual and inspirational sunrise meeting Thanksgiving morning in which all the churches in South Anderson joined. Rev. Jas. Welsh had charge and the quartet from our church sang. Our church sent Jimmy Marshall and Ervin Krall to Ft. Wayne to attend the young men's international meeting. Our mother and daughter meeting was held with exceptionally good attendance. The social spirit was fine and with such a splendid group of officers the future prospects are encouraging. The Y. P. D. membership was encouraged and strengthened by an attendance contest that just closed. The side that lost is to give a surprise program. An impressive candlelight service was held by the Y. P. D. Mrs. Cromer Aldredge gave a play which was attended by the entire church and was greatly appreciated.—Icy Nelson, Anderson, Ind., Dec. 6.

Buck Creek church met in council Dec. 8. Bro. L. L. Paul was elected elder for three years; Clarence Sheets, clerk; the writer, Messenger agent and correspondent. Various other church officers were also chosen. The letters of Brother and Sister B. F. Summer and daughter were accepted. The treasurer's report showed a balance which was appreciated.—Mrs. B. F. Summer, Mooreland, Ind., Dec. 11.

New Paris church met in council Dec. 6. Bro. Virgil Mock was ordained to the eldership with Elders Frank Kreider and David Metzler in charge. A number of letters of membership were read at this meeting. Our Sunday-school attendance has been good. The missionary spirit seems to be growing for which we are very thankful. At this time we are working hard to place the Messenger in at least 75 per cent of the homes.—Mrs. J. Galen Whitehead, New Paris, Ind., Dec. 11.

New Salem.—On homecoming day, Oct. 21, our new pastor, Bro. Howard Kreider, preached both forenoon and afternoon. Some special songs and readings were given by home talent. Few changes have been made in our officers for the coming year. Bro. E. B. Jones has been retained as elder and Bro. Earl Ulery, clerk. Bro. Bert Christman was reelected Sunday-school superintendent. The attendance has been quite good at all our services lately. On Sunday evening we divide into three groups for a preservice. Bro. Kreider conducts the adult class. The young people sponsor their own services with the help of their Sunday-school teacher, Bro. Earl Ulery. The children are entertained and taught by Sisters Julia Endsley and Kathrine Dunick. After these services we have preaching by the pastor. The Sisters' Aid Society has made garments and bedding for needy families in our own community and others. We are making an effort to get the Messenger into at least 75 per cent of our members' homes.—Dora S. Stout, Milford, Ind., Dec. 4.

South Bend (First).—On Aug. 30 the ladies' class sponsored a pot-luck supper for the reception of the new pastor, Bro. H. F. Richards, and family from McPherson, Kans. Sept. 16 Bro. Hartsough of North Manchester, Ind., conducted an impressive installation service for the pastor. Family night supper on Nov. 20 proved to be a great success. The men of the church recently organized a Bible class which will take over the Men's Work. Rev. Houston conducted a peace meeting Nov. 10 for the men of the district. The young people are working on a new project, namely, the editing of a church newspaper. Three have been received into the church by baptism. There are three new organizations of music in addition to the choir: a men's quartet, a junior girls' and a junior boys' choir under the direction of P. L. Huffaker.—Mrs. Blythe Buckingham, South Bend, Ind., Dec. 11.

South Whitley church is growing in interest and numbers. Ten letters have been received during the last six months. Bro. Edw. Kintner was with us on Dec. 2 and gave us a very good sermon. His subject was The Dynamic Church. Our pastor, Bro. Mark Cripe, is taking a short leave of absence from the pulpit while he endeavors to regain and build up his health. An adult choir and junior choir were organized just recently and are getting along very nicely.—Elizabeth E. Baker, South Whitley, Ind., Dec. 5.

IOWA

Greene congregation appreciated very much an inspiring message on Sept. 30 by Bro. Roy Stern of Fredericksburg. Our pastor was absent in an evangelistic meeting. We also enjoyed having with us on that day two of our isolated members, Sisters Eva Peterson and Ella Ullom of Nashua. The children of our Sunday-school gave \$8.50 for the mission project in Africa. Our church appreciated very much the splendid message of Bro. A. M. Sharp of Fredericksburg and Bro. Samuel Fike of Waterloo, who led the congregational singing, and Bro. Galen Albright and sons of Ivester who ably brought us five special messages in song at our homecoming and anniversary on Sunday, Oct. 21. Sister Elizabeth McRoberts Licity of Waterloo also gave splendid help in a special number in music; she was a former member

and director in song here. Our church is coöperating with two other Christian churches of our town in union meetings the first Sunday evening of each month during the winter. The union Thanksgiving service was held in our church Sunday evening, Nov. 25; Rev. Bostrom delivered the message.—Elsie A. Pyle, Greene, Iowa, Dec. 11.

KANSAS

Monitor.—We enjoyed the district conference held in our church Oct. 12-15. Our young people gave the play, *What Shall It Profit?* at six different places. Our average attendance at Sunday-school for the last year was 100. Dec. 2 at a business meeting all church officers were elected for the coming year. It was decided to send *The Gospel Messenger* into every Brethren home in our congregation, the cost of same to be included in the budget for 1935. Bro. J. J. Yoder of McPherson was elected elder for another year; he has faithfully and efficiently served this church for some twenty years. Nov. 18 our pastor, Bro. Ora Garber, preached at the McPherson College church. Birthday money for 1934 was taken up Sunday morning, Dec. 9. The convention of Sunday-schools of southwestern district of McPherson County was held Dec. 9 in our church. Bro. Garber is giving evangelistic sermons each Sunday morning. Nine of our young people are in college this year. Eleven of our Sunday-school workers are attending the leadership training school in McPherson. One has been received by letter since our last report.—Mrs. E. L. Crumpacker, McPherson, Kans., Dec. 11.

Pleasant View.—Sept. 9 the homecoming services of the Brethren Home were held in the Pleasant View church. A good-sized crowd attended both from this community and the surrounding churches. Many good and instructive addresses were given, mostly along the line of thought pertaining to the love and care and respect due the aged people. The evening service was principally in charge of Eld. D. A. Crist of Quinter, Kans., one of the trustees of the Home, who gave an interesting Bible Land talk to an appreciative audience. Sept. 15 our members' meeting was held for the election of church and Sunday-school officers. The principal officers elected were: Elder, E. F. Weaver; church clerk, V. W. Hornbaker; treasurer, O. F. Hornbaker; general Sunday-school superintendent, J. D. Newton; Messenger agent and correspondent, the writer. Sept. 30 was given over to promotion and rally day services in the forenoon and missionary services in the afternoon. The afternoon address was given by V. F. Schwalm, president of McPherson College. An offering was taken. Dec. 7 our regular council was held. Our protracted meeting, to have been held during the holidays, has been postponed because our present place of worship is not large enough to accommodate a good-sized audience. Dec. 23 has been chosen as decision day. Our members will go to the Hutchinson church in a joint communion service on Dec. 16.—Mrs. Barbara Showalter, Darlow, Kans., Dec. 11.

MARYLAND

Thurmont.—Nov. 1 Bro. M. R. Wolfe of New Windsor, Md., began a series of evangelistic services at this church, continuing until the 10th when the annual love feast was held. Ministers present from adjoining churches were L. J. Flohr and E. P. Schildt. Bro. Wolfe officiated and preached on the following Sunday, both morning and evening, when the meetings closed. Bro. Wolfe gave us good wholesome teaching in his message. One was baptized and one received by letter. At a recent members' meeting the church school was reorganized with Bro. Tolbert Lawyer, superintendent and M. O. Lawyer, assistant. The Thanksgiving offering was lifted today. We are endeavoring to raise the club subscription for the Messenger.—T. S. Fike, Thurmont, Md., Dec. 9.

MICHIGAN

Detroit.—We celebrated our ninth anniversary in our present location with a dinner on Sept. 21. Dr. S. H. Forror, pastor of Jefferson Avenue Presbyterian Church, was the speaker. The men's organization is constantly on the alert for good things. During recent months they were instrumental in bringing to us Prof. R. E. Mohler and C. C. Hawbaker who gave very interesting addresses. They also had two dinners for men and boys: a chicken fry on Oct. 26 and a southern dinner on Nov. 27. The Sunday evening services are well attended. There has been planned some special feature for each Sunday night. Elnora Schechter from Africa gave an interesting description of her work there. Norene Rupp, one of our young women who spent her summer vacation in Alaska, told us of the North one Sunday evening. We have been exceptionally fortunate in having had Kermit Eby speak to us two evenings on some vital questions of the present. Our pastor, Bro. Mote, attended the pastors' conference at Bethany Oct. 17-24. We were very glad to have with us again this year Bro. Chas. Forror, district evangelist. He preached for us Nov. 4-11. Eleven were received by baptism and eight by letter. The communion on Sunday night, Nov. 11, with Bro. Forror officiating, was the largest attended in the history of the church. On Nov. 25 our church and the Woodland church exchanged pastors for the morning service. Bro. H. V. Townsend spoke to us. We had a service on Thanksgiving morning. Dec. 9 we observed Universal Bible Sunday in the morning and in the evening had an illustrated lecture on *Manuscripts of the Bible*. Our church attendance has been good this fall, considering the distance that most of the families have to come.—Mrs. Walter K. Gordon, Detroit, Mich., Dec. 11.

MINNESOTA

Guthrie church observed Bible Sunday, Dec. 9, with music, prayer and a special sermon on the Bible by Bro. O. Stern. After services

the young people honored their elders with a banquet with music for entertainment. The B. Y. P. D. of Guthrie has been having very interesting and well attended meetings. With willing hearts and hands its members are solving the many problems that confront them. A newly planted tree on the church lawn, a completed yearbook in the treasure cove, a thriving string band in a little farm home, a large repertoire of Bible gems in youthful minds, a Christmas play in its first stages, and a caroling choir in eager readiness. The new adult leader, Lyle Allen, is keeping everyone interested with an unusual program of Bible study, one phase of which is Bible character riddles written by B. Y. P. D. members.—Evelyn Saathoff, Bemidji, Minn., Dec. 11.

NORTH CAROLINA

Fraternity church met in council Dec. 6. The following officers were elected for three-year terms: church clerk and treasurer, H. D. Robertson; Messenger agent and correspondent, Mary Robertson; the following for one year: elder, H. J. Woodie; Sunday-school superintendent, W. M. Robertson; assistant, D. G. Church. To save expense of church for janitor service, the different members of the church volunteered to look after the church for one month in the year. Our Sunday-school and B. Y. P. D. have been growing during the past year.—Mary Robertson, Winston-Salem, N. C., Dec. 11.

OHIO

Beech Grove church met in council Nov. 24 with Eld. S. A. Blessing presiding. Church officers for the following year were elected. Eld. S. A. Blessing was reelected for another two years. During the Thanksgiving holidays the young people held a conference, which was very well attended; unusual interest was shown throughout.—Myrtle M. Hollinger, New Madison, Ohio, Dec. 5.

Bradford.—Our congregation recently gave a fellowship supper and reception to our thirty-four new members received as a result of our revival. A pleasant evening was enjoyed, an informal program adding to the spirit of the service. The men's Bible class gave a chicken supper to members and prospective members of the class. Eld. D. G. Berkebile gave a challenging address to men to measure up to the demands of the day. Fifteen members of our orchestra recently rendered a program in the West Dayton church and the spirit of co-operation was increased during a friendship dinner given by the members after the service. Reports of work done during the year and progress hoped for were given at our last members' meeting. One letter was granted, leaving our membership 225. We plan to have a program by a deputation of Manchester College and to have the privilege of viewing the African slides early in the new year.—J. E. Overholser, Bradford, Ohio, Dec. 11.

Canton.—Nov. 17 Manchester alumni of Northeastern Ohio had a banquet at this church; about fifty attended. Bro. Otho Winger was the speaker of the evening; he also gave an inspiring sermon the following Sunday morning. Nov. 20 we had a father and son banquet which was well attended. The service was enjoyable and helpful to all. Bro. Clyde Mulligan of Hartville gave the address. At this time the men decided to form a permanent organization of Men's Work. Officers were elected, the president being Raymond Brumbaugh. Our union Thanksgiving service was held in the First United Presbyterian church and Rev. H. C. Hildebrand, the pastor, preached the sermon. Nov. 30 the sub-district B. Y. P. D., consisting of eight churches near Canton, held a social at the church. Dime gleaners have been given out to be returned for the Christmas white gift offering. We expect Bro. John H. Cassady of Washington, D. C., to begin a revival meeting here Sunday evening, Jan. 27. The whole church has been saddened by the death of our dear Bro. J. F. Kahler. The communion on Nov. 25 was well attended. Two have been received by baptism the past month.—Plezzie E. Meyers, Canton, Ohio, Dec. 11.

Defiance church held a successful two weeks' meeting with Bro. L. V. Young of Bellefontaine, Ohio, as evangelist. He labored faithfully and while with us visited in many homes. Six were added to the church. The meetings closed on Sept. 24 with a love feast at which time Bro. Orville Noffsinger was installed to the ministry. Dec. 8 we met in council with Bro. J. L. Guthrie as moderator. Bro. Guthrie was reelected elder and other officers were chosen.—Mrs. Elizabeth Derge, Defiance, Ohio, Dec. 11.

Lick Creek.—Our young people presented a temperance play Nov. 25, *What Shall It Profit?* which was very good. Nov. 29 we had a Thanksgiving meeting in the evening with Bro. Chas. Kintner as speaker. Our home department has lately lost two faithful members: Sister Almeda Freyman, aged 83 years, and Waldo Davis, 68 years old. Both of these had studied the Sunday-school lessons in their homes for more than thirty years. We have both a home department and a Cradle Roll; twenty-five babies are on the roll at present. We have prayer meeting every Wednesday evening at the homes. Dec. 9 Bro. Chas. Kintner gave us a message. Bro. H. H. Hendricks and family will move to Swan Creek Jan. 1.—Minerva Kintner, Bryan, Ohio, Dec. 9.

Marion.—At the council meeting in September Glen Baird was reelected Sunday-school superintendent. A new young people's class was organized. B. Y. P. D. and Junior League have been organized for fall work. The League has been having large attendance. Much interest is being shown at our midweek prayer meetings. The missionary society gave a play Nov. 14, *When the Little Old Lady Spoke*. A good offering was received. Bro. S. L. Cover held a week's meeting at Black Swamp church and Mrs. Cover had charge of the service in

his absence. At the December council meeting Bro. J. L. Guthrie was elected elder for another year. Our Sunday-school and church attendance is good, both on the increase. Plans are being made for two Christmas programs, one by the Sunday-school in the morning and one in the evening by the church.—Grace Blessing, Marion, Ohio, Dec. 11.

Middle District church experienced a spiritual blessing Nov. 18 to Dec. 2 when Bro. I. R. Beery of Pleasant Hill, evangelist, and Sister Lucile Neher of Sidney, song director, led us in a two weeks' revival. Bro. Beery's eighteen forceful, spirit-filled messages and Sister Neher's spiritual solos inspired us for greater activity in the Lord's work. The evangelist and our pastor, Bro. C. V. Coppock, made a great many calls in the community. As a result of these efforts seven were received into the church by baptism and one on former baptism. The attendance and interest were good throughout the revival. We greatly appreciated the coöperation of adjoining churches during these services. Our homecoming on Oct. 21 was well attended. Bro. P. M. Filbrun of Bear Creek spoke in the forenoon on his trip to the Holy Land; he also told of attending the Passion Play. In the afternoon Bro. Chas. L. Flory of Troy delivered a helpful sermon on A Sunlit Church. Nov. 12 Bro. P. M. Filbrun presented his pictures of Europe and the Holy Land which were much enjoyed. Owing to the fact that the church was short of funds, we decided last spring to have a sale; this was held Oct. 10 in Tippecanoe City and was a success. The products were donated by the members and others, including the merchants. The proceeds amounted to \$113 which went toward missions and the church expenses. Sept. 30 the Sidney young folks favored us with a missionary play which was well attended and much appreciated.—I. J. Coy, Tippecanoe City, Ohio, Dec. 14.

Pittsburg church met in members' meeting Dec. 1 and elected church officers, including one trustee—Joe Shuttlesworth—and members on various committees. We had a father and son banquet Nov. 20, the profits of which are to go toward payment of painting the church. Plans are now on the way for a Christmas program. We are putting on a campaign to increase the Messenger subscriptions.—Clara Mae Lutz, Pittsburg, Ohio, Dec. 5.

Pleasant Hill.—Since our last report we enjoyed a two weeks' revival held by our pastor, Bro. Ivan Erbaugh. As a result of his labors eleven were baptized. Delegations from various churches were present during our revival—Union City, West Milton, Troy and Covington. Each church furnished special music which added much to the interest of our meeting. At our love feast Dec. 2 visiting brethren were S. A. Blessing, J. Heisy, E. Miller and E. E. Brumbaugh who officiated. Our Sunday-school is holding its own in spite of the winter weather. The sextette of our girls who sang a number of times during our revival also sang for the inmates of the Brethren Home at Greenville and Bro. I. R. Beery delivered a much appreciated sermon on The Unsearchable Riches of God.—Ella S. Bowers, Pleasant Hill, Ohio, Dec. 11.

Poplar Grove (Ohio).—Bro. Chas. Flory and wife were with us from Oct. 28 to Nov. 11 in revival services. As a result of these meetings seven were baptized. An all-day meeting was held on Nov. 10. Bro. Flory gave the morning address and Bro. R. H. Miller the afternoon address. In the evening Bro. Flory officiated at our love feast. It was our great privilege to hear Bro. Kurtz in a neighboring church and in our own church on Oct. 28. We have had sermons by Brethren David Hollinger, Cecil Morningstar, Glen Rust, Jonas Royer, R. H. Nicodemus and others. Since Sept. 1 we have had no regular pastor. We were very sorry to lose Bro. Wilmer Petry and wife. Our missionary department sponsored the play, The Awakening at Elm Grove Church. Our temperance committee sponsored the play, What Shall It Profit? which has been given a number of times. Bro. Theo.

R. Eley is our elder at this time.—Bessie Huffman, Union City, Ind., Dec. 9.

Salem.—Sept. 30 Bro. Chas. Flory conducted a splendid installation service for the Sunday-school officers and teachers for the coming year. Interest and attendance have been good during the past Sunday-school year, closing with an enrollment of 326 and an average attendance of 292; 113 have made the perfect attendance record, that is, to be present 50 Sundays out of the 52. Bro. D. W. Kurtz delivered a splendid address at our church Oct. 28 on the subject, The Three Choices of Youth. Several churches dismissed services in order to hear his wonderful address. Nov. 4 was a great day for the young people. They visited and rendered a program at two of our smaller churches—Marble Furnace and Bethany. Seventy were present; not many of this group had ever seen the hills of southern Ohio which were indeed beautiful at that time of year. We held our love feast Nov. 10 with Bro. I. R. Beery of Pleasant Hill officiating. On Sunday morning following Bro. Frank Eby from Trotwood gave a short talk to the children during the Sunday-school hour and followed with a most helpful and interesting sermon for all. We met in council Nov. 14 when church officers were elected for the coming year. Bro. E. E. Brumbaugh was reelected elder for another two years. It was decided to remember the needy in the community at Christmas time by distributing baskets. We held our Thanksgiving services in the evening. Bro. Edw. Miller gave us a fitting sermon and an offering of \$60.40 was lifted for home missions.—Naomi Sibert, Union, Ohio, Dec. 11.

West Dayton.—We have not written often in the last two years from West Dayton church, yet we have not been idle. We were without a pastor for about six months. During that time we were richly blessed by the preaching ministry of a number of strong preachers of other denominations in the city, as well as many of our own brethren in the state and out. Bro. J. Perry Prather of Ashland, Ohio, accepted the call to begin his ministry the latter part of November. We gave a reception and a housewarming party to the family the previous week and on Sunday morning, Nov. 19, their church letters were received. They were then installed in our church ministry by the District Ministerial Board; they became a vital part of the church here and a rich blessing to us all during the year. On Dec. 2 we sought to convey to them our gratitude and our appreciation, also our love, by presenting to them a basket of beautiful flowers. During the year our pastor made more than 1,000 calls; seventy-one were added to the church by baptism and by letter. In October our new Sunday-school officers and teachers and the newly elected church officers were installed in a helpful service by the pastor. The newly elected officers of our local Women's Work were also installed; Mrs. Wm. Gnagey is the president. They gave a pageant illustrating their work and place in the work of the church. The pastor with the women's mission board promoted a mission school of six weeks, having one lesson each week on Wednesday evening. November was loyalty month. A father and son banquet was held Nov. 22. Bro. Helman of New Carlisle was guest speaker. Nov. 25 we held our love feast and communion. We elected four deacons to aid in the official work of the church: Brethren Landis, Dayton, Brubaker and Shellabarger were chosen. They with their companions were installed in a spiritual service conducted by our presiding elder, C. F. McKee, assisted by the pastor. The pastor with the deacon board divided the city into sections, each to have the special care of one man. We are wonderfully blessed in having for our choir master an outstanding Christian gentleman, Mr. Carl Nill. Mr. Hill, our organist, also is a great asset to the church. These two men, together with our large choir, are doing a noble work among us. This choir sang over WSMK, Dayton, for three months. The hymns together with a message from our pastor were greatly appreciated by shut-ins and others outside the city. Our revival service will begin on New Year's eve and continue two



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weeks. Bro. Robinson from Johnstown, Pa., will be our preacher.—Mrs. Ida Klepinger Hoover, Dayton, Ohio, Dec. 11.

OKLAHOMA

Big Creek church held an enjoyable love feast Oct. 27 with our pastor officiating. We were happy to have Brother and Sister Elmer Royer with us; they have recently located at Stillwater, Okla. There were other visiting members also. The following day our annual homecoming services were held with a large attendance. Bro. Fleishman delivered the morning message. During the afternoon talks were given by Dr. Royer and Dr. Jos. Ireland, both of A. and M. College, Stillwater; Eld. W. D. Harris of McClave, Colo., and a number of others. The pastor and wife entertained with stereopticon slides in the evening. At the quarterly council Dec. 6 church officers were elected for the coming year: Bro. D. D. Fleishman, elder; clerk, Sister Lottie Pippenger; Messenger agent, Sister Elsie Fillmore; the writer, correspondent. Sister Lottie Pippenger is general superintendent of the Council of Women's Work; Sister Mary Kinzie, Aid president; Sister Dessie Fleishman, president of mothers and daughters; Bro. Lester Pote, president of Christian Workers. The Aid held a food sale recently from which they realized \$10. On Sunday evening, Dec. 2, they gave a missionary playlet entitled, Just Suppose. Recently our pastor gave the Guthrie church a few meetings which resulted in one being reclaimed and two baptized. At the beginning of the last quarter a new Sunday-school class was organized for the young married people which has been the means of increasing our attendance.—Abbie S. Pote, Ripley, Okla., Dec. 11.

Guthrie.—Eld. D. D. Fleishman of the Big Creek church came Dec. 2 to be with us for a few services. He preached four sermons exhorting those away from Christ to make him their choice. One was reclaimed and two were baptized. Our union Sunday-school is still going on at 2:30 each Lord's Day, followed by a short address. Sometimes we have special music. We appreciate having some of the brethren with us whenever possible. Our Sisters' Aid averages four; we are busy quilting and sewing for some needy ones.—Ellen Garst Lehman, Guthrie, Okla., Dec. 13.

PENNSYLVANIA

Chiques.—Oct. 28 Sister Rebecca Foutz of Philadelphia spoke in the forenoon at the Mt. Hope house on the theme, Christian Womanhood, and in the evening at the Chiques house to our young people. Our love feast was held at the Mt. Hope house Oct. 30 and 31 with Brethren Thos. Patrick, Chas. Cassel, Irvin Heisey, Paul Myer and Allen Becker present. Bro. Patrick officiated. Nov. 24 our church council was held at the Mt. Hope house. March 2 and 3 we are expecting to have a Bible institute at the Chiques house conducted by Bro. A. C. Baugher from Elizabethtown College. Nov. 18 Bro. Nathan W. Eshelman from the Green Tree congregation gave us a helpful sermon at the Mt. Hope house. Our church has been greatly strengthened through the revival meeting held at the Chiques house Nov. 25 to Dec. 11 by Bro. Simon G. Bucher, evangelist. Almost every home in the district was visited. As a result eight confessed Christ as their Savior. Our Aid Society has been quite busy during the last month. A donation was made to the clothing bureau in Greene County. Our Thanksgiving offering was \$118.—Mrs. Fanny Zug Shearer, Manheim, Pa., Dec. 12.

Codorus.—Oct. 14 Bro. Amos Kuhns of Union Deposit began a revival meeting at the New Freedom house which came to a close Oct. 28. Bro. Kuhns preached seventeen strong gospel sermons. We feel that the church has been strengthened; three have been baptized. Nov. 4 our love feast was held at the Shrewsbury house. Bro. W. W. Hartman of Annville preached the preparatory sermon and also officiated at the communion service in the evening. Other visiting ministers were Brethren J. J. Baugher and James Sellers. The following visiting ministers preached at the New Freedom house during the summer: Brethren J. J. Bowser, Michael Markey, B. F. Lightner and L. R. Dettra. Nov. 25 Sister Rebecca Foutz of Philadelphia spoke at the Codorus house on Christian Womanhood. The Thanksgiving offering amounted to \$70 which is to be used for home missions. Dec. 9 the Student Volunteer Band of Elizabethtown rendered a program at the Codorus house; an offering of \$27.36 was lifted which goes for foreign missions. Our council will be held New Year's Day.—Esther B. Hartman, York, Pa., Dec. 11.

Conestoga.—Sept. 23 Bro. Paul D. Wenger preached an appropriate missionary sermon at the Monterey house. Our communion service was held at Bareville Oct. 27. Visiting ministers were Elders A. P. Wenger, W. G. Group and C. L. Baker, who officiated, assisted by Bro. Group. These two brethren remained for the Sunday service and brought us helpful and interesting messages. Oct. 28 our Sunday-school gave an impressive program entitled The Seasons, in which Spring was represented by the children, Summer by youth, Autumn by the middle-aged and Winter by the older ones. The offering lifted at this time, together with a special contribution by the young married men's class, amounted to \$24.92 and was sent to the Italian mission in New York. Nov. 11 three young men were added to the church through baptism. In the evening our B. Y. P. D. gave an interesting Armistice Day program. We enjoyed the special selections of music furnished by a group from West Conestoga. Nov. 18 was the time set for the opening of our series of meetings at Bareville. Bro. Nathan Kilhefner of Ephrata brought us an inspiring message that evening. Bro. J. E. Whitacre of Harrisburg arrived on Monday evening to continue the meetings until Sunday, Dec. 2. He labored earnestly, preach-

ing seventeen forceful sermons. In company with one of our brethren he visited in many homes of both members and non-members. The attendance was very good and much interest was shown throughout the meeting. We greatly appreciated the musical numbers provided by the gospel male quartet of Palmyra, the young men's and young ladies' choruses of our own congregation, also the selections brought at different times by several of Bro. Whitacre's daughters. We believe the community was helped and the congregation strengthened spiritually through these efforts. Dec. 8 our church met in business session. Vacancies on various committees were filled. Different organizations presented their reports. The Ladies' Aid gave a commendable report of the work done during the past year. Eleven of our young people are enrolled in the leadership training school which is in progress at Lititz at this time. The instructors are Eld. R. W. Schlosser and Bro. A. G. Breidenstine. Dec. 9 our quarterly missionary sermon was preached at Bareville by Eld. Michael Kurtz; he gave us a splendid message. An offering was taken for missions.—Addie A. Myer, Leola, Pa., Dec. 11.

Maiden Creek.—Our love feast was held Oct. 27 with Eld. Ezra Wenger in charge. Stirring messages were brought to us by Brethren Norman Musser and R. E. Nedrow of Lake Ridge, N. Y. On Nov. 17 and 18 Bro. E. S. Kiracofe from Elizabethtown College conducted a Bible institute and brought us some very helpful messages from Matthew's Gospel. Nov. 25 the cappella male chorus from East Petersburg presented a sacred concert. This is considered by musicians one of the best choruses in the state. A large group of our members attended the dedication services Nov. 24 and 25 of the Lake Ridge church, N. Y. We expect the Student Volunteers of Elizabethtown College to be with us Dec. 9.—Claude Weidman, Hamburg, Pa., Dec. 3.

Mercersburg.—Sept. 15 a number of the members of the Sunday-school met in the home of Mrs. Harriet Balsbaugh to help celebrate her ninety-fifth birthday. She will be remembered as the widow of Bro. C. H. Balsbaugh. During the evening familiar hymns were sung, the ninety-fifth psalm was read, also the poem, Give the Flowers to the Living. This was followed by memory verses and prayer. Sister Balsbaugh was the recipient of many gifts. She is blessed with excellent health which permits her to attend Sunday-school regularly. Sept. 29 and 30 Bro. R. W. Schlosser of Elizabethtown College conducted a Bible institute which was interesting and instructive, being based on 1 John. Oct. 21 the annual Sunday-school meeting was held. Helpful addresses were made by Bro. H. M. Stover, Rev. Kauffman, of the United Brethren church, and Bro. B. W. S. Ebersole. We were favored with music by the Williamson male quartet and Rouzerville male quartet. Nov. 18 Bro. W. N. Zobler of Lancaster, Pa., began a series of evangelistic services. He delivered eighteen strong, forceful sermons with a heart-searching appeal. All his sermons were appreciated for their sincerity. Bro. Zobler also visited over fifty homes of the community. He gave helpful talks to the children before each sermon. Through the guidance of the Holy Spirit, the untiring efforts of Bro. Zobler and the prayers of the church, twenty-six accepted Christ and one was reclaimed. Twenty-four were baptized and two await the rite. We feel that these meetings have proved very beneficial to both the Sunday-school and church. The school has an enrollment of 151; many of the members have had a perfect attendance thus far.—Mrs. Sarah A. Keller, Mercersburg, Pa., Dec. 11.

Mount Joy.—Recently the Women's Work organization sponsored the redecorating of the interior of the parsonage. A new roof was also put on the church building. The harvest home service was held Oct. 14. A splendid exhibit of the year's bounties was beautifully arranged, most of which was donated to the Mt. Pleasant Memorial hospital. The communion service was held Oct. 21. A two weeks' revival meeting began Oct. 29 with Bro. J. H. Graham as evangelist. His splendid gospel messages were inspiring and uplifting. As a direct result of his faithful efforts three were received into the church by baptism. The Thanksgiving service was held Nov. 23 at which time the stereopticon slides of Our Pilgrim Fathers were shown. The church choir is planning to render the Christmas cantata, The Sign in the Sky.—Elma Neiderhiser, Mt. Pleasant, Pa., Dec. 4.

Mt. Olivet congregation met Oct. 6 and reorganized the Sunday-school for the coming year. Bro. C. E. Shuler was elected superintendent. Oct. 15 Bro. J. A. Buffenmyer of Bunkertown, Pa., started a revival for us. He brought us fifteen inspiring sermons which were much enjoyed. Four young people decided for Christ and were baptized. Bro. M. L. Kipp and Eld. W. H. Miller were our delegates to district meeting; an offering of \$70 was sent.—Mrs. Ada Brandt, Millersburg, Pa., Dec. 11.

New Enterprise church held its annual business meeting Dec. 12 for election of church officers. David T. Detwiler, who only last Tuesday reached the eightieth milestone in his long and useful career, was re-elected as elder for the coming year. We also decided to provide a Board of Christian Education, with Eld. D. P. Hoover as chairman, and a director of children's work to be appointed by the new board. A number of other committeemen and officers were also elected. For the past few months we are trying out a plan of increasing the number of church services at the Salemville and Waterside houses, and of holding more of the services at the New Enterprise house in the forenoon. So far the plan seems to give desirable results though it increases the work of the pastor considerably. Hard work is being done on a pageant, "Dawn in David's City," to be given Sunday evening prior to Christmas. Services were held on Thanksgiving Day at New Enterprise in the morning, and at Salemville in the evening, the latter being a union service. The Christian Workers' programs have

recently been of a higher grade than usual and more interest has been shown.—Mrs. Rosetta Cottrell, New Enterprise, Pa., Dec. 12.

Philadelphia (Germantown).—During the summer months the work in the church and all different departments of the Sunday-school progressed in a splendid manner. The attendance at Sunday-school and at the morning and evening church services was most commendable. Many of our young people and older folks, too, spent a profitable summer attending camps and conferences. Our young people's meeting, mothers' meetings, Ladies' Aid, junior and intermediate Endeavor, which were dispensed with during the summer months, were resumed in September. Sept. 5 a fellowship supper was held for the teachers of the Sunday-school. Plans of the work for the fall and winter months were discussed and agreed upon. Sept. 16 a memorial service was held at the Indian Creek church in honor of Christopher Sauer. Our pastor gave an interesting and enlightening account of the life of Christopher Sauer. At the evening service at Germantown on Sept. 16 we had with us a young man and his wife, Roy and Mrs. Brill, who have since gone as missionaries to the Belgian Congo. Each gave a wonderful message. Rally day, Sept. 23, we had a helpful and inspiring program. The Allem trio, consecrated young brothers, gave us gospel messages in word and song. The children of the Sunday-school also had a part in the service. Our pastor and Sunday-school teachers decided that we have a children's illustrated sermon by the pastor the last Sunday of each month. This has been done since September. The children of the primary, beginner and junior Endeavor have charge of the devotional exercises; these have been interesting and inspiring and are gratefully appreciated by young and old alike. Our quarterly business meeting was held Oct. 1. A very helpful week-end Bible conference was held Oct. 6 and 7 by L. L. Legters, field secretary, South American Pioneer Missionary Society. Oct. 21 Mr. Arthur Paine and his son, missionaries from Cuba, gave the message in young people's meeting and at the church hour. Our love feast was held Nov. 8 with our pastor officiating. Nov. 11 Robert Kerstetter, one of our own boys, a licensed preacher, gave us a splendid message. On Sunday afternoon our pastor preached to the inmates at Moyamensing prison. We held a service on Thanksgiving Day; the pastor's theme was What Shall I Render Unto the Lord? a very helpful message. Our women's Bible class distributed a number of baskets for the needy on Thanksgiving Day. Cottage prayer meetings are held each Wednesday evening at the homes of different members and friends. These have been very well attended and much help is received. Our Ladies' Aid dedicated a newly renovated room in which the mothers' meetings are to be held. These meetings are interesting and helpful and are well attended. Dec. 2 the morning and evening messages were given by Moody Holmes, a young student of Westminster Seminary.—Mrs. Marie E. Shaffer, Germantown, Philadelphia, Pa., Dec. 11.

Rockwood church met in council Sept. 20 and new officers were elected. Installation services for the church and Sunday-school officers were held Sept. 30. One was received by baptism. Our love feast was held Oct. 14 with our pastor, W. F. Berkebile, officiating. Plans have been made to repair the basement of the church and add a much needed children's department. The Ladies' Aid sponsored a supper and gave \$50 from the proceeds to the building fund of the basement. A housewarming was held for the pastor and family who moved into their new home. A pie filled with \$33 given by the members of the congregation was presented him. The Aid held a bake sale Nov. 28, the proceeds of which amounted to \$55. The Christian Workers' Society was reorganized Oct. 7. A Thanksgiving program was presented the evening of Nov. 25 and the offering lifted went to home missions. The three sets of slides on the Life of Christ will be used during the winter. Church and Sunday-school attendance has been good during the past year.—Mrs. Viola Walker, Rockwood, Pa., Dec. 4.

Schuylkill.—Our love feast was held Oct. 20 and 21 with Eld. Jonathan Reber of Maiden Creek officiating. Eld. Michael Kurtz and Bro. Cyrus Krall, visiting ministers, contributed much inspiration to the service. On the evening of Oct. 21 the Lebanon quartet gave a delightful program which was enjoyed by all present. A young people's program was given Nov. 11. Bro. Lester Royer of Lebanon brought us an interesting message. Our evangelistic meetings at the Big Dam house by Bro. D. W. Weaver of Reading were fairly well attended. Bro. Weaver visited in many homes and preached inspiring sermons. As a visible result two stood for Christ. Bro. Elias Morgan preached the Thanksgiving sermon for us.—Mrs. Carrie Zechman, Pine Grove, Pa., Dec. 9.

Spring Grove.—A two weeks' series of revival meetings was started at the Blue Ball house Sept. 29 with Bro. David Snader of Akron, evangelist. His sermons were powerful, straight to the point and convincing. The people of the community attended well. Two were added to the church by baptism. The meetings closed Oct. 14 with a love feast. Brethren Snader, Bitzer Johns and B. W. S. Ebersole brought the message, Bro. Ebersole officiating. The church met in council Nov. 24. The church decided to have a Bible institute and also to conduct a singing class sometime in the near future. On Thanksgiving Day Bro. Henry Hess of Manheim brought an interesting and impressive message. An offering was lifted for the benefit of the District Mission Board.—Noah W. Martin, Ephrata, Pa., Nov. 29.

Welsh Run.—We held a week's meeting beginning Oct. 28 with Bro. B. E. Waltz of Needmore, Pa., in charge. He preached the gospel to us in its purity and simplicity and we feel we have been greatly benefited. As a result of his effort one was reclaimed. We held our love feast Nov. 3. Visiting brethren were Bro. Waltz, Bro. Dettra, Bro. Mitchell Stover, Bro. Niswander and Bro. Wingard. There was a good attendance. Bro. Waltz officiated. On Sunday morning we were

glad to have with us Brethren Snader and S. G. Bucher who preached for us. On Thanksgiving Day services were conducted by Bro. W. N. Zabler, assisted by the home brethren. An offering of \$44.38 was lifted for general missions.—John D. Martin, Mercersburg, Pa., Dec. 5.

West Green Tree.—Sept. 30 Bro. Daniel Bowser of York, Pa., brought us the message at the Green Tree house. Our love feast was held at Green Tree Nov. 14 and 15. Visiting ministers were: Brethren Elias Edris, Ed Wenger, Peter Heisey, Christ Gible, I. N. H. Beahm, John Baker, R. W. Schlosser and Jonathan Reber who officiated. Bro. Samuel Hertzler was with us for the second day's services. Dec. 2 we closed a successful two weeks' revival conducted by Bro. Norman K. Musser. He preached eighteen helpful sermons and visited in many homes and as a direct result three accepted Christ. One letter of membership has been granted recently.—Mrs. Abram Eshelman, Mt. Joy, Pa., Dec. 4.

Westmont.—During the months of July and August we held union evening services with our neighboring United Brethren church, which were much enjoyed. Sept. 30 the children gave a splendid program, it being rally and promotion day. We met in council on Oct. 12, at which time delegates were elected to represent us at the district meeting. At the same meeting, Bro. James Livingstone and Bro. Walter Miller, with their wives, were called to the deacon's office. Our love feast was held Oct. 21. Since our last writing to the Messenger, our pastor, Bro. A. C. Miller, held a revival in the Buena Vista church, Va. During his absence the pulpit was filled by Bro. Wm. Rummel. Our pastor also held a revival in the Albright church, it being the second one he held in that church within a year. Brother and Sister Wm. Rummel represented us at the state Sunday-school convention held at Indiana, Pa. On Oct. 28, Temperance Sunday, the young people's branch of the Moxham W. C. T. U. gave us a very interesting and helpful service. Nov. 18 Bro. Finnell of Indiana filled the pulpit both morning and evening, giving us an illustrated lecture on "Why Girls Smoke," showing eighty slides. Our pastor is holding a revival at Cincinnati, Ohio, at this writing. Nov. 28 he will preach us a Thanksgiving and farewell sermon. He has resigned and accepted a call to the Pottstown church, beginning on his duties there Dec. 1. Bro. Miller has been in our church about three and a half years. We regret his leaving us. This leaves the church without a pastor.—Mrs. John W. Head, Johnstown, Pa., Nov. 24.

Williamsburg church held its love feast on Sunday evening, Dec. 2, with Bro. Byer, the pastor, officiating. The church has been remodeled and an addition built on during the summer. The work is nearly completed and we expect to hold our dedication service on Jan. 6. Bro. C. C. Ellis from Huntingdon is to give the address. We are well equipped now to take care of our Sunday-school activities. Our school is doing good work under the supervision of D. Raymond Solenberger and his helpers. Our evangelistic meetings will begin on Jan. 7, with Bro. Rufus Bucher of Quarryville as evangelist.—Mrs. Sarah Shelly, Williamsburg, Pa., Dec. 5.

TENNESSEE

Pleasant Valley.—Interest in the B. Y. P. D. is still very high and, we feel, growing. In spite of many evenings of inclement weather the attendance has not decreased. Dec. 2, which is our regular time for preaching services, Bro. J. B. Hilbert made a short talk on the current Sunday-school lesson. The Sunday-school is also holding the interest of many. The young people's class, however, has held its regular attendance much better than the other classes. We hope this interest will increase steadily throughout the year.—Martha Diehl, Jonesboro, Tenn., Dec. 11.

VIRGINIA

Blue Ridge.—Bro. M. G. Wilson, our new pastor, called a special council meeting. Committees were appointed for the coming year. Oct. 7 Bro. H. A. Hoover began evangelistic meetings here, preaching very spiritual sermons. As a result of the meeting several were added to the church and the membership was challenged to a greater service for the Master. On the following Tuesday the love feast was held which was very spiritual. A temperance play, What Shall It Profit? directed by Miss Lucy Riely, has been rendered three times by the young people of the church. This play has been very successful and has had a great influence against the liquor question in the state of Virginia. The church gave a reception Nov. 23 in honor of our new pastor and wife. Sister Wilson sang a solo and Bro. Wilson gave an inspiring address.—Mrs. R. M. Foster, Blue Ridge, Va., Dec. 11.

Buena Vista.—The church here has been active along various lines the past six months. The property has received some much needed repairs. The parsonage and framework of the church has been much improved by paint. A new roof on the church has just recently been completed and other repairs are planned as finances permit. Three of our young people attended the camp for their group at Camp Bethel in July. Their new zeal and helpfulness in the general church program proves the value of such an experience for youth. The pastor and his family enjoyed a week at Camp Bethel also, attending the pastors' conference. Bro. A. C. Miller of Johnstown, Pa., conducted a very helpful revival meeting for us the latter part of August and the first part of September. Eight were baptized and two renewed their fellowship. One applicant had been received before the meeting and will be baptized when health conditions permit. A few changes were made in church and Sunday-school officers at the reorganization in Septem-

ber. Elwood Humphreys was elected Sunday-school superintendent and is filling the office in a very commendable way. Eld. A. S. Thomas of Bridgewater was reelected elder for another year. The pastor, A. R. Showalter, was also retained for another year, beginning Sept. 1. Hilda Henson was reelected president of the B. Y. P. D. The women's groups under the leadership of Mrs. Elwood Humphreys and Mrs. Elbert Foster are doing very commendable work. They have given approximately \$100 towards the repairing of the property. The pastor, Bro. Showalter, held a week's revival at Concord the first of November. Four were baptized at the Buena Vista church later. The union Thanksgiving service was held in our church. This is an annual service in which all the churches of the city cooperate. Rev. Denson, the new pastor of the Baptist church, brought the message; other pastors assisted in various ways to make the service one of praise and worship. The young married people of the Sunday-school recently organized their class for more efficient work. Edward Lawhorn leads the group as president. The young people of the Waynesboro church gave us a very inspiring and helpful program on Prayer in Our Everyday Experiences. The B. Y. P. D. groups are required to give one or more exchange programs to qualify for recognition as standard groups of certain percentage. This program was one of the exchange type. Our young people will return a program at a later date. Plans are under way for a program at Christmas. An effort is being made to keep the entire membership acquainted with all the activities of the church by means of a weekly church bulletin published by the pastor. We have a large group of inactive members and this method is proving helpful in keeping them posted on what their church is doing. Some are falling into the ranks of the active.—Mrs. A. R. Showalter, Buena Vista, Va., Nov. 30.

Montebello.—A revival meeting was held at this church beginning Sept. 17 and closing the 23rd with Bro. W. E. Cunningham in charge. Each sermon was preached with much conviction to a large and appreciative audience. There were two additions to the church by baptism. We had our communion on Nov. 10 with sixteen members present.—Annie Ramsey, Montebello, Va., Dec. 5.

WEST VIRGINIA

Harman.—Dec. 2 Bro. E. S. Harman gave us a fine sermon on Thankfulness. Although the crowd was small, we lifted an offering which we sent to the General Mission Board. Our Sunday-school continues in interest and attendance. Bro. Harman has promised to be with us again in a service during the holidays.—Cora Harman, Harman, W. Va., Dec. 4.

Lower Lost River.—The congregation met Nov. 10 at Mt. View and Nov. 24 at New Dale in regular fall councils. Officers were chosen for the coming year. Bro. W. D. Walker of Mathias, W. Va., conducted a series of meetings in September at New Dale; as a result twenty were added to the church, fifteen by baptism and five being received from the Brethren Church. A fine spirit of cooperation prevailed not only among our members but both churches as well.—W. E. Kohne, Mathias, W. Va., Dec. 11.

Maple Spring.—Our Sunday-school and B. Y. P. D. have been moving along nicely under the new organization. At present the subject of Worship is being discussed by our young people in their Sunday night service with Dr. Blanche Miller as leader. A group of our members did very commendable temperance work prior to the election this fall. They gave the play, What Shall It Profit? in five churches, ten high schools, and some town halls. They felt this was especially beneficial in getting the facts across to the young people. Nov. 11 Bro. D. B. Spaid and wife were ordained to the eldership by Earl Wm. Fike, A. S. Arnold and Emra T. Fike, members of the District Ministerial Board. Plans were made for a two weeks' singing to begin June 23 and continue until the reunion at the Maple Grove Child Rescue Home, July 7. The homecoming and rededication of Maple Spring church will be June 30. We now have a basement under the entire church, new seats in the main auditorium and can accommodate ten Sunday-school classes in separate rooms. This has meant an expense of over \$1,800 but the greater part has been paid. Our Thanksgiving offering was \$115.72 for the support of our missionary in India.—Mrs. Homer S. Diehl, Egton, W. Va., Dec. 9.

WISCONSIN

Rice Lake church met in September and held their annual business meeting for reorganization of the church and Sunday-school. Delegates to the district meeting were Mrs. W. A. Deardorff and Mrs. S. J. Nutter. They and others gave some very interesting reports of the conference. The Ladies' Aid entertained the ministers of this city and their wives at a dinner on Aug. 23. Bro. Deardorff was elected president of the association. Sept. 16 we burned the last note held against the church. A basket dinner was served in the church basement to all members and friends of the church. The B. Y. P. D. gave a missionary program on Oct. 28 which included two short plays: Aunt Margaret's Tenth and The Belated Letter. Four of our brethren from Illinois visited us on Nov. 6 and 7: J. W. Lear, D. D. Funderburg, I. D. Leatherman and John Heckman. Services were held on Monday night and Brethren Leatherman and Heckman preached. A men's meeting was held on Tuesday night and a men's club was organized. Our love feast and communion were held Nov. 9 with a large attendance. We are expecting Bro. Oscar Diehl to begin a series of meetings Dec. 2.—C. N. Hogan, Rice Lake, Wis., Dec. 3.

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SWEDEN

Graybill, J. F., and Alice, Spangatan 38, Malmö, Sweden, 1911.

On Furlough

Norris, Glen E., and Lois, 3435 Van Buren St., Chicago, Ill., 1929.

CHINA

Liao Chow, Shansi, China
 Hutchison, Anna, 1911.
 Oberholtzer, I. E., and Elizabeth, 1916.
 Sollenberger, O. C., and Hazel, 1919.

Ping Ting Chow, Shansi, China
 Bright, J. Homer, and Minnie, 1911.
 Ikenberry, E. L., and Olivia, 1922.
 Crumpacker, F. H., and Anna, 1908.
 Horning, Emma, 1908.
 Parker, Dr. D. M., and Martha, 1933.
 Schaeffer, Mary, 1917.
 Wertz, Corda L., 1932.

Show Yang, Shansi, China
 Clapper, V. Grace, 1917.
 Neher, Minneva J., 1924.
 Smith, W. Harlan, and Frances, 1919.

Tai Yuan Fu, Shansi, China
 Myers, Minor M., and Sara, 1919.
 Shock, Laura, 1916.

Tainchou, Shansi, China
 Wampler, Ernest M., 1918, and Elizabeth, 1922.

On Furlough

Metzger, Minerva, Rossville, Ind., 1910.
 Pollock, Myrtle, 3435 W. Van Buren St., Chicago, Ill., 1917.
 Senger, Nettie M., So. English, Iowa, % W. H. Brower, 1916.

AFRICA

Garkida, Nigeria, West Africa, via Jos

Beahm, Wm. M., and Esther, 1924.
 Bittinger, Desmond, and Irene Frantz, 1930.
 Harper, Clara, 1926.
 Schechter, Elnora, 1929.
 Studebaker, Dr. Lloyd R., and Modena, 1934.

Lassa, via Maiduguri, Nigeria, West Africa

Burke, Dr. Homer L., and Marguerite, 1923.
 Horn, Evelyn J., 1930.
 Kulp, H. Stover, 1922, and Christina, 1927.

Marama, via Damatura, Nigeria, West Africa

Heckman, Clarence C., and Lucile, 1924.
 Helser, Albert D., and Lola, 1922 and 1923.
 Utz, Ruth, 1930.

On Furlough

Bosler, Dr. Howard A., and Edith, 11 Fontainebleau Drive, New Orleans, La., 1931.
 Inman, Dorothy M., 1933, 509 S. Wall St., Covington, Ohio.
 Moyer, Edna Faye, Bancroft Hall, Apt. 402, 509 W. 121st St., New York City, 1931.
 Royer, Harold A., and Gladys S., 2210 Lincoln Way, Ames, Iowa, 1930.

INDIA

Ahwa, Dangs, Surat Dist., India

Bollinger, Amsey, and Florence M., 1930.
 Royer, B. Mary, 1913.

Anklesvar, Broach Dist., India

Lichty, D. J., 1902, and Anna, 1912.
 Moomaw, I. W., and Mabel, 1923.
 Shickel, Elsie N., 1921.
 Warstler, Anna M., 1931.

Bulsar, Surat Dist., India

Cottrell, Dr. A. R., and Laura, 1913.
 Glessner, Ruth Lucille, 1931.
 Mow, Baxter M., and Anna B., 1923.
 Shumaker, Ida C., 1910.

Dahanu Road, Thana Dist., India

Messer, Hazel E., 1931.
 Nickey, Dr. Barbara M., 1915.
 Swartz, Goldie E., 1916.

Jalalpor, Surat District, India

Miller, Sadie J., 1903.

Palghar, Thana Dist., India

Shull, Chalmer, and Mary, 1919.

Robinson Memorial, Byculia, Bombay, India
 Blickenstaff, Lynn A., and Mary, 1920.

Umalla, Broach Dist., India

Miller, Arthur S. B., 1919, and Mae W., 1922.
 Miller, Eliza B., 1900.

Vyara via Surat, India

Blough, J. M., and Anna, 1903.
 Widdowson, Olive, 1912.
 Ziegler, Edward K., and Ilda, 1931.

Woodstock School, Landour, Mussoorie, U. P., India

Blickenstaff, Verna M., 1919.
 Ziegler, Emma K., 1930.

On Furlough

Alley, Howard L., and Hattie, Bridgewater, Va., 1917.
 Brooks, Harlan J., and Ruth, 2278 5th St., La Verne, Calif., 1924.
 Brumbaugh, Anna B., Hartville, Ohio, 1919.
 Ebbert, Ella, 1310 West D St., Ontario, Calif., 1917.
 Grisso, Lillian, 1104 Home Ave., No. Manchester, Ind., 1917.
 Mow, Anetta, care of General Mission Board, Elgin, Ill., 1917.
 Stoner, Susan L., 9505 South Cedar Ave., Inglewood, Calif., 1927.

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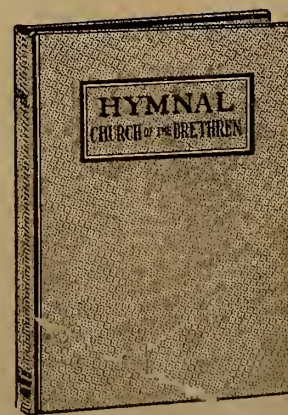
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